

Chicago File 61-392

11. 817 South Broad
Philadelphia, Pennsylvania
Brother THOMPSON EL
Governor
12. 84 Hines
Youngstown, Ohio
Brother GLUVIER EL
Governor
13. 705 South Sharp
Baltimore, Maryland
Brother COOK BEY
14. 458 Harding
Petersburg, Virginia
Brother SHEPHERD BEY
15. 910 Williams
Lansing, Michigan
Brother ROBISON BEY
16. Toledo, Ohio
Sister MINTOR BEY
Grand Sheikess
17. Chicago, Illinois
Sister ALSOP BEY

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In connection with Temple No. 17 Sister [REDACTED] EL indicated that this temple had never received a charter although it had been authorized by the Prophet; that meetings were held for a time by Sister [REDACTED] BEY; that differences occurred with the Prophet and the charter was never actually given and meetings were soon discontinued.

On February 4, 1944, [REDACTED] EL, Grand Sheik of the [REDACTED] Branch, 3229 South Indiana Avenue, was interviewed by the reporting agent. [REDACTED] set forth the officers of the Shelby Branch as follows:

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[REDACTED] EL, Governor
[REDACTED] EL, Grand Sheik
[REDACTED] BEY, Assistant Grand Sheik
[REDACTED] BEY, Chairman
[REDACTED] EL, Minister

He stated that at the present time [REDACTED] EL is very ill with rheumatism and was unable to be interviewed. He stated that meetings are held regularly on Friday and Sunday evenings; that the organization believes in the teaching of

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love, truth, peace, freedom, and justice. Upon being asked the significance of the United States flag displayed along with the Moroccan flag, he stated that that was to show that they were Moorish Americans; that they were descendants of Morocco and citizens of the United States and owed allegiance to the United States. When asked the significance of the fact that they claimed to be Asiatics, he stated that all people of the darker races were actually of the same race. He stated that they claimed to be of the same race as the Japanese but that they did not necessarily favor the Japanese in winning the war; that they merely wished to be at peace with everyone. He stated that all of the other branches of the subject organization meeting in Chicago and elsewhere were doing so illegitimately without the sanction of the Grand Body which was operated by [REDACTED] EL. [REDACTED] stated that they have no auxiliary branches in Chicago or elsewhere in the United States. With respect to the difficulty which arose in Millstone, Mississippi, in 1941 in which several members of the organization had been imprisoned and [REDACTED] and [REDACTED] had been indicted under sedition laws of Mississippi, he stated that a misunderstanding had occurred; that the people in Mississippi had misinterpreted the aims and purposes of [REDACTED] in his attempt to organize an auxiliary branch. He stated that because of this misunderstanding all attempts to organize auxiliary branches had been discontinued.

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On February 5, 1944, [REDACTED] EL, [REDACTED] first floor rear, was interviewed by the reporting agent. [REDACTED] EL seemed very cooperative and desired to do anything to keep within bounds of the law. It is to be noted here that [REDACTED] was one of a group of subject organization which appeared at the Chicago Field Office immediately after the arrest of some 80 members of the Ali Temple of Islam and Ethiopian Peace Movement in September of 1942 and explained that their aims and purposes of their organization was in accord with the laws of the United States and also exhibited Selective Service registration cards to show that they were duly registered. [REDACTED] that he was holding regular meetings of his organization at 3700 South Wentworth; that the total membership of his organization was approximately 40 members; that the average attendance was 30 members. He stated that CHARLES KIRKMAN, [REDACTED] and [REDACTED] were all conducting meetings fraudulently without his sanction. He stated that he is the only duly constituted leader of the organization and that he exhibited his charter of incorporation in the State of Illinois to prove his point. He further stated that he was endeavoring to get the sole copyright of the printing of the Koran, which was presently being printed at 165 West Madison, Chicago, Illinois.

