

## LBJ LIBRARY DOCUMENT WITHDRAWAL SHEET

Page 1 of 1

Doc #	DocType	Doc Info	Classification	Pages	Date	Restriction
01	report	Black Nationalist Movement, Dallas Division	C	18	1/31/68	A
open 6-14-16 NLS/RAC 13-121						
01a	report	Black Nationalist Movement, Dallas Division	C	1	1/31/68	A
open 4/2/13						
02	report	Black Nationalist Movement, Denver Division	C	24	1/30/68	A
open 6-14-16 NLS/RAC 13-121						
02a	report	Black Nationalist Movement, Denver Division	C	1	1/30/68	A
open 4/2/13						
03	report	Black Nationalist Movement, Detroit Division	C	80	1/31/68	A
DECLASS 6-14-16 NLS/RAC 13-121; some data closed FOIA b6						
03a	report	Black Nationalist Movement, Detroit Division	C	1	1/31/68	A
open 4/2/13						
04	report	Black Nationalist Movement, Houston Division	C	15	1/25/68	A
open 6-14-16 NLS/RAC 13-121						
04a	report	Black Nationalist Movement, Houston Division	C	1	1/25/68	A
open 4/2/13						
05	report	"Black Nationalist Movement, Indianapolis Division"	C	37	2/5/68	A
open 6-14-16 NLS/RAC 13-121						
05a	report	"Black Nationalist Movement, Indianapolis Division"	C	1	2/5/68	A
open 4/2/13						
06	report	Black Nationalist Movement, Jackson Division	C	<sup>35</sup> <del>31</del>	1/30/68	A
open 6-14-16 NLS/RAC 13-121						
06a	report	Black Nationalist Movement, Jackson Division	C	1	1/30/68	A
open 4/2/13						
07	report	Black Nationalist Movement, Knoxville Division	C	5	1/23/68	A
open 6-14-16 NLS/RAC 13-121						
07a	report	Black Nationalist Movement, Knoxville Division	C	1	1/23/68	A
open 4/2/13						

Collection Title Federal Records NACCD (Kerner Commission)  
 Folder Title Black Nationalist Movement - FBI Reports - File #3  
 Box Number E14

## Restriction Codes

- (A) Closed by Executive Order 13292 governing access to national security information.  
 (B) Closed by statute or by the agency which originated the document.  
 (C) Closed in accordance with restrictions contained in the donor's deed of gift.

11/27/2007

*[Signature]*  
 Initials

1

**UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION**

**CONFIDENTIAL**

Copy to: 2- U.S. Secret Service, Dallas(RM) 1- OSI, Tinker AFB,  
2- MIG, Dallas, Texas (RM) Oklahoma (RM)  
1- NISO, New Orleans, Louisiana (RM)  
Report of: GERALD LEWIS GEARY Office: Dallas, Texas  
Date: 1/31/68

Field Office File No.: 100-11486

Bureau File No.:

Title: **BLACK NATIONALIST MOVEMENT  
DALLAS DIVISION**

Character: **INTERNAL SECURITY - BLACK NATIONALIST**

Synopsis: Extremist black nationalist organizations within the Dallas Division include Muhammad's Temple of Islam in Dallas, headquartered at 2526 1/2 Flora Street, Dallas, Texas, with 46 members and presently led by Assistant Minister CHARLES EDWARD HARRIS of Fort Worth, Texas; Muhammad's Mosque of Islam at Tyler, Texas, with approximately 11 members led by Minister WILBUR WILLIAMS; and the Student Non-Violent Coordinating Committee (SNCC) with headquarters at 2811 South Boulevard, Apartment 4, Dallas, residence of MARION ERNEST MC MILLAN, II, SNCC Field Secretary, who has one known assistant. These organizations to date have not been known to plan acts of racial violence nor have their members participated in any racial violence.

- RUC -

**DETAILS:****I. EXTREMIST BLACK NATIONALIST ORGANIZATIONS**

**Muhammad's Temple of Islam  
in Dallas**

---

A National of Islam (NOI) (see appendix) group has been in existence in Fort Worth, Texas, since January, 1957, and

**CONFIDENTIAL**

Group 1  
Excluded from auto-  
matic downgrading  
and declassification.

DECLASSIFIED  
E.O. 13526, Sec. 3.5  
NLJ / RAC 13-121  
By LKJ NAR Date 06-14-2016

a NOI group has been operating in Dallas, Texas, since September, 1959. These two organizations merged on July 25, 1960, under the title "Muhammad's Temple of Islam in Dallas," (MTI) (see appendix). The MTI obtained temple status on March 19, 1961.

The purpose of the MTI is to follow the teachings of Islam as defined by ELIJAH MUHAMMAD, the organization's national leader. The MTI is affiliated with NOI national headquarters at Chicago, Illinois, and adheres to the teachings of MUHAMMAD.

Members are required only to be of the Negro race. Women members are requested to wear long white skirts, white jackets or blouses, a white headdress, white gloves, and white shoes. Men of the NOI may wear suits or dark blue uniforms in the winter, and off-white uniforms in the summer, if they are in the Fruit of Islam (FOI) (see appendix). In addition, the men are also required to keep their hair closely cut.

(DL T-1 and DL T-2, 1/19/68)

#### A. Membership

##### 1. Leaders

WILLIAM EDWARD ADAMS was minister of the MTI from February 4, 1963 - November 27, 1967. He came to Dallas from Flint, Michigan, where he had previously served as an assistant minister in the NOI. He was removed as minister of the MTI by ELIJAH MUHAMMAD, national leader of the NOI, on November 27, 1967, at Phoenix, Arizona, following accusations that he had sexual relations with a married woman MTI member. Accusations have also been made by MTI members that ADAMS had prostituted several women MTI members in the Dallas, Texas, area.

ADAMS was born on June 30, 1928, at Birmingham, Alabama, and until December, 1967, he resided with his wife VERNA ADAMS at 1003 North High Hill, Apartment B, Dallas, and was self employed as a door-to-door salesman. In December, 1967, ADAMS left his wife and is believed to have moved to California with another woman NOI member, FRANCES MC CLENON.

(DL T-1 and DL T-2, 1/19/68)

CHARLES EDWARD HARRIS has held the position of Assistant Minister of the MTI since January 15, 1967. He has been active in NOI activities in Dallas since April, 1964. HARRIS has led the MTI meetings in Dallas and Fort Worth since the departure of WILLIAM ADAMS while awaiting the appointment of a new minister by ELIJAH MUHAMMAD for the MTI.

HARRIS was born on December 13, 1942, at Fort Worth, Texas. He resides with his wife PATRICIA GAIL HARRIS at 1729 Greenfield, Fort Worth, and is employed as a bartender and waiter at the Colonial Country Club, Fort Worth, Texas.

(DL T-1 and DL T-2, 4/27/64 and 1/19/68)

## 2. Estimated Membership and Sympathizers

In November, 1967, MTI membership was estimated as being 14 men in the FOI and 16 women in the Muslim Girls' Training (MGT) (see appendix) residing in Dallas, Texas, and seven men in the FOI and nine women in the MGT residing in Fort Worth, Texas.

(DL T-1, 11/15/67)

## B. Terrorist or Revolutionary Activity

Local NOI leaders have not advocated racial violence nor is there any known cache of arms held by the NOI in the Dallas - Fort Worth, Texas, area.

(DL T-1 and DL T-2 on 1/19/68)

On July 2, 1967, a joint meeting of the Dallas - Fort Worth, Texas, members of the NOI was held at 202½ E. Rosedale Street, Fort Worth, from 2:00 to 4:00 p.m. Thirtynine members and 19 visitors were present at the meeting. WILLIAM ADAMS was the main speaker and advised that the white man was created out of dissension and MUHAMMAD teaches that all the evils of the world did not exist until the devil white man was created and started to spread evil over the entire planet. ADAMS stated that the world will not get rid of these evils until the white man and all his seed and imps are destroyed.

(DL T-1 and DL T-2, 7/28/67)

An open meeting of the MTI at Dallas was held on October 22, 1967, from 2:00 to 4:00 p.m. Thirtynine members and 28 visitors were in attendance and WILLIAM ADAMS was the main speaker at the meeting. He advised his audience that MUHAMMAD teaches that the white man is a devil by nature and there is no such thing as a good white person. He further stated that the white man is doomed on earth and knows his time is not long. He is therefore trying to take all that he can with him to his destruction.

(DL T-1 and DL T-2, 11/2/67)

On October 29, 1967, an open meeting of the MTI at Dallas was held from 2:00 to 4:00 p.m. Thirtyseven members and 17 visitors attended the meeting and three men indicated they wished to join the NOI following the meeting.

Minister WILLIAM ADAMS advised his followers that MUHAMMAD teaches that when the black people were brought to North America, the white man could not do anything with them so they were breded together like cattle and when the babies were born, they were taken away from their mothers and made slaves to the white man. ADAMS further added that the white man beat and killed the black man, raped his women, took his religion, his language, and civilization away from him. He said God is angry with the white man and he will bring down his revenge on the white man in his own time.

(DL T-1 and DL T-2, 11/15/67)

#### C. Publications

The NOI national newspaper "Muhammad Speaks" is sold on a quota basis by FOI members of the MTI in Dallas, Fort Worth, and surrounding cities in the North Texas area.

(DL T-1 and DL T-2, 1/19/68)

#### D. Funds

MTI members are required to pay \$7.50 a week dues at each Sunday meeting, although the majority of the members pay somewhat less than this amount. FOI and MGT members in addition are expected to pay \$1 at their weekly meetings. Officers of the MTI pay a special assessment of \$100 on Saviour's Day on February 26 of each year. Additional money is obtained by the MTI through its sale of dry goods at its commissary store, money received from the sale of the NOI newspaper "Muhammad Speaks" and other NOI literature, and also from the

sale of lunches and dinners following the MTI meetings.

(DL T-1, 11/15/67)

**Muhammad's Mosque of  
Islam**

Muhammad's Mosque of Islam, 634 Morris Street, Tyler, Texas, was established on May 21, 1967, with WILBUR WILLIAMS of Jacksonville, Texas, as minister.

(DL T-1 and DL T-2, 5/22/67)

The Muhammad's Mosque of Islam in Tyler, Texas, had not obtained temple status as of January 1, 1968. The purposes, membership requirements and dress are identical to that of the MTI.

(DL T-1 and DL T-2, 1/19/68)

**A. Membership**

**1. Leaders**

WILBUR WILLIAMS was born on August 30, 1935, at Jacksonville, Texas. He resides with his wife FRANCES at 1016 East Border Street, Jacksonville, Texas, and is employed as a foreman at Gocon Corporation, Jacksonville.

(LUKE MOTLEY, III, Manager,  
Gocon Corporation, Jacksonville,  
Texas, 10/23/67)

**2. Estimated Number of Members and Sympathizers**

WILBUR WILLIAMS advised in December, 1967, that there were approximately 11 members in the NOI at Tyler, Texas, which included ten men and his wife.

(DL T-1, 1/19/68)



**Student Non-Violent Coordinating  
Committee**

---

A Student Non-Violent Coordinating Committee (SNCC) (see appendix) organizational meeting was held on October 22, 1967, in the vicinity of Bishop College, Dallas, Texas, a predominately Negro college. This meeting was held in Apartment B, 3396 South Oates Street, Dallas, Texas, which is rented by a LEROY PARKER GILLILAND, a student at Bishop College, and former resident of the Bronx, New York City, New York. MARION ERNEST MC MILLAN, II conducted the meeting and advised that he had just returned from Atlanta, Georgia, where he had spoken with H. RAP BROWN. MC MILLAN stated he went to Atlanta to receive instructions on how to counter an investigation being conducted by U.S. Congressman JOE POOL regarding anti-draft activities of which MC MILLAN was a participant. At this meeting, MC MILLAN attempted to discuss plans for a demonstration to be held at Bishop College to protest the poor food allegedly being served at the school and the early curfew required by girl students. MC MILLAN was unable to arouse sufficient interest at the school and the demonstration was not held.

(DL T-3, 11/13/67)

**A. Membership**

**1. Leaders**

The Dallas Morning News, a daily newspaper published at Dallas, Texas, in the October 10, 1967, issue, published an article on page 12 describing MARION ERNEST MC MILLAN, II as a Field Secretary for SNCC. According to the article, MC MILLAN had recently been active with the Students for a Democratic Society (SDS (see appendix) group in Dallas and in passing out literature pointing out things an individual can do to avoid the draft. The article described MC MILLAN as "a 23 year old Negro and an avowed member of SNCC."

MARION ERNEST MC MILLAN, II, was born October 6, 1944, at Dallas, Texas, and attended the University of Texas at Arlington during the period February, 1965, to March, 1967, as a pre-law student.

MARION ERNEST MC MILLAN, II, presently resides at 2811 South Boulevard, Apartment 4, Dallas, Texas, which has also been indicated as the headquarters for SNCC in Dallas, Texas. MC MILLAN is unemployed at the present time.

(DL T-4, 1/23/68)

Records of the 112th Military Intelligence Group, Dallas, Texas, reflect that MARION ERNEST MC MILLAN was interviewed under oath by representatives of that organization on June 12, 1967, regarding statements made on his Armed Forces Security Questionnaire (DD Form 98) and Statement of Personal History (DD Form 398), at which time MC MILLAN advised he was a member of an organization listed in Section II of Armed Forces Security Questionnaire but refused to identify the organization. MC MILLAN also stated he had been "loosely" connected with the Industrial Workers of the World and the Young Communist League from the latter part of 1963 to the early part of 1966, in the southern and eastern sections of the United States. MC MILLAN stated he attended meetings of these organizations approximately once a month and assisted in the distribution of their leaflets. MC MILLAN refused to give any details concerning the organizations, their locations, their member strength, their leadership, or connections with other organizations in the United States. MC MILLAN stated he had joined the organization cited in Section II, DD Form 98, approximately four months previously and had paid an initial fee of \$2 for membership; however, he had not attended any meetings as yet, had made no contributions of money or service, and had not subscribed to any publication.

"The Industrial Workers of the World and the Young Communist League have been designated by the Attorney General pursuant to Executive Order 10450.

On September 13, 1967, MARION ERNEST MC MILLAN stated that he had joined the NOI on September 3, 1967.

(DL T-5, 9/13/67)

MARION ERNEST MC MILLAN attended a meeting of the NOI in Dallas, Texas, on August 27, 1967, however he has not been observed at any subsequent meetings in the Dallas - Fort Worth, Texas, area.

(DL T-1 and DL T-2, 1/19/68)

## 2. Members and Sympathizers

SNCC consists of MARION ERNEST MC MILLAN, II, and one other individual who acts as his assistant on a part-time basis, WILLIAM SPENCER LEACH, a former student at Bishop College, Dallas. Some Negro boys, several Negro girls, and a few individuals of Latin American extraction have been observed in the vicinity of MC MILLAN's apartment.

(DL T-4, 1/23/68)



**B. Publications**

On December 15, 1967, a mimeographed leaflet was distributed at the intersection of Forest and Oakland Streets, Dallas, Texas. The leaflet reads as follows:

"Brothers and Sisters,

"For over 400 years Black people have been struggling for freedom in the United States. Today we find that we are still enslaved. From the days of Nat Turner who led a revolt against the slave masters, until Malcolm X who led a revolt of Black awareness, we have struggled.

"We have struggled and we are still not free. We are not free because we are powerless and we are powerless because we are black. We are not concerned with intergration because our problem is the problem of survival. We are not concerned with dining at the Sheraton Hotel when we cannot put enough food for our families on our own tables. We are not worried about sleeping at a Holiday Inn when our own housing is bad and the rent outrageous. We don't look forward to holding big executive positions when they won't hire us, it is for a two bit job.

"We can't effect changes because we have no officials who are responsible to our needs. Our voting districts are divided in such a way as to never show our true voting strength. If they do respond to our needs it is done adversely: like the Mayor designating public parks for National Guardsmen in case of 'riots', instead of trying to solve the problem of poor housing, public housing, police brutality and unemployment the city 'fathers' react to the probability of 'riots'.

"What we do want is power. The power to make decisions that affect our lives from day to day. That is, the power to get rid of the cracker cop in our neighborhood. The power to control the housing in which we live. The power to get rid of racist congressmen and city councilmen. In short we want the power to control our own communities.

"Once we do this we will be able to build up our neighborhood schools to a higher standard. We can maintain the money that usually leaves the community in the hands of white store owners and businessmen who exploit us daily (selling rotten meat at high prices). And we will be able to elect men who are responsible to us and our needs, and not to the white power structure. To do this we need unity among ourselves and organization. It is time we demand our freedom, are you ready to move toward liberation? Talk with your friends, discuss this leaflet and let's begin to get together. We have been divided by petty differences too long. Its time to get together so we can take care of plenty business...

**PLENTY BUSINESS!!!**

Call or contact-- Dallas SNCC  
2803 S. Blvd #4  
HA 8-9449"

(DL T-6, 12/18/67)

## **II. BLACK NATIONALIST GROUPS (EXCEPT EXTREMIST ORGANIZATIONS) IN WHICH EXTREMISTS ARE ACTIVE**

There are no known black nationalist organizations other than the NOI and SNCC, black power conferences, or black student conferences in existence in the general Dallas - Fort Worth, Texas, area.

(DL T-4, 1/23/68)

## **III. INDEPENDENT BLACK NATIONALIST EXTREMISTS**

There are no independent black nationalist extremists operating in the general area of Dallas - Fort Worth, Texas.

(DL T-4, 1/23/68)

## **IV. RELATIONSHIP BETWEEN EXTREMIST BLACK NATIONALIST GROUPS**

On August 27, 1967, an NOI meeting was held at the Muhammad Temple of Islam, 2526 1/2 Flora Street, Dallas, Texas. During the meeting, WILLIAM ADAMS, NOI Minister, introduced an ERNEST MC MILLAN to the congregation. MC MILLAN stated that he was a member of an organization known as SNCC. He

**DL 100-11486**

**stated one of the purposes of the group was to explain to the Negro males how they can legally dodge being drafted. He then proceeded to explain various methods which could be used by an individual to avoid or delay being drafted.**

**(DL T-1, 8/28/67)**

**V. INFLUENCE OF COMMUNIST PARTY AND OTHER REVOLUTIONARY GROUPS ON BLACK NATIONALIST MOVEMENT**

**There is no evident Communist Party policy toward the black nationalist movement in the North Texas area.**

**(DL T-4, 1/23/68)**

## APPENDIX

1

NATION OF ISLAM, Formerly Referred to as  
The Muslim Cult of Islam, also known  
as 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 5, 1967, 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; the so-called Negroes are slaves of the white race, referred to as "white devils," in the United States; and 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.

NATION OF ISLAM, formerly Referred to as  
The Muslim Cult of Islam, also known  
as Muhammad's Temples of Islam

On May 2, 1966, a third source advised Muhammad had, in early 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

1

### MUHAMMAD'S TEMPLE OF ISLAM IN DALLAS

On July 1, 1960, sources advised that a Nation of Islam (NOI) group had existed at Fort Worth, Texas, since January, 1957, and a group had existed in Dallas, Texas, since September, 1959.

These sources advised on June 1, 1962, that since July 25, 1960, the Islam believers of both Fort Worth and Dallas, Texas, have been meeting together as a merged group known as "Muhammad's Temple of Islam in Dallas." This group obtained temple status on March 19, 1961.

The purpose of the Muhammad's Temple of Islam in Dallas is to follow the teachings of Islam as handed down by Elijah Muhammad, national leader. Muhammad's Temple of Islam in Dallas is affiliated with NOI national headquarters at Chicago, Illinois, and adheres to the teachings of Muhammad.

On May 5, 1967, above sources stated above information remains unchanged.

## APPENDIX

1

### FRUIT OF ISLAM

On May 5, 1967, 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

1

### MUSLIM GIRLS TRAINING

On May 19, 1960, a source advised 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 4, 1967, another source advised that, 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.

## APPENDIX

### STUDENT NON-VIOLENT COORDINATING COMMITTEE (SNCC)

On May 12, 1967, a source advised that SNCC made an official announcement of election of national officers for SNCC, which stated that H. Rap Brown is National Chairman, and that the National Headquarters of SNCC are located at 360-362 Nelson Street, Southwest, Atlanta, Georgia.

On May 12, 1967, Mr. Andrew Jaffe, Correspondent, Newsweek Magazine, Atlanta, Georgia, advised that on that date SNCC had called a press conference at Paschals' Brothers Restaurant on Hunter Street, in Atlanta, Georgia, for the purpose of announcing the results of the Central Committee election of SNCC officers for 1967. During this announcement, SNCC issued a leaflet to all in attendance announcing their policy for the coming year. This announcement was as follows:

"In our staff meeting held during the past week, the organization voted that the Student Non-Violent Coordinating Committee is a Human Rights Organization, interested not only in Human Rights in the United States, but throughout the world; that, in the field of International Relations, we assert that we encourage and support the liberation struggles of all people against racism, exploitation, and oppression. We see our struggle here in America as an integral part of the world-wide movement of all oppressed people, such as in Viet Nam, Angola, Mozambique, South Africa, Simbabwe, and Latin America. Furthermore, we support the efforts of our brothers in Puerto Rico who are presently engaged in a fight for independence and liberation there.

"We shall seek to build a strong nation-wide Black Anti-Draft program and movement to include high school students, along with college students, and other black men of draft age. We see no reason for black men, who are daily murdered physically, and mentally in this country, to go and kill yellow people abroad, who have done nothing to us, and are, in fact, victims of the same oppression that our brothers in Viet Nam suffer.

## STUDENT NON-VIOLENT COORDINATING COMMITTEE (SNCC)

"Our major thrust will be in the building of national freedom organizations which will deal with all aspects of the problems facing black people in America. The political objective will manifest itself in the creation of a viable, independent political force. The economic objective will be (1) to expel the exploiters who presently control our community, (2) to gain economic control of our communities, and (3) to create an economic system which will be responsible to and benefit the black community, rather than a few individuals. Our cultural objective will be (1) to destroy the myths and lies propagated by white America concerning our history in Africa and in this country, and (2) to develop an awareness and appreciation of the beauty of our thick lips, broad noses, kinky hair and soul. In obtaining these objectives, we will work with all other black groups who are fighting for the same goals."

STUDENTS FOR A DEMOCRATIC SOCIETY

The Students for a Democratic Society (SDS), as it is known today, came into being at a founding convention held at Port Huron, Michigan, in June, 1962. The SDS is an association of young people on the left and has a current program of protesting the draft, promoting a campaign for youth to develop a conscientious objector status, denouncing United States intervention in the war in Vietnam and to "radically transform" the university community, and provide for its complete control by students. Gus Hall, General Secretary, Communist Party, USA, when interviewed by a representative of United Press International in San Francisco, California, on May 14, 1965, described the SDS as a part of the "responsible left" which the Party has "going for us." At the June, 1965, SDS National Convention, an anticommunist Proviso was removed from the SDS constitution. In the October 7, 1966, issue of "New Left Notes," the official publication of SDS, an SDS spokesman stated that there are some communists in SDS and they are welcome. The national headquarters of this organization as of April 18, 1967, was located in Room 206, 1608 West Madison Street, Chicago, Illinois.



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

12

In Reply, Please Refer to  
File No.

Dallas, Texas  
January 31, 1968

Title	BLACK NATIONALIST MOVEMENT, DALLAS DIVISION
Character	INTERNAL SECURITY - BLACK NATIONALIST
Reference	Report of Special Agent GERALD LEWIS GEARY dated January 31, 1968, at Dallas, Texas

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

DECLASSIFIED  
Authority N.I. 152R.014.001/2  
By jc, NARA, Date 4/2/13

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;

UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

2 - 113th M.I. Group, Denver (RM)  
1 - OSI, Denver (RM)  
1 - NISRA, Denver (RM)  
1 - Secret Service, Denver (RM)  
1 - NISO, Chicago (RM)

Copy to:

~~CONFIDENTIAL~~

Report of: RICHARD J. POWERS  
Date: January 30, 1968

Office: Denver, Colorado

Field Office File #: 157-91

Bureau File #:

Title: BLACK NATIONALIST MOVEMENT  
DENVER DIVISION

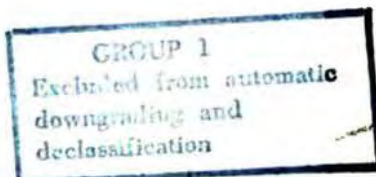
Character: INTERNAL SECURITY - BN

Synopsis:

The Black Nationalist Movement in the Denver Division centers around the Denver, Colorado, area. The three important organizations in the Black Nationalist Movement in the Denver area are the Denver group of the Nation of Islam (NOI), the Black Panther Party and the "Sundiata" organization. The NOI organization was formed approximately July, 1965, and the present leader is WILLIAM GORDON EDWARDS, a teacher in the Denver area. The Black Panther Party is led by Denver black power advocate, LAUREN RALPH WATSON, and was organized approximately May, 1967. The "Sundiata" organization is led by DAVID BUTLER and YOLANDE JACOBS. The latter publishes the Sundiata newspaper. Information was received in December, 1967, to the effect that LAUREN WATSON planned to travel to Cuba in the early part of January, 1968, for some unknown reason. Other detailed information concerning these organizations set forth.

- C -

~~CONFIDENTIAL~~



DECLASSIFIED  
E.O. 13526, Sec. 3.5

NLI / RAC 13-121

By LUC Date 06-14-2016

DETAILS:

I. EXTREMIST BLACK NATIONALIST ORGANIZATIONS

DENVER GROUP  
NATION OF ISLAM

A characterization of the Nation of Islam (NOI) appears as an appendix hereto.

Active investigation of captioned organization reveals the following information:

The Denver group of the NOI was organized at a meeting held on July 18, 1965, at Carpenter's Hall, 20th and Glenarm Place, Denver, Colorado. On September 14, 1965, JEROME JOHNSON, also known as 'Jerome X', was interviewed and he advised that he is a member of NOI, commonly known as the Black Muslims, and that he is a follower of ELIJAH MUHAMMAD. He stated he believed ELIJAH MUHAMMAD receives divine guidance and that he is trying to help the Negro people of America by establishing a black nation for them. He stated NOI functionary BERNARD CUSHMEER from Phoenix, Arizona, helped organize the Denver group and taught the Denver group the Islamic religion.

Investigation also indicates that the Denver group of the NOI is active in the predominately Negro east side of Denver and appears to be affiliated with the national NOI organization. Investigation further reveals that in order to become a member, an individual has to be of the Negro race and must agree to follow the teachings of ELIJAH MUHAMMAD. The members have no distinctive hair styles; however, some of the male members of the group have been observed wearing "fruits of Islam" uniforms which are dark blue in color with yellow trim and which also contain a flat top, "page boy" type hat, and also includes a white shirt and black bow tie. Investigation also indicates that the rest of the men must wear dark suits, white shirts and ties to meetings and services. Most of the women in the Denver group of the NOI are known to wear ankle-length dresses.



**A. Membership**

**1. Leaders**

On May 8, 1967, Mrs. JEROME JOHNSON, 3675 Kearney Street, Denver, whose husband was formerly head of the Denver group, NOI, prior to a severe attack of mental illness, advised that WILLIAM GORDON EDWARDS is presently in charge of the NOI group, Denver. She further stated that BERNARD CUSHMEER is considered the "minister" for the Denver group, although he permanently resides in Phoenix, Arizona. According to Mrs. JOHNSON, EDWARDS holds meetings at Muhammad's Mosque at 2329 East 28th Avenue, Denver. EDWARDS resides at 3645 Ivanhoe Street, Denver, and is a physical education instructor in the Cherry Creek School System, District No. 5, 4700 South Yosemite, Arapahoe County, Colorado, (suburb of Denver). EDWARDS was born February 14, 1928, at Memphis, Tennessee, and was formerly known as WILLIAM 6X. He was formerly a member of Muhammad's Temple of Islam No. 18, Cleveland, Ohio. EDWARDS is also known as Captain EDWARDS, WILLIAM X and Minister WILLIAM.

**2. Estimated Number of Members and Sympathizers**

On May 8, 1967, Mrs. JEROME JOHNSON, mentioned above, advised that no one is sure how many members the Denver group of the NOI has in view of the fact that many come to one meeting or one service and never appear again. It should be noted, however, that for several months past, a Special Agent of the FBI in Denver has personally observed the adult "services" at the NOI Mosque, 2329 East 29th Avenue, Denver, both on Wednesday nights and Sunday afternoons, and this Agent noted that an average of between six and nine individuals attend these "services."

**B. Terrorist Revolutionary Activity**

**1. Acts of Violence or Plans to Commit Same**

On November 14, 1966, the Denver group of the NOI held a service at 1713 East 31st Avenue, Denver. WILLIAM EDWARDS was the "teacher" and during the "truth schedule" and during the service it was mentioned that Muslims want to follow the right

path but have been forced to follow the wrong powers. It was mentioned that Muslims are mental slaves. Muslims must condition themselves to meet and overcome all. It was further mentioned that the Muslim brothers will be required to "open up" and if ALLAH gave the word to take over Denver tomorrow, all the brothers must be ready. Brother JAMES PARKER mentioned that he was ready now to take over the City of Denver.

DN T-1 11/23/66

On June 27, 1967, Detective ROBERT HARMON, Intelligence Division, Denver Police Department, advised information had been received that representatives of STOKLEY CARMICHAEL, a militant Negro, were supposed to visit Denver. He said that at about 7:30 P.M. on June 26, 1967, he, accompanied by one ANDREW SCHNEIDER, a photographer, parked about one-half block west of the Muslim Temple, 2329 East 28th Avenue, Denver, for the purpose of observing and photographing it. He said pictures of arriving members were taken and their license numbers recorded. As they were taking photographs, one of the NOI members spotted them. At about 8:15 P.M., WILLIAM EDWARDS arrived and NOI members pointed out HARMON and SCHNEIDER to him. He said EDWARDS and the other members started to walk toward them so he pulled away from his location about one-half block away and took up a new location about two blocks away. He said they remained there for awhile until two unknown persons walked up and stood in front of the Muslim Temple. He said they then circled the block and started to pass by the temple to take pictures, when a dark blue Volkswagen came at them on their side of the road and tried to hit them head on. HARMON stated he swerved to the right and turned the corner, barely missing the Volkswagen. He said he then turned around and went back to the Muslim Temple where he observed the Volkswagen parked in front. He stated he obtained a listing on the license plate of the Volkswagen and learned it was listed to JAMES P. PARKER for a 1959 Plymouth. He said this incident happened so fast that he could not be sure who the driver of the Volkswagen was, so he went to the Muslim Temple and attempted to find the owner but no one would admit owning it. Detective HARMON stated he thereafter had the Volkswagen towed to the Denver police pound. He advised as he was having the car towed to the pound, WILLIAM EDWARDS approached him and wanted to see his badge and identification.

On the morning of June 27, 1967, HARMON stated JAMES PARKER, Negro male, 5'9", born 1939, came to the Intelligence Division, Denver Police Department, and claimed the Volkswagen automobile. He stated he was now living at 2950 Niagara Street, Denver, and was working for Ceco, 5650 East Evans Avenue, Denver. He said he had resided in Denver since November. He further stated he had transferred the license plates from the 1959 Plymouth to the Volkswagen and had paid for his towing and storage charges.

## 2. Possession of Weapons and Instruments of Destruction

The Denver Division is in possession of no information indicating that members of the Denver group, NOI, possess weapons, etc. It is noted that in the past couple of years several members have been interviewed and they all stated that it is contrary to the teachings of ELIJAH MUHAMMAD to possess firearms; however, several have stated that if they do have firearms, it is only for self-protection.

## 3. Typical Violent Statements

On July 28, 1966, a meeting of the Denver group of the NOI was held at 1713 East 31st Avenue, Denver. WILLIAM GORDON EDWARDS was the leader at the meeting and during the meeting there was a "lesson from MUHAMMAD" and part of the discussion was as follows:

"Why isn't the devil settled on the best part of the planet? Reason is because the earth belongs to the original black man. The best part is located in Mecca, Arabia. The white man or Caucasian is the devil. The white man's language is no good because they can't even pronounce the words the same. Words have too many different meanings.

"Europe was part of Asia and called Eurasia before the white man changed the name.

"The Germans are the most wicked people in Europe, they are warmongers and real devils. Americans are the worst in North America, but the Germans are the smartest and true master devils. England kicked people like GEORGE WASHINGTON, JOHN HANCOCK and JOHN QUINCY ADAMS out because they were scum of the motherland.

DN 157-91

"The Masons are watered down Islams. MUHAMMAD gave the Masons to the white people to give them a chance to clean up. For this reason they will be the last white people to be killed. A Mason is a Moslem, not a Muslim. Masons do not know who to attach themselves to, trying to tell the white man he is not the devil. The Negro man doesn't have a chance of gaining in the Masons. The Jews don't know what is going on. They have the Star of David which is six pointed. All Muslims are aware that there are only five points on a star. El Jebel has no Negroes because El Jebel means something. The De Molay people are workers of the devil.

"Violence is the answer. Everyone else fights for what he wants, we should fight too. Two people who are considered to be experts on violence are Dr. FREDRICK WITTHAM (phonetic), Senior Psychiatrist, New York, and Dr. MARTIN LUTHER KING. KING says his non-violent movement is in deep trouble.

"CORE, SNCC and all others are wasting their time but will join ELIJAH eventually. Civil righters know that MUHAMMAD has only program - only reason they won't admit it is because they didn't think of it first.

