

## LBJ LIBRARY DOCUMENT WITHDRAWAL SHEET

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| Doc #          | DocType           | Doc Info  | Classification | Pages                        | Date              | Restriction  |
|----------------|-------------------|---|----------------|------------------------------|-------------------|--------------|
| 01             | report            | Black Nationalist Movement, Charlotte Division<br><i>sensitized per FOIA b7c)</i>               | C              | 57                           | 1/30/68           | <i>A, B</i>  |
| 01a            | report            | Black Nationalist Movement, Charlotte Division  | C              | 1                            | 1/30/68           | A            |
| 02             | report            | Black Nationalist Movement, Chicago Division  | C              | 11                           | 2/14/68           | A            |
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| <del>04</del>  | <del>report</del> | <del>Black Nationalist Movement, Cincinnati Division</del><br><i>open 9-20-10 NLS/RAC 10-36</i> | <del>C</del>   | <del>105</del><br><i>105</i> | <del>2/6/68</del> | <del>A</del> |
| <del>04a</del> | <del>report</del> | <del>Black Nationalist Movement, Cincinnati Division</del>                                      | <del>C</del>   | <del>1</del>                 | <del>2/6/68</del> | <del>A</del> |
| 05             | report            | Black Nationalist Movement, Cleveland Division  | S              | 57                           | 2/5/68            | A            |
| 05b            | report            | Black Nationalist Movement, Cleveland Division  | S              | 1                            | 2/5/68            | A            |

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**UNITED STATES DEPARTMENT OF JUSTICE  
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SECRET SERVICE, CHARLOTTE, N. C. (RM)  
OSI, LANGLEY AFB, VA. (RM)  
NISO, CHARLESTON, S. C. (RM)  
NISO, NORFOLK, VA. (RM)  
CO, 111th MI GROUP, FAYETTEVILLE, N. C. (RM)

Copy to:

Report of: SA WALTER J. McDONALD, JR. Office: CHARLOTTE  
Date: 1/30/68

Field Office File #: 157-5490

Bureau File #:

Title: BLACK NATIONALIST MOVEMENT  
CHARLOTTE DIVISION

Character: INTERNAL SECURITY-BN

Synopsis:

The NOI has temples at Charlotte, Durham, and Winston-Salem, N. C. None of these groups has been known to engage in acts of violence or possession of weapons or instruments of destruction. They have uttered violent statements at meetings; however, they do not cooperate with other Black Nationalist groups or demonstrate in the streets. The membership is estimated as follows: Charlotte - 20; Durham - 50; Winston-Salem - 6. These groups depend on the sale of "Muhammad Speaks", a newspaper, for their income. The Charlotte Mosque also operates a small cafe. "The Crusader" newsletter is anti-white and published by ROBERT F. WILLIAMS who is now in Communist China. WILLIAMS is considered "chairman in exile of RAM." SCIC has one active organizer in North Carolina, GOLDEN ASRO FRINKS, Edenton, N. C. He plans to recruit 200 individuals to demonstrate in Washington, D. C., in support of MARTIN LUTHER KING in the spring of 1968. There has been one black power conference held in Greensboro in 11/67. HOWARD LAMAR FULLER and MARY LOUISE SMITH have been independently operating in North Carolina fomenting disorder. FULLER is a "community organizer" whereas SMITH heads the Black Student Unity League (BSUL) at her college, Johnson C. Smith University, Charlotte, North Carolina. No Black

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GROUP 1

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Nationalist groups in North Carolina are known to be in alliance. SSOC and SDS are active in North Carolina; however, they have concentrated on campus tours promoting anti-draft and anti-Vietnam themes. The North Carolina Black Nationalist groups have no known foreign ties. According to an article carried by a Belgian Communist Party (CP) publication, date of publication unavailable, ROBERT WILLIAMS and his wife have contacted members of the Belgian CP residing in Peking, China, for the purpose of strengthening ties between their organization and the North American Negro revolutionary movement. The article did not state the results of the talks.

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DETAILS:

The following organizations named in this report are characterized in the appendix.

Nation of Islam (NOI)

Muhammad's Mosque Number 36  
Charlotte, North Carolina

Muhammad's Mosque Number 34  
Durham, North Carolina

Muhammad's Mosque of Islam  
Winston-Salem, North Carolina

Muslim Girls Training

Fruit of Islam (FOI)

Students for a Democratic Society (SDS)

Southern Student Organizing Committee (SSOC).

Southern Conference Education Fund, Inc. (SCEF)

W.E.B. Du Bois Clubs of America (DBA)

W.E.B. Du Bois Clubs of Chicago (DCC)

Revolutionary Action Movement (RAM)

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I. EXTREMIST BLACK NATIONALIST ORGANIZATIONS

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CE 157-5490

NATION OF ISLAM (NOI) - CHARLOTTE, NORTH CAROLINA

On May 8, 1962, CE T-1 advised that during the summer of 1960, a group of Muslims organized a Temple of Islam in Charlotte, North Carolina.

On May 21, 1965, CE T-2 advised that the Charlotte Temple of Islam was then referred to as Muhammad's Mosque Number 36.

CE T-3 stated on April 26, 1967, that all meetings and activities of this mosque are directly related to and follow the teachings of ELIJAH MUHAMMAD of Chicago, Illinois, the world leaders of the NOI.

On November 25, 1967, T-2 advised LARRY LIGHTNER is the minister of Muhammad's Mosque Number 36 and that the mosque was moving to 1201 North Davidson Street. T-2 also advised the Temple Luncheonette on South McDowell Street was moving to Belmont and Davidson Streets, Charlotte, because of urban renewal activity in its old location.

On December 20, 1967, T-3 advised Muhammad's Mosque 36 had open meetings on Wednesday and Friday evenings commencing at 8 P.M. There are also open meetings on Sunday afternoon beginning at approximately 1:30 P.M. Closed meetings for the Fruit of Islam (FOI) are held on Monday evenings at 8 P.M., while the Muslim Girls Training (MGT) is held on Saturday mornings.

A. Membership

1. Leaders

On November 25, 1967, T-2 advised that LARRY LIGHTNER is the minister of Muhammad's Mosque Number 36.

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On January 4, 1955 and April 5, 1955, CE T-9 furnished the following composite description of LARRY LIGHTNER.

|                           |                                   |
|---------------------------|-----------------------------------|
| Name:                     | LARRY LIGHTNER                    |
| Also Known As:            | Roy Lightner<br>Larry X. Lightner |
| Race:                     | Negro                             |
| Sex:                      | Male                              |
| Date of Birth:            | September 15, 1930                |
| Place of Birth:           | Blackstock, South Carolina        |
| Height:                   | 5'11"                             |
| Weight:                   | 160                               |
| Hair:                     | Black                             |
| Complexion:               | Medium brown                      |
| Selective Service Number: | 18-6-30-142                       |
| Social Security Number:   | [REDACTED]                        |

FOIA b7C)

On August 23, 1960, Mr. T. C. INGRAM, Vincent Realty Company, Charlotte, North Carolina, advised that LIGHTNER leased a large room from his company to be used as Muhammad's Temple of Islam.

On August 18, 1967, T-3 stated that LARRY LIGHTNER resided at 2326 Pickney Avenue, Charlotte, North Carolina.

On May 8, 1967, T-2 advised the subject is employed as a minister of Muhammad's Mosque Number 36, Charlotte, North Carolina, and operates the Temple Luncheonette on Belmont and Davidson Streets, Charlotte, North Carolina.

## 2. Estimated Number of Members

On December 20, 1967, T-3 advised that the FOI meetings averaged approximately eight individuals with a total FOI membership estimated at 20. He also advised that the open meetings during the summer months average 30 adults whereas the winter months average ten adults.

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B. Terrorist or Revolutionary Activity

1. Acts of Violence

There is no current evidence available to indicate that the Charlotte Muslims have engaged in or planned to commit acts of violence.

On November 30, 1967, T-3 advised that at the November 27, 1967, closed meeting of the FOI, LIGHTNER warned those present against carrying razors, knives and guns and urged them to stay in good physical condition. He stated they should not turn the other cheek when attacked but told them not to attack unless provoked. He stated a Muslim should only act in self-defense. Then he criticized MARTIN LUTHER KING maintaining that KING "runs up and down the street hollering and accomplishing nothing."

2. Possession of Weapons and Instruments of Destruction

(See Acts of Violence above.)

3. Typical Violent Statements

T-3 advised on October 31, 1967, that at a closed FOI meeting held on October 30, 1967, LARRY LIGHTNER urged all those present to pay particular attention to courses in self-defense since these were considered extremely important. He stated it is every Muslim's duty to be able to defend himself, his wife, his home and his mosque. He stated that in the future when the Muslims are ready, it will be every man's duty to be worth ten men. It was LIGHTNER's intention to provide the instruction to enable each man present to be able to fight and to beat ten men.

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On August 22, 1967, T-3 advised that LARRY LIGHTNER spoke before the Durham, North Carolina, Mosque and stated that the black man's day is here. He urged that the blacks should take their own part of the United States. He praised H. RAP BROWN (Student Non-violent Coordinating Committee) for his militant anti-white stand.

#### 4. Involvement in Racial Disturbances

There is no evidence currently available to indicate that the Charlotte Muslims have been involved in past racial disturbances

#### C. Publications

"Muhammad Speaks", the Muslim newspaper published in Chicago, Illinois, is sold by members of the Charlotte Mosque on a door to door basis.

#### D. Funds

On September 27, 1967, T-2 advised that LARRY LIGHTNER minister of Muhammad's Mosque 36, is also in charge of the Temple Luncheonette on South McDowell Street (new address Belmont and Davidson Streets, supra), Charlotte, which is owned by the mosque. In addition to this cafe, the mosque rents farm land near Mint Hill, North Carolina, and produces vegetables each summer for the cafe.

On December 19, 1967, CE T-30 advised that LARRY LIGHTNER maintained a savings account entitled "Temple Luncheonette" at the Mechanics and Farmers Bank, Charlotte, North Carolina, and from April 25, 1967 to December 1, 1967, the balance never exceeded \$70. LIGHTNER maintained a safe deposit box at this bank. He also purchased \$1,371 of cashiers checks during the above cited period, payable to Muhammad's Mosque 2, Chicago, Illinois.

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NATION OF ISLAM (NOI) - DURHAM, NORTH CAROLINA

On September 3, 1963, CE T-4 advised that from approximately June, 1959 until June, 1960, the Temple of Islam, Durham, North Carolina, held monthly meetings at Pages Auditorium, South Roxboro Street, Durham, North Carolina.

On September 1, 1963, it was announced to those attending a meeting at the temple that it would be known from then on as Muhammad's Mosque Number 34.

On May 2, 1966, CE T-5 advised that Mosque 34 continues to meet at Pages Auditorium, 1102½ South Roxboro Street, Durham, North Carolina, every Sunday and occasionally holds closed meetings at this same address on week nights. T-5 reported on May 8, 1967, that the mosque is under the direction and control of the leader of NOI, ELIJAH MUHAMMAD, and the activities of the mosque are concerned with the teachings, aims and purpose of ELIJAH MUHAMMAD.

A. Membership

1. Leaders

On October 9, 1967, T-4 and T-5 advised that the current leader of Muhammad's Mosque Number 34 is Minister KENNETH BERNARD MURRAY.

On February 16, 1955, CE T-10 and the subject himself in an interview on January 24, 1955, provided the following background information.

|                 |                               |
|-----------------|-------------------------------|
| Also Known As:  | KENNETH XX MURRAY             |
| Date of Birth:  | November 24, 1926, 1927, 1928 |
| Place of Birth: | Philadelphia, Pennsylvania    |
| Race:           | Negro                         |
| Sex:            | Male                          |

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|                           |                                    |
|---------------------------|------------------------------------|
| Height:                   | 5'7"                               |
| Weight:                   | 135                                |
| Scars and Marks:          | Tattoo on left arm                 |
| Marital Status:           | Married to RUTH ROSE (KING) MURRAY |
| Social Security Number:   | [REDACTED] FOIA (b)(7c)            |
| Selective Service Number: | 18-32-28-293                       |

On January 12, 1967, ARTIS C. DAVIS, 1410 Crosslink Road, Raleigh, North Carolina, advised that MURRAY is self-employed from his residence, 1346 Crosslink Road, as a carpenter.

Mrs. MURRAY operates the Crosslink Nursery at 1350 Crosslink Road which is adjacent to her residence. DAVIS stated that ROSE MURRAY keeps small children during the day whose parent or parents work.

## 2. Estimated Number of Members

On October 9, 1967, T-4 and T-5 estimated the current membership of Mosque 34 at 50 with an average attendance at meetings of 36 adults and 12 children under 12 years of age.

## B. Terrorist or Revolutionary Activity

### 1. Acts of Violence

There is no current evidence available to indicate that the Durham Muslims have engaged in or planned to commit acts of violence.

### 2. Possession of Weapons and Instruments of Destruction

There is no current evidence available to indicate that the Durham Muslims have possession of weapons and instruments of destruction.

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### 3. Typical Violent Statements

On February 14, 1966, T-4 advised that at a meeting on January 16, 1966, of Mosque 34, MURRAY said ELIJAH MUHAMMAD was the only true messenger and had prophesied the end of the white man was near and soon the black man would have his own nation.

At a February 13, 1966, meeting of Mosque 34, MURRAY stated the people of Durham did not recognize their enemy. He emphasized that the white man was the black man's enemy and again recited the facts concerning slavery. He stated by 1968, Muhammad was going to turn loose his full power in order to rule the world.

### 4. Involvement in Racial Disturbances

There is no evidence currently available to indicate that the Durham Muslims have been involved in past racial disturbances.

#### C. Publications

The Durham Mosque sells "Muhammad Speaks", the Muslim newspaper published in Chicago, Illinois, on a door to door basis.

#### D. Funds

On August 14, 1967, T-4 advised that Minister KENNETH B. MURRAY stated at the August 13, 1967, meeting of Muhammad's Mosque 34 that he was operating a nursery in Raleigh, North Carolina, with approximately 90 children attending at \$9 each per week. This is not owned by the NOI.

On October 17, 1967, T-4 advised that on October 15, 1967, KENNETH MURRAY reported that his group had raised \$40 from the play given in Raleigh, North Carolina, approximately two weeks previously on how the Muslim train their women. This money was to be put into the mosque building fund. MURRAY asked \$100 be raised for Savior's Day, February 6, 1968.

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NATION OF ISLAM (NOI) - WINSTON-SALEM, NORTH CAROLINA

On October 8, 1958, CE T-6 advised in the fall of 1958 a small group of approximately ten adults, Negroes, began holding meetings in Winston-Salem, North Carolina, an organization called the NOI. These meetings were under the leadership of BERNARD X. SMITH an NOI member who was trying to promote this organization in Winston-Salem.

On May 18, 1965, CE T-7 advised a group of six members of the NOI hold regular weekly meetings at 219 East 6th Street, Winston-Salem, North Carolina.

T-7 advised this group formerly went under the name of Temple of Islam. The name of the organization was recently changed to "Muhammad's Mosque of Islam" upon instruction from ELIJAH MUHAMMAD, Chicago, Illinois, the world leader of all the NOI.

T-7 stated on May 7, 1967, that this mosque is under the direction and control of ELIJAH MUHAMMAD of Chicago, Illinois and teachings of this mosque follow the teachings of ELIJAH MUHAMMAD.

A. Membership

1. Leaders

On October 16, 1967, T-7 advised that the regular meetings of the Temple of Islam, Winston-Salem, North Carolina, were held on Sunday afternoon and Wednesday evening. IRVIN X. WILLIAMS is acting minister. This mosque has no minister as there are not enough members for the mosque to qualify for an actual minister.

On September 20, 1967, T-7 advised that the FOI meets on Monday evenings but generally does not drill or exercise.

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T-7 advised IRVIN X. WILLIAMS is described as follows:

|            |   |
|------------|---|
| Race:      | Negro   |
| Sex:       | Male  |
| Age:       | Approximately 26 years of age,<br>in March, 1966.     |
| Residence: | 2539 Greenway Avenue<br>Winston-Salem, North Carolina |

In the summer of 1965, WILLIAMS assumed leadership of the Winston-Salem Mosque following the suicide of its former minister.

On March 27, 1967, T-7 advised that IRVIN X. and CLARA WILLIAMS had three children and still resided at 2539 Greenway Avenue. WILLIAMS is employed by the R. J. Reynolds Tobacco Company, Factory 64, on the 7 A.M. shift.

## 2. Estimated Number of Members

On October 16, 1967, T-7 advised there are currently six active local members in the Winston-Salem unit.

On August 4, 1967, T-7 advised that the August 21, 1967, meeting lasted just a few minutes because only three members attended.

On Monday, July 31, 1967, the FOI meeting was cancelled because no one attended.

On September 20, 1967, T-7 advised that there was no formal FOI meeting. The six men present stayed one hour then left.

## B. Terrorist or Revolutionary Activity

### 1. Acts of Violence

There is no current evidence available to indicate that the Winston-Salem Muslims have engaged in or planned to commit acts of violence.

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2. Possession of Weapons and Instruments  
of Destruction

There is no current evidence available to indicate that the Winston-Salem Muslims have possession of weapons and instruments of destruction.

3. Typical Violent Statements

On March 27, 1967, T-7 advised that at the open Sunday afternoon meeting around March 26, 1967, of the Winston-Salem temple, IRVIN X. WILLIAMS stated that there will be increased destruction rained down on America and the white devil will suffer for what he has done to the black man in the wilderness of North Carolina. Acting Minister WILLIAMS in preaching the teachings of ELIJAH MUHAMMAD has indicated MUHAMMAD states the deaths of the three astronauts in the space capsule is all part of the destruction being rained down on North America.

4. Involvement in Racial Disturbances

On November 17, 1967, T-7 stated that none of the members of the Winston-Salem Mosque in any way participated in any of the activities coincidental to the recent Winston-Salem race riot.

C. Publications

Members of the Winston-Salem Mosque sell "Muhammad Speaks", the Muslim newspaper published in Chicago, Illinois, on a door to door basis.

D. Funds

On October 16, 1967, T-7 advised the Winston-Salem Mosque does not own any real estate or property nor does it have a bank account. Their main source of income is derived from 200 copies of "Muhammad Speaks" which are received each week at a cost of sixteen cents per copy and sold for twenty cents per copy. This

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mosque makes approximately \$8 a week from the sale of this newspaper. The mosque is housed in a building rented for \$12 per week. The only other expenses are for gas heating and electricity.

On January 18, 1968, T-3 advised that in being a Muslim he is being encouraged to be clean shaven with a close haircut. The NOI discourages the wearing of a mustache. They encourage neat dress and pride in your personal appearance. No Muslim is permitted to eat pork products or drink alcoholic beverages. Smoking and cavorting with other men's wives is also prohibited. There is a Muslim uniform which is worn on special occasions by those members affluent enough to afford one and it is described as a dark blue suit with the insignia of the moon and stars on the shoulders, a stripe on the outside of the pants and a bow tie.

On October 25, 1966, T-4 advised that at the October 14, 1966, meeting of the Durham Mosque, Minister KENNETH MURRAY was wearing a uniform for the first time. T-4 stated that this uniform was light blue with a sun, moon and stars on the shoulder in a red field. The pants have white stripes on the outer sides of the legs.

On January 18, 1967, T-3 advised new members are instructed in the Koran, Muslim forms of prayer, the history of the NOI and ELIJAH MUHAMMAD. After this preliminary instruction, the minister then allows the perspective member to execute a series of three letters to ELIJAH MUHAMMAD in Chicago pledging allegiance to him and acknowledging belief in his teachings. If a perspective member cannot read or write, the Muslims provide instruction. Chicago then passes on the member's qualifications and if accepted, the member is issued a "free name".

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REVOLUTIONARY ACTION MOVEMENT

On November 3, 1964, CE T-11 made available a document entitled "The Revolutionary Action Movement Manifesto," the document having been obtained by T-11 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 non-white 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, 1966, WILLIAMS was residing in Peking, China.

As of October 14, 1967, There was no available evidence to indicate that there were any active chapters of RAM in the State of North Carolina.

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A. Membership

1. Leaders

There is no evidence currently available to indicate there are any leaders of RAM in North Carolina.

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2. Estimated Number of Members and Sympathizers

On October 10, 1963, T-2 advised that in the spring of 1963, while she was living in Philadelphia, Pennsylvania, with a sister, ETHEL AZALEE JOHNSON, also known as Mrs. RAY JOHNSON, was reliability reported to be a member of RAM and an associate of MAX STANFORD, its leader. STANFORD visited AZALEE at her home in Monroe, North Carolina, during the week of October 5 and 6, 1963, for the purpose of helping her organize a group of Black Nationalist in Monroe. STANFORD left Monroe the night of October 6, 1963. AZALEE has not been successful in organizing a Black Nationalist group and does not have an organization as yet.

On November 19, 1963, T-2 advised AZALEE JOHNSON represents an organization which she refers to as RAM and is still attempting to organize a Negro group in Monroe.

CE T-12 advised STANFORD again visited AZALEE JOHNSON in Monroe in September, 1965. JOHNSON is not known to possess firearms or other lethal weapons.

On September 27, 1967, T-2 advised AZALEE JOHNSON still resides at 503 North Boyte Street, Monroe, with her husband RAY who has been hospitalized recently. AZALEE does not have any money and this limits her activities but she still is in favor of black power.

T-1 has furnished the following background information. JOHNSON is unemployed and in the status of a housewife. Her husband is a retired employee of the Seaboard Airline Railroad. They had one son, RAYMOND HILLARD JOHNSON, who accidentally drowned in 1962. During 1962 and 1963, JOHNSON resided for a while in Philadelphia, Pennsylvania.

In interview September 11, 1961, the following description was obtained:

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|                 |                           |
|-----------------|---------------------------|
| Race:           | Negro                     |
| Sex:            | Female                    |
| Date of Birth:  | January 31, 1916          |
| Place of Birth: | Abbeville, South Carolina |
| Height:         | 5'8"                      |
| Weight:         | 225                       |
| Complexion:     | Dark brown                |

On September 30, 1960, Chief A. A. MAUNEY, Monroe, Police Department, furnished a copy of the September 14, 1960, issued of "The Crusader". In the column "Did You Know?" by AZALEE JOHNSON, appears the following statement "Did you know it appears that the present United Nations session is meeting primarily to find ways and means of keeping the Congo under the rule of the whites? And, certain nations are trying to discredit NIKITA KHRUSHCHEV and FIDEL CASTRO in the eyes of the world because they are out to expose this scheme."

The August 25, 1962, issue of "The Charlotte Observer" a Charlotte, North Carolina, daily newspaper, carried an article entitled "CORE, NAACP, stay out of Monroe Fuss". This article reflected the National Association for the Advancement of Colored People (NAACP) and the Congress of Racial Equality (CORE) are avoiding the racial situation in Monroe, North Carolina. Both organizations maintain that the leaders of the group advocates violence which is against the principles of CORE and NAACP. The article stated Mrs. ETHEL JOHNSON, a spokesman for the Monroe Negroes, said that despite the police confiscation of weapons last August, a Monroe Rifle Club has been organized and is available if necessary.

The March 21, 1964, column of "Did You Know?" stated "a so-called black revolution in the United States must become a revolution of all oppressed masses in America. The road to revolution in the U.S.A. is a difficult one. It requires hard, continuous work and great effort and must be planned to assure success. To succeed, we must first resort to the first law of nature. We blacks in America cannot obtain our freedom buying

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everything we want and begging for the things we need, we must be prepared to sacrifice everything we hold dear - - that include\_ our very lives."

On April 21, 1967, T-2 advised that JOHNSON no longer publishes her newsletter "Did You Know?"

On July 22, 1967, VINCENT DOCHERTY, manager, Military Park Hotel, 16 Park Place, Newark, New Jersey, made available registration cards in that hotel for period July 20 to 22, 1967, for individuals who indicated they were there to attend the national conference on black power. JOHNSON's name was among those registered.

ROBERT FRANKLIN WILLIAMS

The March, 1965, issue of "The Crusader", a newsletter published by ROBERT FRANKLIN WILLIAMS, reflected that he is the "chairman in exile" of the Revolutionary Action Movement (RAM).

On February 19, 1965, T-2 advised on August 28, 1961, two true bills of indictment were returned against ROBERT FRANKLIN WILLIAMS by Union County Grand Jury charging him with kidnaping Mr. and Mrs. BRUCE STEGALL, Monroe, North Carolina, on August 27, 1961. On August 28, 1961, an authorized complaint was filed before U. S. Commissioner ROBERT L. SCOTT, Charlotte, charging WILLIAMS with Unlawful Flight to Avoid Prosecution, violation of Title 18, Section 1073, U. S. Code, in that he fled the State of North Carolina to avoid prosecution of kidnaping. Chief of Police A. A. MAUNEY, Monroe, North Carolina, subsequently advised WILLIAMS fled to Cuba.

On January 3, 1967, CE T-28, advised that he received information WILLIAMS has been ill and in the hospital in Peking, China.

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B. Terrorist or Revolutionary Activity

1. Acts of Violence

There is no evidence currently available to indicate that RAM has committed or plans to commit acts of violence in North Carolina.

2. Possession of Weapons and Instruments of Destruction

There is no evidence available to indicate that AZALEE JOHNSON is presently in possession of weapons or instruments of destruction.

3. Typical Violent Statements

(See AZALEE JOHNSON, supra)

4. Involvement in Racial Disturbances

There is no evidence currently available to indicate members of RAM have engaged in racial disturbances in the past.

C. Publications

1. Domestic Black Nationalist Extremist Publications

There are no known domestic Black Nationalist extremist publications being circulated in North Carolina by members of RAM.

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2. Black Nationalist Extremist Publications Issued  
and Circulated in the United States

On December 10, 1959, CE T-13 advised he received two copies of "The Crusader", a weekly newsletter published by ROBERT WILLIAMS of 410 North Boyte Street, Monroe, North Carolina, dated November 21, 1959. Examination of the newsletter revealed:

Editor and Publisher: ROBERT FRANKLIN WILLIAMS

Business Manager: E. A. JOHNSON

Circulation: M. R. WILLIAMS

Annual Subscription  
Fee: \$4.75 or \$.10 per copy

On October 4, 1961, T-2 advised ROBERT WILLIAMS had written editorials in advance of his flight to avoid prosecution and that AZALEE JOHNSON was going to continue publication of "The Crusader" with some money from New York City.

On May 15, 1963, T-2 advised that a large number of people in Monroe, both white and Negro, received a letter from Havana, Cuba, dated on or about April 30, 1963, enclosing a copy of the monthly newsletter entitled "The Crusader". This newsletter is published by ROBERT FRANKLIN WILLIAMS and referred to as the April, 1963 issue.

The October, 1964, special edition of this publication, which is primarily devoted to the Chinese Communists, contains the statement "Published in China as a Private Publication."

The March, 1965, issue reflects WILLIAMS is "chairman in exile" of RAM.

The January 1, 1968, edition of "The Charlotte Observer", a daily circulation newspaper of Charlotte, North Carolina, reported that the American Civil Liberties Union legal director, MELVING L.

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WULFF intended to obtain a court order against a Post Office Department order banning "The Crusader" from the mails. The order was issued by the Post Office Department after the May, 1967, issued encouraged Negro American soldiers in Vietnam to murder their fellow white soldiers. The story states the paper is apparently mailed through Hong Kong by ROBERT FRANKLIN WILLIAMS.

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

The "News and Observer", a daily Raleigh, North Carolina, newspaper in its issue of September 29, 1966, published an article under the caption, "Eure Tells Dr. King to Get NC Certificate", which contained information that Secretary of State THAD EURE, after obtaining an opinion from Attorney General WADE BRUTON, had written Dr. MARTIN LUTHER KING, head of the Southern Christian Leadership Conference, Inc., requesting him to register the organization pursuant to the North Carolina Non-Profit Corporation Act.

On December 5, 1966, CLYDE SMITH, Corporation Counsel, State of North Carolina, Raleigh, North Carolina, advised that Southern Christian Leadership Conference was granted authority to do business in the State of North Carolina on October 20, 1966.

Mr. SMITH also made available the following information as contained in the application for certificate of authority filed by Southern Christian Leadership Conference:

Southern Christian Leadership Conference was incorporated under the laws of the State of Georgia, on June 5, 1958, for a period of thirty-five years and the address of the home or principal office is 334 Auburn Avenue, Northeast, Atlanta, Georgia, 30303. The registered office of the corporation in the State of North Carolina is 122 West Peterson Street, Edenton, Chowan County, North Carolina, and properly registered agent is GOLDEN FRINKS of the same address.

The purpose or purposes which the corporation proposes to pursue in the transaction of business in the State of North Carolina are: "to exist and function as an eleemosynary organization, and more particularly to organize and maintain Christian guidance to aid in improving the Civic, Religious, Economic, Cultural Conditions in the South and in the Nation. Said Corporation intends to strive towards greater understanding

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in all efforts toward interracial development and goodwill; to assist in developing Christian Leadership in the South and in the Nation; to work with National, State and Local Agencies in development of Christian fellowship; to work with such groups in the attainment of interracial unity, harmony, understanding and opportunity for all the people, irrespective of race, to educate, and offer information concerning opportunities. To conduct public forums on the obligations of Citizenship. To promote registration and other Civic participation which fulfills the individual's obligations and promotes the general welfare. This organization hopes to achieve its purposes through public instruction, lectures and dissemination of literature."

A list of the officers and Board Members of the organization were set forth and the application was signed by MARTIN L. KING, JR., President and FRED L. SHUTTLESWORTH as Secretary.

GOLDEN A. FRINKS in an interview on November 23, 1966, stated he resides at 122 East Peterson Street, Edenton, North Carolina, with his wife RUTH H. FRINKS. He was born on April 26, 1920, in Horry County, South Carolina. He attended one year of high school and served honorably in the U. S. Army in World War II. FRINKS has an extensive arrest record for traffic offenses, worthless checks and arrests related to civil rights demonstrations.

On September 28, 1967, CE T-14 advised FRINKS' name appeared on a "black caucus mailing list" which was composed of individuals active in or present at the National Conference of New Politics (NCNP) in Chicago, Illinois, Labor Day weekend, 1967.

No information has been developed through course of investigation that FRINKS has any special abilities with regard to weapons, explosives, radio or electronics.

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On August 16, 1965, during a period of racial demonstrations in Plymouth, North Carolina, FRINKS reportedly stated "we may have to lay our bodies on every thoroughfare," in the Plymouth area in the civil rights campaign.

During the period from 1962 through 1967, FRINKS lead and participated in numerous racial demonstrations and activities alleging unfair treatment to Negroes in Eastern North Carolina.

During the period from 1962 to 1966, FRINKS was the complainant or alleged victim in numerous incidents involving civil rights violations. None of these cases resulted in criminal prosecution or action in civil courts. From July through December, 1966, FRINKS organized and participated in frequent demonstrations, marches and sit-ins in Windsor, North Carolina, protesting general unfair treatment of Negroes in Bertie County, North Carolina. FRINKS urged Negro youths in the "free Bertie Movement," encouraged civil disobedience and truancy, which culminated in his arrest during the latter part of 1966, for aiding and abetting in the disturbance and interruption of a school in Bertie County, North Carolina. Nine other Negroes, mostly youths, were arrested for disrupting school after they shouted and sang loudly outside the school.

FRINKS was convicted on the charge and sentenced to serve 60 days in jail. He appealed this conviction but on December 13, 1967, the State Supreme Court of North Carolina ruled freedom of speech "is not an absolute freedom" and upheld the conviction.

In issues dated February 27, 1967 and March 7, 1967, the "Louisville Times," a daily Louisville, Kentucky, newspaper contained the following information on FRINKS.

On February 27, 1967, GOLDEN FRINKS, leader of a five man team, arrived in Louisville, Kentucky, to organize civil rights demonstrations. It was stated FRINKS planned to hold a "stay-in" at the Louisville City Hall. After a meeting in the city hall of Louisville Board of Aldermen on the evening of February 28, 1967, FRINKS reportedly said "we may have to come down and dump our garbage in front of city hall and we may turn chickens loose in the streets." It was also reported on February 28, 1967, FRINKS and four other individuals were at the

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City Hall of Louisville measuring the width of the sidewalk, noting the location of doorways, fire plugs and sign posts, reportedly for the purpose of planning meetings in that location.

FRINKS left Louisville after a dispute with Louisville open housing supporters. One Louisville leader, not identified, after FRINKS had threatened to leave Louisville reportedly offered to call the airport and make reservations for FRINKS.

In an interview on January 22, 1968, FRINKS stated he was field secretary for Southern Christian Leadership Conference and maintained he was ranked seventh or eighth in Southern Christian Leadership Conference chain of command.

He offered that he recently attended conference in Atlanta, Georgia, concerning the forthcoming activities of Southern Christian Leadership Conference which were also attended by other civil rights workers from SNCC and NAACP. He stated that the purpose of this conference was to plan demonstrations and new strategy for Washington, D. C., this spring or summer. FRINKS stated the Southern Christian Leadership Conference hopes to have immediate passage of certain civil rights legislation but if it is unsuccessful, Dr. KING will call for this demonstration. He stated another purpose of the conference was to try to eliminate the communist element from infiltrating their plans for a peaceful, non-violent demonstration in Washington, as well as eliminate those civil rights groups that advocate violence and riots.

FRINKS stated his role in this master plan would be to train 200 persons from throughout North Carolina to follow him to Washington and demonstrate at pre-selected locations which were not enumerated. He stated that once a Southern Christian Leadership Conference sponsored demonstration in Washington began, little could be done by Southern Christian Leadership Conference to prevent other groups from arriving who might be responsible for violence or riots. He stated in the event Southern Christian Leadership Conference meets resistance in Washington, they would have to withdraw, form additional plans and a different strategy. He declined to enumerate what this strategy might be.

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## B. Black Power Conferences

The November 1, 1967, issue of "The Daily Tarheel", a Chapel Hill, North Carolina, student newspaper, carried an article entitled "BLACK POWER TALKS SLATED BY UNC-G." This article reflected that a Black Power Forum, sponsored by the National Student Association of the University of North Carolina at Greensboro, North Carolina (UNC-G), would be held on the campus of UNC-G on November 1, 2 and 3, 1967. An afternoon and an evening session were scheduled for each of the three days. Topics for the forum included "Black Power, Past and Present" by Dr. J. H. BREWER, instructor in Afro-American studies, North Carolina College, Durham, North Carolina; "The Ghetto" by CAULBERT JONES, instructor in Afro-American studies, North Carolina College, Durham, North Carolina; "Black Power and the Self-Image of the Negro" by HOWARD FULLER, lecturer in the School of Social Work at UNC-G and director of community organization of the North Carolina Fund.

The November 5, 1967, issue of "The Greensboro Daily News", a Greensboro, North Carolina, daily newspaper, carried an article entitled, "FEW STUDENTS ATTEND FORUM." This article reflected that the six sessions of the Black Power Forum held on the campus of UNC-G were attended by about 2,000 persons. It was estimated that no more than 100 of those attending were students of UNC-G, whose Student Government Association sponsored the meetings for the information of the students. Approximately 50 white female students of UNC-G were interviewed to get their reaction to this forum, and, generally, it was one of apathy. Some stated that the speakers blamed all the problems of society on the white people and nothing on themselves. Others stated that the speakers contradicted themselves and that "they're retrogressing." This article stated that LUCIEN (SCOTTY) STONE of Washington, D. C., an acknowledged leader in the Black Power movement, which he says is world wide, stated that he and the other principles on the program besides those in North Carolina, travel all over the country putting on similar programs. The article stated that panel discussions during the first two days were heated, and there were confrontations between persons of opposing views. ~~CONFIDENTIAL~~



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The November 3, 1967, issue of "The Greensboro Daily News", carried an article entitled "Take Pride in Being Black, Black Power Forum is Told." This article reflected that HOWARD FULLER of Durham, North Carolina, spoke to a predominantly Negro crowd of about 800 persons at this Black Power Forum on the night of November 2, 1967. He called for an end to separatism among Negroes and urged them to unite in political, economic and educational efforts to lift the poor Negro out of the ghetto. He stated that the only way the black man in the ghetto can break out of the ghetto is to organize for black power. He urged Negroes to set up their own political machines and make demands for legislation at all levels and to vote in a block. He urged Negroes to attend precinct meetings and to take over. He stated if the precinct is mixed, it is easy for black people to take over because so few people participate at the precinct level.

#### C. Black Student Conferences

There are no known instances of Black Student Conferences in the State of North Carolina.

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### III. INDEPENDENT BLACK NATIONALIST EXTREMISTS

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HOWARD LAMAR FULLER

On July 31, 1967, Captain E. G. ATKINS, Durham, North Carolina, Police Department, advised investigation by his department reflects the following background information for HOWARD LAMAR FULLER.

|                 |   |
|-----------------|---|
| Former Address: | 3001 South Parkway<br>Chicago, Illinois   |
| Race:           | Negro   |
| Sex:            | Male  |
| Date of Birth:  | January 14, 1941  |
| Place of Birth: | Shreveport, Louisiana   |
| Education:      | St. Boniface School,<br>Milwaukee, Wisconsin, 1951;<br>Lincoln High School,<br>Milwaukee, Wisconsin, 1954-1958;<br>Carroll College, Wausau,<br>Wisconsin, 1958 - 1962,<br>B.S. in Sociology;<br>School of Applied Social Science,<br>Western Reserve University,<br>Cleveland, Ohio, 1964 -<br>M.S. in Social Science |

On August 29, 1967, the FBI Identification Division furnished an arrest record for HOWARD LAMAR FULLER on which the only entry was a February 4, 1964, arrest for investigation by the Cleveland, Ohio, Police Department under Number 116825, no disposition shown.

On December 8, 1967, CE T-29, advised that the City of Charlotte, North Carolina, has been designated a target city by racial extremists and that in the future they will attempt to organize active resistance and foment racial disorder. T-29 stated one of the leaders of this heretofore secret organization is HOWARD LAMAR FULLER.

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The proposed plan of action on Charlotte is outlined as follows:

The Charlotte Area Fund (CAF) which is a local independent organization working to help the city's poor, has subgroups of neighborhood organizations which generally encompass Charlotte neighborhoods about eight blocks square. These subgroups are organized with a formal structure of leadership with the intent of organizing for legal community action. T-29 stated that his information is that FULLER's group intends to infiltrate each of these CAF subgroups and eventually dominate and direct their activity. FULLER will remain in the public eye ostensibly as a civil rights activist and make demands upon the political structure. If these demands are not met, FULLER's organizers will then foment disorder by the CAF subgroups and at this point FULLER will publicly declare that he had warned the community that denial of his proposition would probably result in racial disorder. FULLER is an advocate of Black Power who denies any need or encouragement of violence; however, T-29 stated that while this may be true, FULLER would not hesitate to benefit from racial disorder using it as a necessary evil.

The following public statements are attributed to FULLER by North Carolina newspapers:

August 23, 1967

"Morning Herald"  
Durham, North Carolina

HOWARD FULLER, who has been accused of stirring up racial hatred and the organizing of the poor into neighborhood groups, challenges anyone to show that any speech of his has ever been followed by violence.

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"The problems are here; the feelings already there. It's naive for anyone to think someone can walk into a community and stir things up if the feelings are not already there," FULLER said in an interview this week.

"It's also naive to think that telling people they are downtrodden is telling them something new that they don't already know. The major job of an organizer is to stir people out of apathy. The question which arises is about the technique he uses.

October 7, 1967

"Carolina Times"  
Durham, North Carolina

This story reports a FULLER speech before the North Carolina College students wherein he stated "But the white man ain't go-to let you do it. Wherever you go, he's going to build a ghetto around your black head." The speaker, who is a part-time lecturer in social work at the University of North Carolina, said the Negro's need for economic and political leverage can be summed up in "two little words--black power."

"I did not come to NCC to start a riot. I have never gone anywhere to start a riot," FULLER said. "But you know I have turned the last cheek. The next time I turn a cheek, I'll follow it with a right cross."

November 3, 1967

"The Charlotte Observer"  
Charlotte, North Carolina

FULLER spoke before a Black Power Conference in Greensboro, North Carolina, on November 3, 1967, and in part stated,

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"Black people have themselves helped dilute a significant power potential."

The Negro educator drew special criticism from FULLER.

"The black teacher," he said, "is just a sham -- a plastic man. There is no backbone anywhere."

"If anybody is guilty of irrelevancy, it is the black colleges."

FULLER lampooned black professors as "Shuffling Uncle Toms" and black college students as phonies who deny their background once they reach the campus.

"An in doing that you deny yourself," he said.

Calling up the old plantation slavery society in which there were "field niggers" and "house niggers," FULLER reminded the predominantly Negro audience, that "There are still a whole lot of house niggers with us. And North Carolina leads the nation."

November 3, 1967

"The Greensboro Daily News"  
Greensboro, North Carolina

FULLER was quoted as telling the Greensboro Black Power Conference "Instead of preaching love, you better listen to the Esquires, and get on up and sock it to them, baby. Go to the precinct meeting. Take over. Jump in with your slate. If you have a mixed precinct, it is easy for black people to take over, because so few people participate at the precinct level."

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January 9, 1968

"The Charlotte Observer"  
Charlotte, North Carolina

FULLER spoke to approximately 100 persons at the University of North Carolina at Charlotte (UNC-C) and proposed his "premises".

1. "That decisions in this country are made on the basis of power and not on the basis of Christian love.
2. "The United States is a racist country ... but the white people are saying, 'We refuse to recognize this.'
3. "American society and particularly the state of North Carolina operate under a smokescreen of progressivism ..."
4. The United States had a "caste system, not a class system" because Negroes are allowed "horizontal movement, but not vertical movement "
5. If whites wrestle with their consciences, it's "not because justice is being denied, but because their business is being interrupted."
6. That whites only think of Negroes in a servant-master relationship. "And I don't have to tell you which one we are operating from."

January 17, 1968

"The Charlotte News"  
Charlotte, North Carolina

FULLER spoke before the Charlotte Area Fund staff members to instruct them in community organization and

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stated "But let me tell you, I'm a conflict-oriented person. I believe in conflict and you all might think I'm talking about fighting. I might be, but it's not all I'm talking about.

There are two types of organization, he said, self-help and issue-oriented.

"Self-help is the one that people in the total community like best. They say pull yourself up by your bootstraps, but what if you don't have any boots? What are you going to pull with?

"Get together in self-help groups and people say, 'Oh isn't that nice.' The poor people out there are picking up their own garbage."

FULLER also warned against community organizers trying to do everything for the poor people and not allowing them to learn the process for themselves.

"Poor people and the people who help them organize," FULLER said, "have to get rid of a lot of philosophical problems like does the end justify the means. People are going to sit in their living rooms and say I agree with your ends but its your means I can't go along with.

"If it'll work, use it baby, and forget about the philosophy. Learn who you can use. I mean use people because I mean like people been using the poor for years. This is one of the cold facts of life."

January 19, 1968

"The Charlotte News"  
Charlotte, North Carolina

This article covered FULLER's appearance before the Board of Directors of the Charlotte Area Fund where he called for

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a committee to allow the Area Fund staff to organize the poor and not pull them off when things got hot.

"Once the poor in Charlotte organize," he said, "they may start picketing, marching, boycotting. Are you going to allow your executive director to say to the staff 'stay in there'? FULLER said community action program directs you to contend not only with their board but with Washington. "As soon as you get something going, Shriver's (Poverty Director Sergeant Shriver) on the phone saying your congressman down there is not going to give us his next vote if we don't pull out."

"People tell me, 'FULLER, its the law' but people make the laws and you can begin to change some of these laws.

"White people," he said, "should begin to do this, not out of love, but out of a desire to serve the union and they should begin to do it before it becomes an absolute necessity, before this country breaks out in racial warfare."

In an appearance on educational television sponsored by the University of North Carolina on January 22, 1968, FULLER stated he would "shake hands with the devil for a while if it would help him." He maintained that he would form an alliance with any persons or groups that would help him attain his end.

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MARY LOUISE SMITH

A composite description of MARY LOUISE SMITH as obtained by CE T-15, CE T-16 and CE T-17 and Johnson C. Smith University records is as follows:

|                   |   |
|-------------------|---|
| Former Residence: | 3419 West 13th Place<br>Chicago, Illinois   |
| Present Address:  | 1808 Aileen Drive<br>Charlotte, North Carolina  |
| Race:             | Negro   |
| Sex:              | Female  |
| Date of Birth:    | February 12, 1946   |
| Place of Birth:   | Chicago, Illinois   |
| Marital Status:   | Single  |
| Education:        | Wendell Phillips High School<br>Chicago, Illinois;<br>Johnson C. Smith University,<br>Charlotte, North Carolina,<br>(sophomore as of January, 1968) |
| Height:           | 5'7"  |
| Weight:           | 125   |
| Hair:             | Brown, cut short  |
| Eyes:             | Brown   |
| Complexion:       | Light brown   |

CE T-18 on May 18, 1966, stated that at a Communist Party (CP) meeting which was held in Gary, Indiana, on May 8, 1966, it was mentioned that at a subsequent meeting to be held by this club during June, 1966, a CP of Illinois party leader and MARY SMITH, secretary of the W.E.B. Du Bois Club of America (DCA) would be speakers at this forthcoming meeting.

On July 12, 1966, CE T-19 advised that as of that date, MARY SMITH, although she had attended CP meetings was not officially a member of the CP of Illinois, but that it was expected she would become a member within a very short time.

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CE T-20 advised on December 22-23, 1965, that SMITH attended the midwest regional conference of DCA which was held in Chicago on December 18 and 19, 1965. The guest speaker was identified as a professor and advisor to DCA at Wayne University. The basic theme of these remarks made by the professor was to the effect "we as radicals must change America and America's role in the world."

Upon completion of the opening remarks and the acknowledgment of those attending this conference, assignments were made for each individual to attend different workshops.

MARY SMITH attended the workshop on Community and Trade Unions. The discussion of this particular workshop seemed to be aimed at the necessity of pushing the Americans toward a leftist orientation and moving into younger organized groups within trade unions. On the question of community organization, MARY SMITH mentioned her projects in the Chicago area had not been successful to date. She mentioned that the rent strike had been called off. Freedom Center had been burned and there had been trouble with "red baiting", meaning adverse publicity that had been afforded the DCA in Chicago.

On April 29, 1966, T-17 advised SMITH attended a meeting of the DCA held in Chicago on April 24, 1966. At this meeting, reports were given concerning the status of the respective clubs of the DCA within the Chicago area. SMITH said that the children who DCA will be dealing with will need a thorough understanding of the Marxist theory to deal with the problems on the west side of Chicago.

CE T-21, CE T-23, CE T-24, CE T-25 and CE T-26, between May 2 and 16, 1966, advised MARY SMITH attended the May Day Rally which was held in Chicago on May 1, 1966, sponsored by "The Worker." SMITH was one of the principal speakers at this affair and in her speech said she was addressing her talk mostly to members of the W.E.B. DuBois Clubs who are present. SMITH spoke of Negroes being killed in Vietnam and that this undeclared war must be stopped. SMITH said Negroes are not permitted to work in the poverty programs because they push dope. SMITH said

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according to the newspapers, the FBI is doing nothing about the rich importers of dope. SMITH said if the FBI did do something about the importers of dope, the Negroes would not be "pushing dope."

"The Worker," is an east coast communist paper.