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On February 25, 1944, [REDACTED] manager of [REDACTED] was interviewed to determine if the subject organization had a contract for printing their material at that location. [REDACTED] stated that the subject organization at the present time had no printing contracts with them. He did recall that approximately 15 years ago an organization similar to the one in question did have some letter-heads made up but that since that time no work had been done for them.

Chicago File Cl-392

On February 27, 1944, [REDACTED] EL, [REDACTED] near No. 5, was interviewed at his residence by [REDACTED] reporting agent.

[REDACTED] EL stated that he was presently employed by [REDACTED]. He stated that he was presently employed as a common laborer on a contracting project at Belmont and Riverside Avenue in Chicago. He stated that he was [REDACTED] located at 1032 Orleans over which C. KIRKMAN BEY is Supreme Grand Adviser and Moderator. [REDACTED] claimed that [REDACTED] Sister [REDACTED] and [REDACTED] are all operating branches of the Moorish Science Temple without the sanction of C. KIRKMAN BEY; that C. KIRKMAN BEY had been designated as successor to the Prophet by the Prophet before his death. He further stated that [REDACTED] EL is the legitimate Grand Sheik of Temple No. [REDACTED] located at [REDACTED] stated that the purpose of the organization was to uplift fallen humanity and that all members are Moorish Americans, citizens of America and descendants of Morocco. He stated that they were Asiatics; that they were of the same race as the Japanese but they did not necessarily favor the Japanese in the present war; that they believed in the principles of love, truth, peace, freedom and justice and that they were in full accord with the war efforts of the United States but that they desired to be at peace with everyone. The Moroccan flag was displayed along with the United States flag over the picture of the Prophet NOBLE DREW ALI. [REDACTED] the purpose of this display was to show that they were citizens of the United States; that they were descendants of Morocco. [REDACTED] stated that [REDACTED] EL had been the Grand Sheik of Temple No. [REDACTED] under the Prophet NOBLE DREW ALI; that since the death of the Prophet [REDACTED] was to continue as Grand Sheik under C. KIRKMAN BEY, who was to be the Supreme Grand Adviser and Moderator. [REDACTED] stated that meetings of Temple [REDACTED] are presently conducted on Sunday afternoons and evenings only; that they originally met on Tuesday, Friday and Sundays but that they were unable to obtain the hall on week days and, therefore, were forced to conduct meetings only on Sundays.

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- P E N D I N G -

Chicago File 61-392

UNDEVELOPED LEADS

THE CHICAGO FIELD DIVISION

At Chicago, Illinois

Will through informants continue to follow the activities of the various branches of the subject organization in the Chicago area.

- P E N D I N G -

FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT **CHICAGO, ILLINOIS**

NK FILE NO. 100-14714

CHICAGO

REPORT MADE AT NEWARK, NEW JERSEY	DATE WHEN MADE 3-30-44	PERIOD FOR WHICH MADE 10-6, 27; 11-4, 17, 18, 19, 22;	REPORT MADE BY [REDACTED] SA b7c
TITLE MOORISH SCIENCE TEMPLE OF AMERICA, INC., Et al		12-9, 15, 17, 23, 30-43; 1-7; 2-1-44	CHARACTER OF CASE INTERNAL SECURITY - J SEDITION SELECTIVE SERVICE

SYNOPSIS OF FACTS:

X CONF. INFT.

[REDACTED]

Interview of [REDACTED] (of KIRKMAN BRY Branches) indicates he regards Temples "good business."

[REDACTED]

cc - Clark by memos to [REDACTED] 6/3/44

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AGENCY _____
 REC. REC'D _____
 REP'T FORW. *9-6-44*
 BY _____

- R U C -

REFERENCE: Bureau file 62-25889.
 Reports of Special Agent [REDACTED] dated 11-8-43 and 11-30-43 at Newark, N. J.
 Letter dated 1-10-44 from Newark to Bureau and Chicago Field Division.