"Nobody can change MUHAMMAD's program; must either accept it or reject it.

"Negroes know the white man is the devil and yet they still lie for him.

"Suffering seems to have more effect, such as Negro hurt. Must force an issue with cops so they strike you because this stirs people to violence."

DN T-1 7/28/66

On November 14, 1966, a meeting of the Denver group of the NOI was held at 1713 East 31st Avenue, Denver. WILLIAM EDWARDS was leader of the meeting and at the meeting it was mentioned that Muslim brothers will be required to open up and if ALLAH gave the word to take over Denver tomorrow, all the brothers must be ready.

DN T-1 11/23/66

#### 4. Involvement in Racial Disturbances

The Denver Division possesses no information indicating that the Denver group of the NOI participated in any racial disturbances in the Denver area.

#### C. Publications

Members of the Denver group, NOI, are known to distribute "Muhammad Speaks" in the Denver area. One member particularly has been observed frequently distributing this newspaper on Saturdays near a shopping center at 34th and Downing, Denver, located in a predominately Negro poor section of east Denver.

DN T-2 12/22/67

"Muhammad Speaks" is the official newspaper of the national NOI organization.

#### F. Funds

There is no information indicating that the Denver group of the NOI receives financial support from foreign sources. Each of the members is required to pay dues and make contributions; however, the exact amounts of these dues and contributions are unknown. Some funds are received by the Denver group of NOI by their sale of the "Muhammad Speaks" newspaper which they sell for anywhere from 20¢ to 25¢ a copy and for which they have to pay 16¢.

DN T-1 11/23/66

#### THE BLACK PANTHER PARTY

On May 7, 1967, an article appeared in the "Denver Post," Denver daily newspaper, entitled "Colorado Racial Violence Called Inevitable." This article reported on a black power symposium sponsored by several Denver area churches at the Black Forest Camp south of Denver on May 6, 1967. In this article, LAUREN RALPH WATSON, a Denver Negro black power advocate, is reported to be one of the speakers and the article stated that WATSON commented that he had recently formed the Black Panther Party (BPP), "a militant Negro group," but he declined to furnish any specific details concerning this organization.

On August 16, 1967, DN T-3 advised that on August 9, 1967, T-3 had a lengthy conversation with WATSON, mentioned above, during which the subject of the BPP came up and WATSON stated the BPP stands for opposition to the draft and the Vietnam war because they are aimed at young Negroes. In regard to race riots WATSON stated that the BPP would play a role in the riot situation in the Denver area, although his group would not start a race riot because WATSON could "depend on the powers to be" to start it. He stated that the purpose of the BPP is to control and direct a riotous situation after it gets started - "to fan the flames." WATSON did not refer to these racial disturbances as riots but rather as "rebellions." He also stated that in the event of a racial disturbance in Denver, the BPP members would assassinate certain members of the Denver Police Department who have been marked for assassination because of their anti-Negro prejudice. WATSON also stated that another purpose of these rebellions was "decolonization."

WATSON further stated that BPP members want the title to land in their own community. They also want to control all of the government and other activities in the various communities of the United States where Negro ghettos exist. During this discussion WATSON stated that the BPP originally was organized in Lowndes County, Alabama, arising out of a Student Non-Violent Coordinating Committee (SNCC) project in that county, and WATSON stated that the BPP is an offshoot of the SNCC. He stated that most Negro local chapters of the BPP identify closely with the national SNCC organization and that WATSON himself has been to SNCC conventions. He further stated that SNCC does not send the BPP any monies but the Denver Black Panthers have a "national understanding" with SNCC. WATSON further stated that to be a member of the BPP an individual has to be a Negro and has to be against the Vietnam war and the draft. He further stated that the organization appeals to the younger Negro group, ages 16 to middle 30's. He further stated that the BPP appeals to the lower working-type people and people on welfare.

DN T-2 advised on December 22, 1967, that members of the BPP wear no distinctive hair styles; however, each has a lapel button with an image of a black panther printed thereon.

**A. Membership**

**1. Leaders**

LAUREN RALPH WATSON, mentioned above, is the self-proclaimed leader and organizer of the BPP. The Denver Division has been unable to identify any other leaders of this organization. Investigation indicates that LAUREN RALPH WATSON resides at 1728 Downing Street, Denver, Colorado, and is unemployed. He is a former student at Metropolitan State College, Denver; however, he only completed one year. In the past WATSON has publicly and openly advocated violence on behalf of Negro rights and open Negro revolt.

**2. Estimated Number of Members and Sympathizers**

On August 16, 1967, DN T-3 advised that in his conversation with WATSON on August 9, 1967, WATSON stated that he has between 25 and 35 members in the BPP but he also stated that he has between 100 and 150 individuals that he could call on any given night if there was trouble.

On December 22, 1967, DN T-2 advised that in his conversations with WATSON, WATSON has stated he has under 30 members in his BPP. The exact membership in the Denver BPP is unknown by the Denver Division.

**B. Terrorist or Revolutionary Activity**

**1. Acts of Violence or Plans to Commit Same**

On August 16, 1967, DN T-3 advised that on August 9, 1967, T-3 had a lengthy conversation with WATSON, mentioned above, during which the subject of the BPP came up. In regard to race riots WATSON stated that the BPP would play a role in the riot situation in the Denver area, although his group would not start a race riot because WATSON could "depend on the powers to be" to start it. He stated that the purpose of the BPP is to control and direct a riotous situation after it gets started - "to fan the flames." WATSON did not refer to these racial disturbances as riots but rather as "rebellions." He also stated that in the event of a racial disturbance in Denver, the BPP would assassinate certain members of the Denver Police Department who have been marked for assassination because of their anti-Negro prejudice.



## 2. Possession of Weapons and Instruments of Destruction

Denver has no information indicating that at this time the BPP possesses any weapons or other instruments of destruction.

## 3. Typical Violent Statements

Special Agents of the FBI observed the following:

On March 26, 1966, an anti-Vietnam war demonstration was held in Denver culminating in a rally held on the State Capitol grounds at Denver. WATSON was one of the speakers at this rally. In his speech WATSON stated that while American Negroes are forced to go hungry in the United States, millions of dollars are being poured into the war in Vietnam to keep the people in that country divided. WATSON stated that Negroes are bearing the brunt of the fighting in Vietnam while their brothers are being shot in the back in the southern United States. WATSON stated that no American Negro should participate in the war in Vietnam, either by enlisting or answering the draft call. WATSON urged all Negroes to refuse the draft and not volunteer for military service because "their war is in this country."

On August 6, 1966, an anti-Vietnam war march and rally were held in downtown Denver culminating at the State Capitol building in Denver. WATSON was one of the speakers at this rally and during this speech WATSON read from a prepared text and he stated that he was opposed to the war in Vietnam on the basis that the "white power" structure of the United States was using Negroes of the United States to fight "their brothers" in Vietnam. WATSON stated, "The white structure has trained Negroes in how to use guns and to kill in Vietnam. When they come back to the United States, watch out, WHITEY."

The "Denver Post," Denver daily newspaper, issue of January 8, 1967, carried an article captioned, "Denver Rights Figure Arrested During Kansas Anti-Viet Protest." The article stated that the Denver civil rights figure was arrested January 7, 1967, at the gates of Fort Leavenworth, Kansas, after police said that he swung at someone in a jeering crowd of 200 during an anti-Vietnam demonstration. The article stated that he was identified as LAUREN WATSON, 1728 Downing Street, Denver. The article quoted WATSON as stating he was participating in the walk and public meeting because "one of the soldiers here is black and the Vietnam war is a racist war."

On August 20, 1967, an article appeared in the "Sentinel," a newspaper published in Jefferson County, Colorado, concerning a speech which WATSON gave to a group of teen-agers in Lakewood, Colorado, (a suburb of Denver). The article reported WATSON stated the United States is the biggest purveyor of violence and murder in the world. He stated the United States is a barbaric nation with two sets of laws, one discriminating against the poor and the second designed to protect the rich. WATSON claimed that there is only one solution to today's racial crisis: "violence." WATSON stated, "We're organized and armed. We shouldn't be praying, we should be shooting." He stated, "Violence is the American way. My people shall not be second-class citizens, colonized people. My motives are a lot purer than GEORGE WASHINGTON's. He had to split the take." WATSON further stated that the real enemy is not the Vietcong but the white racist who supports the fascist United States Government.

On November 14, 1967, an article appeared in the "Colorado Daily," published by a group of students at the University of Colorado, Boulder, Colorado, captioned "Violence Defended by Black Panther." The article reported on WATSON's participation in a black power symposium held at the University of Colorado which was sponsored by the American Civil Liberties Union on November 13, 1967. During this symposium WATSON discussed the term "Black Power" and stated that Americans get upset at the use of the term because they know exactly what it means. He said, "In my opinion, any black man in this country who is nonviolent does not know what country he is in. America is the most racist and violent country of any nation in the world. The people involved in the black power movement do not consider themselves United States citizens because to do that they would have to assume they have rights. We are not U. S. citizens but our fathers built it (the country) and we want the best of it and we are going to take it." WATSON is quoted as saying, "MALCOLM X said revolutions are based on land and land is power. Power is what we ain't got and power is what we're going to get."

#### 4. Involvement in Racial Disturbances

On July 20, 1967, CLIFFORD STANLEY, Chief of Patrol, Denver Police Department, Denver, advised that on that date, the

Denver Manager of Safety issued a permit to LAUREN RALPH WATSON and LOUIS RHONE, son of a deceased prominent Negro attorney, and CHARLES CAMPBELL, for a march July 22, 1967, to protest the killing of EUGENE BERNARD COOK, a Negro ex-convict who was killed during the early morning hours of July 3, 1967, by off-duty Denver police officer JOHN PINDER, and also to protest the killing of one LOUIS TIMOTHY PINEDO, an 18-year-old Spanish-American youth, by Denver patrolman JOHN E. CAIN, on July 12, 1967, at the O'Meara Ford storage lot located at 1426 Mariposa Street, Denver. STANLEY advised that patrolman CAIN had been dispatched to the lot to investigate a complaint of car stripping and during the process of putting PINEDO under arrest for this offense, the latter drew his knife and stabbed patrolman CAIN in the left arm, after which patrolman CAIN drew his revolver and killed PINEDO.

On July 23, 1967, an article appeared in the "Denver Post", captioned, "Protest Staged at Police Building." The article stated that during the afternoon of July 22, 1967, more than 125 Spanish-Americans and Negroes converged on Denver police headquarters in a two-pronged protest march and then staged a noisy demonstration in the police building located at 13th and Champa Streets, Denver. The marchers told reporters that they were angry over the slayings by Denver policemen of EUGENE BERNARD COOK, a Negro, and LOUIS PINEDO, a Spanish-American.

The article stated that the marches and demonstration were sponsored by the Spanish-American "Crusade for Justice" organization headed by RUDOLPH "CORKY" GONZALES, and by LAUREN WATSON, a Metropolitan State College student who told reporters he organized the Black Panther Society in Denver.

The article stated there was one tense moment when the demonstrators, demanding to talk to Police Chief HAROLD DILL, started crowding in the front door of police headquarters. According to the article, DILL, Division Chief CLIFFORD STANLEY and eight crash-helmeted policemen cleared the crowd away from the door.

The article stated that several of the demonstrators shouted into television and radio microphones and among those shouting were WATSON and one EMILIANO ZAPATA DOMINGUEZ, who was described as vice chairman of the Crusade for Justice. DOMINGUEZ reportedly stated, "This will be the last time that we come here in peace; we want to do right but we're not left alone. Our people are shot in the back." One Negro shouted, "This time we drink water. The next time there'll be fire."

C. Publications

The Denver Division is in possession of no information indicating that the BPP publishes anything.

D. Funds

The Denver Division has received no information concerning the possible source of funds of the BPP.

SUNDIATA

(also known as "The Hungering Lion" )

Sundiata (Hungering Lion) has been located at 1737 East 31st Avenue, Denver, since May, 1967.

Literature distributed by this group when it was founded states as follows:

"This group has been formed out of necessity to help cast in front of the blackman's eyes the true picture of his position in this white oriented world. To try and achieve \*Black Unity\* Black Identity \* and \*Black Cohesiveness . . . Black Pride . . . to establish pride and organization in the black community, to raise the level of the ghetto to a respected position in society.

"We are rising now out of a long sleep to demand a rightful place in our nation, our state, our city, our world. Our collective goal is to teach and learn black culture, create black leadership, gain effective education and land ownership and to internationalize the plight of the blackman.

"We are a group of people whose roots drive deep down into a heritage of illiteracy, poverty, castration and social alienation. We are the people of Colorado's capital city ghetto.

"Our present undertaking may seem monumental but it is small . . . as from one match a thousand candles may be lit, from our beginning a thousand problems may be solved. We awaken from our slumber to 'tell it like it is.'"

Volume I, issue 6, of "News from Sundiata" (a periodical published by this organization) contained the following:

"OBJECTIVES OF SUNDIATA

"1. Black Consciousness

a. Provide an understanding of Black History.

- (1.) Thru Black History classes.
- (2.) Thru speakers.
- (3.) Thru films.
- (4.) Thru use of library and reference to certain books.
- (5.) Thru use of Black art.
- (6.) Thru use of Black theater.

"2. Black Unity

a. Become a Black political force.

- (1.) Thru organization of neighborhood leadership.
- (2.) Thru action on personal grievances.
- (3.) Thru action on community grievances.
- (4.) Thru formation of line of communication between other Black groups and other minority groups.

"3. Black economic independence

a. Provide the above by:

- (1.) Encouraging Black patronage of Black businesses.
- (2.) Creation of new Black businesses.
- (3.) Encouraging Black employment in Black businesses.
- (4.) Provision of jobs from own resources.

"Since Sundiata is open to all Black people, you can help by making Sundiata aware of your ideas, problems, or solutions. You can make contributions to support the cause."

Investigation of this organization indicates that it is active only in the Denver area and does not appear to be a part of a national organization. It should be noted above that in its sixth issue of "News from Sundiata" the periodical stated that Sundiata is open to all black people. Other issues of this magazine have indicated that the organization wishes to have members, especially female members, wear the "Afro" hair style which is the type worn by the natives of Africa.

#### A. Membership

##### 1. Leaders

DN T-4 on May 16, 1967, advised that Sundiata was organized by DAVE E. BUTLER, a Negro employee of the Colorado Department of Rehabilitation. Informant described BUTLER as militant, but is of the opinion Sundiata is primarily a study group concerned with Negro history.

Records of the Denver Police Department, under Denver Police Department number 143841, as reviewed on November 8, 1967, reflect DAVE EDWIN BUTLER, born January 5, 1935, at Grand Junction, Colorado, was arrested on July 31, 1967, by the Denver Police Department on the following charges:

Assembling to Disturb  
Interfering with Public Way  
Failure to Obey Officers.

DN 157-91

The Offense Report states that BUTLER, dressed in yellow shorts and a yellow T-shirt, was arrested at 11:05 P.M. at East 33rd and Holly Street, Denver, after BUTLER had been observed in a large crowd of Negro males, throwing rocks and bottles at police officers and cars. The crowd was broken up and BUTLER was told to leave the area. BUTLER was then observed five or ten minutes later walking with another group, was again told to leave, at which time he stated he was going for a drink and would not leave. He was thereupon arrested. Denver Police Department records do not indicate the disposition of this arrest.

DN T-5 on October 3, 1967, advised that YOLANDE ALETA JACOBS is the editor of "News from Sundiata." Informant also advised that Sundiata is not interested in having anyone attend its meetings who is over 30 years of age.

DN T-6 on November 1, 1964, advised that a conference of the Revolutionary Action Movement (RAM) was held under the guise of a conference of the African-American Student Movement, over the weekend of October 30 - November 1, 1967, at Nashville, Tennessee. This source advised that a Negro female named YULAND (phonetic) represented Denver, Colorado, at the sessions of this conference.

A characterization of RAM appears as an appendix hereto.

On February 16, 1966, YOLANDE ALETA JACOBS, 2456 Gaylord Street, Denver, was interviewed by Special Agents of the FBI, at which time she admitted attending the above-mentioned meeting; however, she declined to reveal the identities of other individuals with whom she was in contact at this meeting, and denied that the meeting was sponsored by RAM. She declined to say whether she had ever heard of this organization in the past. JACOBS declined to discuss any other activities in which she had been or is involved, although she did advise she had been arrested on December 23, 1962, for participating in a sit-in at a restaurant at Nashville, Tennessee, which restaurant refused to serve members of the Negro race.



## 2. Estimated Number of Members and Sympathizers

On June 1, 1967, Sundiata sponsored an appearance of Negro militant playwright LE ROI JONES at Manual High School in Denver. JONES was subsequently arrested carrying several weapons during the Newark, New Jersey, racial riot during the summer of 1967.

On June 2, 1967, Detective ROBERT HARMON, Intelligence Division, Denver Police Department, advised that before the appearance of JONES at Manual High School in Denver on June 1, 1967, he interviewed an unidentified individual who stated he was connected with the Sundiata organization and this individual stated that the group had about 20 members at that time. The Denver Division is in possession of no information indicating the exact membership of the Sundiata organization.

## B. Terrorist or Revolutionary Activity

### 1. Acts of Violence or Plans to Commit Same

On July 20, 1967, CLIFFORD STANLEY, Chief of Patrol, Denver Police Department, advised that on that date the Denver Manager of Safety issued a permit to LAUREN RALPH WATSON and LOUIS RHONE, son of a deceased prominent Negro attorney, and CHARLES CAMPBELL, for a march July 22, 1967, to protest the killing of EUGENE BERNARD COOK, a Negro ex-convict who was killed during the early morning hours of July 3, 1967, by off-duty Denver police officer JOHN PINDER, and also to protest the killing of one LOUIS TIMOTHY PINEDO, an 18-year-old Spanish-American youth, by Denver patrolman JOHN E. CAIN, on July 12, 1967, at the O'Meara Ford storage lot located at 1426 Mariposa Street, Denver. STANLEY advised that patrolman CAIN had been dispatched to the lot to investigate a complaint of car stripping and during the process of putting PINEDO under arrest for this offense, the latter drew his knife and stabbed patrolman CAIN in the left arm, after which patrolman CAIN drew his revolver and killed PINEDO.

On July 23, 1967, an article appeared in the "Denver Post" captioned, "Protest Staged at Police Building." The article

stated that during the afternoon of July 22, 1967, more than 125 Spanish-Americans and Negroes converged on Denver police headquarters in a two-pronged protest march and then staged a noisy demonstration in the police building located at 13th and Champa Streets, Denver. The marchers told reporters that they were angry over the slayings by Denver policemen of EUGENE BERNARD BOOK, a Negro, and LOUIS PINEDO, a Spanish-American.

The article stated that the marches and demonstration were sponsored by the Spanish-American "Crusade for Justice" organization headed by RUDOLPH "CORKY" GONZALES and by LAUREN WATSON, a Metropolitan State College student who told reporters he organized the Black Panther Society in Denver.

The article stated there was one tense moment when the demonstrators, demanding to talk to Police Chief HAROLD DILL, started crowding in the front door of police headquarters. According to the article, DILL, Division Chief CLIFFORD STANLEY and eight crash-helmeted policemen cleared the crowd away from the door.

The article stated that several of the demonstrators shouted into television and radio microphones and among those shouting were WATSON and one EMILIANO ZAPATA DOMINGUEZ, who was described as vice chairman of the Crusade for Justice. DOMINGUEZ reportedly stated, "This will be the last time that we come here in peace; we want to do right but we're not left alone. Our people are shot in the back." One Negro shouted, "This time we drink water. The next time there'll be fire."

A pamphlet passed out at the rally indicated that the rally was also sponsored by Sundiata, among others.

Special Agents of the FBI observing the rally at the Denver police building noticed that DAVID BUTLER and YOLANDE JACOBS, mentioned above, were among the demonstrators. No arrests were made during this disturbance.

## 2. Possession of Weapons and Instruments of Destruction

The Denver Division is not in possession of any information indicating that this organization possesses weapons or instruments of destruction.

### 3. Typical Violent Statements

On pages 2 and 3 of the first issue of "News from Sundiata" appears an article concerning the recent killing of a Negro by a Denver policeman. On page 2 appears the line, "A Killer is Loose - 'Cause we Didn't Riot - Is that Why?" At the bottom of the page appears the line, "Do We Have to Riot; Do We have to Use Violence for Justice?" On page 3 of this paper at the bottom of the page appears this line, "Sleep Softly Sweet Denver for You Need Your Rest. One of These Days You Gonna be Put to the Test." Also on this page appears this paragraph: "The white man's word says one thing and does another. Some say segregate. Let the white man race himself down his crying, stealing, murdering, suicide road. Join your black brothers from across the country and the world. Learn to love yourself and your blackness. Get with your black brother. They are all you have. They are all you need."

In the third issue of the above-mentioned magazine appears the following quotation: "We do not support the burning of black owned businesses or homes."

### 4. Involvement in Racial Disturbances

See B. (1) above.

#### C. Publications

As mentioned above, this organization publishes a paper known as "News From Sundiata." Also as mentioned above, YOLANDE JACOBS is the editor of this paper.

On December 22, 1967, DN T-2 advised that YOLANDE JACOBS is involved in an intensive distribution of this paper throughout the predominately Negro area of east Denver but T-2 knows of no others at this time who distribute this magazine.

The principal themes of the magazine are set forth above.

**D. Funds**

On December 22, 1967, DN T-2 advised the only funds for the Sundiata organization appear to come from sale of the above-mentioned magazine which sells for 50¢ per copy. T-2 knows of no information indicating that financial support is received by the Sundiata organization from foreign sources.

**II. BLACK NATIONALIST GROUPS IN WHICH EXTREMISTS ARE ACTIVE**

Denver is in possession of no information other than above indicating that Denver extremists are active in other black nationalist groups.

**III. INDEPENDENT BLACK NATIONALIST EXTREMISTS**

Denver Division is in possession of no information indicating that individuals other than those mentioned above are active in the Denver area.

**IV. RELATIONSHIP BETWEEN EXTREMIST BLACK NATIONALIST GROUPS**

On August 16, 1967, DN T-3 advised that in his discussion with LAUREN RALPH WATSON, mentioned above, on August 9, 1967, WATSON stated that the BPP in Denver is a national organization and that the Black Panthers were originally organized in Lowndes County, Alabama, arising out of a SNCC project in that county, and he noted that the Black Panthers are an offshoot of SNCC. He further stated that most local chapters of the BPP identify closely with the national SNCC organization. WATSON stated that he himself has been to SNCC conventions. He stated that SNCC does not send the Denver BPP any money but the Denver Black Panthers have a "national understanding" with SNCC.

**V. INFLUENCE OF COMMUNIST PARTY AND OTHER REVOLUTIONARY GROUPS ON BLACK NATIONALIST MOVEMENT**

**A. Domestic**

Confidential informants cognizant of some aspects of Communist Party (CP) and Socialist Workers Party (SWP) activities in the Denver area have advised that neither members of the Denver Branch, SWP, nor members of the Denver CP have any program to influence the Black Nationalist Movement in the Denver area.

DN 157-91

**B. Foreign**

On December 22, 1967, DN T-2 advised that on December 16, 1967, he had a lengthy conversation with LAUREN RALPH WATSON, mentioned above. T-2 reported that during this conversation with WATSON, WATSON made the statement that he planned to travel to Cuba sometime between January 2 and January 12, 1968. WATSON stated that he planned to hitchhike from Denver to an undisclosed place in Florida, where he would take a fishing boat to Cuba. WATSON did not state the reason for his trip to Cuba and did not furnish any more details concerning the route that he would take from Denver to Cuba.

The Denver Division is continuing its investigation to determine if, in fact, WATSON did go to Cuba.

NATION OF ISLAM, Formerly Referred to as  
THE MUSLIM CULT OF ISLAM, also known as  
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 5, 1967, 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; the so-called Negroes are slaves of the white race, referred to as "white devils" in the the United States; and 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 2, 1966, a third source advised Muhammad had, in early June, 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.

REVOLUTIONARY ACTION MOVEMENT

On November 3, 1964, a source made available a document entitled "The Revolutionary Action Movement Manifesto," the document having been obtained by the source from an individual known to be a member of the Revolutionary Action Movement (RAM).

This document stated, in part, that RAM was officially organized in the winter of 1963 by Afro-Americans who support the revolutionary objectives of ROBERT F. WILLIAMS, then residing in Cuba, and his concept of organized violence to achieve the liberation of the Afro-American people in the United States. This Manifesto disclosed that RAM had oriented its program to one of education and political revolution and the organization of a "black" political party with revolutionary objectives, having recognized the need for a "black revolution" that could and would seize power. RAM philosophy is described in this document as one of revolutionary nationalism; that is, one involving the struggles of the nonwhite races of the world against exploitation and enslavement by the white capitalist and imperialist nations.

Regarding WILLIAMS, it should be noted that on August 28, 1961, a Federal warrant was issued at Charlotte, North Carolina, charging him with Unlawful Flight to Avoid Prosecution for the crime of kidnaping. Subsequent to the issuance of this warrant, WILLIAMS fled the United States to Cuba, where he published a monthly newsletter entitled "The Crusader" from Havana. As of December, 1966, WILLIAMS was residing in Peking, China.

This source, in September, 1964, advised RAM is dedicated to the overthrow of the capitalist system in the United States by violence, if necessary, and to its replacement by a socialistic system oriented toward the Chinese Communist interpretation of Marxism-Leninism. RAM is entirely nonwhite in membership, clandestine in nature, and owes its primary allegiance to the "Bandung World"; that is, the nonwhite races of the world rather than to any national entity, as such.

On November 16, 1964, a second source advised he learned recently from a RAM member that the organization began in Detroit, Michigan, largely under the impetus of DON FREEMAN, described as the "Father" of RAM and referred to as RAM's "Black Stalin." FREEMAN served as RAM Chairman, with MAXWELL STANFORD (now of Philadelphia, Pennsylvania) serving as RAM Field Chairman.

~~CONFIDENTIAL~~

2

APPENDIX

On May 12, 1967, a third source advised that RAM still remains active; however, there is no formal headquarters, as such, for RAM. The source advised that MAXWELL STANFORD of Philadelphia is considered the leader of RAM and if a RAM headquarters ever existed, it would most likely be where STANFORD resides.

~~CONFIDENTIAL~~





In Reply, Please Refer to  
File No.

UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

2c

Denver, Colorado  
January 30, 1968

Title	BLACK NATIONALIST MOVEMENT DENVER DIVISION
Character	INTERNAL SECURITY - BN
Reference	Report of Special Agent Richard J. Powers dated January 30, 1968, at Denver, Colorado.

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

DECLASSIFIED  
Authority N.I. 152R. 014.001/4  
By pc, NARA, Date 4-24-83

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.

**UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION**

3

**CONFIDENTIAL**

**Copy to:**  
 1 - G-2, Detroit (REGISTERED MAIL)  
 1 - NIS, Chicago (REGISTERED MAIL)  
 1 - OSI, Dayton (REGISTERED MAIL)  
 1 - Secret Service (REGISTERED MAIL)

**Report of:** SA THOMAS P. DRUKEN      **Office:** Detroit, Michigan  
**Date:** January 31, 1968

**File Number:** 100-34791

**Title:** BLACK NATIONALIST MOVEMENT  
 DETROIT DIVISION

**Character:** INTERNAL SECURITY - BN

**Synopsis:** Information re local RAM group set forth. Local leaders and members identified. Participation of RAM members in MERC and FWHC set forth. GENERAL GORDON BAKER, JR., local RAM leader, arrested during racial disturbance summer, 1966, subsequently convicted of CCW violation and sentenced five years probation. Information relative to possession of firearms by local RAM members set forth. Information relative to recently formed local newspaper known as the "Inner-City Voice" and its Editor KENNETH JOHN WATSON set forth. A representative number of articles from the paper are included in this report. Information re Black Nationalist groups such as Forum 66, CCAC and local SNCC group set forth. Background data and information re activities of individuals connected with aforementioned groups set forth.

- P\* -

**DETAILS:**

**CONFIDENTIAL**  
**GROUP I**

Excluded From Automatic  
 Downgrading and  
 Declassification

DECLASSIFIED  
 E.O. 13526, Sec. 3.5

NLI 118AC 13-121  
 By LKH NARA, Date 01-14-2016

TABLE OF CONTENTS

	Page
<b>I. ORGANIZATIONS</b>	
City-Wide Citizens Action Committee.....	59 - 68
Forum 66.....	51 - 55
Fox and Wolf Hunt Club (FWHC).....	17 - 20
Group On Advanced Leadership (GOAL).....	22 - 24
Medgar Evers Rifle Club (MERC).....	21 - 22
Revolutionary Action Movement (RAM).....	2 - 12
Student Non-Violent Coordinating Committee (SNCC).....	69 - 75
<b>II. PUBLICATIONS</b>	
"Black America".....	31
"Inner-City Voice".....	31 - 50
"The Crusader".....	31
<b>III. INDIVIDUALS</b>	
GENERAL GORDON BAKER, JR.....	15, 16
NADINE BROWN.....	62
Reverend ALBERT B. CLEAGE, JR.....	55, 56, 57
CLYDE CLEVELAND.....	63
GLANTON VERNIER DOWDELL.....	30
SIDNEY ALLAN FIELDS.....	32
RUFUS GRIFFIN, JR.....	12, 13
MILTON ROBINSON HENRY.....	25, 26, 27
RICHARD BULLOCK HENRY.....	24, 25
CHARLES EDWARD SIMMONS, III.....	16, 17
LUKE SAMUEL TRIPP.....	13, 14, 15
KENNETH JOHN WATSON.....	27, 28
EDWARD VAUGHN.....	58
JACKIE WILSON.....	58, 59

Y. REVOLUTIONARY ACTION MOVEMENT (RAM)

A characterization of RAM appears in the appendix attached hereto.

DE T-1 during September, 1964, advised that a local RAM group has recently been formed in the Detroit area. DE T-1 further advised that some of the leaders of RAM traveled to Cuba during the summer of 1964, and were formerly leaders in a local militant civil rights group known as Uhuru (Swahili word for Freedom).

The October 16, 1963, edition of the "Michigan Chronicle", a Negro newspaper published weekly at Detroit, contains an article captioned, "Must Crush White Man", which states in part as follows:

According to LUKE TRIPP, JR., Chairman of Uhuru, the organization was formed during March, 1963, by militant black students at Wayne State University, Detroit, Michigan. TRIPP has indicated that the purposes of Uhuru are: "To seek the closest possible alliance of militant black groups, and from the broadest possible united black front to wage a tit-for-tat struggle against the anti-Negro machine that is America; to fight for 'Uhuru quita (freedom now)'; and to affirm the principle of self-defense in the Negro freedom struggle".

Origin and Purpose

DE T-1 on September 28, 1964, made available a pamphlet captioned, "Revolutionary Action Movement Manifesto". This pamphlet in part contains the following information:

RAM was officially organized in the winter of 1963 by Afro-Americans who favored ROBERT F. WILLIAMS and the concept of organized violence. Through a series of workshop discussions the group decided there was a need for a "third force" or movement that would be somewhere between the Nation of Islam (Black Muslims) (NOI) and SNCC (Student Non-Violent Coordinating Committee).

A characterization of the NOI appears in the appendix attached hereto.

The pamphlet describes ROBERT F. WILLIAMS as the militant leader of the Afro-American Freedom Struggle now in exile in Cuba, and contained an article captioned "Revolution Without Violence" by ROBERT F. WILLIAMS. The article contained the following information:

"We prefer peaceful negotiations, but our oppressors have proved to us that they are not susceptible to such mild pressures to reform and that they will utilize massive violence to attempt to contain our struggle. When massive violence comes, the USA will become a bedlam of confusion and chaos. The factory workers will be afraid to venture out on the streets, to report to their jobs. The telephone workers and radio workers will be afraid to report. All transportation will grind to a complete standstill. Stores will be destroyed and looted. Property will be damaged and expensive buildings will be reduced to ashes. Essential pipe lines will be severed and blown up and all manner of sabotage will occur. Violence and terror will spread like a firestorm. A clash will occur inside the Armed Forces. At U. S. military bases around the world local revolutionaries will side with Afro G.I.'s. Because of the vast area covered by the holocaust, U. S. forces will be spread too thin for effective action. U. S. workers, who are caught on their jobs, will try to return home to protect their families. Trucks and trains will not move the necessary supplies to the big urban centers. The economy will fall into a state of chaos.

"This racist imperialist oppressor will not be brought to his knees, simply because of the fighting ability and military power of Black Freedom Fighters and their allies inside the U.S., but because of the creation of economic, chaotic conditions, total disorganization, frustration of his essential and ultra vital organs of production, and adverse conditions created by the world wide liberation struggle. Such a formidable enemy will fall prey to the new concept of revolution because of his ultra modern and automated society and the lack of psychological conditioning of his forces. Our people have already been conditioned by almost 400 years of violence, terror and hunger.

"The new concept of revolution defies military science and tactics. The new concept is lightning campaigns conducted in highly sensitive urban communities with the paralysis reaching the small communities and spreading to the farm areas. The old method of guerilla warfare, as carried out from the hills and countryside, would be ineffective in a powerful country like the USA. Any such force would be wiped out in an hour. The new concept is to huddle as close to the enemy as possible so as to neutralize his modern and fierce weapons. The new concept creates conditions that involve the total community, whether they want to be involved or not. It sustains a state of confusion and destruction of property. It dislocates the organs of harmony and order and reduces central power to the level of a helpless, sprawling, octopus. During the hours of day sporadic rioting takes place and massive sniping. Night brings all our warfare, organized fighting and unlimited terror against the oppressor and his forces. Such a campaign will bring about an end to oppression and social injustice in the USA in less than 90 days and create the basis for the implementation of the U. S. Constitution with justice and equality for all people.