On August 9, 1967, CE T-27 advised that FRANKLIN ALEXANDER, while in New York after the W.E.B. Du Bois Clubs of America National Coordinating Committee in July, 1967, discussed current developments in SNCC. He obtained a considerable amount of information from MARY SMITH, who is in close contact with SNCC and other ultra-militant Negroes in Chicago, her home, and in North Carolina, where she attends college. According to ALEXANDER, the current emphasis on "ghetto guerilla organizing" has been under discussion for some time in SNCC. He indicated that STOKELY CARMICHAEL's trip to communist countries was intended to obtain support, and particularly financial assistance for SNCC's ghetto activities. He indicated that the dominant force in SNCC at this time, commonly called the WARE group, after a leading member of the group, HAROLD WARE, an associate of CARMICHAEL, had been strongly influenced by the writings and discussion with ROBERT WILLIAMS, a Negro revolutionary who fled this country to avoid prosecution on a kidnaping charge in 1961 and who now moves back and forth between Cuba and communist China. ALEXANDER indicated that SNCC had serious problems financially and that organizationally it could be expected to tighten its ranks considerably to continue to expel those who are less committed to revolution than the adherents of the WILLIAMS philosophy and could be expected to become in ALEXANDER's terms a para-military, largely underground organization. He indicated that there had been violent disagreements in SNCC but that the pro-revolution tendency was now dominant. He went on to speculate at some length about the possibilities for terrorism in the urban centers in the country. ALEXANDER has spoken in this vein before and it is not certain how much of this is conjecture on his part.

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On August 2, 1967, CE T-27 advised that MARY SMITH attended the National Coordinating Committee of the DCA held July 10 and 11, 1967, in New York City. During this meeting, MARY SMITH resigned from DCA altogether charging white domination.

In the January 14, 1968 edition of "The Charlotte Observer," a daily Charlotte, North Carolina, newspaper, there was a story covering CLEVELAND SELLER's visit to Johnson C. Smith University. SELLERS was there representing SNCC. The story stated that MARY SMITH, standing off to the side, broke into the speech to say "there should not be any division in your mind, we are all black. We are all in one camp." She is the secretary of the university's Black Students Unity League (BSUL) which sponsored SELLERS appearance. The group's nickname on campus, derived from its initials "Be Soul". Soul is sensitivity to a common link, something more than rapport and something less than blood kinship. Two white reporters were covering the meeting and several individuals called for their expulsion.

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

There is no current information to indicate that any of the aforementioned Black Nationalist groups operating in North Carolina, are in alliance or cooperating with one another.

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

A. Domestic

Although SSOC and SDS are active in the State of North Carolina, there are no known instances of cooperation, influence or support between the aforementioned societies and any Black Nationalist groups.

B. Foreign

There are no known instances of any foreign influence, domination or contacts by Black Nationalist groups operating in North Carolina.

The following is a translation of an article which appeared in "The Voice of the People," a publication of the Pro-Chinese Belgian Communist Party. The article is a tirade by the Belgian Communist Party (CP) against unnamed Belgians in Peking, China, who are alleged to have circulated a pamphlet by "one Rittenberg...an American residing in Peking as a foreign 'expert'," which contained information considered by the Belgian CP to be slanderous, particularly as to JACQUES GRIPPS, Secretary of the Belgian CP Central Committee. The substance of the article is not pertinent to instant report except for the following portion.

"Our Comrade Jacques Grippa wished to tell us the following:

"He and female Comrade Madeleine (Grippa) had a talk with our friend Robert Williams, his wife and his son in the apartment of the latter (he had asked for these talks for the purpose of contacting a representative of the North American Negro revolutionary movement and in order to strengthen the ties between our Party and this revolutionary movement and in order to

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"develop even more the solidarity of the Belgian Communist Party, of the workers' class and of the masses of our country with the revolutionary movement in question."

The above quote is said to have been contained in a letter written by the Belgian CP to the unnamed Belgians in Peking which was dated June 3, 1967. The date of Grippa's contact with Williams was, therefore, prior to this date but is otherwise unknown.

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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.

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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.

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APPENDIX

MUHAMMAD'S MOSQUE NUMBER 36  
CHARLOTTE, NORTH CAROLINA

On May 8, 1962, a source advised that during the summer of 1960 a group of Muslims organized a Temple of Islam in Charlotte, North Carolina.

On May 21, 1964, a second source advised that the Charlotte Temple of Islam was then referred to as Muhammad's Mosque Number 36.

A third source stated on April 26, 1967, that all meetings and activities of this Mosque are directly related to and follow the teachings of ELIJAH MUHAMMAD of Chicago, Illinois, the world leader of the Nation of Islam.

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APPENDIX

MUHAMMAD'S MOSQUE NUMBER 34  
DURHAM, NORTH CAROLINA

On September 3, 1963, a source advised that from approximately June, 1959, to June, 1960, the Temple of Muhammad, Durham, North Carolina, held monthly meetings at Page's Auditorium, South Roxboro Street, Durham, North Carolina.

On September 1, 1963, it was announced to those attending a meeting at the Temple that it would be known from then on as Muhammad's Mosque Number 34.

On May 2, 1966, a second source advised that Mosque Number 34 continues to meet at Page's Auditorium, 1102½ South Roxboro Street, Durham, North Carolina, every Sunday and occasionally holds closed meetings at this same address on week nights. The source reported on May 8, 1967, that the Mosque is under the direction and control of the leader of the Nation of Islam, ELIJAH MUHAMMAD, and the activities of the Mosque are concerned with the teachings, aims, and purposes of ELIJAH MUHAMMAD.

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APPENDIX

MUHAMMAD'S MOSQUE OF ISLAM  
WINSTON-SALEM, NORTH CAROLINA

In October, 1958, a source advised that in the fall of 1958, a small group of approximately ten adult Negroes began holding meetings in Winston-Salem, North Carolina, of an organization called the Nation of Islam (NOI). These meetings were under the leadership of BERNARD X. SMITH, an NOI member who was trying to promote this organization in Winston-Salem.

On May 18, 1965, a second source advised that a group of six members of the Nation of Islam hold regular weekly meetings at 219 East Sixth Street, Winston-Salem, North Carolina.

This source advised that this group formerly went under the name of "Temple of Islam" but that the name of the organization was recently changed to "Muhammad's Mosque of Islam" upon instructions from ELIJAH MUHAMMAD of Chicago, the world leader of all the Nation of Islam.

This source stated on May 5, 1967, that this Mosque is under the over-all leadership of the Honorable ELIJAH MUHAMMAD of Chicago, Illinois, and teachings of this Mosque follow the teachings of ELIJAH MUHAMMAD.

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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.

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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.

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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 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.

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APPENDIX

SOUTHERN STUDENT ORGANIZING COMMITTEE (SSOC)

On November 1, 1966, a first source advised that the Southern Student Organizing Committee (SSOC) with headquarters at 1703 Portland Avenue, Nashville, Tennessee, was formed on the weekend of April 3-5, 1964, to stimulate activity of Southern student groups in areas of civil rights, peace, academic freedom, civil liberties, capital punishment and unemployment. Originally, it was to be a white counterpart of the Student Nonviolent Coordinating Committee (SNCC). It has agreed to work with similar interested groups such as SNCC and Students for a Democratic Society (SDS) and Southern Conference Educational Fund, Inc. (SCEF). SSOC is a fraternal affiliate of SDS.

Beginning in the Fall of 1966, SSOC became a membership organization and embarked on a campaign to form local chapters on various college campuses throughout the South. SSOC publishes, October through May each year, a publication, "New South Student," which, according to the above source, has increasingly espoused and defended the pro-Communist and anti-United States position on domestic and foreign policy.

On September 27, 1966, a second source advised that Donald Boner of Nashville, Tennessee, while in attendance at a Communist Party, USA (CPUSA) Youth Conference, Camp Webatuck, New York, September 12, 13 and 14, 1966, gave a report regarding Nashville, saying that CP personnel were concentrating on organizing rent strikes, working with SSOC and SCEF and establishing a Socialist Study Group for students. He predicted future rioting, which, he said, the CP must take advantage of. He emphasized that more CP youth must be sent South.

On August 12, 1966, a third source advised that Donald Leslie Boner, white male, age 22, of 3105 Louise Drive, Nashville, Tennessee, had been in the CP about four months.

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APPENDIX

SOUTHERN CONFERENCE EDUCATION FUND, INC.

"The Southern Patriot," a monthly publication, shows that it is published by the Southern Conference Education Fund, Inc. (SCEF).

"The Southern Patriot," was cited as an "organ" of the Southern Conference for Human Welfare (SCHW) by the Committee on Un-American Activities, House Report 592, June 12, 1947.

The SCHW was cited as a communist front by the Committee on Un-American Activities, House Report 592, June 12, 1947.

An amendment to the Charter of the SCHW dated April 26, 1946, changed the name of that organization to the SCEF and listed its purpose as being to improve the educational and cultural standards of the Southern people in accordance with the highest American, democratic institutions, traditions, and ideals.

The SCEF is self-described as having deep roots in the South where it began as the educational wing of the SCHW, organized in 1938 to work for economic and political reform. When the SCHW disbanded in the late 1940's, SCEF continued as an independent organization, rallying support for integration and democracy and helping to stimulate and nurture new movements of the early 1960's. The SCEF maintained headquarters in Louisiana for twenty years, but in 1966 moved its headquarters to Louisville, Kentucky.

A source advised on March 2, 1961, that CLAUDE LIGHTFOOT, a Communist Party functionary, stated at a meeting of the Communist Party in Baltimore, Maryland, on February 25, 1961, that the Communist Party is not connected with any progressive movement but indirectly they do have some influence in the SCEF.

A second source, who is familiar with some phases of Communist Party activity in the New Orleans area, advised on June 3, 1966, that during the time that the SCHW was in existence, members of the Communist Party were members of and worked actively in the SCHW; however, since the formation of the SCEF, Communist Party members have not been encouraged to work in the SCEF. The source stated that the SCEF is a

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APPENDIX

RE: SOUTHERN CONFERENCE EDUCATION FUND, INC.

progressive, liberal organization, which he considers a Communist Party front organization because it has gone along with the Communist Party on certain issues, particularly on the racial issue.

CARL BRADEN and ANNE BRADEN, Director and Associate Director, respectively, of the SCEF, were identified by ALBERTA AHEARN, 2311 Payne, Louisville, Kentucky, a self-admitted former member of the Communist Party, on December 13, 1954, in her testimony in Jefferson County, Kentucky, Court in the prosecution of CARL BRADEN under a state sedition statute as members of the Communist Party in Louisville, Kentucky, from January, 1951, to December, 1954.

A third source advised on May 26, 1965, that GEORGE MEYERS, a Communist Party functionary, expressed great admiration for CARL and ANNE BRADEN and the SCEF with which they are affiliated, and expressed the view that the SCEF is the best organization in the South as far as doing effective work is concerned and that they have a better idea of what they are doing, where they are heading, and influence other organizations for the better.

The second source also advised on June 3, 1966, that many people who are officials and supporters of the SCEF, while liberal in their views, are by no means communists.

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APPENDIX

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.

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APPENDIX

W.E.B. DU BOIS CLUBS  
OF CHICAGO (DCC)

On May 3, 1965, a source advised that on June 30, 1964, a group of young people who attended the founding convention of the W.E.B. DuBois Clubs of America (DCA); met in Chicago and adopted a statement of purpose and constitution forming the DCC as an affiliate of the national DCA.

This source further advised that at a meeting of the Chicago Area of the Midwest Region of the DCA held April 3, 1965, the boundary of the Chicago Area was established to include all of Illinois north of Springfield, Illinois, and all of Indiana. At this meeting, TED PEARSON, Chairman of the Youth Club of the Communist Party of Illinois, was elected Area Coordinator.

A second source advised on November 26, 1965, that as of November, 1965, TED PEARSON continues to be the Chicago Area Coordinator of the DCA and the official headquarters is located at the PEARSON apartment, 1808 North Cleveland Avenue, Chicago, Illinois.

The second source advised that there is currently only one club operating in the Chicago Area and that is on the west side. This club operates a Freedom Center at 2829 West Lake Street, which is open seven days a week to the teenagers on the west side.

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APPENDIX

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 non-white 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, 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.

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APPENDIX

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.

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 an RAM headquarters ever existed, it would most likely be where Stanford resides.

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In Reply, Please Refer to  
File No.

UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION  
Charlotte, North Carolina  
January 30, 1968

Title            **BLACK NATIONALIST MOVEMENT  
CHARLOTTE DIVISION**

Character       **INTERNAL SECURITY-BN**

Reference       Report by SA WALTER J. McDONALD, JR.,  
dated January 30, 1968, at Charlotte,  
North Carolina, captioned as above.

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

CE T-15 is an agency in the Chicago area which collects security type data.

CE T-29 is an agency in the Charlotte area which collects security type data.

DECLASSIFIED NY-152K-14-2-24  
Authority: FBI Auto Declass Guide, 5/24/07  
CTS, NARA, Date 10/3/19



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UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

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1 - Region I, 113th MI Group, Evanston, (Via Courier)  
 1 - NISO, Chicago (Via Courier)  
 1 - OSI, Chicago (Via Courier)  
 Copy to: 1 - Secret Service, Chicago (Via Courier)

Report of: SA JOSEPH P. MC CABE  
 Date: 2/14/68

Office: Chicago

Field Office File #: 157-2393

Bureau File #: 157-8415

Title: BLACK NATIONALIST MOVEMENT  
 CHICAGO DIVISION

Character: INTERNAL SECURITY - BLACK NATIONALIST

Synopsis: Nation of Islam (NOI) is an all Negro organization originally organized in 1930 in Detroit, Michigan. ELIJAH MUHAMMAD is the national leader; national headquarters is located at Muhammad's Temple No. 2, 5335 South Greenwood Avenue, Chicago, Illinois. RAYMOND SHARRIEFF is Supreme Captain Fruit of Islam (FOI); ELIJAH MUHAMMAD, Jr., is Assistant Supreme Captain, FOI; JOHN ALI is Secretary; HERBERT MUHAMMAD is Public Relations Director; ELIZABETH SX CURRY is Supreme Captain, Muslim Girls Training (MGT). Membership Muhammad's Temple No. 2 estimated 300. Muhammad's Temple No. 17 located Joliet, Illinois, and an affiliate of Muhammad's Temple No. 2. THEODORE X DE LEAVER is Minister with an estimated membership of 21. ELIJAH 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; that the so-called Negroes are slaves of the white race, referred to as "white devils," in the United States. Members of NOI have refused to register under Selective Service acts, have declared members owe no allegiance to the United States.

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Group 1

Excluded from automatic  
 downgrading and  
 declassification

DECLASSIFIED NOJ-1522-14-2-38  
 Authority: FBI Auto Declass Guide 5/24/01  
 By: CB, NARA, Date: 10/3/19

In March, 1967, ELIJAH MUHAMMAD said it is the time for separation of the black and white races. Integration with the white man will lead to the destruction of the black man. In August, 1967, RAYMOND SHARRIEFF, Supreme Captain, FOI, at an FOI meeting, said, in part, riots do not come under the teachings of Islam, keep out of them both in fighting and by use of the mouth. NOI has barred its membership from carrying weapons and there is no indication the NOI stock piles weapons. ELIJAH MUHAMMAD has stated NOI members are to avoid involvement in riots and civil disturbances. NOI funds derived principally from donations of members and sale of "Muhammad Speaks," the official publication of NOI. "Muhammad Speaks" published weekly in Chicago. Copies mailed to members throughout United States, who sell copies to Negro public usually on street corners.

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DETAILS:

The following organizations are characterized in the Appendix section of this report:

Nation of Islam (NOI);  
Fruit of Islam (FOI);  
Muslim Girls Training (MGT);  
Muhammad's Temple of Islam No. 17 (MTI No. 17).

I. EXTREMEST BLACK NATIONALIST ORGANIZATION

Nation of Islam (NOI)

A. Name and Location

The NOI is an all Negro organization which was originally organized in 1930, in Detroit, Michigan. ELIJAH MUHAMMAD is the National Leader.. National headquarters is located at Muhammad's Temple No. 2 of the Holy Temples of Islam, 5335 South Greenwood Avenue, Chicago, Illinois. Muhammad's Temple No. 2 (MT No. 2), is also referred to as Muhammad's Mosque (MM) and as Muhammad's Temple of Islam, (MTI).

(CG T-1, 11/3/67) (2/68)

MT No. 17 is located at 212 South Chicago Street, Joliet, Illinois, and is an affiliate of MTI No. 2, and is dependent thereon for leadership and direction.

B. Principal Officers

The following individuals are officers of MTI No. 2 of the Holy Temples of Islam and also national officers of the NOI:

Messenger of Allah - ELIJAH MUHAMMAD, who formulates and/or approves all policy;

Supreme Captain FOI - RAYMOND SHARRIEFF, who is responsible for discipline of the membership and for security measures to protect MUHAMMAD and NOI properties. He is MUHAMMAD's son-in-law.

CG 157-2393

Assistant Supreme Captain FOI - ELIJAH MUHAMMAD, Jr.,  
MUHAMMAD's son.

Secretary - JOHN ALI, who is responsible for fund  
raising.

Public Relations Director - HERBERT MUHAMMAD, who is  
an executive of "Muhammad Speaks," ("MS"), the official  
publication of the NOI. He is MUHAMMAD's son.

Supreme Captain MGT - ELIZABETH 5X CURRY, who is  
responsible for discipline and security in the MGT.

(CG T-1, 11/3/67) (2/68)

"MS" is self-described in its various issues as  
published weekly by MM No. 2 at 534 East 79th Street,  
Chicago.

MT No. 17 at 212 South Chicago Street, Joliet,  
Illinois, has as its minister THEODORE X. DE LEAVER.

(CG T-2, 8/14/67) (2/68)

#### C. Membership

1. MTI No. 2 has an estimated membership of 300,  
220 in the FOI and 80 in the MGT.

(CG T-1, 11/3/67) (2/68)

2. MTI No. 17 has an estimated membership of 21.

(CG T-2, 8/14/67) (2/68)

#### D. Teachings

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,"  
the last war to take place between god and the devil; war

between god (black people) and the devil (white people), at which time god will destroy the devil through the forces of nature.

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.

(CG T-1, 2/68)

#### E. Violent Statements

On September 6, 1967, an NOI meeting was held by MM No. 2. Minister JOE 3X stated:

ELIJAH MUHAMMAD is the leader of the so-called Negro in America. The so-called Negro would be better off voting ELIJAH MUHAMMAD into public office, because the other Negroes voted in have all been paid off by the white man and do nothing for the Negro. The colored man is the original man and should hate the devil, the white man.

(CG T-3, 9/7/67)

"MS" Volume 7, No. 2, dated September 29, 1967, page 14, carried an article titled, "Deceiver and the Deceived: 'Unite with Me Black America for your Salvation:'" by ELIJAH MUHAMMAD. In part it indicated that the coming of ALLAH in search for the black lost members of their nation today is making himself known so he can conquer our captors by using weapons against which they have no power. He (ALLAH) will bring attacks of divine judgment on their world without the use of cardinal weapons. The weapons are forces of nature against which we have no defense. America is under such divine attack now, in storms as rain, hail and earthquakes--the latter is yet to take place. A terrific drought is on its way too, against America. This is the divine judgment to bring vicious America to her knees. She (America) hates the people of god and the Negroes do not know if they are really the people of god.

At the Annual Muslim Convention on February 26, 1967, ELIJAH MUHAMMAD spoke as follows:

Today is the time for separation of the black and the white races. Integration with the white man will lead to the destruction of the black man. If the white man intended to do right by the slaves, he would have given them something such as land or money when they were freed. Since the white man does not intend to do right, the least he can do is to let the Negroes go for themselves. Black people do not belong in America as America is a land for white people.

(CG T-4, 3/1/67)

F. Acts of Violence

On July 17, 1967, a FOI meeting was held by MT No. 2. Captain RAYMOND SHARRIEFF stated: Word has been received some of the members are making statements about the riots that do not come under the teachings of Islam. The riots are none of our business. Keep out of them both in fighting and by use of the mouth. This Government will try to find someone to pin the riots on and will try to say we started it. If any brother is heard making such statements he will be punished by us, not by the white man. Confine yourself to selling your papers in the daytime until further notice.

(CG T-5, 8/4/67) (2/68)

G. Possession of Weapons

On August 9, 1967, an NOI meeting was held by MM No. 2. Minister JOE 3X stated: The police in Los Angeles broke into the mosque looking for guns but they could not find any. Muslims do not carry guns as ALLAH will take care of them.

(CG T-1, 8/10/67) (2/68)

H. Involvement in Racial Disturbances

ELIJAH MUHAMMAD has stated NOI members are to avoid involvement in riots and civil disturbances.

(CG T-1, 8/8/67) (2/68)

I. Funds

The NOI derives funds from donations of members and the sale of "MS." Members are required to purchase at least 50 copies of each issue of "MS" weekly with payment in advance. The NOI also insists on the purchase by members of books and various printed publications and recordings authored by ELIJAH MUHAMMAD.

(CG T-1, 2/68)

J. Publications

"Muhammad Speaks" ("MS") is the official publication of the NOI. It is published weekly by MM No. 2 at 634 East 79th Street, Chicago, Illinois. Copies are mailed to Mosques throughout the United States. Each FOI member must purchase at least 50 copies and are supposed to sell these copies to the Negro public. This is usually done by selling "MS" on the street corner. The publication is also sent by mail to anyone who inquires or requests copies, including inquiries or requests from outside the country.

(CG T-1, 2/68)

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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; that the so-called Negroes are slaves of the white race, referred to as "white devils," in the United States; and that the white race, because of its exploitation of the so-called Negroes, must and will be destroyed in the approaching "War of Armageddon."

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

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

On May 2, 1966, 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.



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.

APPENDIXMUSLIM GIRLS TRAINING

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

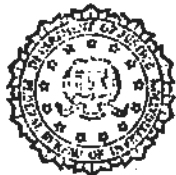
Since 1957, various officers and "sisters" of the MGT have, at meetings of the MGT, used the term MGT so that it also means General Civilization Class. General Civilization Class refers to classes conducted within the MGT.

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

On May 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.

MUHAMMAD'S TEMPLE OF ISLAM NO. 17,  
Also known as Muhammad's Mosque No. 17

On May 15, 1967, a source advised that Muhammad's Temple of Islam No. 17, which is also referred to as Muhammad's Mosque No. 17, is located at 212 South Chicago Street, Joliet, Illinois. Muhammad's Temple of Islam No. 17 was formed by members of Muhammad's Temple of Islam No. 2, 5335 South Greenwood Avenue, Chicago, Illinois, the national headquarters of the Nation of Islam (NOI), in the summer of 1955, and continues to be an affiliate of that Temple. Teachings at Muhammad's Temple of Islam No. 17 are based upon the principles expounded by ELIJAH MUHAMMAD, the Messenger of Allah and national leader of the NOI.



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

Chicago, Illinois  
February 14, 1968

In Reply, Please Refer to

File No. 157-2393

Title BLACK NATIONALIST MOVEMENT  
CHICAGO DIVISION

Character INTERNAL SECURITY - BLACK NATIONALIST

Reference is made to report of Special Agent  
Joseph P. McCabe 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 NY 152e.14.2.4  
Authority FBI Auto Declass Guide, 5/24/67  
By CTS, NARA, Date 10/3/19

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

**CONFIDENTIAL**

Copy to: 1 - Region I, 113th MI Group, Evanston (Via Courier)  
1 - NISO, Chicago (Via Courier)  
1 - OSI, Chicago (Via Courier)  
1 - Secret Service, Chicago (Via Courier)

Report of: SA JOSEPH P. MC CABE

Office: Chicago

Date: 10/10/68 391968

Field Office File #: 157-2393

Bureau File #:

Title: BLACK NATIONALIST MOVEMENT, CHICAGO DIVISION

Character: INTERNAL SECURITY - BLACK NATIONALIST

Synopsis: Student Non-Violence Coordinating Committee (SNCC), Chicago Branch, extremist black nationalist organization active in Chicago. As of 11/67, membership eight, ROBERT ALFONZO BROWN, N/M, Acting Director. On 11/24/67, BROWN spoke at meeting sponsored by Socialist Workers Party (SWP). In part stated, "My intention is to close down every mother (obscene) white racist school in this city through rioting. There will be no National Democratic Convention in this town, I can personally guaranty that. The black revolution is here, and the signal to go is just around the corner." ACT described as "organization of militants" which adheres to philosophy of non-violence, but at the same time believes, without qualification, in the first law of nature - self defense. ACT headed by LAWRENCE LANDRY, N/M, who, on 8/13/65, made speech at Wilcox Street and Pulaski Road, Chicago, to 200 Negroes described as "arousing the crowd to an uncontrollable ebb" which was followed by a serious racial disturbance lasting more than seven hours. FREDERICK DOUGLAS ANDREWS, N/M, West Side Chairman of Act. In 7/66, ANDREWS was arrested in the basement of his residence making Molotov cocktails. Afro-American Students Association (AASA) purported to represent Negro students who are interested in militant civil rights

**CONFIDENTIAL**

Group I

Excluded from automatic  
downgrading and  
declassification

DECLASSIFIED NY 1522-142-54  
Authority: FBI Auto Declass Guide, 9/24/01  
By: CTS, NARA, Date: 10/3/19

struggle in Chicago. JAMES PHILLIP HARVEY heads AASA. AASA membership is very limited and the organization exerts little influence among Negro students in Chicago. In 10/66, Coordinating Council of Black Power (CCBP) formed as loose amalgamation of individuals representing militantly oriented Negro nationalists with similar views toward obtaining black power. As of 9/67, CCBP no longer in existence. Congress of Racial Equality (CORE), Chicago Chapter, located 4305 South Park Avenue. ROBERT LUCAS, N/M, Chairman. LUCAS has participated in demonstrations and marches from 1965 to 1967. Chicago Chapter of Deacons of Defense and Justice, Incorporated (DDJ) headed by EDWARD L. "FATS" CRAWFORD, N/M. DDJ members involved in civil rights demonstrations as guards for those engaged in the demonstration. Chicago chapter inactive. Following considered independent black nationalists in Chicago area: JAMES LUTHER BEVEL, N/M; WILLIAM W. DARDEN, N/M; RICHARD CLAXTON GREGORY, N/M; LOUIS E. HOUSE, JR., N/M; ODIS HYDE, N/M; RUSSELL CHARLES MEEK, N/M; Reverend JOHN R. PORTER, N/M; CHESTER ROBINSON, N/M. Information regarding these persons set forth. CP of Illinois, Nationalist Party of Puerto Rico (NPPR), Students for a Democratic Society (SDS), Chicago, W. E. B. Du Bois Clubs of Chicago, not known to have any influence in black nationalist movement in Chicago. Foreign travel of ALBERT SHARP, former director of SNCC, Chicago Branch, and RICHARD GREGORY set forth.

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DETAILS:

This investigation was instituted to determine the growth and revolutionary aspects of the black nationalist movement.

The characterizations of the following organizations mentioned in this report are included in the appendix section:

- Deacons of Defense and Justice, Incorporated
- Socialist Workers Party, Chicago Branch
- Students for a Democratic Society
- W. E. B. Du Bois Clubs of America
- W. E. B. Du Bois Clubs of Chicago
- Friday Night Socialist Forum (aka. Militant Labor Forum)

I. Extremist Black Nationalist Organization

Chicago Branch of Student  
Non-Violent Coordinating  
Committee (SNCC)

The Chicago Branch of the Student Non-Violent Coordinating Committee (SNCC) was organized in the early 1960's as a non-membership, campus type organization of students sympathetic with the civil rights aims and purposes of the national SNCC organization whose headquarters were located in Atlanta, Georgia. The Chicago Branch was known first by the name Chicago Area Friends of SNCC and later by the name SNCC Freedom Center. Friends were considered individuals furnishing financial contributions or personally participating in SNCC civil rights projects. With the appointment of STOKELY CARMICHAEL as National Director in May, 1966, the non-violent integrated policy approach to the solution of Negro equality problems was changed to an all Negro militant policy.

(CG T-1, an agency that  
collects security information  
in the Chicago area,  
1/4/68)

A. Membership

In May, 1966, ALBERT MONROE SHARP was the Director of the Chicago Branch of SNCC. As director of the Chicago Branch SHARP had approximately 100 individuals in the Chicago area who were not considered members but would provide assistance in demonstrations and SNCC projects. These individuals were deemed key contacts and black power workers. SHARP could also depend upon approximately 150 friends of SNCC to contribute \$4,500 per year annual support.

(CG T-2, another  
government agency,  
5/5/67)

SNCC national headquarters policy change from integration to segregation greatly reduced SNCC's financial contributors losing practically all their white sympathizers' support.



The Chicago Branch of SNCC was further reduced in strength because of an interracial leader situation. The secretary and common-law wife of MONROE SHARP was CAROL LEE REDMOND, a white female. This disturbed prospective Negro sympathizers and ultimately led to their removal and replacement during the Spring of 1967.

(CG T-3, 4/27/67)

However, SHARP continued to represent SNCC by attempting to gain international status and recognition among organizations of African states in Tanzania, Africa during the Summer of 1967.

(CG T-4, 8/11/67)

SHARP represented SNCC as a lobbyist at the Organization of African Unity Committee held in Kinshasha, Congo, Africa during September and October, 1967.

(CG T-4, 11/1/67)

In December, 1967, SHARP accompanied STOKELY CARMICHAEL from Stockholm, Sweden to Paris, France, where CARMICHAEL spoke before the National Vietnam Conference. SHARP remained in France.

(CG T-5, 12/15/67)

SHARP was replaced by JOYCE ANN BROWN, a female Negro, born April 3, 1941 in New Orleans, Louisiana. She had been associated with SNCC since the Spring of 1963. In November, 1966, she came to Chicago to assist the Chicago Branch of SNCC operations and in the Spring of 1967 assumed the position of administrative director. In September, 1967, she returned to the South initially to Atlanta, Georgia.

(CG T-3, 4/27 and  
9/28/67)

(CG T-6, 10/1/67)

In November, 1967, ROBERT ALFONZO BROWN, no relation to JOYCE ANN BROWN, assumed the title of Acting Director of the Chicago Branch of SNCC. He is a male, Negro, 19 years of age who was born in Chicago. He had formerly been associated with the Congress of Racial Equality (CORE). The membership of the Chicago Branch of SNCC at this time was eight members.

The number one assistant to BROWN was ROBERT SMITH, known generally by associates as YARKE AMER, a male Negro, 21 years of age, born in Norfolk, Virginia. His title was Direct Action Coordinator and leader of the Young Militants of the Chicago Branch of SNCC. SMITH is presently free on bond from a local charge of rape.

(CG T-1, 1/4/68)

In November, 1967, the acting secretary of the Chicago Branch of SNCC was CARL PORTER, a male Negro, 31 years of age, who was born in Tupelo, Mississippi. The local probation office has an absconder warrant outstanding for his arrest for failure to report for probation since May, 1967.

(CG T-1, 1/4/68)

On January 17, 1968, the Chicago Branch of SNCC Office which was located on the second floor at 306 East 43rd Street, was closed for non-payment of rent. ROBERT BROWN is operating from his residence at 11400 South Vincennes, Chicago, Illinois.

(CG T-1, 1/17/68)

B. Terrorist or Revolutionary Activity

1. Typical Violent Statements

On May 14, 1967, STOKELY CARMICHAEL, former National Director of SNCC, spoke at the Waukegan Township High School, Waukegan, Illinois and the following were excerpts of some of his remarks:

"Black power is the coming together of black people to fight for their liberation by any means possible.

Just sign it (draft notice) and say, I'm not going and send it back.

Our sweat built this country and our sweat keeps it going. If we can't share in the fruits then there isn't going to be a country.

We must unite for our very survival and we must tell the white man to move on over, or we're going to move on over you.

Where there are injustices, we are going to turn these cities upsidedown."

(FLOYD THOMS,  
Waukegan News Sun,  
Waukegan, Illinois,  
5/15/67)

On September 3, 1967, HUBERT GEROJD BROWN, generally known as H. RAP BROWN, National Director, SNCC, spoke at the Black Caucus session of the National Conference for New Politics held at the Palmer House Hotel, Chicago, and the following were excerpts of some of BROWN's remarks:

"You have to recognize that America is at war with black people any time they put tanks in Detroit. You can't be nothing else but at war. America is very seriously contemplating, not only contemplating, but she's putting into effect the genocide of black people.

Every time we play their games, be it politics, be it law, we fall into their trap because we give them a license to kill us. The cops got license to kill Niggers and we jump, we go for it. They tell you about a birth control program that its most biggest effect is on the black community. What they are doing is that they are putting an end to your race.

The man is moving to exterminate black people because he poses a problem. He has a surplus of Niggers on his hand.

It appears to me we have out lived our usefulness. We were brought here as slaves to work. There is no more work. We are a problem to America, that's what the concentration camps are about."

(CG T-1, 9/8/67)

On November 24, 1967 ROBERT ALFONZO BROWN, Director, Chicago Branch of SNCC, spoke at the Militant Labor Forum, Chicago, sponsored by the Socialist Workers Party and the following were excerpts of some of his remarks:

"My intention is to close down every mother (obscene) white racist school in this city through rioting. The black kids don't need a white oriented education about western culture, they will be better off without it, till we can set up our own schools with our own teachers and programs. Right now black kids must learn to kill the white man, who is their only enemy.

There will be no national Democratic Convention in this town, I can personally guarantee it. The black revolution is here, and the signal to go is just around the corner.

We don't worry about shutting down Englewood High School because we intend to burn it down. We don't worry about black folks being put out of the Conrad Hilton Hotel because there ain't going to be no more Conrad Hilton Hotel. We don't worry about a gasoline shortage because every gas station in the city is going to be a molotov cocktail.

Now as far as physical opposition is concerned our plan is to kill every black tom cop we find. We have a complete list. We know who they are and they will not escape us. We also intend to kill every tom Nigger that don't join us in the battle line. So far as white folks are concerned, those that fight along side of us and take our orders will survive. Otherwise every white man, woman and child is automatically slated for death.

SNCC is no longer a protest group, SNCC is now a revolutionary movement. We have just gained non-government status in the United Nations (UN). We are preparing to present the Black American case to the UN. If the UN does not take immediate action against the U.S. we are prepared to take over the country ourselves.

Let us be realistic, WHITNEY YOUNG, MARTIN LUTHER KING and the others have performed their service to the black people but they have out lived their usefulness and they are getting old. They must step down and let the younger men take over and if they don't do this, then they must also be killed."

(CG T-1, 11/28/67)

JOYCE ANN BROWN, Administrative Director, Chicago Branch of SNCC from the Spring of 1967 to October, 1967, made the following remarks to a reporter whose story appeared in the August 11, 1967 issue of the Chicago Daily News, a daily Chicago newspaper:

"She has lost faith in the U.S. Democratic process and believes the only method Negroes can use to achieve equality is through violence."

H. RAP BROWN, National Director, SNCC Headquarters, Atlanta, in a recent letter to JOYCE BROWN instructed her not to let any new members into the Chicago Branch for fear that among them there might be enemy agents. The letter urged JOYCE BROWN to instruct all brothers to arm themselves for the struggle and secure passports in the event it becomes necessary to leave the country.

(CG T-3, 8/23/67)

ALBERT MONROE SHARP, Director, Chicago Branch of SNCC from 1964 to the Spring of 1967, during the summer of 1967 commented that members of SNCC have been advised to obtain passports so that they can leave the U.S. immediately in the event their activities bring them to the attention of U.S. authorities.

(CG T-4, 8/7/67)

## 2. Involvement in Racial Disturbances

ALBERT MONROE SHARP, Director, Chicago Branch of SNCC, has participated in 14 civil rights and anti-Vietnam protest demonstrations held in Chicago between July 24, 1964 and January 14, 1966.

(CG T-1, 9/13/66)

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ALBERT MONROE SHARP has been arrested 10 times from March 9, 1965 to February 6, 1967 on misdemeanor charges and fined on four arrests but jail sentences were suspended.

(Bureau of Records and  
Communications, Chicago  
Police Department,  
9/12/67)

JOYCE ANN BROWN, Administrative Director, Chicago Branch of SNCC, presided at an anti-draft, anti-Vietnam conference held June 16 and 17, 1967, at the Illinois Institute of Technology, Chicago. The theme of the conference was discussion of methods of counseling Negro draft age males on how to evade military service.

(CG T-3, 6/19/67)  
(Dr. THOMAS HOGAN,  
Dean of Students,  
Illinois Institute of  
Technology, 6/20/67)

JOYCE BROWN participated in a street rally sponsored by SNCC and several other militant organizations on September 14, 1967 at 43rd and Langley Streets, Chicago. The theme of the speeches at the street rally was local police brutality and counseling of Forrestville High School students to boycott classes. Following the rally students of the Forrestville High School began a boycott disturbance which culminated in a riot in which three policemen and one teacher were injured by thrown objects and 54 people arrested before the disturbance was stopped. BROWN was not arrested.

(District Commander  
ROBERT HARNES, Second District,  
Chicago Police Department,  
Chicago, Illinois,  
9/15/67)

C. Publication

SNCC Militant Literature and Position Papers

The Chicago Branch of SNCC does not distribute any national organization publications. It has prepared mimeographed pamphlets and leaflets concerning local issues it calls police brutality problems, anti-draft and anti-Vietnam positions which it distributes in local Chicago neighborhoods.

(CG T-1, 1/4/68)

D. Funds

In February, 1966, SNCC national headquarters borrowed \$45,000 from a Chicago bank. By May, 1966 this loan had been reduced to \$14,000. After CARMICHAEL assumed SNCC leadership his militant policy change immediately resulted in the loss of the financial support of the white sympathizers to such an extent that no further payments were made on the outstanding loan balance. It was necessary for the co-signer of this loan to personally pay off this obligation. A local SNCC checking account established to handle proceeds of this loan has a balance as of December 31, 1967 of \$21.50. There has been but one transaction in this checking account in the past six months' period.

(CG T-7, 9/28/67 and  
1/10/68)

The Chicago Branch of SNCC established a checking account in a Chicago bank under the name SNCC Freedom Center with a \$118 deposit on December 28, 1964. This checking account never exceeded the low three figures and was closed out on June 7, 1967.

Another checking account was established by SNCC in this bank under the name SNCC Freedom School with an initial deposit of \$158.50 on July 2, 1965. The account was closed out on August 11, 1965 and never exceeded its initial deposit.

(CG T-8, 9/28/67)

Information attributed to CG T-7 and CG T-8 is not to be made public except in the usual proceeding following the issuance of a subpoena duces tecum directed to the President of the financial institution involved or any other person designated by him.

## II. Black Nationalist Groups in Which Extremists Are Active

### A. Black Nationalist Organizations

#### ACT

##### 1. Locality In Which Active

ACT was formed at a meeting held in Chester, Pennsylvania, on March 14, 1964. This meeting was attended by representatives from New York, Maryland, Illinois, and the District of Columbia. For the first six months branches of ACT existed in these cities, however, thereafter, ACT was active only in Chicago, Illinois. In September, 1966, the ACT office at 413 East Oakwood, Chicago, was closed due to financial difficulties and for all practical purposes ACT, as an organization, ceased to exist, although its Chicago leaders remained active in local civil rights activities.

(CG T-1, 12/11/67)

##### 2. Stated Purposes

A copy of a leaflet was obtained from the Chicago headquarters of ACT. This leaflet described ACT as the "organization of militants" and it sets forth the ACT Creed. Pertinent portions of the ACT Creed are:

- 1) "ACT is an organization designed to involve the economically inopportune, politically unrepresented and socially ostracized poor in efforts to utilize their own strength in dealing directly with immediate problems and oppression."
- 2) "ACT is not a civil rights organization in the classical sense, but a revolutionary one in the American tradition, believing in the abolition of those institutions in our society which inherently foster oppression and exploitation."
- 3) "ACT adheres to the philosophy of non-violence, but at the same time believes without qualification in the first law of nature...self-defense."

(CG T-9, 12/9/64)



### 3. Extremist Members

LAWRENCE ALOYSIUS LANDRY, male Negro, born June 21, 1935, at Chicago, residing at 6945 South Chappel, Chicago, has held the position of National Chairman of ACT since its inception. During July, 1964, LANDRY participated in several demonstrations protesting the failure of the Federal government to send United States Marshals to Mississippi to aid and protect civil rights workers. On August 13, 1965, LANDRY made a speech at Wilcox Street and Pulaski Road, Chicago, to 200 Negroes which was described as "arousing the crowd to an uncontrollable ebb" over an alleged killing of a Negro woman by the negligent operation of a Chicago fire truck. Immediately following LANDRY's speech a serious racial disturbance occurred and lasted more than seven hours. Since 1964, LANDRY has been associated with various members of militant civil rights and black nationalist organizations such as Student Non-Violent Coordinating Council (SNCC), Congress of Racial Equality (CORE), Chicago Committee on Black Power (CCBP), Organization of Black Power (OBP), and the Oakland Committee for Community Improvement (OCCI).

(CG T-1, 12/11/67)

FREDERICK DOUGLAS ANDREWS, JR., male Negro, born October 16, 1939, at Andalusia, Alabama, has been West Side Chairman of Chicago ACT since early 1965. He was involved in the west side Chicago racial disorders growing out of the death of a Negro female hit by an out of control Chicago Fire Department truck operating from an all white fire station. ANDREWS had led demonstrations at this fire station, calling for its integration just prior to this incident. In July, 1966, during another series of disturbances on Chicago's west side ANDREWS was arrested in the basement of his residence, along with a number of other young Negroes engaged in the act of making Molotov Cocktails. There was no successful prosecution of ANDREWS primarily due to the questioned legality of the police entry into ANDREWS' premises. ANDREWS has been associated with various "black power" groups and individuals in the Chicago area since 1965.

(CG T-1, 12/11/67)

Afro-American Students  
Association (AASA)

Early in January, 1967, JAMES PHILLIP HARVEY, 7328 South Peoria Street, Chicago, a male Negro, born in February 19, 1946, in Chicago, Illinois, organized the Afro-American Students Organization purported to represent Negro students who are interested in the militant civil rights struggle in the Chicago area. HARVEY was successful in sponsoring a few meetings at Wilson Junior College, Crane City College, and Harrison High School, all in Chicago.

AASA has not been successful in attaining a financial or social structure.

HARVEY printed a number of pamphlets under the authorship of AASA using mimeograph equipment available at the office of SNCC and ACT, Chicago.

A pamphlet entitled, "By Any Means" printed under the authorship of AASA on January 2, 1967, carried an article by HARVEY which contained the following excerpts:

"You're black and America is white and based on that fact alone, there should be no doubt in your mind that you must withhold your support of this government in every way possible."

"But your're supposed to forget the fact that the 'man' is out to 'do you in'!"

"Nigger, you're still suffering peacefully and you'd better wake up quick."

(CG T-3, 2/16/67)

The AASA has very limited membership and exerts little, if any, influence among Negro students in the Chicago public schools. JAMES HARVEY's efforts to organize students at Wilson Junior College, Crane City College, and Harrison High School has had little success. AASA maintains an office at 3856 South Park Avenue, Chicago.

(CG T-10, 12/27/67)

JAMES HARVEY participated in a number of demonstrations in Chicago during the summer of 1967, however, no positive action has been taken against him by local authorities.

(CG T-1, 12/22/67)

CCBP

In October, 1966, representatives of CORE, SNCC, ACT, and Deacons of Defense and Justice, Incorporated (DDJ), and members of Negro youth gangs such as the Blackstone Rangers and Vicelords met to discuss the meaning of black power. The principle speakers were BOB LUCAS of CORE, MONROE SHARP of SNCC, and LAWRENCE LANDRY of ACT.

Generally they urged that the Negro should obtain control of and run his own neighborhoods as well as establish and operate his own political machines. LANDRY urged what he called "Street Action" to accomplish this, feeling that those individuals in Negro neighborhoods who would not want to go along with this program should be terrorized into cooperating. He said this is the way the Vicelords and Blackstone Rangers operate.

(CG T-3, 11/4/66)

In October, 1966, a loose amalgamation of individuals representing militantly oriented Negro nationalist groups with similar views toward black power was formed and called the CCBP. The organizations involved are not believed to have delegated any of their individual authority or funds to the CCBP.

(CG T-1, 10/14/66)

In early 1967 CCBP began to dissolve and subsequent to February, 1967, there have been no known organized meetings, as a group, of CCBP. The name CCBP has continued to be utilized as an umbrella type term, almost exclusively on Chicago's west side, by various members of west side groups never numbering more than a relative handful of people.

Based on close association and observation of the CCBP, since its inception, as a practical matter, there is no such organization in existence at present and the organization, as a functioning group, ceased to exist in early 1967. There appears little or no liklihood that CCBP activities will ever be renewed. There were never any officers, headquarters, or finances and CCBP was not a membership type organization.

(CG T-3, 9/7/67)

Congress of Racial  
Equality (CORE)

The Chicago chapter of CORE maintains an office at 4305 South Park Avenue, Chicago.

The present aims and objectives of the Chicago CORE chapter are to work to seek employment for the Negro through Negro nationalism. The CORE program is concerned with activity in independent political campaigns, concern with slum housing, education, employment, and minimum wages.

(CG T-3, 8/31/67)

ROBERT L. LUCAS, Chairman of CORE, Chicago Chapter, is a male Negro who was born on January 10, 1927, at Ronceverte, West Virginia, and resides at 6421 South Laflin Street, Chicago.

LUCAS has participated in picketing demonstrations and protest marches from 1965 to 1967 in connection with civil rights matters. In September, 1966, LUCAS led a march through the all white community of Cicero, Illinois, where 2,000 National Guardsmen were needed to curb racist spectators.

In 1965 and 1966 LUCAS was arrested and fined \$200 on each of 12 counts for obstructing traffic and disorderly conduct arising out of civil rights demonstrations.

(CG T-1, 8/27/67)

CG 157-2393

DEACONS OF DEFENSE AND  
JUSTICE, INCORPORATED (DDJ)

Individuals reported to be members of the DDJ have been involved in civil rights demonstrations as guards for those actively engaged in the demonstrations since the DDJ feel that local law enforcement could not or would not protect the demonstrators.

(CG T- 1, 12/4/67)

The DDJ Chicago chapter is headed by EDWARD L. "FATS" CRAWFORD who is the self-proclaimed leader. CRAWFORD is a Negro male, born September 22, 1922, in Georgia. He presently resides at 4112 West Roosevelt Road, Chicago, and according to source, the Chicago chapter of DDJ is inactive at this time.

(CG T-11, 9/12/67)

Records of the Chicago Police Department, Bureau of Records and Communications, reflect CRAWFORD has been arrested on numerous occasions, including charges of battery and resisting arrest. He reportedly possesses a .357 Magnum revolver. According to records currently available at the Police Department, there are no recorded convictions concerning CRAWFORD as a result of civil rights activities.

Source advised CRAWFORD has said the only way he and his people (meaning the Negro) can be free is to bear arms against the white man and win that freedom.

(CG T-12, 10/6/67)

On December 22, 1967, DELTCA ERVIN, Human Relations Section, Chicago Police Department, advised that CLAUDELL KIRK was the secretary of the DDJ, Chicago chapter.

Source advised that KIRK is a Negro male, born August 4, 1932, and resides at 1348 South Springfield Street, Chicago.