DETAILS:

[REDACTED]

b2, b7c, b7d

APPROVED AND FORWARDED: _____

SPECIAL AGENT IN CHARGE

DO NOT WRITE IN THESE SPACES

- COPIES OF THIS REPORT: *10 258*
- 5 - Bureau (Encl. 1) *COPY IN FILE*
 - 2 - Chicago (Encl. 1)
 - 1 - Col. S.V. Constant, DofS&I, 2SC (CO [REDACTED])
 - 2 - Newark
- 40*

62-25889-259

RECORDED

INDEXED

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED

RECEIVED [REDACTED] 12 11 44

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62-25889-259 eps 2, 3 & 4

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[REDACTED]

[REDACTED]

[REDACTED]

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[REDACTED]

On January 7, 1944 [REDACTED] BEY, [REDACTED] of Temple [REDACTED] and [REDACTED] for branches under Col. C. KIRKMAN [REDACTED] BEY, was interviewed at [REDACTED] Trenton, New Jersey. He was questioned regarding his knowledge of [REDACTED] BEY alias [REDACTED] of the [REDACTED] During the contact, [REDACTED] own activity and that of Temple [REDACTED] were questioned with no pertinent results.

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Facts obtained from [REDACTED] BEY on this occasion, relative to [REDACTED] BEY, have been reported currently by the writer in the above file on the [REDACTED] BEY explained the standard Moorish Science Temple doctrine admitting he knew the past of NOBLE DEEW ALI. [REDACTED] intimated he regarded the Temple to be a good thing financially, referring to business having been good at a particular time. He denied ever having been arrested except for a "numbers" violation in Philadelphia, Pennsylvania. He still maintains residence at Philadelphia. He showed his draft card as has been previously reported covering his registration for Selective Service at Philadelphia. He is 57 years of age.

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[REDACTED]

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[REDACTED]

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[REDACTED]

[REDACTED]

[REDACTED]

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[REDACTED]

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[REDACTED]

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Accordingly [REDACTED] was contacted on November 19, 1943 [REDACTED] through the cooperation of his white superior, [REDACTED] at the Bureau of [REDACTED] Newark, New Jersey. [REDACTED] admitted having been a follower of Father Divine since 1930, being connected with the

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Heaven situated at 135 Broome Street, Newark, New Jersey. He further admitted being a Moorish Science Temple member in Newark from 1929 to 1932, belonging to Temple 10. The leader then as now was [REDACTED] EL. [REDACTED] claimed the doctrine was that of a common brotherhood of man including all nationalities, Japanese, Chinese, all colored races. He claimed there was no emphasis on the Jap at all. He said they were taught that the Moorish flag was their racial flag, the American flag their birth flag, and that no special allegiance was given to the Moorish flag. He claimed that no Japanese had ever been at Temple [REDACTED] to his knowledge.

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He also admitted having attended several meetings of the Pacific Movement, known to be active in Newark, New Jersey, in 1934 and 1935. He remembered seeing [REDACTED] alias [REDACTED] there, but he never knew of any connection between [REDACTED] and the Moorish-American group. He said he left the Moors to go to Father Divine because he liked the latter better. He stated that membership in the Adept Chamber of Temple 10 cost \$70, which he could never afford.

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[REDACTED]

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[REDACTED]

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[REDACTED]

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[REDACTED]

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[REDACTED]

Inasmuch as instant investigation within the territory of the Newark Field Division over a period of more than a year has failed to produce substantial evidence of subversive activities by New Jersey units of the Moorish Science Temple of America, and since members have complied with the provisions of the Selective Service Act of 1940, this investigation is being referred upon completion to the office of origin.