"It is no longer a truism that our people cannot win such a struggle. The world has changed and the favor of the situation has shifted to the side of the Afro-American. Those who cry that we cannot win are either agents of the oppressor, latent masochists or ignorant of the new facts of life. We do not need paternal white "big daddies" for our friends now. What we need are some fighting John Browns.

"Our friends are growing throughout the world, while those of our oppressors are diminishing. It is important that we immediately create stronger ties with our brothers of Latin America, Asia and Africa. It is important that our people stop cooperating with our oppressor and exert more effort to expose his beastly ways to the peoples of the world. Yes, we can win because our struggle is just and our friends are many. The handwriting is already on the wall. Victory is now within our reach. Let us prepare to seize it."

The pamphlet listed the following as objectives of RAM:

- "1. To give black people a sense of racial pride, dignity, unity and solidarity in struggle.
- "2. To give black people a new image of manhood and womanhood.
- "3. To free black people from colonial and imperialist bondage everywhere and to take whatever steps necessary to achieve that goal.
- "4. To give black people a sense of purpose.

"The motto was 'One Purpose, One Aim, One Destiny,' meaning:

"One Purpose - To free black people from the universal slavemaster (slang for capitalist oppression).

"One Aim - To develop black people through struggle to the highest attainment possible.

"One Destiny - To follow in the spirit of black revolutionaries such as GABRIEL PROSSER, TOUSSAINT L'OVERTURE, DENMARK VESEY, NAT TURNER, SOJOURNER TRUTH, HARRIET TUBMAN, FREDERICK DOUGLASS, MARCUS GARVEY, DOCTOR DU BOIS, ROBERT F. WILLIAMS, and to create a new world free of colonialism, racism, imperialism, exploitation, and national oppression."

Additional data contained in the pamphlet is set forth as follows:

"Thus RAM was officially organized as a movement. With rotating chairmen to develop leadership, RAM immediately plunged into action. It helped organize one of Philadelphia's largest black mass rallies for the NAACP over the issue of a 'research project' designed by white liberals for the black community.

"We felt a need for 'fresh, young and new ideas' to be discussed in the black community, so we began publishing a bi-monthly 'Black America'. RAM then organized several street meetings in the heart of the black ghetto to bring its program to our people, obtained an office, and began to hold free weekly African and Afro-American history classes. Through a free weekly publication, 'Ram Speaks', RAM attempted to raise the consciousness of the black community by the discussion of political issues.

"RAM found through its active involvement and living with the black masses, that one of the main reasons that we (black people) are unorganized is because we (black people) are politically unaware. RAM then reorganized its program to education in political revolution. We soon saw that the key to the black man's plight is his lack of revolutionary organization. We felt that this could best be brought about



"by the organization of a black political party. But we also felt that this black political party must have revolutionary objectives and not that of peaceful co-existence with the oppressor. In other words, we felt the need for a black revolution that could and would seize power.

"In spreading revolutionary concepts throughout the community and especially among youth, RAM became a target for the power structure. When RAM demonstrated, along with many other groups over the racist-facist police tactics used against unarmed women, children and men in Birmingham, the NAACP tried to oust RAM from a 'united' picket line because of its sign stating, 'We do not advocate non-violence in a police state'. The more RAM pushed, the more the reformist leadership had to sound aggressive. When the NAACP decided to organize demonstrations over union discrimination on a school construction site, RAM played a major role. The racist-fascist police seized the opportunity to attack some RAM organizers and frame them on trumped-up charges of assault and battery, cutting, disorderly conduct, disturbing the peace, and conspiracy.

"It soon became apparent that the NAACP and CORE were fighting to get headlines, so RAM ceased its public program and began to develop its members and those around them. RAM felt this was necessary since, in order to make our black revolt into a successful black revolution, we would have to train people in what real revolution means and what it is going to take.

"To answer some questions raised by 'orthodox black nationalists' and charges that RAM is an integrationist group, I will explain why we participated in the school construction site struggle.

"As revolutionary black nationalists, we do not believe that standing on the street corners alone will liberate our people. Revolutionary black nationalists must act as a vanguard to show our people how to seize power so that they may gain some control over their lives. The main reason they are treated the way they are is that they are powerless. In the school construction site demonstration, our people saw the system denying them opportunity. As our struggle developed, they saw that the police who represent the state or state power were not on our side but on the side of those who uphold racism. This brought in the concept of government, protection of the community by a black people's police force, and the concept that we are at war with white America. Thus by our action, our people gained a vital lesson in the need for a revolutionary organization that has power by physical example and involvement.

"RAM soon found that just being out in the streets was not enough and that national revolutionary organization was the key to victory of our revolution. RAM also shifted its program to an accent on youth. After careful analysis through action and study, RAM feels that black youth are the key to our revolution. We see youth all over the world leading the revolutions of our people. In the Angolan liberation army the soldiers' age range is 17-20; in the Congo's guerilla force called 'Youth' the age range is 14-20; in the Viet Cong the age range is 14-19; in Kenya the Mau Mau was started by roving bands of youth. In Cuba Castro's forces were very young.

"During the summer of 1963 RAM reorganized and sent field organizers throughout the North to help local groups organize demonstrations. Through our experience we have developed an organization on three levels of involvement: 1) Field Organizers, who are full-time organizers with a period of orientation and training in the movement; 2) Active members, who cannot be full-time

"but actively support RAM by physical, financial and other help, and have also been through a period of orientation; 3) Associate Members, who have been through a period of orientation but, for reasons approved by the movement, cannot give physical support but do pledge financial support. During the fall of 1963, RAM field organizers helped groups throughout the South develop a perspective beyond the limits of the integrationist movement. Also in Philadelphia, RAM's home base, RAM in 1962 and 1963 fought several cases of police brutality and in one case achieved unity among the young black militant groups for a brief period. RAM has recently been active in organizing demonstrations around the frame-up of Mae Mallory and the other Monroe defendants.

"RAM philosophy may be described as revolutionary nationalism, black nationalism or just plain blackism. It is that black people of the world (darker races, black yellow, brown red, oppressed peoples) are all enslaved by the same forces. RAM's philosophy is one of the world black revolution or world revolution of oppressed peoples rising up against their former slavemasters. Our movement is a movement of black people who are coordinating their efforts to create a 'new world' free from exploitation and oppression of man to man.

"In the world today there is a struggle for world power between two camps, the haves (Western or white capitalist nations) and the have-nots (Eastern or newly independent nations struggling for independence, socialist nations). There are two types of nationalism. One type suppresses or oppresses, that is, a nation or particular group reaps profits or advances materially at the expense, exploitation, slavery or torture of another group or nation. In this nation and in the world today, this nationalism is considered 'white nationalism' or the cooperation of the white Western nations to keep the new

"emerging oppressed world in bondage. This is capitalist or reactionary nationalism. The other type of nationalism is to liberate or free from exploitation. That is the binding force of a nation or particular group to free itself from a group or nation that is suppressing or oppressing it. In this country and in the world, this is considered black nationalism or revolutionary nationalism.

"We can see that black nationalism is the opposite of white nationalism; black nationalism being revolutionary and white being reactionary. We see also that nationalism is really internationalism today.

"While defining nationalism as a force towards black liberation, we define nationalism as black patriotism.

"Nationalism is an identification and consciousness of our own kind and self. Knowledge of self is an integral part of nationalism. Knowledge of our own history of struggle is an essential part of nationalism. Love for our own people and not for the enemy is nationalism.

"RAM feels that with the rise of fascism, the black man must not only think of armed self-defense but must also think aggressively.

"Our black nation is still in captivity. RAM feels that the road to freedom is self-government, national liberation and black power. Our slogan is 'Unite or Perish'. Our definition of revolution is one group's determination to take power away from another.

"In ending, this manifesto, we (RAM) say, 'Think what you wish, but we shall accomplish what we will'."

**DE 100-34791**

**DE T-1 on September 28, 1964, advised that during a local RAM meeting held on September 13, 1964, in the Detroit area the following subject matter was discussed:**

- 1. Setting up a study committee for the purpose of:**
  - a. Taking a census of the city's Negro population.**
  - b. Secure high school students to photograph or make a record of instances of police brutality or instances that can be interpreted as such.**
  - c. Set up a tutoring service (may be used with b).**
- 2. Set up a defense committee to establish:**
  - a. A rifle club.**
  - b. To instruct juveniles in methods of hand-to-hand combat.**
- 3. Set up a public relations committee to:**
  - a. Project club image by use of news letters.**
  - b. Use any favorable means to project image.**
- 4. Set up a finance committee to:**
  - a. Establish dues system.**
  - b. Establish a program of raising funds.**

A. Membership and Activities - (Including acts of violence or plans to commit same, possession of weapons and instruments of destruction, violent statements and involvement in racial disturbances).

1. Leaders

DE T-1 on September 28, 1964, advised that the following individuals are leaders of RAM in the Detroit area:

RUFUS GRIFFIN, JR.  
LUKE SAMUEL TRIPP, JR.  
GENERAL GORDON BAKER, JR.  
CHARLES EDWARD SIMMONS, III  
KENNETH JOHN WATSON

Re: RUFUS GRIFFIN, JR.

During November, 1967, DE T-2 advised that as of November 8, 1967, GRIFFIN resided at 2981 Monterey, Detroit, Michigan, and was employed as a social worker for the Department of Social Welfare, State of Michigan, 32 Duffield Street, Detroit, Michigan. GRIFFIN was associated with the Nation of Islam during 1962 and 1963 and active in Uhuru in 1963. He was active in RAM in 1964 through 1966. In August and September, 1966, he attended meetings of the Friday Night Socialist Forum (FNSF), which is sponsored by the Detroit Branch of the Socialist Workers Party (DBSWP).

The following is a description of RUFUS GRIFFIN, JR.:

Name	RUFUS GRIFFIN, JR.
Alias	Pee Wee Griffin
Race	Negro
Sex	Male

DE 100-34791

Date of Birth	November 11, 1940
Place of Birth	Augusta, Georgia
Height	5'9"
Weight	160 pounds
Hair	Black - kinky
Eyes	Brown
Complexion	Medium brown
Characteristics	Pimpily face, wears mustache
Marital Status	Married
Wife	SARAH GRIFFIN, nee Adams

Characterizations of the FNSF and the DBSWP are contained in the appendix attached hereto.

Re: LUKE SAMUEL TRIPP, JR.

During November, 1967, DE T-3 furnished the following information regarding LUKE SAMUEL TRIPP, JR.:

During October, 1963, at a celebration sponsored by the City of Detroit in an effort to bring the Olympic Games to Detroit in 1968, there was a disturbance and booing during the playing of the National Anthem. TRIPP was among those arrested and charged with disturbing the peace. The case ended in a mistrial.

TRIPP, the acknowledged chairman of Uhuru, a militant Negro organization, traveled to Cuba during the summer of 1964 in violation of the United States Department of State ban. Subsequently, he undersigned a statement critical of the United States Government restrictions regarding travel to Cuba and stating that "the efforts of the United States Government to destroy the Cuban Revolution must cease".

DE 100-34791

When discussing his travel to Cuba on December 11, 1964, TRIPP commented as follows:

"You should not be here in this black ghetto. You should be in Dearborn, (Michigan) investigating the mayor about civil rights. The white people could not expect cooperation from colored persons. Nothing has been done for civil rights of the Negro even though the white people are responsible for the situation of the black people because they brought them here and made slaves of them. Now the white United States still suppresses, denies and emasculates the Negro. The solution is to have enough ships, fill them with enough gasoline for a one way trip, and then send all whites back to Europe from where their ancestors came. It would not be a good solution for the Negro to return to Africa and let the whites remain in the United States for the black man has more to offer for the future development of the United States than the whites. The white man should return to Europe.

Additionally, on July 15, 1966, TRIPP filed as a conscientious objector with local draft board 90, Detroit, Michigan, indicating he believed in Marxist-Leninism and the teachings of MAO TSE TUNG.

TRIPP received a Bachelor of Science Degree from Wayne State University, Detroit, Michigan, in December, 1966, and has been affiliated with the Revolutionary Action Movement, a Black Nationalist organization.



DE 100-34791

The following is a description of LUKE SAMUEL  
TRIPP, JR.:

Race	Negro
Sex	Male
Date of Birth	February 6, 1941
Place of Birth	Atoka, Tennessee
Height	5'10"
Weight	170 pounds
Hair	Black
Eyes	Brown
Marital Status	Never married
Residence	2252 Souvenir Street, Apartment #7, Montreal, Quebec, Canada
Social Security Number	[REDACTED] FOIA b6
Occupation	Believed to be employed by the Protestant School Board at Montreal Canada

Re: GENERAL GORDON BAKER, JR.

During November, 1967, DE T-4 advised that  
GENERAL GORDON BAKER, JR., acknowledged leader of the local  
RAM Group, traveled to Cuba during the summer of 1964 in  
violation of the United States Department of State ban  
on such travel.

He was arrested in October, 1963, on a charge  
of disturbance of a lawful meeting. He was also arrested  
during the summers of 1966 and 1967 as a result of his  
participation in disturbances which took place in the  
Detroit area.

DE 100-34791

As a result of his arrest during the summer of 1966, he was subsequently found guilty on a charge of Carrying a Concealed Weapon and sentenced to five years probation.

Re: CHARLES EDWARD SIMMONS, III

During November, 1967, DE T-5 advised that SIMMONS, an acknowledged member of Uhuru, a militant Negro organization, traveled to Cuba during the summer of 1964 in violation of United States Department of State restrictions. Subsequently, SIMMONS undersigned a statement critical of United States Government restrictions regarding travel to Cuba and stating that "the efforts of the United States Government to destroy the Cuban Revolution must cease".

During October, 1963, at a celebration sponsored by the City of Detroit in an effort to bring the Olympic Games to Detroit in 1968, there was a disturbance and booing during the playing of the National Anthem. Five individuals were arrested for disturbing the peace and the case resulted in a mistrial.

On November 25, 1964, SIMMONS stated that he had taken part in the demonstration with other members of Uhuru but had not been charged for reasons unknown to him.

In the past, SIMMONS has been associated with RAM, and the Fox and Wolf Hunt Club, both black nationalist organizations, and is currently attending Langston University in Langston, Oklahoma.

DE 100-34791

The following is a description of CHARLES  
EDWARD SIMMONS, III:

Name	CHARLES EDWARD SIMMONS, III
Race	Negro
Sex	Male
Date of Birth	December 20, 1941
Place of Birth	River Rouge, Michigan
Height	6'
Weight	150 pounds
Hair	Black
Eyes	Brown
Marital Status	Never married
Residence	Langston University, Brown Hall, Room 302, Langston, Oklahoma
Social Security Number	<del>XXXXXXXXXX</del>
Occupation	Student

FOIA b6)

Re: Fox and Wolf Hunt Club (FWHC)

During November, 1967, DE T-6 advised that the FWHC was formed in the Detroit, Michigan area during January of 1965. Membership in the club was composed primarily of former members of the Medgar Evers Rifle Club (MERC) and local Detroit RAW members. The club was active in the Detroit area during the approximate period from January, 1965, to the early part of 1966. During this period the club held regular weekly meetings on Sunday at the headquarters of the Group on Advanced Leadership (GOAL), 11805 Linwood Avenue, Detroit, Michigan, and when the organization became defunct meetings of the club were held at the residences of various club members. During the period that the club was active the members engaged in rifle practice in various gun clubs in the Detroit area.

Members of the club were required to have their own rifles and during inclement weather engaged in rifle practice in the basement of a club member.

During a meeting of the club in January, 1965, a discussion took place among members in attendance relative to blowing up a garage of the Detroit Police Department where three armored vehicles of the Detroit Police Department were stored. GENERAL GORDON BAKER, JR., one of the club members in attendance at this meeting, indicated that molotov cocktails were not powerful enough when these explosives were mentioned by another member as a means of destroying the armored vehicles.

Membership in the FWHC was restricted to Negroes and the club attempted to become affiliated with the National Rifle Association (NRA), in an effort to secure weapons at a reduced rate. However, the application of the club for membership in the NRA was rejected by that organization.

At a meeting of the club during May, 1965, club members discussed purchasing 400 acres of land in the northern part of Michigan so that they would have a private place to shoot and train their members. At several meetings of the club, members were instructed regarding the nomenclature of various weapons and were shown how to strip and assemble these weapons.

At a meeting of the club during June, 1965, GENERAL BAKER exhibited a letter which he had written to the local Selective Service Board in which letter he describes himself as being a black man living under the scope and influence of America's racist decadent society. BAKER, in the letter, further describes himself as being a man of principles and values and indicates that the United States Army is an Army of fools, assassins, and morally delinquent cowards.

**DE 100-34791**

The club during June, 1965, at a meeting discussed the feasibility of sponsoring a mass rally in the Detroit area at which representatives of a group known as the Deacons for Defense and Justice from Bogalusa, Louisiana, would be the featured guests.

The June 6, 1965, edition of the "Detroit Free Press", a newspaper published daily in Detroit, contained an article captioned, "Southern Negroes Form Armed League Against Terrorists". This article indicates that the Deacons for Defense and Justice, Bogalusa, Louisiana, were an armed league of Negroes formed for defense in the south against white terrorists.

During the summer of 1965, GENERAL CORDON BAKER, JR., acknowledged leader of the local RAM Group in Detroit, was successful in ousting club president RICHARD HENRY from his position and thereby gaining control of the club.

GENERAL CORDON BAKER, JR. requested club members to participate in a demonstration to be held at Fort Wayne, Detroit, on September 10, 1965, in protest of BAKER's being ordered to report for a physical examination prior to his induction into the Military Service.

During a meeting of the club in August, 1965, GENERAL BAKER discussed the recent rioting in the Los Angeles, California, area by Negroes and stated that a racial riot in Detroit is overdue. Another member in attendance at this meeting indicated that the club must be ready in the event rioting occurred in the future in the Detroit area.

The following individuals were leaders and/or hard-core members of the FWHC during the period which it was active:

**DE 100-34791**

**GENERAL GORDON BAKER, JR.**  
Apartment (Basement) B-3  
1980 West Philadelphia  
Detroit, Michigan

**CHARLES EDWARD SIMMONS, III**  
(As of December, 1966, SIMMONS enrolled as  
student at Langston University,  
Langston, Oklahoma).

**RICHARD BULLOCK HENRY**  
16585 Muirland  
Detroit, Michigan

**JOHN H. JACKSON**  
Apartment 316  
8710 Dumbarton  
Detroit, Michigan

**MARSHALL WILLIAMS**  
Currently member of United States Army  
Prior to induction resided at  
3324 West Grand Boulevard, Detroit, Michigan

**RUFUS GRIFFIN**  
2981 Monterey  
Detroit, Michigan

**KENNETH JOHN WATSON**  
544 Englewood Avenue  
Detroit, Michigan

At no time during the existence of the  
FWHC did the membership exceed 15.

**Re: Medgar Evers Rifle Club**

During November, 1967, DE T-6 advised that in July, 1964, a meeting of the Group on Advanced Leadership (GOAL) was held at the GOAL Headquarters at 11605 Linwood Avenue, Detroit, Michigan.

At this meeting ten members of GOAL formed a gun club called the Medgar Evers Rifle Club (MERC). It was announced that the purpose of MERC was to train a small army to travel to Mississippi and fight to help the Negroes who are being persecuted. Each member was to purchase a 30.06 caliber rifle for \$43.00 within thirty days. Each member was to bring another member each week and in this manner an army would be built.

At a meeting of MERC in July, 1964, the possibility of purchasing a machine gun was discussed.

Officers of GOAL who were active in forming MERC are RICHARD B. HENRY, President, and MILTON ROBINSON HENRY, Attorney for GOAL.

The July 4, 1964, edition of the "Michigan Chronicle," a newspaper published weekly in Detroit, in an article captioned, "GOAL Calls for Rifle Club", states, "The President of GOAL has called for a new turn in the civil rights fight linking rifle clubs with Negro control of certain northern cities and mass Negro-owned business cooperatives."

"RICHARD B. HENRY, said the rifle club would be 'for going south in moments of seige', and for getting guns 'into the hands of willing and needy blacks in the fascist south when the time comes.'"

DE 100-34791

MILTON ROBINSON HENRY resides at 192 South Bassett, Pontiac, Michigan, and is an Attorney with offices located at 84 Auburn, Detroit, Michigan.

MERC held meetings with a maximum membership of about 21 members, and during these meetings they gathered at different rifle ranges in the Detroit area and held rifle practice.

The members practiced with .22 caliber rifles, .38 caliber revolvers, 30.06 rifles, M-1 rifles, and a carbine, owned by various members.

En route back from a MERC rifle practice in December, 1964, one of the members made a remark; "The next time a police officer assaults or kills a Negro, we will have to get a white officer or a white civilian".

At a meeting on January 3, 1965, at 11605 Linwood Avenue, Detroit, Michigan, the MERC went out of existence and the few remaining members joined the FWHC.

Re: Group on Advanced Leadership

During November, 1967, DE T-7 advised that the Group on Advanced Leadership (GOAL) was a Negro organization active in civil rights matters in Detroit, Michigan, between approximately April 19, 1962 and March, 1963.

GOAL was filed as a non-profit corporation with the Michigan Corporations and Securities Commission on April 19, 1962, with Certificate Number 112493. It had nine original incorporators. The purpose or purposes for which the corporation was formed are as follows:



1. To promote the educational, social and economic interest of the total community.
2. To purchase, own, hold, rent, lease, mortgage, sell, convey and otherwise lawfully acquire, hold and dispose of real and personal property or any interest therein as may be necessary or convenient to carry into effect the objects of the corporation.
3. To solicit, sell or give memberships.
4. To solicit and/or receive donations and gifts.

The first president of GOAL was RICHARD BULLOCK HENRY, 16585 Muirland, Detroit, Michigan, and headquarters of GOAL are at 11605 Linwood Avenue, Detroit, Michigan.

The "Michigan Chronicle", a Negro newspaper published in Detroit by and generally for the Negro population, in its issue of February 1, 1964, on page 7c, contained an article which set out the leaders of GOAL as being RICHARD HENRY, supra, MILTON HENRY, 192 Bassett, Pontiac, Michigan, and Reverend ALBERT B. CLEAGE, JR., 2042 Calvert, Detroit. This article was captioned, "GOAL Holds Meeting to Reveal Plans". RICHARD HENRY was quoted as saying that GOAL's plans for the future are based on their victories of 1963, namely: 1. The successful history textbook fight; 2. The cracking of A and P ban on Negro managers and products; 3. The winning of a string of police brutality cases; 4. Formation of a black led skilled trade union; 5. The exposure of the apprenticeship school; and 6. Winning of more jobs at the Commonwealth Bank.

The "Michigan Chronicle" issue of July 11, 1964, page 5a contains an article stating that according to the President of GOAL, the top item on the agenda for the next monthly meeting will be the formation of a rifle club.

DE 100-34791

On July 26, 1964, at a meeting of GOAL at 11605 Linwood Avenue, Detroit, Michigan, a rifle club was formed later known as the Medgar Evers Rifle Club (MERC).

According to GOAL President RICHARD HENRY, on March 14, 1965, GOAL was then defunct because of financial difficulty and the GOAL Office was being closed.

It was observed during the latter part of March, 1965, that the address of GOAL's headquarters 11605 Linwood Avenue, Detroit, was then occupied by a small variety store.

Re: RICHARD BULLOCK HENRY

During November, 1967, DE T-8 advised that RICHARD BULLOCK HENRY resides at 16585 Muirland, Detroit, Michigan, and is a government employee, GS 11/2, Technical Manuals Editor (Automotive) at the United States Army Tank Center, 28251 Van Dyke, Warren, Michigan.

HENRY during the period 1964 through 1966 acted in affairs of GOAL, MERC and the FWHC, the latter being formed by MERC and RAS. During membership in the above groups he has made extremely violent militant anti-white and anti-police statements. He was Editor and publisher of "NOW" a magazine published by GOAL which carried numerous stories and articles which for the most part were extremely anti-white and of anti-police content.

HENRY on July 30, 1967, appeared on the television station WJBK-TV, Detroit, on the LOU GORDON Show, a panel type show which was televised from 10:00 to 11:00 p.m., and discussed the recent riot in Detroit which commenced on July 23, 1967. During his discussion HENRY referred to the recent riot as not a riot but black insurrection by Negroes against unscrupulous white merchants and unfair treatment of Negroes by the Detroit Police Department.

DE 100-34791

HENRY referred to himself as a Black Nationalist and was critical of the Detroit Police Department as well as other law enforcement agencies in the handling of the riot. During the show HENRY intimated that the Negroes rioting in Detroit were justified in their actions and avoided direct answer to numerous questions during the above panel discussion. HENRY reportedly is one of the "bosses" of the newly formed City-Wide Citizens Action Committee (CCAC) (Black Establishment), a Negro militant organization organized to indoctrinate black or Negro community with hatred for the white and rebellion against our present constitutional government.

The following is a description of HENRY:

Name	RICHARD BULLOCK HENRY
Aliases	Dick, Rick, Hank, Sterling Grey
Sex	Male
Race	Negro
Date of Birth	May 2, 1930
Place of Birth	Philadelphia, Pennsylvania
Height	5'7"
Weight	145 pounds
Hair	Black
Eyes	Brown
Complexion	Dark
Marital Status	Married
Wife	OCTAVIA VIVIAN HENRY, nee Young
Social Security Number	<del>XXXXXXXXXX</del> FOIA b6)

Re: MILTON ROBINSON HENRY

During November, 1967, DE T-9 advised MILTON ROBINSON HENRY resides at 192 Bassett, Pontiac, Michigan, is an Attorney and is considered to be a controversial figure in the Detroit area.

HENRY is a former Air Force Lieutenant who was court-martialed at Selfridge Air Force Base, Michigan, and dismissed from the service in 1944, charged with being absent without leave nine times in 13 days and with disrespect to superior officers. HENRY was quoted as saying at the court-martial, "All revolutions have been initiated by minorities. Remember the French Revolution and the Russian Revolution. In each case it was the minority which rules and some day I too will be in a position to dictate".

On May 22, 1965, HENRY gave a speech before the Friday Night Socialist Forum of the Detroit Branch of the Socialist Workers Party advocating the forming of a Negro apparatus capable of performing acts of destruction and actual killing in order to obtain Negro rights.

HENRY travels throughout the United States and reportedly, has made trips to Africa and Cuba in the past. On July 26, 1967, HENRY attempted to buy explosives (potassium chlorate or potassium dichromate) in Flint, Michigan. It is to be noted that recent rioting in Detroit, Michigan, began July 23, 1967. On July 25, 1967, a telegram to Governor GEORGE ROMNEY of Michigan was signed by HENRY, representing the Malcolm X Society, regarding insurrection in Detroit. HENRY would ask for the insurrection to cease if the Governor would grant eight points. Some of the points were withdrawal of all troops, release all prisoners, give amnesty to all insurrectionists, set up district police commissioners, and etc.

HENRY on July 28, 1967, told Pontiac City Attorney SHERWIN M. BIRNKRANT, Pontiac, Michigan, to reduce bond so prisoners arrested for insurrection in Pontiac might be released. This or "We'll burn your town down".

A characterization of the Friday Night Socialist Forum, which contains a characterization of the Socialist Workers Party, is contained in the appendix hereto.

DE 100-34791

HENRY was reported as one of the "bosses" of the newly formed "City-Wide Citizens Action Committee (Black Establishment)", described as a Negro militant organization to indoctrinate the Black or Negro community with hatred for the white and rebel against our present government.

The following is a de-cription of MILTON ROBINSON HENRY:

Name	MILTON ROBINSON HENRY
Alias	Milt
Race	Negro
Sex	Male
Date of Birth	August 27, 1919
Place of Birth	Philadelphia, Pennsylvania
Height	5'10" to 5'11"
Weight	185 pounds
Hair	Black
Eyes	Brown (wears dark horn rimmed glasses)
Residence	192 Bassett, Pontiac, Michigan
Employment	Attorney, 518 Orchard Lake Avenue, Pontiac, Michigan

Re: KENNETH JOHN WATSON

During November, 1967, DE T-6 advised that KENNETH JOHN WATSON, 544 Englewood Avenue, Detroit, Michigan, is a former member of Uhuru, a Swahili word meaning freedom, which club has been inactive in Detroit since the fall of 1963.

As of July, 1965, WATSON was a current member of RAM in Detroit, without a position of leadership.

On February 17, 1965, WATSON attended a meeting of RAM with GENERAL GORDON BAKER, JR., and CHARLES EDWARD SIMMONS, III, local leaders of RAM.

On June 29, 1965, WATSON attended a meeting of the FWHC at Apartment B-3, 1930 West Philadelphia Avenue, Detroit, residence of BAKER and SIMMONS.

As of July, 1966, WATSON was a member of the FWHC, and the local group of RAM, and was residing with GENERAL GORDON BAKER, JR., and CHARLES EDWARD SIMMONS, III.

On August 27, 1967, the "Inner-City Voice", a recently formed Black Nationalist newspaper, sponsored a rally featuring H. RAP BROWN at the Dexter Community Theater, 11600 Dexter, Detroit, Michigan. WATSON is one of the prime movers pushing this newspaper.

KENNETH JOHN WATSON is described as follows:

Name	KENNETH JOHN WATSON
Alias	John Watson
Race	Negro
Sex	Male
Age	23 years
Date of Birth	January 11, 1944
Place of Birth	Detroit, Michigan
Weight	135 pounds
Height	5'9"
Hair	Black
Eyes	Brown
Complexion	Medium brown
Build	Slender
Marital Status	Single
Characteristics	Dark horn-rimmed glasses
Employment	Jump loader for "The Detroit News" Circulation Department
Residence	544 Englewood, Detroit
Social Security Number	<del>REDACTED</del> FOIA b6)

2. Estimated Number of RAM Members and Sympathizers

DE T-6 advised on January 15, 1968, that at the present time it is difficult to give an accurate estimate of the number of RAM members in the Detroit area since the group has not held any meetings or other affairs for a substantial period of time. Further, that the group at no time during its existence in the Detroit area had in excess of 12 to 15 members and that three members of the group left the Detroit area and have not returned. In addition, several other members became disillusioned with the local RAM group and severed their association with the group and GENERAL GORDON BAKER, JR., who continues to be the acknowledged leader of the local Detroit RAM group.

DE T-6 further advised that it would be difficult to estimate the number of sympathizers of the local RAM group other than to consider individuals active in other organizations mentioned above with which the local RAM group has been affiliated with in the past as sympathizers.

DE T-6 advised that GENERAL GORDON BAKER, JR., in the recent past, has been closely associated with an individual by the name of GLANTON DOWDELL. According to DE T-6 GLANTON DOWDELL is a staunch advocate of Black Power and is currently active in a local militant civil rights organization known as the CCAC. DE T-6 further advised that DOWDELL has a lengthy criminal record having formerly served time for murder and during the summer of 1968 was arrested with GENERAL GORDON BAKER, JR. on a Carrying a Concealed Weapon charge. At the time of their arrest a racial disturbance was in progress on the lower east side of Detroit and both DOWDELL and BAKER were reportedly proceeding in their vehicle to this area to participate in the disturbance. Both BAKER and DOWDELL were subsequently convicted of this charge and were sentenced to five years probation.

DE 100-34791

Re: GLANTON VERNIER DOWDELL

During November, 1967, DE T-6 advised that DOWDELL is an associate of GENERAL GORDON BAKER, JR., acknowledged leader of the local RAM group, and was arrested with BAKER during the summers of 1966 and 1967, as a result of their participation in disturbances which took place in the Detroit area. As a result of their arrest during the summer of 1966, both BAKER and DOWDELL were found guilty of Carrying Concealed Weapons in Recorder's Court, at Detroit, Michigan, during February, 1967, and were subsequently sentenced to five years probation along with a fine of \$500.00 each.

DOWDELL is an outspoken advocate of Black Power and at the present time is active in a local group known as the City-Wide Citizens Action Committee (CCAC), which was formed after the Detroit riots in July, 1967. The purpose of this group is to assist individuals in the Negro community to obtain control of new businesses being constructed in areas of Detroit destroyed during the riot.

The following is a description of GLANTON VERNIER DOWDELL:

Race	Negro
Sex	Male
Date of Birth	August 9, 1923
Place of Birth	Detroit, Michigan
Height	5'10"
Weight	175 pounds
Hair	Black
Eyes	Brown
Residence	6352 Floyd, Detroit, Michigan
Employment	Self-employed as the Proprietor of the Easel Art Shop, 12117 Dexter, Detroit, Michigan



DE 100-34791

B. Publications (RAM)

DE T-6 on January 15, 1968, advised that the RAM publication known as "Black America" and another publication known as "The Crusader" were formerly circulated in the Detroit, Michigan area. DE T-6 advised that both of these publications were primarily circulated to individuals connected with the local RAM organization and were ordinarily received by them through the mails. DE T-6 advised that these publications received only limited circulation and have not appeared in the Detroit area for a substantial period of time.