(CG T-11, 1/18/67)

Records of the Identification Division, Federal Bureau of Investigation, Washington, D. C., under Federal Bureau of Investigation number 153374B, reflect KIRK to have been arrested during the period of November, 1948, to October, 1959, for robbery, carrying a concealed weapon, assault to kill, armed robbery and Interstate Transportation of Stolen Motor Vehicle. KIRK has served time on these charges, but there is no record available indicating he has ever been arrested or convicted for crimes concerning his civil rights activities.

KIRK was interviewed by agents of the Federal Bureau of Investigation on October 11, 1967, and stated that not only America, but the whole world was right for a revolution by the black man. KIRK felt the revolution would occur within the next five years. KIRK also expressed a friendly attitude toward the Chinese and drew an analogy between their problems and the problem of the American Negro.

Source advised that during early 1965 ERNEST THOMAS, then vice president and regional organizer of the DDJ, Jonesboro, Louisiana, traveled to Chicago, Illinois, and attempted to establish a local DDJ chapter. THOMAS met with little success until EDWARD L. CRAWFORD proclaimed himself vice president, Chicago Chapter, and commenced, along with his associates, to participate in civil rights activities under the name of the DDJ.

(CG T-1 , 2/28/66)

C. Black Student Conference

Midwest Black Student  
Conference (MBSC)

A Black Student Conference was held in Chicago at the Christ Methodist Church, 6401 South Sangamon Street, Chicago, Illinois, from November 23 to 25, 1967. This conference was an outgrowth of the National Black Power Conference (NBPC) which was held in Newark, New Jersey, in the summer of 1967. At the NBPC it was decided that Negro students in the United States would meet in Los Angeles, Chicago, and Baltimore during the Thanksgiving Day holiday break to discuss the problems of the black students in the United States.

The objectives of the MBSC, in accord with the objectives of other racial conferences are:

1. To establish a national black communications system.
2. To create awareness and provoke activity in midwestern states.
3. To establish operational unity between the black students and inter-city groups.
4. To define and present new meaningful alternatives as to how to cast off the oppressions as on black and oppressed people.
5. To establish a strong bond between black students and the black community in order to keep the wealth of the youthful black knowledge within the community.

(CG T-3, 11/27/67)

At the MBSC session called on November 24, 1967, DICK GREGORY, nationally known Negro entertainer and civil rights activist, spoke of the necessity of Negro citizens uniting to combat the injustices existing in the United States affecting Negroes.

ROBERT BROWN, Chicago Director of SNCC, and ROBERT LUCAS, Chicago Chairman of CORE, Chicago, were in attendance.

On November 25, 1967, LAWRENCE LANDRY, JAMES HARVEY, and Reverend JAMES BEVEL, former field secretary for the Southern Christian Leadership Conference (SCLC) were in attendance at the MBSC session held that date.

(CG T-1, 11/2/67)

III. Independent Black Nationalist Extremists

JAMES LUTHER BEVEL, also known as  
Reverend James Bevel

JAMES LUTHER BEVEL resides at 8407 South Kimbark Avenue, Chicago. He is associated with the Urban Training Center, 40 North Ashland Avenue, Chicago, which is operated by the Chicago City Missionary Society. BEVEL is on leave of absence from the SCLC. He is former national director of the Spring Mobilization Committee to End the War in Vietnam. BEVEL, a male Negro, was born on October 19, 1936, at Ittabena, Mississippi.

(CG T-13, 6/19/67, 1/18/68)

The "Chicago Daily News", a daily newspaper published in Chicago, Illinois, dated December 16, 1966, page 46, carried an article entitled "King Aide Cites Racism in Chicago". The article was concerned with the views of Reverend JAMES BEVEL about racism in Chicago. He was quoted as saying, "Everybody has a responsibility and we will break laws to determine our humanity."

On February 9, 1966, BEVEL addressed students at Wilson Junior College, Chicago, identifying himself as field secretary of SCLC and director of SCLC staff in Chicago. BEVEL discussed the economic and political problems of a Negro in the United States and in Chicago. He indicated that white people have decided Negroes should not receive an education in scientific and technical areas.

BEVEL said that the Negro knows he is opposed by white people but he (BEVEL) did not accept the position that he has to remain oppressed. The position, taken by many, that it is possible to cooperate with the oppressors is only a survival tactic.



BEVEL stated that in a situation where the law conflicts with a man's dignity, then the law should be broken. America has laws to tell Negroes they are subhuman and even if it means getting killed, said BEVEL, then this type of law should be broken.

BEVEL concluded his remarks stating, "We have to create a city in Chicago where a man can be a man without being disrespected."

(CG T-14, 2/13/66)

The "Park Forest Star", a suburban community newspaper, published twice weekly in Park Forest, Illinois, dated October 2, 1966, printed an article captioned "Civil Rights Leaders Raps Establishment." The article indicated that Reverend JAMES BEVEL, Program Director, SCLC, recently addressed the Park Forest Conference on Human Rights.

BEVEL was quoted as saying, "Decisions in this country are made by race rather than reason."

"The major decisions in this country are made by the military establishment and racism has much to do with defense in Vietnam - it is a 'racist war' and has nothing to do with democracy or freedom."

A two day Regional Conference of the Students for a Democratic Society (SDS) was held in Chicago on June 25 to 26, 1966, at the University of Chicago.

At the afternoon session, June 25, 1966, JAMES BEVEL of SCLC spoke. He indicated that Negroes should find the definition of themselves from whites. When Negroes can define themselves without turning to whites they can confront the society and make social changes.

(CG T-15, 7/6/66)

WILLIAM W. DARDEN

WILLIAM W. DARDEN, a Negro male, born March 30, 1935, in Tennessee, resides at 1510 West 13th Street, Chicago, Illinois. He is employed as Project Director, West Side Organization (WSO), 1527 West Roosevelt Road, Chicago, Illinois.

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WSO is a community organization on Chicago's west side seeking to solve unemployment problems in this predominately Negro area.

(CG T-1, 8/17/67, 11/6/67)

DARDEN has been arrested eight times from May, 1961, to January, 1967, by local police for violation of assault with a deadly weapon, gambling, mob action, resisting arrest, trespassing and patron of a disorderly house.

(FBI Identification Record  
#284-525 E, 11/3/67)

He has been involved in numerous civil rights demonstrations and racial disturbances in the Chicago area during 1966 and 1967. He attended six meetings at WSO from December 1, 1966, to November 6, 1967, which were attended by various militant black power advocates.

In August, 1967, he reportedly pressured a former city Negro employee to lie about circumstances of her dismissal from employment, and on August 14, 1967, he led a demonstration where an effigy of her white employer was burned.

(CG T-1, 12/18/66, 11/20/67,  
8/17/67)

At a meeting in October, 1967, he displayed a violent temper along with ideas being espoused by militant black power individuals. He said that if Federal funds were not provided for WSO he would attempt to align this group with more militant type black revolutionary groups.

(CG T-16, 10/24/67)

RICHARD CLAXTON GREGORY

GREGORY is a male Negro born on October 12, 1932, in St. Louis, Missouri, who resides at 1451 East 55th Street, Chicago, Illinois. He is known throughout the United States as a nightclub entertainer.

GREGORY is known as a civil rights activist and has stated that his work in the area of civil rights takes precedence over his career as an entertainer.

GREGORY does not belong to any specific civil rights organization; however, he actively supports nearly all racially known civil rights groups. GREGORY has given benefits, led marches, participated in voter registration drives, sit-ins, demonstrations and other related incidents including participation with and support of Reverend JAMES GROPP, leader of open housing demonstrations in Milwaukee, Wisconsin.

GREGORY has threatened to disrupt the Democratic Party National Convention to be held in Chicago, Illinois, in August, 1968. GREGORY has issued five demands to Mayor RICHARD J. DALEY of Chicago, stating that if these demands are not met by the city administration, the Democratic Convention will be held in Chicago only over, "my dead body."

GREGORY demands:

- 1) Complete open housing for Negroes in Chicago.
- 2) Lifting of an injunction imposed on MARTIN LUTHER KING in 1966, which limits demonstrations within the Chicago area.
- 3) A Negro in the top echelon of the Chicago Police Department.
- 4) A guarantee for the health and safety of Reverend JESSE JACKSON, National Director of Operation Breadbasket.
- 5) Chicago policemen and firemen must receive the highest pay in the nation prior to the commencing of the Democratic Convention in 1968.

According to this source, Operation Breadbasket is the economic arm of the Southern Christian Leadership Conference (SCLC), the purpose of which is to obtain fair employment opportunities for Negroes.

(CG T-1, 1/11/68)

On September 1, 1967, GREGORY spoke at the opening rally of the Black Power Convention (BPC) held at the Hyde Park Methodist Church, Chicago. In part GREGORY stated that racism and capitalism are synonymous and must go out together by revolutionary means if necessary, not just in the United States but also in Asia, Africa and Latin America. He stated whitey knows violence will come but does not know where or when.

(CG T-23, 9/2/67)

The BPC was held during the National Conference for New Politics Convention (NCNP) which took place in Chicago from August 31 - September 3, 1967. The NCNP was made up of delegates primarily of anti-war feelings and advocates of civil rights. Negro delegates to the NCNP formed a BPC because their leaders who were predominantly members of CORE and SNCC, felt that the demands of the Negroes to the NCNP would not be accepted by the main body of the NCNP.

(CG T-3, 10/25/67)

FBI Identification Record #796519E, pertaining to GREGORY as of January 17, 1968, shows that GREGORY has been arrested in the following locations in connection with his civil rights activity:

May 6, 1963 - Birmingham, Alabama; March 1, 1964 - San Francisco, California; February 16, 1965 - Selma, Alabama; June 8, 1965, August 2, 1965, July 11, 1965, November 15, 1965 - Chicago, Illinois; February 15, 1966, March 1, 1966 - Olympia, Washington; October 8, 1967 - Milwaukee, Wisconsin.

LOUIS E. HOUSE, JR.

LOUIS E. HOUSE, Jr., a Negro male, in his thirties, was active in organizing and participating in open housing civil rights marches in Cicero and Chicago, Illinois, in August and September, 1966.

Later this same year he was identified as an active member of the Chicago Chapter of Congress of Racial Equality (CORE). As of December, 1966, HOUSE was serving as Financial Chairman and a member of the Steering Committee of CORE in Chicago.

HOUSE was fired in May, 1967, as announcer and news director for Chicago radio station WAAF, because of his reportedly militant black power type statements over the air (CG T-1, 1/11/68)

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In June, 1967, HOUSE was elected Treasurer of the Chicago Chapter of CORE in spite of opposition of some members who considered his support of CORE only, "a lot of talk." His comments at a CORE meeting prior to his election recommended "Black Defense Groups" to defend the black community. He urged Negroes to secure weapons and he is ready to go into battle at any time to defend Negro areas of the city. He also suggested that neighborhood groups be established to take any necessary action to keep Negro males from serving in the armed forces and going to Viet Nam.

(CG T-3, 6/26/67)

HOUSE, attended the National Conference on Black Power held in Newark, New Jersey during July 20-23, 1967. This was a national meeting held for the purpose of uniting "black power" advocates in the United States.

(CG T-7, 7/27/67)

In September, 1967, HOUSE continued to reside at 7145 South Cyril, Chicago. A telephone number listed to HOUSE at this address was used, under the name of "Radio Delta Information Service," to play a recorded message to callers asking for assistance for Negroes in Mississippi. The recording was in HOUSE's voice, and the message ended with the words, "black is beautiful."

(CG T-1, 8/14/67)

#### ODIS HYDE

ODIS HYDE, a male Negro, was born September 6, 1908, at Bastrop, Louisiana. He is married and resides at 5116 South Kimbark, Chicago, Illinois. He is employed as a laborer at Proctor and Gamble Company, 1232 West North Avenue, Chicago.

(CG T-1, 1/4/68)

HYDE was a member of the Communist Party (CP) in the late 1940's and early 1950's. In late 1952, HYDE was either expelled from the CP or the CP refused him further membership because they lost control over him.

(CG T-18, 11/12/52)

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In June, 1966, HYDE characterized himself as a revolutionist working for socialism.

(CG T-19, 6/21/66)

In May, 1967, HYDE spoke at a rally in Washington Park, attacking the white power structure indicating the white minority have too long ruled the black majority. During the rally a riot occurred in which six people were injured and 32 people arrested before the disturbance was stopped. HYDE was not arrested.

(CG T-3, 5/21/67)

In September, 1967, HYDE spoke at a workshop on political prisoners and international affairs. He said he had been involved in black politics since the early 1940's. Through the years he has seen the black man denied all rights and the victim of all types of brutality in this sick society that the white man has created.

(CG T-1, 9/6/67)

On April 17, 1960, HYDE stated that he carries a gun with him when he goes to church and would not be without it because of the unpopular talks he gives.

(CG T-20, 4/20/60)

RUSSELL CHARLES MEEK

RUSSELL CHARLES MEEK resides at 3333 West Washington Boulevard, Chicago, Illinois. He is a male Negro born on September 9, 1923, at Springfield, Illinois.

(CG T-1, 1/3/68)

At a meeting of the Committee to Save Powell, Chicago, which was held on January 9, 1967, MEEK claimed POWELL was being put out of Congress because he had been promoting Negro rights and Negro power. According to MEEK, all Negroes should be prepared to defend themselves and any Negroes who do not have guns are fools, black traitors, and Uncle Toms.

(CG T-3, 1/10/67)

ADAM CLAYTON POWELL, elected to the House of Representatives, from the Harlem area of New York City, was stripped of his chairmanship of the House Education and Labor Committee on January 9, 1967. The House of Representatives refused to seat POWELL after his election in November, 1966, pending investigation of charges he misused his committee chairmanship. The Committee to Save Powell, Chicago, was formed to support POWELL.

(CG T-3, 1/67)

At a meeting of the Coordinating Council for Black Power (CCBP), held in Chicago on January 11, 1967, MEEK told those in attendance that everyone should get a gun, saying, "If you don't, you're a damned fool." He said people in the suburbs are able to get all the guns they want and the ghetto Negro had better be ready to defend himself.

MEEK talked about people "tricking" and telling "Johnny Law" about the activities of the CCBP. He said, "If I find you, I'll kill you."

(CG T-11, 1/13/67)

At a meeting held on January 12, 1967, at the office of ACT, Chicago, MEEK called for the arming of all Negroes with guns to be used against whites if attacked during this summer's civil rights demonstrations.

(CG T-1, 1/13/67)

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REVEREND JOHN R. PORTER

Commander HAROLD MILES, 7th District, Chicago Police Department, advised on August 7, 1967, that Reverend PORTER was the pastor of the Christ Methodist Church, 6401 South Sangamon Avenue, Chicago, Illinois. Commander MILES said PORTER resides with his wife, JUNE CARROLL PORTER, at 6409 South Sangamon Avenue, Chicago.

According to source, Reverend PORTER has been affiliated in the past with the Southern Christian Leadership Conference (SCLC), Congress of Racial Equality (CORE), Englewood Action Committee (EAC) and the Coordinating Council of Community Organizations (CCCO).

(CG T- 1, 12/4/67)

The EAC is a Negro civil rights organization located on Chicago's south side which has protested in the past against urban renewal projects which would result in razing Negro residences in the Englewood community.

(CG T- 1, 11/14/66)

The CCCO is an umbrella-type organization comprised of some 35 to 40 contributing civic, religious and civil rights groups. CCCO is not a membership or grass roots type organization, but operates only with the majority consent of its contributing groups.

(CG T- 1, 12/4/67)

Source advised that Reverend PORTER, a Negro male, born April 2, 1932, at Mineral Springs, Arkansas, has, since approximately 1964, offered the facilities of the Christ Methodist Church to various civil rights groups, more notably CORE, EAC, CCCQ, and Negro youth gangs.

(CG T- 1, 12/4/67)

Source advised Reverend PORTER has recently been holding meetings in a basement in the 6500 block of South Union Avenue. At these meetings Reverend PORTER has been advising those present that now is the time to break windows



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and throw fire bombs like in Detroit. The violence was to center about 63rd Street and South Halsted Street. PORTER, according to source, is alleged to have four teen-age bodyguards.

(CG T-21, 7/28/67)

PORTER was interviewed by SAs DAVID M. FRAHM and EDWARD SCOTT, Jr., on August 23, 1967, concerning problems of the Negro in the Chicago ghetto. PORTER felt that the only solution to the racial problem in Chicago would be to receive \$100 billion for Negroes. According to PORTER, if the needs of the Negro are not met soon, Watts, Newark and Detroit may merely be the opening battles of open race warfare.

Records of the Chicago Police Department, Bureau of Records and Communications, reflect that PORTER was arrested September 4, 1963; June 13, 1965; December 6, 1965, and May 13, 1966, on charges ranging from criminal trespass to property, obstruction of traffic and disorderly conduct. He was fined \$25 on the June 13, 1965 charge. All other charges were either dismissed or no disposition was available at the Police Department.

CHESTER ROBINSON

CHESTER ROBINSON is a male Negro, born October 3, 1931, in Arkansas, who resides at 1527 West Roosevelt Road, Chicago, Illinois. He is employed as Executive Director of the West Side Organization (WSO), which is a militant grass roots type organization which concentrates on problems of employment and housing of Negroes. Although described as militant, WSO has not been connected directly with violence in the City of Chicago. ROBINSON participated in civil rights demonstrations in Chicago during 1965 and 1966, protesting against conditions of housing and education for Negroes. During 1967, ROBINSON offered the assistance of WSO in obtaining fair treatment of welfare recipients in Chicago. ROBINSON has made speeches urging teenagers to become more active in civil rights causes and to participate in anti-Viet Nam war protests.

(CG T-13, 1/18/68)

IV. RELATIONSHIP BETWEEN EXTREMIST  
BLACK NATIONALIST GROUPS

SNCC is the only extremist black nationalist organization currently active in Chicago.

V. INFLUENCE OF CP AND OTHER  
REVOLUTIONARY GROUPS ON BLACK  
NATIONALIST MOVEMENT

A) Domestic

The following sources who have knowledge of CP activities in Illinois, particularly CP activities among Negroes, advised that the CP of Illinois has no influence in the black nationalist movement in Chicago.

(CG T-22, 1/19/68)  
(CG T-23, 1/19/68)

The following sources who have knowledge of the activities of the Nationalist Party of Puerto Rico (NPPR) in the Chicago area, advised that the Chicago Junta, NPPR, is not involved or associated with any black nationalist group or individuals.

(CG T-24, 12/20/67)  
(CG T-25, 12/20/67)  
(CG T-26, 12/20/67)

Students for a Democratic Society (SDS)

A booklet entitled, "The Port Huron Statement-- Students for a Democratic Society," which a source recently obtained at the national office of SDS, 1608 West Madison Street, Chicago, Illinois, sets forth the aims and objectives of SDS on the back cover.

It reads, in part, as follows:

"SDS is a movement of young people who study and participate in daily struggles for social change. Committed to change in many spheres of society, SDS members, in chapters, projects, and as individuals:

- 1) organize the dispossessed in community movements for economic gains;
- 2) participate in activity for peace through protest, research, education and community organizations;
- 3) work for civil rights through direct action, publication and support of the Student non-Violent Coordinating Committee (SNCC);
- 4) inject controversy into a stagnant educational system;
- 5) support political insurgents in the fight for a government that will promote social justice."

(CG T-27, 10/30/67)

The following source who is acquainted with the activities of SDS in Chicago, advised that while the policy of SDS is to support the activities of SNCC, the extent of influence of SDS in the activities of SNCC in Chicago is limited.

(CG T-27, 1/16/68)

The following source who is acquainted with the activities of the W.E.B. Du Bois Club of Chicago, advised that the W.E.B. Du Bois Club of Chicago has no influence in the black nationalist movement in Chicago.

(CG T-28, 1/19/68)

B. Foreign

RICHARD CLAXTON GREGORY

On December 13, 1965, a review of the records of the Passport Office, U.S. Department of State, Washington, D. C., revealed that GREGORY was issued U.S. passport #E500889, on June 12, 1964, at New York City. He had indicated that he planned to depart the United States on June 14, 1964, via Air France for seven days traveling to France, Germany, East Germany and Russia. The purpose of his trip was to attend the "World Peace Mission."

On June 21, 1964, it was learned that GREGORY was then in Moscow, U.S.S.R.

(CG T-29, 6/21/64)

On November 28, 1966, GREGORY advised a Special Agent of the FBI in Olympia, Washington, that he had just returned from Europe where he had approached BERTRAND RUSSELL, English philosopher and pacifist, with his idea to appear as an entertainer in North Viet Nam prison camps during Christmas.

Two North Vietnamese officials flew from Hanoi to London and GREGORY met them there asking to meet and talk with HO Chi-minh. The North Vietnamese appeared receptive to GREGORY's plan but said they could not speak for the North Vietnamese people until the peoples wishes were established, since four million pounds of bombs are dropped daily on North Viet Nam by American pilots and the idea now of entertaining these pilots would possibly be repugnant to the people.

On December 10, 1966, GREGORY held a press conference at the Village Gate, an entertainment spot in New York City during which he said BERTRAND RUSSELL had notified him that his (GREGORY's) projected trip to Hanoi, North Viet Nam, to entertain U.S. prisoners of war had been turned down by the North Vietnamese. The reason given was the extensive bombing of North Viet Nam by U.S. forces.

(CG T-17, 12/10/66)

ALBERT MONROE SHARP

ALBERT MONROE SHARP, a male Negro, was born on July 3, 1940, at Chicago, Illinois, and until the spring of 1967, he was Director of the Student Non-Violent Coordinating Committee (SNCC), Chicago, maintaining an office for SNCC in his residence at 4165 South Ellis Avenue, Chicago.

(Bureau of Records and  
Communications, Chicago  
Police Department -  
4/25/67)

During July, 1967, MONROE SHARP resided with an official of the Tanzanian Government in Dar es Salaam Tanzania, Africa. SHARP is of the opinion he is a political refugee in Tanzania because the FBI and Chicago Police Department were seeking him for his activity in connection with fomenting riots in the United States.

In September and October of 1967, SHARP attended the Organization of African Unity Conference held in Kinshasha Congo, Africa, as a lobbyist on behalf of SNCC, attempting to gain international status for this organization.

(CG T-4, 8/7 and 11/1/67)

On December 11, 1967, MONROE SHARP, accompanied STOKELY CARMICHAEL to Orly Airport in Paris, France.

(CG T-5, 12/15/67)

STOKELY CARMICHAEL, former National Director of SNCC, has publicly espoused the use of violence to achieve Negro equality and has used the phrase, "hell no, I won't go," in reference to Negroes being drafted.

On June 27, 1966, MONROE SHARP spoke at a meeting of the Regional Conference of the SDS held at the University of Chicago, representing SNCC. SHARP talked in terms of seceding the ghettos from the city to be controlled politically, economically and industrially by the inhabitants of the area. He also spoke of "instant agitation" whereby a central intelligence agency would accumulate information concerning injustices and indignities committed against Negroes, and immediately make this information known to the inhabitants of the ghetto. He recommended violence

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when results could not be obtained through peaceful methods. He also said it would be possible to gain revenue from collecting a fee from all trucks traveling through the ghetto.

(CG T-28, 6/28/66)

SHARP participated in fourteen civil rights and anti-Viet Nam protest demonstrations held in Chicago between July 24, 1964, and January 14, 1966.

(CG T-1, 9/13/66)

**DEACONS OF DEFENSE AND JUSTICE, INC.,  
Aka. Deacons for Defense and Justice, Inc.**

The Articles of Incorporation of the Deacons of Defense and Justice (DDJ) as on file with the Secretary of State for the State of Louisiana, reflect that the Deacons of Defense and Justice, Inc., is a Louisiana corporation domiciled at Jonesboro, Louisiana. The location and business office address of its registered office shall be Amos Service Station (rear), Beach Spring Road, Drawer B., Jonesboro, Louisiana.

"This corporation is organized for the following purposes and to carry on the following purposes:

"To instruct, train, teach, and educate Citizens of the United States and especially minority groups in the fundamental principles of the republican form of government and our democratic way of life; to instruct, teach, train and educate said persons in the provisions of the constitution and laws of the United States and the State of Louisiana, as well as the constitution and laws of any other state wherein this corporation may operate; to instruct, teach, train and educate said persons in the use, value, and purpose of the ballot and the right to vote; to instruct, teach, train and educate said persons as to the duties and responsibilities of good citizenship relative to the obligation and duties of the community to the citizen; to further instruct, teach, train and educate said persons in the value of economic security and in the effective use of their spending power; to inspire in said persons a sense of responsibility and to develop leadership. This corporation has for its further purpose, and is dedicated to, the defense of the civil rights, property rights and personal rights of said people and will defend said rights by any and all honorable and legal means to the end that justice may be obtained. This corporation may establish chapters and conduct its business at any place in this State and elsewhere as permitted by law."

SOCIALIST WORKERS PARTY  
CHICAGO BRANCH

In May, 1967, a source advised that it was his understanding that the currently active Chicago Branch of the Socialist Workers Party (SWP) was one of the founding branches of the SWP at a 1938 Chicago Trotskyist Convention, and it follows the aims and principles of the SWP which maintains national headquarters in New York City.

Members of the Chicago Branch serve as SWP national functionaries, and per capita membership dues and a sustaining fund quota are sent by this branch on a monthly basis to SWP national headquarters.

The SWP has been designated pursuant to Executive Order 10450.



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.

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.

W.E.B. DU BOIS CLUBS  
OF CHICAGO (DCC)

On May 3, 1965, a source advised that on June 30, 1964, a group of young people who attended the founding convention of the W.E.B. DuBois Clubs of America (DCA) met in Chicago and adopted a statement of purpose and constitution forming the DCC as an affiliate of the national DCA.

A second source advised on May 1, 1967, that DCA chartered clubs in the Chicago area are the West Side DCC and the North Side DCC, neither of which currently maintain a headquarters. There is no central headquarters for the DCC and there are no unchartered clubs in this area.

The second source advised that the majority of DCC members are also members of the CP.

During the past year DCC activity has been almost nonexistent.

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APPENDIX

FRIDAY NIGHT SOCIALIST FORUM, Also  
known as Militant Labor Forum

In May, 1967, a source advised that the Forum is a paper organization set up by the Chicago Branch, Socialist Workers Party (CBSWP), Chicago, Illinois, for Socialist Workers Party (SWP) members and sympathizers. Open meetings held under the auspices of this Forum are geared to the activities that the SWP is pursuing at a particular time, e.g., unemployment, election campaign, Cuba, segregation, etc.

A CBSWP member is in charge of the Forum and schedules meetings under the name of the Forum in order to conceal the SWP sponsorship of same. The meetings of the Forum generally are held at Chicago SWP headquarters although the Forum, in the past, has sponsored other affairs, such as meetings, socials and picnics held at other locations.

The SWP has been designated pursuant to Executive Order 10450.

~~CONFIDENTIAL~~



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

Chicago, Illinois

*January 30, 1968*

In Reply, Please Refer to  
File No. CG 157-2393

Title **BLACK NATIONALIST MOVEMENT  
CHICAGO DIVISION**

Character **INTERNAL SECURITY - BN**

Reference is made to report of Special Agent  
Joseph P. McCabe, 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.

CG T-1 is an agency that collects intelligence  
data in the Chicago area.

CG T-2 is another government agency.

CG T-5 is a confidential source abroad.

DECLASSIFIED *NUJ-1522-142-61*  
Authority *FBI Auto Declass Guide, 5/24/01*  
By *CTS*, NARA, Date *10/3/09*

4

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

1 - 109th Military Intelligence Group, Cincinnati  
1 - Office of Special Investigations, Cincinnati  
1 - Naval Investigative Service Office, Cincinnati  
1 - Secret Service, Cincinnati

Copy to:

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Report of:  
Date:

SA THOMAS B. ESTEP  
2-6-68

Office: CINCINNATI

Field Office File #:

CI 157-1682

Bureau File #:

Title:

BLACK NATIONALIST MOVEMENT  
CINCINNATI DIVISION

Character:

INTERNAL SECURITY - BLACK NATIONALIST

Synopsis:

There are three extremist Black Nationalist (BN) groups in Cincinnati, Cincinnati Chapters of SNCC and CORE, and NOI, Temple #5. SNCC was preceded by Friends of SNCC; aims are against "racism, exploitation, oppression" and for a strong Black anti-draft program; headed by THOMAS JAMES PORTER, Chairman and LEONARD CARSON BALL, Program Director, also WILMA JEAN TONEY, PETER ALLEN FRANKES, JR. and LEROY ORVILLE COSTON; membership estimate at 15. PORTER and BALL active in other groups such as OAAU and UBCO and in promoting Black education; terrorist or revolutionary statements include "everyone being segregated by the white people, such as the Jews, Negroes and the Indians", "If you knock the cop down... then you are no longer under arrest", "Hitler killed six million Jews and this is what 'whitey' is planning to do to the Negroes"; Tri-City SNCC meeting 10/28/67, to tie in Cincinnati, Dayton and Xenia, including Wilberforce and Yellow Springs, Ohio; has mimeographed Newsletter passed out periodically with quotes of STOKELY CARMICHAEL and H. RAP BROWN and Black Power statements; better financial condition one of primary goals. CORE Chapter has changed from non-violence, interracial group to Negro only and Black Power aims; membership 12 to 15, with CURTIS FREEMAN, Chairman, and JOHN

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GROUP X

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POOLE, Vice Chairman; financial condition poor. Both FREEMAN and POOLE have criminal records, FREEMAN reported to carry gun; both have worn Afro hairdo and clothing, with POOLE having Mandarin mustache. FREEMAN is also Vice Chairman of UBCO. NOI, MTI #5, Cincinnati, follows National NOI, hates the "white devil", no reported participation in violence; publication is "Muhammad Speaks" newspaper of National NOI. There are four other Black Nationalist organizations in which extremists are active, including Black Brotherhood headed by CLYDE VINEGAR; Organization of Afro-American Unity formed by CHANEY ALEXANDER, ex-NOI; SCLC headed locally by Rev. FRED SHUTTLESWORTH, and United Black Community Organizations headed by Rev. HAROLD HUNT. Avondale Community Council is headed by BAILEY W. TURNER and has extremists in it. Extremists active in these groups include PORTER, BALL, FREEMAN, POOLE, FRANKS. Aims and purposes set out; used by extremists for Black education and promote Malcolm X objectives, also to sponsor Black Power conferences. STOKELY CARMICHAEL rally in Cincinnati 4/29/67. Memorial for Malcolm X on 5/20/67, with visitors from Detroit, including GRACE BOGGS, who with husband JAMES, is Marxist; distributed Progressive Labor Party pamphlet. MARTIN LUTHER KING, Jr., spoke in Cincinnati day before June, 1967 riots broke out. SAM DAMU of "US", Los Angeles, at Black Power meeting, Cincinnati, 7/8/67. DAMU spoke about above-surface legitimate activities being of no value except as front, also on illegal activities such as use of Molotov cocktails and explosives. DAMU did not return to Cincinnati with RON KARENGA, head of "US". On 7/22/67, Black Power Conference speakers were CHANEY ALEXANDER, W. SUMPTER MC INTOSH, JR. and JOHN HULETT, latter being founder of Black Panther Party. Tri-State Black Power Conclave scheduled for 10/14-15/67, cancelled, but Dr. NATHAN WRIGHT of Newark, New Jersey, scheduled to speak 2/16/68, at local Baptist Church. Rev. HAROLD HUNT, Pastor of Carmel Presbyterian Church where CARMICHAEL spoke and many meetings held, is alumnus of Chicago training school of protest - organizer SAUL ALINSKY and works with SNCC leaders and others. BALL and VINEGAR, former local CORE Chairmen, were active in June, 1967 Cincinnati riots. Columbus CORE chapter has also turned to Black Power, influenced by OSCAR SMILACK, whose CP affiliations turned up in state hearings in 1950; leaders are EDMOND WILLIAM BOSTON, MARLENE WILSON and VON EUGENE RHEA; estimated membership 12 to 15; BOSTON working as non-pay CORE member; former CORE members in programs of poverty agencies; MARLENE WILSON elected National Secretary of National Action

Council of CORE; BOSTON is delegate to Regional Action Council of CORE. BOSTON was member of Spartacist; and RHEA was member of Workers World Party. CORE members promoted local racial disturbance, Columbus, 9/20-21/67, and arrested for disorder at WALLACE rally. Columbus NOI headed by HERBERT HOOVER FUQUA, but unable to establish local mosque because of insufficient members. Dayton extremist organizations are Dayton Alliance for Racial Equality (DARE), local civil rights group headed by CHARLES EDWARD TATE, husband of FLORENCE TATE, who is SNCC representative in Dayton; DARE front for Black Liberation Party recently formed in Dayton by CHARLES TATE to promote a Black Nation; DARE has attacked local civil rights issues and dislikes Human Relations Commission. Dayton also has Ohio Freedom Movement founded by W. SUMPTER MC INTOSH, JR., who has CP background, but membership very small. MC INTOSH had H. RAP BROWN in Dayton on 6/14/67, for West Side Job Rally which believed to have influenced racial outbreak on 6/14-15/67; BROWN then came to Cincinnati on 6/15/67. DARE leader at Black Unity Conference, Cleveland, Ohio, 10/6-8/67, talked about Negro killings in Dayton, Ohio. MC INTOSH works with SNCC; and stirs populace on local civil rights issues. SNCC leaders involved in student violence at Central State University, Wilberforce, Ohio, November, 1967. Dayton has NOI Temple headed by WILLIAM X HAYNES; membership about 12; follows National NOI.

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DETAILS:

CINCINNATI, OHIO

I. EXTREMIST BLACK NATIONALIST ORGANIZATIONS

CINCINNATI CHAPTER OF STUDENT NON-VIOLENT  
COORDINATING COMMITTEE (SNCC)

Cincinnati SNCC, limited to Negroes, who undergo a security check, was established about August, 1967, having been preceded for several years by the mixed Negro and white Friends of SNCC, whose primary purpose was to raise money for SNCC, and whose last chairman before it was discontinued about August, 1967, was LEONARD CARSON BALL. Cincinnati SNCC is a chapter of national SNCC.

(Sources: CI T-1 on August 2, 1967;  
CI T-2 on January 15, 1968).

SNCC claims to be a civil rights organization on a national and international scale supporting struggles of all people against "racism, exploitation, and oppression." It seeks "a strong nationwide Black Anti-Draft Program" to include students and Negroes of draft age. It seeks to build "National Freedom Organizations to deal with all aspects of the problems facing black people in America."

The aims and purposes of SNCC are set out more fully hereinafter under "Publications, Newsletter."

A. Membership

THOMAS JAMES PORTER, Chairman.

LEONARD CARSON BALL, Program Director and a Field Representative of National SNCC.

WILMA TONEY, Acting Secretary.

DONALD HILL has been Security Chief, but after being taken to task by PORTER for not doing his job, he quit.

(Sources: CI T-1 on August 2, 1967;  
CI T-2 on January 15, 1968  
CI T-3 on January 5, 1968).

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While PORTER is Chairman, and BALL, Program Director, the decisions of BALL generally carry more weight than those of PORTER.

(Source: CI T-2 on January 15, 1968).

The membership is estimated at approximately fifteen, having dropped from about 25 as of September 1, 1967. When Friends of SNCC existed, it had a membership of Negro and white of about 200, some of whom still think they are SNCC members.

Meetings are held periodically at different places, previously having been about one a week for the leaders with one public meeting a month at Carmel Presbyterian Church, but this schedule has been discontinued. The leaders have met at the Black Arts Studio, 726 East McMillan Street, which is operated by PORTER, and also at PORTER's apartment, Glenwood Avenue, Cincinnati. The Black Arts Studio, run by PORTER and his partner, HENRY JONES, sells Black art and literature, including Black Power books and pamphlets.

(Sources: CI T-2 on January 15, 1968;  
CI T-1 on July 27, 1967).

#### THOMAS JAMES PORTER

PORTER, also known as TOMMY PORTER, is male Negro, American, born October 29, 1939, Montgomery, Alabama, 6', 200 pounds, black hair, brown eyes, married to a Cincinnati schoolteacher, and a graduate of University of Cincinnati (UC) in Sociology. He was previously employed as a County Probation Officer and an Urban League worker, Cincinnati. He had a graduate fellowship at UC, but recently dropped out. He continues to operate the Black Arts Studio, 726 East McMillan Avenue, Cincinnati. He served in the U.S. Navy as a dental technician from August 30, 1957, to October 21, 1960.

PORTER introduced STOKELY CARMICHAEL at the Black Power Rally with speech by CARMICHAEL on April 29, 1967, at the Carmel Presbyterian Church in the Avondale section of Cincinnati, according to May 6, 1967, "Cincinnati Herald," weekly Negro newspaper. He is a former Project Action Chairman of the Congress of Racial Equality (CORE) in Cincinnati. He was one of the founders of a Black Nationalist group in Cincinnati August, 1966, known as the "Organization of Afro-American Unity," two of whose officers are JAMES CHANEY ALEXANDER and THOMAS KENT, who are former Nation of Islam (NOI) members of Muhammad's Temple of Islam, NOI #5 (MTI #5) in Cincinnati.

(Sources: CI T-4 on May 3, 1967;  
CI T-5 on January 10, 1967;

CI T-6 on August 4, 1967).

ORGANIZATION OF AFRO-AMERICAN UNITY (OAAU)

On August 13, 1966, the "Cincinnati Herald," weekly Negro newspaper of general circulation in the Cincinnati area, published an OAAU statement setting out that it was organized "as a working base for an action program designed to eliminate the political oppression, economic exploitation, and social degradation suffered daily by 22 million Afro-Americans.. no action program will work unless it is controlled completely by Afro-Americans.. We do not want any money from Whitey.. This program .. is one to show our people how to gain control over the politics, economy, and social and civic affairs of our community.. must re-educate our people so that they will be willing to shoulder the responsibility of running our own community.. We are asking Negroes to.. vote as a block for Negro candidates only.. We believe every policeman assigned to a Negro community should be Negro. In the wave of recent riots, it has been only Negroes killed by trigger happy police that are mostly white.. Furthermore the white policeman is a symbol of white domination and oppression, and the Negro is fed up with this practice.."

Characterization of National OAAU is contained in the appendix of this report.

Characterizations of the NOI and MTI #5 are contained in the appendix.

PORTER, Chairman of Cincinnati SNCC, is also a member of the United Black Community Organizations (UBCO), which came into existence during the first day or two of the June, 1967, riots in Cincinnati to negotiate with the City Administration and to bring unity among the various civil rights groups, according to numerous Cincinnati daily newspaper articles, including the "Cincinnati Post and Times Star" of June 13, 15, and 16, 1967, and "Cincinnati Enquirer" of June 14, 15, and 19, 1967.

"The Worker" in an article captioned, "No Jobs and No Justice," in the June 20, 1967, issue, sets out, in part:

"The cause of the anger in the Negro ghettos was placed succinctly by THOMAS PORTER, a young Urban League job counselor in Cincinnati, one of the cities in which the police and National Guard are trying to suppress the protest of the Negro young people. PORTER said: 'It's the same thing all over. No jobs, no justice in the courts.'.... As PORTER, the young Cincinnati, said: 'The city has two choices. It can keep the National Guard here forever or give us what we want.'"

"The Worker" is an East Coast Communist newspaper.

The June 16, 1967 "Cincinnati Post and Times Star," supra, has a photograph showing "H. RAP BROWN, National Director of SNCC" emerging from "the Black Arts Studio at 726 East McMillan Street, to ask police to leave his press conference. They did."

The June 16, 1967, "Journal Herald," daily newspaper of general circulation in the Dayton, Ohio, area, has a Page 1 article captioned, "Brown Asks War On Cincinnati," pointing out that H. RAP BROWN, new National Chairman of SNCC, spoke to about 100 persons in the Black Arts Center in the Walnut Hills section, and told his cheering audience, "SNCC has declared war." He attacked "white man's justice" for "railroading" Negroes to jail....

The June 15, 1967 "Cincinnati Post and Times Star," supra, comments that at a Cincinnati City Council's public hearing on Negro problems on June 14, 1967, TOM PORTER said he was at the hearing as a "black man who has grown tired of white lies and white people, period." PORTER was one of a number who spoke at the hearing.

PORTER's activities appear to be consistently and fully related to SNCC programs and Black Power advocacy.

He and LEONARD BALL were present at Central State University, Wilberforce, Ohio, during the racial disturbances at that institution in November, 1967.

(Source: CI T-7 in November, 1967).

LEONARD CARSON BALL

BALL is male Negro, American, born June 21, 1927, at Middlesboro, Kentucky, 5'10", 179 pounds, black hair, brown eyes,



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FBI Number 324358F, education of high school graduate and some college attendance, married, and three years in the U.S. Air Force, 1945 - 1948, with rank of Sergeant. He resides at 6018 Dahlgren Street, Apartment 24, Cincinnati, Ohio. BALL is employed as a clerk by the U.S. Post Office, Cincinnati. He was formerly Chairman of the Cincinnati Chapter of CORE, Chairman of the Friends of SNCC in Cincinnati, and for about a month Chairman of Cincinnati SNCC, when he was succeeded as Chairman about August, 1967, by THOMAS JAMES PORTER, and became the local SNCC Program Director and a SNCC Field Representative.

(Sources: CI T-4 on August 2, 1967;  
CI T-8 on January 15, 1968).

BALL has been very active in CORE and SNCC activities in the Cincinnati area over the years. He has participated in sit-ins, demonstrations, and marches protesting various civil rights matters. He has been arrested on several occasions in these demonstrations by the Cincinnati police on charges of disorderly conduct, resisting arrest, and trespassing.

On November 16, 1967, the Cincinnati Police Department furnished information that BALL, with other Negroes, picketed the Emery Auditorium at the time of a rally for and speech by former Alabama Governor GEORGE C. WALLACE on the evening of November 15, 1967. Shortly after WALLACE started his speech, BALL disrupted the meeting by interrupting the speaker. He was arrested, being charged with disorderly conduct. The Cincinnati Police Department advised that BALL had been sitting in the balcony holding a Black Power book, plainly visible in a photograph taken at the time. He stamped his feet, and during the beginning of the WALLACE speech yelled out "to hell with this country," and that prior to the speech, during the playing of the National Anthem and the Pledge of Allegiance, he kept his seat.

On June 12, 1967, BALL was seen at the protest rally on the ground of the Samuel Ach Junior High School grounds immediately prior to the outbreak of rioting in Cincinnati the evening of June 12, 1967, and in the area of some of the rioting later that evening, by the Cincinnati Police.

BALL has been described as an individual who has a lot of "hate inside of him. He uses SNCC for an outlet for his hate frustration."

(Source: CI T-4 on September 21, 1967).

LEONARD BALL was among persons attending a Tri-State Rally of the NOI at the Masonic Temple Building, Beresford Avenue, Cincinnati, on August 6, 1967.

(Source: CI T-6 on August 11, 1967).

The October 5, 1967, "Cincinnati Post and Times Star," supra, included LEONARD BALL as one of fifteen demonstrators fined \$10.00 each for trespassing at the Avondale Elementary School site on July 26, 1965, in protest against Negro bias in hiring workers.

This same newspaper on October 7, 1965, named LEONARD BALL as one of 21 demonstrators found guilty for trespassing at the UC campus demonstration August 25, 1965, in protest of Negro bias in hiring.

On June 28, 1966, LEONARD BALL was one of about 75 demonstrators picketing the Drake Memorial Hospital, Cincinnati, protesting hospital issues on hiring and upgrading of Negroes.

On April 29, 1967, at about 8:00 p.m., STOKELY CARMICHAEL, former National SNCC Chairman, gave a Black Power speech before a rally at the Carmel Presbyterian Church, Cincinnati. After CARMICHAEL's speech, LEONARD BALL took up a collection for the Friends of SNCC.

(Source: CI T-9 on May 4, 1967).

BALL resigned as Chairman of the Cincinnati Chapter of CORE on March 29, 1966, and became Chairman of the local Friends of SNCC, according to the April 6, 1966 "Cincinnati Post and Times Star," supra, which quoted BALL as stating that CORE does not need the help SNCC does. "SNCC needs fund raising and public relations work."

As Chairman of the Cincinnati Friends of SNCC, LEONARD C. BALL wrote a letter, published in the January 7, 1967, "Cincinnati Post and Times Star," supra, defending Congressman ADAM CLAYTON POWELL, commenting that POWELL's case is "one of racism. We live in a racist society... Mr. POWELL's voice will not be silenced... there must be someone to speak... May they rise in numbers!"

The June 3, 1967, "Call and Post," Cleveland, Ohio, weekly Negro newspaper, which has a Cincinnati edition, has article

that LEONARD BALL was the host of a Memorial to MALCOLM X held May 20, 1967, at the Masonic Temple, on Beresford Street, in Cincinnati, sponsored by several groups, including the OAAU and SNCC, for a day of workshops on intra-city problems. GEORGE WARE, Campus Coordinator for National SNCC talked, as did DR. GRACE BOGGS, wife of JAMES BOGGS, President of Detroit's Inner-City Parents Organization. Another speaker from Detroit was Reverend ALBERT CLEAGE, Chairman of the Black Nationalist Christian Movement there. CLEAGE said that little groups were getting together all over the country to ask the same question, "How can you sing the Lord's song in a strange land?" CLEAGE reminded the audience that none of them "were revolutionary -- all were only taking steps toward a true revolution."

The OAAU is characterized in the appendix.

MALCOLM X, before his assassination February 21, 1965, had formed the Muslim Mosque, Inc., (MMI), a characterization of which is contained in the appendix.

#### JAMES AND GRACE BOGGS

CI T-10 on April 4, 1962, advised that as of March 10, 1962, GRACE BOGGS was a member of the Correspondence Group of the Johnson-Forest Group.

The Johnson-Forest Group has been designated by the Attorney General of the United States pursuant to Executive Order 10450.

A characterization of the Correspondence Group is contained in the appendix of this report under the heading of Facing Reality Publishing Company.

CI T-10 on May 8, 1962, advised that as of that time JAMES BOGGS was the National Chairman of the Correspondence Group.

On April 2, 1965, JAMES BOGGS advised SAs of the FBI that he is a Marxist and Theoretician; however, he feels that the Marxist theory would not work in the United States inasmuch as the United States has outgrown the Marxist theory.

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WILMA JEAN TONEY

WILMA TONEY is a member of and Acting Secretary of Cincinnati SNCC.

(Sources: CI T-11 on August 23, 1967;  
CI T-8 on January 15, 1968).

Also having gone under the name of WILMA JEAN EDWARDS, she is female, Negro, 5'5½", 197 pounds, born September 23, 1940, at Cincinnati, Ohio, high school graduate, residence at 2613 Eden Avenue, Cincinnati, and is employed as a clerk with the U.S. Post Office, beginning December 3, 1965. She has not lived with her husband, CLARENCE TONEY, for seven years. She has five children, ages 3 to 10. She is very close to LEONARD BALL, who is also a postal employee.

(Sources: CI T-12 on December 11, 1967;  
CI T-4 on October 18, 1967).

WILMA TONEY was with LEONARD BALL and others in the balcony of Emery Auditorium on November 15, 1967, at the rally for former Alabama Governor GEORGE WALLACE and a speech by WALLACE. BALL disrupted the speech, and was arrested by the Cincinnati Police for disorderly conduct.

(Source: CI T-1 on November 30, 1967).