ENCLOSURE TO BUREAU

One snapshot of advertising card distributed by [REDACTED]

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ENCLOSURE TO CHICAGO

One snapshot of advertising card distributed by [REDACTED]

- REFERRED UPON COMPLETION TO THE OFFICE OF ORIGIN -

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ENCLOSURE

62-25889-259

FEDERAL BUREAU OF INVESTIGATION
UNITED STATES
DEPARTMENT OF JUSTICE
OFFICIAL BUSINESS

FILM

1 ENCLOSURE FOR THE BUREAU
BUREAU FILE 62-25889
NEWARK FILE 100-14714

PENALTY FOR PRIVATE USE TO AVOID
PAYMENT OF POSTAGE, \$300

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SRM/cab

62-20887-207

ENCLOSURE

MUNICIPALITY _____



PROF. DREW

THE EGYPTIAN ADEPT SYSTEM

Office 10 - 12 A.M. 1900 N.
601 Franklin St. Newark, N. J.

I am a Muslim
Prof. Drew is a man who was born with Divine power. He was taught
the Adepts of Egypt. I have the secret of destroying the germs of
Tuberculosis and Lung of the Lung in 10 to 20 days. Your Lung can
and a very exact examination that the germs are entirely destroyed. Also
from the germs of Lung Cancer, Gout, Rheumatism, Lumbago, Heart
trouble, Venereal Diseases and various affections of the body. Call at once,
to you and children and be relieved of your suffering. If you have any
doubt about my treatment you can be healed before a dollar is paid with
a cure.

Through these Divine treatments there has been great success of
cures and long standing diseases, which have been cured in 2 or 3 days.
You are given instructions and interpret the Bible from Genesis to
Revelation. Also have 18 years of Christ life that is given to you. Help
me for all those who desire to know more about Jesus the Christ. Page
8 of 1000

FEDERAL BUREAU OF INVESTIGATION

Form No. 1
THIS CASE ORIGINATED AT **CHICAGO**

FILE NO. 100-13648

REPORT MADE AT Chicago, Illinois	DATE WHEN MADE 1/31/44	PERIOD FOR WHICH MADE 12/31/43; 1/6, 7, 10, 12/44	REPORT MADE BY [REDACTED] b7c amkc
TITLE [REDACTED] EL with alias Brother [REDACTED] EL Sheik		CHARACTER OF CASE INTERNAL SECURITY - J SECURITY MATTERS	

SYNOPSIS OF FACTS:

Subject presently under indictment along with [REDACTED] EL for violation of Sedition Laws of State of Mississippi. Subject is the minister of the [REDACTED] Branch of the Moorish Science Temple of America, Inc. [REDACTED] Chicago, Illinois. Has registered for Selective Service and filed C.O. Form which he says he filed because he was advised to do so by his local board inasmuch as he was a minister. He says that he is willing to serve in the armed forces and denies in any way that he or his organization are favorable to Japan. He stated that he and [REDACTED] EL had gone to Mississippi for the purpose of organizing an auxiliary branch of the Moorish Science Temple of America but had discontinued the enterprise because of the difficulties which they had become involved in with the State of Mississippi. He claims that they have no auxiliary branches in Mississippi or elsewhere. Subject employed as garage mechanic where he has a good employment record. No criminal or credit record.

AGENCY
REC'D
REP'T FORW.
BY

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DEFERRED REPORTING

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107 AUG 5 1964

Details:

At Chicago, Illinois

ALL INFORMATION CONTAINED
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DATE 12-7-80 BY SP-4
SK/CEH

This investigation is initiated upon the fact that the subject was found to be the minister of the

APPROVED AND FORWARDED: <i>[Signature]</i>	SPECIAL AGENT IN CHARGE
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COPIES OF THIS REPORT 5 Bureau 1 Jackson (Inf.) 2 Chicago cc [unclear] 4-8-44	62-25889-260 RECORDED INDEXED FEB 5 1944 b7c

Chicago File 100-13648

b7c [redacted] Branch of the Moorish Science Temple of America, Inc., which is located at [redacted] Chicago, Illinois, and also because of the information reflected in the report of Special Agent [redacted] May 26, 1942, Jackson, Mississippi, wherein it was disclosed that the State Grand Jury had indicted [redacted] EL and [redacted] EL, along with several others, for a violation of a state statute making it a criminal offense to teach any belief that indicates the overthrow of government by force or violence. The statute is carried under the sedition laws of the State of Mississippi. The report reflects that [redacted] and [redacted] returned to Chicago without having been tried under the indictment. state