It is to be noted that ROBERT F. WILLIAMS is the publisher of "The Crusader" and that a characterization of WILLIAMS appears in the characterization of RAM attached hereto.

Re: "Inner-City Voice"

DE T-10 on August 20, 1967, made available a throwaway captioned, "Build Black Newspaper", dated July, 1967, which stated as follows:

"A group of black revolutionaries in Detroit have begun work on the production of a newspaper. It is hoped that the first edition of the "Inner-City Voice" will appear on the newsstands in August, 1967".

The throwaway indicated that the goal of the new paper was to build a mass revolutionary propaganda organ which would concentrate on local news, cultural and social events, as well as providing coverage of radical politics.

DE 100-34791

DE T-10 on January 17, 1968, advised that the first issue of the "Inner-City Voice" was dated October 20, 1967, and that since that time three other issues have been published, the latest edition being dated January 22, 1968. The "Inner-City Voice" has limited circulation and is primarily distributed in the Negro area of Detroit. The paper is sold only at a few Negro business establishments in Detroit and at Black Nationalist type affairs. The Editor of the newspaper is KENNETH JOHN WATSON and the Photographic Editor is SIDNEY A. FIELDS, III.

DE T-11 on May 11, 1965, advised that SIDNEY A. FIELDS was present at a meeting of the local Detroit RAM Group which was held on April 13, 1965, at Detroit, Michigan.

Hereinafter set forth are articles which appeared in the various issues of the "Inner-City Voice":

The January 22, 1968, issue contained an article captioned, "Letters", a copy of which is as follows:

Dear Sir:

I thought you might want the following information.

### HOW TO MAKE A BOMB

(Primarily for the purpose of Sabotage)

1. Mix one quart of ammonite with one quart of gasoline.

2. Place in a plastic container like the kind that Kenyan Cleanser or airmentals come in

3. Tighten the cap extremely tight so that no air pressure can escape.

4. "Don't" place fuse inside of bottle because the bomb will be "NO GOOD".

5. Wrap the fuse around the neck of the bottle, and make sure it's long enough to allow you to escape to safety.

These two chemicals mixed together when penetrated by heat from the burning fuse will cause an explosion more devastating than dynamite. This is the type of improvised bomb used to blow up

bridges and large buildings in Vietnam.

You can use any kind of container but the plastic one is best, because the heat penetrates faster.

Here's something - or just cut-right flowers. Poisoned broken glass tied in thin cloth for throwing at the face especially at night. Poison knives. - Poison bow and arrows.

Use manholes in the street like the Viet Cong use in Viet Nam. But study them first to see where the lead is. It would take many hours for a good guerrilla fighter to be flushed out of a far stretching manhole, plus, whitey doesn't expect this.

Also, break a lot of glass in the street - or stopping the beast's cars.

I hope this will help the cause and I hope this information will be spread from city to city so that we can be better prepared.

From a brother.....  
Black Power

Potem Blow Guns and Darts-if you know how to make them.

**DE 100-34791**

**The November 16, 1967, issue contained an article captioned, "Cubans Interview Rap Brown", a copy of which is as follows:**

# Cubans Interview

## RAP BROWN

Shortly after appearing at an INNER CITY VOICE rally here in Detroit, H. Rap Brown granted a telephone interview to a member of the Cuban Radio-broadcasting Institute in Havana. The text of the interview follows:

Question: Hello, is this Mr. Rap Brown?

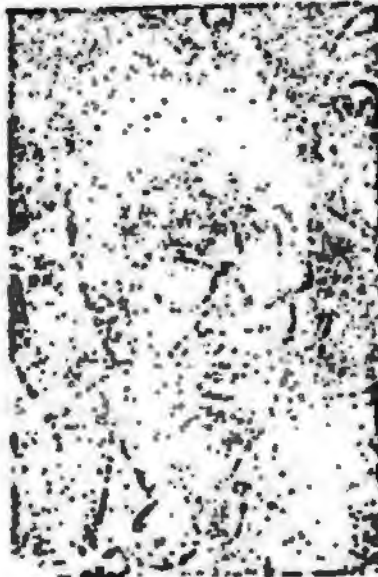
Brown: "Right. This is Rap Brown here."

Q: Well, Mr. Brown, we are talking to you in the name of the Cuban Radio-broadcasting Institute. We would like a brief recorded interview with you to offer your opinions to the Cuban radio audience. Are you willing to answer our questions?

Rap: "Right."

Q: Well, this is our first question. Mr. Brown, does the struggle for black power have as its only objective the end of segregation or does it also envision a program of new social structures in the United States?

Rap: "Right, when you talk about black power, you are talking about being able to control the future of the Negro population, which means yesterday is sunk in total disaster today. America as it exists today cannot be said to be a country where Negroes also exist. Therefore, when we speak of changing society, the structure of society, and I do not think that it is an accident that every nation that becomes independent today adjusts itself to socialism of some type—I think that black people who dare talk about systems say it has to be a socialist type."



H. RAP BROWN

Q: Well, here is your second question. Some sectors have been insisting lately, Mr. Brown, that violence is self-destructive for the Negroes in the United States. What opinion do you have on this statement?

Rap: "That is not true. Black people are a propertyless people. We do not own property here. We are the property of America. We are a colony within America. Our rebellion has been against the structure in power, against white America, not against the black people. Understand that any deaths that occur are war deaths because we are at war. We cannot predict casualties. However, I think it is this way, black people died all the time when they were enslaved. Black people have been dying all time in America. Now they are beginning to overthrow this. This is the essence of a rebellion that is going on everywhere in America now."

Q: Some newspapers, mainly in the United States, have insisted that the present struggle by the Negroes will decrease in the coming months?

Rap: "The struggle, we know, will not decrease." Decrease is not only the way I understand it. Our people are fighting because of conditions. The people are fighting for liberation. The people are fighting for their freedom. There-

fore, the struggle will never diminish; here, on the contrary, it may become more intense. The people have legitimized rebellion as a tactic. They are using it as a tactic. As you know about the war in Vietnam, the black people have adopted that method as a tactic in America. Each city in America which has large Negro population can predict with confidence that it will have rebellions because the black people are going to be free through any means necessary. We feel that our freedom here is linked to freedom throughout the world because America is the principal oppressor. America and its imperialist governments threaten the world with the black-mall of war. They threaten to declare war on the entire world. We do not accept any war here. Just as Cuba did not accept any war, the people of Vietnam have not accepted war, as the people of Guatemala have not accepted war."

Q: Mr. Brown, do you believe that the struggle which began this summer could bring to the North American Negroes some gains, and, if this is so, do you think that these should be enough to end the present movement?

Rap: "The struggle did not just begin this summer. It has been a struggle all along. It accelerated this summer. Black people really became disillusioned with America long ago. Now they have become convinced that it is hopeless to sit back and wait for America to change. America has no intention of changing. The struggle we encounter today is not one of gains. "It has accelerated and is a more advanced struggle now."

Q: Can you differ, Mr. Brown, any new information or confirmation about discrimination by the Pentagon in sending Negro soldiers, rather than whites, to certain fighting fronts in Vietnam?

Rap: "Right. Now that is an attempt, that is an active type of genocide. Genocide is being committed in America against black people. It is no accident that 30 percent of the casualties in Vietnam are black men and that 22 percent of the forces there are black."

America is committing genocide against black people. In other words the black population is considered a problem and the problem is being handled through genocide. "They are not only killing us in Vietnam, but they are also killing us in the streets of America."

Q: Mr. Brown, what do you think will be the attitude of the Negro soldiers sent to Vietnam when they return to the United States?

Rap: "They are going to be the strongest guerrilla fighters because they have the skill, have been given the skill" that American wanted them to learn. When they return to America, that skill will be used to free the black people. The same impatience will for freedom which has always made the black man fight for his country. "That same skill will make him fight this country when he comes back with those skills."

Q: How did the North American black people receive statements made in Havana by Saatchi Carmichael?

Rap: "Black people, black people that really understood, that were really receptive" were happy to know that the black people throughout the world "have united to fight the imperialistic American government."

Q: Mr. Brown, could you point out the immediate and far-reaching role of the struggle of the North American black people?

Rap: "The objective is freedom. We are talking about being free. We are talking about ending the oppression that America imposes on people across the world. We are in a strategic spot because we live in America itself. The liberation of people around the world depends

on the liberation of the black people here in America. In other words, we live within the stomach of the monster and we can destroy him from within."

Q: Well, Mr. Brown, to end this interview we would once more like to thank you in the name of the KPR.

Rap: "Thank you." \*\*

Q: And now a final question: Mr. Brown, if you please, do you believe Mr. Brown, that the Afro-American people are aware of the important role of solidarity among oppressed people in their struggle against their oppressors?

Rap: "Right. I think that black people, or Afro-American" people, have begun to understand that all the oppressed throughout the world must unite to defeat the western imperialist government, the Yankee government in America. "The black people endorse what happened in Cuba, and you know that they endorse Carmichael's actions in Cuba."

Q: Mr. Brown, do you wish to add anything else?

Rap: "I only wish to add that America has escalated her war against black people here." They have built concentration camps and they plan to put those concentration camps into use in the near future. They plan to put black people in those concentration camps. However, we warn America that if they insist on playing the role of Nazis, "We are not going to play Jews."

Q: And now, Mr. Brown, before finishing this conversation for which we thank you very, very much, would you like to send any special message to the Cuban people?

Rap: "Yes. We would like the free people of Cuba to know that they should continue in their struggle for liberation against Yankee imperialism. And they should know that their Afro-American brothers who live in America are with the Cubans and will support them back the Cuban revolution and the Cuban people. "And we also would like to add for we view Mr. Castro as one of the few leaders and revolutionaries of the world -- and Mr. Guevara."

While examining this kind of situation, children should be greatly interested in Vietnam.

**DE 100-34791**

**Also, the same edition of November 16, 1967, contained an article captioned, "Nigger Cops", a copy of which is as follows:**



## NIGGER

## COPS

■ ■ ■

### MIKE HAMLIN

I have no doubts that the Detroit Police Department is sincere in its expressed desire to get more blacks on the police force. The problem is in the qualifications that they set. They as well as all of the big companies in this country are looking for the increasingly rare human being the black eunuch is generally better educated than most blacks, and is therefore able to command a more prestigious and higher paying job than a mere patrolman. His peculiar talent makes him number one on the list of any company seeking to make inroads into the Negro market. Thus, we find them as management executives in industrial firms, insurance salesman for large companies, doing public relations in the Negro market, teaching and counseling in schools, and as a result of his tooting in politics, in high positions in government, you are likely to find him on the board of education, the city council, a labor union official in the professions of law, or medicine, and of course as a civil servant.

It is then no surprise that the Detroit Police Department has been able to find only about four hundred leftovers that are qualified for the position that it offers. But let me hasten to add that the leftovers that the force has acquired are excelling the expecta-

tations of their master. I am sure that during the July Rebellion the power structure was concerned that the excessive brutality and murder engaged in by the police and national guard would cause their eunuchs to break and tell of what was happening to Black people this was not the case, instead we find at the Algiers Motel, a eunuch moonlighting as a private guard taking part in that heinous crime with the red-necked beasts of the department and the guard. And my good friend Herman Ector was killed by another moonlighter at Lindy's on Joy Road. The fact that these two ball-less specimens will go to prison, while the killer whites go free should, one would think, cause the rest of them to wake up, this is not nearly the case. On the contrary, this is more than likely to cause them to reach new heights in their excesses against their black brothers.

If you have a relative who is on the police force, or if one lives in your block, don't you have some questions to ask him? If you can restrain yourself from spitting on him, or attacking him, I suggest you talk to him and see just what is in his mind, I certainly would like to know.

I would like to acknowledge with gratitude, a letter from one of our beloved brothers in the County Jail, regarding the Harry Branch story. It goes without saying that we deplore the situation where one of our people is in the clutches of the beast. We deplore also the circumstances which got him into their clutches and are encouraged by his attitude. It seems that his situation is a result of his efforts not to succumb to the alleged role that society had chosen for him.

\*\*\*

DE 100-34791

The same edition of November 16, 1967, also contained articles captioned, "A Message From H. Rap Brown", and "Our Brothers in America", copies of which are as follows:

# A Message From

## H. Ray Brown

DEAR BROTHERS AND SISTERS in Black communities throughout the United States:

OUR BROTHERS AND SISTERS in South Africa have launched an armed revolutionary struggle against the fascist, illegal white governments of Rhodesia and South Africa. In Rhodesia some 250,000 whites are suppressing the rights of 4 million blacks. In South Africa for over fifty years some 2 million whites have brutally suppressed the right of self-determination of the African majority. But the revolutionary armed struggle has begun and we shall win.

The hour has come when we must support our blood brothers. We cannot sit back and wait until the United States has sent troops to Rhodesia and South Africa. Already in South Africa it is the heavy investment of the United States capitalists that makes this regime stay in power.

YOU MUST HELP.  
YOU MUST HELP NOW.  
WE CANNOT WAIT.  
WHAT YOU MUST DO

1. Educate yourself about the involvement of the United States and other Western Powers in helping to maintain racism, colonialism and apartheid in South Africa. Organize yourselves as a committee of One to educate your neighbors about the nature of the struggle and what they must do now to help the armed struggle in South Africa. Brothers, we cannot wait, for the struggle will be long and bitter and we must begin to help now.

2. Collect and send money immediately to Oliver Tambo, President, African National Congress, P.O. Box 2034, Dar Es Salaam, Tanzania.

3. Collect and send your supplies to President Tambo at the same address. Help now.

4. On August 27th, 1967, we sent a letter to Oliver Tambo pledging our moral support and other help as the liberation movements ask for it.

In our letter we stated that "In the United States we are this day, Sunday, 27th of August, 1967, calling on black people not to buy new General Motors cars for the year 1968. We are fully aware that General Motors is a heavy investor in South Africa and the profits from exploited labor of our brothers in South Africa makes this company even richer."

"We are making this appeal in the city of Detroit, the state of Michigan, where General Motors has its main plants. While we are aware there are other United States companies operating in South Africa, we believe by calling for a selective boycott of 1968 General Motors cars we may in some small manner assist the struggle for the armed liberation of South Africa. We hope by this action to pressure the United States capitalists to withdraw their investments before we see the sorry sight of the United States government sending troops, some of whom will be Negroes, to support the white racist regime in South Africa and to protect the white American citizens and their dollars."

b. Remember that the struggle against racism, colonialism and apartheid is an indivisible struggle. Armed revolutionary action is occurring throughout Southern Africa--Mozambique, Angola, Rhodesia, South Africa and South West Africa. This issue will soon be brought before the Security Council

of the United Nations and even the General Assembly. Do not stand aloof from the debates. Dress in your national African dress, go to the United Nations, hear and participate in the discussion. Too long we as Africans in the United States have failed to show solidarity with our African brothers on the continent. We the Overseas Africans must realize that we can do something and our presence at the United Nations is an expression of solidarity which is important for the morale of the brothers fighting the guerrilla war in Southern Africa.

c. If you are in school, stay there and learn industrial skills that are needed in African countries and will be needed once the liberation of Southern Africa has been accomplished. If you are out of school, get back in and learn the sciences, learn engineering, learn medicine. Africa needs technical help and we must use this white man's schools to help our brothers in Africa, when they ask for us. We must be prepared. There is some meaning to our lives when we realize that we can today go back to Africa.

7. Support Sulek. Send contributions to 100 Fifth Avenue, New York, N.Y., Room 803. SNCC has voted to help the liberation struggle and it is going to help directly the liberation struggles occurring in all parts of Southern Africa. But SNCC has been under intense pressure and the whites in this country are trying to destroy it. They are going to even try harder now that we are actively supporting the liberation movements in Southern Africa.

SNCC MUST NOT FALL. Send some money today. Also, we must support CORE.

8. Prepare yourself psychologically for the day when we may all have to go fight in South Africa, for the apartheid system is so vicious--and is backed by all the Western Powers, especially the United States--that those of us who have been trained to fight in Vietnam, for example, and do not want to fight and live in this country may very soon have to form a BLACK INTERNATIONAL AND RETURN TO AFRICA TO FIGHT OR DIE FOR THE LIBERATION OF THE NETHERLAND, AFRICA IS OUR HOME

ONE AFRICA, ONE PEOPLE

## North Vietnamese Call Afro-Americans

# OUR BROTHERS IN AMERICA

FROM THE VIETNAMESE COURIER

After Viet Nam, come Detroit, Newark, Buffalo, Los Angeles, Milwaukee, Washington: the crash of guns resounds in American cities, shaken by the rubble of tanks men die, whose only crime is to be born with a black skin.

There is a so-called Negro problem in the United States. For us Vietnamese, there is much more than a Negro problem, an abstract "problem" among the thousands that beset our minds. A Negro who falls in the United States under the bullets of policemen and racists makes us seethe with anger, and tears come to our eyes. The murder of a Negro child tears our bowels. The crash of guns in Detroit, and the rubble of tanks in the Black Chthonas of America echo deeply in our hearts.

That great anger which explodes, those Negro warriors rising up in a heroic struggle: those men, women, children standing up to Yankee soldiers and police with batons, clubs, shotguns; infuse great emotion and enthusiasm into our hearts. When American Negroes rise up to defend their freedom, they also defend our freedom, and the freedom of all in this world.

The heroic fight of the American Negroes is also our fight. It is the same men, the Johnsons, the McNamaras, Dean Rusk, the big Yankee trusts, the generals and politicians in the service of big companies, who are also responsible for the war in Viet Nam, and for repression against the Black Chthonas. It is the same men, members of the Ku Klux Klan, of the John Birch Society and others, Bill Connor and his accomplices, who are the worst "enemies" concerning Viet Nam. Those who in Viet Nam, like Hanoi, Ly, and Ho Chi Minh in the United States are the same who want to reduce the Vietnamese people to serfdom, who have tried to turn them up to "struggle in Viet Nam" and quell their will for independence with various "strategies" and "plans" and "slogans".

The American Negroes' heroic struggle, their calvary all along the centuries, the successive stages of their fierce fight have gradually been engraved upon the conscience of the Vietnamese. Nearly 50 years ago, when the Vietnamese people still didn't know where the U.S.A. was, Nguyen Ai Quoc (now President Ho Chi Minh) already wrote pages seething with anger against the K.K.K. Nearer our time, when Negro children were molested at Little Rock, when at Birmingham police dogs tore the flesh of Negro demonstrators, we knew, we felt that it was the fate of our own children which was at stake, that it was our own flesh that the dogs were lacerating. Even the distress of a Negro who dries desperately to straighten his hair or vents his sorrow in a mournful spiritual is felt by us as our own distress. And when a Negro orator praises before the United Nations or the American Congress the "kindness" of the U.S. administration, this affects us as much as if that renegade were betraying ourselves.

When the hard necessities of war bring face to face a Vietnamese fighter and an American Negro, tragedy breaks out in the former's conscience: Is the other man a brother or a foe? We know that he is a brother, for he and his people have been exploited and oppressed, beaten up and lynched all along the centuries by the same men who now send him to die in Viet Nam. He had perhaps wandered in Harlem, out of a job, and



Vietnam (250.0), U.S.A. (tele)... SAME EX-251

the day when delivered by government propaganda he believed that the army could be a refuge from his misfortunes.

Did he go as far as to think he was defending the "free world" in Viet Nam? The quest returned our minds. Yet we kept the firm hope that the truth would be on his side. And it did. The report of Caroline Clay (penned by) is certainly the highlight of any more st. than a 1000. Freedom is indivisible. And once fighting for his liberty becomes a duty and a right, it is the fact that the liberty

of others should be respected. Across the linearity of the Pacific our hands will certainly join, the hands of those who have sworn never to accept segregation.

DE 100-34791

The January 22, 1968, issue contained articles captioned, "The Crusader", "Huey Newton - Black Hero", and "SNCC At the UN", copies of which are as follows:



# THE CRUSADER

ROBERT F. WILLIAMS—IN EXILE

INNER CITY VOICE Presents the Crusader as a public service since the U.S. post office has banned the newsletter from the mail.

What types of weapons should be in the arsenals of the Black Revolution? Guerrilla forces should rely heavily on simple and even home-made weapons. Much stress should be placed on obtaining highly portable weapons that are easily concealed. Soldiers on leave, AWOL or recently discharged should be induced to play a very active part in the Black Revolution. Full use should be made of this personnel's military training and experience. They can give invaluable instructions in the use of heavy machine-guns, hand grenades, anti-tank guns, barbed wire and demolitions. Militant minded brothers in the service will be able to aid in securing weapons of all descriptions. Revolutionary fighters must keep a sharp look out for hustling troops whose greatest preoccupation in life is to play the chicks and the night life; for a few bucks they can become a great source for supplying much needed military gear.

There is a great need for the black revolutionary to become proficient in ambushing and seizing arms and equipment from the enemy oppressor. This includes even the capture and use of tanks and armored cars. Special effort should be made to locate and seize Minutemen and rightist fascist groups' arms caches. When U.S. Government surplus military and sporting goods stores are peddled (looted), first aid kits, gas masks and helmets should not be overlooked. When stocked, the hunter is a model airplane equipped for remote control can play a big role in urban guerrilla



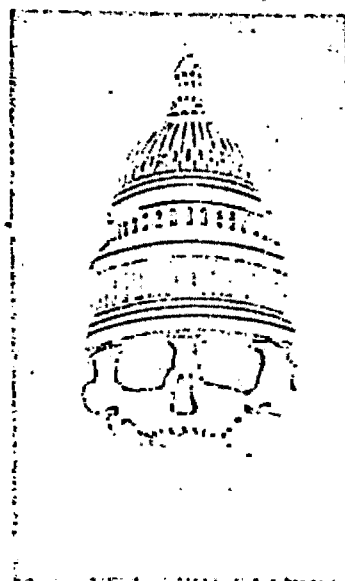
Rob Williams

warfare. These model planes can be used to deliver hand-grenades to targets. Firing pins or mechanisms can be so constructed that the impact of a direct head-on collision will set off an explosion. Dynamite and other explosives and deadly chemicals can be utilized from these heavy model planes. These model aircraft can also be used to reach fenced in and inaccessible targets like oil storage tanks, industrial chemical tanks, high tension power installations, armored cars, and troop carriers. They can also be used as a deterrent against buildings and other targets that may require special attention.



The black revolutionary must become creative, must use his imagination, talent and training in the sacred cause of liberation. He must become consciously constructive in devising ways and means of harassing, bankrupting, exhausting, demoralizing, injuring and destroying the enemy. He must not expend himself, his forces and supplies foolishly. While soberly reflecting and analyzing the strength of the enemy, he must never fear him. He must seek the advantage of battle and be as certain as the realm of possibility will allow that skillfully planned and executed actions will heap great injury upon the enemy. Revolutionary forces must save themselves while destroying the enemy. Revolutionaries must make a strong bid for dramatic victories that will inspire the people, encourage them to want to participate in a war of dignity, retribution and liberation. At the same time the urban guerrilla must strike

terror into the hearts of the enemy forces. He must be well disciplined, of high morale, devoid of ego and be able to work and think collectively. He must at all times project a double image. To the masses of the community he must project an image of a race conscious politically mature brother whose unshakable mission is to defend the human dignity of our downtrodden masses. His image should be that of a liberator rather than one of a thug rioter engaged in a orgy of pointless plunder. He should be a black patriot and savior who is convinced that it is more honorable to fight and die in battle against oppression and tyranny directed against the black people of the ghettos than to die in white men's wars of imperialism and the repression of freedom loving colored peoples abroad. He should equate his revolutionary actions, not to "looting" and "rioting", but to the spirit of the Boston Tea Party, the battle of Concord, Lexington, and Valley Forge. He must feel and understand the nobility of his historical role; a role that affords him the opportunity of forging his own destiny and of bringing new directions to the world.



# HUEY NEWTON - BLACK HERO

## COPS ASSAULT BLACK PANTHER LEADER

### MINISTER KILLS COP IN SELF-DEFENSE

Huey Newton, Minister of Defense of the Black Panther Party in Oakland, was shot while defending himself against two cops last month. One of the cops is dead and the other was hit with three bullet wounds as their attempt to silence another Black man backfired.

Newton is now a prisoner in the hospital of San Quentin where he is the victim of further brutality. Police have chained him to the bed at gunpoint. He was held incommunicado for a week - his family was not permitted to see him, his lawyer failed to obtain court injunctions for entrance. He has been charged with the murder of the first cop and the shooting of the second.

On the day of the confrontation, Newton was stopped in his car by the two men. When he refused to get out of the car they attempted to force him to get out. Since he was within the law in remaining in the car, Huey resisted. At this

point both policemen drew their guns. The Minister of Defense responded to protect himself after the cops started to kill him. This incident took place in the heart of the Black community.

The following press release was issued by Oakland groups:

"We fully support Huey P. Newton in his leadership of the resistance against these brutally

oppressive tactics. We know Huey Newton to be a courageous leader in the struggle against oppression and we further know that, despite the long-standing and unceasing grievances that all Black people have against occupying forces like the Oakland police, Huey Newton did not confront the cops in the manner described by the police. Huey Newton is a victim of police brutality and is now being held as a political prisoner. We, therefore, pledge our continuing support for him in his struggle against the oppressive and discriminatory "legal" system, of which the police and the courts are both parts."

Support for Newton has come from individuals and organizations across the nation, including James Bevel and Ossie Davis. Atlanta SNCC sent the following telegram of support:

"Brother Huey Newton, Minister of Defense. The violent cop attack against you is part of white America's plan to destroy all revolutionary Black men. Brothers and sisters in SNCC support you all the way. We praise your fine example of armed self-defense. Your action is an inspiration for Black men everywhere. SNCC stands united with you and ready to help in any way possible."

(Mount Clipping in Space Below)

# SNCC AT THE U N

## FOREMAN RAPS IMPERIALISM

We have received a wealth of information from Brother James Foreman, International Affairs Director of SNCC on the monstrous colonial role of the U.S. Imperialist government and its monopoly capitalism. We will present as much of this material as our space will allow. It is of great importance that you understand the role played by this country on the international level.

The following is the text of the last statement made by the delegation of SNCC at the United Nations Conference on Racism, Colonialism and Apartheid held in Kinshasa, Zambia, July 24 - August 4, 1961.

Mr. Chairman:

We, the representatives of SNCC Howard Moore and myself, would like to take this last occasion to thank the United Nations Delegates for inviting us to this Seminar. We would especially like to thank the Chairman, Mr. Malala, the Secretary, Mr. Reddy, the United Nations staff and the entire Government of Zambia for the consideration and courtesies extended to us.

Our appearance at this seminar marks a significant step in the struggle against racism, colonialism and apartheid, for it represents an official invitation to millions of Africans living in the United States to join in their

struggle for freedom and liberty in the United States with that in Southern Africa. No matter what the experts and the United States Government may say, there is indeed an inalienable right to the struggle against apartheid, colonialism and racism throughout the world. Time has proven this and the future will hold us our stand at this conference.

In our opening statement, Mr. Chairman, we stated that the members of this Seminar would fully recognize that none of the many delegates and the entire liberation movement here in the United States have expressed a solidarity with our efforts in the United States. We call upon the United States Government to give its full support of the liberation struggle in Southern Africa and we call upon the United States to support the resolution of the delegation from Iraq calling upon the Economic and Social Council to carry out a massive educational campaign.

States. If this action is taken, it will be of significance to the world community.

Big, if it is not done, Mr. Chairman, I assure you that it will deteriorate in the slightest the Freedom Fight being waged in the United States, in the South and in the North, in the fields and in the ghettos, for we know that it is only through the blood of the oppressed and the oppressors that a people can win their freedom.

We are absolutely confident that our efforts within the United States is going to hasten victory in Southern Africa and their revolutionary armed struggle is going to hasten a better life for their African brothers and sisters enslaved from Africa, transplanted in an alien culture, forced to build the so-called great Western Civilization which oppressed mankind. We know that it is from the sweat and the riches of Africans, among other people, that those who live high and mighty in Western capitals have derived their position.

Mr. Chairman, in speaking directly to the question of ways to deal with this problem politically, economically, militarily and diplomatically, we must express our full support of the resolutions introduced by the liberation organizations. For they represent the thought of many of those who are directly suffering from the inhuman effects of racism, apartheid, and colonialism. We express our support of the Algerian resolution calling upon the Member States of the United Nations to give moral and financial support to liberation movements in Southern Africa and we support the resolution of the delegation from Iraq calling upon the Economic and Social Council to carry out a massive educational campaign.

Mr. Chairman, in our last presentation before this body, we made certain reforms which would be in line to restore the United States to the United Nations of African Unity. We call upon the United States to support the liberation struggle in Southern Africa.

2. That the General Assembly find ways to implement its resolution of 1960, L. 1242 on the implementation of the Declaration on the Granting of Independence to Colonial Countries and Territories.

3. That the General Assembly recognize that the Permanent Security Council itself is composed mainly of those who are the chief supporters and perpetrators of racism, colonialism and apartheid, namely the United States, Great Britain and France. In this connection, it becomes mandatory for the General Assembly not to rely on these so-called Great Powers to condemn themselves, but members of the General Assembly, especially the Afro-Asian delegates must find ways and means to curtail their influence and even limiting their veto power.

4. That the United States withdraw its investment and citizens from South Africa before the stage of revolutionary and struggle reaches the point of killing United States citizens and blowing up United States investments, after which we will see undoubtedly the sorry sight of the United States war machinery going to help the regime of Vorster or his kind in the name of protecting some blond or blue-eyed American who is in trouble through the efforts of the "uncivilized" African to free himself from his oppressors.

Mr. Chairman, we state here publicly that our organization and the Africans who are citizens of the United States have been remiss, we have not done our duty in mobilizing as effectively as we could have public support in the United States to oppose the policies of the United States in South

Africa. We accept and make this criticism of ourselves, but we assure this worldly forum that we plan to correct this. We intend to mobilize public opinion on the grass roots level not to take other forms of action against the monster of colonialism, apartheid and racism.

In order to do this, we will need the full support of the United Nations and access to its many documents published and unpublished. We know that the United States government will try to block our efforts. It will try to side our attempt to link our struggle with that in Southern Africa. We are reminded that Malcolm X was killed when he attempted this. We know of the reprehensible laws against dissent in the United States.

Our brothers and sisters are dying in the streets of the United States as we utter these words. They are engaged in rebellions and revolts against white people have denied them their liberty and exploited our labor for centuries. Yet the United States representatives sit at this conference and talk about the winds of freedom blowing in the wind. There is indeed something blowing in the wind. It is blowing all over the world and that is a determination by the oppressed black, brown and colored people who form a world majority that the day of the white man exploiting all of us is over.

In Southern Africa, the cry has been raised by all voices: Freedom or Death. In the United States we too have decided that it was better to wage a fierce, unrelenting struggle than to live as neo-slaves in the twentieth century.

Mr. Chairman, we call once more upon all the delegates here assembled to notify their Governments the cry of the Afro-Americans is that there is an indelible nature to the struggle against racism, apartheid and those of us in the United States are indeed victims of the same colonialism that established apartheid.

DE 100-34791

C. Funds

DE T-6 on January 15, 1968, advised that there is no information available to indicate that the local RAM group is receiving financial support from foreign sources and that the local RAM group has no source of income other than the wages earned by RAM members. DE T-6 advised that the "Inner-City Voice" appears to depend primarily on funds derived from the sale of the newspaper and from funds contributed to the paper at a rally held during the latter part of August, 1967, at which rally H. RAP BROWN, National leader of the Student Non-Violent Coordinating Committee, was the featured speaker.

II. BLACK NATIONALIST GROUPS IN WHICH EXTREMISTS ARE ACTIVE

Re: Forum 66

During November, 1967, DE T-12 furnished the following information regarding Forum 66:

Stated Purpose

This organization was formed in early 1965 at Detroit, Michigan, to stimulate and educate black people to their past and the promising future that awaits them if black people are but willing to incorporate programs of self-help and self-determination. Black brothers and black sisters were urged to dedicate themselves to the active support of Black Nationalism throughout the world.

Headquarters

Forum 66 has its headquarters at 12123 Dexter Avenue, Detroit, Michigan, 48206, telephone 933-1380.

Leaders

The known leaders of Forum 66 are: Reverend ALBERT B. CLEAGE, Attorney MILTON HENRY, EDWARD VAUGHN, JACKIE WILSON and GLANTON DOWDELL.

Forum 66's Flag

The following was taken from a pamphlet put out by Forum 66 in June, 1966:

"Forum 66's flag is red for the blood black men have shed all over the world, black is for the nation that we are building and green is for production and growth. The black star has six points, the sixth point is the one we have been robbed of--our minds. The time has come for us to take our rightful place on this green earth which is here for all of us".

Forum 66's Pledge

The above-mentioned pamphlet also listed the following regarding Forum 66's Pledge:

"We pledge allegiance to the flag of Afro-American brotherhood, one star, one nation indivisible, with peace, love and unity--with freedom, justice and equality for all".

Activities

Since its formation Forum 66 has held bi-weekly meetings at 12123 Dexter Avenue, Detroit, to educate Negroes towards the purpose stated for the organizing of Forum 66.

A memorial dinner for the late Malcolm X, former national leader of the Nation of Islam (NOI) was held in February, 1966, at Detroit, Michigan, sponsored by Forum 66, with the proceeds reportedly being donated to Malcolm X's family.