WILMA TONEY has established two "Liberation Schools" in Negro areas of Northside and Cumminsville, Cincinnati. She is also interested in establishing such schools in the areas of Avondale and Walnut Hills. The schools, for all ages, are not well attended and have a hard time. They teach Negro history, Black arts, and Black sociology and psychology.

(Source: CI T-4 on October 18, 1967, and  
November 29, 1967).

At the 4-Day Uhuru Festival sponsored by the UBCO at Carmel Presbyterian Church, Cincinnati, December 27 - 30, 1967, WILMA TONEY at the December 29, 1967, afternoon workshop talked about the history of NAT TURNER, the role of Negro women in family life, and about educating black children by buying black dolls instead of white ones. She urged use of "Black" instead of the word "Negro."

(Source: CI T-13 on January 4, 1968).

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WILMA TONEY is described as a sharp, tough militant member of SNCC. She has collected \$2.00 dues at meetings of SNCC.

(Source: CI T-3, November 24, 1967).

WILMA TONEY was a visitor at the Tri-State Rally of the NOI held in Cincinnati on August 6, 1967, supra.

PETER ALLEN FRAKES, JR.

PETER ALLEN FRAKES, JR., a member of Cincinnati SNCC, is also a member of Cincinnati Chapter of CORE and of UBCO. He is not known to have a job.

(Source: CI T-3 on January 8, 1968;  
CI T-1 on October 19, 1967).

His description is male, Negro, born June 11, 1927, Mt. Vernon, Kentucky, 6', 160 pounds, black hair, brown eyes, two years high school education, residence, 748 Ridgeway Avenue, Cincinnati, Ohio, married, but separated, wears mustache and goatee, FBI Number 51679B. He was inducted into the U.S. Army on October 23, 1952, at Cincinnati, and served on active duty until March 30, 1953, when he was honorably discharged as a Private at Ft. Knox, Kentucky, by reason of medical disqualification. His character and efficiency ratings in the military were excellent, with no record of any court-martial. His civilian occupation before entering the Army was taxi driver.

FRAKES has been fingerprinted six times since December 17, 1951, on local charges from vagrancy to proprietor of a gambling establishment on June 19, 1965, by the Philadelphia, Pennsylvania, Police Department. He has been arrested by the Cincinnati Police three times on charges of vagrancy, petty larceny, and investigation between 1951 and 1962.

FRAKES, according to Cincinnati Police records, has picketed the Hamilton County Courthouse a number of times protesting the conviction of POSTAL LASKEY in April, 1967, for the murder of BARBARA BOWMAN, a white woman, and LASKEY's sentence to death, the case being on appeal. He, claiming to be a relative of LASKEY, has solicited funds for LASKEY's defense.

In September, 1967, he picketed a local TV-Radio station on Highland Avenue when a Negro part-time disc-jockey was not rehired.

(Source: CI T-13 on October 24, 1967).

On October 9, 1967, FRAKES told the Cincinnati police he sent two .38 caliber revolvers and two holsters to a relative in Indianapolis, and one of the guns was missing from a package he left with the Greyhound Bus Lines, according to the October 10, 1967 "Cincinnati Post and Times Star," daily newspaper. The item states FRAKES was arrested and charged with loitering June 11, his arrest leading to a protest meeting which police say started the June riots in the Avondale section of Cincinnati.

The June racial disturbance in Cincinnati began shortly before 10:00 p.m., Monday, June 12, 1967, and lasted until 6:00 p.m., Sunday, June 18, 1967, at which time Cincinnati Police Chief JACOB SCHOTT declared the emergency ended. Chief SCHOTT stated on June 18, 1967, that the rioting was initiated by about ten groups of young Negro males who threw rocks at store windows and passing automobiles in the Avondale section of Cincinnati, subsequent to a meeting attended by about 300 Negroes on a local junior high school grounds to protest the arrest of PETER FRAKES, who had been picketing the City Hall in protest of the death sentence of POSTEAL LASKEY.

The June 17, 1967 "Cincinnati Herald," weekly Negro newspaper, carried article on the racial disturbance, stating, in part, "The riots, according to our investigation, were touched off as a result of the arrest of PETER FRAKES, cousin of POSTEAL LASKEY, presently awaiting execution for the murder of a white woman. Since LASKEY's conviction, FRAKES has been demonstrating, trying to have petitions signed, and raising money for LASKEY's defense." Several Negro groups and individuals decided to protest the law under which FRAKES was arrested, Unlawful Pedestrian Assembly. Such a meeting was convened with about 250 persons in attendance, who began demonstrating with protest signs, "and shortly thereafter the full racial disturbance came into being."

#### LEROY ORVILLE COSTON

Cincinnati Police Department records show that Coston, 5689 Gardenhill Lane, Winton Place, Cincinnati, Ohio, is male, Negro, born November 29, 1936, at Cincinnati, Ohio, employed as a clerk in the U.S. Post Office; is 5'9 3/4", 133 pounds, black hair, brown eyes, slim build, medium complexion, wears mustache and goatee. His wife is BARBARA COSTON of the same address.

COSTON is a member of Cincinnati SNCC.

(Source: CI T-11 on August 4, 1967).

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COSTON has been reported to be a teacher at the "Ark," which is described as a SNCC Liberation School on Carll Street.

(Source: CI T-14 on January 22, 1968).

According to Cincinnati police records, COSTON was arrested on July 28, 1967, for carrying a concealed weapon and arson, at which time he was wearing a black "t-shirt." He had been observed behind the Giant Furniture Warehouse store, which was the scene of a large fire. The case is pending in Cincinnati Criminal Court, after the Grand Jury returned indictments against COSTON on the two charges.

COSTON, FBI Number 849288D, was fingerprinted by the Washington, D.C. police on May 20, 1959, on charges of investigation and carrying concealed weapon. He has also had three traffic arrests in Cincinnati: March 7, 1965, no driver's license; April 18, 1965, no driver's license; March 4, 1966, speeding.

COSTON's name appears in SNCC's Newsletter, referred to under "Publications."

#### B. Terrorist or Revolutionary Activity

##### Cincinnati Human Relations Commission (CHRC)

The January 11, 1968, "Cincinnati Post and Times Star," supra, has item that SNCC "'opposes and repudiates' the appointment of Mrs. VIRGINIA COFFEY as new executive director of the CHRC. SNCC says Mrs. COFFEY (who is Negro) 'knows nothing about the black community,' and contends the appointment is 'the white power structure once again picking leaders for the black community.' The appointment, SNCC says, was 'made for the convenience and service of white people only. The HRC never has been that effective and will be even less so now. The big question is: How long will the black community tolerate this effrontery and insult?'"

##### Uhuru Festival December 27 - 30, 1967

The Uhuru Festival ("Uhuru," Swahili word for "Freedom"), sponsored by the UBCO, Cincinnati, Ohio, December 27 - 30, 1967, at the Carmel Presbyterian Church, the minister of which is Reverend HAROLD HUNT, Chairman of UBCO, was participated in by Cincinnati SNCC leaders. SNCC Chairman THOMAS J. PORTER handled a workshop on "Education in Revolution," beginning at 1:00 p.m., December 30, 1967. "He spoke about everyone being segregated by

the white people, such as the Jews, Negroes, and the Indians. He said HITLER killed six million Jews, and this is what 'whitey' is planning to do to the Negroes; that 'when you are arrested, you are under arrest, but that if you knock the cop down on his back, then you are no longer under arrest'; that the black people should set up their own form of government in Avondale (predominantly Negro area of Cincinnati) and call it 'Blacksville' with roadblocks to keep 'whitey' out; and that when a black man is arrested, he is tried by a white man in a black robe who is a racist. He claimed that the white man pushes his unqualified friends into positions that they don't deserve, and that when he (PORTER) gets his degree (from University of Cincinnati, where he has had a Danforth Scholarship), he is going to help his black friends into places of responsibility."

(Source: CI T-13 on January 4, 1968).

WILMA TONEY, of Cincinnati SNCC, handled a workshop on "Individuals' Role in the Revolution," at the Carmel Church, 1:00 p.m., December 29, 1967. She started with the history of NAT TURNER, then spoke on the difference in unity of black families as opposed to unity among white families; and how to educate black children by buying black dolls instead of white ones, as well as using the word "black" instead of "Negro."

(Source: CI T-13 on January 4, 1968).

LEONARD BALL, of Cincinnati SNCC, spoke at a workshop on December 28, 1967, beginning about 1:00 p.m. on the subject of "Black Power as a Political Concept; The Press and the Black Community." BALL "talked about a magazine article; then complained about the lack of colored news commentators on TV and in commercials. He also stated that 'concentration camps all over the U.S. were being renovated to put the Negroes in as the whites want to make them an extinct race.' BALL also attended the Festival on December 30, 1967, but didn't speak."

(Source: CI T-13 on January 4, 1968).

The Uhuru Festival was a failure because of "the small attendance at the workshops held during the afternoon hours of December 27 - 30, 1967, when many persons had to work, and because the scheduled main speaker, Reverend ALBERT CLEAGE, of Detroit, a Black Power advocate, did not show. Only about fifty persons attended the main meeting the evening of December 30, 1967, when a seminar was held by local people in place of the speech by Reverend CLEAGE."

(Source: CI T-1 on January 2, 1968).



Scheduled Black Power Meeting, August 19, 1967,  
For H. RAP BROWN

During August, 1967, JAMES HARRIS, of Lincoln Heights, Ohio (Cincinnati incorporated suburb of practically 100 per cent Negro population) cooperated with Cincinnati SNCC leaders in obtaining approval of the local Board of Education for a speaking appearance by H. RAP BROWN, national SNCC Chairman, at a Black Power meeting to be held in the Lincoln Heights School auditorium on August 19, 1967. Approval for BROWN's appearance was viewed in the community as a victory of the Black Power advocates over the moderate citizens. The community became divided over the Black Power concept, and many bitter arguments followed, extending to division among members of the same family. Many persons in Lincoln Heights feared racial rioting would follow BROWN's appearance. BROWN did not appear on August 19, 1967. The rally, however, was held in the school auditorium without BROWN, and SNCC leaders addressed the audience, praising SNCC, and advocating Black Power. No white persons were allowed in the Lincoln Heights School that evening.

(Source: CI T-15 on January 4, 1968).

SNCC Liberation Schools

WILMA TONEY, SNCC member, has been working to set up "Liberation Schools" of SNCC to teach Negro history, black arts, black sociology and black psychology. One is set up in Northside, one in Avondale at the Avondale Community Council office, another in the Walnut Hills area, and the fourth is for the Mt. Auburn area. She is having a hard time organizing them. LEROY COSTON has been teaching at one of the schools.

(Sources: CI T-4 on November 29, 1967;  
CI T-8 in January, 1968).

Youth Conference and Rally October 21, 1967

LEONARD BALL, "Education Director of Cincinnati SNCC," announced that there would be a Youth Conference and Workshop in the afternoon, with a public rally later, on Saturday, October 21, 1967, from 12:00 noon to 6:30 p.m., and at 7:30 p.m. at the Carmel Presbyterian Church, according to the October 21, 1967, "Cincinnati Herald," supra. Scheduled speakers included CLEVELAND SELLARS, Director of the South Carolina Chapter of SNCC; COURTLANDT COX, of the SNCC national staff; and ERNEST STEVENS, Campus Coordinator of SNCC.

Reverend HAROLD HUNT led the workshop, along with LEONARD BALL. It was attended by about 13 persons. At the public rally in the evening, there were about 47 persons, speakers including ERNEST STEVENS and COURTLANDT COX of national SNCC. SELLARS did not appear at either session.

(Source: CI T-1 on October 25, 1967).

#### SNCC Lawsuit Against City Officials

The August 3, 1967, edition of the "Cincinnati Post and Times Star," supra, has article concerning a lawsuit filed by LEONARD BALL and other members of SNCC, the local chapter of SNCC, and the national SNCC, against the Cincinnati Safety Director, Chief of Police, and other city officials. The suit in U.S. District Court asked that the court prevent local courts from prosecuting SNCC members on charges ranging from arson to carrying a concealed weapon. They also wanted local law enforcement officials prohibited from presenting evidence against them before the county Grand Jury on charges against them; also, local officials to be prevented from 'impeding or intimidating' them or their supporters or friends, and from interfering with their rights guaranteed by the U.S. Constitution and Federal laws. SNCC was unsuccessful in this injunction action denied by U.S. District Court Judge DAVID S. PORTER on August 4, 1967, according to the August 4, 1967, "Cincinnati Post and Times Star."

#### Racial Riot, Cincinnati, June, 1967

There was racial disturbance in Cincinnati, Ohio, beginning shortly before 10:00 p.m. on Monday, June 12, 1967, which lasted until 6:00 a.m., Sunday, June 18, 1967. The disturbance began after a protest meeting the evening of June 12, 1967, over the arrest of PETER FRANKS June 11, 1967, for traffic interference while picketing in front of the Cincinnati City Hall in protest of the conviction in April, 1967, of POSTEAL LASKEY, a Negro, for the murder of BARBARA BOWMAN, a white woman, and to emphasize the right of freedom of assembly. Among those who spoke to the protest crowd was LEONARD BALL, Chairman of local Friends of SNCC, who was subsequently seen in an area of disturbance talking to small groups, but then left the area.

(Source: CI T-13 on June 19, 1967).

On June 16, 1967, it was reported that LEONARD BALL and his SNCC group have been very active in the racial disturbance which has broken off; that if the National Guard had not showed up

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when it did, the plan was to start sniping with firearms. "They were scared of the Guard which had orders to shoot to kill if fired on. There was some practice shooting on two nights to test the reaction of the police before the National Guard came on. Apparently a lot of individuals have firearms...."

(Source: CI T- 1 on June 16, 1967).

Carmichael Speech April 29, 1967

On April 29, 1967, then SNCC national Chairman, STOKELY CARMICHAEL, spoke at a mass rally at the Carmel Presbyterian Church beginning about 8:00 p.m. CARMICHAEL spoke "about the background of the Negro in Africa, how everything was stripped from the Negro by the whites, and that the Capitalist system exists to keep Negroes subservient, with no hope for Negro liberation or freedom without destruction of the system. After the speech, LEONARD BALL took up collections for the Friends of SNCC. The rally was attended by FLORENCE TATE, a SNCC representative from Dayton, Ohio."

(Source: CI T-7 on May 4, 1967).

Tri-City SNCC Meeting, October 28, 1967

On October 28, 1967, a meeting was held at 5:00 p.m. in the first floor apartment house at Prospect and Harvey Streets, Cincinnati, for the purpose of organizing a Tri-City SNCC to comprise Cincinnati, Dayton, and Xenia, with the Xenia contingent to include Central State University at Wilberforce, Ohio, and Antioch College at Yellow Springs, Ohio. A secondary purpose was to establish communications between various Black Nationalist groups for getting out information on problems and decisions on courses of action. LEONARD BALL was leader of the Cincinnati SNCC group.

FLORENCE TATE and her husband, CHARLES TATE, both of Dayton, Ohio, were there. CHARLES TATE is Chairman of the Dayton Alliance For Racial Equality (DARE), a civil rights organization. FLORENCE TATE is the SNCC representative in Dayton, and is the individual who established the Afro-American Center there. TOM PORTER and several others in Cincinnati SNCC were there, as well as several students from Antioch College and two persons from Yellow Springs; also, one person from Xenia, Ohio; and CHARLES COBB and COURTLANDT COX, both Field Representatives of national SNCC. The total at the meeting was about 20 persons.

(Source: CI T-9 on November 9, 1967).

Also see comments under THOMAS JAMES PORTER, LEONARD CARSON BALL, WILMA JEAN TONEY, PETER ALLEN FRANKES, JR., and LEROY ORVILLE COSTON.

**C. Publications**

**Newsletter - Containing Background and Purposes of SNCC**

Cincinnati SNCC periodically puts out a mimeographed newsletter which contains anti-white, anti-police, anti-Vietnam comments, remarks of STOKELY CARMICHAEL and H. RAP BROWN, and statements on Black Power and anti-Negro groups. For example, in one, it quotes H. RAP BROWN as saying, "There are thirteen concentration camps here in America. Do you black people think that they are for just STOKELY and me?"

(Sources: CI T-16 on October 5, 1967;  
CI T-1 on October 26, 1967).

In one SNCC newsletter, undated, but received on October 5, 1967, there is contained the following on the organization and purposes of SNCC, an editorial appeal to "younger black thinkers," emphasis on unity, and the necessity of "black organizations... to think and act revolutionary...":

**"CINCINNATI CHAPTER SNCC  
NEWSLETTER**

**"THE STUDENT NONVIOLENT COORDINATING COMMITTEE (SNCC)**

"SNCC became an organization in February, 1960, and was the most militant and un-compromising of the existing civil rights organizations. During the early sixties, SNCC operated mostly in the South organizing and encouraging black people by using bold tactics and techniques in breaking down and removing barriers of segregation. SNCC soon found out, after much frustration, that the scope of the movement had to be broadened to reach and include more black people. THE MOVE HAD TO BE INWARD. Beginning with voter registration drives, voter education clinics, workshops and freedom centers, SNCC gained many in-roads into the white controlled southern political and economic system. The Mississippi Freedom Democratic Party and the Black Panther Party in Alabama was formed. A new sense of awareness and accomplishment was instilled

in the hearts and minds of fearful black people. The cultural and social revolution gained its first foothold. And the difficult job of organizing still goes on in Miss., Alabama, Georgia and in the northern ghettos.

"To make SNCC's policies and programs clearer, the following statement was issued from the Atlanta Office:

"SNCC 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 Vietnam, Angola, Mozambique, South Africa, Zimbabwe, 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 (SNCC) shall seek to build a strong nationwide Black Anti-Draft Program and movement to include the 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 Vietnam suffer.

"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 objectives 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.

"The Student Nonviolent Coordinating Committee (SNCC)  
\*\*\*\*\*"

"BLACK IS BEAUTIFUL ....

"IT'S BEAUTIFUL TO BE BLACK.  
\*\*\*\*\*

"EDITORIAL

"The recent revolts teach the younger black thinkers many valuable lessons. One of them being; that, there is now and has always been an unconscious and undeclared war on Afro-Americans by the average hunkie. And a conscious strategic and declared war on us by the Power Structure.

"Proof of this is in the hypocritical position the power structure has taken. First they say that the revolts were natural and necessary to bring this problem to the attention of people, then in the same breath, they say how terribly wrong it is for oppressed people to rebel, they say that we should respect the government, regardless of how much the government obviously disrespects us. They even prey on our innocent and ignorant brothers making them say that we are wrong. When all along it is the hunkie who is wrong and who must admit this fact. Since he has shown us he is incapable of doing this it seems like there will be continued war.

"Every day more and more Afro-Americans are waking up to the obscenity of the hunkie in America, so this war will become a two sided thing where the crumbling of white, racist America will be our victory and their defeat.

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"'HARAMBEE' . . . 'Let's Pull Together.'

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**"A MESSAGE TO THE BLACK PEOPLE OF CINTI.  
SELF-HATRED IN REGARDS TO DIS-UNITY"**

"United we stand - Divided we fall." Then why in Hell can't we black people unite? One of the main reasons for this obvious dis-unity is self-hate.

"We as a group of people in this land hold down a unique position in this hypocritical society in which we live. We are unique in this respect, we were brought to this land in cruel bondage, taken from our ancestral lands and brought here to build a nation for the hunkie with our lives, our blood, our sweat and our strong backs, because whitey was to damn lazy and no good to do this himself.

"As a reward for slavery & servitude we were systematically stripped of our manhood, racial pride, and self respect. The man, hunkie, whitey, beast or whatever you want to call him, literally taught us how to hate ourselves and our fellow brothers.

"This process of emasculation enacted against us have left us as empty as a shell, with no foundation to stand on. As a result, here we are today ashamed of ourselves and our race, although many of us will not admit to this personally, but as a racial group this is self evident in many ways. It shows up the false class distinction we have tried to construct among ourselves, commonly called the black middle class or black.....(words eradicated and continuation in same paragraph the following)  
A g r o u p of black people who have worked hard to obtain a certain economical status and then find themselves trying to disassociate themselves from the black masses. So, what is this but dis-unity. Another way this shows up is in complexion consciousness. Many black brothers & sisters are ashamed of the dark, but beautiful, hue of their skin and the natural texture of their hair. By the same token, many lighter skinned brothers & sisters have the foolish notion that this makes them more acceptable to whitey than there darker brothers. So, what is this but dis-unity.

"One of the most saddening ways this self-hatred is shown is in the violence & larceny that brothers commit against fellow brothers. It's almost as if they are saying, 'Nigger! I am tired of you reminding me of what I am.' So, what does this accomplish but a general animosity towards one another.

"Black people of this city and across the land, we have to learn to be proud of what we are and to take the necessary steps to recapture the pride that this white power structure has stripped us of. This can be done through a process of re-educating ourselves as to who we really are and our true heritage. Believe me black brothers & sisters we do have truly beautiful and remarkable heritage. These steps are necessary in the building of a foundation for us to stand firmly on and this is in turn will enable us to shuck the yoke of self-condemnation the white man has placed around our necks. A tree without roots slowly dies, therefore black people, it is it is urgently necessary for us to re-discover our roots or die. With the regeneration of this long lost pride, beautiful black people, we will all be on the same road to true black unity.

"Can you imagine a proud black people standing as one, helping one another, loving one another, working with one another for a glorious black tomorrow? Black brothers & sisters it is time for us to come together regardless of our station in life or the complexion of our skin and above all, let's learn to love one another. It can be done! By a concerned black man..... Leroy Coston

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#### "OFFENSIVE - DEFENSE

"(Here is H. Rap Brown's concentration camp statement, supra)

"We must unite together and think as black people for black people, we must admit to ourselves that the power structure is our enemy. The way to overcome this enemy dog is to know him and fight him harder than we help him.

"Because of our unawareness, there are times when we unconsciously help this beast, but when we



began to constantly think of hurting this enemy we can work for our liberation within the framework of our daily lives. Nothing is worse than helping your enemy to defeat you and this is what the hunkie has been making us do.

"We must begin to move politically and militarily in retaliation in every aspect of our daily lives. We must try to hurt our enemy. We have to lower our defensive defense and take strategic offensive measures as our defense.

"Black organizations must began to think and act revolutionary because there is a black revolution in America and all black people are affected. The hunkie hates all black people and the hunkie is working actively against all black people. Not just SNCC! We must all work together in our fight towards overcoming our oppression. We must remember that individualism is a luxury we black people cannot afford. Once we really understand what this enemy has done and is continuing to do to us, we will understand that he is truly our enemy and anything we do to him is justified. We all understand that these racist, hunkies uses laws as their weapon for oppressing us, so we must militantly ignore them and adopt our own set of laws. Laws that are for helping black people overcome the oppressor rather than those which aid in our oppression. We must realize that our enemy is killing us twenty-four hours a day and it is time for our offensive defense action TODAY!"

(Source: CI T-16 on October 5, 1967)

#### D. Funds

##### Financial Condition

On November 24, 1967, it was reported that friction is growing between TOM PORTER, of SNCC, and CURTIS FREEMAN, Chairman of the Cincinnati Chapter of CORE, about the way money is raised for these organizations. FREEMAN feels money should be raised in any way possible, including extortion, strong-armed robbery, or anything else, "whereas PORTER doesn't go along with this, and they are beginning to disagree violently over this.... SNCC is getting better organized, and now a person is required to sign a register when he enters the meeting, giving his name and address. WILMA TONEY handles the register and then takes it to the front of the meeting, where the people are called on to pay the dues of \$2.00 per week to SNCC...." There has been

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some talk about Socialist Workers Party (SWP) money for SNCC, but "apparently this talk about some SWP money was just talk."

(Source: CI T-3 on November 30, 1967).

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

On November 30, 1967, it was reported that SNCC has been holding meetings on Friday nights at the Carmel Presbyterian Church conducted by either LEONARD BALL or TOM PORTER, or both, with an average attendance of about 45 persons. SNCC does not have a membership roster, as such, but persons who attend meetings and indicate an interest can sign their names and addresses and contribute the sum of \$2.00 to the organization, money being one of the primary goals at this time.

(Source: CI T-11 on November 30, 1967).

CINCINNATI CHAPTER OF CONGRESS  
OF RACIAL EQUALITY (CORE)

Cincinnati CORE has existed since 1947, its chairman being elected yearly at an annual meeting held in April of each year. It is affiliated with national CORE, whose present national chairman is FLOYD McKISSICK.

(Source: CI T-17A on various dates).

It was originally a national federation of local interracial groups working to erase the color line through methods of direct, non-violent action. The local groups formed the base of this interracial, direct action movement, and were completely free to carry on action programs to meet the needs of their own communities, but shared in common a Discipline and a Statement of Purpose. In carrying out their action program, the local groups followed the procedure of (1) investigating; (2) discussing the grievance with those seemingly responsible for the practice; (3) appealing to the wider public for support in achieving a non-discriminatory practice; (4) attracting wide attention to the unjust racial practice through demonstrations such as picketing or passing out leaflets; and (5) using non-cooperation techniques such as boycott or strike to induce a change of policy.

National CORE acted as a clearing house for the local CORE groups.

(Source: CI T-17A in 1952).

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Since FLOYD McKISSICK took over as National Director of CORE as of March 1, 1966, succeeding JAMES FARMER, who is with SNCC, white members of CORE are not wanted. Because of this suspicion of whites, the Cincinnati Chapter of CORE is in practice now all-Negro.

(Source: CI T-17 in January, 1968).

In December, 1967, one CORE officer in a regional discussion over whites in CORE agreed that the enemy included all whites and "Toms" (Negroes who go along with whites) who are attempting to divide the Black Power movement. This individual felt the goal of the Black Power movement should be to rehabilitate and control communities, establish a black controlled economy, refine black culture, and develop black political consciousness. There was also comment that the CORE constitution may be changed to make it an entirely and completely Negro organization.

(Source: CI T-18 in December, 1967).

The chairman of Cincinnati CORE is CURTIS FREEMAN, who was chosen after his predecessor, GEORGE FERGUSON, elected in April, 1966, resigned at a meeting of CORE on August 25, 1967, at the Carmel Presbyterian Church, according to August 27, 1967, "Cincinnati Enquirer," daily newspaper of general circulation in the Cincinnati area.

On August 12, 1967, the "Cincinnati Herald," weekly Negro newspaper of general circulation in the Cincinnati area, pointed out that FERGUSON was quitting as CORE chairman. The article, in part, states:

"The slender intellectual Ferguson who has been at the helm of CORE for one year... had promised to serve only one year stewardship as the leader of the militant organization.

"He admitted that no membership meetings had been held, and commented on the failure of the Board of Directors to hold an election. He said: 'My term of office has expired and in the absence of action to replace me I have no other alternative but to resign.... Much of our membership have aligned themselves with other groups, notably the peace movement. The recent rebellion (June riots in Cincinnati) has also given birth to new, action-oriented groups with a resultant increase in a new group of leaders.'.....

"Because of financial difficulties nationally and locally, CORE has not been the activist group it once was in the community. Ferguson and some others have, however, attempted to keep the organization operative. He has appeared at many gatherings during the year and lent the prestige and name of the organization, as well as his own."

Several past chairmen of Cincinnati CORE are active in other militant civil rights organizations, such as LEONARD CARSON BALL, presently in SNCC, and CLYDE "JIMMY" VINEGAR, who is an officer in the Avondale Community Council and head of the Black Brotherhood.

CORE Chairman FREEMAN is also Vice Chairman of UBCO, a group formed during the June racial disturbance in Cincinnati to negotiate with the City Administration and to seek unity among the various civil rights group.

The October 13, 1967, "Cincinnati Post and Times Star," daily afternoon newspaper of general circulation in the Cincinnati area, points out concerning violence at Hughes High School, Cincinnati, that CURTIS FREEMAN, CORE local chairman, was quizzed about the organization known as SCORE. FREEMAN stated it stands for "Students Congress of Racial Equality," which is a combination of CORE and SNCC. FREEMAN insisted that the activities of SCORE were determined directly by CORE. When asked if SCORE had any connection with a local teenage gang of Negroes known as the "Aces," FREEMAN said, "I am not going to say it is and not going to say it isn't." FREEMAN later distributed outside of Hughes High School literature calling for young people to attend a session of SCORE on Thursday afternoon in the basement of the public library on Reading Road.

Members of Cincinnati CORE have participated in various demonstrations on issues involving welfare, education, housing, jobs, representation or more representation on committees of public institutions, as well as anti-Vietnam activity.

A. Membership

CURTIS FREEMAN, Chairman of Cincinnati CORE.

JOHN POOLE, Vice-Chairman.

MARGARET WASHINGTON, Membership Chairman.

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Advisory Board includes past chairmen CLYDE VINEGAR and GEORGE FERGUSON.

(Source: CI T-4 on September 26, 1967).

Cincinnati CORE has no address other than a Post Office box and telephone number. Membership is estimated to be 12 to 15 active members, all Negro; with an estimated 200 present and past members who consider themselves CORE members from past activity, Negro and a few white.

(Sources: CI T-2 on January 15, 1968;  
CI T-4 on August 26, 1967).

CURTIS FREEMAN, Also Known As  
CURTIS ODELL FREEMAN, JR.,  
ODELL FREEMAN, JR.

FREEMAN was selected as chairman at a CORE membership meeting at Carmel Presbyterian Church, Cincinnati, August 26, 1967, attended by about fifty Negroes, most of whom were unknown, except five old CORE members.

(Source: CI T-4 on August 26, 1967).

He is male, Negro, born July 22, 1939, Atlanta, Georgia, 6', 190 pounds, black bushy hair, brown eyes, usually wears dark sunglasses, an Afro hairdo, and a loud, large-sleeve African-style open-neck shirt hanging outside his trousers. He is not known to be married. FREEMAN smokes "pot". His headquarters are the old Avon Music Shop, corner of Rockdale Avenue and Reading Road, in the heart of the Avondale area, which is where he and his associates, not only from Avondale, but other Negro areas, hang out. Recently FREEMAN has taken to wearing more regular clothing. He claims to be in partners-ownership of Soul Sound Unlimited, a record shop in Avondale.

(Sources: CI T-4 on October 18, 1967;  
CI T-13 on January 25, 1968).

FREEMAN was recently reported to carry a gun in a shoulder holster. On July 17, 1967, FREEMAN, JOHN POOLE, and four other Negroes went into a Cincinnati pawnshop to buy some shotguns and rifles. The owner refused to sell them any guns, and reported the matter to the Cincinnati Police Department. Recently, FREEMAN has been living at 12 Bowman Terrace with HELEN TUCKER, who was arrested by Cincinnati police on December 26, 1967, on charge of Common Prostitute, case being pending. FREEMAN has

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been reported to the Cincinnati police to be "pimping" for the four TUCKER sisters.

(Source: CI T-13 on January 25, 1968).

The October 14, 1967, "Cincinnati Herald," weekly Negro newspaper, has item on FREEMAN, "Fresh from a Cleveland Black Power Conference, CURTIS FREEMAN, newly elected chairman of Cincinnati's... CORE, spoke out strongly in a verbal attack against Municipal Judge WILLIAM S. MATHEWS after the conviction of CORE's vice-chairman, JOHN POOLE, for disorderly conduct and sentence of 30 days in the Workhouse. FREEMAN's statement, in part, includes:

".... The militants and the ultra-moderates will soon hold hands, and guns, in an all-out war in the streets of America, defending themselves against this kind of maliciousness... and the men who make this age-old technique work. It will be them and not me, CORE, SNCC, or any organization that will bring black people together to get what we must have - FREEDOM NOW! ..... Curtis Freeman, Cincinnati C.O.R.E."

FREEMAN has been to hardly any CORE meetings, normally held Wednesday evenings at the Avondale Community Council Office in the library basement, Reading Road and Lee Place.... He has made trips to Black Power meetings in Baltimore and Cleveland with his vice-chairman, JOHN POOLE, but does not report on his trips. Both FREEMAN and POOLE are also members of SNCC. FREEMAN does not get along with some of the other old-time CORE members.

(CI T-4 on October 18, 1967).

The August 27, 1967, "Cincinnati Enquirer," daily morning newspaper, in commenting on FREEMAN's election as CORE chairman, pointed out he helped organize the UBCO in Cincinnati. CLYDE (JIMMY) VINEGAR, Executive Secretary Emeritus of Cincinnati CORE, was quoted as stating that the "board will meet ... with all past officers present to act as advisors until reorganization is complete". VINEGAR said the local chapter will follow the national CORE philosophy "and become more militant, concentrating on black power."

The "Cincinnati Post and Times Star" edition of July 28, 1967, quoted FREEMAN in a speech before 300 residents of the Avondale section of Cincinnati, "We will stand in dignity or

we will fight in dignity for what we should have had 350 years ago." He closed his speech with the expression, "Black power to you baby."

The June 24, 1967, edition of the "Call and Post," a weekly Negro newspaper published in Cleveland, Ohio, in an article datelined Cincinnati and captioned, "Cincy Court Fight Over Riot Looms," exhibited a photograph of three Negro individuals standing together, and this photograph was captioned, "Black Power Team." The individuals were identified as H. RAP BROWN, National Chairman of SNCC, WILLIE RICKS, BROWN's aide, and CURTIS FREEMAN.

On October 13, 1967, CURTIS FREEMAN was arrested on two charges of disorderly conduct when, as a spectator, he refused to sit down in Criminal Court, and had used abusive language to officers there. According to the police officers, he called them "white dogs and punks." When brought before Municipal Court in early December, 1967, FREEMAN apologized to the Court for the incident and said he had submitted his resignation as an officer of CORE. FREEMAN was fined \$100.00 and court costs, which amounted to over \$500.00. The presiding judge stated that he had intended to sentence FREEMAN to the Workhouse for 33 days, but because of his apology and attitude, he limited the sentences to the fine and court costs.

On December 4, 1967, FREEMAN was fined \$100.00 and costs, each, on two charges of disorderly conduct. Before the sentence by Municipal Judge OLIVE L. HOLMES, FREEMAN apologized to the court for the incident, and said he had submitted his resignation as a CORE officer. He had been arrested October 13, 1967, on the first charge because he refused to sit down in court when asked to do so, and on the second charge after two police officers said he called them "White Dogs" and "Punks." There has been no public announcement of his resignation as CORE chairman.

CURTIS FREEMAN has not resigned as chairman of local CORE. He has made the statement that he wants to get someone else in as chairman as he intends to move somewhere else.

(Sources: CI T-3 on January 5, 1968;  
CI T-13 on January 25, 1968).

JOHN THOMAS POOLE, JR.

POOLE, also known as JOHN POOLE and ALI HASHAN, is male Negro, born January 20, 1946, Cincinnati, Ohio, single, high school graduate, 6'1", 176 pounds, black bushy hair, brown eyes, FBI Number 713453F, residence, 3590 Eden Avenue, Cincinnati. He has been employed by the Ford Motor Company, Fairfax Division.

POOLE has a bushy Afro hair-do, wears dark sunglasses, a Mandarin mustache and goatee, long sideburns, and a loud African-type shirt which hangs outside his trousers.

He served in the U.S. Army from September 14, 1964, to November 25, 1966, receiving an honorable discharge. During his service, he was court-martialed on two occasions for carrying a concealed weapon (straight razor), and for striking a superior officer, for which he served three months and six months, respectively, at hard labor.

POOLE was relatively unknown until immediately following the June, 1967, racial disturbances in Cincinnati, Ohio, at which time he rose to some local notoriety or prominence by unscheduled speech-making at public meetings.

POOLE in his speeches consistently made highly inflammatory statements of the "Black Power"-type, such as appeared in the Cincinnati edition of "Call and Post," weekly Negro newspaper, on August 5, 1967, which stated that POOLE, at a meeting of 500 persons of both races at the Zion Baptist Church, in reference to the white persons in attendance said, "If we catch you in our area again, we'll burst your skull."

Cincinnati newspapers reported POOLE was in August, 1967, elected Vice-Chairman of the Cincinnati Chapter of CORE. He is a member of UBCO, a group which originated in Cincinnati during June, 1967, to negotiate with the City Administration during the riots, to bring unity among different groups, and to register the unemployed persons in the ghetto areas.

The "Cincinnati Enquirer," issue of October 6, 1967, stated POOLE was arrested and sentenced to thirty days and fined for disorderly conduct relative to racial incident involving a local police officer. The same article indicated POOLE called the sentencing judge a "racist."



**B. Terrorist or Revolutionary Activity**

See comments under FREEMAN and POOLE.

**C. Publications**

None locally. CORE had been inactive until FREEMAN was named Chairman in August, 1967, since which time he has made some comments to the press as CORE Chairman. The previous chairman, GEORGE FERGUSON, also periodically used the name of CORE in speaking to the press to keep CORE's name before the public.

(Source: CI T-4 in August, 1967).

**D. Funds**

Local CORE is financially broke.

(Source: CI T-1 in January, 1968).

**NATION OF ISLAM (NOI)  
MUHAMMAD'S TEMPLE OF ISLAM NO. 5 (MTI #5)  
CINCINNATI, OHIO**

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Characterizations of the NOI, MTI #5 are contained in the appendix.

Mohammad's Temple of Islam Number 5, Nation of Islam (MTI #5, NOI), also known as Muhammad's Temple of Islam No. 5, Muhammad's Temple No. 5, Mohammad's Temple No. 5, Muhammad's Mosque No. 5, was founded by ASBURY X. WILLIAMS (deceased) during 1946 to follow the teachings of ELIJAH MUHAMMAD. It is an affiliate of the national organization, the NOI, under the leadership of ELIJAH MUHAMMAD, and adheres to the beliefs and policies of the national organization. It is active in the Metropolitan area of the City of Cincinnati. It requires visitors and members to be of a non-white race. Male members are required to wear business-type suits with white shirt and tie or uniforms purchased from the national organization. Female members are required to wear long dresses of a conservative color, and cover their heads with a scarf or hood. The Temple is presently located at 101 East University Avenue (first floor), Cincinnati, Ohio.

(Source: CI T-6 on January 26, 1968).

**A. Membership**

**1. Leaders**

DAVID ALLEN BRADLEY, also known as DAVID X., is Minister of Temple No. 5. He was born June 2, 1935, at Elizabethtown, Kentucky. He is a practicing attorney with offices at Suite 400, The Executive Building, Cincinnati, Ohio, in addition to his activities as Minister of Temple No. 5.

(Source: CI T-19 on January 11, 1968).

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

Temple No. 5 has approximately 100 registered members of which approximately 65 are male and approximately 35 are female. Of the registered members, approximately 15 males over the age of 16 are active, and approximately 12 females over the age of 16 are active, giving an average of approximately 27 active members.

(Source: CI T-19 on January 11, 1968).

**B. Terrorist Or Revolutionary Activity**

**1. Acts of Violence or Plans to Commit Same; Identities of Leaders and Participants**

The Minister has told members of Temple No. 5 that the Muslims do not get in the streets and demonstrate, nor do they march in civil rights parades, nor do they burn down businesses.

The Minister has told members to stay out of all racial disturbances.

(Source: CI T-6 in July and August, 1967).

**2. Possession of Weapons and Instruments of Destruction**

The members of the NOI are searched for any type of weapon or instrument which could be used as a weapon before they are allowed to enter the Temple. They are constantly told that Muslims do not carry any weapons and do not start any fights. They are told that if they are attacked, they are to fight to the death in the name of ALLAH (God), and in preparation for their defense, they are taught judo and karate.

(Source: CI T-6 on January 26, 1968).

3. Typical Violent Statements

The members of Temple No. 5 have been told that if the "white devil" bothers them, they are to fight the "white devil" in the name of ALLAH, and they will be the winner.

(Source: CI T-6 on August 2, 1967).

The members of Temple No. 5 have been told to leave the destruction of the "white devil" to ALLAH.

(Source: CI T-6 on July 28, 1967).

4. Involvement In Racial Disturbances

None reported.

C. Publications

1. Domestic Black Nationalist Extremist Publications

All male members of Temple #5 are required to buy 150 copies of "Muhammad Speaks" newspaper each week and attempt to sell them in the Cincinnati area. If they are unable to sell them, they must buy them and give them away. These newspapers are obtained from the national organization in Chicago.

(Source: CI T-6 on August 30, 1967).

2. Black Nationalist Extremist Publications Issued Abroad

None reported.

3. Other Publications Consistently Supporting  
Extremist Black Nationalist Line

None reported.

D. Funds

Temple #5 members are required to donate \$10.30 weekly to the NOI. Each male member is required to purchase 150 of each weekly issue of "Muhammad Speaks" newspaper. Of the donation, a major portion is sent to the national organization in Chicago, Illinois, and the remainder is used in the operation of Temple #5. Profits from the sale of the newspapers are used to increase the purchase of additional papers for sale.

(Source: CI T-20 on January 11, 1968).

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

**A. Black Nationalist Organizations**

**BLACK BROTHERHOOD**

Concerning the Black Brotherhood, it should be noted that CI T-8 advised January 12, 1968, the Black Brotherhood is not really an organization as such, and if they presently hold meetings at all, it is only to maintain or convey the impression of an operating civil rights group. Source stated the group was started by JIMMY VINEGAR, a former Chairman of the Cincinnati Chapter of the Congress of Racial Equality (CORE), and is, in effect, nothing more than followers of VINEGAR which total at most about ten in number. Source stated VINEGAR does not have the respect he once commanded, is distrusted by many Negroes and the Black Brotherhood was probably formed by VINEGAR to show he was still a leader and could rally a group any time when necessary for civil rights purposes.

(Source: CI T-8 in January, 1968)

With regard to the June, 1967, racial disturbances in Cincinnati, Ohio, it was learned that on the evening of June 12, 1967, some of JIMMY VINEGAR's group, called the Black Brotherhood, had smashed windows and created a lot of damage on Burnet Avenue, after which the crowds became unruly.

(Source: CI T-11 in July, 1967)

It should be additionally noted that the Cincinnati daily newspaper "Post and Times Star" issue of July 5, 1967, page 8, carried an article entitled, "Negro Group Protests All-White Appointments to School Vacancies". It stated that VINEGAR, Chairman of the Black Brotherhood, indicated disapproval of the fact there had been no promotions of Negroes to administrative positions in the Cincinnati Public School System.

**CLYDE WILLIAM VINEGAR**

Records of the Cincinnati, Ohio, Police Department and the Credit Bureau of Cincinnati, Inc., on August 14, 1967,

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and January 23, 1967, respectively, reflect CLYDE WILLIAM VINEGAR, known also as JIMMY VINEGAR, Negro, born December 9, 1927, Cincinnati, Ohio, resides at 726 East Mitchell Avenue, with his wife, EDITH and children.

CI T-4 advised February 10, 1967, that VINEGAR is presently employed as Project Coordinator for the Lincoln Heights Neighborhood Services (Poverty Program), Lincoln Heights, Ohio.

The Cincinnati "Post and Times Star", of June 25, 1965, carried an article which described VINEGAR as a native of Cincinnati who attended the local Woodward High School, New York Technical Institute and Chicago Institute of Technology.

VINEGAR is presently a member of the executive board or advisor of the Cincinnati Chapter of the Congress of Racial Equality according to the August 24, 1967, "Cincinnati Enquirer" and Chairman of the Black Brotherhood, according to the February 21, 1967, "Cincinnati Herald", a weekly Negro newspaper.

Numerous additional Cincinnati newspaper articles reflect VINEGAR is also an officer and/or member of many Negro community or improvement-type groups and activities:

Hamilton County, Ohio, Negro Voters League - Founder;  
Political Action Programming Assembly - Board of Directors;  
Committee for Black Dignity - Co-Chairman;  
Avondale Community Council - Second Vice-President.

CI T-4 advised in July, 1966, that on July 22, 1966, a meeting was held at the Carmel Presbyterian Church, Reading Road, Cincinnati, which was attended by about 150 persons at which the issues of "Black Power" and "Violence or Non-Violence" were discussed. Source stated that VINEGAR advised the group there would always be non-violence, but only the ministers practice it.

The Cincinnati "Post and Times Star", April 20, 1967, carried an article entitled "Council Rebuffs Protestors Seeking Impromptu Hearing", which stated that a group of 200 Negroes, including VINEGAR, appeared at the Cincinnati City Council Chambers unscheduled to seek more recreation facilities. Only VINEGAR, as spokesman, was permitted to speak and he threatened violence if others were not allowed to talk on the subject.

CI T-7 advised in May, 1967, that on April 29, 1967, VINEGAR was among a small group of individuals who searched the building and monitored the crowd of about 700 persons who attended the speech of STOKELY CARMICHAEL, then National Chairman of SNCC, at the Carmel Presbyterian Church, Reading Road, Cincinnati, during which CARMICHAEL stressed "Black Power" and indicated there was no hope for Negro freedom without destroying the capitalist system.

The source stated that following the speech, a party was held in Cincinnati which was attended by CARMICHAEL and about 35 persons in all, including VINEGAR.

#### STOKELY CARMICHAEL

On September 24, 1963, JAMES J. LEE and ARNOLD CANELL, teachers at the Bronx High School of Science, Bronx, New York, advised that there were some individuals at the high school, who in recent years seemed to be unusually devoted to "left wing" activities. Included in this group was STOKELY CARMICHAEL, a graduate of the class of 1960. These teachers also advised that CARMICHAEL was a close friend of EUGENE DENNIS, JR., son of a former general secretary of the Communist Party, USA.

The Communist Party, USA, has been cited by the Attorney General of the United States pursuant to Executive Order 10450.

CARMICHAEL's Immigration and Naturalization Service record in Washington, D. C. reveals he was born June 29, 1941, in Trinidad, British West Indies; entered the United States at New York City on June 15, 1952; and became a United States citizen on April 27, 1953, through his father's naturalization. Certificate of Citizenship number A338082, issued to STOKELY CARMICHAEL April 17, 1958, sets out that he became a United States citizen on April 27, 1953.

A letter issued by the Emergency Civil Liberties Committee (ECLC) dated June, 1966, identifies CARMICHAEL as having been elected to the National Council of that committee.

A characterization of the ECLC is included in the appendix.

ORGANIZATION OF AFRO-AMERICAN UNITY

On August 13, 1966, the "Cincinnati Herald", a weekly Negro newspaper in Cincinnati, Ohio, contained an article indicating that JAMES "CHANEY" ALEXANDER had announced he was forming a new organization to be called the Organization of Afro-American Unity (OAAU). In a statement issued by this organization, it was indicated that the OAAU was organized as a working base for an action program designed to eliminate the political oppression, economic exploitation and social degradation suffered daily by 22 million Afro-Americans. It was indicated that no action program will work unless it is controlled completely by Afro-Americans. A program should show how Negroes are to help themselves instead of continuing to rely on the white man. They do not want any money from "Whitey". The program is to show the black people how to gain control over the politics, economy and social and civic affairs of their community; to re-educate the black people so they will be willing to shoulder the responsibility of running their own community; to pool all the financial and technical aid they can get. Their goal is to run and elect a complete slate of Negro candidates for every political office, the Negroes to vote as a block for Negro candidates only. They desired to petition the Board of Education to teach Negro history in the public schools. They desired every policeman assigned to a Negro community to be a Negro, the white policeman being a symbol of white domination and oppression.

On September 30, 1966, the New York Office of the FBI advised that New York sources in the OAAU have reported no OAAU activity connected with the Cincinnati area.

A characterization of the OAAU as organized by MALCOLM X LITTLE and of Muslim Mosque, Inc., are contained in the appendix.