On December 31, 1943 the records of Draft Board No. 2, 3104 South Michigan Avenue, Chicago, Illinois, reflected that Brother [redacted] EL SHEIK, [redacted] was registered under Order No. [redacted]. The following physical description and background information was reflected in the files:

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Age	[redacted]
Born	[redacted]
Birthplace	[redacted]
Race	Asiatic
Weight	165 pounds
Eyes	Brown
Hair	Black
Complexion	Black
Marital status	married - two children
Occupation	Ordained minister of the Divine Gospel Moorish Science Temple of America [redacted] Chicago, Illinois
Employment	[redacted]
Social Security No.	[redacted]

b7c Subject filed a C.O. Form in which he stated "I am a minister of the Divine Gospel of the Almighty God ALLAH of the Moorish Divine and National Movement, Prophet NOBLE DREW ALI, Founder and Head." He stated that he had acquired such belief at a public meeting of the members of the Moorish Holy Temple of Science, [redacted]. He gave the Prophet NOBLE DREW ALI, 3229 Indiana Avenue, as the one on whom his religious guidance was dependent.

With reference to the use of force, the subject stated, "I believe that force is the will of ALLAH and is omnipotent in power that will not manifest destruction between brothers." With respect to the acts and behavior demonstrating consistency and depth of the religion which he professes, the subject gave "love, truth, and obedience". He stated that such beliefs were publicly expressed

Chicago File 100-13648

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"in a public meeting of the Moorish Divine and National Movement of the Moorish Holy Temple of Science Hall every Friday and Sunday from 8:00 p.m. until 10:00 p.m. at [REDACTED] He gave as the school where he had acquired this belief as the Moorish Science Temple of American, Inc., 3229 Indiana Avenue, which he classified as a divinity school. He stated that he had attended this school since he had become a member in 1937 until the present date. He gave as a former place of employment the [REDACTED] from 1928 to 1936; the [REDACTED] 1937 to 1941; [REDACTED]

He gave as former addresses the following:

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[REDACTED]

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With respect to the view of the organization towards the war the subject gave the following answer: "My creed is Moslem. Islamism was prepared by our ancient forefathers and mothers for earthly and divine salvation in the Garden of Eden, the Holy City of Mecca, under the principles of love, truth, peace, freedom, and justice and human equality--peace on earth, good will towards men." He gave the name of Brother [REDACTED] EL, [REDACTED] minister and brother-in-unity, as one who could supply information as to the sincerity of his belief against the participation in war. Subject is present classified III-A.

On December 31, 1943 [REDACTED]

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[REDACTED] advised that the subject was no longer in his employ. He said that [REDACTED] had left their employ approximately a year ago, that the subject was an intelligent, loyal, and obedient worker, that he was believed to belong to a Moslem Cult with which he was not familiar. [REDACTED] that subject had been interviewed by the Federal Bureau of Investigation over a year ago concerning the activities of the cult of which he was a member. [REDACTED] stated that he had never heard the subject make any remarks which would indicate that he was anything but a loyal and patriotic citizen. [REDACTED] that the subject was presently employed at the [REDACTED] Chicago. The reason for the subject's leaving their employ [REDACTED] stated was that he had an offer of higher wages at his present place of employment and that he would very much like to have subject back in his employ.

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[REDACTED] stated that the subject was presently employed by that company, that he was an honest, loyal, and constant worker and was buying war bonds and

Chicago File 100-13648

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cooperating in every way with the war effort. [redacted] is definitely sure that the subject was not of a radical nature but rather the direct opposite of that. He stated the subject insisted on the title of "EL" following the name on his checks, war bonds, and any other matter in which he dealt with the company. [redacted] that the subject was a member of a cult in which the belief was that the members were not Negroes but rather Moors or Moorish Americans. The subject had been employed intermittently by that company for the last eight years. It was during this time that [redacted] that the subject had made a short trip to Mississippi on behalf of the organization to which he belonged. [redacted] could furnish no further details concerning the trip to Mississippi, however.