Forum 66 sponsored the first annual three day Black Arts Convention and Workshops, June 24, 25, and 26, 1966, held at the United Church of Christ, 7625 Linwood Avenue, Detroit, Michigan, whose pastor is Reverend ALBERT B. CLEAGE, JR. This conference was to cover the entire situation of the black man at home and abroad.

At this conference male members of Forum 66 wore black armbands and a spokesman expressed regrets that STOKELY CARMICHAEL, Chairman of SNCC could not be present due to trouble CARMICHAEL was having in a Mississippi march concerning voters registration. There were Negro speakers from New York, Alabama, Michigan, Indiana, and California, who gave militant speeches as to how the Negro should unite for self-protection. Some of the Negro militant organizations represented at this conference were RAM, Uhuru, SNCC, and the Yoruba Committee from Gary, Indiana.

Some non-militant Negro speakers were present such as Reverend JAMES WADSWORTH of the National Association for the Advancement of Colored People (NAACP) and several other Negro ministers from the Detroit area. These men appeared to be embarrassed by the anti-Christ attitude presented by the Negro militants taking part in this conference. An individual from Gary, Indiana, told of the meaning of Yoruba which is Voodoo worship of the Gods of Africa. Approximately 300 people attended this conference on July 24, 1967, 50 per cent were women and approximately 10 persons in attendance were white. Admission for the Negro was free and the whites were charged \$1.00. A number of people wore Muslim attire.

A second annual Black Arts Conference sponsored by Forum 66 was held June 29, 30, and July 1 and 2, 1967, at the United Church of Christ, 7625 Linwood Avenue. A pamphlet put out by Forum 66 stated that "We still believe that the key to freedom is unity and this is the work we are about. Unity, self-help and black liberation will be the theme of this years Black Arts Conference". Rules listed



for attendance at this conference which was then referred to as "The Black Arts Confederation of Unity, National Headquarters, 12123 Dexter Avenue, Detroit, Michigan," listed as an organization formed as the outgrowth of the first Black Arts Convention in 1966, are as follows:

1. Organizations or individual representatives must be black and of African descent.
2. Organizations for individual representatives must educate themselves to the uplift of black people, such as teaching the truth about black history, economics, self-help, self-defense, and international black unity.
3. All non-blacks are excluded from membership.
4. All organizations or individual representatives must help in any way possible all members of the confederation.
5. No funds or dues should be paid to the national headquarters (Forum 66). Organizations will continue their normal fund raising activities.
6. At our 1967 Convention, a Board of Chairmen may be elected to run and formulate future plans for the confederation. Each local organization will be responsible for sending representatives. It must be remembered that if this confederation is successful, we will have moved one step closer to black unity. It will also be the most positive step in spreading nationalism on a national and international scale.



DE 100-34791

Approximately 500 people attended this conference in Detroit and all in attendance were Negro, 80 to 95 per cent were young Negro men, 17 to 22 years of age.

Speakers at this conference were CHARLES P. HOWARD, Editor of "Afro-America", DANIEL WATTS, Editor of "Liberator", a magazine, BETTY SHABAZZ, wife of the late Malcolm X and RAP BROWN, National leader of SNCC.

DANIEL WATTS, the keynote speaker at this conference, stated that even though the revolutionary action members were recently unsuccessful in their attempts to assassinate ROY WILKINS (a National NAACP Leader), somewhere down the line they would be successful.

Forum 66 continues to have bi-weekly meetings at 12123 Dexter, Detroit, Michigan.

Re: Reverend ALBERT BUFORD CLEAGE, JR.

During November, 1967, DE T-6 advised Reverend ALBERT B. CLEAGE, JR., is the Pastor of the Central United Church of Christ, 7625 Linwood Avenue, Detroit, Michigan, and resides at 2042 Calvert, Detroit.

Reverend CLEAGE is recognized as one of the militant Black Power leaders in the Detroit area and has been so recognized for a number of years. He is extremely vocal in the local racial situation and has repeatedly accused the Detroit Police Department of police brutality and the City Administration of discriminating against Negroes. Reverend CLEAGE has been instrumental for the appearances in Detroit of such Black Power advocates as STOKELY CARMICHAEL and H. RAP BROWN, both leaders of SNCC.

Reverend CLEAGE at the present time writes a column which appears in a local weekly Detroit newspaper known as the "Michigan Chronicle", the majority of whose readers are members of a minority race. Reverend CLEAGE, in his column, continually advocates Black Power and is critical of the Detroit Police Department, local City Government and the State of Michigan.

During August, 1966, the CCAC (Black Establishment), which organization was recently formed and in which organization Reverend CLEAGE is one of the leaders, sponsored a People's Tribunal which was held on August 30, 1967, at Reverend CLEAGE's church, 7625 Linwood Avenue, Detroit, Michigan. The purpose of this tribunal was to try two Detroit Police Officers, one National Guard Officer and one Negro private policeman, all of whom were allegedly involved in the fatal shooting of three Negro youths at a Detroit motel on July 26, 1967, during the height of the Detroit rioting.

Reverend CLEAGE, in a speech during September, 1967, concerning the CCAC, made the following comments. He indicated that the CCAC is a local organization in the Detroit area, that the organization presumed to speak for the entire black community and that everyone in the black community was considered a member of the organization whether he wanted to be a member or not. In discussing the white man CLEAGE indicated that the white man was filled with hatred and contempt for the black people and indicated that the white man within the next six months better give the Negro additional power because the Negro is going to start shooting back.

CLEAGE stated that the CCAC starts with the basic position that the white man has three basic choices that he has to make and has approximately 90 days to make them. He indicated first that the white man must treat the Negro better and if the white man does not do this there will be additional rioting on an increasingly larger scale. He indicated that the black

DE 100-34791

man was not going to continue to accept the kind of oppression that he has lived with for 400 years in the United States. Secondly, he indicated that the white man must transfer power to the black community so that the black community could run their own community. Third, he indicated that the white power structure must transfer to the black community all businesses operated in the black communities by whites. He stated that banking institutions must be willing to loan funds to the black community on the terms of the black community. He stated that control of the businesses in the black community must be vested in the black people of the community.

Reverend CLEACE made the following comments during a sermon delivered to his congregation at the Central United Church of Christ, Detroit, Michigan, during September, 1967. He indicated that the Negro people were in the process of becoming a black nation, a black nation dedicated to one purpose, freedom for black people. He described the white man's world as being an enemy world from which the Negro has been excluded and which world the Negro now despises and rejects.

He indicated that America is set on a disaster course of conflict and violence and that the black man cannot accept America as it is at this time. He stated the white man refuses to make the changes necessary for the black man to live in America with dignity and justice. He stated that the Negro will not accept conditions as they are at the present time and the white man will not make the necessary changes. He stated there is no solution to the problem except open conflict and violence.

DE 100-34791

Re: EDWARD VAUGHN

During November, 1967, DE T-6 advised that EDWARD VAUGHN was born in Abbeville, Alabama, on July 30, 1934. He resides at 18887 Bloom Street, Detroit, Michigan, telephone 891-6714. Mr. VAUGHN owns the building which houses his bookstore at 12123 Dexter and operates the bookstore as a partnership with his aunt, Mrs. WILLIAM R. RAWLS. VAUGHN is married to WILMA VAUGHN and has three children ERIC, age 6, RANDALL, age 4, and CYBIL, age 3. VAUGHN is a graduate of Fiske University, Nashville, Tennessee, receiving a Bachelor of Arts Degree in 1955. Thereafter VAUGHN took one year of law at the University of Illinois, Champaign, Illinois, in 1956. On leaving the University of Illinois, VAUGHN came to Detroit, Michigan, and was employed by the United States Post Office as a Clerk from 1957 until 1966. This period of employment was interrupted shortly after its inception by two years of service in the United States Army from 1957 to 1959. VAUGHN has Army Serial Number 55625345.

VAUGHN was employed by the Detroit Department of Public Welfare as a social worker from 1962 until 1965. During this period he worked only part-time for the United States Post Office. In 1965 the City Welfare Department was transferred to State control. VAUGHN has continued to work for the State Board of Social Welfare since 1965. His Social Security Number is [REDACTED].

FOIA b6)

VAUGHN states that he is a Black Nationalist and that he feels that Black Nationalism is not racially violence prone though he admits that some members of the Black Nationalist movement could possibly be violent.

Re: JACKIE WILSON

During November, 1967, DE T-6 advised that JACKIE WILSON resides at Apartment 7, 6222 Maplewood, Detroit, and is a Juvenile Group Leader, Juvenile Detention Home, Detroit, Michigan.

DE 100-34791

JACKIE WILSON was a State Senatorial candidate in 1964, for the "Freedom Now Party".

During September, 1965, JACKIE WILSON was present at the Black Nationalist meeting held at the residence of JAMES and GRACE BOGGS, Detroit, Michigan.

He was also reported to have attended the Forum 66 Conference held at 7625 Linwood Avenue, Detroit, Michigan, on June 25, 1966, attended a speech given by STOKELY CARMICHAEL in Detroit, Michigan, on July 30, 1966, and attended the Forum 66 Conference held June 28 to July 2, 1967, at 7625 Linwood Avenue, Detroit, Michigan.

The following is a description of JACKIE WILSON:

Name	JACKIE WILSON
Race	Negro
Sex	Male
Date of Birth	November 29, 1930
Place of Birth	Detroit, Michigan
Height	5'10½"
Weight	190 pounds
Build	Heavy
Complexion	Dark

Re: City-Wide Citizens Action Committee

The December 1, 1967, edition of "The Sunday Star", a Washington, D.C. newspaper, contained an article entitled, "Wider Crisis Threatens United States Race Relations" by CARL T. ROWAN.

DE 100-34791

The article in part contained the following information:

1. That Reverend ALBERT B. CLEAGE, JR., leader of the City-Wide Citizens Action Committee (CCAC) admitted proudly to ROWAN that a resolution of sending condolences to the family of CHE GUEVARA, the Cuban Revolutionary who was slain recently while trying to turn Bolivia into another Vietnam, had been passed by the CCAC.

2. That the CCAC leaders form a curious Black Power brain trust, and there is more than routine interest among Negroes and law enforcement officials as to the role this brain trust played in the riots that racked Detroit, in July, 1967.

3. That there have been worrisome reports backed by some evidence that the Peking oriented Progressive Labor Party (PLP) is manipulated and perhaps financing CCAC through its Detroit operatives.

4. That CCAC as a group sprang up in the wake of the riots, but even committee investigators concede the CCAC boast that it now has a larger following among the Negro masses of Detroit than any other group.

5. That CCAC has established increasing liaison with similar groups in other major cities, with the result that the Black Nationalists could have in a few months, the most potent and effective political instrument among American Negroes.

#### Headquarters

DE T-12 advised on January 5, 1968, that the CCAC maintains its headquarters at Reverend ALBERT B. CLEAGE's Church, the United Church of Christ, 7625 Linwood Avenue, Detroit, Michigan. DE T-12 further advised that the CCAC holds regular bi-weekly meetings on

DE 100-34791

Wednesday evening at the United Church of Christ, 7625 Linwood Avenue, Detroit, Michigan. DE T-12 stated that these meetings are of an open community nature but that individuals attending are required to list their names and residence upon entering the hall. DE T-12 advised that these meetings average 200 to 250 persons at each meeting with very few whites in attendance.

Certificate of Incorporation

On December 21, 1967, the records of the Assumed Names Section, Wayne County Clerk's Office, City-County Building, were reviewed. These records revealed that the following individuals were among some of the incorporators of the CCAC:

Reverend ALBERT B. CLEAGE, JR.  
2042 Calvert

GLANTON DOWDELL  
6352 Floyd

NADINE BROWN  
381 Holbrook

CLYDE CLEVELAND  
6585 Hartford

The records further revealed that the following individuals were described as being on the first Board of Directors (or trustees) of the CCAC:

Reverend ALBERT B. CLEAGE, JR.  
GLANTON DOWDELL  
NADINE BROWN  
CLYDE CLEVELAND  
MILTON HENRY  
EDWARD VAUGHN

DE 100-34791

Re: CLYDE CLEVELAND

DE T-12 advised on January 15, 1968, that CLYDE CLEVELAND resides at 6585 Hartford, Detroit, Michigan, and is the former Chairman of the Detroit Branch of CORE and an active civil rights worker.

Finances

An article appeared on page 9c of the "Michigan Chronicle", a weekly Detroit newspaper the majority of whose readers and/or subscribers are members of a minority race, dated November 23, 1967, entitled "CCAC to Receive Grant for \$85,000.00 from IFCO". This article listed that a presentation will be made to Reverend CLEAGE, Chairman of the CCAC on December 27, 1967. Reverend CLEAGE stated the money will be used to organize the Black Community and to assemble experts and technicians to assist at drafting concrete proposals necessary for reconstruction and realization of self-determination for the inner-city of Detroit. Reverend CLEAGE advised that the CCAC is organizing an economics development corporation which will develop new housing as well as job opportunities for the Black Community. It is also organizing a small business investments corporation which will be a source of funds for black business and enable the Black Community to reap the benefits of the vast sums of money spent inside the community. It is organizing a rehabilitation corporation which will rehabilitate housing under black management and use black labor with a built-in time table for transfer to black ownership. The CCAC has already gathered a number of national and local black professionals to work in the closest consultation with the black community in development of these projects.



The CCAC is a member organization of Urban Community Resources, Incorporated, a University-Church-Community project organized to supply technical expertise to community organizations in their building and rebuilding projects. In the field of education, CCAC is now engaged in a concrete program for control of inner-city schools by the black community.

"The Chronicle", a Detroit, Michigan weekly newspaper issue dated December 30, 1967, contained an article entitled, "No Real Split in Black Community" on page 2a. This article listed that at a press conference on December 27, 1967, that Reverend ALBERT B. CLEAGE, JR., announced that the CCAC received an \$85,000.00 grant from Reverend INICIUS WALKER of the Interreligious Foundation for Community Organization, Incorporated (IFCO) of New York, New York. Reverend WALKER said CCAC exemplified the kind of organization IFCO is committed to promoting and supporting. He said it helped the black community to build power, and black consciousness, to unite and apply skills of the black community in a reconstruction program for Detroit.

IFCO began to organize two years ago but only in the past four months have they been operating financially. Although the CCAC grant was the largest to date, others have been given in other cities. This article went on to state that the \$85,000.00 was the second major contribution to CCAC since it was organized shortly after the July riots. A \$19,500.00 grant was given to the organization shortly thereafter by the United Churches of Christ.

An article appeared in the "New York Times", issue dated January 9, 1968, entitled, "Bi-Racial Agency Called a Failure". This article listed that

the "New Detroit Committee" is a bi-racial agency composed of (39 members), business, labor and community leaders (such as HENRY FORD, II, JAMES M. ROCHE, Chairmen of Ford Motor Company and General Motors Corporation, and WALTER P. REUTHER, President of the UAW, and JOSEPH L. HUDSON, JR., head of the J. I. Hudson Company), for the purpose of rebuilding Detroit after the July, 1967, riot. This committee triggered a split with the militant Negroes on the committee when it failed to offer a militant Negro group \$100,000.00 on a "no strings" basis. The committee had offered the \$100,000.00 but with conditions including:

Calling for the militants to coordinate spending with a group of moderate Negroes who would also receive \$100,000.00. Two Negro militants resigned from the committee because of this situation, LORENZO FREEMAN and NORVEL HARRINGTON.

#### Activities

On August 30, 1967, Detective Sergeant STANLEY ROJOWSKI, Special Investigations Bureau, Detroit Police Department, Detroit, Michigan, advised that the CCAC (New Black Establishment), which was recently formed under the leadership of Reverend ALBERT B. CLEAGE, JR., and Attorney MILTON ROBINSON HENRY, two local Negroes who have been extremely vocal in the Detroit racial situation and who were also instrumental in having H. RAP BROWN, SNCC leader, appear in the Detroit area on August 27, 1967, were sponsoring a People's Tribunal this evening at the Dexter Community Theater, 11600 Dexter, Detroit, Michigan. The purpose of this People's Tribunal is to try two Detroit Police Officers, one National Guard Officer and one Negro private policeman all of whom were allegedly involved in the fatal shooting of three Negro youths at a Detroit motel on July 26, 1967, during the height of the Detroit rioting.

DE T-12 advised on September 6, 1967, that the tribunal was originally scheduled to be held at the Dexter Community Theater, however, due to a disagreement with the management, the nature of the disagreement being over money allegedly owed to the theater for previous use of the facilities, the location was changed and the tribunal was held in the hall of the Central United Church of Christ, 7625 Linwood Avenue, Detroit, Michigan. Reverend ALBERT B. CLEACE, JR., is the Pastor of this church and was one of the speakers during the course of this affair.

The affair commenced at 8:15 p.m. and was concluded at 11:45 p.m., with an estimated audience of in excess of 700 in attendance. The majority of the audience were Negroes. MILTON ROBINSON HENRY acted as the Prosecuting Attorney and two defense attorneys acted in behalf of the four individuals accused by the People's Tribunal, however, none of the alleged defendants were present at this trial. A judge was appointed and a jury consisting of 12 members, two of whom were Caucasian, heard the evidence against the individuals accused as presented by Attorney HENRY. Relatives of the Negro youths killed in the shooting at the motel were witnesses, in addition to other individuals who were allegedly present at the shooting and gave their eye-witness account of the affair.

Photographs of the Detroit Police Officers involved were exhibited to the jurors and circulated throughout the audience.

The jury after some deliberation found the individuals concerned as being guilty of coldly assassinating the three Negro youths at the Detroit motel during the evening of July 26, 1967.

DE 100-34791

The audience cheered the verdict of the jury and the audience was composed primarily of young Negro male teen-agers.

At the conclusion of the trial Reverend CLEAGE addressed the audience and stated, "If we can't have justice in Detroit, we can't live in Detroit". He further stated, "Some of you may think we are playing, but when a people decide they want to be free there ain't nobody can make them slaves no more."

Reverend CLEAGE urged the audience to participate in a series of motorcades to be held every Saturday in the Dexter-Linwood and 12th Street areas of Detroit commencing on Saturday, September 9, 1967, and lasting until sometime in October. According to Reverend CLEAGE, the purpose of these motorcades and subsequent rallies to be held at the conclusion of the motorcades was to acquaint the people in the aforementioned areas with the causes of the rioting and to keep the new spirit among Negroes alive.

The affair was held without any incidents and Reverend CLEAGE urged the audience at the conclusion to depart in an orderly manner and not cause any trouble.

DE T-12 advised on September 18, 1967, that on September 9, 1967, a motorcade sponsored by the CCAC assembled at Eastern High School, Mack Avenue, and East Grand Boulevard, Detroit, which proceeded east on Mack through a ghetto type area. There were approximately 100 cars in the motorcade and the sound of drums and shouts of Black Power emanated from loud speakers on top of some automobiles. The motorcade would stop every so often and a speaker would point out to the listeners that the black people were tired of the conditions of the black man's role in society, that the black man will become a part of this so-called great society or there will not be a society. The spokesman pointed out

DE 100-34791

that these burnt out stores were a message yet it seems that there are some people who fail to get the message, that we are not going to take the inadequates any longer, that we are not going to take what our fathers took and our children will not take what we are taking. Several of the people assembled on the street cheered wildly to these remarks. Some of the people appeared to be frightened when they observed the motorcade and some of the store owners closed shop.

DE 100-34791

Re: Student Non-Violent Coordinating Committee (SNCC)  
(Detroit, Michigan Chapter)

Location

On October 12, 1967, through the use of a pretext interview with DOROTHY DEWBERRY, Detroit SNCC Leader, 1863 South Ethel, Detroit, it was determined that Detroit SNCC Headquarters was, in the past, located at 10229 Hamilton, Detroit, but according to DOROTHY DEWBERRY she stated the activities of SNCC emanate from her residence.

Purpose of Organization (Including data on Membership, Meetings, Funds, Activities, and Influence of Organization)

Through the use of the above-mentioned pretext interview with DOROTHY DEWBERRY, the following information was obtained:

There is no way to actually state what the membership is and no dues are required, they do not have any planned formal type of meetings. Funds received come from the National Headquarters of SNCC or through contributions from SNCC sympathizers. Individuals associating with SNCC are college students or other individuals involved with more highly organized and militant type groups.

Whenever SNCC is listed as a sponsor for the appearance of any of its national leaders, such as STOKELY CARMICHAEL or H. RAP BROWN, the name of SNCC is credited with their appearances, but are more often sponsored by militant groups or individuals involved with religious affiliated groups. Individuals desiring to join SNCC are advised to contact DOROTHY DEWBERRY at her residence and

she, in turn, will furnish the contacting individual with literature and other material. DOROTHY DEWBERRY advised that in the event there would be a SNCC sponsored event, she would personally notify the individuals who would be concerned.

DOROTHY DEWBERRY stated that their membership is more of a mailing list and it is through this list that people are contacted regarding SNCC activities. She advised that most of the SNCC activity is concentrated in the Detroit area; however, there has been some scattered SNCC activity but of no significance at some of the major colleges and universities in the State of Michigan.

The "Detroit News", a daily newspaper, in its edition of September 8, 1966, contained an article captioned, "4 Negro Group Leaders Split on Meaning of 'Black Power'". This article in part goes on to quote DOROTHY DEWBERRY as saying Negroes must have power even if they must resort to violence to get it. They have been crying out for attention but have been ignored. When they throw bricks everybody wants to help them. The article also quoted DEWBERRY as saying Negroes cannot form coalitions if they have not power. We must get together under our own structure. Negroes have to overcome their shyness about their blackness. That is why whites have had to be removed from leadership positions in many organizations. When a Negro sees white- in leader-hip positions within his own organizations it is difficult for him to feel that he can replace that leadership, however, DEWBERRY said her position was much more applicable to the south than to the north. But, there has been violence in the north, she said, and there will be more. Negroes have been doing the right things for a long time and crying out for help and no one would listen. When he sees that he can throw a brick and get that attention he will throw the brick. The Negroes' only strength, DEWBERRY said, is in his large numbers in the country.

Appearances of SNCC National Leaders in Michigan

On August 1, 1966, DE T-12 advised STOKELY CARMICHAEL spoke at Cobo Hall, Detroit, on July 30, 1966, CARMICHAEL's appearance in Detroit was sponsored by the Detroit Baptist Ministers and Negro Ministers of Detroit.

DE T-12 stated that during the course of CARMICHAEL's speech he in part stated that, "We are in a period of integration. It is a period of coalition-Negroes and their white friends the liberals. The whites say 'Only through me shall you have integration' Real integration would be for the white man to come into the Ghettos, the Negro schools and back into the Negro situation. It is time to stop singing, 'We Shall Overcome'. We need to take our successful blacks out of the white society and bring them back into the black world. The white college friends say they are fighting with us but they are only fighting to smoke "pot" while the Negro is fighting for his life." He further stated that, "It's time for us to use the 'black power' to gain our freedom. Non-violence in the Negro community should be practiced on Friday and Saturday nights when we fight one another. It should stay in the Negro community and no where else. 'Whitey' thinks no one can hate them but it's time to change now. It's time to move and roll over anyone who gets in our way'.

On January 19, 1967, DE T-12 advised that he attended the conference on "Racism in White America" at the ~~Central~~ Methodist Church, 23 East Adams Street, Detroit, Michigan, on January 18, 1967. Source advised that from 9:00 a.m. until 10:30 a.m., was the registration period. There were approximately 250 persons in attendance, 175 were white and 75 were Negro. The two principal speakers were SAUL DAVID ALINSKY, Director of the Industrial Areas Foundation and STOKELY CARMICHAEL Chairman of SNCC. Each registrant was issued a packet containing a time schedule of the conference and two pamphlets, one authored by ALINSKY and the other by CARMICHAEL.



STOKELY CARMICHAEL was the second speaker and remarked that the police are not concerned with violence among black people as long as this violence is contained among black people. CARMICHAEL advised that in America even the word black is prejudice and went on to point out that everything black in the English language has a bad connotation such as black list and blackball. CARMICHAEL stated that what is good for the country is not necessarily good for black people or poor people. He remarked that the poor white must be organized and that the poor black must be organized and that then they must realize that they are dependent on one another to better their situations. CARMICHAEL remarked that the two major political parties in the United States represent the power structure and that there is a definite need for a third political party. Later during the question and answer period of the conference questions as to the organizing of a third party were directed at both CARMICHAEL and ALINSKY and both CARMICHAEL and ALINSKY declined further comment. CARMICHAEL remarked that the Chase Manhattan Bank which controls Africa, is owned by the ROCKEFELLER family because of their large stockholdings and that interest from these African investments are used by the ROCKEFELLER family to pacify the American Negro. CARMICHAEL said that violence is not always evil as the white man thinks and that the Negro is no longer the executioner. CARMICHAEL said that this was a conference of clergy and key lay people and that the church in America will lose a lot of influence because of their lack of participation in the Negro revolution. He further remarked that the lay people are gaining more and more influence over the church organizations in America. He stated that in two years society will be run by the middle class. CARMICHAEL stated that if the Negro had the power to tax in America he would increase taxes on property and industry for the Negro has none and that if then the people could not meet their tax obligations the property should then be redistributed equally.

DE 100-34791

On February 9, 1967, DE T-12 advised that on February 8, 1967, STOKELY CARMICHAEL, the National Leader of SNCC, was the featured speaker at a meeting sponsored jointly by two civil rights organizations, SNCC and the Afro-American Group, held at the East Grand Boulevard Methodist Church, 1101 East Grand Boulevard, Detroit, Michigan.

The source stated that the meeting was attended by approximately 500 persons, one-third of whom were white. An announcement was made that \$362.94 had been collected at this meeting and this money was turned over to the local leader of SNCC.

DE T-12 advised that CARMICHAEL began speaking at approximately 10:00 p.m. and spoke for 40 minutes. CARMICHAEL appeared to be quite exhausted and somewhat disheveled, to the extent that one young man in the audience asked him to straighten his tie because he would be on television and would be representing the group. CARMICHAEL stated he would not serve in Vietnam only to return to this country and be a second class citizen. He stressed that Negroes must organize; that President JOHNSON's law enforcement program was designated to suppress the Negro and that any killing of a Negro must be retaliated; that this was his last year running around the world organizing the black man and that this year is the last chance for the Uncle Toms to join, for the door will be closed.

CARMICHAEL remarked that dropping the atomic bomb in Nagasaki was the white man's attempt to suppress the orientals, the Puerto Ricans were struggling for self-government, but the United States was suppressing their freedom. CARMICHAEL said that the Puerto Ricans could not use their own bathing beaches without permission from United States military authorities; and that Puerto Ricans were being drafted to fight in Vietnam, even though Puerto Rico is not a state.

DE 100-34791

On August 27, 1967, DE T-1 advised of the arrival and appearance of H. RAP BROWN in Detroit on this date. Further, that when BROWN arrived at the Detroit Metropolitan Airport the news media was present and attempted to photograph and interview RAP BROWN. A photographer attempting to photograph BROWN was struck by one of the Negro males escorting BROWN from the airport and other photographers and newsmen were shoved and pushed as BROWN left the airport with his escorts. RAP BROWN's appearance at Detroit was at the Dexter Community Theater, 11600 Dexter, Detroit. A rally was scheduled to be held at this location on this date, which was to have been sponsored by the recently formed Negro militant newspaper known as the "Inner-City Voice". Upon BROWN's arrival at this location an estimated 700 individuals were crowded into the theater and an estimated 1,500 to 2,000 people, the majority of whom were Negroes, were gathered on the street in front of the theater. This theater is located in the general area of the site where rioting took place beginning on July 23, 1967. BROWN, upon being introduced at the theater, stated that he did not desire to have any whites in the audience. At which time an estimated six whites in attendance left the theater. The news media had been previously barred from the scene.

BROWN stated that Detroit is now known for the rioting which took place in Detroit. However, he stated that the riots which took place in Detroit and other cities throughout the United States are not riots, they are rebellions. He praised the recent riots in Newark, New Jersey, and stated that the only reason the rioting was successful in Newark was because of the fact that the Negroes had guns. He stated that America wanted these riots and now they will get them. He stated that either we will have a free America or we will have no America.

He referred constantly to the phrase that Negroes are being "chumps" and was highly critical of all whites ranging from COLUMBUS to President LYNDON B. JOHNSON. He was critical of former President JOHN F. KENNEDY and made a number of derogatory remarks regarding President JOHNSON. He concluded his speech at approximately 5:15 p.m., and at 6:10 p.m. briefly addressed the crowd estimated at from 1,500 to 2,000 congregated in front of the theater.

The comments made by BROWN to the crowd outside the theater were essentially the same as those made to the audience inside the theater. The crowd outside of the theater did not appear to respond to the comments made by BROWN and few in the crowd applauded when he advocated war on white America. The majority of the crowd outside the theater appeared to be merely curious relative to RAP BROWN, in view of all the recent publicity afforded him and was very noisy during his brief speech.

BROWN terminated his speech when several bottles were hurled at his general direction by some individuals in the crowd, at which time the crowd dispersed from the immediate area of the theater.

**III. INFLUENCE OF COMMUNIST PARTY AND/OR  
REVOLUTIONARY GROUPS ON BLACK NATIONALIST MOVEMENT**

During January, 1968, confidential informants who are familiar with Communist Party (CP) and related subversive activities in the Detroit area were contacted and advised that neither the Michigan District CP (MDCP), the local branch of the Socialist Workers Party (SWP), nor for that matter any other local subversive organization was influential in the activities of Black Nationalist organizations previously mentioned. These informants further advised that the local subversive organizations referred to above are primarily concerned with opposition to the war in Vietnam and in this connection have sponsored and/or participated in numerous demonstrations opposing the war in Vietnam.

**Foreign Travel by Black Nationalists**

DE T-6 during January, 1968, advised that MILTON ROBINSON HENRY visited Cuba as a guest of the Cuban Government in April, 1966. Further, that PAUL EDWARD BROOKS, a well-educated RAM leader who recently returned to the Detroit, Michigan, area, and who is devoted to the idea of violent revolution, visited Cuba in May, 1966, and has spoken of going to China.

DE T-6 advised that during the summer of 1964, GENERAL GORDON BAKER, JR., CHARLES EDWARD SIMMONS, III, and LUKE SAMUEL TRIPP visited Cuba.

APPENDIX

FRIDAY NIGHT SOCIALIST FORUM

On May 12, 1966, a source advised that the Friday Night Socialist Forum (FNSF) is a name used by the Detroit, Michigan, Branch of the Socialist Workers Party (SWP) in sponsoring forums, socials and other functions which are open to the public. Primarily, FNSF pertains to weekly public forums held at SWP headquarters, 3737 Woodward, Detroit, for the purpose of spreading propaganda of the SWP, developing contacts, facilitating recruitment and members into the SWP, and presenting subjects of a controversial nature in the social, political and economic fields. Usually speakers are members of the SWP and they give the socialist viewpoint of the subject discussed. The money collected at these FNSFs goes into the SWP treasury in Detroit.

The SWP has been designated by the Attorney General of the United States pursuant to Executive Order 10450.

APPENDIX

NATION OF ISLAM, Formerly Referred to as  
THE MUSLIM CULT OF ISLAM, also known  
as 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 5, 1967 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: the so-called Negroes are slaves of the white race, referred to as "white devils", in the United States; and 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 2, 1966 a third source advised MUHAMMAD had, in early 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.

APPENDIXREVOLUTIONARY ACTION MOVEMENT

On November 3, 1964 a source made available a document entitled "The Revolutionary Action Movement Manifesto", the document having been obtained by the source from an individual known to be a member of the Revolutionary Action Movement (RAM).

This document stated, in part, that RAM was officially organized in the winter of 1963 by Afro-Americans who support the revolutionary objectives of ROBERT F. WILLIAMS, then residing in Cuba, and his concept of organized violence to achieve the liberation of the Afro-American people in the United States. This Manifesto disclosed that RAM had oriented its program to one of education and political revolution and the organization of a "black" political party with revolutionary objectives, having recognized the need for a "black revolution" that could and would seize power. RAM philosophy is described in this document as one of revolutionary nationalism; that is, one involving the struggles of the nonwhite races of the world against exploitation and enslavement by the white capitalist and imperialist nations.

Regarding WILLIAMS, it should be noted that on August 28, 1961 a Federal warrant was issued at Charlotte, North Carolina charging him with Unlawful Flight to Avoid Prosecution for the crime of kidnapping. Subsequent to the issuance of this warrant, WILLIAMS fled the United States to Cuba where he published a monthly newsletter entitled "The Crusader" from Havana. As of December, 1960, WILLIAMS was residing in Peking, China.

This source in September, 1964 advised RAM is dedicated to the overthrow of the capitalist system in the United States by violence, if necessary, and to its replacement by a socialistic system oriented toward the Chinese Communist interpretation of Marxism-Leninism. RAM is entirely nonwhite in membership, clandestine in nature, and owes its primary allegiance to the "Bandung World", that is, the nonwhite races of the world rather than to any national entity, as such.

On November 13, 1964 a second source advised he learned recently from a RAM member that the organization began in Detroit, Michigan largely under the impetus of DON FREEMAN, described as the "Father" of RAM and referred to as RAM's "Black Stalin". FREEMAN served as RAM Chairman, with MAXWELL STANFORD (now of Philadelphia, Pennsylvania) serving as RAM Field Chairman.



~~CONFIDENTIAL~~

DE 100-34791

APPENDIX

2

On May 12, 1967 a third source advised that the RAM still remains active; however, there is no formal headquarters, as such, for the RAM. The source advised that MAXWELL STANFORD of Philadelphia, Pennsylvania, is considered the leader of RAM and if a RAM headquarters ever existed, it would most likely be where STANFORD resides.