JAMES "CHANEY" ALEXANDER is active in the operation of the "Black Arts Studio", 726 East McMillan, Cincinnati, Ohio, a book-art store selling African art objects and Afro-American literature. The OAAU is still struggling to keep alive because they have not been attracting new members. The store is only open late afternoons and evenings.

(Source: CI T-1 on December 7, 1966)

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ALEXANDER has been unable to attract a following for the OAAU in Cincinnati and has used the OAAU primarily as a platform to keep his name before the Negro community, his personal following being small.

(Source: CI T-5 on January 16, 1968)

On October 1, 1967, ALEXANDER, a representative of the OAAU, announced a Tri-State Black Power Conclave was to be held on October 14 and 15, 1967. The meeting to have Negroes from Ohio, Kentucky and Indiana in attendance.

(Source: CI T-7 on October 2, 1967)

On October 13, 1967, ALEXANDER stated the Tri-State Black Power Conclave was cancelled because too much work was involved in organizing the conclave. He stated it was not properly organized to begin with, not enough time was devoted to the details, literature was not mailed in sufficient time and not enough publicity was furnished to the news media to notify the public.

(Source: CI T-7 on October 13, 1967)

On December 21, 1967, the United Black Communities Organizations, which includes the OAAU, were indicated to be sponsoring a Uhuru Festival, Cincinnati, Ohio, from December 27 to 30, 1967, and the first day, Wednesday, December 27, was to be designated as "Malcolm X Day".

(Source: CI T-16 on December 21, 1967)

On January 2, 1968, it was indicated the Uhuru Festival was held as scheduled but was considered a failure due to poor attendance. The activities on December 27, 1967, were mainly organizational and social and source did not believe they accomplished anything. ALEXANDER did not appear before the Festival until December 28, 1967, which had been designated as "Marcus Garvey Day". The entire meeting was considered to be a "flop".

(Source: CI T-4 on January 2, 1968)



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JAMES "CHANEY" ALEXANDER

JAMES "CHANEY" ALEXANDER has also been known as JAMES 5X, and CHANEY X. He attended 82 meetings of the Nation of Islam (NOI) between December 17, 1962, and March 2, 1966.

(Source: CI T-6 and CI T-5 on various dates between December 17, 1962, and March 2, 1966)

On August 13, 1966, the "Cincinnati Herald", a weekly Negro newspaper in Cincinnati, Ohio, described ALEXANDER as a former Democratic Ward Chairman who had been unsuccessful in races for the State Legislature and the State Central Committee. At the time he was announcing the formation of a new organization called the "Organization of Afro-American Unity (OAAU)". He was described as chairman of the new organization. Among the aims of the organization was to run and elect a complete slate of Negro candidates for every political office, the Negroes to vote as a block for Negro candidates only.

On August 19, 1967, H. RAP BROWN was scheduled to speak at a rally held in Lincoln Heights, Ohio, a suburb of Cincinnati, Ohio, but did not appear. Other speakers of local prominence did speak. ALEXANDER attempted to speak as a representative of the OAAU, but was heckled down as an "Uncle Tom", and was not able to address the assembly

(Source: CI T-3)

On September 2, 1967, the "Cincinnati Herald" contained an article which indicated, in part, that the paper recognizes ALEXANDER is a voice in the community that recognizes the power inherent in the vote, but the paper does not subscribe to all of his ideas.

ALEXANDER has been unable to attract a following for OAAU in Cincinnati and has used OAAU primarily as a platform to keep his name before the Negro community, his personal following being small. He resides at 688 Glenwood Avenue, Cincinnati, Ohio, and operates the Aswan Realty Company, 11 East University Avenue, Cincinnati, Ohio. He is alleged to be in poor financial condition because of his inability to attract members to the OAAU, and his real estate business has been poor.

(Source: CI T-5 on January 16, 1968)

UNITED BLACK COMMUNITY ORGANIZATIONS (UBCO)

According to the July 16, 1967, issue of the "Cincinnati Enquirer", a daily newspaper in general circulation in Cincinnati, Ohio, the name United Black Community Organizations (UBCO) was initiated during June or early July, 1967, in Cincinnati, Ohio.

Its aim is to find jobs for "the black brothers on the street. Street booths will be established in the black ghettos of Greater Cincinnati".

Considered founder and leader of UBCO is Reverend HAROLD HUNT, Pastor of the Carmel Presbyterian Church, whose background is set forth in appendix of this report. BAILEY W. TURNER, a local insurance man and President of the Avondale Community Council, is Treasurer and CURTIS FREEMAN, whose background is set forth elsewhere in this report, is listed as Vice-Chairman of UBCO.

CI T-2 on January 12, 1968, described UBCO as a loose organization which originated in Cincinnati during the summer of 1967. It was formed through various Negro leaders getting together but the idea is usually attributed to Reverend HAROLD HUNT of the Carmel Presbyterian Church. CI T-2 said UBCO is more of an idea or concept than a real organization and its purpose in reality is to create unity among the Negroes and instill in them a pride in being Negro by showing that there is a Negro culture and heritage.

THE AVONDALE COMMUNITY COUNCIL (ACC)

On December 31, 1967, CI T-1 described the ACC as a local Cincinnati, Ohio, group made up for the most part of conscientious hard working individuals whose primary purpose is to upgrade the community by legitimate means and to strive for better education, housing, welfare and recreation facilities. CI T-1 pointed out, however, that the ACC has within it strong groups, some of whom are former members of the Nation of Islam as well as members of SNCC, and CORE. This source stated that BAILEY TURNER, President of ACC, goes along with all this mixed activity primarily because of the money that can be made through his insurance business.

A characterization of NOI is included in the appendix.

SOUTHERN CHRISTIAN LEADERSHIP CONFERENCE (SCLC)

The June 18, 1966, edition of the "Cincinnati Herald", a weekly Negro newspaper of general circulation in Cincinnati, Ohio, refers to Reverend FRED L. SHUTTLESWORTH, civil rights leader, as President of the Southern Conference Educational Fund (SCEF); also as Secretary of the Southern Christian Leadership Conference (SCLC), which is headed by Doctor MARTIN LUTHER KING, JR.; and as President of the Alabama Christian Movement for Human Rights, Birmingham, Alabama, which he founded.

A characterization of the SCEF is contained in the appendix of this report.

MARTIN LUTHER KING, JR.

Confidential source CI T-36 advised that a Communist Party functionary described MARTIN LUTHER KING, JR. as a confirmed Marxist in February, 1962.

REVEREND FRED L. SHUTTLESWORTH

Reverend SHUTTLESWORTH is a nationally known Negro civil rights leader and speaker, who has travelled extensively throughout the United States on behalf of the civil rights movement.

Before coming to Cincinnati, Ohio, Reverend SHUTTLESWORTH was Pastor during the mid-1950's of the Bethel Baptist Church in Birmingham, Alabama, and was also active there in civil rights activity. During this period the "Birmingham News" and the "Birmingham Post - Herald", local newspapers, identified SHUTTLESWORTH as one of the principal leaders and prime movers for integration in the Birmingham, Alabama, area. SHUTTLESWORTH had participated in various sit-ins, marches and demonstrations in an attempt to abolish segregation on buses, in restaurants, schools, and recreation facilities. As a result of his civil rights activity, SHUTTLESWORTH was arrested on several occasions by local police authorities in the Alabama area. He was also at this time active in the National Association for the Advancement of Colored People (NAACP), and had formed in 1956 a new group called the Alabama Christian Movement for Human Rights, which was dedicated to the abolition of racial segregation.

According to the "Cincinnati Post and Times Star", and the "Cincinnati Enquirer", daily newspapers in Cincinnati, Ohio, Reverend FRED SHUTTLESWORTH has continued his efforts to abolish segregation in the Birmingham, Alabama, area, and has participated in several demonstrations at Cincinnati, Ohio. The same newspapers reported that Reverend SHUTTLESWORTH on April 17, 1966, was the concluding speaker at a demonstration march for integration in education at the site of the New Burton Elementary School in the Evendale area of Cincinnati, Ohio. On June 25, 1966, Reverend FRED SHUTTLESWORTH was one of several arrested for trespassing on the grounds of Drake Hospital, Cincinnati, Ohio, in protest of the hospital's failure to re-employ ten Negroes who had been dismissed.

On November 1, 1967, both these newspapers reported that Reverend SHUTTLESWORTH held a prayer vigil and march rally in Cincinnati, Ohio, in sympathy for Doctor MARTIN LUTHER KING, JR. and his followers who were serving jail sentences in Birmingham, Alabama.

On July 22, 1966, as a result of SHUTTLESWORTH's trespassing arrest at Drake Hospital, he was placed on probation for one year by the Municipal Court, Cincinnati, Ohio.

CI T-4 on January 16, 1968, advised that Reverend FRED L. SHUTTLESWORTH and at least four other local ministers are starting a "massive campaign when the weather breaks" against some of the larger commercial firms, such as Tasty Break and other large bakeries, and supermarkets such as A&P, Kroger and Albers, ostensibly to obtain better jobs for Negroes, better quality foods and better service. The tactics will be non-violent and include picketing, boycotting, as well as "sit-ins or shop-ins".

CI T-4 believes that all the ministers involved are members of the Valley Christian Improvement Association which was active in connection with demonstrations at the county-owned Drake Memorial Hospital in Cincinnati some months ago. The Drake demonstrations were over rehiring ten employees, eight of whom were Negroes, who had been dismissed when the kitchen became automated, all of whom were eventually rehired in other jobs.

It was pointed out by CI T-4 that this is probably the start of a buildup by Reverend SHUTTLESWORTH to obtain

leaders and recruits to assist in the Washington Spring Project recently announced by Reverend MARTIN LUTHER KING, JR., involving "massive demonstrations" in Washington, D. C., this spring and summer, and possibly in fifteen other larger cities, to put the pressure on the Congress for legislation to improve the plight of the Negro and poor people.

REVEREND OTIS MOSS, JR.

Reverend MOSS is pastor of the Mt. Zion Baptist Church located in Lockland, Ohio.

According to the December 5, 1964, issue of the "Cincinnati Herald", a weekly Negro newspaper, Reverend ANDREW YOUNG, administrative assistant to Reverend MARTIN LUTHER KING, JR., speaking for KING at a press conference held in the Netherland Hilton Hotel, said SCLC planned a massive boycott of Mississippi products. The boycott was in protest of Mississippi as a haven for manufacturers who are moving to the benighted state and in protest of the killings and bombings of Negroes, their churches and homes. Article states, Reverend OTIS MOSS, Regional Director of the SCLC, would be asked to seek a conference with Baldwin officials. Purpose would be a request not to move to Mississippi as rumored. The Baldwin officials referred to in this article are those of the Baldwin Piano Company, whose home office is located in Cincinnati, Ohio.

The "Cincinnati Post and Times Star" issue of March 24, 1965, included an article declaring that five members of the Baptist Minister Conference were going to Montgomery, Alabama, representing Cincinnati in the freedom march. OTIS MOSS was among these.

The April 9, 1966 issue of the "Cincinnati Herald", supra, related that top community leaders have met and agreed to hold a public march demonstration to point up their dissatisfaction with present negotiation on the local Burton School problem. Reverend OTIS MOSS, representing the SCLC, was listed as a sponsor of this demonstration. The purpose of the march as set out by the Herald, was "to place before the conscience of our community and nation the unresolved issue of integration in public education and the immediate need for a more positive and workable, comprehensive program to achieve racial balance in our public schools."

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On December 23, 1966, Municipal Court Judge ROBERT V. WOOD overruled a motion for a new trial for the Reverend OTIS MOSS, JR., convicted August 27, 1966, of trespassing on Drake Hospital grounds during a civil rights demonstration in June. MOSS was convicted of trespassing and given a suspended 30 day workhouse sentence and ordered to pay the \$374.00 court costs of the three day jury trial.

**B. Black Power Conferences**

**Stokely Carmichael Rally - Speech,  
Cincinnati, April 29, 1967**

On April 29, 1967, STOKELY CARMICHAEL, then National Chairman of SNCC, spoke at a rally at the Carmel Presbyterian Church, Cincinnati, after other Negro churches had refused the use of their churches for the rally - speech. CARMICHAEL spoke on Black Power, the "hunkies," and what has been done to the Negro in this country, advocating overthrow of the present system. TOM PORTER, of SNCC, wearing a Malcolm X button, introduced CARMICHAEL. Reverend HAROLD L. HUNT is Pastor of Carmel Presbyterian Church, which permitted the use of its facilities by CARMICHAEL. HUNT is also Chairman of UBCO, which was formed during the beginning of the June 12 - 18, 1967, racial riot in Cincinnati to negotiate with the City Administration, and to bring unity among the various civil rights groups.

CARMICHAEL, PORTER, Reverend HUNT, and UBCO have been characterized elsewhere in this report.

On June 17, 1967, it was reported that activity during the racial disturbance of this week was coordinated, and that it would have to be by JIMMY VINEGAR, LEONARD BALL, and TOM PORTER. It was further reported that there must have been help on the part of the national officers of SNCC, such as H. RAP BROWN, National SNCC Chairman who actually came to Cincinnati on Thursday, June 15, and made a statement to the press at the Black Arts Studio, McMillan Street, Cincinnati, which is owned and operated by TOM PORTER, who had introduced CARMICHAEL at the April 29, 1967, rally.

(Source: CI T-11 in June, 1967).

Another source advised that the appearance of STOKELY CARMICHAEL in Cincinnati on April 29, 1967, at the Carmel Church contributed to the outbreak of trouble, as CARMICHAEL appeals to the young, uneducated Negro who has nothing to lose by rioting.

(Source: CI T-24 on June 14, 1967).

**May 20, 1967, Memorial for Malcolm X,  
Cincinnati, Ohio**

Information on this conference and workshops has been set out hereinbefore under caption of "LEONARD CARSON BALL," with documentation of JAMES and GRACE BOGGS, of Detroit, Michigan. Theme of the meeting was: "Organization and Ujamaa (Unity in Swahili)", according to the "Call and Post," weekly Negro newspaper, of June 3, 1967.

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CI T-22 advised in June, 1967, that LEONARD BALL had information announcing the 2nd Annual Black Arts Convention, June 29, 30, July 1 and 2, 1967, sponsored by "Forum 66 and the Black Arts Confederation of Unity," 12123 Dexter Avenue, Detroit, Michigan; and some "Black Power" literature, including a pamphlet captioned, "Pre-Civil War Black Nationalism" by BILL McADOO, on last page of which is address of Progressive Labor, G.P.O. Box 808, Brooklyn 1, New York, was distributed. This pamphlet is labeled a "Progressive Labor Party Pamphlet."

A characterization of the Progressive Labor Party (PLP) is contained in the appendix.

Martin Luther King Spoke At Two Churches, June 11, 1967

On Sunday, June 11, 1967, Dr. MARTIN LUTHER KING, JR., who had been invited by a local minister friend, spoke at two churches in Cincinnati, at one of which he was handed and announced the protest meeting to be held the evening of June 12 at the Samuel Ach Junior High School grounds, right after which the rioting broke out. JIMMY VINEGAR, local civil rights leader and former Cincinnati CORE chairman, had given the announcement note to the Zion Baptist Church minister to be read announcing the protest demonstration. It was also reported that VINEGAR had also called for another demonstration the following night under pretext that city officials would appear.

(Source: CI T-11 in June, 1967).

MARTIN LUTHER KING, JR. is documented elsewhere in this report under caption, "SCLC" and "Reverend FRED L. SHUTTLESWORTH."

Black Power Meeting, Cincinnati, July 8, 1967

CI T-23 advised in July, 1967, that SAM DAMU, Security Chairman of the organization in Los Angeles, California, known as "US," was at the 2nd Annual Black Arts Convention, Detroit, Michigan, June 29 - July 2, 1967, then came to Cincinnati on July 8, 1967, via Dayton, Ohio, on July 7, 1967. In Cincinnati he was in contact with LEONARD BALL, of SNCC. On the evening of July 8, 1967, DAMU attended a Black Power meeting at the Carmel Presbyterian Church, Cincinnati, from about 5 to 7:30 p.m. where both DAMU and BALL spoke. There were about 35 persons present who broke up into two workshops. In his speech, DAMU talked about



helping other Black Power groups; also, about above-surface legitimate activities being of no value, except as a front, and about illegal activities, such as use of Molotov cocktails and explosives. DAMU said he was active in the Watts riots. He also commented that he was to have received a plastic explosive formula from someone. DAMU spoke of himself as "John the Baptist," and indicated that he would return with "Jesus Christ," believed to be RON KARENGA, next month. It was reported that DAMU expects to establish a branch of "US" in Cincinnati, where he considers Black Power to be unusually strong. DAMU is not known to have returned to Cincinnati, either by himself or with RON KARENGA.

(Source: CI T-23 in July, 1967).

"US"

The April, 1967, issue of "Sepia," a monthly Negro magazine published in Fort Worth, Texas, contains an article captioned, "RON KARENGA and US," which states, in part, "One of the nation's newest crusaders (for equal rights and justice) is RON EVERETT KARENGA, of Los Angeles. His followers form an organization known merely as 'US.' US does not abbreviate anything, but simply means us - black people. The word is intended to create a communal attitude among Negroes... All black people are born members of US. Its slogan is 'Anywhere we are, US is.'... a cultural organization with the purpose of giving to black people a frame of reference." He has a clean shaven head, an old African tradition when there is a death in the family. "And, my people are dead," asserts KARENGA, "and I intend to keep my head shaven until they come alive!" KARENGA is Negro, 5'7", 180 pounds, has an M.A. from UCLA in Political Science, speaks five languages - Swahili, Zulu, French, Egyptian Arabic, and English. Married with one small child. "Having long been a supporter of black nationalism, RON KARENGA played active rolls in various black nationalist organizations prior to starting the plans for his own movement in 1963. His movement materialized around the end of 1965." US has given its adherents sense "of race pride and a feeling of dignity. There is no paid membership. Those who join are skilled technicians or qualified teachers, and are referred to as advocates. They join for the purpose of donating their services in the US teaching program. Teaching is the most vital part of the movement .... such subjects as African History, Afro-American History, and Swahili. In addition,

children are taught custom and manners, physical development, and geography. The movement has established its own holidays based on black heroes such as MALCOLM X and MARCUS GARVEY.... Seven Swahili words point out the aims of US:

- "1. Umoja - Unity.
- "2. Kujichagulia - Self determination.  
Blacks should determine their own manner of dress, language, should strive to attain black power, and should administer cities of their own ... KARENKA is fighting for establishment and black control of an area labeled Freedom City, which includes Watts, along with other black sections of Los Angeles.
- "3. Ujima - Collective work and responsibility.  
'We cannot afford the luxury of individualism,' says KARENKA.
- "4. Ujamaa - Cooperative economics.  
Negroes must pool their resources in order to complete with the outside world.
- "5. Nia - Purpose.
- "6. Kuumba - Creativity.  
One should use his creativity constructively in order to always leave a community better than he found it.
- "7. Imani - Faith.   
Black people should have faith in their family, nation, and race."

"Cooperation with other civil rights movements and organizations, KARENKA feels, would accelerate the pace of progress. He would like to set up chapters of US in the East, and eventually to extend nationally. ... The white liberal ... 'can't do anything in our neighborhood. To him, work in our neighborhood is philanthropy. To us, it's an act of survival. So, ... our cause is just, and our methods, when we employ self-defense rather than non-violence, are American."

**Black Power Conference, Cincinnati,  
July 22, 1967 - JOHN HULETT, BLACK PANTHER PARTY.**

The announcement by JAMES "CHANEY" ALEXANDER, Chairman of the OAAU, in the July 1, 1967, "Cincinnati Herald," weekly Negro newspaper, was that there would be a Black Power summit meeting held in Cincinnati July 8, that every "black man" is invited, and that the speaker would be JOHN HULETT, who organized the Black Panther Party of Lowndes County, Alabama. This conference was actually held at 7:30 p.m., Saturday, July 22, 1967, at the Masonic Temple, 3258 Beresford Avenue, in the Walnut Hills section.

CHANEY ALEXANDER chaired the meeting and talked on his basic philosophy of Black Power and black separation. There was an earlier meeting about 3:00 p.m. at 3460 Greenlawn at which were endorsed the resolutions passed at the Newark, New Jersey, National Conference on Black Power.

W. SUMPTER MCINTOSH, JR., of Dayton, Ohio, who is founder of the Ohio Freedom Movement, talked about demonstrations and was concerned about a firmer communication line between Dayton and Cincinnati groups.

**W. SUMPTER MCINTOSH, JR.**

ARTHUR PAUL STRUNK, a self-admitted member of the Communist Party (CP) at Dayton, Ohio, from approximately March, 1944, until December, 1962, who served as Financial Secretary of the Dayton CP Section from February, 1945, to April, 1952, and who voluntarily cooperated with the FBI from April, 1943, until September, 1954, advised during 1949 that W. SUMPTER MCINTOSH, JR. was a member of the CP at Dayton, Ohio, from 1946 until 1948. STRUNK said that MCINTOSH was not very active, but did attend a number of meetings of the CP. STRUNK stated that to his knowledge MCINTOSH was not a member of the CP during the year, 1949.

The main speaker was JOHN HULETT, founder and leader of the Black Panther Party. He talked about the Black Panther Party as a political group and civil rights organization. He did not mention violence. After HULETT came SOLOMON FITGHUE, who is connected with the United Negro Improvement Association known as UNIA. They have a religious group called the Universal Church, which believes in a Black God, which is substantially what FITGHUE talked about.

Among those present were CURTIS FREEMAN, and FLORENCE and CHARLES TATE of Dayton, all three of whom are referred in this report in other respects as members of or close to SNCC.

(Source: CI T-21 on July 24, 1967).

The July 29, 1967, "Call and Post," supra, set out that a "statewide Black Power meeting was planned at the July 22, 1967, meeting, but no date or definite place was set."

Tri-State Black Power Conclave,  
October 14 - 15, 1967

On October 1, 1967, CHANEY ALEXANDER, Chairman of OAAU, held a meeting at St. Simon's Episcopal Church, Lincoln Heights, Ohio, (Cincinnati suburb), to discuss a Tri-State Black Power Conclave to be held at St. Simon's Church and School on October 14 - 15, 1967, with DR. NATHAN WRIGHT, of the Episcopal Church and a leader of the Black Power Conference in Newark, New Jersey, during July, 1967, as the main speaker. Others known to be involved in setting up this conclave are THOMAS PORTER, LEONARD BALL, and several others of Cincinnati SNCC, as well as W. SUMPTER McINTOSH, JR. and CHARLES TATE, both of Dayton, Ohio. TATE is the husband of FLORENCE TATE, who is the SNCC representative in Dayton, and is the Chairman of DARE, a civil rights organization.

(Source: CI T-9 on October 2, 1967).

Information was furnished that this conclave for October 14 - 15, 1967, had been cancelled and would probably be rescheduled later, the reason given being that too much work was involved in organizing the conclave.

(Source: CI T-9 on October 13, 1967).

On January 27, 1968, the "Cincinnati Enquirer," daily newspaper, carried item that DR. NATHAN WRIGHT, Executive Director of the Department of Urban Works, Newark, New Jersey, will speak on February 16, 1968, at the Mt. Zion Baptist Church, 325 North Wayne Street, Lockland, Ohio (Cincinnati suburb). "DR. WRIGHT will appear as main speaker for the Negro History Week Observation, co-sponsored by the Valley Christian Improvement Association and the Mt. Zion Baptist Church." Dr. WRIGHT is a graduate of Walnut Hills High School, UC, the Episcopal Theological School, Cambridge, Massachusetts, and Harvard University. Rev. Otis Moss, Jr., previously mentioned under SCLC, is pastor of this church.

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Uhuru Festival Sponsored by UBCO,  
Cincinnati, December 27 - 30, 1967

Previously commented on under SNCC caption, "Terrorist or Revolutionary Activities."

**III. INDEPENDENT BLACK NATIONALIST EXTREMISTS**

None in Cincinnati.

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

SNCC, CORE, and the OAAU have some leaders in common such as PORTER being SNCC Chairman and one of the founders of OAAU. FREEMAN and POOLE, of CORE, are also members of SNCC. VINEGAR and BALL are former Cincinnati CORE chairmen. There is also a relationship between all the groups in being joined together under the UBCO, headed by Reverend HAROLD HUNT, formed to deal during the riot with the City Administration and to promote unity among the different groups.

Former CORE members, as well as former NOI members, who follow the teachings of MALCOLM X, got together under the OAAU, and acted in concert in promoting the rally - speech of STOKELY CARMICHAEL in Cincinnati April 29, 1967, the Black Power Conference which brought JOHN HULETT to Cincinnati in July, 1967, and in trying to present a United Black Front locally.

There is, however, rivalry between different leaders such as BALL, VINEGAR, FREEMAN, ALEXANDER, Reverend SHUTTLESWORTH, and Reverend HUNT, and others in seeking to enhance their individual stature in the Black Community of Cincinnati.

(Source: CI T-4 on various dates in 1967 - 1968).

LEONARD BALL was among persons attending a Tri-State Rally of the NOI at the Masonic Temple Building, Beresford Avenue, Cincinnati, Ohio, on August 6, 1967.

(Source: CI T-6 on August 11, 1967).

Various Cincinnati newspapers reported that UBCO, headed by Reverend HAROLD HUNT, Pastor of the Carmel Presbyterian Church, who had been picked during the June, 1967, riots in Cincinnati to speak for it to the City Administration, was formed to get unity in the Negro community. Its membership includes

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TOM PORTER and LEONARD BALL, as well as representatives of other civil rights groups in Cincinnati. It is unlikely that there will be unity in the Negro community because of rivalry of various leaders in the Negro community.

(Source: CI T-1 on July 17, 1967).

On October 2, 1967, it was reported that LEONARD BALL and TOM PORTER, of SNCC, with CHANEY ALEXANDER, head of the OAAU in Cincinnati, were setting up a Tri-State Black Power Conclave to be held in Cincinnati, Ohio, October 14 - 15, 1967, with DR. NATHAN WRIGHT, a leader of the Black Power Conference held in Newark, New Jersey, during July, 1967, as the main speaker. This Black Power Conclave was cancelled as DR. NATHAN WRIGHT was not at the time available.

(Sources: CI T-7 on October 2, 1967;  
CI T-4 on November 30, 1967).

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

GRACE and JAMES BOGGS of Detroit, Michigan, are characterized in this report under captions of "May 20, 1967 Memorial for Malcolm X, Cincinnati, Ohio" and "Leonard Carson Ball".

W. SUMPTER MC INTOSH, JR. of Dayton, Ohio, who has Communist Party background, is covered in the Dayton, Ohio, section of this report and under caption of "Ohio Freedom Movement". He was instrumental in bringing H. RAP BROWN of National SNCC to Dayton.

OSCAR SMILACK of Columbus, Ohio, is covered in the Columbus, Ohio, section of this report under caption of "Columbus Chapter of CORE." Information is also furnished in that section on EDMOND WILLIAM BOSTON, who was a member of Spartacist, and VON EUGENE RHEA who is a member of the Workers World Party, both of which groups are characterized in the Appendix.

COLUMBUS, OHIO

I. EXTREMIST BLACK NATIONALIST ORGANIZATIONS

COLUMBUS CHAPTER OF THE CONGRESS OF RACIAL EQUALITY (CORE)

In its formative stages at Columbus, Ohio, CORE in 1945, represented an amalgamation of various organizations interested in obtaining racial equality. For example, a meeting of CORE was held at Columbus on June 8, 1945, which attracted numerous local and national figures. JAMES FARMER acted as master of ceremonies and the welcoming address was made by WILLIAM BROOKS, an attorney. WILLIAM BROOKS, Negro, is currently Utilities Director for the City of Columbus and a member of the Mayor's "Cabinet". Prominent among other participants were several white ministers and educators.

In 1961, CORE at Columbus, concerned itself with several demonstrations in protest against alleged discrimination at roller rinks, swimming pools and in housing developments. During this era, leadership again was provided in most instances by white members of CORE, principally people associated with Ohio State University as professors, graduate students and students. Picketing and demonstrations continued through 1964, and concentrated upon issues such as Fair Housing, anti-GEORGE WALLACE and Civil Rights Act passage. On a number of occasions, OSCAR SMILACK was observed as a participant. SMILACK was not reluctant to identify himself as a CORE member, although CORE officials at the time denied that he was a member. SMILACK had been described on several occasions in the public press as one whose Communist Party affiliations had been publicly aired during the Ohio Un-American Activities Committee hearings in 1950.

A characterization of OSCAR SMILACK appears in the appendix.

By April, 1964, internal conflict over leadership within the Columbus Chapter of CORE began to appear, in addition to indications that the local chapter was in disfavor with National CORE because of local advocacy of school boycotts. Local Chairman, Reverend ARTHUR ZEBBS, was re-elected Chairman in April, 1964, and immediately announced demonstrations for a long, hot summer, despite warnings issued by the Mayor.

In May, 1964, Officer RICHARD SHAW, Columbus Police



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Department, advised that Reverend ZEBBS had announced his resignation as local chairman at a regular CORE weekly meeting on May 21, 1964. ZEBBS said he was moving out as chairman and into a Community Mobilization Project. His temporary successor was MARLENE WILSON, who had been Vice-Chairman of the local chapter.

In June, 1964, RAE ALLEN, Secretary, Intelligence Unit, Columbus Police Department, furnished a list of members and friends of CORE in Columbus. This list, as of May 15, 1964, consisted of approximately 273 individuals, the majority of whom were white. In August, 1964, Sergeant DONALD SWARTZ, Intelligence Unit, Columbus Police Department, advised that no more than 25 of this number attended any meetings or participated in the demonstrations called by CORE. The local chapter, according to SWARTZ, was experiencing financial difficulties.

By spring, 1965, Columbus CORE was allied with the NAACP and ministerial alliances in protests against the situation in Selma, Alabama, and in Mississippi, and participated with others in a demonstration before the Post Office in Columbus to protest alleged inaction by the Justice Department. At that time, MARLENE WILSON was quoted in the public press as saying there was a possibility of a march to Washington by all CORE chapters within a few weeks but at that time there was no firm plans for such action.

In July, 1965, MARLENE WILSON attended the National Convention of CORE at St. Louis, Missouri, and was elected to the CORE National Action Council (NAC). MARLENE WILSON attended the convention with a MARY HAWKINS of Columbus who is related to an old-time Communist Party member and financial contributor to Columbus CORE. The unnamed relative of HAWKINS had pledged to pay MARLENE WILSON's expenses back and forth from New York so she could participate in the NAC.

(Source: CI T-25 on July 21, 1965)

In October, 1965, JAMES FARMER, then Executive Secretary of CORE, appeared at a public meeting in Columbus. From that date, very little CORE activity was in evidence in Columbus. Sporadic demonstrations involving no more than a dozen individuals, were mounted to protest incidents of alleged police brutality. In each instance, the demonstration was of short duration and did not involve violence. Usually, among those

participating were MARLENE WILSON, EDMOND WILLIAM BOSTON and VON EUGENE RHEA. BOSTON and RHEA had also been observed in several anti-Vietnam demonstrations sponsored by other organizations.

On November 22, 1966, CI T-26 advised that he doubted if CORE existed any longer in Columbus; that it existed mainly on paper since it had not been officially or publicly disbanded. CI T-26 said that MARLENE WILSON was the last known local CORE chairman. A former chairman, Reverend ARTHUR ZEBBS, had switched his activities to the Peoples Poverty Board (PPB) in Columbus. No CORE activity had been noted during the previous six months.

As of November, 1966, no listing for CORE appeared in any current Columbus directories. During November, 1966, Detective RICHARD A. SHAW, Intelligence Unit, Columbus Police Department, advised that CORE did exist in Columbus, but not as an organized chapter. SHAW described Columbus CORE as a loose association of individuals who had submerged their CORE identity in the activities and membership of other organizations presently receiving funds from the Office of Economic Opportunity (OEO) and certain foundations which furnish funds to assist community and neighborhood programs. CORE members such as MARLENE WILSON, Reverend ARTHUR ZEBBS and DOROTHY PEARSON, had joined the PPB and eventually the Columbus Metropolitan Area Community Action Council (CMACAO), the latter a prime recipient of OEO funds. ZEBBS is currently employed by CMACAO at a salary of \$10,000 a year.

On November 29, 1966, an article appeared in the Columbus, Ohio, daily newspaper, "Citizen Journal", captioned "Board to Seek Funds for War on Poverty", which outlined a drive initiated by Peoples Poverty Board to raise \$78,000.00 to continue PPB activities. MARLENE WILSON was named as CMACAO director of training and former PPB staff director. The article noted that PPB would seek national funds to augment local contributions.

On November 22, 1966, Detective SHAW, supra, advised that there appeared to be developing among the CORE people who had moved into the anti-poverty movement, a clique of individuals who favored the policies advocated by SNCC. These individuals were allied with MARLENE WILSON and were also associates of suspected Communist Party member,

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OSCAR SMILACK and NOI member, FLOYD REUBEL.

On September 19, 1967, EDMOND WILLIAM BOSTON appeared in Columbus, Ohio, saying that he had just arrived in town from New York. Almost immediately, BOSTON, identifying himself as a national field secretary for CORE, joined with several others and began picketing the tailor shop of a Jewish proprietor on Mt. Vernon Avenue. The pickets carried signs stating that CORE was the sponsor, and that only blacks could dictate to the black community. Reference was made to fact that the owner of the shop was white and Jewish. The demonstration continued on September 20, 1967, and pickets were identified as DOROTHY PEARSON, VON EUGENE RHEA, OSBON WOODFORD and one unknown Negro male. By evening of the same day, the pickets disappeared at the same time that windows were smashed in the tailor shop. A crowd estimated at 3,000 persons commenced rioting in the street and before police could bring the disturbance under control early September 21, 1967, property damage to businesses along the street became extensive.

Subsequently, BOSTON, referring to the disturbance on Mt. Vernon Avenue, said he was associated with CORE and that "we" had initiated some trouble on Mt. Vernon Avenue in September, 1967.

(Source: CI T-27 on December 6, 1967)

Characterizations of EDMOND WILLIAM BOSTON, VON EUGENE RHEA, DOROTHY PEARSON and MARLENE WILSON appear in the appendix.

On November 9, 1967, an article appeared on page 2 of the Columbus, Ohio, "Citizen Journal", a daily morning newspaper, which reported a statement by EDMOND BOSTON, JR., local director of CORE, that the Columbus Chapter of CORE had established headquarters in Columbus and would open an office at 927 Mt. Vernon Avenue on November 10, 1967.

On November 14, 1967, former Governor of Alabama, GEORGE C. WALLACE, made a public appearance at Veterans Memorial Auditorium in Columbus. On same date, Sergeant RICHARD A. SHAW, Intelligence Unit, Columbus Police Department, advised that approximately six members of the Columbus Chapter of CORE were observed to enter the auditorium and seat themselves in the balcony. Noisy catcalls and jeers from this section interrupted WALLACE's speech. Uniformed police moved to the

section and ejected about twenty persons. Of three persons arrested and charged with disturbing lawful assembly, two were EDMOND BOSTON, CORE member, and DOROTHY PEARSON, student, Ohio State University. MARLENE WILSON and VON EUGENE RHEA were also ejected but were not arrested.

On January 24, 1968, Sergeant RICHARD A SHAW, supra, advised that the nucleus of the Columbus Chapter of CORE consists of probably not more than three or four people. These are MARLENE WILSON, EDMOND BOSTON, VON RHEA and a relative newcomer about whom little is known at present, one LINDA YOUNG. All are Negro. Supporting membership is small, according to Sergeant SHAW, because it is restricted to Negroes, possibly not more than ten or twelve, and because CORE's responsibility for the September, 1967 riot has stirred considerable antagonism in the entire community.

Sergeant SHAW expressed an opinion that, in view of the fact that Columbus has been selected by CORE as the site of its 1968 national convention, there will most likely be a strong effort on the part of the leaders in the local chapter to make some showing on a local situation to impress the visiting delegates. There has been no present indication of what this objective may be.

Significant in this respect is the fact that MARLENE WILSON was elected National Secretary of the National Action Council of CORE at its last national convention. More recently, BOSTON was named as a Columbus delegate to the North Central Regional Action Council of CORE. While in attendance at a recent Regional Action Conference (RAC), EDMOND BOSTON led a workshop on Black Nationalism. This RAC was held September 30 to October 1, 1967, at Davenport, Iowa. In October, 1967, CI T-28 advised that BOSTON, in this workshop, stressed unity in the Black Power movement if it is to be effective. The tone of the workshop was militant and it was asserted that rebellions such as those in Newark and Detroit were unavoidable. BOSTON insisted that violence on the part of Negroes was vital to unify their cause, give them a common cause, and to escape from white domination.

Additional comment made at this workshop is set forth in more detail under following section on "Influence of Communist Party and Other Revolutionary Groups on Black Nationalist Movement (Domestic)".

The foregoing summary of CORE in Columbus, Ohio,

has been set forth at this time in order that it may be clearly seen that CORE, 1968, in Columbus, in its aims, purposes and makeup, is markedly changed from the CORE that existed from 1945 to 1965.

**A. Membership**

Approximately twelve to fifteen. Information supplied January 25, 1968, by Sergeant RICHARD A. SHAW, Columbus Police Department.

**Leaders**

No information has been publicly supplied by CORE to identify officers of the local chapter as such. EDMOND BOSTON has identified himself to the press as "local director" and as a "national field secretary". MARLENE WILSON was the last known local chapter chairman succeeding Reverend ARTHUR ZEBBS. However, WILSON furnished the name of WILLIAM E. KELLEY as Acting Chairman to North Central Regional Headquarters of CORE in October, 1967. KELLEY has been identified as WILSON's brother and is not known to be a member of CORE at Columbus. MARLENE WILSON furnished his address same as hers, although KELLEY is also married and lives elsewhere in Columbus.

Despite fact that official positions are not clear, their activities identify MARLENE WILSON, EDMOND BOSTON, and VON EUGENE RHEA as the local leaders of CORE.

**B. Terrorist or Revolutionary Activity**

1. Terrorist activity in the form of fomenting riotous conditions occurred on September 19, 20, 1967, on Mt. Vernon Avenue, Columbus. Police and public press sources concur that a riot which occurred on September 20, 1967, was directly attributable to the actions of CORE representatives ED BOSTON, VON RHEA and others who created an incident.

Mt. Vernon Avenue in Columbus, Ohio, is principally a business street in an almost entirely Negro neighborhood. The business establishments are not entirely of white ownership. In fact, the CORE action was directed against a white, Jewish owner of a shop which employed a Negro manager and approximately ten employees. The tactic employed by CORE was to agitate

among passersby and loiterers on the street against "whitey," and BOSTON was quoted as saying that all white "honkies" would be run out of the neighborhood. However, toward evening, as the crowd grew about the pickets and they became more dense in front of the tailor shop, no one was able to identify the individual who threw the first stone or otherwise smashed the windows in the shop. The CORE pickets disappeared, and the riot continued on its own momentum. Although numerous arrests were made of participants, looters, and suspected participants, none of those responsible for triggering the incident were arrested since they had left the scene without being identified with any act of violence.

2. No information has been obtained which would indicate that members or leaders of CORE at Columbus are in possession of weapons or instruments of destruction.

### 3. Statements

On September 20, 1967, Sergeant RICHARD SHAW, Columbus Police Department, advised that a reliable confidential source had quoted ED BOSTON with having made a statement the day before that he had come back to Columbus to establish CORE - Black Power, and that, although he wanted to rent a headquarters on Mt. Vernon Avenue for CORE and had been refused by a white property owner, he did not care about not getting that particular place; that the main point was to run the "honky" out of business.

One of the signs carried alternately by VON EUGENE RHEA and others while picketing before the riot on Mt. Vernon Avenue, read, "Who Can Dictate to the Black Community? Whitey or US?" and "This Landlord Refused to Rent to CORE."

On September 10, 1967, MARLENE WILSON appeared on a radio program, WTVN "Speakout," at Columbus, wherein she stated that the era of civil rights is over; that legal efforts had been made and had failed; that the Civil Rights Bill was not enforced; that laws had not been enforced in one instance; and, therefore, the laws were not effective in solution of problems of the black people.

An unidentified caller to the program asked MARLENE WILSON if she was associated with SNCC, and had she gone to the Palmer House in Chicago with "that group." WILSON said she was at the Palmer House, but was not associated with SNCC.

In reply to another inquiry regarding what steps had been taken to insure that H. RAP BROWN or STOKELY CARMICHAEL would not come into Columbus and stir up trouble, MARLENE WILSON said, speaking for CORE, that absolutely no steps had been taken to prevent their coming, and that, on the contrary, at the first opportunity, "we" intend to try and bring them in.

The moderator of the radio program mentioned above, SHERMAN KAPLAN, commented regarding STOKELY CARMICHAEL, and said he thought that CARMICHAEL's statements in Hanoi that American Negroes support the Viet Cong were treasonous. MARLENE WILSON would not agree, and said she feels that CARMICHAEL is one of the few who has the nerve to speak out about the problems of black people in America, and that he has a right to go wherever and speak whatever he wants.

#### 4. Involvement in Racial Disturbances

As set forth above, CORE, Columbus, was involved in the racial disturbance on September 20 and 21, 1967, but detached itself in time to present arrests. No prosecution is pending against anyone identified with CORE in this incident, although BOSTON and PEARSON are still awaiting court appearances on their arrest in connection with a disturbance at the WALLACE Rally.

#### C. Publications

No publications are initiated in the Columbus area by CORE.

#### D. Funds

No information has been obtained which identifies source or sources of operating funds for CORE in Columbus since the establishment of its office at 927 Mt. Vernon Avenue in November, 1967.

On December 6, 1967, CI T-27 advised that EDMOND BOSTON had been overheard saying that he was taking a non-paying position with CORE at Columbus until the CORE national convention.

In January, 1968, CI T-35 advised that the Columbus Committee to Defend the Bill of Rights (CCDBR) contributed \$20.00 to the Columbus Chapter of CORE. The check was endorsed by stamp only, and deposited at the Lincoln Branch of the Ohio National Bank, Mt. Vernon Avenue.

A characterization of CCDBR appears in the appendix hereto.

NATION OF ISLAM, COLUMBUS, OHIO

A. NOI membership at Columbus numbers approximately ten.

The leader or Minister of the NOI at Columbus is HERBERT HOOVER FUQUA, Aka., Muhammad Fareed, who resides at 1579 East Long Street, as a roomer, and is employed at Westinghouse Electric Corporation as a laborer. FUQUA has had military service, and was discharged with a record of mental disorders. His family resides in Mansfield, Ohio. FUQUA has been unable to establish a formal NOI Mosque in Columbus because of insufficient number of members.

B. Terrorist or Revolutionary Activity

The NOI at Columbus has not been known to participate in any demonstrations or riot. Its Minister, FUQUA, is not known to have affiliated with CORE, although at least one member of the NOI, one FLOYD REUBEL, has associated with CORE members, specifically DOROTHY PEARSON, a former member of CORE at Miami, Florida.

FUQUA's statements made at NOI meetings have been consistent with statements of ELIJAH MUHAMMAD, head of the NOI. FUQUA appears to be a loyal follower of his leader, and does not appear to have any independent philosophy of his own.

There has been no indication that the NOI at Columbus has possessed any unusual store of weapons or instruments of destruction.

The NOI did not participate in the riot at Columbus on September 20 and 21, 1967, and none of its members were identified as participants.

C. Publications

No independent publications are published at Columbus by the NOI. Members are expected to subscribe to "Muhammad Speaks," and to assist in the sale of these papers to others.

D. Funds

The NOI at Columbus, according to Sergeant RICHARD A. SHAW, Intelligence Unit, Columbus Police Department, is financially insolvent. Because of lack of funds, it has been unable to establish



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and maintain an office or headquarters. Sources of income are dues and profit from sale of the NOI newspaper, but these are insufficient to maintain an active establishment.

II. Not pertinent to Columbus.

III. Not pertinent to Columbus.

IV. RELATIONSHIP BETWEEN EXTREMIST BLACK NATIONALIST GROUPS

There has been no evidence of concerted activity between CORE and NOI at Columbus, although there have been reports that individual members have worked together on an inter-personal relationship. Basically, the NOI at Columbus is so small and ineffective, it has nothing to offer CORE as an ally.

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

A. Domestic

No influence has been noted regarding the NOI at Columbus.

CORE

On January 26, 1966, WILLIAM EDMOND BOSTON voluntarily advised SAs of the FBI at Columbus, Ohio, that he was a member of Spartacist, and was aware of the aims of that organization, to work toward a classless society in the United States.

A characterization of Spartacist appears in the appendix.

On January 26, 1966, VON EUGENE RHEA voluntarily advised SAs of the FBI that he was a member of the Workers World Party (WWP).

A characterization of the WWP appears in the appendix.

On December 21, 1966, CI T-30 advised that DOROTHY PEARSON attended several NOI meetings at Columbus, most recently on November 27, 1966. CI T-30 also advised that PEARSON has been closely associated with OSCAR SMILACK.

Photographs of anti-Vietnam demonstrations in the Columbus, Ohio, area depict as participants, EDMOND WILLIAM BOSTON, VON EUGENE RHEA, and DOROTHY PEARSON.

DAYTON, OHIO

I. EXTREMIST BLACK NATIONALIST ORGANIZATIONS

DAYTON ALLIANCE FOR RACIAL EQUALITY (DARE)

A. Membership

Approximately 25 members with their headquarters at 309 North Broadway Street, Dayton, Ohio.

(Source: CI T-31 on November 3, 1967).

Leaders

The present officers or leaders of DARE are:

CHARLES EDWARD TATE, Chairman and founder of the group. He resides at 333 Westwood, Dayton, Ohio.

GEORGE DUCKER is considered Treasurer.

FLORENA TATE, wife of Chairman CHARLES TATE, assists her husband in the group's activities.

(Source: CI T-31 on November 3, 1967).

DARE considers itself the leading faction among the civil rights organizations in Dayton, Ohio. The organization has been in existence since 1964.

(Source: CI T-31 on November 3, 1967).

B. Terrorist or Revolutionary Activities

DARE has activated racial unrest by inflammatory speeches and statements of its leaders to the local newspapers. They also mimeograph inflammatory statements which are passed out in the Negro community.

DARE is the front for the newly formed "Black Liberation Party," whose founder and self-proclaimed leader is CHARLES EDWARD TATE. The purpose of the organization is the formation of a black nation, whose activities will include the review and examination of past Negro movements and Negro leadership such as MALCOLM X., STOKELY CARMICHAEL, and H. RAP BROWN, and others, to determine why they failed. Politics, according to TATE, is an

instrument for the exercise of power, and the Negro must generate a mass movement to serve the needs of the country. The philosophy of liberation must be developed, and the organization would be political in nature comprising only the most dedicated brothers and sisters, who make up the cadre.

(Source: CI T-31 on December 27, 1967).

MALCOLM X is characterized in the appendix.

STOKELY CARMICHAEL is documented under heading of "LEONARD CARSON BALL."

One of the most recent involvement and activities of DARE and its leaders was at the "Black Unity Conference" at Cleveland, Ohio, October 6 - 8, 1967. This conference was for the purpose of forming an organization that was pro-black.

The conference proper began on October 7, 1967. The group was welcomed to the conference, and people in the audience were invited to make short talks regarding the Black Revolution. One of the speakers was CHARLES TATE, who spoke about the treatment given by the press to two Negro killings in Dayton. He pointed out that a white racist policeman killed a black man who had all the credentials to live in a white society, e.g., master's degree, Government job, National Association for the Advancement of Colored People (NAACP) membership, etc., while the man who killed the high school coach was just the opposite. TATE stated that the newspapers did not mention that the coach physically tried to make the killer leave the area, and was killed in self-defense. TATE urged Negroes not to assume guilt in matters of this kind.

(Source: CI T-31 in November, 1967).

## 2. Possession of Weapons and Instruments of Destruction

No information has been obtained which would indicate that members or leaders of DARE at Dayton are in possession of weapons or instruments of destruction.

(Source: CI T-31 on January 26, 1968).

## 3. Statements

The "Dayton Daily News," a newspaper of general circulation published in Dayton, Ohio, published in its December 8, 1964,

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edition an article which stated that CHARLES E. TATE, of DARE, labelled the Human Relations Commission a "hoax," and suggested its entire membership resign.

"In its present form, structure, policy, and procedures, the Human Relations Commission is going to seriously retard race relations in the Dayton community," said CHARLES E. TATE.

He charged that 16 members of the Human Relations Commission Board are made up of "segregationists, conservatives, and specious liberals."

The "Dayton Daily News" issue of March 22, 1965, stated DARE on that day filed a petition calling for a city-wide vote on a proposed charter amendment described by the DARE chairman as an "anti-fair housing measure."

CHARLES TATE, DARE Chairman, said his organization's purpose in filing the petition is to jeopardize Dayton's eligibility for urban renewal funds.

#### 4. Involvement In Racial Disturbances

DARE did not participate in any of the racial disturbances in Dayton, Ohio, and none of its members were identified as participants.

(Source: CI T-31 on January 26, 1968).

C. No publications are initiated in the Dayton, Ohio, area by DARE.

(Source: CI T-31 in January, 1968).

#### D. Funds

No information has been obtained which identifies the source or sources of any operating funds for DARE.

(Source: CI T-32 in January, 1968).

#### OHIO FREEDOM MOVEMENT (OFM)

The OFM is a local civil rights organization founded by W. SUMPTER McINTOSH, JR. The membership is less than ten members, and they have no permanent headquarters.

(Source: CI T-33 in January, 1968).

The leader of the organization is W. SUMPTER McINTOSH, JR., who planned a march and rally on September 30, 1967, and informed the newspapers that he expected thousands to participate. The march and rally was later called off because of the lack of participants.

(Source: CI T-33 on September 29, 1967).

W. SUMPTER McINTOSH, JR. has been previously characterized under caption, "Black Power Conference, Cincinnati, July 22, 1967."

B. Terrorist or Revolutionary Activities

H. RAP BROWN in Dayton June 14, 1967

H. RAP BROWN, SNCC National Chairman, and possibly STOKELY CARMICHAEL, former SNCC National Chairman, were invited by W. SUMPTER McINTOSH, Director of the OFM, local Dayton civil rights group organized by McINTOSH, to speak at a job rally in the Negro west side section of Dayton at 8:00 p.m., June 14, 1967, at the Wesley Community Center, 2301 West Third Street, Dayton, the meeting to be called the "West Side Job Rally." Purpose of the rally was to discuss the recently formed Police Community Relations Unit, the role of the Negro in the forthcoming city elections, more anti-poverty funds, and to promote action in employment of more Negroes. From Dayton, BROWN went to Cincinnati on June 15, 1967, where he gave a "Black Power" press statement at the Black Arts Studio.

(Source: CI T-7 on June 21, 1967).

H. RAP BROWN spoke at the West Side Job Rally on June 14, 1967. The June 15, 1967, "Dayton Daily News," a daily newspaper of general circulation in the Dayton area, carried an article entitled, "Brown Raps 'Honkies,' but Not Like Stokely." It quoted BROWN in regard to the press as stating, "Newspapers are a weapon against black people... after each rebellion they call it a riot... dig 'em; they are out to get you." BROWN was also quoted as stating in regard to Black Power that, "We ain't seeking no love. We're seeking power, and the 'honkie' better understand that."

Acting Chief of Police CLAIR MARTZ, Dayton, Ohio, Police Department, advised FBI SAs in June, 1967, that after the West Side Job Rally about 9:45 p.m. on June 14, 1967, small groups of unorganized Negroes began gathering in the area of Third and Williams Streets, Dayton. Rocks and bottles were thrown at police cars, and passing automobiles; some shop windows were broken, and there was some scattered looting. The disturbances continued

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into the morning hours of June 15, 1967, with a continuation to a lesser extent the evening of June 15, 1967, and early morning hours of June 16, 1967. MARTZ stated he was convinced that the rally at which H. RAP BROWN spoke triggered the disturbance. EDWARD KING, Executive Director of the Dayton Human Relations Commission, also advised that he blamed the outbreak on the meeting, stating that he thought it triggered the disturbance.

The "Journal Herald," a newspaper of general circulation, published at Dayton, Ohio, contained an article in its October 28, 1967, edition under caption, "Patrolman Suffered Dislocated Rib In McINTOSH Hassle, Police Say." The article stated that a Dayton patrolman suffered a rib dislocation and internal bleeding during an altercation Thursday with civil rights figure, W. SUMPTER McINTOSH.

The injured officer, JAMES L. CASEY, was hospitalized Thursday night after he complained of chest pains, Chief ROBERT L. IGLEBURGER reported.

CASEY was questioning McINTOSH's daughter-in-law about a loud speaker that was broadcasting a MALCOLM X record from the window of the OFM office when McINTOSH came into the room, police said.

McINTOSH became disorderly, and slugged the patrolman twice in the chest, officers said. McINTOSH was arrested and charged with assault and battery, and resisting police officers.

On September 19, 1967, a leaflet containing the following words was distributed in the predominantly Negro area of Dayton after a policeman shot a Negro: "Black Power Rally Tuesday Night, 7:30 p.m., West Third and Conover Streets. The Cops have shot down another black man in cold blood! The white folks have already freed the cracker murderer! It is time for black people to come together to protect themselves!

"We need to organize to protect our neighborhoods, our homes, and our lives." The leaflet was signed by the OFM as one of the sponsors.

(Source: CI T-33 on September 29, 1967).

Disturbance At Central State University (CSU), Wilberforce, Ohio, SNCC, With Support From Antioch College and National and Cincinnati SNCC Officers

A newly-formed group of SNCC at CSU, a Negro college at

Wilberforce, including MICHAEL WARRAN, a CSU student, discussed on November 8, 1967, extending an invitation to SNCC leaders, H. RAP BROWN or GEORGE WARE, to speak there. At this time, there were problems at CSU relating to a maintenance employees strike and tension between this group for Black Power and the more conservative students, as well as the university administration.

Violence broke out on the CSU campus on November 13, 1967, according to the November 17, 1967, edition of "The Record," published weekly by Antioch College, Yellow Springs, Ohio, when school is in session, when police attempted to arrest MICHAEL WARREN, a CSU senior and SNCC leader, who had been expelled for allegedly threatening the life of the president of Wilberforce University, which is also a predominantly Negro college at Wilberforce, Ohio. CSU is about five miles south of Antioch College. There was a day and a half of disturbance and fighting between police authorities and students, with numerous arrests of students and some non-students. Several SNCC members told the Antioch College newspaper, "The Record," that the CSU administration expelled student, MICHAEL WARREN, in an attempt to destroy the SNCC chapter.

On November 14, 1967, information was received that CLEVELAND SELLARS, COURTLANDT COX, and GEORGE WARE, National SNCC representatives, as well as THOMAS JAMES PORTER and LEONARD BALL of Cincinnati SNCC, were conferring with others on the CSU campus and in Wilberforce.

(Source: CI T-7 on various dates beginning in November, 1967).

LEONARD BALL, of Cincinnati SNCC, is quoted in the November 18, 1967, "Cincinnati Herald," supra, as stating during the previous week that "a team of SNCC leaders were en route to the embattled university (CSU) to organize and stage demonstrations, sit-ins, and 'anything necessary' to have our brother SNCC member reinstated."

The November 17, 1967, issue of "The Record," supra, pointed out that the CSU trustees ordered the university closed November 15, 1967, with students to be advised of the time of the reopening of the school.

On November 14, 1967, Sheriff RUSSELL BRADLEY of Greene County, Xenia, Ohio, advised that about 5:00 p.m. that date approximately forty Antioch College students from Yellow

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Springs, Ohio, staged a peaceful demonstration in Xenia to show their support for CSU students.

On December 4 1967, Sheriff BRADLEY advised that conditions at CSU have been quiet since the school reopened after the Thanksgiving holidays.

C. Publications

No publication published by the OFM at Dayton, Ohio.

D. Funds

No information has been obtained which identifies the source or sources of any operating funds for OFM.

MUHAMMAD'S TEMPLE OF ISLAM NO. 19 (MTI #19)

NATION OF ISLAM (NOI)

A characterization of MTI #19, NOI, is contained in the appendix of this report.

MTI #19, NOI, 1517 West Fifth Street, Dayton, Ohio, was organized sometime during the period, June to August, 1956. This Temple is an affiliate of the national organization, NOI, under the leadership of ELIJAH MUHAMMAD, follows the teachings of ELIJAH MUHAMMAD, and adheres to the beliefs and policies of the national organization.

(Source: CI T-34 on January 26, 1968).

A. Membership

NOI membership at Dayton, Ohio, is approximately 12.

(Source: CI T-34 on January 26, 1968).

1. The leader of the NOI at Dayton, Ohio, is the Minister, WILLIAM HAYNES, Aka., WILLIAM X HAYNES. HAYNES is employed and resides at Cincinnati, Ohio. He and his wife, DOROTHY, usually travel together to Dayton to conduct the meetings.

(Source: CI T-34 on January 26, 1968).



**B. Terrorist or Revolutionary Activity**

The NOI at Dayton, Ohio, has not been known to participate in any racial demonstration. They have been instructed that "they will be removed from the Temple if they take part in any demonstration or riot." None of the members are known to be members of any of the civil rights organizations in the Dayton area.

(Source: CI T-34 on January 26, 1968).

There has been no indication that the NOI at Dayton, Ohio, has possessed any unusual store of weapons or instruments of destruction.

(Source: CI T-34 on January 26, 1968).

The NOI did not participate in any of the racial disturbances in Dayton, Ohio, and none of its members were identified as participants.

(Source: CI T-34 on January 26, 1968).

**C. Publications**

No independent publications are published at Dayton by the NOI. Members are expected to subscribe to "Muhammad Speaks" and to assist in the sale of these papers to others.

(Source: CI T-34 on January 26, 1968).

**D. Funds**

Temple #19 members are required to donate \$10.30 weekly to the NOI. Each male member is required to purchase fifty copies of each weekly issue of "Muhammad Speaks" newspaper. A portion of money obtained through the sale of the newspaper is sent to the national organization in Chicago to pay for a new order of newspapers and add to their treasury. Temple #19 is required to pay for the papers before they are sent. Any profit made from the sale of the paper is used to operate and maintain the Temple.

(Source: CI T-34 on January 26, 1968).

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

A. Domestic

No influence has been noted regarding the NOI or DARE at Dayton, Ohio.

OFM, supra, was founded and is under the leadership of W. SUMPTER McINTOSH, who was reported by a self-admitted member of the CP to be a not very active member from 1946 until 1948. His membership in the CP was written up in a Dayton newspaper, so very few Negro people will have much to do with him, and he has been unable to build up a membership in his organization.

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**APPENDIX**

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EDMOND WILLIAM BOSTON

On January 26, 1966, WILLIAM EDMOND BOSTON voluntarily advised SAs HUGH THOMAS FORSHA and FRANCIS X. FUST, JR. that he was a member of Spartacist in Columbus, Ohio, and he was aware of the aims of that organization, which was working toward a classless society in the United States.

A characterization of Spartacist League (SL), formerly known as the Revolutionary Committee of the Fourth International, appears in this appendix.

REVEREND HAROLD HUNT

The "Wall Street Journal," New York City, Midwest Edition of July 13, 1967, carried an article captioned, "'Rebellion' in Ohio," which comments on the racial disturbance in Cincinnati, and, in part, states:

"...many Negro youngsters are looking to a new kind of leadership, one that is less willing to accept the rules of society and more willing to risk drastic action to provoke meaningful response by the white community.

"'I do not advocate violence, but neither do I advocate nonviolence,' declares the Reverend HAROLD HUNT, Pastor of Carmel Presbyterian Church in this city's Negro-populated Avondale section; he is a leader in this new movement..."

"Following the recent violence, Mr. HUNT has emerged as the spokesman for the younger Negro community here; he now heads a team that is negotiating with the city for 'equal justice' and 'equal employment.' The minister is well prepared for his role. An alumnus of a Chicago training school run by protest-organizer SAUL ALINSKY, he served a brief stint in Detroit before coming here two years ago.

"'We're organizing because we know we've got to keep the pressure on to get action,' he (HUNT) declares. An evening meeting at the HUNT home, in the heart of Avondale, illuminates the strategy. Some of the Negroes present: TOM PORTER, of the Student Nonviolent Coordinating Committee (SNCC); LEONARD BALL, of Friends of SNCC; E. WINTHER McCROOM, of the Political Action Programming Assembly (PAPA); and the Reverend RICHARD SELLERS, of the West Cincinnati Presbyterian Church.

"The ostensible 'downtown' target of the HUNT campaign is City Hall, and the Negro negotiating team has presented City Manager W. C. WICHMAN and other officials with a list of sweeping demands. Many deal with incidents related to the rioting, but the most significant focus is on job opportunities..."

Political Action  
Programming Assembly,  
Incorporated (PAPA)

PAPA, "a group of young Negro men dedicated to creating within the Negro community the highest degree of political and economic awareness, education, and participation, has announced that

it plans to seek affiliation with the Ad Hoc Coordinating Committee, which was established as a result of the rebellion which took place in Cincinnati during the week of June 12 through June 16. PAPA has pledged the full support of its membership to this organization, and had agreed to throw the full weight of its organization behind the negotiating efforts being carried out by the negotiating team headed by the Reverend HAROLD L. HUNT, Carmel Presbyterian Church," according to the July 1, 1967, "Cincinnati Herald," weekly Negro newspaper of general circulation in the Cincinnati area.

SAUL DAVID ALINSKY

SAUL DAVID ALINSKY is listed in "Who's Who In America," as born Chicago, Illinois, January 30, 1909; Ph.B., University of Chicago, 1930; LL.D, St. Procopius College, 1958. "Sociologist with Institute for Juvenile Research, Chicago, 1931-36, 1936-39; member State Prison Classification Board, Division of Criminology, Illinois State Penitentiary System, Joliet, 1933-36; co-founder Back of the Yard Neighborhood Council (Chicago); Executive Director of Industrial Areas Foundation, 1939-(to present). Member of Authors League...Author: Reveille for Radicals, 1946; John L. Lewis, a Biography, 1949. Contributor of numerous publications. Lecturer on criminology, community organization and organized labor in various universities. Home: 5477 South Hyde Park Boulevard. Office: 8 South Michigan Avenue, Chicago."

The Illinois Edition of "The Worker," dated April 9, 1950, contained an article captioned, "Chicagoans To Pay Tribute To Pearl Hart." This article was as follows:

"More than 350 Chicagoans from every community and suburb will attend the Pearl Hart 60th Birthday Testimonial Dinner for this Chicago attorney. The event, which is sponsored by the Midwest Committee for the Protection of Foreign Born, takes place Saturday evening on April 8, 1950, at 7:00 p.m. in the Walnut Room of the Bismarck Hotel, Chicago. Among the many sponsors of the dinner is SAUL ALINSKY."

"The Worker" is an East Coast Communist newspaper.

A characterization of the Midwest Committee for the Protection of Foreign Born is included in this appendix.

PEARL HART

During May, 1961, a former confidential source advised that on June 23 and 26, 1941, LOUIS F. BUDENZ, former National CP functionary, advised that PEARL HART, a Chicago attorney, was introduced to him as a member of the CP. He also reported that he was repeatedly advised through reports by an Illinois CP leader at National Committee meetings and through instructions to him from National CP leaders that PEARL HART continued to be a member of the CP up to at least October, 1945.

In May, 1961, PEARL HART continued to be the President of the Chicago Chapter of the National Lawyers Guild.

A characterization of the Chicago Chapter of the Lawyers Guild is included in this appendix.

ALINSKY

On April 7, 1962, the "Chicago Daily News," a daily newspaper of general circulation in the Chicago, Illinois, area, carried an article concerning The Woodlawn Organization (TWO) and ALINSKY. This article was captioned "Object: Aid the Negro," and further, "New TWO Fights Race Problems, Methods Rouse Controversy." It, in part, stated:

"Chicago, Illinois, could become half Negro in 12 years according to University of Chicago sociologists. Chicago could be ringed by mammoth white suburbs. A controversial group in the South Side of Chicago contends that Chicago can be 'the first big, solid Negro community organization in the U.S.' Through a powerful citizens organization, its leaders assert, the Negro can solve his own problems. SAUL D. ALINSKY, a self-described 'agitator,' who admits to 'rubbing raw the sores of discontent,' says his goal is the peaceful integration of the entire area -- city and suburbs.

"But, its opponents have claimed it is a 'hate group' attempting to freeze the Negroes in segregated communities while practicing 'the ruthlessness of the class war.' Negro voters march on City Hall. Negro mothers 'sit-in' in slum buildings. A group called The Woodlawn Organization (TWO) has organized the slums. Has the controversial young Woodlawn Organization, formerly The Temporary Woodlawn Organization, helped the cause of racial understanding in Chicago? 'Yes,' said TWO's founder, SAUL D. ALINSKY. 'No,' said five protestant pastors. ALINSKY organized the famous Back of the Yard Neighborhood Council in the 1930's in Chicago..."

On January 11, 1965, a confidential source, an agency which collects security-type information in the Chicago, Illinois, area, furnished a report concerning the Industrial Areas Foundation (IAF). The IAF, 8 South Michigan Avenue, Chicago, Illinois, was established and incorporated in 1940. The purpose of this organization is to study the causes of the problems in American industrial areas, and to aid in the development of programs for the solution of these problems.

A secondary purpose of the IAF is to act as a consultant in guiding staff development and the training of personnel in community organizations. The IAF is supported by voluntary contributions, and it promotes the development of indigenous community organizations.

SAUL DAVID ALINSKY is Executive Secretary of the IAF. The IAF was an instrument used in the organization of more than 30 per cent of Chicago, Illinois, for social action. One such organization formed by the IAF was The Woodlawn Organization (TWO), a group formed on the South Side of Chicago in 1961 and used primarily for promoting racial integration in their local areas... Since 1941, ALINSKY has started approximately 44 power based organizations through the country, and has supplied organizing tools and organizers for many communities that have asked for them. ALINSKY has been known to be an opportunist who would use any friendship or contact to advance his own aims. When civil rights questions concerning housing, job opportunities and neighborhoods became the prime objection of various racial and religious groups in the Chicago area, ALINSKY entered this field of endeavor, and assisted in the formation of various neighborhood organizations.



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DOROTHY PEARSON

On December 21, 1966, a confidential source, who is familiar with NOI activities in the Columbus, Ohio, area, advised that DOROTHY PEARSON is believed to have attended several NOI services at 117 Hamilton Park, Columbus, Ohio. Her most recent visit to the NOI Mosque at this address may have been on November 27, 1966. This confidential source also advised that PEARSON is closely associated with OSCAR SMILACK.

A characterization of the NOI appears in this appendix.

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VON EUGENE RHEA

On January 26, 1966, VON EUGENE RHEA voluntarily advised SAs HUGH THOMAS FORSHA and FRANCIS X. FUST, JR. that he is a member of the Workers World Party, a characterization of which appears in this appendix.

OSCAR SMILACK

A first confidential source advised in October, 1944, that OSCAR SMILACK was a member of the Communist Political Association (CPA) in 1944.

A second confidential source advised in March, 1945, that SMILACK was a member of the CPA in 1945. That same source advised in October, 1946, that SMILACK had been a member of the CP since 1938. He attended meetings of the CP and CPA from 1944 to 1949, and contributed large amounts of money to the CP and the CPA from 1945 to 1951.

A third confidential source advised in September, 1950, that SMILACK was a member of the North End Club of the Franklin County Section of the CP in Ohio in 1950.

A fourth confidential source advised on various dates in 1950 and 1951 that SMILACK attended CP meetings in the Columbus, Ohio, area during the period of 1950 to 1951.

A fifth confidential source advised during April, 1967, that SMILACK recently became Chairman of the Columbus Committee to Defend the Bill of Rights (CCDBR), which is an affiliate of the National Committee to Abolish the House Un-American Activities Committee (NCAHUAC).

Characterizations of the CCDBR and NCAHUAC appear in this appendix.

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MARLENE WILSON

MARLENE WILSON, during a radio program captioned, "Speak Out" on Radio WTVN-Columbus, 9:00 p.m., September 10, 1967, stated that she was elected National Secretary of CORE at a convention of CORE in Oakland, California, during 1967.

## A P P E N D I X

### COLUMBUS COMMITTEE TO DEFEND THE BILL OF RIGHTS

On January 30, 1964, a source made available a document, undated, on stationery bearing the letterhead of the Columbus Committee to Defend the Bill of Rights, 3049 Polley Road, Columbus 21, Ohio, which stated the purpose of the committee as follows:

"The Columbus Committee to Defend the Bill of Rights is an educational organization whose purpose is to inform the citizens of Central Ohio of the threat of loss of their constitutional liberties arising from the abridgment of the rights guaranteed to every American by the first ten amendments to the constitution.

"While the Columbus Committee to Defend the Bill of Rights is concerned with the defense of the entire Bill of Rights, our primary efforts are directed toward the constitutional infringements by governmental investigating committees which are inquisitorial in nature, and particularly with the abolition of the House Committee on Un-American Activities. However, we support efforts to eliminate the House Committee on Un-American Activities by transferring its purported functions to the House Judiciary Committee, realizing that the issue is the unconstitutionality of the House Committee on Un-American Activities mandate."

In December, 1964, that source advised the Columbus Committee to Defend the Bill of Rights initially came to his attention in early 1964. The source believed that Committee had been formed sometime in 1963, largely through the efforts of Donna Childers, the Chairman, who resided at 3049 Polley Road, Columbus, Ohio.

## A P P E N D I X

### COLUMBUS COMMITTEE TO DEFEND THE BILL OF RIGHTS (CONT'D)

On June 30, 1965, that source furnished a letter dated June 21, 1965, on the letterhead of the Columbus Committee to Defend the Bill of Rights and an enclosure to the letter, published by the National Committee to Abolish HUAC, Los Angeles, California, which included reprints of editorials in opposition to "HUAC's Investigation of Ku Klux Klan." The letter declared that "Our Committee joins with the National Committee to Abolish HUAC in urging letters to Congressmen protesting investigations of the KKK."

In April, 1967, a second source advised that the Columbus Committee to Defend the Bill of Rights continued to exist under the temporary chairmanship of Oscar Smilack.

A third source advised in October, 1944, that Oscar Smilack was a member of the Communist Political Association (CPA) in 1944.

A fourth source advised on various dates in 1950 and 1951 that Oscar Smilack attended Communist Party meetings in the Columbus, Ohio, area during the period of 1950 to 1951.

Oscar Smilack paid a fine of \$300.00 and costs in Franklin County, Ohio, Common Pleas Court in May, 1954, for contempt for refusal to answer questions of the Ohio Un-American Activities Commission in May, 1953.

EMERGENCY CIVIL LIBERTIES COMMITTEE

The "Guide to Subversive Organizations and Publications," revised and published as of December 1, 1961, by the Committee On Un-American Activities, U.S. House of Representatives, documents the Emergency Civil Liberties Committee as follows:

"To defend the cases of Communist lawbreakers, fronts have been devised making special appeals in behalf of civil liberties and reaching out far beyond the confines of the Communist Party itself. Among these organizations are the \*\*\*Emergency Civil Liberties Committee. When the Communist Party itself is under fire, these fronts offer a bulwark of protection."

(Internal Security Subcommittee of the Senate Judiciary Committee, Handbook for Americans, S. Doc. 117, April 23, 1956, Page 91).

**FACING REALITY PUBLISHING  
COMPANY OR COMMITTEES**

A source, who has furnished reliable information in the past, on August 1, 1958, stated that as a result of the split in the Johnson-Forest Group (JFG), which occurred in 1955, two factions emerged, the Johnson Faction and the Forest Faction. According to the source, the Johnson Faction was composed of the followers of C. L. R. JAMES, also known as JAMES JOHNSON, and the Forest Faction was composed of the followers of RAE DWYER, also known as FREDDIE FOREST. The co-founders of the JFG were C. L. R. JAMES, known as JOHNSON, who was deported from the United States as an undesirable alien in 1953, and RAE DWYER, known as FOREST.

The JFG has been designated pursuant to Executive Order 10450.

A second source, who has furnished reliable information in the past, advised on November 26, 1962, that subsequent to the split in the JFG, the Johnson Faction took the name, Correspondence Group, which continued until February, 1962, when this group again split with the majority aligning themselves with JAMES behind the leadership of MARTIN GLABERMAN of Detroit, Michigan, and the minority group aligning themselves behind the leadership of JAMES BOGGS.

On February 18, 1965, this source advised that on February 8, 1965, he had learned that the Correspondence Group, whose national Chairman was JAMES BOGGS, had ceased operations completely, and no longer maintains headquarters at 7737 Mack, Detroit.

This source reported on July 18, 1962, that the majority of individuals under leadership of MARTIN GLABERMAN at Detroit, Michigan, who formerly belonged to the Correspondence Group there, had taken the name Facing Reality Publishing Company or Committee, while the three former members of the group at New York had met informally in support of the Detroit group, which had issued neither directions nor instructions. The New York Group has no officers or headquarters.

On March 7, 1963, the same source advised that the Facing Reality Publishing Company or Committee seeks to create a Marxist society based on the dialectical concepts of Marxism-



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Leninism as interpreted by C. L. R. JAMES, establishing Government by workers rather than Government by a Marxist political party. The prime movement in securing the support of the people is considered to be a publication to be used by the workers in their daily fight against capitalism. This group rejects the vanguard party concept of Marxism, and has established the theory that trade unions keep the workers under subjugation by preventing their channeling of their own efforts to take over the means of production, and through this, to in turn take over governmental processes. This group rejects all present forms of Governments, except those new nationalist Governments, as capitalist, or in the case of Russia, State Capitalist.

On May 4, 1965, the same source advised that the Facing Reality Publishing Committee continues to meet at 3513 Woodward Avenue, Detroit, Michigan.

MUSLIM MOSQUE, INCORPORATED (MMI)

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

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

The May 23, 1964, edition of the "New York Amsterdam News," a weekly Negro newspaper published in New York City, contained an article by columnist, JAMES BOOKER, in which he indicated that he had heard that the visit by MALCOLM X with Muslim leaders during his African tour has changed him to become more religious.

On October 6, 1964, a confidential source advised that the MMI is apparently affiliated with the true orthodox Islamic Religion through its affiliation with the Islamic Foundation (of New York), 1 Riverside Drive, New York City. The only teachings of the MMI are on the Islamic Religion.

This confidential source advised on May 17, 1965, that the headquarters of the MMI are located in Suite 128, Hotel Theresa, 2090 Seventh Avenue, New York, New York, where they were established on March 16, 1964. These headquarters are shared with the Organization of Afro-American Unity (OAAU), which was also headed by MALCOLM X.

MALCOLM X was assassinated on February 21, 1965, while addressing an OAAU rally at the Audubon Ballroom, Broadway and 166th Street, New York City.

## A P P E N D I X

### 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.

## A P P E N D I X

### 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.

## A P P E N D I X

### 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.

A P P E N D I X

**MUHAMMAD'S TEMPLE OF ISLAM NO. 5  
NATION OF ISLAM  
CINCINNATI, OHIO**

On May 17, 1967, a source advised that Mohammad's Temple of Islam No. 5, Nation of Islam, also known as Muhammad's Temple of Islam No. 5, Muhammad's Temple No. 5, Mohammad's Temple No. 5, Muhammad's Mosque No. 5, was founded by Asbury X Williams (deceased) during 1946 and continues to follow the teachings of Elijah Muhammad, is an affiliate of the national organization, Nation of Islam, under the leadership of Elijah Muhammad, and adheres to the beliefs and policies of the national organization.

## A P P E N D I X

### MUHAMMAD'S TEMPLE OF ISLAM NO. 19 NATION OF ISLAM DAYTON, OHIO

On May 10, 1967, a source advised that Muhammad's Temple of Islam No. 19, Nation of Islam, 1517 West Fifth Street, Dayton, Ohio, was organized sometime during the period of June to August, 1956. This Temple is an affiliate of the national organization, Nation of Islam, under the leadership of Elijah Muhammad, follows the teachings of Elijah Muhammad, and adheres to the beliefs and policies of the national organization.

MIDWEST COMMITTEE FOR PROTECTION OF FOREIGN BORN

The Midwest Committee for Protection of Foreign Born (MCPFB) since the latter part of March, 1962, has maintained an office in Room 422-424, Manhattan Building, 431 South Dearborn Street, Chicago, Illinois.

On July 16, 1947, JOSEPH ALBERT POSKONKA, a member of the CP from 1944 to about 1948, advised that the MCPFB was founded at a conference held in Chicago, Illinois, on May 25, 1947, and the MCPFB was to operate as the midwest organization of the American Committee for Protection of Foreign Born, (ACPFB).

On May 5, 1955, a source advised that in a "Statement of Principles," issued in April, 1955, by the MCPFB, it was noted that "The purpose of the Midwest Committee shall be to seek to perpetuate for the foreign born the fundamental concepts of equality, regardless of race, color, creed, nationality, political belief, or place of birth, and to preserve the basic ideals of liberty and hospitality, which serve as the guarantees of democracy for all Americans."

A second source as of May 15, 1964, advised that the MCPFB continued to function as the midwest organization of the ACPFB, and still adhered to its "Statement of Principles" last published in 1955.

The ACPFB has been designated pursuant to Executive Order 10450.



## A P P E N D I X

### NATIONAL COMMITTEE TO ABOLISH THE HOUSE UN-AMERICAN ACTIVITIES COMMITTEE

The "Guide to Subversive Organizations and Publications," issued December 1, 1961, by the Committee on Un-American Activities, United States House of Representatives, Page 115, contains the following citation regarding the National Committee to Abolish the Un-American Activities Committee (NCAUAC):

"Cited as a 'new organization' set up in the Summer of 1960 to lead and direct the Communist Party's 'Operation Abolition' campaign. Seven of the national leaders of this group have been identified as communists.

"(Committee on Un-American Activities, House Report 1278 on the Truth About the Film 'Operation Abolition,' Part 1, October 3, 1961, page 5)"

A source has advised that the NCAUAC changed its name on March 3, 1962, to include the word "House" in its name, thereby becoming known as the National Committee to Abolish the House Un-American Activities Committee (NCAHUAC). A national meeting of this organization was held in Chicago, Illinois, on April 27 and 28, 1963.

A second source advised on May 11, 1967, that as of that date the NCAHUAC continued to function with headquarters at 555 North Western Avenue, Los Angeles, California.

NATIONAL LAWYERS GUILD, CHICAGO CHAPTER

A source advised on May 14, 1964, that it was his understanding that the National Lawyers Guild (NLG) was formed around 1936 in New York City, and that the Chicago Chapter of the NLG (CCNLG), which is affiliated with the national group in New York, was formed shortly thereafter, possibly in 1937, by a group of liberal progressive lawyers in protest against activities of the American Bar Association which they claimed was a non-liberal, non-progressive organization. The CCNLG has no established headquarters, but occasionally uses the return address of its officials on literature.

The "Guide to Subversive Organizations and Publications," revised and published December 1, 1961, by the Committee on Un-American Activities, U.S. House of Representatives, Washington, D.C., states as follows on Page 121 concerning the NLG:

"1. Cited as a Communist front.

(Special Committee on Un-American Activities, House Report 1311 on the CIO Political Action Committee, March 29, 1944, p. 149).

"2. Cited as a Communist front which 'is the foremost legal bulwark of the CP, its front organizations, and controlled unions' and which 'since its inception has never failed to rally to the legal defense of the CP and individual members thereof, including known espionage agents.'

(Committee on Un-American Activities, House Report 3123 on the National Lawyers Guild, September 21, 1950, originally related September 17, 1950.)

"3. 'To defend the cases of Communist lawbreakers, fronts have been devised making special appeals in behalf of civil liberties and reaching out far beyond the confines of the CP itself. Among these organizations are the \* \* \* National Lawyers Guild. When the CP itself is under fire, these offer a bulwark of protection.

(Internal Security Subcommittee of the Senate Judiciary Committee, Handbook for Americans, S. Doc. 117, April 23, 1956, P. 91.)"

ORGANIZATION OF AFRO-AMERICAN UNITY, INCORPORATED (OAAU)

On June 28, 1964, MALCOLM X. LITTLE, founder and leader of the Muslim Mosque, Incorporated (MMI), publicly announced the formation of a new, all Negro, militant civil rights action group to be known as the Organization of Afro-American Unity (OAAU), with himself as chairman. This announcement was made at a public rally held by the MMI in the Audubon Ballroom, Broadway and 166th Street, New York City.

A printed and published statement of basic OAAU aims read by MALCOLM X at this meeting indicates that it shall include "all" people of African descent in the Western Hemisphere, as well as "our" brothers and sisters on the African continent. It is patterned after the "letter and spirit" of the Organization of African Unity established (by African heads of States) at Addis Ababa, Ethiopia, in May, 1963.

A recording of the remarks of MALCOLM X at this meeting indicates that the aim of the OAAU is to eliminate differences between Negroes so they can work together for "human rights," while the initial objective is to "internationalize" the American civil rights movement by taking it to the United Nations. LITTLE condemned the non-violent civil rights movement, and claims that Negroes should be taught to protect themselves, when and if necessary. The OAAU will sponsor a program for Negroes of education, politics, culture, economics, and social reform.

On May 17, 1965, a confidential source advised that the headquarters of the OAAU are located in MMI headquarters, Suite 128, Hotel Theresa, 2090 Seventh Avenue, New York City.

MALCOLM X was assassinated on February 21, 1965, while addressing an OAAU rally at the Audubon Ballroom, New York City.

On April 13, 1965, a second confidential source advised that on March 26, 1965, the OAAU filed a Certificate of Incorporation with the Department of State, State of New York, Albany, New York, and, henceforth, the organization's true name will be Organization of Afro-American Unity, Incorporated.

A characterization of the MMI is contained in this appendix.

## A P P E N D I X

### PROGRESSIVE LABOR PARTY

A source advised on April 20, 1965, that the Progressive Labor Party (PLP), formerly known as the Progressive Labor Movement (PLM), held its first national convention April 15-18, 1965, at New York City, to organize the PLM into a PLP. The PLP would have as its ultimate objective the establishment of a militant working class movement based on Marxism-Leninism.

"The New York Times," City Edition, Tuesday, April 20, 1965, page 27, reported that a new party of "revolutionary Socialism" was formally founded on April 18, 1965, under the name of the PLP. The PLP was described as an outgrowth of the PLM. Its officers were identified as Milton Rosen, New York, President, and William Epton of New York and Mort Scheer of San Francisco, Vice Presidents. A 20-member National Committee was elected to direct the Party until the next convention.

According to the article, "The Progressive Labor Movement was founded in 1962 by Mr. Rosen and Mr. Sheer after they were expelled from the Communist Party, USA, for assertedly following the Chinese Communist line."

The PLP publishes "Progressive Labor," a bimonthly magazine; "Challenge," a monthly New York City newspaper; and "Spark," a west coast newspaper.

The April, 1967, issue of "Challenge," page 14, states that "This paper is dedicated to fight for a new way of life-where the working men and women own and control their homes, factories, the police, courts, and the entire government of every level."

A second source advised on September 26, 1966, that the PLP utilizes the address of General Post Office Box 808, Brooklyn, New York, but also utilizes an office in Room 617, 1 Union Square West, New York City, where PLP publications are prepared.

SOUTHERN CONFERENCE EDUCATIONAL FUND, INC.

"The Southern Patriot," a monthly publication, shows that it is published by the Southern Conference Educational Fund, Inc. (SCEF).

"The Southern Patriot" was cited as an "organ" of the Southern Conference for Human Welfare (SCHW) by the Committee on Un-American Activities, House Report 592, June 12, 1947.

The SCHW was cited as a communist front by the Committee on Un-American Activities, House Report 592, on June 12, 1947.

An amendment to the charter of the SCHW, dated April 26, 1946, changed the name of that organization to the SCEF, and listed its purpose as being to improve the educational and cultural standards of the Southern people in accordance with the highest American democratic institutions, traditions, and ideals.

The SCEF is self-described as having deep roots in the South where it began as the educational wing of the SCHW, organized in 1938 to work for economic and political reform. When the SCHW disbanded in the late 1940's, SCEF continued as an independent organization, rallying support for integration and democracy and helping to stimulate and nurture new movements of the early 1960's. The SCEF maintained headquarters in Louisiana for twenty years, but in 1966 moved its headquarters to Louisville, Kentucky.

A source advised on March 2, 1961, that CLAUDE LIGHTFOOT, a CP Functionary, stated at a meeting of the CP in Baltimore, Maryland, on February 25, 1961, that the CP is not connected with any progressive movement, but indirectly they do have some influence in the SCEF.

A second source, who is familiar with some phases of CP activity in the New Orleans area, advised on June 8, 1966, that during the time that the SCHW was in existence, members of the CP were members of and worked actively in the SCHW; however, since the formation of the SCEF, CP members have not been encouraged to work in the SCEF. The source stated that the SCEF is a progressive, liberal organization, which he considers a CP front organization because it has gone along with the CP on certain issues, particularly on the racial issue.

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CARL BRADEN and ANNE BRADEN, Director and Associate Director, respectively, of the SCEF, were identified by ALBERTA AHEARN, 2311 Payne, Louisville, Kentucky, a self-admitted former member of the CP, on December 13, 1954, in her testimony in Jefferson County, Kentucky, Court, in the prosecution of CARL BRADEN under a State sedition statute, as members of the CP in Louisville, Kentucky, from January, 1951, to December, 1954.

A third source advised on May 28, 1965, that GEORGE MEYERS, a CP functionary, expressed great admiration for CARL and ANNE BRADEN and the SCEF, with which they are affiliated, and expressed the view that the SCEF is the best organization in the South as far as doing effective work is concerned, and that they have a better idea of what they are doing, where they are heading, and influence other organizations for the better.

The second source also advised on June 8, 1966, that many people who are officials and supporters of the SCEF, while liberal in their views, are by no means Communists.

## A P P E N D I X

### **SPARTACIST LEAGUE (SL) Formerly Known as the REVOLUTIONARY COMMITTEE OF THE FOURTH INTERNATIONAL**

A source advised on September 9, 1964, the Revolutionary Committee of the Fourth International (RCFI) was also known as the Spartacist Committee and the Spartacist Group. The source described the RCFI as being composed of former members of the Socialist Workers Party (SWP) who were led by James Robertson.

A second source advised on March 4, 1964, that Farrell Dobbs, National Secretary of the SWP, sent a letter to all SWP branches in February, 1964, in which he advised that James Robertson announced on February 10, 1964, that his faction would publicly criticize the SWP and had followed this with a public organ called "Spartacist" in which they attacked the SWP.

A third source advised on September 7, 1966, that the RCFI held a Founders' Conference of the Spartacist League (SL) at Chicago, Illinois, from September 3-5, 1966. On September 4, 1966, it was stated that the objective of the SL was to destroy the capitalist system and the capitalist society and create a workers' class system and a workers' class society.

The May-June, 1967, issue of "Spartacist" discloses it is published by the Central Committee of the Spartacist League.

The SWP has been designated pursuant to Executive Order 10450.

**REVOLUTIONARY COMMITTEE OF THE  
FOURTH INTERNATIONAL**

A source advised on September 9, 1964, the Revolutionary Committee of the Fourth International (RCFI) was also known as the Spartacist Committee and the Spartacist Group. This source described the RCFI as being composed of former members of the Socialist Workers Party (SWP), who had split from the SWP, and who were led by JAMES ROBERTSON. This source stated that this political unit has its main center in New York City where it publishes "Spartacist" on a very irregular basis, but their formal meetings are held at least once a week.

A second source advised on March 4, 1964, that FARRELL DOBBS, National Secretary of the SWP, sent a letter to all SWP branches in February, 1964, in which he advised that the expelled leader of a minority faction of the SWP, JAMES ROBERTSON, announced on February 10, 1964, that his faction would publicly criticize the SWP, and had followed this with a public organ called "Spartacist" in that it attacked the SWP.

The November - December, 1965, issue of "Spartacist," in its masthead described this publication as follows: "...published bi-monthly by supporters of the revolutionary tendency expelled from the Socialist Workers Party." This masthead sets forth that the editor of the publication is JAMES ROBERTSON, and its main address is Post Office Box 1377, General Post Office, New York, New York.

The SWP has been designated pursuant to Executive Order 10450.



~~CONFIDENTIAL~~WORKERS WORLD PARTY

On April 17, 1959, a source advised that on February 12, 1959, an SWP minority group, under the leadership of National Committee member, SAM BALLAN, split from the SWP.

The source stated this minority group, referred to as the Marcyites, after many years of program and policy differences on varied issues concerning tactics and interpretation of political events, split from the SWP on the grounds that the Party was liquidating itself by departing from the Marxist precepts of LEON TROTSKY and retreating from the fight for the world socialist revolution. The final issue which ultimately forced the split was the minority's opposition to the SWP regroupment policy, which involved cooperation with the CP periphery - individuals characterized by the minority as petty-bourgeois.

The minority program, according to the source, advocated unconditional defense of the Soviet Union, and has as its goal the building of a revolutionary party with a complete proletarian orientation for purpose of overthrowing capitalism in the United States and throughout the world.

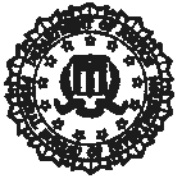
On May 12, 1960, the source advised that this minority group had chosen the name, Workers World Party.

On May 1, 1967, a second source advised that the Workers World Party, which maintains headquarters at 46 West 21st Street, New York, New York, supports the Peoples Republic of China in its ideological dispute with the Soviet Union.

The SWP and the CP have been designated pursuant to Executive Order 10450.

~~CONFIDENTIAL~~

4a



UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION  
Cincinnati, Ohio  
February 6, 1968

In Reply, Please Refer to  
File No.

Title      **BLACK NATIONALIST MOVEMENT  
CINCINNATI DIVISION**

Character   **INTERNAL SECURITY - BLACK NATIONALIST**

Reference   **Report of Special Agent THOMAS B. ESTEP,  
at Cincinnati, Ohio, 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  
E.O. 13292, Sec. 3.5  
NLJ/RAC 10-36  
By iel, NARA, Date 9-20-10

**SECRET**5

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

Copy to:

- 1 - OSI, Wright Patterson Air Force Base, Dayton, Ohio (RM)
- 1 - NIS, Philadelphia, Pa. (RM)
- 1 - Regional Commander, Region IV, 109th CIC Group, Post Office Box 868, Columbus, Ohio (RM)
- 1 - Secret Service, Cleveland (By Hand)

Report of:  
Date:

SA JOHN J. SULLIVAN  
2/3/68

Office: CLEVELAND

Field Office File #:

157-274

Bureau File #:

Title:

**BLACK NATIONALIST MOVEMENT  
CLEVELAND DIVISION**

Character:

**INTERNAL SECURITY - RM**

Synopsis:

Info concerning 3 defunct organizations set forth to give clear picture of current black nationalist situation, CV.

1) JFK House. Opened in 10/64, as neighborhood center with leaders being MARKLEL JONES, ALBERT WARE, LEWIS ROBINSON. It developed into center of black nationalism and hangout for juvenile delinquents. JFK House members participated in racial disturbance in 6/66. It was closed in 8/66. 2) Medgar Evers Rifle Club. A Negro rifle club formed by ROBINSON in 4/64. Club met at JFK House regularly 1964 - 1965 under leadership of JONES and WARE. Discussions held concerning revolution against white government. Instructions on manufacture of firebombs and explosives given; demonstrations on use and handling of weapons given. Membership of 15-20 individuals took regular target practice during 1964-65 at farm in Ashtabula County. Rifle club dissolved 1965. 3) United Black Brotherhood. Organization formed in 8/66 and membership composed principally of JFK House members. JONES and WARE elected to leading positions. Police Department raids on organization headquarters uncovered caches of materials for manufacture of firebombs and explosives as well as black nationalist literature. Membership composed of 23 youths. Organization dissolved in 3/67, when FRED EVANS left it and formed his own group. EXTREMIST BLACK NATIONALIST ORGANIZATIONS. 1) New Libya. Organized and led by FRED EVANS with JESSE HARMON, chief assistant. Headquarters is store front, 11105 Superior Avenue. Purpose of organization purportedly is to teach astrology and Negro culture. Actually organization completely opposed to integration, violently anti-white, claims to be working toward formation of a

**SECRET**

Group I

Excluded from automatic  
downgrading and declassification

**DECLASSIFIED** N.J.-1522-14-294  
Authority: FBI Auto Declass Guide, 9/24/07  
By: CTS, NARA, Date: 11/3/19

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I. ACTIVE EXTREMIST BLACK NATIONALIST ORGANIZATIONS

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new black nation. Membership of approximately 30, possess weapons, wear Afro robes, have extremely low moral standards, engage in criminal activities. Group poorly organized, no program, meeting schedule, or planned activities. No evidence of organization having national connection. Most members have lengthy criminal records and members known to make numerous violent statements. 2) Afro-American Set. Led by HARILEL JONES and ALBERT WARE. Had no formal organization until November, 1967, when meetings held at store located 8127 Superior. Organization currently has no set purpose. JONES has openly expressed hatred for the white race, advocates black takeover of ghettos and ultimate takeover of United States by violent revolution. Organization currently protesting death sentence of RAY WATSON, former JFK House member and convicted slayer of a Cleveland patrolman. No evidence of national involvement by organization. No formal membership requirements other than members should possess weapons. Membership estimated at 25. Acts of violence perpetrated by JONES and associates and participation in June, 1966, racial disturbance set forth. 3) Nation of Islam (NOI). Local temples presently in Cleveland, Akron, Toledo and Youngstown. Identities of ministers set forth. No indication of participation in violence or racial disturbances by NOI membership. Black nationalist groups in which extremists have been active include House of Israel, Black Unity Conference, Afro-American Society. Brief biography of independent black nationalist extremists DON FREEMAN, RON LUCAS, and LEWIS ROBINSON set forth. Cooperation between New Libya and Afro-American set has occurred in demonstrations but there is deep-seated animosity between JONES and EVANS. NOI does not cooperate with other organizations. There is no evidence of domestic or foreign influence by revolutionary groups in the black nationalist movement.