- 80\* -

~~CONFIDENTIAL~~



In Reply, Please Refer to  
File No.

UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

Detroit, Michigan  
January 31, 1968

32

Title	Black Nationalist Movement Detroit Division
Character	Internal Security - BN
Reference	Report, at Detroit, 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.

DECLASSIFIED  
Authority NLJ 152R 014 001/6  
By ja, NARA, Date 4-2-13

**UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION**

Copy to: 3 - MIG, Houston (Personal Delivery) CONFIDENTIAL  
1 - OSI, San Antonio (RM)  
1 - NISO, New Orleans (RM)  
1 - Secret Service, Houston (Personal Delivery)

Report of: SA DONALD C. STEINMEYER  
Date: January 25, 1968

Office: Houston, Texas

Field Office File #: 105-2176

Bureau File #:

Title: BLACK NATIONALIST MOVEMENT  
HOUSTON DIVISION

Character: INTERNAL SECURITY - BN

Synopsis: The Houston Mosque of the Nation of Islam (NOI), also known as Muhammad's Mosque #45 became active in Houston in May, 1963 and has remained active since that time. Total present membership is estimated at 60 persons. No reported acts of violence or stockpiling of weapons has been reported concerning the NOI group and although they are taught that the white people will ultimately be destroyed; that black preachers should be killed; that no Muslims should serve in the Armed Forces of the U.S. there have been no overt acts of violence by the NOI group to promulgate these theories. Muslims are taught not to participate in any demonstration activity as they do not agree with integration with the white race. Official publication of the NOI is Muhammad Speaks, which newspaper is required to be sold by NOI members. The Houston NOI group has no connection with other black nationalist groups and has no connection with any other revolutionary group either domestic or foreign. Funds to operate the NOI in Houston are obtained from members dues and the selling of NOI newspapers.

The Houston Chapter of the Student Non-Violent Coordinating Committee (SNCC) was organized in late 1966 on the campus of Texas Southern University (TSU) a predominantly Negro school in Houston, Texas, reportedly to engender in the minds of Negroes pride

CONFIDENTIAL

GROUP 1

Excluded from automatic down-  
grading and declassification

DECLASSIFIED  
E.O. 13526, Sec. 3.5  
NLJ / RAC 13-121  
By UUA NAR Date 06-14-2016

and appreciation for their race. Houston SNCC which is affiliated with the national SNCC group in Atlanta, Ga. has been a loose-knit organization in Houston, however, members who are associated with SNCC have been engaged in almost all demonstration and riotous activity which developed in Houston during 1967. Two of the current officers of Houston SNCC are presently under indictment for murder in connection with the death of a policeman during riots at TSU during May, 1967. LEE OTIS JOHNSON who was the driving force behind SNCC was recently voted out as an officer upon instructions from national SNCC headquarters, Atlanta, Ga. SNCC has no regular publication in Houston and its funds are derived from donations from sympathizers. In early 1967, FRANKLIN ALEXANDER, chairman of the W.E.B. DuBois Clubs of America (DCA) was reported to be working with SNCC at TSU to foment disorder on the campus because SNCC was not allowed to do anything on the TSU campus. Houston SNCC has no reported foreign ties.

- C -

DETAILS:

Characterizations of the following organizations mentioned in the details of this report are set out in the appendix section:

Nation of Islam (NOI)  
Fruit of Islam (FOI)  
Muslim Girls Training (MGT)  
Nation of Islam, Houston, Texas Affiliate  
W.E.B. DuBois Clubs of America (DCA)

This report is being submitted to consolidate information concerning activities of black nationalist groups in the Houston, Texas area.

I. EXTREMIST BLACK NATIONALIST ORGANIZATIONS

Nation of Islam, Formerly Known as Muslim Cult of Islam, also known as Muhammad's Mosque of Islam, No. 45, Houston, Texas

On May 4, 1963, Minister RAYMOND 5X WATLINGTON arrived in Houston from Chicago, Illinois and took over control of the

HO 105-2176

Houston NOI group which at that time had a comparatively inactive membership of 30 persons. The purposes and objectives of the NOI group in Houston were reported to be separation from the white race and economic independence for the black people.

HO T-1, 5/9/63

The NOI group in Houston which has a total estimated membership of 60 persons is currently active in Houston and holds regular meetings and is subservient to the main NOI organization headquartered in Chicago, Illinois. To become a practicing NOI member (Muslim) Chicago must approve a particular member and provide this individual with his "X" which denotes membership.

HO T-2, 4/10/67

Muslims stress neatness of dress and female members have distinctive long white gowns for NOI functions. Males have no distinctive garb.

HO T-3, 3/21/67

Student Non-Violent Coordinating Committee (SNCC)

The Houston chapter of SNCC was founded in late 1966 on the campus of Texas Southern University (TSU), a predominantly Negro College in Houston, Texas.

HO T-4, 9/20/67

The purpose of Houston SNCC was reportedly to engender in the minds of Negroes by non-violent means, pride and appreciation for their history and heritage and also to improve their social and economic status.

HO T-4, 3/8/67

SNCC is reportedly active in Houston, Texas with a small core of active members which number approximately six persons, who are in a leadership capacity.

HO T-5, 12/11/67

Houston SNCC is reported to be affiliated with national headquarters of SNCC in Atlanta, Georgia and to become an active SNCC officer an individual must be personally approved by the leadership in Atlanta, Georgia. The reason for this policy is to

HO 105-2176

permit the national officers of SNCC to be personally acquainted with each officer of every local SNCC chapter and at the same time to afford an opportunity for national SNCC officers to indoctrinate the local officials on national SNCC thinking, purposes, aims, objectives and programs, thus assuring that national SNCC policies are uniformly carried out by each local SNCC chapter.

HO T-4, 11/21/67

No distinctive dress or hair styles are unique to SNCC members, although observation has revealed that the members are generally unkempt in appearance.

#### A. MEMBERSHIP

##### 1. NOI (Officers)

- a. RAYMOND 5X WATLINGTON, Minister. Negro male, born 12/20/28 at Chicago, Illinois in full time minister for Houston NOI.
- b. WALTER X RICHARDSON, Secretary. Negro male, born 6/9/23 at Houston, Texas and is a custodian of office building in Houston, Texas.
- c. DANIEL X BOONE, Captain. Negro male born 4/28/32, Houston, Texas, employed as a sheetrock hauler.
- d. IVORY X MOY, First Lieutenant. Negro male, born 4/12/39, Sterlington, Louisiana, currently employed by Stauffer Chemical Company, Houston, Texas.
- e. ESAW X TURNER, Second Lieutenant. Negro male, born 4/29/41, Caddo Parish, Louisiana is employed as a laborer for a construction company in Houston, Texas.
- f. DENNIS X PALMER, FOI Secretary. Negro male, born 2/7/47, Houston, Texas.
- g. VIOLET X RICHARDSON, MPT Captain. Negro female, born 7/15/21, Walker County, Texas, is housewife and part-time maid.
- h. MARY LEE X STRAUGHTER, MPT Secretary, Negro female, born 12/31/31 at Natchitoches, Louisiana, unemployed.

HO T-2, 8/14/67

##### 2. Estimated Number of Members and Sympathizers

The NOI has an estimated 15 members who are active to the point of regular attendance and the fulfilling of their responsibilities regarding the payment of dues and the selling of the Muslim newspaper Muhammad Speaks. It is estimated that the total number of members and sympathizers who occasionally attend NOI functions is approximately 60 persons.

HO T-2, 1/19/68

#### B. MEMBERSHIP

1. SNCC (Officers)

a. FLOYD NICHOLS, Chairman. NICHOLS is a former TSU student who is presently under indictment for murder in connection with TSU riots.

b. KENNETH SIMPSON, Vice Chairman. Negro male, born 7/27/47 at Taylor, Texas, present TSU student.

c. DOUGLAS WALLER, Secretary. Negro male, born 5/27/45 at Corsicana, Texas, former TSU student who was expelled May, 1967 for conduct injurious to the school.

d. STANLEY WRIGHT, Treasurer. Negro male, born 9/27/47 at Wichita, Kansas, Unemployed. Formerly a student at TSU until expelled in May, 1967.

e. JIMMY LAZARE, Field Chairman. Negro male, born 9/2/47 at Houston, Texas. Former TSU student, was expelled following TSU riots in May, 1967.

f. LARRY JACKSON, Public Relations. Negro male, born 10/5/47 at Hearne, Texas High School graduate. In late 1967 was reported to be trying to organize chapter of SNCC in Austin, Texas.

HO T-4, 12/8/67

2. Estimated Number of Members or Sympathizers

There are approximately 15 persons who could be considered the driving force behind Houston SNCC. The Houston SNCC organization has been throughout its existence a loose-knit group generally lacking in both leaders and direction of action. It is estimated that the total SNCC membership and sympathizers in Houston, Texas are 30 persons.

HO T-5, 12/2/67

C. TERRORIST OR REVOLUTIONARY ACTIVITY

1. NOI

a. The NOI group in Houston has not participated in any violence or demonstration type activity. The leadership of the NOI teaches non-involvement in any demonstration activity.

HO T-3, 3/27/67

b. No information has been developed that the NOI has possession of any weapons or instruments of destruction.

c. Minister RAYMOND 5X WATLINGTON preaches to his membership that members should go to jail rather than serve in the Armed Forces.

Minister WATLINGTON preaches also that black ministers are the worst enemies of the black man as they are merely tools of the white man and the black ministers should be killed for their continual lying to the black man.

HO T-2, 7/18/67

WATLINGTON teaches his membership that they should not participate in any demonstration type activity but should be immediately ready to retaliate if attacked and should be prepared to die helping a brother.

HO T-2, 5/29/67

d. No information has been developed that NOI members would engage in any racial disturbances in Houston, Texas.

#### D. TERRORIST OR REVOLUTIONARY ACTIVITY

##### 1. SNCC

a. On March 21, and 28, 1967 the Houston Chronicle, a local newspaper in Houston, Texas contained articles concerning demonstration type activity of SNCC members at TSU which were intended to disrupt the activities of the university.

On March 24 and 29, 1967, the Houston Post, a local newspaper in Houston contained articles concerning activities of SNCC at TSU which articles indicated that the activities which were led by LEE OTIS JOHNSON and Reverend F.D. KIRKPATRICK were intended to fully disrupt the normal educational process at the university.

On April 4, 1967, the Houston Post and Houston Chronicle both contained articles concerning the arrest of LEE OTIS JOHNSON and F.D. KIRKPATRICK as well as FRANKLIN ALEXANDER, the chairman of the W.E.B. DuBois Clubs for their activities in connection with the TSU demonstrations and they were charged by the local authorities in Houston with unlawful assembly.

While there was no indication that SNCC members actually participated on May 16 and 17, 1967, the demonstrations and disruptive activities at TSU campus resulted in a major riot at the university during which one police officer was killed and five individuals were subsequently charged with murder.



The group which were subsequently charged with murder in connection with the police officer at TSU were identified as FLOYD NICHOLS, present chairman of SNCC, DOUGLAS WALLER, present secretary of SNCC, TRAZAWELL FRANKLIN, CHARLES FREEMAN and JOHN PARKER. Since SNCC was initially organized on the campus of TSU the group held weekly meetings and was instrumental in fomenting disorders on the campus of TSU, during their formative stages. Following the riot at TSU on the night of May 16 and 17, 1967 and subsequent expulsion from the university of approximately 52 students as a result of this riot, SNCC left the TSU campus and moved to its present location at 2024 Eastex Freeway and became known as Houston SNCC.

HO T-4, 9/20/67

b. No information has been developed that SNCC members have collected any arms or instruments of destruction.

c. LEE OTIS JOHNSON while he was a driving force behind the SNCC group in Houston recommended that when "honky" cops come into a Negro neighborhood to make an arrest, everyone should converge on them and beat them to death.

HO T-5, 8/14/67

LEE OTIS JOHNSON also stated that Negroes should get guns and be prepared to protect themselves from the honkies and should not let the honkies run over them.

HO T-5, 8/28/67

d. SNCC members have been involved in racial disturbances in Houston within the past year and one half. In connection with the disturbance at TSU in early 1967 both LEE OTIS JOHNSON and F.D. KIRKPATRICK were arrested on charges of unlawful assembly. In addition, FRANKLIN ALEXANDER, head of the W.E.B. DuBois Clubs was also arrested for his participation in the demonstration activity and was charged with unlawful assembly.

HO T-7, 4/4/67

The May 18, 1967 issue of the Houston Post, a Houston, Texas newspaper contained an article which noted that five persons were indicted for murder in connection with the death of a police officer during riots at TSU in May, 1967. As noted previously, two of the individuals arrested and charged with murder of the policeman are present officers of the Houston SNCC.

E. PUBLICATIONS

The NOI group in Houston requires its male members of the FOI to sell a specified number of the Muslim newspaper Muhammad Speaks. Failure to sell required number of papers results in disciplinary action being taken against the FOI member.

HO T-2, 4/7/67

Houston SNCC has no publication as such but does utilize small pamphlets or handbills usually handmade to publicize their activities and demands in the Houston area.

F. FUNDS

A source of funds for NOI, Houston is exclusively from the dues assessed each member and the funds derived by FOI members from the sale of the newspaper Muhammad Speaks. No information has been developed that NOI, Houston, has ever received funds from any other source including foreign sources.

Funds of Houston SNCC are for the most part non-existent. Any funds available to Houston SNCC are usually derived from a donation by a sympathizer. SNCC officers are reportedly on salary from the national headquarters of SNCC in Atlanta, Georgia, however, national headquarters of SNCC has been recently reported not to be paying salaries, hence Houston SNCC officers have not been receiving a salary.

HO T-5, 10/6/67

No information has been developed that Houston SNCC receives any funds from foreign sources.

II. BLACK NATIONALIST GROUPS (EXCEPT EXTREMIST ORGANIZATIONS)  
IN WHICH EXTREMISTS ARE ACTIVE

No information has been developed which would reveal the existence of any black nationalist organizations, black power conferences or black student conferences in Houston, Texas, other than the NOI and Houston SNCC.

III. INDEPENDENT BLACK NATIONALIST EXTREMISTS

While CASSIUS CLAY, also known as Muhammad Ali, is a known member of the NOI he is not considered a present member of

the Houston Mosque. CLAY is often used as an example by the NOI minister in Houston to point out the reasons why NOI members should not go into the Armed Service. While CLAY was residing in Houston, Texas, he exerted influence on the NOI members and caused a substantial increase in activity and attendance. However his current influence has been negligible in this regard since he very seldom appears in Houston, Texas and when he is in Houston, Texas it is merely in connection with his conviction for violation of Selective Service.

HO T-2, 4/28/67

HO T-3, 5/22/67

#### IV. RELATIONSHIP BETWEEN EXTREMIST BLACK NATIONALIST GROUPS

There is no relationship between the NOI in Houston and the Houston SNCC group. In the past several SNCC members were reported to be in attendance at a NOI meeting but it was later pointed out that the NOI is not in agreement with the methods used by SNCC and also that NOI members should not participate in any demonstration activity.

HO T-3, 3/27/67

#### V. INFLUENCE OF COMMUNIST PARTY AND OTHER REVOLUTIONARY GROUPS ON BLACK NATIONALIST MOVEMENT

On March 26, 1967, FRANKLIN ALEXANDER was in San Antonio, Texas and he talked with RENE SANDOVAL who is a national committee member of the Communist Party, USA. ALEXANDER who is a national chairman of the W.E. B. DuBois Clubs of America stated he was presently working in Houston, Texas and they were going to have a demonstration in Houston and picket TSU because SNCC was not allowed to do anything on the university campus. ALEXANDER boasted that he hoped they would be able to close the university.

HO T-6, 3/26/67

ALEXANDER was taken into custody by the Houston Police Department and charged with unlawful assembly in connection with his activities at TSU during early 1967.

HO T-7, 4/4/67

No information has been developed that Houston SNCC or the NOI in Houston has any ties with any foreign revolutionary elements.

## APPENDIX

### FRUIT OF ISLAM

On April 29, 1966, 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

## 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 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 fifteen and nineteen 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 Avenue, Chicago, Illinois.

On May 2, 1966, another source advised that, 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.

## APPENDIX

APPENDIXNATION OF ISLAM

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

On April 29, 1966, a second source advised that, 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 that 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.

APPENDIX

APPENDIXNATION OF ISLAM (cont.)

On May 2, 1966, a third source advised that 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

### NATION OF ISLAM

#### Houston, Texas, Affiliate

Sources advised the Houston Nation of Islam (NOI) group began holding meetings at Houston in approximately September, 1960. In May, 1967, sources informed that regular meetings of the NOI were then being held at a rented building at 3400 Polk Street. Raymond 5X Watlington is serving as Minister of this group, having come to Houston from Chicago, Illinois, in May, 1963. Watlington was reported to be operating this group strictly in accordance with the regulations and teachings of Elijah Muhammad. These sources stated open meetings were held on Sunday afternoon and on Wednesday and Friday evenings, attended by both members and visitors, while meetings held on Monday evenings and Saturday afternoons were normally restricted to male and female members respectively. Regular collections were used to support the local group and to help finance the National Headquarters at Chicago. As of May, 1967, a source reported the Houston group had not attained the status of a numbered NOI temple.

## APPENDIX



## APPENDIX

~~CONFIDENTIAL~~

### W.E.B. DU BOIS CLUBS OF AMERICA (DCA)

A source advised that on October 26 - 27, 1963, a conference of members of the Communist Party, USA (CPUSA), including national functionaries, met in Chicago, Illinois, for the purpose of setting in motion forces for the establishment of a new national Marxist-oriented youth organization which would hunt for the most peaceful transition to socialism. The delegates were told that it would be reasonable to assume that the young socialists attracted into this new organization would eventually pass into the CP itself.

A second source has advised that the founding convention for the new youth organization was held from June 19 - 21, 1964, at 150 Golden Gate Avenue, San Francisco, California, at which time the name W.E.B. DuBois Clubs of America (DCA) was adopted. Approximately 500 delegates from throughout the United States attended this convention.

The second source advised in September, 1966, that Mike Zagarell, CPUSA Youth Director, stated that in Negro communities the Party still supported the plan to build "left" socialist centers and to solidify the Party base through the DCA. This source also advised in September, 1966, that Daniel Rubin, CPUSA National Organizational Secretary, stated the Party believes the DCA should have a working-class outlook and be a mass organization favorable to socialism, socialist countries and Marxism, and in April, 1967, advised that Gus Hall, CPUSA General Secretary, indicated the DCA primary emphasis should be on developing mass resistance to the draft.

A third source advised in September, 1967, that Jarvis Tyner was elected chairman of the DCA on September 10, 1967, at the Third National Convention of the DCA held in New York, New York, from September 8 - 10, 1967.

A fourth source advised during August, 1967, that Jarvis Tyner is a member of the National Committee of the CPUSA.

A fifth source advised on September 21, 1967, that the headquarters of the DCA is located at 34 West 17th Street, New York, New York.

~~CONFIDENTIAL~~

## APPENDIX

154



In Reply, Please Refer to  
File No.

UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

Houston, Texas  
January 25, 1968

Title            **BLACK NATIONALIST MOVEMENT  
HOUSTON DIVISION**

Character       **INTERNAL SECURITY - BN**

Reference       **Report of SA DONALD C. STEINMEYER,  
at Houston, 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.

DECLASSIFIED  
Authority 44 USC 152A.014.001/8  
By pc NARA, Date 4/2/13

5

UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

~~CONFIDENTIAL~~

Copy to: 1 - NISO, Chicago, Illinois (RM)  
1 - OSI, Chanute Field, Illinois (RM)  
1 - MIG, Fort Harrison, Indiana (RM)  
1 - U. S. Secret Service, Indianapolis, Indiana (RM)

Report of: MARK B. MILLEN                      Office: INDIANAPOLIS  
Date: 2/5/68

File Number: 105-5660

Title: "BLACK NATIONALIST MOVEMENT  
INDIANAPOLIS DIVISION"

Character: INTERNAL SECURITY - BN

Synopsis: The Nation of Islam (NOI) groups in State of Indiana meet at Indianapolis, Gary, South Bend, East Chicago, Evansville, Fort Wayne, and Muncie; membership at Indianapolis, Indiana is 30; at Gary, Indiana is 38; at South Bend, Indiana is 75 to 115; at East Chicago, Indiana is 5 to 25; at Evansville, Indiana is 5 to 6; at Fort Wayne, Indiana is 4 to 6; and Muncie, Indiana is 6 to 12. All groups receive their direction from NOI Headquarters, Chicago, Illinois. The National Black Movement In America, Inc. (NBMIA) was formed in 1962 by its President RAYMOND RUCKER to set up a "local black economic system" throughout America which would belong to the black man which would be separate from the white man's system. RUCKER, when interviewed by SAs of FBI, 8/15/67, advised membership of organization is anyone associated with the Civil Rights Movement. Chief of Detectives MIKE BANAS, East Chicago, Indiana Police Department, advised estimated membership of organization above is about three members. RUCKER committed to Beatty Memorial Hospital, Westfield, Indiana, 9/16/67, for creating numerous disturbances in East Chicago, Indiana area. RUCKER, during 2/65, stated if he did not see the Head of the Housing and Home Finance Agency within a two-week period, violence would be expected; RUCKER, in 7/67, also threatened to burn down a funeral home in East Chicago, Indiana,

DECLASSIFIED

E.O. 13526, Sec. 3.5

NLJ/RAC 13-121

By 448 NARJ, Date 06-14-2016

GROUP 1

Excluded from automatic  
downgrading and  
declassification

~~CONFIDENTIAL~~

because victim was allegedly killed by East Chicago, Indiana Police Department. The Racial Action Project (RAP) was formed in Indianapolis, Indiana, during 10/67, "committed to radical community organization". RAP is also committed to development of Black Nationalism within the Black community of Indianapolis. RAP is presently made up of a militant youth group of white and black high school dropouts ranging from 17 to 21 years of age. Estimated membership of RAP is about 35 to 40 members.

- RUC-

**DETAILS:**

The following characterizations, utilized in this report, are located in the Appendix Pages attached hereto:

Nation of Islam (NOI)  
Fruit of Islam (FOI)  
Muslim Girls Training (MGT)

NOI groups at the following locations:

Indianapolis, Indiana  
Gary, Indiana  
South Bend, Indiana  
East Chicago, Indiana  
Evansville, Indiana  
Fort Wayne, Indiana  
Muncie, Indiana

Students for a Democratic Society (SDS)  
W. E. B. DuBois Clubs of America (DCA)  
Indiana University Chapter W. E. B. DuBois Clubs of America (IU-DCA)

I. EXTREMIST BLACK NATIONALIST ORGANIZATIONS

Nation of Islam

A. Membership

Muhammad's Mosque, Indianapolis, Indiana

1. On January 22, 1968, Confidential Informant IP T-1 advised as of that date, the officers or leaders of the NOI group at Muhammad's Mosque, 2905 Clifton, Indianapolis, Indiana, are the following individuals:

DANIEL 2X (GREEN)	Indianapolis NOI Minister and member of Muhammad's Temple of Islam Number 2, Chicago, Illinois
-------------------	--

Captain WILLARD P. X (LARAMORE)	Considered to be Assistant to Minister GREEN in conducting NOI meetings at Muhammad's Mosque, Indianapolis; now suspended from attending local meetings temporarily; former member of Muhammad's Temple of Islam Number 2, Chicago, Illinois
---------------------------------	--

HENRY POWELL X (CLANTON) Captain, FOI

ARTHUR X (BARNARD) Security Officer

THOMAS X (FLETCHER) Secretary

DANIEL GREEN, also known as DANIEL 2X, DANIELS X

GREEN, a Negro male born June 6, 1916, Mississippi, had no known formal education and was self-employed as a barber at a shop in Chicago, Illinois, from 1952 to 1960. GREEN then worked as a barber and operated the Temple Number 2 Barber Shop, 718 East 79th Street, Chicago, Illinois, from 1960 to 1966. He attended NOI meetings at Muhammad's Temple of Islam Number 2, Chicago, from June, 1957 to December, 1962, and as of the latter date, became

IP 105-5660

Minister of Muhammad's Mosque, 2905 Clifton, Indianapolis, Indiana. GREEN, during January, 1968, became an Indiana State licensed barber and works as a barber at the Shabazz Barber Shop, 418 East 23rd Street, Indianapolis, and resides at 2429 Broadway, also Indianapolis.

WILLARD P. LARAMORE, also known as WILLARD X,  
WILLIE X, W. ONE X

LARAMORE, a Negro male, born July 12, 1933, Fort Lauderdale, Florida, attended Dillard High School, Fort Lauderdale, from 1951 until sometime during the first semester of the 1953-1954 school year, when he withdrew. LARAMORE began attending NOI meetings at Muhammad's Temple of Islam Number, Chicago, Illinois, in about 1959, and in 1960, became a Lieutenant in the FOI at above temple. LARAMORE in mid 1966, served as Captain and Security Officer at Muhammad's Mosque, Indianapolis, and in March, 1967, was suspended from his NOI status because he did not carry out his duties in a proper manner as Business Manager of the Shabazz Enterprises, 418-424 East 23rd Street, Indianapolis. LARAMORE now resides at 2334 North Alabama Street, Indianapolis, and is employed as the operator of Willard Earrings Shop, 12 West 22nd Street, Indianapolis, Indiana.

HENRY POWELL CLANTON, also known as HENRY POWELL X  
CLANTON, HENRY P. X (CLANTON), HENRY X, BROTHER H. P. X,  
HENRY WILLS

CLANTON, a Negro male, born August 3, 1935, or May 3, 1935, Harperville, Scott County, Mississippi (not verified), attended Midway High School, Harperville, Mississippi, and was reported to have later attended Mississippi State College for a two-year period around the early 1950s.

CLANTON first began attending NOI meetings in Indianapolis around early 1965, and as of July, 1967, he became a Captain in the FOI at Muhammad's Mosque in Indianapolis. CLANTON is now employed as the operator of the Shabazz Variety Store, 2269 North Illinois, Indianapolis, and he resides at that same address.

THOMAS EDWARD FLETCHER, also known as TOMMY EDWARD FLETCHER (True name), THOMAS X (FLETCHER), TOMMY X (FLETCHER), TOMMY X, TOMMY L. FLETCHER, TOMMY LEE FLETCHER

FLETCHER, a Negro male, born March 4, 1935, Birmingham, Jefferson County, Alabama, is a Richmond High School, Richmond, Indiana, graduate in 1954. He graduated from Purdue University, West Lafayette, Indiana, in 1958, receiving a degree in Physical Education, Biology, and General Science. FLETCHER began to attend NOI meetings at Indianapolis during late 1966, and as of September, 1967, he was considered to be the Secretary of the local mosque.

Since June 1, 1966, FLETCHER has been employed as a Security Sergeant, Security Department, Atterbury Job Corps Center, Edinburg, Indiana. He resides at 305 South Kyle, Edinburg, Indiana.

ARTHUR DAVID BARNARD, also known as ARTHUR X BARNARD, ARTHUR X

BARNARD, a male Negro, born March 12, 1927, attended the Evening Division of Crispus Attucks High School in Indianapolis, Indiana, from September, 1953, to the end of 1961, completing the eleventh grade but did not graduate. BARNARD began attending NOI meetings at Muhammad's Mosque in Indianapolis around late 1962, and as of January, 1964, became the Security Officer at the local mosque. At present, BARNARD resides at 2334 North Alabama Street, and is employed as operator of the Shabazz Cleaners, 420 East 23rd Street, Indianapolis, Indiana.

2. On January 22, 1968, IP T-1 stated the membership at Muhammad's Mosque, 2905 Clifton, Indianapolis, now numbers some 30 individuals, which membership includes the minister and assistant.

Mosque Number 33, Gary, Indiana

1. On December 27, 1967, Confidential Informant IP T-2 advised that the officers or leaders of the NOI group at Gary, Indiana, Mosque Number 33, 1221 Washington Street, are the following individuals:

SAMUEL 2X (POLK)	Minister
MARIE X (STRONG)	Secretary - Treasurer
LEE KELLY POLK	FOI Captain, and Assistant Minister
ERMINE 2X (LOWE)	Former FOI Captain replaced by LEE POLK

SAMUEL POLK, also known as SAMUEL 2X

SAMUEL POLK, a Negro male, born April 1, 1925, Mississippi, is reported to graduated from high school at Greenwood, Mississippi, in the early 1940's and then he came to the Chicago, Illinois area in about early 1950's, where he became associated with the NOI. In 1954, POLK became a Lieutenant in the FOI at Muhammad's Temple of Islam Number 2, Chicago, Illinois, and became very active in the NOI activities at that same temple. POLK reportedly then was made the NOI minister at Mosque Number 33, Gary, Indiana, the position he presently holds.

POLK presently resides at 2157 Roosevelt Place, Gary, Indiana, and is employed as a general laborer by the Campbell Soup Company, 2550 West 35th Street, Chicago, Illinois.

MARIE X STRONG, also known as MARIE X BARNES, Mrs.  
CHARLES STRONG, Mrs. CHARLIE STRONG, Sister MARIE X

MARIE X (STRONG), a Negro female, born May 31, 1928, Henskey, Arkansas, and no information is available at present regarding her education. She began attending NOI meetings at Mosque Number 33, Gary, Indiana, in about 1964, and became Secretary of above mosque in 1965, the position she presently holds.

MARIE STRONG resides at 2366 Ellsworth Street, Gary, Indiana, and is a housewife.



LEE KELLY POLK, also known as KELLY POLK, KELLY X

LEE KELLY POLK, a Negro male, born September 9, 1917, Greenwood, Mississippi, associated himself with the NOI at Chicago, Illinois, in about 1952, and has been active in the NOI at Chicago and Gary, Indiana, since that time. He was instrumental in organizing the NOI at Gary, Indiana, in 1959, and took a position of leadership and recruiting new NOI members in Gary during 1959 and 1960. In 1960, he became an assistant minister at Mosque Number 33 in Gary, Indiana. During the late 1960's, POLK became the Temple Investigator and Acting Captain of the FOI at Mosque Number 33 and is still quite active in the mosque's activities.

POLK resides at 4308 West 20th Avenue, Gary, Indiana, and is employed as a trailer mechanic by the Midwest Equipment Company, 2700 East 175th Street, Lansing, Illinois.

ERMINE REEVES LOWE, also known as ERMINE REEVES NASH, ERMINE 2X, ERNIE 2X

LOWE, a Negro male, was born June 12, 1934, Chicago, Illinois, and he attended the Pulaski School and Roosevelt School at Gary, Indiana; however, his grade level of achievement is not known. LOWE is known to have first become associated with the NOI at Chicago, Illinois, around early 1963, and soon thereafter, he moved to reside at Gary, Indiana. In 1964, LOWE became a leader or Captain in the FOI at Mosque Number 33 and expressed his desire to become a minister. Since above period, LOWE has continued to be active in NOI and FOI activities at Mosque Number 33, Gary, Indiana.

LOWE presently resides at 2020 Connecticut Avenue, Gary, and is employed as a pipefitter by the Gary Works, U. S. Steel Corporation, Gary, Indiana.

On January 26, 1968, IP T-2 further stated that ERMINE 2X (LOWE) was no longer considered to be the FOI Captain at Mosque Number 33, because he had been replaced by LEE KELLY POLK, the former Investigator and Acting Captain of the FOI.

IP 105-5660

IP T-2 stated LOWE was replaced in his job recently because he allowed members to do things they should not do in regards to the mosque's current policy.

2. On October 20, 1967, IP T-2 advised that the NOI group at Gary, Indiana, was considered to have a total of some 38 members; 18 male members in the FOI and 20 female members in the MGT.

On December 27, 1967, IP T-2 advised as of that date, the mosque at Gary, Indiana, currently has about 38 members and, on occasion, some 45 people attend the Sunday NOI meetings.

Temple Number 31, South Bend, Indiana

1. On January 26, 1968, Confidential Informant IP T-3 advised as of that date, the following individuals were considered to be the leaders and/or officers of Temple Number 31, 431 South Dundee Street, South Bend, Indiana:

SAMUEL 2X (PICKETT)	Minister
JOSEPH X (TAYLOR)	Captain, FOI
JOSEPH X (WILSON)	Lieutenant, FOI
SPENCER X (JENNINGS)	Investigator
DEANICE X (WILSON)	Secretary
EVELYN X (HENDERSON)	Assistant Secretary
ADDIE LEE X (TOWNSEND)	Captain, MGT

SAMUEL PICKETT, also known as SAMUEL 2X, SAMUEL X

PICKETT, a Negro male, was born October 20, 1922, Birmingham, Alabama, attended four years of high school, school and city unknown. PICKETT has been associated with the NOI since approximately 1957 at Chicago, Illinois, while he was a member of Muhammad's Temple of Islam Number 2. During May, 1959, PICKETT became the Minister or leader of the NOI group at South Bend, Indiana, and he has been the principal speaker at many meetings of the NOI in that city since that time.

PICKETT resides at 543 West 66th Street, Chicago, Illinois, and is employed as a factory assembler by the Parker Hannifin Company, 501 South Wolf Road, Des Plaines, Illinois.