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**BACKGROUND INFORMATION CONCERNING  
DEFUNCT ORGANIZATIONS**

In order to give a more complete picture of the current state of the Black Nationalist movement in Cleveland, it was deemed advisable to give a brief summary of the activities of three now defunct organizations:

1. JFK House
2. Medgar Evers Rifle Club (MERG)
3. United Black Brotherhood (UBB)

**1. JFK House**

Sergeant JOHN J. UNEVARY, Bureau of Special Investigations, Cleveland Police Department, advised that the JFK House opened in October, 1964, ostensibly as a community center for youth living in the Wade Park - Superior Avenue area. LEWIS G. ROBINSON was the founder and director, and MARLELL JONES and ALBERT WARE were the leading supervisors. It was founded to provide recreation and art and craft facilities to the young boys and girls of the area and as a place where lectures on Negro history, home economics and self-defense could be conducted. ROBINSON stated at one time that the JFK House had 150 Negro youths on the rolls.

In actuality the JFK House has been a source of constant trouble to the police department since it opened. It became a hangout for juvenile delinquents engaged in street assaults, purse snatchings and burglaries. A number of the youths who frequented the JFK House have been sent to juvenile correctional institutes as a result of these activities.

Sergeant UNEVARY revealed that Cleveland Police Department officers at various times obtained statements from JFK House members, which indicated that the JFK House members engaged in stealing, street assaults, sex parties, drinking and smoking marijuana. These statements identified MARLELL JONES, ALBERT WARE and PHILLIP MORRIS as the leaders of the JFK House. The



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statements indicated that ALBERT WARE taught some of the youths at the JFK House how to make firebombs and these bombs were made in the back or basement of the JFK House.

Sergeant WNEVARY pointed out that the racial disturbances, which occurred in the Superior Avenue section in 1966, were unquestionably caused by and participated in by youths from the JFK House. He advised that LEWIS ROBINSON and EARLLEL JONES were responsible for encouraging the youths to participate in the disturbances.

CV T-2 advised that during the course of the disturbances on Superior Avenue in June, 1966, he was in frequent contact with the JFK House and he heard JFK House members make plans to engage in the disturbances. He furnished the identities of specific targets mentioned by these youths.

Concerning the racial disturbance which occurred in the Hough Avenue area of Cleveland during July, 1966, CV T-1 advised that he was at the JFK House when disturbance began. He said that it was obvious that the individuals at the JFK House had no advance knowledge of the riot. He revealed that EARLLEL JONES and other leaders discussed the possibility of involving themselves in the disturbance by means of sniper fire, arson and other violent measures. This source stated that he kept JONES and the other leaders under frequent observation during the course of the riot and he noted that they did not engage in any criminal activities. He stated that he was unable to keep the entire group of JFK House affiliates under observation during the disturbance and stated it is possible that individual members did engage in some looting or other phases of the rioting.

CV T-2 furnished information that during the Hough Avenue riots, there was no organized participation in the violence by the JFK House members.

Sergeant WNEVARY advised that the JFK House was closed in August, 1966 because of the various building code violations.

## 2. Medgar Evers Rifle Club (MERC)

The Cleveland "Plain Dealer", April 5, 1964, edition, contained an article which stated that LEWIS G. ROBINSON announced his plans to form a rifle club to protect civil rights

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demonstrators if police fail to do so. He stated that an organizational meeting was to be held on April 8, 1964, at his residence. He revealed that plans to form the club had been under discussion for sometime and that statements by MALCOLM X had given impetus. He announced that the name of this club was to be the Medgar Evers Rifle Club in honor of the slain civil rights worker from Mississippi. He advised that club members will wear Army fatigues, helmet liners, heavy boots and will use two-way radios. Training will be equivalent to Army basic training and the club is looking for sites in the country at which they can hold practices.

CV T-3 advised that he attended meetings of the MERC held at the JFK House during 1965. He identified DON FREEMAN, ELMER JONES and ALBERT WARE as being in attendance at some of these meetings. He further identified JONES and WARE as leaders of the club. He pointed out that at some of these meetings, instructions were given concerning the conduct of members, personal discipline and devotion to the "revolution." The aim of the revolution was described as the overthrow of the "whites" and the replacement of the present form of Government with a better one in which everyone will have a chance to work at his full capacity. All rifle club members were expected to subordinate personal feelings in favor of the revolution. Instructions for making molotov cocktails were given at some meetings of the rifle club and discussions were held concerning explosives, hand-grenades and guerrilla warfare. Demonstrations in the use and handling of the rifle were given by ALBERT WARE. Each rifle club member was ordered to get his own rifle and ammunition.

On June 25, 1965, CV T-4, who is known to be associated with individuals believed to be members of the MERC, furnished the following information:

Members of the MERC went to a farm owned by LAWRENCE DOZIER, Windsor, Ohio, at least once a month during 1964 and 1965. Approximately 15 - 20 rifle club members took rifle practice at this farm. A barrier of logs and sand was used to set up a target area and the targets were comprised of bottles and cans.

CV T-5, with whom contact has not been sufficient to determine his reliability, advised on July 1, 1965, that since early Spring, 1965, on every Sunday, there is a heavy volume of rifle fire on the DOZIER farm, from approximately 3:00 or 4:00 PM

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until dark. CV T-5 stated that he has observed four or five automobiles occupied by Negro males at the DOZIER farm on the occasion of this rifle fire.

On July 1, 1965, Special Agents of the FBI physically observed the southwest edge of the DOZIER farm, which bordered on a heavily wooded area. There was a barrier approximately 40' long and 7' high, consisting of tree trunks and limbs piled on top of each other and backed by a wall of sand approximately 3" thick. Numerous bottles and beer cans were found in the area which apparently had been used as targets and there was also recovered some brass of various calibers of rifle ammunition.

CV T-3 advised on September 19, 1965, that ALBERT WARE made the statement that investigation by the FBI had caused the rifle club to discontinue holding meetings and rifle practices.

CV T-6 advised on September 29, 1965, that the rifle club, which formerly met at the JFK House, is no longer in existence and has been dissolved.

CV T-1 advised on October 6, 1965, that LEWIS ROBINSON made the statement that the rifle club was no longer active. He indicated that young people, who belonged to the rifle club, did not do as they were told and there was no authority in the rifle club.

Sergeant JOHN VEEVARY advised that the rifle club membership fluctuated between 15 and 20 members. CV T-1 and CV T-3 confirmed this estimate of membership.

CV T-1 advised on various dates during June and July, 1966, that the rifle club was inactive. He stated that EARL JONES, ALBERT WARE and other rifle club members mentioned that the rifle club would not be reactivated because the "FBI had cracked down on them, had interviewed everyone in the rifle club and discovered the location of their rifle range."

CV T-1 advised that he did not see any rifle club members bearing firearms during the Superior Avenue disturbance of June, 1966, or the Hough Avenue disturbance of July, 1966.

3. UNITED BLACK BROTHERHOOD (UBB)

CV T-1 advised on various dates in August, 1966, that a dispute had arisen between factions at the JFK House. One faction, a more extreme Black Nationalist group, headed by HARKELL JONES and ALBERT WARE, apparently severed connections with the JFK House and began to meet in the area of East 103rd Street and Superior Avenue. This source stated that JONES indicated he would not return to the JFK House even if it re-opened. According to CV T-1, this faction is composed principally of the elder youth of the JFK House. The second faction led by LEWIS ROBINSON is principally concerned with re-opening the JFK House and establishing the house as a neighborhood cultural and social center. This faction is comprised mainly of the younger boys and girls, who frequented the JFK House.

Sergeant UNGVARY advised that a sharp increase in acts of vandalism had taken place in the Superior Avenue area during the period August and September, 1966. This vandalism included the defacing of several statues and monuments of the Cultural Gardens of the City of Cleveland. In investigating this vandalism, the Cleveland Police Department obtained statements from several JFK House members to the effect that the vandals were operating out of an apartment located at 10323 Superior Avenue. The Police Department obtained a search warrant for this apartment and executed same on September 13, 1966. Ten individuals were arrested in the apartment and among materials confiscated were a two gallon can, 3/4ths full with gasoline, empty wine and whiskey bottles, a large quantity of Black Nationalist literature and two night sticks with data identifying them as Cleveland Police Department property, shaved off.

According to Sergeant UNGVARY, the literature included the minutes of a meeting held on August 18, 1966, in the course of which the UBB was formed. According to these minutes, the UBB was a merger of the following groups.

1. Members of the JFK House
2. Members of Ujamaa
3. Members of the Web of Destiny

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Sergeant UNEVARY advised that Ujamaa was formed in July, 1966, at the JFK House but that it had never actually functioned as an organization. Sergeant UNEVARY stated that The Web of Destiny was a small Negro organization, which had been meeting for sometime in Cleveland. It does not espouse Black Nationalism, but rather is concerned with the study of metaphysics and astrology. Most of the members are elder people.

An election of officers took place at this meeting and among those elected were HARLELL JONES and ALBERT WARE. A review of the literature confiscated by the police department during the above raid, indicates from dues records that the UBB consists of 23 members, most of whom were youths formerly affiliated with the JFK House. The individuals arrested during the raid were all former members and leaders of the JFK House. A statement taken by the Cleveland Police Department from one of these arrested, indicated that the UBB membership was composed principally of former JFK House members.

Sergeant UNEVARY advised on November 1, 1966, that on the night of October 31, 1966, his department received a "tip" that firebombs were being made by members of the UBB in an apartment at 850 Lakeview Road, Cleveland. Police officers were dispatched to the apartment, which was vacant and found 16 gasoline bombs. Rags and bottles for making additional bombs were also found in the apartment. They also discovered a formula for making explosives along with charcoal and saltpeter which could be used to make explosives. Instructions on how to make lye bombs and weapon silencers were also discovered.

Sergeant UNEVARY advised on November 25, 1966, that on that date, 16 members of the UBB picketed Selective Service Headquarters, 601 Rockwell Avenue and also the Armed Forces Induction Station, Standard Building, Cleveland, Ohio. The picketing was in protest against the Vietnam war.

CV T-6 advised on December 19, 1966, that he had learned that members of the UBB were making plans to set fire to Glenville High School and other schools in Cleveland during the Christmas Holidays.

Sergeant JOHN UNEVARY advised on March 1, 1967, that he has learned that FRED EVANS, aka Ahmed, a member of the UBB, has decided to break off from this organization and start his own Black Nationalist group with headquarters located in a store

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front astrology shop, 11105 Superior Avenue, Cleveland, Ohio. According to Sergeant **UNGVARY**, **EVANS'** followers told **HARLEL JONES**, **ALBERT WARE** and **LEWIS ROBINSON** that they were going their separate ways.

CV T-7 advised on June 28, 1967, that the UBB is no longer in existence as an organization. He stated that members of the UBB are now either followers of **HARLEL JONES** or **FRED EVANS**.

The above information concerning the dissolution of the UBB was confirmed by CV T-2 and Sergeant **UNGVARY** in August, 1967.

#### I. EXTREMIST BLACK NATIONALIST ORGANIZATIONS

##### 1. Ahmed's Group - New Libya

###### a. Date organized and Circumstances

Sergeant **JOHN UNGVARY** advised on April 1, 1967, that **FRED EVANS**, aka **Ahmed**, in March, 1967, opened an Islamic astrology shop at 11105 Superior Avenue, Northeast, Cleveland, Ohio. Sergeant **UNGVARY** stated that he interviewed **EVANS** in the Cleveland City Jail on March 10, 1967, concerning the purposes of this shop. **EVANS** explained that the purposes of the shop were to teach astrological and Negro culture and also to manufacture skull caps with astrological designs, Islamic cult gowns and Afro art objects. **EVANS** stated that he became interested in astrology several years ago after being affected by "flying saucers buzzing around at East 79th Street and Kinsman Road."

###### b. Morals and Purposes of New Libya

CV T-8 advised on November 28, 1967, that he has frequented the Astrology Shop, 11105 Superior Avenue, for the past several months. He stated that the organization is absolutely opposed to integration of the races. The members refer to themselves openly as "Black Nationalists." The source stated that **EVANS** and his followers frequently assert that they are forming their own culture for a Black Nation under the leadership of **EVANS**. Source advised that **EVANS** frequently makes statements to the effect the stars and heavens are foretelling the doom of the "Beast" (white man) and the victory of the Black

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man. EVANS states that the purpose of his organization is to help bring this victory about. EVANS and other members of his group frequently make statements to the effect that Black people do not have to obey the White man's law, they encourage school children not to attend the public schools.

CV T-8 advised that there is no deep seated philosophy motivating this organization. Basically the members express hatred for the White man and agree that the White race must be destroyed and the Black man must take over the United States. He stated that he has never heard any definite plans or program discussed for such a distraction of the White man nor has he heard any program formulated by the group to take over control of the Government by force and violence.

CV T-7 advised on November 7, 1967, that from his association with Ahmed and members of the New Libya organization, he concluded that the organization has no real purpose nor discipline. He stated their main topic of discussion is placing the blame on the white race for their own failures.

Concerning the moral conduct of these individuals, CV T-7 stated that most, if not all, drink wine and liquor to excess, smoke pot and engage in sexual promiscuity. He advised they will not work and they obtain their money through the commission of burglaries and other criminal activities. He stated that the members of this group do not conform to the accepted moral codes and ridicule those Negroes who do.

CV T-8 advised on November 28, 1967, that the Astrology Shop located at 11105 Superior Avenue, which serves as headquarters for the group is the scene of much debauchery. He advised that Ahmed and the other members of the organization smoke reefem, drink excessively and engage in sexual misconduct frequently with girls of 13 - 15 years of age. He stated that these activities take place in the above store. He stated that he has heard young boys and girls being encouraged not to attend school because they were controlled by the "Beast." Ahmed and his followers also counsel these young people not to obey their parents and they ridicule family life. Source also revealed that he has seen the U.S. flag ridiculed and desecrated by Ahmed and the other members of New Libya and they openly disavow any allegiance to this Government.

c. Locality in which Active

CV T-8 advised on December 20, 1967, that the activities of the New Libya organization thus far have been confined largely to the Glenville area, which is the community in which their Astrology Shop is located. He advised that they also are active in the Hough area particularly between East 73rd Street and East 79th Street. Source revealed that Ahmed has opened an establishment at 1652 East 73rd Street, which is called "Black Nationalist Store # 3, The House of the Prophets." CV T-8 stated that this is an apartment in a rundown building and according to the source, it is indescribably filthy. He stated that the only activity going on at this location is sex and drinking parties.

CV T-8 advised that there was a Black Nationalist store, number 2, located at East 81st Street and Wade Park Avenue, which was operated by one of the members of New Libya. This store was closed approximately one month ago because the operator of the store destroyed the heating and plumbing systems in the building. Source advised that he heard that the landlord bribed the operators of the building with \$50.00 to close up the store.

d. Involvement as a National Organization

CV T-8 advised on December 20, 1967, that he has seen no evidence that the New Libya organization is part of a national organization. He stated that he has heard discussions among members in which they mentioned visiting the "brothers" in Detroit and Columbus, Ohio. He stated that he knows of no contact between members of this organization and similar organizations in other cities. He stated that he once heard Ahmed mention the possibility of contacting RON KARENKA, a Black Nationalist leader in Los Angeles, but he has not seen any indications that the contact was made.

e. Membership Requirements

CV T-8 advised on November 28, 1967, he knows of no requirements for membership in the organization. He stated that membership is open only to Black people. He stated that the only other specific requirement he is aware of is that every member must possess a weapon, either a sidearm, rifle or shotgun. He stated that he knows of no initiation requirements or regular dues.



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This source pointed out that New Libya is not highly organized, there are no official positions or chain of command, no set policies or program, no regularly organized meetings or no organized activities.

CV T-7 advised on November 7, 1967, that strictly speaking, there is no organized membership in Ahmed's group. He stated that it is a loosely knit organization, completely lacking in discipline with no regularly scheduled meetings and lacking in a program.

f. Distinctive Dress and Hair Style

Sergeant UNEVARY advised in May, 1967, that the members of Ahmed's group wear "natural" or Afro hair styles. They also wear mustaches and goatees, or be bops. Regarding dress, each member has a fez type cap, about 2" high with a flat top, either red, green or black, to the sides of which are affixed some type of cloth symbols. Around their necks, the members wear a 24" long string to which is attached a 3" or 4" flat black or bronze colored ornament, hand carved which appear to be various Zodiac symbols. Also on this string are hand carved Afro art objects called "tiki Gods." They wear multi-colored, homemade, cloth outer garments. These are purportedly patterned after robes worn by certain African tribes. They normally cover the body from the shoulders to the middle or upper thighs. Weather permitting, they wear open sandals, which they refer to as "JESUS shoes."

Pinned to the lapel of the outer garment, which is called an "ach boda", these individuals wear a small button about the size of a dime on which there are 3 colors, equally spaced horizontally across the face - red on top, black in the middle and green on the bottom. The red is for blood, black is the Negro race and green is the fertilization of the earth.

Detective JOHN SMITH, Bureau of Special Investigations, Cleveland Police Department, advised on November 20, 1967, that he has observed that many members of the New Libya organization have a peculiar manner of walking. It is a swagger type strut with much swaying of the head. Detective SMITH advised that this manner of walk is referred to on the east side as "the cootie walk."

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A. Membership

1. Leaders

CV T-8 advised on January 15, 1968, that the leader of the New Libya organization is FRED EVANS and his chief assistant is JESSE HARMON.

Biography of FRED EVANS, aka  
Ahmed,  
Maulana Ahmed

U.S. Army records, Military Personnel Records Center, St. Louis, Missouri, reveal that FRED EVANS was born on April 23, 1928, at Greenville, South Carolina. He has an 11th grade education. He has lived most of his adult life in Cleveland and has been employed in numerous laboring type jobs. He served in the U.S. Army from April, 1948, until April, 1952, receiving an honorable discharge with the rank of Sergeant. He again served in the U.S. Army from February, 1954, to October, 1955, and was undesirably discharged as a Private pursuant to the sentence of a general court martial.

A psychiatric examination on April 15, 1955, revealed that EVANS is extremely polite and aloof, but "has much hostility which he ordinarily controls, but under stress it breaks forth with aggressive behavior." It is believed that this man will probably have severe difficulty in the future in controlling his behavior. He has some grandiose ideas about himself and his abilities. He possesses a paranoid type of personality. There is no evidence of insanity. It is possible for this man to gradually become more severe and to develop psychotic type behavior under stress. He also received a diagnosis of epilepsy, psychomotor. The record did not indicate that he had any specific knowledge or training in the field of demolitions or explosives.

Cleveland Police Department records indicated that he was arrested and charged with aggravated assault in the beating of a policeman on March 11, 1967. He is awaiting trial on these charges.

Biography of JESSE HARMON, aka  
Jesse Harmon El,  
Addis Abbaba

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Cleveland Police Department records indicate that HARMON was born on May 17, 1943, at Des Moines, Iowa. He is a school dropout and has lived most of his adult life in Cleveland. He is married, but does not live with his wife. He has worked at laboring type jobs, but has never held steady employments. There is no indication that he has been in the military service. He has been arrested several times by the Cleveland Police Department on charges ranging from strong-armed robbery to intoxication. He has been involved with the JFK House, the UMB and New Libya. Sergeant UNEVARY advised that HARMON is a winthead and a bum, and has no ability of any kind.

## 2. Estimated Number of Members and Sympathizers

CV T-7 advised during November, 1967, that he estimated that the New Libya organization contained approximately 30 members. He pointed out that since there is no semblance of a membership roster for the organization, his estimate is based on his observations of individuals who frequent the Astrology Shop. He stated that he would estimate that there are an additional 10 - 15 sympathizers of the group, most of the latter being in the 12 - 14 years of age bracket.

CV T-8 advised on November 28, 1967, that he believes the New Libya organization has approximately 25 - 30 followers most of them ranging in age from 14 - 28. Source advised that there is no actual membership roster and the organization is loosely knit so that there is no way of arriving at an exact membership count. He stated that his membership estimate is based on his observations of activities in the Astrology Shop over the past several months. He stated that there are an additional ten young boys and girls who could be characterized as hangers-on or sympathizers of the organization.

## B. Terrorists or Revolutionary Activity

### 1. Acts of Violence Engaged by Members

Sergeant JOHN UNEVARY advised on March 14, 1967, that on March 8, 1967, FRED EVANS and JOHN WALKER, aka Silene, were arrested for aggravated assault on Cleveland police officer WILLIAM PAYNE.

They allegedly beat Patrolman PAYNE about the head and body, with their fists and feet, causing the patrolman's coat and cap to be torn and soiled, and causing injuries to his face and body. According to Sergeant UNEVARY, Patrolman PAYNE was investigating a stolen car matter involving three of Ahmed's followers at the time of the alleged assault. Sergeant UNEVARY advised that EVANS and WALKER are still awaiting trial in this matter.

Sergeant UNEVARY advised on April 17, 1967, that FRED EVANS, JOHN WALKER, MELVIN SHANKLIN and CARL JONES were arrested by the Cleveland Police Department for disorderly conduct at 3:35 AM on April 17, 1967. The arrest took place outside Natlo's Men's Shop, 1050 East 105th Street, where a burglary had occurred earlier. The three mentioned above are followers of Ahmed, according to Sergeant UNEVARY. They allegedly used profane and abusive language to members of the Cleveland Police Department and interfered with the investigation of the burglary. These four individuals pled nolo contendere to the charges and were each sentenced to 30 days in the workhouse. They later appealed this sentence, were released on bond and are awaiting trial.

CV T-8 advised on November 28, 1967, that practically without exception, the member of the New Libya organization have run a foul of the law from time to time. He stated they have no respect for law and order, and are always ready to steal or burglarize in order to get money. He stated that they are a violence prone group, and are capable of acts of violence, especially when they are "high" on reefer or alcohol. He stated he has frequently been in the company of members of the organization when burglaries, strong-armed robberies and purse snatchings have been discussed. Source advised that there is no question but that members of this organization are responsible for much of the criminal activity in the Glenville and East 105th Street - Superior Avenue area.

## 2. Possession of Weapons or Instruments of Destruction

CV T-8 advised on November 28, 1967, that he has seen rifles, shotguns and different types of pistols in the possession of members of this group. He advised that he has observed weapons at the Astrology Shop on numerous occasions. He advised that the weapons are not stored there and it appears to him

that they are kept in the individual homes of the members to prevent their being confiscated by the police. CV T-8 advised that he has been in the shop on numerous occasions and has never seen instruments of destruction such as firebombs or dynamite stored there.

### 3. Typical Violent Statements

#### a. FRED EVANS

Sergeant JOHN UNEVARY advised that the "Press" contained numerous articles during March and April, 1967, relative to predictions by EVANS that May 9, 1967, would see great strife in the world. EVANS claimed that his knowledge of astrology gives him the power to foresee the future. During March and April, 1967, EVANS made frequent predictions that an eclipse on May 9, 1967, would signal the outbreak of hostilities between China and the U.S. and would further be the beginning of a general uprising by Negroes everywhere. May 9, 1967, according to Ahmed, would be the day on which a full scale revolution by the Black man against the White man would begin. Ahmed predicted that as a result of the eclipse, certain cosmic impulses would be felt by Negroes throughout the world. These impulses would not be felt by the White race. The cosmic impulses will tell Negroes that it is time for the beginning of the Negro revolution throughout the world.

These predictions of violence received wide publicity and resulted in widespread panic throughout the Cleveland metropolitan area and Northern Ohio. Inasmuch as there was no factual basis for the prediction, nothing of significance along the lines of violence occurred on May 9, 1967.

b. JESSE HARMON

Sergeant JOHN UNGVARY advised on August 27, 1966, that on August 26, 1966, he engaged in a conversation with JESSE HARMON. He stated that HARMON told him that if he (Sergeant UNGVARY) continued "to harass" him, that he (HARMON) would kill Sergeant UNGVARY in cold blood. He also told Sergeant UNGVARY that he believes white men and black men are incompatible, and he predicted that total destruction of the white race would come about within the next ten years. He said that he will be ready with the peoples' army that will destroy the white man. He stated that he had access to a gun within minutes and at all times, and he would use this gun against white people.

Detective JOHN SMITH advised on November 20, 1967, that he was observing a demonstration participated in by members of the New Libya organization on that date. He stated that he engaged JESSE HARMON in conversation, and HARMON stated, "We'll burn Cleveland down."

c. General Statements by Members of Organization

CV T-8 advised on November 28, 1967, that the members of this group in their conversations frequently express a great hatred for the "Beast", and constantly make violent statements concerning the destruction of the white man's government.

4. Involvement in Racial Disturbances

Sergeant JOHN UNGVARY advised on November 28, 1967, that the New Libya organization was not in existence during the riots which occurred in Cleveland during 1966. He stated that some of these individuals were affiliated with the JFK House, and it is very likely that they engaged in individual acts of looting and vandalism during the riots.

Sergeant UNGVARY advised that JESSE HARMON was arrested on August 26, 1966, in front of the Liberty Hill Baptist Church, where local civil rights groups were conducting hearings into the Hough riots on that date. He

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was charged with unlawful assembly. He pled guilty to this charge on September 13, 1966; was fined \$50.00 and costs; and the sentence was suspended.

#### C. PUBLICATIONS

CV T-8 advised on November 18, 1967, that the New Libya organization does not publish any material.

CV T-2 advised on November 20, 1967, that he has observed AHMED and some of his followers reading "The Crusader." Source stated that this publication is sold at some book stores in the Negro neighborhood, particularly the Neighborhood Book Shoppe at East 103rd Street and Superior Avenue.

#### D. FUNDS

The Cleveland "Plain Dealer", March 11, 1967 issue, contained an article concerning FRED EVANS. This article quoted EVANS as saying that he received funds from the Negro Industrial and Economic Union (NIEU). This organization was founded by JIM BROWN, former Cleveland Browns football player, and several other Negro sport figures allegedly to assist Negroes to go into business for themselves. It is noted that JOHN WOOTEN, Cleveland Browns football player and NIEU representative, denied that the organization gave EVANS any money.

Sergeant JOHN UNGVARY advised that he has received information from several reliable sources that the Cleveland chapter of the Council of Churches has given money to EVANS to support his organization.

CV T-8 advised on January 5, 1968, that he has frequently heard remarks made by AHMED to the effect that he receives funds from DICK GREGORY, JIM BROWN, and other nationally known Negro personalities. Source stated that he has no way of knowing whether these statements are true or fabrications on AHMED's part to build up his ego.

Source also advised that members of the organization obtain some funds through criminal activities and also by

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threatening merchants in the Negro areas to either give them money or have their stores destroyed.

CV T-8 also pointed out that members of the organization make small sums of money through the sale of Afro art objects.

CV T-8 advised also that he has never heard any mention of financial support from foreign sources. He stated that it has been his observation that the organization does not have much money, nor do the individual members.

2. HARLLEL JONES' Group - Afro-American Set

a. Date Organized and Circumstances

Sergeant JOHN UNGVARY advised on August 23, 1967, that after the breakup of the WBS earlier in 1967, HARLLEL JONES and his followers, most of whom were members of the defunct JFK House, began to hold informal meetings at JONES' residence, 9617 Hough Avenue. Sergeant UNGVARY stated that at this time there was no formal organization, and the meetings consisted principally of smoking reefers and drinking wine.

CV T-7 furnished substantially the same information on June 28, 1967. He added that since November, 1967, this group has been meeting at a store located at 8127 Superior Avenue.

b. Purposes of Afro-American Set

Sergeant JOHN UNGVARY advised on January 5, 1968, that the organization led by HARLLEL JONES can be characterized as an extremist Black Nationalist group. JONES has frequently described himself as a Black Nationalist. He has openly expressed his hatred for the white race and has made statements to the effect that his aim is to remove all white control over the Negro ghettos and to allow only Negroes to operate businesses, police the streets, teach in the schools and govern the Negro community. He advised that his ultimate goal is to take over the city and the entire country by black revolution.



CV T-8 advised that he has been attending meetings of HARLLEL JONES' organization held at 8127 Superior Avenue. He stated that JONES makes frequent statements to the effect that he is a revolutionary and wants to destroy this government so that the black man can get his rightful place. JONES has said his organization will concentrate on one issue at a time to promote Black Nationalism.

Source advised that the main issue the organization is working on at this time is the upsetting of the death sentence meted out to RAYMOND WATSON, a Negro teen-ager and former JFK House member, who was convicted of the slaying of Patrolman STEVE HUBER, Cleveland Police Department.

c. Locality in Which Active

CV T-8 advised on January 5, 1968, that the activities of this organization are confined principally to the Superior Avenue area from East 79th Street to East 105th Street, and also in the Hough area between East 73rd and East 79th Streets.

d. Involvement as a National Organization

CV T-8 advised on December 20, 1967, that there is no evidence to this date that the Afro-American Set is part of a national organization. He stated he has heard that HARLLEL JONES had gone to Wilberforce, Ohio, the scene of racial disturbances in the recent past. He pointed out, however, that from conversations with members of the organization, it was evident that JONES went there as an individual to observe the rioting. There was no indication that he was to take part in it.

e. Membership Requirements

CV T-8 advised on December 29, 1967, that membership is open only to non-whites. Source advised that he attended a meeting of the organization on December 24, 1967, at which JONES stated that up until now the organization had no formal membership list or membership requirements. He revealed that in the future there will be a formal enrolling of members and attendance at meetings will be a requirement for membership. JONES claimed that if a person did not show up for meetings, he

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would no longer be considered a "brother" and would be barred from future meetings.

Another membership requirement, according to JONES, would be that all members should have guns. He stated that these guns will be checked twice a month to insure that they are in working condition. CV T-8 advised that the annual membership dues are \$4.00. This source advised that the Afro-American Set is not highly organized at this time.

CV T-7 advised on January 22, 1968, that the Afro-American Set is not well organized or very active at this time. He stated that JONES is aware of the necessity for discipline in an organization, and that JONES has indicated that he plans to get the organization set up in the near future.

#### f. Distinctive Dress or Hair Style

CV T-8 advised on January 16, 1968, that this organization has no distinctive dress or hair style, although many of the members wear their hair in an Afro manner.

### A. MEMBERSHIP

#### 1. Leaders

CV T-8 advised on January 16, 1968, that the leaders of the Afro-American Set are HARLLEL JONES and ALBERT WARE.

#### Biography of HARLLEL JONES, aka Robert Jones

Records of the Cleveland Police Department and the Civil Service Commission, City of Cleveland, reveal that HARLLEL JONES was born on January 13, 1938, at Cleveland, Ohio. He is a life-long resident of Cleveland. He completed the 10th grade in school. He is married, but presently is living in a common-law relationship. He was employed by the City of Cleveland as a laborer from October, 1957 until he was fired in 1966, for "excessive absenteeism." He is presently employed

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by the Council of Churches as a messenger, dispatcher, and maintenance troubleshooter.

Sergeant JOHN UNGVARY advised that JONES is regarded as a local spokesman for the Black Nationalists and has been known to be affiliated with the Black Nationalist movement in Cleveland since 1965. He has a lengthy record with the Cleveland Police Department dating back to 1954.

Biography of ALBERT WARE, aka  
Albert Ware Bey  
Anthar Jackson  
Antar Jackson

Cleveland Police Department records and records of Military Personnel Records Center, St. Louis, Missouri, indicate that WARE was born on June 22, 1931, at Cleveland, Ohio. He completed the 10th grade of school. He has resided in Cleveland most of his life. He is single, but has lived in a common-law relationship. He has worked at various laborer type jobs, but has never held steady employment. He served in the U. S. Army from July, 1950 to August, 1953, when he received a general discharge under honorable conditions as a Private First Class. He saw foreign duty in Korea and was decorated several times. There is no indication that he has had specific knowledge or training in the field of demolitions or explosives. Sergeant JOHN UNGVARY advised that WARE has been active in local Black Nationalist groups since 1965. He recently suffered a mental breakdown and is under psychiatric care.

Identification records of the FBI indicate WARE has a criminal record dating back to 1950.

He was arrested by the Mexico City authorities on May 25, 1967, and charged with violation of the Mexican immigration laws.

On May 29, 1967, WARE was arrested by FBI Agents in San Antonio, Texas, on a Federal warrant issued in Cleveland charging WARE with Unlawful Flight to Avoid Prosecution.

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2. Estimated Number of  
Members and Sympathizers

CV T-7 advised on November 7, 1967, that from his observations of the activities of the Afro-American Set, he would estimate the actual membership in the group to be 20 to 25. He advised that practically all the members are in the age group 14 to 25 years. He added that there are between 10 and 15 others who could be characterized as sympathizers.

CV T-8 advised on December 16, 1967, that based on his attendance at meetings of this organization, he estimated that the group has approximately 25 members and between 10 to 20 sympathizers. Source stated on January 22, 1968, that JONES has spoken recently of recruiting members. He has instructed the members to urge trustworthy "brothers" to come to meetings of the organization.

B. TERRORIST OR REVOLUTIONARY ACTIVITY

1. Acts of Violence

CV T-9, who is in a position to furnish reliable information, advised on October 8, 1965, that HARILIEL JONES, who at that time was residing in Apartment 26, 1556 Ansel Road, Cleveland, had on the previous New Year's morning fired a rifle out of one of the windows of his apartment. Source stated that 20 pieces of expended rifle brass were observed under the window of JONES' apartment.

Sergeant JOHN UNGVARY advised on June 24, 1966, that on the two previous evenings there had been racial disorders in the area of East 79th to East 105th Streets on Superior Avenue.

He stated that these disturbances had been created principally by Negro teen-agers. He revealed that police officers assigned to the area generally agreed that most of the trouble was being caused by youths who frequent the JFK House, 8801 Superior Avenue.

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Sergeant UNGVARY revealed that the police officers stationed in the immediate vicinity of the JFK House on the evening of June 24, 1966, heard HARLLEL JONES make several inflammatory remarks to the youths who had congregated there. One officer reported that he believed JONES was the person who threw a firebomb on the roof of Gale's Super Valu, a grocery super market at 8818 Superior Avenue. This firebomb did not cause any damage. Sergeant UNGVARY stated that the windows of this market had been broken earlier in the disturbance.

Sergeant UNGVARY advised on June 26, 1966, that this super market was destroyed by firebombs earlier that morning.

CV T-10 advised on June 27, 1966, that on June 26, 1966, a meeting of approximately 50 youths was held at the JFK House. JONES, in a speech at the meeting, gave the definite impression that the JFK House members were responsible for burning the above store.

Sergeant UNGVARY advised on December 20, 1966, that a Cayahoga County Grand Jury had returned indictments on November 15, 1966, against the following eight individuals who are connected with the JFK House and the UBB:

HARLLEL JONES  
WIMBLEY REAVES  
HAROLD MITCHELL  
RALPH SUTTLES, JR.  
ALBERT WARE  
WILLIE LARRY MOORE  
MARVIN T. WOLFE  
PHILLIP MORRIS

Sergeant UNGVARY pointed out that the other seven indicted are close friends and followers of HARLLEL JONES.

The indictments read as follows:

PHILLIP MORRIS and HAROLD MITCHELL were indicted for aggravated assault in that on or about July 1, 1966, they unlawfully did assault ANNE GEFFEN by means and with force likely to produce death or bodily harm.

HARLLEL JONES was indicted for felonious assault in that during the month of August, 1965, he assaulted and unlawfully and willfully took indecent and improper liberties with the person of ERMA JEAN ROUSE, age 14, without committing or intending to commit the crime of rape upon her. Further, that he during the month of August, 1965, assaulted and unlawfully and willfully made improper exposure of his person in the presence of ERMA JEAN ROUSE.

PHILLIP MORRIS was indicted for felonious assault under Ohio Revised Code 2903.01, in that during the month of September, 1965, being 18 years or over, he assaulted and unlawfully and willfully took indecent and improper liberties with the person of ERMA JEAN ROUSE, age 14, without committing or intending to commit the crime of rape upon her. Further, that during the month of September, 1965, being 18 years or over, he assaulted and unlawfully and willfully made improper exposure of his person in the presence of ERMA JEAN ROUSE, age 14.

MARVIN T. WOLFE, RALPH SUTTLES, Jr., HARLLEL JONES, HAROLD MITCHELL and WILLIE LARRY MOORE were indicted for attempt to burn property, with a count of malicious destruction of property, under Ohio Revised Code 2907.06 and 2909.01, in that on or about August 24, 1966, they did unlawfully, willfully and maliciously attempt to burn a building, the property of Job Vocational Center, State of Ohio, Bureau of Unemployment Compensation; and on or about August 24, 1966, unlawfully and maliciously and without the consent of the owner did injure and destroy plate glass windows of the value of \$700.00, the property of the Bureau of Unemployment Compensation, Job Vocational Center, State of Ohio.

HARLLEL JONES, ALBERT WARE, HAROLD MITCHELL and PHILLIP MORRIS were indicted for an attempt to burn property with a count of malicious destruction of property, under Ohio Revised Code 2907.06 and 2909.01, in that on or about June 23, 1966, they did unlawfully and willfully and maliciously attempt to burn a building, the property of STANLEY GALE, doing business as Gale's Super Valu; and on or about June 23, 1966, unlawfully and maliciously and without the consent of the owner did injure and destroy a plate glass window of the value of \$210.00, the property of STANLEY GALE, doing business as Gale's Super Valu.

MARVIN T. WOLFE, HAROLD MITCHELL, WILLIE LARRY MOORE, RALPH SUTTLES, Jr., HARLLEL JONES, ALBERT WARE, PHILLIP MORRIS, and WIMBLEY FRANKLIN REAVES were indicted for malicious destruction of property under Ohio Revised Code 2909.01 in that on or about September 7, 1966, they unlawfully and maliciously and without the consent of the owner did injure and destroy statues and plaques, of the value of \$3,400.00, the property of the City of Cleveland, a Municipal Corporation.

Disposition of These Charges

Sergeant JOHN UNGVARY advised on January 24, 1967, that WIMBLEY REAVES had pled guilty to local charges, and is presently serving his sentence in the Ohio State Reformatory (OSR), Mansfield, Ohio.

Detective JOHN SMITH advised on April 27, 1967, that RALPH SUTTLES, Jr. had pled guilty to local charges and was presently incarcerated in the OSR.

Sergeant JOHN UNGVARY advised on January 15, 1968, that WILLIE LARRY MOORE had recently pled guilty to local charges and was presently in the OSR.

Sergeant UNGVARY advised that trials were held in Cuyahoga County Common Pleas Court concerning JONES, WARE, WOLFE, MORRIS and MITCHELL in January, 1968. He advised that on January 18, 1968, the jury found HAROLD MITCHELL guilty, but could not agree on a verdict concerning the others. MITCHELL, who had been serving a sentence in the OSR after pleading guilty to other local charges, received an additional sentence and has been returned to the Reformatory.

Sergeant UNGVARY stated on January 19, 1968, that new trials were ordered for JONES and the others, but on January 30, 1968, Cuyahoga County Prosecutor JOHN T. CORRIGAN announced that there would be no new trial.

Sergeant UNGVARY advised that he was an observer during practically all of the sessions of this trial. He commented that an atmosphere of terror and fear permeated the courtroom and the corridors where the trial was held. He

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advised that the judge, jury and prosecutors were put in a state of fear, and that even reporters covering the trial were frightened. He stated that the atmosphere of terror was caused by the followers of HARLEEL JONES, who attended all sessions of the trial. He stated that they talked in loud boisterous tones in the courtroom and corridors during the trial and made many threatening remarks as to what would happen to those involved if the defendants were found guilty.

Assistant Cuyahoga County Prosecutor MICHAEL H. FARRIN (retired SA of the FBI) advised on January 29, 1968, that he was appalled by the conduct of the defendants and spectators during the above trial. He stated that while he was not involved officially in the case, he had occasion to be in the vicinity of the courtroom during the trial. He stated that the defendants and the spectators violated practically every fundamental norm of acceptable conduct. He pointed out that if he had been the judge, he would have found both the defendants and their followers in contempt of court.

As an added example of the terrorist activity of the members of this group, Sergeant UNGVARY stated the prosecution witnesses in the above trial were threatened and some were severely beaten to intimidate them and to prevent them from testifying. Sergeant UNGVARY advised that this action coerced many of the witnesses into declining to appear. Sergeant UNGVARY added that this intimidation of witnesses makes it extremely difficult to obtain convictions against members of this organization. He stated that interviews with witnesses and victims of crimes perpetrated by these hoodlums frequently identify the perpetrators as members of this group, but they refuse to testify because of intimidation.

CV T-8 advised on January 16, 1968, that he recently heard JONES make the statement that he and the group were looking for MITCHELL ROGERS, a prosecution witness in the above trial.

JONES made it clear that if and when ROGERS is located, he will be either severely beaten or killed for testifying against the "brothers."



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2. Possession of Weapons and  
Instruments of Destruction

Sergeant JOHN UNGVARY advised that investigation by his department has disclosed ample evidence that members of this organization have access to weapons. He stated previous investigations have uncovered evidence of materials for making incendiary devices and explosives in the possession of members of this organization.

CV T-8 advised on December 29, 1967, that at meetings of this group HARLEL JONES has stated that all members should have guns.

Source pointed out that no specific mention was made as to the reason for possessing these weapons, but JONES gave a strong inference that they will be used to shoot policemen in the event of a racial riot.

3. Typical Violent Statements

Sergeant JOHN UNGVARY advised on April 1, 1966, that HARLEL JONES had been interviewed by Cleveland Television Station WJW on March 1, 1966, and that this interview was to be used as part of a future television program regarding the Hough area. The interview was conducted at JONES' apartment, and his common-law wife was present.

JONES stated that he is part of the Bandung World, and that by 1970, in Cleveland, Ohio, the blacks and whites will be separated by barricades. He stated that he considers himself as spokesman for the peasants and that he is not connected with the Communist Party or any other subversive organization or any white group. He advised that he is a member of the Deacons for Defense and Justice, which has 56 chapters all over the United States, and that he is Vice-President of the local Deacons group in Cleveland, Ohio. He stated that this group has high-powered rifles and he stated his group had purchased these rifles in downtown department stores and from Army and Navy stores. He stated they have secured these arms to protect themselves from extremist groups.

JONES predicted that there would be a Watts-type riot in Cleveland during the Summer of 1966, and definitely before the Summer of 1970. He stated that the white man will suffer. He stated that the Negroes want to pick their own leaders in the ghettos and they do not want the white people to do it for them because these white people are not picking any Negro leaders who have a criminal or undesirable background. He stated that the aristocratic Negroes cannot speak for the ghetto and that the ghetto has no leader. He commented that the Poverty Program is a complete failure because there are no jobs available for the Negroes when they finish their training. He stated that the white man should keep out the "Uncle Toms" and the "nuns" from the ghettos. He stated that the white power structures must come into the ghetto and give directly and not through the "Uncle Tom" Negroes.

He advised that when the violence comes, the first retaliation will be against the "Uncle Tom" Negroes. He stated that the white power structure must pick its leaders from the grass roots. He advised that he has never joined any organizations connected with the Black Muslims, and he believes in segregation to an extent and that he does not believe in worshipping the white man. He does not believe in affiliating with white people who work in the ghettos.

CV T-8 advised on January 16, 1968, that one of the principal activities of the Afro-American Set at this time is organizing protests against the death sentence given to RAYMOND WATSON, convicted slayer of a Cleveland policeman. The current watchword of this organization at this time is, "If WATSON dies, Cleveland burns."

#### 4. Involvement in Racial Disturbances

This organization was not in existence during the racial disturbances of 1966 in Cleveland; however, most of the members of the organization were affiliated with the JFK House, and the participation of these individuals in the disturbances was set forth under background information describing the JFK House.

Sergeant JOHN UNGVARY advised that he told the local Grand Jury investigating racial disturbances in 1966, that the

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Superior Avenue disturbances of June, 1966, were planned, instigated and executed by JFK House youth.

He testified that there was no evidence indicating such JFK House leadership in the July, 1966 Hough Avenue disturbances. He did testify that JFK House members did exploit the Hough Avenue riot since they were observed in the riot area. He revealed that at least four JFK House members were arrested during the Hough disturbances.

Prosecutive action by local authorities against members of the above organization has already been described.

#### C. PUBLICATIONS

CV T-8 advised on January 18, 1968, that the Afro-American Set does not at this time publish any material. He stated that he has never seen members of this group reading any Black Nationalist publications.

#### D. FUNDS

CV T-8 advised on January 18, 1968, that he has heard HARLLEL JONES make statements that he has an "in" at the Cleveland Office of the Council of Churches and that through this "in", he can get funds for the organization.

CV T-8 also advised that the store at 8127 Superior Avenue sells Afro art objects, black dolls, candy and other items. Source stated it is his observation that they are making money through these sales.

CV T-8 pointed out, in addition, that from conversations with members of the organization, he received the impression that funds are donated to HARLLEL JONES for the organization by sympathetic citizens, both black and white.

3. Nation of Islam (NOI)

a. Date Organized

CV T-11 advised on November 19, 1967, that the NOI was originally organized in approximately 1934, in Detroit, Michigan, by a Negro male, ELIJAH POOLE, who subsequently changed his name to ELIJAH MUHAMMAD.

b. General Purposes

CV T-11 advised on November 19, 1967, that the NOI generally advocates separation of the races and not integration and teaches that the members of the white race are devils who have oppressed the Negroes. The NOI advocates non cooperation with white society, unity of the black race, a separate state for black people, an exemption of black people from all taxation and allegiance to the Muslim religion rather than the United States Government.

c. Locality In Which Active

CV T-11 advised on November 19, 1967, that the NOI is a national organization with temples in many of the large cities. Source advised that in the Northern Ohio area there are NOI temples in Cleveland, Akron, Toledo and Youngstown.

d. Membership Requirements

CV T-11 advised on November 19, 1967, that membership in the NOI is limited to non whites and to those who accept the teachings of ELIJAH MUHAMMAD.

e. Distinctive Dress or Hair Style

CV T-11 advised on November 19, 1967, that many of the members of the Fruit of Islam (FOI) which is the male segment of the NOI wear a dark blue uniform with gold trim on formal occasions. Many members of the Muslim Girls

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Training (MGT) the female segment of the NOI wear long ankle length white gowns and matching head covers on formal occasions. Generally speaking the male members of the NOI wear dark conservative cut suits and dark ties and women wear extremely conservatively fashioned clothes. The male members have their hair cut in close cropped fashion and are clean shaven. The females wear simple hair styles.

A. MEMBERSHIP

1. Leaders

CV T-11 advised on November 19, 1967, that THEODORE BOST is the Minister of Muhammad's Temple of Islam # 18 (MTI 18), 12416 Superior Avenue, Cleveland, Ohio.

CV T-12, advised on November 13, 1967. that the minister of Muhammad's Temple of Islam # 37 (MTI 37), 359 West Bartges Street, Akron, Ohio, is ROBERT LEE MOORHEAD. He is also the minister of the temple being reactivated in Youngstown, Ohio.

CV T-13 advised on November 13, 1967, that the minister of the temple located at 1024 Bancroft Street, Toledo, Ohio, is LENTON X SMITH, Assistant Minister of the Detroit Temple. As yet this temple is not a recognized one and has no assigned number.

Biography of THEODORE X BOST

Records of the Youngstown Credit Bureau, Youngstown, Ohio, and United States Army records, Military Records Center, St. Louis, Missouri, indicate that BOST was born in Youngstown on January 3, 1922. He is a high school graduate. He served in the United States Army from December 1942, to January, 1946. He received a dishonorable discharge as a result of a general court martial. He was sentenced to 17 years in prison, seven years remitted. He requested restoration to duty on November 26, 1946, and the unexecuted portion of the subject's

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confinement was remitted. He re-enlisted in the United States Army in March, 1947 and was honorably discharged in September, 1948. He is married.