JOSEPH MELVIN TAYLOR, also known as JOSEPH X(TAYLOR)

TAYLOR, a Negro male, was born September 5, 1936, Somerville, Tennessee, and he has a seventh grade education. TAYLOR has been associated with the NOI since late 1961. He became a Captain of the FOI at Temple Number 31, South Bend, Indiana, during September, 1963, the position he still holds.

TAYLOR resides at 1006 Hall Street, Benton Harbor, Michigan, and is employed at the National Motor Casting Company, South Haven, Michigan.

JOSEPH WILSON, also known as JOSEPH X WILSON

WILSON, a Negro male, was born December 4, 1939, Hermondale, Mississippi, and attended Tamms High School, Tamms, Illinois, from 1954 until sometime in late 1957, when he withdrew from school. WILSON, by his own admission when interviewed on January 26, 1962, advised he had been a member of the NOI at South Bend, Indiana, at Temple Number 31, since 1961. During August, 1963, WILSON was designated as a Lieutenant at Temple Number 31, the position which he presently holds.

WILSON resides at 1865 North Elmer Street, South Bend, Indiana, and is employed as a wheelabrator operator at the Oliver Corporation, 533 Chapin Street, South Bend, Indiana.

SPENCER JENNINGS, also known as SPENCER X

JENNINGS, a Negro male, was born December 9, 1911, in Mississippi, and the extent of his education is unknown. JENNINGS first became associated with the NOI at Temple Number 31, South Bend, Indiana, in 1958, and during November, 1959, was made the Investigator at the temple, a position he still holds.

JENNINGS presently resides at 24623 Nash Road, South Bend, Indiana, and is employed as a laborer by the Carl J. Reinke and Sons, Inc., South Bend, Indiana. JENNINGS also is

IP 105-5660

a trash truck independent contractor at South Bend, Indiana.

DEANICE MAE WILSON, also known as DEANICE MAE UNDERWOOD, Mrs. JOSEPH WILSON, DEANICE X WILSON, DEANIE MAE WILSON

DEANICE MAE WILSON, a Negro female, born 1941, Hayti, Missouri, has been connected with the NOI at Temple Number 31, South Bend, Indiana, since 1961, and in 1962, became Secretary of the NOI at Temple Number 31.

Mrs. WILSON resides at 1865 North Elmer Street, South Bend, Indiana, and is a housewife.

EVELYN HENDERSON, also known as EVELYN ALEXANDER, Mrs. JAMES ROBERT HENDERSON, EVELYN JAMES

EVELYN HENDERSON, a Negro female, was born August 12, 1919, State of Arkansas, and the extent of her education is unknown. She has been connected with the NOI at Temple Number 31, South Bend, Indiana, since December, 1962, to date, as Assistant Secretary. In that capacity, she accepts donations to the temple, writes receipts, and turns funds collected over to the minister of the temple.

Mrs. HENDERSON resides at 421 Pleasant Street, Michigan City, Indiana, and is a housewife.

ADDIE LEE TOWNSEND, also known as Mrs. ISOM TOWNSEND, ADDIE LEE X TOWNSEND, Sister ADDIE LEE X

ADDIE LEE TOWNSEND, a Negro female, born July 27, 1907, Lumpkin, Georgia, and the extent of her past education is unknown.

She has been a member of the NOI at South Bend, Indiana, since 1958, and was introduced at an NOI meeting in 1960 as "Sister ADDIE LEE, Captain of the MGTCC in South Bend". At all times, ADDIE LEE TOWNSEND has expressed herself as in agreement with the teachings of the NOI and as adhering to NOI principles. She has been identified on many occasions as the NOI

IP 105-5660

member who searches female NOI members and visitors who enter meetings at Temple Number 31, South Bend, Indiana.

2. On January 26, 1968, IP T-3 advised as of above date, the membership and sympathizers at Temple Number 31 number some 75 individuals.

On January 18, 1967, Confidential Informant IP T-4 stated the membership and sympathizers including the children at Temple Number 31 at South Bend, Indiana, number about 115 individuals.

Muhammad's Temple, East Chicago, Indiana

1. On January 26, 1968, IP T-2 advised that as of that date, the following individuals are considered to be the officers or leaders of the NOI group at Muhammad's Temple, 3729 Butternut Street, East Chicago, Indiana:

WILLIAM X (BAYLOR)	Minister
JOHNNIE 5X (SLACK)	Assistant Minister
WILBUR 2X (GREEN)	Secretary - Treasurer

WILLIAM BAYLOR, also known as WILLIAM X (BAYLOR)

BAYLOR, a Male Negro, born August 10, 1884, Shelton, South Carolina, was a Baptist minister until 1940, came to Chicago, Illinois, in 1929 from Media, Pennsylvania where he had been a pastor of a Baptist church. He joined the Muslim religion around 1940 after becoming interested in Islam as a result of listening to ELIJAH MUHAMMAD. BAYLOR is self-described as a devout Muslim and has stated in the past that in connection with his ministerial duties he conducts NOI meetings at various localities in the Chicago area where no specific NOI temples are located. BAYLOR has stated as of June, 1960, he had been a member of the NOI for at least 20 years and possibly longer. BAYLOR presently resides at 4830 South Forrestville Avenue, Chicago, Illinois, is not employed, but receives old age assistance payments from the Cook County Department of Welfare, Chicago, Illinois.

On November 3, 1967, Confidential Informant IP T-5 advised that ELIJAH MUHAMMAD is the self-styled "Messenger of Allah", absolute leader of the NOI, who formulates and/ or approves all policies of the NOI.

JOHNNIE LEE SLACK, also known as JOHNNY LEE SLACK, JOHNNIE 5X, JOHN SLACK, JR.

SLACK, a Negro male, born February 1, 1927, Taylor, Texas, graduated from Washington High School, Wichita Falls, Texas, in 1945. SLACK became associated with the NOI at East Chicago, Indiana, in about 1961, and in 1964, became the Assistant Minister at Muhammad's Temple at East Chicago, Indiana.

SLACK resides at 3830 Drummond, East Chicago, Indiana, and is employed as an inspector by the Rauland Corporation, 2407 West North Avenue, Melrose Park, Illinois.

WILBUR GREEN, also known as WILBUR 2X

GREEN, a Negro male, born September 27, 1937, East Chicago, Indiana, attended two years at Washington High School, East Chicago, Indiana. GREEN has been active in the East Chicago NOI group since January, 1960, and at that time was attempting to recruit new members for this group. As early as 1960, GREEN was Secretary of the East Chicago NOI group.

On October 20, 1967, IP T-2 advised WILBUR 2X (GREEN), Secretary-Treasurer of the East Chicago NOI group, conducts the NOI meetings on Wednesday and Friday evenings and leads the discussions which are of an informal nature. Informant also advised the NOI group which normally meets on Sunday afternoons each week at East Chicago, Indiana, are conducted by Minister WILLIAM X (BAYLOR) from Chicago, Illinois.

GREEN presently resides at 1020 Ames Street, Hammond, Indiana, and is employed at Inland Steel Company, East Chicago, Indiana.

2. On October 20, 1967, IP T-2 and Confidential Informant IP T-6 advised there were some 25 individuals who attended

IP 105-5660

meetings regularly at the East Chicago Temple. Informant further stated on October 20, 1967, that since the Minister WILLIAM X (BAYLOR) is quite elderly and is inactive in the temple's affairs, it puts most of the burden of directing the temple's activities on JOHNNIE 5X (SLACK), the Assistant Minister.

On January 26, 1968, IP T-2 advised that Muhammad's Temple at East Chicago, Indiana, has approximately five members who are presently active in the temple's activities and due to the current lack of interest in the NOI movement in the East Chicago area, the membership has been considering moving the temple to the Hammond, Indiana, area where the organization would be able to draw on a large Negro population.

Muhammad's Temple, Evansville, Indiana

1. On January 25, 1968, Confidential Informant IP T-7, and on December 19, 1967 and January 26, 1968, Confidential Informant IP T-8, advised as of those dates, respectively, the officers of the NOI group at Evansville, Indiana, at Muhammad's Temple, 700 East Sycamore Street, are the following:

LINSTON X (ISAAC WHITE) Minister

CLEO JAMES DINWIDDIE Assistant Minister

LINSTON WHITE, also known as LINDSTROM X,  
LINSTON X, REVEREND LINSTON X, OSMAN SHARIEFF

WHITE, a Negro male, born February 3, 1906, Thornton, Arkansas, (not verified), has had very little known formal education and is self-employed as an independent contractor. He is reported to have come to Evansville, Indiana, from Chicago, Illinois, where he alleged to be a close friend of ELIJAH MUHAMMAD.

LINSTON X started the NOI Temple at Evansville, Indiana, in about September, 1950, but has been unable to secure sufficient members over the years for his temple to be designated as a mosque. LINSTON X resides at 600 North 12th Avenue, Evansville, Indiana.

CLEO JAMES DINWIDDIE, also known as MIKKI DINWIDDIE,  
MICKEY DINWIDDIE, MIKKI X, MICKEY X

DINWIDDIE, a Negro male, born August 20, 1923, Hickman, Kentucky, is employed as a bus-boy in a restaurant in Evansville, Indiana, and in his spare time, sells copies of the NOI paper "Muhammad Speaks" on the streets of Evansville. DINWIDDIE is reported to have had three years of high school and has been living in Evansville for many years. He presently resides at 802 South Elliott Street, Evansville, and has been a member of the NOI since about 1962.

"Muhammad Speaks" is described in its various issues as being published weekly by Muhammad's Mosque Number 2, 634 East 79th Street, Chicago, Illinois.

2. On January 25, 1968, IP T-7 advised the estimated NOI membership at Evansville, Indiana, is five to six persons.

On December 19, 1967 and January 26, 1968, IP T-8 advised that the estimated NOI membership of the Evansville NOI group is about six members; however, at a couple of meetings they have had in the past when they had membership drives in progress, the group has drawn some 40 persons.

Muhammad's Mosque of Islam, Fort Wayne, Indiana

1. JIMMIE PASCHAL, a Male Negro, born February 12, 1932, Macon, Mississippi, completed one semester of high school at Ecorse, Michigan, lived in Chicago, Illinois for several years, and then moved to Fort Wayne, Indiana, in 1967. PASCHAL resides at 2515 Oliver Street, Fort Wayne, Indiana, and is employed as an order filler by the A. H. Perfect and Company, a wholesale grocery, same city.

On May 15, 1967, and June 15, 1967, TROY WILSON, 1330 Harmor Street, Fort Wayne, Indiana, advised he attended a couple of meetings of the NOI at Muhammad's Mosque of Islam when it was formerly located at 406½ East Lewis Street, Fort Wayne.



IP 105-5660

WILSON stated JIMMIE PASCHAL is the minister of the Fort Wayne NOI group and the last gathering he attended of the group during the Summer of 1967, of the Muslims, they only had six persons present.

2. On September 24, 1967; October 1, 1967; October 8, 1967; October 15, 1967; October 22, 1967; and November 5, 1967, a Special Agent of the FBI observed that NOI meetings were held at Muhammad's Mosque of Islam, 1241 1/2 East Lewis Street, Fort Wayne, Indiana, where some four to six individuals were seen entering and/or leaving the mosque. On October 15, 1967 and November 5, 1967, Minister JIMMIE PASCHAL was observed to attend meetings of the NOI at the East Lewis Street address in Fort Wayne.

Muhammad's Mosque, Muncie, Indiana

1. On January 10, 1968, Confidential Informant IP T-9 advised the officers or leaders of the NOI group at Muhammad's Mosque, 901 North Brady, Muncie, Indiana, are the following individuals:

HORACE X (BLEDSOE)	Minister
JOE 2X BLEDSOE	Assistant Minister
JOE X (FLAKE)	Secretary

On October 26, 1967, Mr. FINLEY H. DANIELS, owner of address at 901 North Brady, Muncie, Indiana, advised the newly formed NOI group at Muncie, Indiana, is purchasing the building at that address. Mr. DANIELS advised HORACE X (BLEDSOE), Minister, representing the Muslims, contacted him, gave him a down payment, and now owes him some \$600 on the building and since he received his payment a couple of months ago, he has received no further payment from them.

On October 28, 1967, Chief of Police SAUL GRUNIN, Muncie, Indiana Police Department, advised HORACE X (BLEDSOE) recently had contacted him regarding the fact of obtaining permission to sell the Muslim paper "Muhammad Speaks" in the City of Muncie, Indiana

Chief GRUNIN stated from his conversation with BLEDSOE, he believed HORACE X (BLEDSOE) was the minister of the Black Muslims at Muncie, Indiana.

HORACE BLEDSOE, a Negro male, born July 5, 1936, Pulaski, Tennessee, resides with his wife ELTA BLEDSOE at 1704 Russey, Muncie, Indiana, and is not known to be employed.

JOE BLEDSOE, believed to be about 33 years of age, resides with his brother HORACE BLEDSOE at 1704 Russey, Muncie, Indiana, and is not known to be employed.

JOE FLAKE, a Negro male, born February 17, 1936, Tennessee, resides at 1113 East Willard, Muncie, Indiana, and is not known to be employed. FLAKE is on parole from the State of Ohio, having originally been sentenced on March 12, 1962, to a one-to-twenty-year sentence for first degree manslaughter. FLAKE was released on parole from the Ohio Penitentiary on April 6, 1967.

The November 17, 1967, issue of the "Indianapolis News", an Indianapolis, Indiana daily newspaper, carried an article entitled "Muslim Asks Boy's Release From School", datelined Muncie, Indiana.

This article reflected the following:

"Horace X, a minister of the Black Muslim sect, asked the Muncie School Board last night to permit an 8-year-old boy to withdraw from Washington Elementary School so he can be taught in a Muslim Mosque.

"The minister said he also seeks the withdrawal of all Negro pupils in Muncie Schools who want to join the Muslim faith.

"In his request, the minister said John X. Clay, Jr. 'can no longer be taught white teachings because he has become a Muslim'.

"Dr. Warren Bergwall, school board president, said the board has no authority to remove the boy from school. He said the board will consult its attorney and study the request".

IP 105-5660

2. On January 10, 1968, IP T-9 advised as of that date, the estimated NOI membership of the NOI group at Muncie, Indiana, is about 12 individuals.

On January 10, 1968, Mr. FINLEY H. DANIELS, 124 Hudson, Muncie, Indiana, advised he would estimate the NOI membership at Muhammad's Mosque, Muncie, Indiana, at about six individuals.

National Black Movement In America, Inc. (NBMIA)

A. Membership

1. On August 15, 1967, RAYMOND RUCKER, 501 Chicago Avenue, East Chicago, Indiana, was interviewed by SAs of the FBI and furnished the following information regarding captioned organization:

RUCKER advised he is both the National and International President of above organization he identified as "The Black National Movement in America " (NBMIA). He stated he personally founded the organization in 1962 at East Chicago, Indiana, and its headquarters is based there today. He advised the objective of NBMIA is to set up a "local black economic system" throughout America, which will belong to the black man and is completely separate from the "local white man's economic system".

RUCKER stated he arrived in Washington, D. C., on August 14, 1967, for the purpose of contacting as many Senators, Congressmen, and Federal Agencies as possible in an effort to obtain support for his request from the Federal Government of forty billion dollars for operating expenses and an additional two hundred billion dollars as a contingency fund for his economic system.

Regarding membership in his organization, RUCKER stated that he considered everyone associated with the Civil Rights Movement automatically a supporter of NBMIA.

On January 30, 1968, Chief of Detectives MIKE BANAS, East Chicago, Indiana Police Department, advised that RAY RUCKER was committed to the Beatty Memorial Hospital, Westfield, Indiana, on

September 16, 1967. Chief of Detectives BANAS stated RUCKER had been sent to the hospital because on September 12, 1967, he created numerous disturbances in the East Chicago, Indiana area.

BANAS further stated records of his department described RUCKER as being a Negro male, born August 6, 1937, 6'1", 230 pounds, and had been residing at 36 Private Street, East Chicago, Indiana, prior to his commitment.

BANAS further stated that RUCKER's brother WILLIAM CLIFFORD RUCKER, Negro male, born November 3, 1940, 6'2", was currently hospitalized at Hines Veterans Administration Hospital, Chicago, Illinois, because he had threatened to kill his mother shortly before entering the hospital and was now undergoing psychiatric care at that hospital.

2. BANAS advised on January 30, 1968, the estimated membership of NBMIA is about three members.

#### B. Terrorist or Revolutionary Activity

##### 1. Acts of Violence or Plans to Commit Same

On February 19, 1965, Confidential Informant IP T-10 advised that on February 18, 1965, information had been received that RAY RUCKER, President, National Black Movement in America, P. O. Box 270, East Chicago, Indiana, had indicated if he did not see the Head of the Housing and Home Finance Agency within two weeks, violence would be expected. According to IP T-10, the National Black Movement in America opposes the Urban Renewal Program in the Chicago, Illinois, area.

On July 27, 1967, Chief of Detectives MIKE BANAS, East Chicago, Indiana Police Department, advised that on July 25, 1967, RAY RUCKER organized a meeting in East Chicago, Indiana, which meeting was attended by approximately one hundred Negro individuals to protest the death of JOSH BURTS whom RUCKER claimed was killed by the East Chicago Police Department. At this meeting, according to BANAS, RUCKER suggested they burn down the funeral home as the funeral director, who handled BURTS' funeral had covered up his injuries and further they should not stop there, but should burn down the Calumet area.

IP 105-5660

BANAS stated this meeting broke up in confusion, and no demonstration resulted from this meeting.

BANAS advised this meeting was also attended by LARRY CREYS and THOMAS GOSHAY, both Negro males and residents of East Chicago, Indiana.

On January 30, 1968, Chief of Detectives MIKE BANAS, East Chicago, Indiana Police Department, advised his files reflect THOMAS LEE GOSHAY, Negro male, born March 1, 1948, was arrested for assault and battery with intent during July, 1967, after shooting two individuals with a shotgun. BANAS advised GOSHAY's trial for that offense had been scheduled for November 1, 1967, at the Lake County Criminal Court, Crown Point, Indiana; however, to date, he had not received the final disposition of the case.

BANAS advised the files of the East Chicago, Indiana Police Department, reflect that LARRY BUSTER CREWS, Negro male, born January 22, 1940, is still in the East Chicago area and has been arrested in the past for "A and B with intent" as well as for investigation for armed robbery. BANAS advised CREWS is under current investigation relating to several armed robberies in the East Chicago, Indiana area.

II. BLACK NATIONALIST GROUPS (EXCEPT EXTREMIST ORGANIZATIONS) IN WHICH EXTREMISTS ARE ACTIVE

A. Black Nationalist Organizations

Radical Action Project (RAP)

1. In October, 1967, Rev. HENRY L. ATKINS, an Episcopal Minister at Indianapolis, Indiana, announced the formation of the Radical Action Project. He stated it will be "committed to radical community organizations".

In December, 1967, A Police Community Relations Improvement Committee meeting, a committee calling itself the "Black Power Core of the Indianapolis Radical Action Project" stated its purposes as follows:

"We believe in Black Unity and Black Power. The Black Unity we believe in is one of Black Consciousness and Black nationalism and not a confederation of organizations.

"The Black consciousness we promote is designed to enable the Black man to become proud of his blackness, his heritage, and his creative potentialities.

"The Black nationalism we preach is making the Black man who has developed this Black consciousness a part of the worldwide struggle of the Black masses to free themselves from the oppression and exploitation of white racist colonialism.

"We, therefore, conceive the struggle of the Black man in America to be a struggle for freedom from colonial and white racist exploitation. Our struggle, therefore, is a revolution and only by developing a Revolutionary ideology will the Black man be able to successfully secure his freedom.

"We Black militants cannot be engaged merely in efforts to correct inequities within our social order but rather we must be committed to the overthrow of an unjust, racist, social order.

"The Indianapolis Black Power Core of R. A. P. is committed to the development of Black consciousness and Black nationalism within the Black Community of Indianapolis. Severe social maladies call for urgent Radical Action if Indianapolis is to be saved from becoming another Detroit or Watts.

"Contrary to a widespread opinion, Black Power is not the cause of volcanic eruptions in the Black Ghettos but rather is the best antidote for such eruptions. Riots and burnings are the cries of despair of black powerlessness, not Black Power! People who possess power don't riot! They don't have to!

"We believe the black community should be run by the Black people, of the Black people, and for the Black people.

"We believe that the priorities for a program of Black militarism in Indianapolis are as follows:

- "1. The solidifying of the Black vote, which is the determining vote, under Black militant leadership that will be able to deal with whatever politician that is in office on their terms.
- "2. The development of a community planning program that will place housing for the Black Community under the control of the Black community as top priority.
- "3. The development of an employment training and placement program for the under and unemployed of the Black Community.
- "4. The development of a Black militant voice.
- "5. A program of self-help and economic development in the Black Community.
- "6. The establishment of a school system run by the Black Community.

- "7. The election of Black militants to all political offices which represent all Black Constituencies.
- "8. We, the Black Power Core of the Indianapolis Radical Action Project, esteem most highly our friends of the White Radical left, namely, Father Henry Atkins, Al Simons, Rick Congress, and Ron Haldeman. We have worked with them in the past and we shall continue to work cooperatively with them in the future on all matters of mutual interest and concern."

RICHARD HUGH CONGRESS - is described as white male, born November 24, 1943, at Indianapolis, Indiana. He has attended Indiana University. CONGRESS has been active in the Students for a Democratic Society (SDS), Young Peoples Socialist League, and has attended meetings of the Indiana Branch of the W. E. B. DuBois Clubs of America. He was a delegate from Indiana to the Convention on New Politics which was held in Chicago, Illinois, Labor Day weekend of this year.

Confidential Informant IP T-11 advised that RICK CONGRESS was at a meeting where RAP was formed on September 30, 1967, Indianapolis, Indiana.

ALAN MICHAEL SIMONS - is described as white male, born August 30, 1940, Danbury, Connecticut. He attended University of Connecticut and received a BA Degree. He entered law school, Georgetown University School of Law, but left because of scholastic difficulty. He attended as a delegate from Indiana The Convention on New Politics which was held in Chicago, Illinois, Labor Day weekend of this year.

On October 2, 1967, IP T-11 advised that SIMONS stated that he had attended a meeting on September 30, 1967, Indianapolis, Indiana, and formed a new organization called the Radical Action Project. IP T-11 advised SIMONS described RAP as a militant youth group of white and black high school drop-outs running from about 17 years old to about 21 years old. They would wear black berets and buttons with the initials RAP. SIMONS indicated no specific program as yet but planned one in near future. SIMONS was



IP 105-5660

looking for someone to teach the individuals how to combat police in riot situations as well as firearms and molotov cocktails.

IP T-11 stated no further information has been developed regarding the above matter.

RONALD HALDEMAN - is white male, Quaker, who is Vice Chairman of the Indianapolis Fellowship of Reconciliation. He has in the past publicly made the arrangements for buses on the various marches on Washington, D. C.

Rev. HENRY L. ATKINS - is male, white, Episcopal Minister, assigned to the All-Saints Episcopal Church, 15th and Broadway, Indianapolis. He has in the past participated in peace demonstrations against the war in Vietnam.

2. On February 2, 1968, Lieutenant CHESTER COATES, Internal Affairs Section, Indianapolis, Indiana Police Department, advised the estimated membership of RAP is about 35 to 40 members at the present time.

APPENDIX

NATION OF ISLAM,  
Formerly Referred to as  
THE MUSLIM CULT OF ISLAM,  
also known as 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 5, 1967, 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; the so-called Negroes are slaves of the white race, referred to as "white devils," in the United States; and 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

APPENDIX

NATION OF ISLAM,  
Formerly Referred to as  
THE MUSLIM CULT OF ISLAM,  
also known as MUHAMMAD'S TEMPLES  
OF ISLAM

United States Government; however, he did not indicate any fundamental changes in the teachings of his organization.

On May 2, 1966, a third source advised Muhammad had, in early 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 5, 1967, 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 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 4, 1967, another source advised that, 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.

APPENDIX

NATION OF ISLAM (NOI)  
MUHAMMAD'S MOSQUE  
INDIANAPOLIS, INDIANA

On October 31, 1962, a source furnished the following information concerning the NOI group at Indianapolis, Indiana.

A group of the NOI was originally organized in Indianapolis in June, 1958, and is under the direction of the national headquarters of the NOI, Chicago, Illinois; its aims and objectives are the same as the national organization.

A second source advised on May 6, 1963, that the Indianapolis NOI group held its first open meeting at its new meeting address of 2905 Clifton, Indianapolis, Indiana, on May 5, 1963, having moved from their old meeting address of 510 North West Street on or about April 26, 1963. The second source stated the new NOI meeting place is known as "Muhammad's Mosque" and they hold meetings at this location each Sunday at 2:00 P.M.

This source further advised on July 11, 1967, that the NOI group in Indianapolis, Indiana, continues to hold weekly meetings each Sunday afternoon and special or unscheduled meetings Wednesday evenings at 2905 Clifton Street, Indianapolis, Indiana.

On October 31, 1967, this source also advised the local NOI group is now holding Fruit of Islam (FOI) meetings on Saturday of each week at the mosque.

APPENDIX

NATION OF ISLAM (NOI)  
MOSQUE #33  
GARY, INDIANA

On February 4, 1963, a source advised the Nation of Islam (NOI) group in Gary, Indiana, was originally organized during the latter part of 1959, and is under the direction of the national headquarters of the NOI, Chicago, Illinois; its aims and objectives are the same as the national organization.

On February 8, 1963, a second source advised that Muhammad's Temple of Islam, 639 West 25th Avenue, Gary, Indiana, in January, 1963, was assigned Mosque #33 and on June 3, 1963, advised meetings are held on Wednesday and Friday nights and Sunday afternoon of each week.

Second source advised on April 7, 1964, that Mosque #33 of Nation of Islam, moved to 1221 Washington Street, Gary, Indiana, on April 3, 1964. Regular meetings are now held at this address.

Second source advised on July 7, 1967, that regular meetings continue to be held at 1221 Washington Street, Gary, Indiana, and that Mosque #33, NOI in Gary, continues to be under direction of the national headquarters of the NOI, Chicago, Illinois.

IP 105-5660

APPENDIA

NATION OF ISLAM (NOI)  
MOSQUE NUMBER 31  
SOUTH BEND, INDIANA

On October 26, 1967, a source advised that the Nation of Islam (NOI) group at South Bend, Indiana, which was originally organized in 1957, on October 22, 1967, began holding its meetings (regular Friday night and Sunday afternoon meetings) in a newly acquired building located at 431 South Dundee Street, South Bend. This group receives its direction from the NOI, Chicago, Illinois, through NOI Minister Samuel 2X (Pickett) of Chicago, who comes to South Bend each Sunday to conduct the NOI meetings.

This source on October 22, 1967, advised that NOI meetings in South Bend, Indiana, are attended by individuals from South Bend and Michigan City, Indiana, and from those counties in southwestern Michigan immediately adjacent to Indiana.

A second source advised on October 19, 1961, that Elijah Muhammad, leader of the NOI in the United States, awarded the South Bend Mosque the Number 31.



APPENDIX

NATION OF ISLAM (NOI)  
EAST CHICAGO, INDIANA

On May 3, 1966, a source advised the Nation of Islam (NOI) group in East Chicago, Indiana, organized in 1959, holds meetings on Wednesday and Friday evenings of each week at East Chicago, Indiana. Two or three Sundays of each month, the East Chicago NOI group goes to Temple Number 2 in Chicago, Illinois, and the remaining Sundays, meetings are conducted in East Chicago, Indiana, by Minister William X (Baylor) of Chicago, Illinois. The Wednesday and Friday night meetings are conducted by Wilbur 2X (Green) who is Secretary-Treasurer of the East Chicago NOI group. These meetings are informal and usually in the form of discussions presided over by William 2X (Green).

On October 20, 1967, above source further advised the East Chicago, Indiana NOI group now holds its meetings at 3729 Butternut Street, East Chicago, Indiana, and continues to receive its direction from the NOI Headquarters, Chicago, Illinois.

APPENDIX

NATION OF ISLAM  
EVANSVILLE, INDIANA

A source advised in October, 1960, that the Nation of Islam (NOI) at Evansville, Indiana, was originally organized in September, 1960, by Linston X (White), 515 Lincoln Avenue, Evansville, Indiana.

A second source advised on May 28, 1963, that the NOI group at Evansville, Indiana, normally holds meetings each Wednesday and Friday evenings and on Sunday afternoons at the residence of Linston X (White), 515 Lincoln Avenue, Evansville, Indiana, who conducts the meetings and who continues to receive his direction from NOI headquarters, Chicago, Illinois. He is attempting to organize Fruit of Islam (FOI) meetings to be held each Monday evening and Muslim Girls Training (MGT) meetings each Tuesday evening. Source further advised on February 12, 1965, that no FOI or MGT meetings have been held in Evansville since late 1963 due to a lack of interest.

On April 5, 1967, a third source advised that the NOI has opened an establishment at 700 East Sycamore Street, Evansville, which bears a sign "Kosher Cafe," which has a red placard in the window bearing the crescent and star. This source has stated this address is possibly used as a meeting place although source stated the NOI is not accepted very well in the Negro section of Evansville. Source noted that the Assistant Minister, Cleo James Dinwiddie, resides upstairs over the cafe.

APPENDIX

NATION OF ISLAM (NOI)  
FORT WAYNE, INDIANA

On September 22, 1967, a Special Agent of the Federal Bureau of Investigation (FBI) observed a sign on the door at 1241½ East Lewis Street, Fort Wayne, Indiana, to read "Muhammad's Mosque of Islam - meetings, 2:00 pm, Sundays."

On September 24, 1967, October 1, 1967, October 8, 1967, October 15, 1967, October 22, 1967, November 5, 1967, a Special Agent of the FBI observed that NOI meetings were held at Muhammad's Mosque of Islam, 1241½ East Lewis Street, Fort Wayne, Indiana, where some four to six individuals were seen entering and leaving the mosque. On October 15, 1967, and November 5, 1967, Minister Jimmie Paschall was observed to attend meetings of the NOI at the East Lewis Street address in Fort Wayne.

On May 15, 1967, and June 15, 1967, Troy Wilson, 1330 Harmar Street, Fort Wayne, Indiana, advised Jimmie Paschall is the minister of the Fort Wayne NOI group and the last gathering he attended of the group during the summer of 1967, they only had six persons present.

APPENDIX

NATION OF ISLAM (NOI)  
MUNCIE, INDIANA

On October 26, 1967, Mr. Finley H. Daniels, owner of address at 901 North Brady, Muncie, Indiana, advised the NOI group at Muncie has been in existence at above address about since August, 1967, when the Muslims, represented by Horace X (Bledsoe) arranged to purchase the building at that address.

On October 25, 1967, a source advised as of October 22, 1967, Horace X was the Minister of the NOI group at Muncie, Indiana, which group receives its directives and policies from the National Headquarters of the NOI at Chicago, Illinois.

APPENDIX

STUDENTS FOR A DEMOCRATIC SOCIETY

The Students for a Democratic Society (SDS), as it is known today, came into being at a founding convention held at Port Huron, Michigan, in June, 1962. The SDS is an association of young people on the left and has a current program of protesting the draft, promoting a campaign for youth to develop a conscientious objector status, denouncing United States intervention in the war in Vietnam and to "radically transform" the university community, and provide for its complete control by students. Gus Hall, General Secretary, Communist Party, USA, when interviewed by a representative of United Press International in San Francisco, California, on May 14, 1965, described the SDS as a part of the "responsible left" which the Party has "going for us." At the June, 1965 SDS National Convention, an anticommunist proviso was removed from the SDS constitution. In the October 7, 1966, issue of "New Left Notes," the official publication of SDS, an SDS spokesman stated that there are some communists in SDS and they are welcome. The national headquarters of this organization as of April 18, 1967, was located in Room 206, 1608 West Madison Street, Chicago, Illinois.

APPENDIX

W. E. B. DUBOIS CLUBS OF AMERICA (DCA)

A source advised that on October 26-27, 1963, a conference of members of the Communist Party, USA (CPUSA), including national functionaries, met in Chicago, Illinois, for the purpose of setting in motion forces for the establishment of a new national Marxist-oriented youth organization which would hunt for the most peaceful transition to socialism. The delegates were told that it would be reasonable to assume that the young socialists attracted into this new organization would eventually pass into the CP itself.

A second source has advised that the founding convention for the new youth organization was held from June 19-21, 1964, at 150 Golden Gate Avenue, San Francisco, California, at which time the name W. E. B. DuBois Clubs of America (DCA) was adopted. Approximately 500 delegates from throughout the United States attended this convention.

The second source advised in September, 1966 that Mike Zagarell, CPUSA Youth Director, stated that in Negro communities the Party still supported the plan to build "left" socialist centers and to solidify the Party base through the DCA. This source also advised in September, 1966, that Daniel Rubin, CPUSA National Organizational Secretary, stated the Party believes the DCA should have a working-class outlook and be a mass organization favorable to socialism, socialist countries and Marxism, and in April, 1967, advised that Gus Hall, CPUSA General Secretary, indicated the DCA primary emphasis should be on developing mass resistance to the draft.

A third source advised in September, 1967, that Jarvis Tyner was elected chairman of the DCA on September 10, 1967, at the Third National Convention of the DCA held in New York, New York, from September 8-10, 1967.

A fourth source advised during August, 1967, that Jarvis Tyner is a member of the National Committee of the CPUSA.

A fifth source advised on September 21, 1967 that the headquarters of the DCA is located at 34 West 17th Street, New York, New York.