CV T-23 advised in January, 1956, that BOST was active in the Youngstown NOI Temple from July, 1954, through 1956. He was appointed to be the Assistant Minister of both the Cleveland and Youngstown NOI Temples.

CV T-24 advised that in December, 1957, BOST was appointed Minister of the Cleveland NOI Temple.

CV T-12 advised in May, 1967, that BOST has served as Minister of both the Cleveland and Akron Temples for several years and was at this time relinquishing his post as the Minister of the Akron NOI Temple. He remains the Minister of the Cleveland Temple.

#### Biography of ROBERT LEE MOORHEAD

CV T-25 advised in April, 1964, that MOORHEAD was born on May 6, 1938, in Columbus, Mississippi. He completed the eleventh grade of school in Columbus, Mississippi. He lived in Columbus, Mississippi, until 1963 when he moved to Santa Barbara, California. He became active in the Santa Barbara NOI Temple in 1963 and in 1964 became the minister of this temple. He remained as minister of this temple until April, 1967.

CV T-12 advised in November, 1967, that MOORHEAD has been Minister of the Akron and Youngstown Temples from May, 1967, until the present time. There is no indication that MOORHEAD has had any military experience. MOORHEAD was arrested in Columbus, Mississippi, in March, 1956, in connection with an investigation involving the sale of narcotics.

## 2. Estimated Number of Members and Sympathizers

### a. Cleveland

CV T-14 advised on November 13, 1967, that the current active adult membership of the Cleveland NOI Temple

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was 300 or less. He pointed out that at the FOI meetings there were only normally about 100 people present.

b. Akron

CV T-12 advised on November 9, 1967, that judging from the number of persons normally present at meetings of NOI Temple # 37 he would estimate that the adult active membership consisted of approximately 50-55 men and 20-25 women.

c. Toledo

CV T-13 advised on November 13, 1967, that there are approximately 20-25 adult members of the group in Toledo evenly divided between men and women.

d. Youngstown

CV T-12 advised on October 27, 1966, that Muhammad's Mosque # 9 had been reactivated and was located at 249 East Federal Street.

CV T-15 advised on November 2, 1967, that the Youngstown membership is unsettled but is estimated to be about 25 adult active members - 18 men and 7 women.

B. TERRORIST OR REVOLUTIONARY ACTIVITY

1. Acts of Violence

CV T-14 advised on November 13, 1967, that the leaders of the temples in this area continue to instruct and warn their members not to participate in any violence. He advised that to his knowledge none of the members in this area have been involved in any violence in the past racial disturbances nor has any member of the NOI participated in acts of violence.

2. Possession of Weapons

CV T-16 advised on November 13, 1967, that members of the temples in this area are repeatedly warned not to carry

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firearms or weapons of any sort and not to have them in their homes.

### 3. Typical Violent Statements

CV T-11 advised on November 28, 1967, that in the past six months Minister THEODORE BOST continually preaches about the "fall of the white empire and the restoration of the black empire as a divine must".

CV T-12 advised on July 28, 1967, that at a Akron NOI meeting held on July 23, 1967, BOBBY MOORHEAD the Minister stated that Islam teaches an eye for an eye, a tooth for a tooth and a life for a life if necessary.

### 4. Involvement in Racial Disturbances

CV T-14 advised on January 29, 1968, that to his knowledge none of the members of the NOI in this area were involved in any racial disturbance. He pointed out that actually they were instructed not to participate by their ministers.

## C. PUBLICATIONS

CV T-16 advised on November 9, 1967, that a circular entitled, "Muslim Newsweek" is to be published by Temple # 18 starting in October, 1967. He stated that it is to be a weekly publication distributed solely to members of Temple # 18. The purpose of the circular is primarily to inform the members of the temple concerning current Muslim events and to supply them with other "interesting, helpful Muslim oriented data". He stated that the spiritual aspect of the paper will be furnished by weekly quotes from the Holy Quran, and the Bible. It will also contain personal information concerning births, anniversaries, engagements, weddings and the like. It also will contain a list of some of the businesses being operated by NOI members.



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CV T-14 advised on December 7, 1967, that the weekly newspaper, "Muhammad Speaks" official organ of the NOI, published in Chicago, Illinois, is circulated in this area. The main method of circulation is to issue a number of papers to each member who is then responsible for distributing or selling them in this area.

D. FUNDS

CV T-14 advised on November 13, 1967, that funds are raised by taxing the NOI members in various ways. Each NOI member is assessed a weekly donation, pays weekly dues and contributes in the collections taken up at the weekly meetings. There are also special donations from time to time. In addition all members are forced to take a large quota of the NOI newspaper each week and pay for them. Since members are unable to sell any where near the quota forced on them they pay a large amount each week out of their own pocket. NOI members are expected to contribute to the temple before they provide for their families. No indication is given to the membership as to the exact amount taken in at the local temples nor is any information revealed as to what percentage is forwarded to the national headquarters.

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

**A. BLACK NATIONALIST ORGANIZATIONS**

**1. House of Israel**

CV T-8 advised on January 22, 1968, that the House of Israel is ostensibly a church operating out of a storefront at 1055 East 105th Street, Cleveland, Ohio. The leader of the House of Israel is Reverend DAVID HILL, a self-styled minister. CV T-8 stated that in the past he has gone to meetings of this church and, from his observations, there are only four or five regular members.

He stated that the Reverend HILL does not preach hatred of the white race, nor does he claim to be a Black Nationalist. He stated that the Reverend HILL alleges that he is a proponent of nonviolence. His teachings consist of using the Bible to show that Christianity is actually the religion of the black race and that the white race has distorted the basic teachings of Christ, who was a black man. Source stated that the Reverend HILL's teachings are in the main unintelligible and do not seem to have any basis in fact.

CV T-8 pointed out that within the past two weeks HARILEL JONES and some members of his organization, and AHMED and some members of New Libya have been going to the House of Israel and holding meetings. He stated that at these meetings HARILEL JONES is the dominant figure. He leads discussions in which hatred of the white race is encouraged, and its destruction predicted.

Records of the Cleveland Police Department contained the following information concerning Reverend DAVID HILL:

He is also known as JAMES ALBERT WILLIAMS and FRANK WILLIAMS. He is a Negro male, born on November 20, 1928, at Dallas, Texas. He is married and has two children. On January 9, 1965, he was arrested on a charge of larceny by trick, posing as a clergyman. He was indicted on February 6, 1965, and no disposition was shown.

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JJS/ljc

**B. BLACK POWER CONFERENCES**

CV T-17 advised on October 11, 1967, that over 200 people registered for the Black Unity Conference held at Karamu House, East 89th Street and Quincy Avenue, Cleveland, Ohio, October 6-8, 1967. The only time 200 people were present was the night of October 6, 1967, when the keynote speech was given.

The Conference was chaired by WALTER BEACH, former football player with the Cleveland Browns. BEACH stated in his opening remarks that he had help in planning the Conference from ARTHUR EVANS, WILBUR GRATTAN, ULYSSES GLENN and several others. Source advised that EVANS is a Congress on Racial Equality (CORE) official, GRATTAN is a militant civil rights advocate and GLENN is the young man who gave the principal speech at the "Friends of Student Non-violent Coordinating Committee" rally held on September 20, 1967, in the field near Glenville High School.

BEACH, in his keynote speech, stressed the following - this conference was for the purpose of forming an organization that was pro-black. He stated that we are not anti-white, but merely pro-black, and we would not even consider whites at the conference. This theme was carried out during the conference and violence was mentioned only in reference during the plenary sessions. For example, BEACH stated that each "brother" had a skill that the movement could use and that no brother should be forced to throw fire bombs if his skill was that of organizer or philosopher.

The conference proper began on October 7, 1967. The group was again welcomed to the conference and people in the audience were invited to make short talks regarding the Black Revolution.

CHARLES TATE of Dayton, Ohio, spoke of the treatment given by the press to two killings in Dayton. He pointed out that a white racist policeman killed a black man who had all

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the credentials to live in a white society, e.g. Masters degree, government job, National Association for the Advancement of Colored People (NAACP) member, etc., while the man who killed the high school coach was just the opposite. TATE stated that the newspapers did not mention that the coach had physically tried to make the killer leave the area and was killed in self-defense. The press, said TATE, treated the matter as "you killed one of us, so now we're even for killing Barbee." TATE urged Negroes not to assume guilt in matters of this kind.

BERTRAM GARDNER, Community Relations Director, Cleveland, Ohio, stated that although he was considered an "Uncle Tom," he felt that he could be more useful in his position at City Hall than he could by being out demonstrating.

DON FREEMAN, Cleveland, Ohio, spoke of the present Armageddon and the fact that this group was the vanguard of the revolution and that plans must be made on the "scientific division of labor." FREEMAN stated that each man must be prepared to subvert his own ego to the needs of the revolution.

Reverent AL SAMPSON of the Southern Christian Leadership Conference, stated that we must control our own media and that we must not blame the "Call and Post" the local Negro weekly newspaper, for their editorial policy on the killing of the high school coach in Bayton, Ohio, because this sells papers. He stated that in the next months he will spend many thousands of dollars in ads in the "Call and Post" and then he will be able to dictate the contents of the paper. He stated that he would not be violent because that is the white man's game and he was too smart to play that game.

PHILLIP MASON, Cleveland Council of Churches, spoke on the fact that problems are resolved in favor of the power structure and that nothing is considered a social problem unless it annoys the power structure.

HILBERT PERRY, Cleveland, Ohio, discussed getting money for the group by pledges.

WILBUR GRATTAN spoke on the fact that the conference started late and that black people should start doing things on time if they ever intended to get anywhere.

On the afternoon of October 7, 1967, those attending the conference broke down into various workshops. These workshops were on Political Action, Economics, Culture, Law, Youth and Education. The Political Workshop was directed by WILBUR GRATTAN. Among those in attendance at this workshop were Dr. RICHARD FISHER, a member of the President's Committee on Violence, and LEE MORGAN, an admitted ex-Communist.

The discussion at this workshop ranged from economics to welfare and the group concluded that everything is politically based. The group was directed by WILBUR GRATTAN to determine whether the political future of the black people lay within the present system of politics (not government) or whether a new system might be the answer. In discussing the "system" no talk of changing the form of government was heard except by some who said that if a system was good for black people then they were for it no matter if it were Communist or Socialist. By consensus the group decided that it could not take the white man's system and make it work for the black man but rather the group would have to find its own system. One member suggested forming a Black Mafia to collect tribute from the vice in black neighborhoods. This proposal was argued down on the basis that crime is wrong, be it black or white.

Some of the directives that the Workshop sent to the main body for consideration were:

1. That black people learn to vote in a bloc.
2. That black elected officials be made responsible to those who elected them.
3. That black people be made aware of the connection between economics and politics.

When the directives were submitted to the plenary on the night of October 7, 1967, it was learned that the

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workshop leaders did not understand what was wanted in the way of directives, so the workshop leaders got together at midnight to compile a list of directives for the conference.

After the directives were listed it was decided not to distribute them for fear of misinterpretation by the press. The directives were read to the body on October 8, 1967, for adoption (with no discussion permitted) with the promise that the directives would be mailed out later.

The balance of the conference on October 8, 1967, was given over to speeches of thanks for the hard work done by the committee and a promise to hold a follow-up conference in the near future.

CV T-17 furnished the following list of directives which came out of the conference:

#### "General Directives

"1. This organization will be known as the Black Unity Conference, 1967, and the symbol, the Circle of Afro-American Unity, will be embraced. It will be incumbent upon all members to internalize this symbol. Banners will be available for all members.

"2. This conference will become a permanent national organ beginning with the representation currently in attendance from the Ohio cities of Dayton, Columbus, Akron, Cincinnati, Cleveland and Warren. These representative will be ongoing organs to relate to those in other parts of this state.

"3. Cities with representation of more than one will caucus to select a particular representative to meet with the Black Unity Conference today in order to formulate the guidelines for the permanent organization.

"4. A Security Force has been established to provide internal protection and security for the people involved in the organization. They will serve as protectors of the directive once established.

"Workshop Directives

"1. Political -- Establish our own system of Revolutionism and not be a part of or encourage the present system (Reformation).

"2. Economics -- Black People control the economy and make the decisions of the Black Community and do whatever is necessary to achieve those goals.

"3. Law -- Learn the law and disseminate to the masses. Force the Law to respect human rights before property rights. Force Black Lawyers to represent Black Brothers. Vote for the law makers who can serve the Black Brothers.

"4. Culture -- Create a new culture: Reject the Middle Class Cultural Values and replace these values with cultural values which will create Universal Love, Mutual Respect, and Unity among Black People. We must be living examples of these things. Love begets Love; respect begets respect.

"5. Education -- Establish independent school system to teach African and Afro-American culture and history. Organize independent Black Parents' organizations who will gain full participation in running the schools that are attending by their children.

"6. Youth -- Demand that the Conference recognize the commitment that Black Youth have been made a vanguard of the movement. Youth have become victims of political imprisonment resulting from Black rebellions and other forms of oppression. The Conference should also recognize the commitments they are still making because the youth are being sucked into the military machinery of "Chuck". The youth contribution to the struggle is made in terms of lives and manpower -- all that they have and all that any person can give. Therefore, the Conference should make their commitment to the youth in the forms of the following:

- a. More active support of Black Youth fighting drafts.
- b. Liberation Schools
- c. Space in the tribinary voice of this conference
- d. Establishment of a cultural center where youth

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can express their political and cultural views."

CV T-7 advised on various dates during November and December, 1967, and January, 1968, that he has attended weekly meetings of the Black Unity Conference. These meetings have been held in a store front at 8127 Superior Avenue. He advised that the attendance at these meetings has been gradually diminishing and current attendance is now approximately 15 people. The theme of the first meetings was discussion on ways and means of arousing a sense of black awareness and black pride among black people. One of the comments made at the meetings was "we must get rid of Niggerisms". MALCOLM X was held up as the hero and model of the group.

Source advised that discussions have also been heard concerning the publication of a weekly newspaper by the conference. The paper was scheduled to contain news of interest to the black community and especially will feature the program of the conference.

CV T-7 stated that at the November and December meetings it was agreed that the Conference will serve as the unifying force for all black groups in the community ranging from the extreme Black Nationalists to the moderate civil rights workers. Source stated that there have been numerous arguments among the members holding different philosophies. These arguments resulted in many of the members resigning from the Conference. This source advised that the last few meetings he has attended have shown a definite trend on the part of the militant Black Nationalists such as HARLELL JONES to take over control of the Conference.

CV T-18 advised on various dates during November and December, 1967, and January, 1968, that he has attended meetings of the Black Unity Conference. He advised that these meetings, held at 8127 Superior Avenue, were at the outset attended by as many as 50 people, however, attendance has diminished in the ensuing meetings until there are only 15 to 20 currently attending. He advised at the original meetings many plans were discussed such as publication of a newspaper, organizing Liberation Schools, etc., however, there has been a gradual take over of the conference by the militants such as HARLELL JONES, FRED EVANS and their followers. This take over has caused most of the moderates to withdraw



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from the conference. There has been much talk at recent meetings in favor of violence as the only solution to the racial problem. Source advised that to this date there has been no implementation of any of the programs - no newspaper has been published and no Liberation Schools started.

CV T-18 advised that there is no effective leadership or direction to the Conference and he predicted that it would disintegrate in the near future. Source advised that regarding the emergence of the Black Unity Conferences as a permanent national organization there does not appear to be much chance at this time that such will come to pass. There has been no correspondence with individuals residing in other cities who attended the original meetings in Cleveland in October, 1967. Source stated that there has been no correspondence or contact with Negro organizations in other areas. Source advised that also included in the over 200 registrants at the original Conference were militant Black Nationalists such as HARLELL JONES, FRED EVANS, members of their organizations, LEWIS ROBINSON, DON FREEMAN and RON LUCAS.

CV T-17 advised that he has attended many of the weekly meetings of the Black Unity Conference and it is his observation that the Conference has degenerated into an organization dominated by HARLELL JONES, FRED EVANS and their followers.

CV T-17 stated that an organization such as the Black Unity Conference is almost certainly doomed to failure because of the wide divergence of opinions among the leadership, and philosophies range from gradual integration to violent revolution and neither faction will compromise consequently bickering and arguing have continued until the Black Unity Conference has almost faded away. Source stated that none of the programs of the Conference have been put into effect.

### C. BLACK STUDENT CONFERENCES

#### Afro-American Society

CV T-7 advised on November 7, 1967, that a new organization called Afro-American Society had just been

formed at Guyahoga Community College, Cleveland, Ohio. This organization appears to be an intellectual type group. There were approximately 30 members attending weekly meetings during November, 1967. Initiation fee for membership is \$2.00, ULYSSES GLENN is the Chairman and LARRY WILLIAMS is Vice Chairman. Both are Negro students at Guyahoga Community College.

Source subsequently advised that the organization does not appear to have a militant philosophy at this time. The purposes of the organization as stated at the meetings are to instill a feeling of black pride in black people and to give a knowledge of black culture and the black heritage in a white society. The organization hopes to unify black people so that they can attain political power. The membership is opened to white students. The group does not plan to hold demonstrations or participate in other public activities. Source advised that this organization has no connection with other Negro groups.

Source advised in January, 1968, that attendance at the weekly meetings has diminished until there is an average of only ten in attendance. Each week a different guest speaker is invited to address the meetings. MARLELL JONES addressed this society at a November meeting. Source stated that he knows of no Black Nationalists among the officers or membership in this organization. He advised that chairman ULYSSES GLENN has stated that when he uses the term black power he means black unity and not the Black Nationalist type of racism that leads to riots and destruction. GLENN stated that Black Nationalists advocate riots and destruction for selfish stupid reasons. GLENN stated that he is opposed to riots but favors black unity to improve the lot of the Negro in the American system. Source advised that the Afro-American Society has not had much success in recruiting Negro students from Guyahoga Community College.

### III. ~~INDEPENDENT~~ BLACK NATIONALIST EXTREMISTS

#### 1. DON FREEMAN, also known as EL MADHI

Cleveland Board of Education records, Cleveland, Ohio, indicate that FREEMAN was born on February 16, 1939,

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at Cleveland, Ohio. He graduated from Western Reserve University and was a teacher in the Cleveland Public School System. He has been a life long resident of Cleveland.

CV T-19 advised in September, 1964, that FREEMAN was one of the Revolutionary Action Movement (RAM) collective leadership of ten men scattered throughout the United States. This source was advised that FREEMAN attended a RAM conference in Nashville, Tennessee, in September, 1964. Source also stated that FREEMAN was a firm believer in the revolutionary philosophy of RAM.

Sergeant JOHN UNGVARY advised that in March, 1965, FREEMAN was fired from his job as the teacher in the Cleveland School System after local newspapers printed articles concerning his connections with RAM. He was indicted on local perjury charges growing out of statements made by him in hearings before the Cleveland Board of Education. He was acquitted of these charges in January, 1967.

CV T-20, advised in June, 1966, that he heard FREEMAN make public statements advocating a Negro school system, black opposition to the war in Vietnam, and the use of force to advance the cause of the Negro. He was recently involved with the Black Unity Conference as an instructor in black culture.

He is married and presently resides in Cleveland, Ohio. He is employed at the Greater Cleveland Neighborhood Centers, East 65th Street and Lexington Avenue, Cleveland.

Sergeant JOHN UNGVARY advised that there is no indication that FREEMAN participated in the racial disturbances in Cleveland.

A characterization of RAM is contained in the Appendix section of this report.

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2. RONALD EDWARD LUCAS

Records of the East Cleveland Board of Education and the Cleveland Police Department indicated that LUCAS was born on February 14, 1946, at Pittsburgh, Pennsylvania. He graduated from Shaw High School, East Cleveland, Ohio, and has been a resident of Cleveland most of his life. He is single and presently resides in Cleveland. He has never held steady employment.

CV T-21 advised in February, 1966, that LUCAS at that time was a member of the Communist Party Youth Club in Cleveland, and was also an active leader in the W. E. DuBois Clubs of America (DCA) in Cleveland. Source advised on August 9, 1966, that at a Communist Party State Board Meeting held on August 3, 1966, in Cleveland LUCAS was appointed to be a member of the Ohio Communist Party State Board. CV T-21 advised on April 10, 1967, that there has been discussion concerning suspending RON LUCAS from the Communist Party because of non payment of dues and because of his criticism of Communist Party leadership. The question of suspending him was presented to the Ohio Communist Party State Board on March 31, 1967. As yet there has been no decision regarding his suspension or resignation.

CV T-22 advised in December, 1967, that LUCAS has been active in the Students for a Democratic Society (SDS) and is currently a leader of the Draft Resistance Union of the SDS. He is a leader in an organization called Blacks Against the Draft which is actually part of the Draft Resistance Union. He regularly participates in anti-Vietnam war demonstrations, welfare picketing and Black Nationalist activities. He attending Black Unity Conference Meetings in October, 1967.

Sergeant JOHN UNGVARY stated that LUCAS was arrested on July 29, 1966, by the Cleveland Police Department for "illegal congregation and refusing to identify himself" in the area of East 116th Street and Euclid Avenue. Sergeant UNGVARY stated that no racial disturbance was occurring at this time.

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Sergeant UNGVARY pointed out that although LUCAS was observed in the Hough area during the 1966 disturbances there is no evidence that he actively participated in the violence.

The Cleveland Press, July 29, 1966, issue stated that RON LUCAS appeared before the Cuyahoga County Grand Jury which was investigating the racial disturbances and took the Fifth Amendment.

Characterizations of the DCA and DS appear in the Appendix of this report.

3. LEWIS GREEN ROBINSON

Civil service records, Cleveland, Ohio, indicate that ROBINSON was born on January 5, 1929, at Decatur, Alabama. He received an LL.B. degree from Portia Law School, Boston, Massachusetts. He served in the United States Army from July, 1946, until November, 1947, and saw foreign service in Japan. He was honorably discharged. He was a light artillery gun crewman. He has been a Cleveland resident for at least 15 years. He has held numerous laborer-type jobs and worked for the Internal Revenue Service in 1957, but was dismissed from this position. He was employed by the city of Cleveland from 1958 until 1964, at which time he was dismissed as a house inspector because of unsatisfactory service.

CV T-17 advised on January 22, 1968, that ROBINSON has participated in civil rights activities and picketing since 1963 and considers himself a self-appointed spokesman for militant black nationalists. Sergeant JOHN UNGVARY advised that in April, 1964, he formed the Medgar Evers Rifle Club (MERC) which was composed of Negro youths. At meetings of this club these youths were taught how to handle and use firearms and instructed in methods of manufacturing firebombs. In October, 1964, he founded the JFK House and was its director. JFK House became a center for black nationalist activity until it was closed. On two occasions ROBINSON ran unsuccessfully for the position of Cleveland city councilman. ROBINSON has stated that he does not believe the Negro will ever obtain full freedom without resorting to violence, including guerrilla warfare. He is married and has two children. He lives in Cleveland and is currently unemployed.

CV T-6 advised on July 2, 1966, that he was on the scene during the disturbances which began on or about June 22, 1966, on Superior Avenue near the JFK House. He advised that most of the trouble was caused by youths from the JFK House and that LEWIS ROBINSON was responsible for keeping them stirred up.

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Same source stated that during July, 1966, he was present in the Hough area during the rioting and looting. He advised that from his observation LEWIS ROBINSON did not play an active part either in instigating or participating in this disturbance.

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

CV T-7 advised on November 2, 1967, that from his knowledge and experiences with HARLELL JONES and FRED EVANS, he would say that there is a deep animosity between them. He advised that they both want to be the number one black nationalist in Cleveland. It is apparent that each is jealous of the activities of the other if it places him in the limelight. Source stated that JONES has commented that EVANS is a disgrace to the black man because of his poor moral character, his outlandish astrological predictions and his strange behavior.

CV T-8 has advised on January 22, 1968, that HARLELL JONES and FRED EVANS are not good friends. He advised that each of them is striving to be the leader of the black nationalist community in Cleveland. He pointed out that they will cooperate in joint ventures such as picket lines and other type demonstrations. He stated that their followers attend joint meetings. Source advised that in spite of this surface cooperation, there is a deep seated jealousy and dislike between JONES and EVANS.

CV T-14 advised on November 13, 1967, that the policy of the Nation of Islam (NOI) temples in this area continues to be one of non-cooperation with other groups. Instructions and warnings to the membership continue and the source reported that no members take part in demonstrations, marches or other such activity. Temple leaders continue to ridicule other organizations and point out that the only hope for "the so-called Negro" is to join the NOI and receive freedom, justice and equality.

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

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**Sources who are familiar with CP and black nationalist activities in the Cleveland area advise that they have uncovered no evidence indicating that the CP or other revolutionary groups have exerted any influence on the black nationalist movement. These sources also advised that there is no evidence indicating any foreign influence in the black nationalist movement.**



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 anti-communist 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.

A P P E N D I X

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, 1964, 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, 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.

A P P E N D I X

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On May 12, 1957, 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 an RAM headquarters ever existed, it would most likely be where Stanford resides.

APPENDIX

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

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.

A P P E N D I X~~SECRET~~

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Addressee: NACCD☐ LTR ☒ LHM ☐ Memo ☒ Report dated 2/5/68

Caption of Document:

**BLACK NATIONALIST MOVEMENT**Originating Office: CV

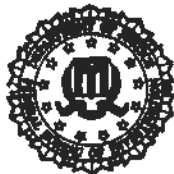
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UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

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In Reply, Please Refer to  
File No.

Cleveland, Ohio  
February 5, 1968

Title            **BLACK NATIONALIST MOVEMENT  
CLEVELAND DIVISION**

Character       **INTERNAL SECURITY - BN**

Reference       **Report of SA JOHN J. SULLIVAN,  
dated and captioned as above,  
at Cleveland, Ohio.**

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

CV T-4, T-5 and T-9, with whom contact has not been sufficient to determine their reliability.

DECLASSIFIED NJ-K2R-14-2-10f  
Authority FBI Auto Declass Guide, 5/24/01  
By CTS, NARA, Date 03/11

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UNITED STATES DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION

Copy to: 1 - NISO, Charleston, South Carolina (RM)  
1 - 111th Military Intelligence Group, Ft. McPherson, Ga. (RM)  
1 - OSI, Langley Air Force Base, Virginia (RM)  
1 - Secret Service, Columbia, South Carolina (RM)

Report of: SA FREDERICK H. ALVEY Office: COLUMBIA  
Date: January 29, 1968

Field Office File #: 100-265 Bureau File #:

Title: BLACK NATIONALIST MOVEMENT  
COLUMBIA DIVISION

Character: INTERNAL SECURITY - BLACK NATIONALIST

Synopsis: No explosive racial situations known to be in existence at present time in S. C. Nation of Islam (NOI) became active in S. C. in 1956. NOI groups now in existence in Anderson, Columbia, Charleston and Orangeburg, S. C., with approximately 80 members and/or sympathizers of NOI attending NOI meetings. One source claims NOI in S. C. only attractive to the ignorant and extremely poor Negroes, and since they have no money, source predicts the NOI will never really grow in S. C. A group known as Black Awareness Coordinating Committee (BACC) formed at S. C. State College, Orangeburg, S. C., in 1967, and publishes a newsletter entitled "BACC SPEAK". Black Power A publication "Free Thought". Excerpts set forth in report. CLEVELAND SELLERS, former Program Director of Student Non-Violent Coordinating Committee (SNCC), Atlanta, Ga., observed in Orangeburg, S. C., and reportedly has some association with BACC. STOKELY CARMICHAEL, former leader of SNCC hosted at Johns Island, S. C., by WILLIAM SAUNDERS, aka William Sanders, during Christmas, 1967. Purpose of visit by CARMICHAEL was reportedly for rest. Facilities of the Penn Community Services, Inc., Frogmore, S. C., have been utilized by various civil rights groups in the past. Frogmore is located in Southeast part of S. C. in somewhat secluded area of Beaufort County.

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DETAILSIN THE STATE OF SOUTH CAROLINAI. EXTREMIST BLACK NATIONALIST ORGANIZATIONSA. GENERAL CONDITIONS IN SOUTH CAROLINA

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.

The November 21, 1967, edition of The State, a Columbia, South Carolina, daily newspaper, had an article on Page 10-A, entitled "Rights Leaders Agree S. C. Target For Trouble," which stated in part that civil rights leaders in South Carolina agree Monday night that the State may be in for trouble from militant and radical groups during the coming year.

The Reverend I. DeQUINCY NEWMAN, Field Director, National Association for the Advancement of Colored People (NAACP), said at a meeting of the Columbia Council on Human Relations that "South Carolina is the target for certain Black-national groups in 68'. The rate of progress in terms of job opportunities, housing and education for Negroes in the State does not preclude the possibility of radical organizations extending a beachhead into the State".

On December 1, 1967, Reverend NEWMAN, Field Director, NAACP, advised that he knows of no explosive racial situations at the present time in South Carolina. He said he believes racial harmony is good in South Carolina but the slow rate of progress in South Carolina in terms of job opportunities, housing and education, may bring into the State, militant groups in 1968. He said that a group known as the Black Awareness Coordinating Committee (BACC) recently started in Orangeburg, South Carolina, and he understands this group is responsible or partially responsible for the student demonstrations that occurred at Voorhees College, Denmark, South Carolina, in November, 1967. (The Black Awareness Coordinating Committee will be commented upon later in this report.)

#### THE NATION OF ISLAM (NOI)

A characterization of the NOI appears in the appendix pages of this report.

The NOI first became active in South Carolina in 1956, and the first formal meeting was held November 18, 1956, at Orangeburg, South Carolina. Since 1956, the NOI has formed groups in Anderson, Columbia, and Charleston, South Carolina, in addition to the group at Orangeburg, South Carolina, which has no place to hold meetings at the present time.

(See list of sources next page)



(CO T-1, January 10, 1957)  
(CO T-2, July 19, 1967)  
(CO T-3, January 15, 1968)  
(CO T-4, October 18, 1967)  
(CO T-5, October 10, 1967)

Characterizations of the South Carolina Nation of Islam groups appear in the appendix pages of this report.

The purpose of the NOI in South Carolina, is to preach that the white race, called the "white devil", is doomed; that the so-called Negro will soon take over from the "white devil", and that their leader is ELIJAH MUHAMMAD. The NOI preaches that the "white devil" is the so-called Negroes' enemy and the so-called Negro should not associate with the "white devil".

(CO T-3, January 15, 1968)

In South Carolina the members of the NOI do not have any particular dress nor do they have any particular hair styles. They are for the most part, uneducated and are among the lower economic bracket of Negroes in the State.

(CO T-3, January 15, 1968)

A. MEMBERSHIP

1. LEADERS

In South Carolina, there is one full-time Minister of the NOI. He is THOMAS HINES, also known as Thomas 5X, the Minister of the Columbia NOI Mosque.

(CO T-3, January 15, 1968)

Records of the Public Vehicle License Bureau of Michigan, the Detroit Police Department, and the Alport Scrap and Salvage Company, Detroit, Michigan, were reviewed on June 1, 1960, and revealed HINES was born December 10, 1932, at Darlington, South Carolina, and lived in Detroit from June, 1949 until 1959. In Detroit, HINES worked as a laborer on automobiles for the Alport Scrap and Salvage Company, and as a cab driver for the City Cab Company.

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On June 2, 1960, HINES was reported to have left Detroit in 1959 to go to Columbia, South Carolina, where he was to teach Islam and start an NOI group in Columbia, South Carolina.

(CO T-6, June 2, 1960)

The NOI members in Orangeburg, South Carolina, do not have a minister nor do they have a place to hold meetings at the present time. Several of their members travel to Columbia, South Carolina, to attend meetings each Sunday. The members in Charleston, South Carolina, do not have a minister and HINES travels to Charleston periodically to preside over meetings. The NOI members in Anderson, South Carolina, do not have a minister, and they meet in the members' homes for their discussions.

(CO T-5, June 29, 1967)

(CO T-4, October 18, 1967)

(CO T-2, October 24, 1967)

The assistant minister of the Columbia, South Carolina, Mosque is MACKFIE BRADLEY. BRADLEY was born April 23, 1939, Columbia, South Carolina, and sentenced to five years at the Federal Reformatory, Petersburg, Virginia, June 5, 1962, for Selective Service violation. He was paroled February 24, 1963, and released from all supervision June 4, 1967. BRADLEY is employed as a battery filler and loom cleaner for Pacific Mills, Columbia, South Carolina.

(CO T-3, January 15, 1968)

(FBI Identification Record received April 18, 1966)

(William Nau, Chief Probation Office, Columbia, South Carolina, May 25, 1967)

## 2. ESTIMATED NUMBER OF MEMBERS AND SYMPATHIZERS

In Anderson, South Carolina, there are five members of the NOI. In Columbia, South Carolina, there are approximately twenty-five people attending meetings including some of the Orangeburg, South Carolina, members. In Charleston, South Carolina, approximately twenty-five people attend meetings; however, there is a constant turnover in the people that attend, and only a few attend the meetings regularly. There are approximately twenty members of the Orangeburg, South Carolina, Mosque, but only four or five members are traveling to Columbia,

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South Carolina, to attend meetings. This means there are approximately eighty members and/or sympathizers of the NOI in South Carolina at the present time who are active, i.e., they are attending meeting of the NOI on a regular basis.

(CO T-2, August 29, 1967)  
(CO T-3, November 21, 1967)  
(CO T-4, October 18, 1967)  
(CO T-5, July 20, 1967)

On January 15, 1968, CO T-3 stated that it is his opinion that there are approximately twenty-five regular members of the NOI in South Carolina, and the rest are attending meetings out of curiosity. This source stated that the NOI in South Carolina is attractive only to the ignorant and the extremely poor Negroes because the NOI promises them they will "be on top" if they continue to stay with the NOI; however, these people have no money, so the NOI will never really grow in this State. Source pointed out that the Columbia Mosque is in a slum area and for about two years Minister HINES has been talking about building a new Mosque. They have obtained a piece of land on which to build this new Mosque but they do not have funds to do the building. HINES is begging the NOI members to donate their labor, but to date very little activity has resulted. The ground has been broken but that is all.

This source also pointed out that the Mosque in Charleston is in an old building and that group has moved to different locations several times in the past year. The Mosque in Orangeburg lost its lease, and they have no place to meet. Source stated that the members of the NOI in South Carolina are avoided by other Negroes, and they cannot get jobs if their membership in the NOI is known. Consequently, the NOI holds little attraction in South Carolina.

**B. TERRORIST OR REVOLUTIONARY ACTIVITY**

There has been no known activity in this field in South Carolina among members of the NOI; however, the following information is being set forth:

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An unidentified Negro male from Atlanta, Georgia, (not verified as being from Atlanta) attended a meeting of the NOI in Anderson, South Carolina, on October 17, 1967. This unknown male was driving a 1968 Cadillac, and there were six boxes in the trunk of this car which allegedly contained rifles. The boxes were white with a printed outline of the weapons on the outside of the cartons. No weapons were actually displayed.

(CO T-2, October 24, 1967)

Statements made by Minister THOMAS HINES that are considered violent in nature can be summarized as follows:

The white man, "white devil", has held the so-called Negro in slavery for over 400 years, but it will not be long before the so-called Negro will take over. The so-called Negro should not fight in Vietnam, but should go to jail instead. The "white devil" is the so-called enemy and the sooner the so-called Negro realizes this, the better off he will be.

(CO T-3, numerous times in 1967)

There has been no known NOI activity in any racial disturbances in South Carolina.

#### C. PUBLICATIONS

There are no publications in South Carolina by the South Carolina NOI. The newspaper "Muhammad Speaks", the official newspaper of the NOI, published in Chicago, Illinois, is sold by NOI members in South Carolina.

(CO T-3, January 15, 1968)

#### D. FUNDS

There are no known private sources of funds for the NOI in South Carolina.

As pointed out previously, the NOI membership in South Carolina is poor. The Columbia Mosque has dues of \$13.00 per week for each member; however, Minister HINES is always pleading and threatening the members to pay in full.

Most members cannot possibly pay this much. HINES realizes this and usually tries to get as much out of each member as he possibly can.

(CO T-3, January 15, 1968)

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

A. BLACK NATIONALIST ORGANIZATIONS

1. BLACK AWARENESS COORDINATING COMMITTEE (BACC)

In the November 15, 1967, edition of The State, a Columbia, South Carolina, daily newspaper, on Page 11-B, an article appeared regarding a demonstration at Voorhees College, Denmark, South Carolina, resulting over a protest of "poor" food in the school cafeteria. In this article, a student interviewed, stated he was part of an organization known as the Black Awareness Coordinating Committee (BACC), and the group had no charter from the college.

BACC was formed on the campus of South Carolina State College, Orangeburg, South Carolina, during the Fall of 1967. Their declared purpose is to advocate to the Negroes that they should be proud of their African heritage and the Black Man should govern himself. There have been unverified reports that the organization is being patterned after the Student Non-violent Coordinating Committee (SNCC), of which STOKELY CARMICHAEL was formerly the leader, and is in fact, an adjunct of SNCC. This has been denied by BACC leaders.

CLEVELAND SELLERS, formerly the Program Director of SNCC, has been observed in the Orangeburg, South Carolina, area and on the campus of South Carolina State College in recent weeks and allegedly has some association with BACC.

(CO T-7, January 18, 1968)

A newsletter entitled, BACC SPEAKS, BLACK POWER  
A PUBLICATION OF FREE THOUGHT, began circulating on the South Carolina State College campus where it is published, in November, 1967. There have been no new editions of this newsletter since the November 28, 1967, edition, which was the

second edition published. The staff of this publication are reportedly students at South Carolina State College, with the exception of Dr. WESTON who is on the faculty of South Carolina State College and STEVE MOORE, who is reportedly a rural resident of Orangeburg County, South Carolina. They are:

STEVE MOORE, Editor  
SANDRA JENKINS, Editor  
SARAH BANKHEAD  
WAYNE CURTIS  
EMMA MCCAIN  
KENNETH PANGBURN  
Dr. RUBIN F. WESTON, Advisor  
RONALD FINNEY - Contributing Editor

In the November 28, 1967, edition of this publication, excerpts were printed from the book, Gratitude from a Black Brother, by JAMES JENKINS. In this excerpt, statements such as the following appear:

"..... we cannot be defiant in one avenue of injustice and submissive in the other--such hypocritical retreat means desertion to our arduous task. If we have committed ourselves to this glorious term Defiance to overthrow tyranny of injustice in the streets, we must unmistakably make this same commitment to overthrow tyranny of injustice in the courts--no matter what level of their jurisdiction. Where tyranny of injustice reigns, the vigor of our defiance must prevail"....."In essence, I am making an appeal to all devotees of freedom to react to the exploitation of black men in the halls of Congress in the same manner you have reacted to the exploitations of black men in the streets of the ghetto. If it took Molotov and looting to subdue exploitation of the ghetto, do likewise in Congress. If it didn't necessitate an election to march against exploitation in the streets of the ghetto, it does not necessitate an election to march against exploitation in the halls of Congress".

"..... if we defy the so-called law and order in the streets, we must also defy the attempt to be arrested by the law enforcement officers in the streets. The fact is, if we would stop preparing ourselves to go to jail, and prepare ourselves more effectively to resist police attacks and prevent ourselves from going to jail, we would be more successful in our endeavor".

In another article appearing in this publication entitled AFRO-AMERICAN MILITANCY, the following is stated "..... a new awareness through militancy may be small but is steadily growing in scope. Further, it has shown whites that Afro-Americans are no longer being passive and pretending to be content while missing out on all the good things American life has to offer through discrimination".

Another article, a reprint from 'SBLOOD by Adrien Taylor, was captioned ROTC MUST GO. This article lambasted the ROTC program and ridiculed the ROTC instructors.

The policy of BACC can be stated by quoting from their editorial: "..... what BACC wants as Stokely Carmichael so eloquently stated in the book Black Power The Politics of Liberation in America, ..... 'is that all men be able to go forward, night and day, in the company of men of all men.' However, if some outside force prevents us from doing this, we must be prepared to achieve this through whatever means necessary."

(CO T-7, January 18, 1968)

To date BACC has not participated in any acts of violence or disturbances, other than the Voorhees College incident mentioned previously.

(CO T-7, January 18, 1968.)

### III. INDEPENDENT BLACK NATIONALIST EXTREMISTS

#### WILLIAM SAUNDERS, also known as William Sanders

SAUNDERS, Route 1, Box 223, Johns Island, South Carolina, was host to STOKELY CARMICHAEL during Christmas, 1967. CARMICHAEL is the former leader of the SNCC. The purpose of CARMICHAEL's visit was reportedly to rest, and CARMICHAEL made no public appearances during this visit other than a visit to a "record hop".

(CO T-8, January 4, 1968)

An article appearing in the Charleston Evening Post, a daily newspaper in Charleston, South Carolina, on January 22, 1968, Page 1-B, states in part, following an interview with SAUNDERS, that SAUNDERS "is in sympathy with the aims of STOKELY CARMICHAEL and RAP BROWN and SNCC although he is not on the SNCC staff nor has he ever met BROWN--and he said he'd never met CARMICHAEL before he came to SAUNDERS' Johns Island home to rest for three days and 'get away from pressures and the press'. Further, SAUNDERS said he had only corresponded with CARMICHAEL and found when he met CARMICHAEL, 'he was a lonely young man'. SAUNDERS is just 32 and holds the job of a foreman."

The article pointed out that SAUNDERS was against violence but if he were attacked, "I'll try to tear your head off", and "if you slap me, I'll try to kill you".

The article also pointed out that SAUNDERS had been elected as a commission member of the Office of Economic Opportunity but the Charleston County legislative delegations had withheld certification for him. The interview with SAUNDERS was put on a tape recorder by SAUNDERS according to the article.

IV. RELATIONSHIP BETWEEN EXTREMIST BLACK NATIONALIST GROUPS

There is no known relationship between the NOI and BACC. Since CLEVELAND SELLERS, a representative of SNCC, has been in close contact with members on the staff of BACC during the formative stages of BACC, it appears that BACC and SNCC may be associated.

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

There is no known influence, either foreign or domestic, of the Communist Party or any other revolutionary group on the NOI or BACC in South Carolina.

VI. MISCELLANEOUS

It is public knowledge that various groups, including SNCC and the Southern Christian Leadership Conference (SCLC), have used the facilities of the Penn Community Services, Inc., Frogmore, South Carolina, from time to time. It should be pointed out that the Penn Community Services, Inc., Frogmore, South Carolina, is a non-profit organization, reportedly



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affiliated with the American Friends Service Committee (AFSC), operated out of the Southeastern Regional Office, 1818 South Main Street, High Point, North Carolina, and is located in a somewhat secluded area in Beaufort County, South Carolina, which is in the southeast corner of South Carolina. Penn Community Services is often the host and also arranges a wide variety of conferences, work camps, religious retreats and local meetings. It has made available meeting halls, study buildings, and houses for several civil rights organizations. The most publicity has been given to the meetings at Frogmore in which Dr. MARTIN LUTHER KING participates.

The facilities of Penn Community Services are open to various organizations and as a rule such civil rights organizations as SCLC and SNCC only utilize the facilities and are not sponsored or controlled by the permanent personnel at the Penn Community Services. The permanent people at Frogmore do not attend these meetings and are in no way connected with these various groups.

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.

On May 2, 1966, a third source advised Muhammad had, in early July, 1958, decided to de-emphasize the religious

NATION OF ISLAM

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

ANDERSON, SOUTH CAROLINA, GROUP  
NATION OF ISLAM

On January 5, 1967, a source advised that a group of visitors from Anderson, South Carolina, attended a meeting of Muhammad's Mosque of Islam, Number 15, Atlanta, Georgia. This source stated that a new Nation of Islam (NOI) Temple would be started in Anderson, South Carolina.

Another source advised on February 13, 1967, that members of the Atlanta, Georgia, Mosque Number 15, NOI, were going to Anderson, South Carolina, to meet with Muslims in Anderson, South Carolina, who are in the process of forming a new Mosque subscribing to the teachings of Elijah Muhammad.

A third source advised on July 19, 1967, that the meetings of the Anderson, South Carolina, members of the NOI are held in the various members' homes as they do not have a regular meeting place. This same source advised on August 29, 1967, that there are five NOI members in Anderson, South Carolina, and they are seriously considering joining the Atlanta, Georgia, Mosque because they are having financial problems and are not getting support from the Atlanta, Georgia, Mosque Number 15. On October 24, 1967, this source stated the Anderson members of the NOI are still meeting in members' homes.

APPENDIX

COLUMBIA, SOUTH CAROLINA, GROUP  
MUHAMMAD'S MOSQUE #38  
NATION OF ISLAM

On February 4, 1960, a source advised that he had determined that a group, calling themselves Muslims, was conducting meetings at 1202 Heidt Street in Columbia, South Carolina.

On February 5, 1960, another source advised that the meeting place of the Muslims had been rented by Thomas Hines sometime during the fall of 1959.

On September 10, 1962, another source advised that the Nation of Islam (NOI) Group in Columbia is an affiliate of the National NOI with headquarters in Chicago, Illinois, headed by Elijah Muhammad; and, as such, adheres to the teachings and policies of the national organization.

In late October, 1963, another source advised that the NOI Group in Columbia was now known as Mosque #38.

On May 20, 1965, another source advised that the NOI continues to hold meetings at the Mosque located at 2217 Waverly Street, Columbia, South Carolina.

APPENDIXCHARLESTON, SOUTH CAROLINA, GROUP  
NATION OF ISLAM

On August 29, 1965, a source advised that handbills were being distributed in Charleston, South Carolina, requesting people to come to Muhammads Mosque of Islam, 80 Calhoun Street, Charleston, South Carolina, and read "Muhammad Speaks."

A second source advised on April 4, 1967, that the Muslims of Charleston, South Carolina, had been meeting at 2158 Fillmore Street, Charleston Heights, South Carolina, for about one month.

A third source advised on May 17, 1967, and May 25, 1967, that the meetings of the Nation of Islam (NOI) in Charleston, South Carolina, Charleston Heights Section, were conducted by the NOI minister from Mosque Number 38, Columbia, South Carolina, and his teachings followed the teachings of Elijah Muhammad.

A fourth source advised on October 18, 1967, that the Charleston, South Carolina, NOI meetings are being held in an old restaurant building at the corner of Smith and Radcliff Streets in Charleston, South Carolina. This group does not have a regular minister and Thomas Hines, Minister of Mosque Number 38, Columbia, South Carolina, continues to teach in Charleston infrequently. These meetings are attended by about twenty-five people.

APPENDIXORANGEBURG, SOUTH CAROLINA, GROUP  
NATION OF ISLAM

On January 10, 1957, a source advised that on November 18, 1956, the first formal meeting of the Orangeburg, South Carolina, Group of the Nation of Islam (NOI) was held at Shuler's Church located in Orangeburg, South Carolina.

On May 5, 1962, another source advised that the NOI Group in Orangeburg is now known as Muhammad's Mosque of Islam.

On May 26, 1965, the source advised that the group continues to hold scheduled meetings at Muhammad's Mosque of Islam on Boulevard Avenue, where communications received from the national headquarters of the NOI located in Chicago, Illinois, are read and discussed, which adhere to the teachings of Elijah Muhammad.

On October 10, 1967, this source advised that the group has no place to hold meetings in Orangeburg, South Carolina, and for the past two months have been attending meetings at Muhammad's Mosque Number 38, Columbia, South Carolina, where the teachings of Elijah Muhammad are followed.