~~CONFIDENTIAL~~APPENDIXINDIANA UNIVERSITY CHAPTER  
W. E. B. DU BOIS CLUBS OF AMERICA  
(IU-DCA)

A source advised on April 11, 1966, that the Indiana University Chapter, W. E. B. DuBois Clubs of America (IU-DCA) was officially registered at Indiana University on February 7, 1966, with 15 members.

Source advised Gaylord King, Chairman, on February 1, 1966, made application for registration, at which time he made available an official written statement to the Director of Student Activities, Indiana University, as follows: "The Indiana University Chapter is a full chapter affiliate of the National organization -- the W. E. B. DuBois Clubs of America. We can initiate our own action or decide not to carry out a particular action project of the national, but are bound by national policy. Statements of the National Executive Committee are also statements of policy for us."

The above source further advised that although Gaylord King, Chairman, applied for University recognition of the IU-DCA, Stephen Cagan was actually the organizer and secretary of this group. Cagan subsequently resigned this position from the IU-DCA in order to organize the Indiana University Committee to End the War in Viet Nam.

A second source advised on May 3, 1966, that the IU-DCA sponsored the appearance at Indiana University on March 10, 1966, of Hugo Sterling Fowler, National Chairman of the W. E. B. DuBois Clubs of America. In addition, this group sponsored the appearance of Herbert Aptheker, leading CP functionary and CP theoritician, at Indiana University on May 3, 1966.

~~CONFIDENTIAL~~



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION  
Indianapolis, Indiana  
February 5, 1968

5a

In Reply, Please Refer to  
File No. IP 105-5660

Title "BLACK NATIONALIST MOVEMENT  
INDIANAPOLIS DIVISION"

Character INTERNAL SECURITY - BN

Reference Indianapolis report of  
SA MARK B. MILLEN, 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.

Confidential Informant IP T-10, an employee of another  
government agency.

DECLASSIFIED  
Authority N.J. 152 R. 014. 001/10  
By je, NARA, Date 4-2-13

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.



6

UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

**CONFIDENTIAL**

Copy to: 1 - OSI, Jackson, Mississippi (RM)  
1 - Secret Service, Jackson, Mississippi (RM)  
2 - MIGp, Jackson, Mississippi (RM)

Report of: SA THOMAS FITZPATRICK  
Date: 1/30/68

Office: JACKSON

Field Office File #: Jackson 100-1085

Bureau File #:

Title:

BLACK NATIONALIST MOVEMENT -  
JACKSON DIVISION

Character:

INTERNAL SECURITY - BLACK NATIONALIST

Synopsis:

LOUIS X JOHNSON and wife, BARBARA XX JOHNSON, former active Nation of Islam (NOI) members, Houston, Texas, residing in Sharon, Miss. since Spring of 1967. LOUISE X COLLINS, aka. N/f, age about 50, who resides Ocean Springs, Miss., is mother of several NOI members in Houston, Texas; confidential source advises COLLINS has held weekly NOI meetings at Ocean Springs, Miss. residence with about fifteen Negroes attending; she periodically attends NOI meetings in New Orleans, La.; 10 Negroes closely associated with COLLINS and/or with NOI meetings at her residence identified; sources report no NOI mosque or temple located in Miss. ROBERT EARL FLETCHER, Jr., N/m, age 29, recent resident of Tougaloo, Miss., is SNCC photographer in Miss. and member of SNCC National Central Committee. Source advises FLETCHER departed Mexico City for Cuba, by air, January 1, 1968, on passport prohibiting travel to Cuba. SNCC - affiliated publication, "The Movement", published in San Francisco, Calif., available at civil rights activities center, Jackson, Miss.

**CONFIDENTIAL - NO FOREIGN DISSEMINATION**

DECLASSIFIED

E.O. 13526, Sec. 3.5

NLJ / REC 13-121

By 448 NAR. Date 06-14-2006

GROUP 1

Excluded from automatic  
downgrading and  
declassification

JN 100-1085

Black power student group, Tougaloo College Political Action Group (PAC), Tougaloo, Miss., determined to be on-campus, faculty-approved group of 15 to 25 members headed by senior student HOWARD HERSCHEL SPENCER, N/m, age 22; membership restricted to Negro students and group advocates any activities that will enhance the Negro politically; STOKELY CARMICHAEL considers PAC and SPENCER to be "Miss. contact" for SNCC activities. PAC has sponsored on-campus speeches of SNCC National functionaries and N/m Socialist Workers Party Vice-Presidential candidate in recent past; has provided accommodations for speakers. DONALD WILSON JACKSON, N/m, age 23, is black power advocate residing Jackson, Miss., who has unsuccessfully attempted to organize black power youth groups and initiate racist publications; while not affiliated with specific groups, he indicates sympathy with SNCC and other Black Nationalist movements; was cause of non-violent racial demonstrations in Jackson, Miss., 8/18/67, resulting in 32 Negroes being arrested.

- P -

DETAILS:

## TABLE OF CONTENTS

I.	EXTREMIST BLACK NATIONALIST ORGANIZATIONS.....	2a
II.	BLACK NATIONALIST GROUPS IN WHICH EXTREMISTS ARE ACTIVE.....	11a
III.	INDEPENDENT BLACK NATIONALIST EXTREMISTS.....	16
IV.	RELATIONSHIP BETWEEN EXTREMIST BLACK NATIONALIST GROUPS.....	19
V.	INFLUENCE OF COMMUNIST PARTY AND OTHER REVOLUTIONARY GROUPS ON BLACK NATIONALIST MOVEMENT.....	21
VI.	APPENDIX.....	22a
VII.	INDEX.....	28

JN 100-1085

**I. EXTREMIST BLACK NATIONALIST  
ORGANIZATIONS**

I. EXTREMIST BLACK NATIONALIST ORGANIZATIONS

A. Members

(1) Nation of Islam (NOI)

- (a) There are no known NOI mosque's or temples in the State of Mississippi.

(JN T-1 - 1/12/68)

(JN T-2 - 1/18/68)

- (b) As of May 22, 1967, one LOUIS X JOHNSON was a member of the Nation of Islam (NOI) and Fruit of Islam (FOI) at Houston, Texas.

(JN T-3 - 5/22/67)

During the period of July 6, 1966, through April 6, 1967, JOHNSON attended approximately thirty-eight open meetings of the NOI in Houston and he stood guard at approximately twenty-three of those meetings.

(JN T-4 - 7/12/66 - 4/13/67)

During the period of April 11, 1966 through April 3, 1967, JOHNSON attended approximately twelve closed meetings of the FOI in Houston. At approximately five of these meetings JOHNSON participated in physical exercises and/or close-order military-type drill.

(JN T-3 - 4/29/66 - 4/7/67)

(A characterization of NOI and FOI appears in the appendix of this report.)

JN T-4 advised May 21, 1967, that LOUIS X JOHNSON and his wife, BARBARA, recently moved from Houston, Texas, to Sharon, Mississippi where their address is Route #4, Box 180-B, Sharon, Mississippi.

JN T-5 advised September 11, 1967, that LOUIS X JOHNSON and his wife BARBARA JOHNSON reside at Route #4, Box 180-B, Sharon, Mississippi, the residence of MARY JONES, a retired schoolteacher who is LOUIS X JOHNSON's mother. Source stated the JOHNSONS have given no indications they will be moving in the near future.

The following is a description of LOUIS X JOHNSON as furnished by JN T-6 and as reflected by records of the Harris County, Texas Court House, Marriage License Bureau:

Name:	LOUIS X JOHNSON
Date of birth:	September 6, 1928
Place of birth:	Canton, Mississippi
Race:	Negro
Sex:	Male
Height:	5' 10½"

Weight: 165 pounds  
Complexion: Light brown  
Occupation: Carpenter  
Wife: BARBARA JEAN MITCHEL JOHNSON  
(married September 14, 1964,  
at Houston, Texas)

On September 11, 1967, ERNESTINE LUCKETT, Route 4, Box 180-B, Sharon, Mississippi, advised that LOUIS X JOHNSON was employed at Canton Mississippi Textiles, Canton, Mississippi. Mrs. LUCKETT said JOHNSON's wife wants to leave Mississippi, but her husband is reluctant to leave his employment there; the JOHNSONS have three children living with them.

On May 21, 1967, JN T-4 advised that BARBARA XX JOHNSON, the wife of LOUIS X JOHNSON, was a former member of the NOI, Houston, Texas mosque. Source stated same date that BARBARA XX JOHNSON recently moved from Texas to Sharon, Mississippi, with her husband.

JN T-6, has described BARBARA XX JOHNSON as follows:

Name: BARBARA JEAN MITCHEL JOHNSON  
Race: Negro  
Sex: Female  
Date of birth: August 22, 1934  
Place of birth: Houston, Texas

Occupation:                      Housewife

The following sources have advised LOUIS X JOHNSON and BARBARA XX JOHNSON are unknown to them and there is no known NOI or FOI activity in the Sharon, Mississippi vicinity:

JN T-1	October 19, 1967
JN T-2	October 20, 1967
JN T-7	October 21, 1967

On November 3, 1967, Sheriff-elect BILL NOBLE, Madison County Sheriff's Office, Canton, Mississippi, advised LOUIS JOHNSON and his wife, BARBARA, still reside in the Sharon, Mississippi area.

- (c) On February 10, 1967, JN T-8 reported that one LOUISE COLLINS, Ocean Springs, Mississippi, was a member of the New Orleans NOI and attended a meeting in New Orleans February 10, 1967, at 2632 Magnolia Street.

On May 29, 1967, the Houston Division advised that JN T-4 reported that LOUISE X COLLINS of Mississippi is the mother of several NOI members in the Houston, Texas area.

On October 23, 1967, JN T-9 advised that he determined that LOUISE COLLINS, Negro female, about fifty years of age, who resides on



Weed Street in Ocean Springs, Mississippi holds meetings of an NOI group at her home on Tuesday evenings, attended by about fifteen Negroes. Meetings have been taking place since about the Spring of 1967.

Source reported COLLINS has four sons in Houston, Texas:

JOHN CURRY  
SIMON CURRY  
"LONG DISTANCE" CURRY  
NELL CURRY

Additionally, she has three daughters residing in the vicinity of Ocean Springs, Mississippi:

LACY BELL CURRY  
LOTTIE MAE GIPSON  
OLLIE MAE STEWART

Source said the above three Negro females have attended NOI meetings at LOUISE COLLINS' residence in the past, as well as the following individuals:

CURTIS THOMAS  
CHARLEY LEWIS  
MRS. GREEN ELLIS  
MRS. J. D. GALLOWAY  
JOE MAY

Source reported January 11, 1968, that LOUISE COLLINS, who also uses

the last name of HAMILTON, on January 7, 1968, attended NOI meeting in New Orleans, Louisiana. COLLINS was accompanied by her boyfriend, WALLACE BURNS, and J. T. BENWARD.

(2) Revolutionary Action Movement (RAM)

The following sources have advised there is no known RAM organization, activity, or members in the State of Mississippi:

JN T-1	October 19, 1967
JN T-2	October 20, 1967
JN T-7	October 19, 1967
JN T-10	October 27, 1967

(A characterization of RAM appears in the appendix of this report.)

(3) Student Non-Violent Coordinating Committee (SNCC)

The SNCC has recently made a radical change from a peaceful civil rights organization to a militant Black Nationalist organization, motivated by a revolutionary direct-action philosophy that places no faith in normal and democratic procedures. Leaders of this group such as STOKELY CARMICHAEL and H. RAP BROWN have called for the overthrow of capitalism and advocate guerrilla warfare in U. S. cities.

The following sources have advised that SNCC has no office, formal organization, or known projects in Mississippi at present:

JN T-1	January 12, 1968
JN T-2	December 1, 1967
JN T-7	January 9, 1968

On June 8, 1967, JN T-11 advised that one ROBERT FLETCHER from Mississippi is a member of the National Central Committee of SNCC and is a Negro male who periodically visits the Atlanta SNCC office to assist in the layout of the SNCC newsletter.

On October 27, 1967, JN T-1 advised that ROBERT EARL FLETCHER, JR. is a Negro male, age about 25, who resides at Tougaloo, Mississippi and who is a photographer for SNCC in Mississippi; FLETCHER travels throughout Mississippi, taking photographs of racial incidents, demonstrations, and Negro conditions.

The same source has advised on subsequent dates that FLETCHER is a quiet, personable individual who does not possess any leadership or organizational abilities, although appears to be a capable photographer.

On January 3, 1968, JN T-12 advised that ROBERT EARL FLETCHER traveled on Cuban Aviation Company, Flight Number 465, from Mexico City, Mexico to Havana, Cuba on January 1, 1968, destined for the Hotel Habana Libre.

On January 12, 1968, a review of the files of the U. S. Department of State Passport Office revealed the following regarding FLETCHER:

Name: ROBERT EARL FLETCHER  
Passport number: H1342057, issued December 21, 1967, at New York  
Date of birth: December 12, 1938  
Place of birth: Detroit, Michigan  
Permanent address: 1191 Virginia Park, Detroit, Michigan  
Intended Stay Abroad: two to three weeks  
Proposed Itinerary: England or France  
Purpose: Tourism  
Description: 5' 4"  
Hair: Brown  
Eyes: Brown  
Occupation: Photographer  
Marital status: Single  
Person to be notified in emergency: Mr. and Mrs. ROBERT FLETCHER, (parents) 1191 Virginia Road, Detroit, Michigan

On January 12, 1968, CARL ROSEAPEPE, U. S. Department of State, Passport Office, advised that FLETCHER had not applied at the U. S. Department of State Adjudication Branch for validation of his passport for travel to Cuba.

According to notice published in "Federal Register" on March 16, 1967, this passport is valid for three years travel to all countries except Cuba, Mainland China, West Korea, and North Vietnam.

B. Terrorist or Revolutionary Activity

No known activity.

C. Publications

On October 27, 1967, JN T-2 advised that the publication "The Movement", affiliated with SNCC, is available for reading at the Hinds County Community Center, 1409 Norman Road, Jackson, Mississippi. Source advised "The Movement" is a monthly publication published by the Movement Press, 449 14th Street, San Francisco, California. The source said that the Hinds County Community Center is a building used as a civil rights center in the Jackson area, and from which emanate numerous legitimate civil rights publications and activities.

D. Funds

No known activity.

II. BLACK NATIONALIST GROUPS (EXCEPT  
EXTREMIST ORGANIZATIONS) IN WHICH  
EXTREMISTS ARE ACTIVE

II. BLACK NATIONALIST GROUPS (EXCEPT EXTREMIST ORGANIZATIONS) IN WHICH EXTREMISTS ARE ACTIVE

A. Black Nationalist Organizations

No known activity.

B. Black Power Conferences

No known activity.

C. Black Student Conferences

(1) Tougaloo College Political Action Committee(PAC)

JN T-1 advised April 13, 1967, that the Tougaloo College PAC is an on-campus strongly black power-oriented student group at Tougaloo College, Tougaloo, Mississippi. Its membership is restricted to Negro students, and membership is estimated at fifteen to twenty-five members. The chairman of the PAC is Tougaloo student HOWARD HERSCHEL SPENCER, Negro male, age 22, from Vicksburg, Mississippi.

On January 12, 1968, the same source advised that SPENCER, a senior student majoring in political science, continues to be the Chairman of PAC. He said PAC is interested in promoting any activities that will enhance the Negro politically, such as voter registration activities and related activities. Source said PAC aligns itself closely on many issues with the philosophy of the SNCC.

On April 13, 1967, same source advised that after STOKELY CARMICHAEL had given a speech at Tougaloo College on the invitation of the PAC, he determined CARMICHAEL had indicated he was very impressed with HOWARD SPENCER and indicated SPENCER would be his contact in Mississippi in the future regarding SNCC activities.

HOWARD HERSCHEL SPENCER, mentioned above, is described as follows, from information received from previous interviews with him in the course of other non-related investigations:

Race:	Negro
Sex:	Male
Date of birth:	May 25, 1945
Place of birth:	Eupora, Mississippi
Height:	5' 9"
Weight:	145 pounds
Hair:	Black
Eyes:	Brown
Permanent residence:	Vicksburg, Mississippi
Occupation:	Student, Tougaloo, Mississippi, Tougaloo College

JN T-7 advised June 7, 1967, the HOWARD SPENCER he knows is a Negro male from Tougaloo College who has been active in civil rights activities in the past in Mississippi, and who has participated in several orderly anti-Vietnam demonstrations in Jackson, Mississippi.



On October 6, 1967, Dr. GEORGE A. OWENS, President, Tougaloo College, Tougaloo, Mississippi, during the course of another investigation, advised that Tougaloo College is a private, undergraduate liberal arts college sponsored by the United Church of Christ and Disciples of Christ, having an enrollment of 650 predominately Negro students (ten to fifteen white students); the faculty has one-half Negro professors and one-half white professors; the college has been in existence since 1869 and is located on 500 acres, the majority of which lies in Madison County, Mississippi (about four miles north of Jackson, Mississippi). He related Tougaloo College has close working relationships with Brown University of Providence, Rhode Island.

Dr. OWENS said the PAC is an independent student organization on campus composed of about fifteen students. He said the group promotes voter registration and related civil rights activities, is anti-draft, anti-Vietnam U. S. Policy, and is strongly black-power oriented. He said this organization was given permission to operate on campus, during the Spring of 1967.

As mentioned above, the PAC, on April 11, 1967, sponsored the speech of STOKELY CARMICHAEL at Tougaloo, Mississippi.

(JN T-1 - April 13, 1967)

The PAC, on October 5, 1967, sponsored an on-campus speech of PAUL BENJAMIN BOUTELLE at Tougaloo College.  
(JN T-7 - 10/5/67.)

BOUTELLE is a Negro male from New York City, born October 13, 1934, at New York, New York, self-admitted Vice-Presidential candidate for Socialist Workers Party (SWP).  
(JN T-13 - 8/31/67.)

The SWP has been designed by the Attorney General of the United States, pursuant to Executive Order 10451.

The PAC, on December 5, 1967, sponsored a visit and speech by GEORGE WASHINGTON WARE, JR. at Tougaloo College.  
(JN T-10 - December 9, 1967.)

WARE is a Negro male from Atlanta, Georgia who is a member of the National Central Committee of SNCC.  
(JN T-11 - June 8, 1967.)

JN 100-1085

**III. INDEPENDENT BLACK NATIONALIST  
EXTREMISTS**

**III. INDEPENDENT BLACK NATIONALIST EXTREMISTS**

On October 5, 1967, JN T-7 advised that DONALD WILSON JACKSON is a Negro male, age 23, who resides at 1035 Mayes Street, Apartment 19, Jackson, Mississippi, and who is a strong black power advocate. Source stated JACKSON has made attempts to organize variously named Black Power Youth Groups in Jackson, Mississippi, without receiving support or success.

On October 18, 1967, Captain RALPH WILSON, Jackson, Mississippi Police Department, advised that 32 Negro youths were arrested at the Wells Building in Jackson, Mississippi following a demonstration protesting the dismissal of DONALD JACKSON, Counselor, of the Neighborhood Youth Corps (NYC), an anti-poverty group in Jackson, Mississippi. Arrests followed, demonstrators refusal to leave the building after police ordered them to do so. JACKSON was not arrested. Charges of trespassing were subsequently dismissed by Jackson Police Department at the request of Colonel H. F. FRANKS, Director of the Community Service Association, which sponsored the NYC in Jackson, Mississippi.

Colonel H. F. FRANKS advised on August 22, 1967, that JACKSON was originally dismissed for dereliction in performance of duties and after arrests were made and the charges were dismissed, he was re-offered his original position; however, refused the re-offering

and resigned.

On November 15, 1967, JN T-7 advised JACKSON is not formally affiliated with any black power group; however, sympathizes with SNCC and any black power movement receiving any publicity or attention. Source advised JACKSON has attempted, in the past, to publish two black power-oriented newsletters in the Jackson area; however, each has been unsuccessful and became defunct after only one or two issues were published.

JACKSON is described as follows:

Race:	Negro
Sex:	Male
Date of birth:	March 3, 1944
Place of birth:	Jackson, Mississippi
Height:	5' 9½"
Weight:	190 pounds
Hair:	Black
Eyes:	Brown
Residence:	1035 Magnolia Street, Apartment 19, Jackson, Mississippi
Employment:	Clerk, Lawyer's Committee for Civil Rights Under Law, Farish Street, Jackson, Miss- issippi
Wife:	MARY JACKSON

JN 100-1085

IV. RELATIONSHIP BETWEEN EXTREMIST BLACK  
NATIONALIST GROUPS

**IV. RELATIONSHIP BETWEEN EXTREMIST BLACK NATIONALIST GROUPS**

As mentioned earlier in this report, STOKELY CARMICHAEL has been heard to indicate he considers HOWARD HERSCHEL SPENCER of the Tougaloo PAC to be his contact in Mississippi for SNCC activities.

(JN T-1 - April 13, 1967.)

JN T-7 and JN T-10 have reported on several prior dates that several SNCC National Functionaries in the past have been provided lodging and related accommodations in the vicinity of Tougaloo College, Tougaloo, Mississippi, at the invitation of HOWARD SPENCER, Chairman, Tougaloo College PAC.

JN T-7 advised May 18, 1967, that H. RAP BROWN, Chairman, SNCC, had met with DONALD WILSON JACKSON in Jackson, Mississippi and while in Jackson, discussed publication of a racist newspaper "The Mississippi Independent", then being considered for publication by JACKSON. (This newspaper, per same source, has been defunct for a considerable period of time.)

JN 100-1085

V. INFLUENCE OF COMMUNIST PARTY AND  
OTHER REVOLUTIONARY GROUPS ON  
BLACK NATIONALIST MOVEMENT



V. INFLUENCE OF COMMUNIST PARTY AND OTHER  
REVOLUTIONARY GROUPS ON BLACK NATIONALIST  
MOVEMENT

A. Domestic

As mentioned earlier in this report, PAUL BENJAMIN BOUTELLE, Negro male, Vice-Presidential candidate for the Socialist Worker's Party, spoke at Tougaloo College, Tougaloo, Mississippi, October 5, 1967, at the invitation of the PAC, Tougaloo College. (JN T-7 - October 5, 1967.)

B. Foreign

As mentioned earlier in this report, ROBERT EARL FLETCHER, JR., SNCC National Committee member, who has, in the recent past, resided at Tougaloo, Mississippi, departed for Cuba by air January 1, 1968, from Mexico City. (JN T-12 - January 3, 1968.)

JN' 100-1085

VI. APPENDIX

## APPENDIX

### NATION OF ISLAM, FORMERLY REFERRED TO AS THE MUSLIM CULT OF ISLAM, ALSO KNOWN AS 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" (NOI), and "Muhammad's Temples of Islam".

On May 8, 1964, a second source advised Elijah Muhammad is the national leader of the 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.

APPENDIX

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

1

### REVOLUTIONARY ACTION MOVEMENT (RAM)

On November 3, 1964, a source made available a document entitled "The Revolutionary Action Movement Manifesto," the document having been obtained by the source from an individual known to be a member of RAM.

This document stated, in part, that RAM was officially organized in the Winter of 1963, by Afro-Americans who support the revolutionary objectives of ROBERT F. WILLIAMS, now residing in Cuba, and his concept of organized violence to achieve the liberation of the Afro-American people in the United States. This Manifesto reflected that RAM had oriented its program to one of education and political revolution and the organization of a "black" political party with revolutionary objectives, having recognized the need for a "black revolution" that could and would seize power. RAM philosophy is described in this document as one of revolutionary nationalism, that is, one involving the struggles of the non-white races of the world against exploitation and enslavement by the white capitalist and imperialist nations.

Regarding WILLIAMS, above, it should be noted that on August 28, 1961, a Federal warrant was issued at Charlotte, North Carolina, charging him with Unlawful Flight to Avoid Prosecution for the crime of Kidnapping. Subsequent to the issuance of this warrant, WILLIAMS fled the United States to Cuba, where he now publishes a monthly newsletter entitled "The Crusader," from Havana.

On November 16, 1964, a second source advised that he learned recently from a RAM member that the organization was begun in Detroit, Michigan, largely under the impetus of DON FREEMAN, Cleveland, Ohio, described as the "Father" of RAM and referred to as RAM's "Black Stalin." FREEMAN now serves as RAM Chairman, with MAXWELL STANFORD, Philadelphia, Pennsylvania, serving RAM as Field Chairman. This second source advised that there is no formal headquarters, as such, for RAM at present, but that headquarters are, in effect, with FREEMAN since he plays a dominant role in the leadership and directs the policies and activities of the organization.

This second source, in September, 1964, advised that RAM is dedicated to the overthrow of the capitalist system in the United States, by violence if necessary, and to its replacement by a socialistic system oriented toward the Chinese communist interpretation of Marxism-Leninism. RAM is entirely non-white in membership, clandestine

## APPENDIX

APPENDIX (Continued)

2

in nature, and owes its primary allegiance to the "Bandung World," that is, the non-white races of the world, rather than to any national entity, as such.

To date, according to the second source, in November, 1964, RAM has organized units and membership in several of the larger cities in the United States east of the Mississippi River, and the organization is currently active, attempting to recruit new members and expand its sphere of influence.

APPENDIX

JN 100-1085

VII. INDEX



INDEX

	<u>Page</u>
BENWARD, J. T. . . . .	8
BOUTELLE, PAUL BENJAMIN. . . . .	15, 22
BROWN, H. RAP. . . . .	8, 20
BURNS, WALLACE . . . . .	8
CARMICHAEL, STOKELY. . . . .	8, 14, 20
COLLINS, LOUISE X. . . . .	6, 7, 8
CURRY, JOHN. . . . .	7
CURRY, LACY BELL . . . . .	7
CURRY, "LONG DISTANCE" . . . . .	7
CURRY, NELL. . . . .	7
CURRY, SIMON . . . . .	7
ELLIS, GREEN (MRS.). . . . .	7
FLETCHER, ROBERT (MR. AND MRS.). . . . .	10
FLETCHER, ROBERT EARL, JR. . . . .	9, 10, 22
FRANKS, H. F. COLONEL. . . . .	17
GALLOWAY, J. D. (MRS.) . . . . .	7
GIPSON, LOTTIE MAE . . . . .	7

JN 100-1085

INDEX (continued)

	<u>Page</u>
JACKSON, DONALD WILSON. . . . .	17, 18, 20
JACKSON, MARY . . . . .	18
JOHNSON, BARBARA XX . . . . .	4, 5, 6
JOHNSON, LOUIS X. . . . .	3, 4, 6
JONES, MARY . . . . .	4
LEWIS, CHARLEY. . . . .	7
LUCKETT, ERNESTINE. . . . .	5
MAY, JOE. . . . .	7
NOBLE, BILL . . . . .	6
OWENS, GEORGE A. (DR.) . . . . .	14
POLITICAL ACTION GROUP (PAC). . . . .	12, 13, 14, 15, 20, 22
ROSEAPEPE, CARL . . . . .	10
SPENCER, HOWARD HERSCHEL. . . . .	12, 20
STEWART, OLLIE MAE. . . . .	7
THOMAS, CURTIS. . . . .	7

JN 100-1085

~~CONFIDENTIAL~~

INDEX (continued)

	<u>Page</u>
WARE, GEORGE WASHINGTON, JR. . . . .	15
WILSON, RALPH, CAPTAIN . . . . .	17

~~CONFIDENTIAL~~



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION  
January 30, 1968

62

In Reply, Please Refer to  
File No.

Title : BLACK NATIONALIST MOVEMENT  
JACKSON DIVISION

Character : INTERNAL SECURITY -  
BLACK NATIONALIST

Reference : Report of SA THOMAS FITZPATRICK,  
dated January 30, 1968, at Jack-  
son, Mississippi.

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

DECLASSIFIED  
Authority NWJ. 152R.014.001/12  
By je, NARA, Date 4-2-13

7

**UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION**

2 - 111th MI Gp, Nashville, Tennessee (RM)  
1 - NISO-CHASN (RM)  
1 - OSI, Montgomery, Alabama (RM)  
Copy to: 2 - Secret Service, Nashville, Tennessee (RM)  
1 - U. S. Attorney, Chattanooga, Tennessee (RM)

~~CONFIDENTIAL~~  
~~CONFIDENTIAL~~

Report of: **HOWARD A. McKAMEY**  
Date: **1/23/68**

Office: **KNOXVILLE**

Field Office File #: **157-1218**

Bureau File #:

Title: **BLACK NATIONALIST MOVEMENT  
KNOXVILLE DIVISION**

Character: **INTERNAL SECURITY - BN**

Synopsis: The Nation of Islam (NOI) in Knoxville, Tennessee, was founded approximately one year ago. ERNEST X. REYNOLDS is the minister and leader of this organization and he receives instructions from ELIJAH MUHAMMAD, the leader of the NOI in Chicago, Illinois. Meetings attended by 15 to 20 individuals are held each Sunday afternoon and are open to members of the Negro race. REYNOLDS has stated that the NOI desires a nation of its own and wants to be separated from the white man. In 1964 REYNOLDS stated that if a NOI member saw a Negro woman and a white man together, this member should cut the white man's head off and that Negroes were being mistreated at the World's Fair in New York City and if he were there he would "kill half of these white crackers". The NOI newspaper "Muhammad Speaks" sold in Knoxville, Tennessee, and funds obtained by this organization at NOI meetings.

- P\* -

**DETAILS:**

~~CONFIDENTIAL~~  
~~CONFIDENTIAL~~

**GROUP 1**  
Excluded from automatic  
downgrading and  
declassification.

**DECLASSIFIED**

**E.O. 13526, Sec. 3.5**

**NLJ/ABC 13-121**

By LLH NAR., Date 06-14-2016

I. BLACK NATIONALIST GROUP

1. NATION OF ISLAM (NOI)

A characterization of the NOI is located in the appendix section of this report.

KX T-1 advised January 11, 1968, that ERNEST X. REYNOLDS came to Knoxville, Tennessee, approximately one year ago from Nashville, Tennessee, in order to organize a NOI temple in this city.

KX T-1 further advised that REYNOLDS receives instructions and guidance from ELIJAH MUHAMMAD, the messenger from Allah and leader of the NOI, whose headquarters are located in Chicago, Illinois.

A. Membership

KX T-1 advised January 11, 1968, that ERNEST X. REYNOLDS is the minister and leader of the NOI group in Knoxville, Tennessee. He is employed as a cab driver with the College Cab Company in Knoxville, Tennessee, and resides with his family on Route #2, Louisville, Tennessee.

REYNOLDS is a male, Negro, born December 4, 1934, at Savannah, Georgia, and finished the ninth grade in school. He is married to JEAN REYNOLDS. He was arrested June 26, 1957, for failure to report for induction and indicated he was not willing to be drafted, as he was already in the army of Allah and since he was already in one uniform, he could not wear two. He was fined \$100 and placed on probation for a period of three years. He has been affiliated with the NOI since 1957.

KX T-1 advised January 11, 1968, that there are six members of the NOI group in Knoxville, Tennessee, and that meetings are held at 2:00 PM each Sunday afternoon and are open to the public, but only members of the Negro race can attend. Source stated that approximately 15 to 20 individuals attend these meetings.

KX 157-1218

B. Terrorist or Revolutionary Activity

KX T-1 advised January 11, 1968, that minister ERNEST REYNOLDS has stated that the NOI desires a nation of its own and wants to be separated from the white man. NOI members are not to participate in any demonstrations. The NOI in Knoxville, Tennessee, does not possess any weapons and before one enters a meeting, he is searched for weapons and if any are found, they are obtained and then returned to the owner at the conclusion of the meeting. Minister REYNOLDS has indicated that the NOI does not like for anyone to carry weapons, such as knives, razors or guns.

KX T-2 advised in April, 1964, that at the temple meetings of the NOI held in Nashville, Tennessee, during April, 1964, Minister ERNEST REYNOLDS made the following statements:

If any NOI member should catch a white man with a Negro girl, he should "cut his head off."

He referred to a white minister who had been killed recently in Cleveland, Ohio, in a civil rights demonstration as "white trash" who should have been "ground to pieces by the tractor that killed him."

He said that he hated the white man "to the bone" and eventually the chosen Negro race would dominate the world.

That Negroes were being mistreated at the World's Fair in New York City by the "white devil" and if he were there he would "kill half of these white crackers."

He indicated that white people who were participating in civil rights demonstrations were hypocrites.

KX 157-1218

C. Publications

KX T-1 advised January 11, 1968, that ERNEST REYNOLDS receives copies of the official NOI newspaper "Muhammad Speaks" from Chicago, Illinois, each week and these papers are sold in the Negro section of Knoxville, Tennessee.

D. Funds

KX T-1 advised January 11, 1968, that during NOI meetings those present are asked to contribute money in order to carry on the program of the NOI.



NATION OF ISLAM

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

On April 29, 1966, a second source advised that 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 that 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 2, 1966, a third source advised that 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 program.

~~CONFIDENTIAL~~

- 5\* -



In Reply, Please Refer to  
File No.

UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

Knoxville, Tennessee  
January 23, 1968

72

Title            BLACK NATIONALIST MOVEMENT  
                 KNOXVILLE DIVISION

Character       INTERNAL SECURITY - BN

Reference       Knoxville report of SA HOWARD A.  
                 MCKAMEY dated 1/23/68.

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

DECLASSIFIED  
Authority NLS-152R.014.001/14  
By pc, NARA, Date 4-2-13

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.