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On January 12, 1944 subject was interviewed by the reporting agent at the [redacted] Subject related the following story: He said that he was minister of the Moorish Science Temple of America, Inc., [redacted] that [redacted] EL was the [redacted] and that meetings were conducted regularly at that address on Friday and Sunday evenings; that the average attendance was from twenty-five to thirty-five people. He said that to the best of his recollection there were over fifty members of the group but that only a little over half of these members were presently active. He said that [redacted] is presently very ill with rheumatism, and is unable to preside over the meetings, and that in his absence [redacted] BEY presides. He said that his brother, [redacted] EL, is the [redacted] of the organization and keeps order at meetings. [redacted] is employed at a potato chip shop on [redacted] just east of Halsted on the south side of the street.

Subject stated that he would be willing to serve in the armed forces if called or would perform any other duty that he should be called upon to do in furtherance of the war effort. He said that he was presently buying war bonds also. He said that the welfare of the government was his welfare and that his belief was that of the organization of which he was a minister. He stated that he did not object to war but that he had filed the C.O. Form because he had been informed at his local board that he was entitled to file such a form inasmuch as he was acting in the capacity of a minister.

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In reference to the trip to Mississippi, he stated that he, along with [redacted] EL and Sister [redacted] EL, had traveled to [redacted] Mississippi, February 23, 1941 for the purpose of organizing an auxiliary branch of the Moorish Science Temple; that such enterprise was discontinued at Milestone after they had become involved in difficulties with the officials of the State of Mississippi. He said that the organization has no auxiliary branches in the State of Mississippi, nor do they have any such branches elsewhere in the United States.

When questioned concerning the difficulty and friction which exists between

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b7c the [redacted] Branch and that of CHARLES KIRKMAN BEY, 1032 Orleans Street, Chicago, Illinois, he denied that any friction did exist between the two organizations. He stated that the Prophet NOBLE DREW ALI had handed down certain rules and regulations by which all members and branches should abide. The fact that other branches are organized independently should be no concern of the various other branches so long as there has been no violation of the by-laws and rules set down by the Prophet.

In answer to the question as to whether or not he or the organization were favorable to Japan or claimed themselves to be brothers of Japan, he stated that he or the organization definitely were not in sympathy with the Japanese. He did say that he believes that he is a descendant of the Asiatics and not necessarily Japanese. He compared their belief and descendants to the people of the United States who are descendants of the Europeans. He stated that he was of the Mohammedan faith, believing in the God ALLAH, that their Bible was the Holy Koran which was not identical with that of the true Mohammedan but rather a modified concept called a Koran, which had been designed by the Prophet NOBLE DREW ALI.

In conclusion the subject expressed his desire to be of any assistance in the war effort that he might be called upon to do and that his belief was shared by every member of the organization to the best of his knowledge. He said that if it ever came to his attention that any member of his organization was not cooperating with the war effort or had not the best interests of this country at heart, that he would immediately report it.

b7d [redacted]

Unless advised to the contrary, no further investigation is contemplated at this time.

C L O S E D

Chicago File 100-13648

THE JACKSON FIELD DIVISION

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One copy of this report is designated for the Jackson Field Division inasmuch as the subject, along with [REDACTED] EL, organized an auxiliary branch of the Moorish Science Temple at Milestone, Mississippi, and is presently under indictment in the State of Mississippi for violation of the Sedition Laws.

FEDERAL BUREAU OF INVESTIGATION

Form No. 1
THIS CASE ORIGINATED AT **CHICAGO, ILLINOIS**

PH FILE NO. **100-15442 AH**

REPORT MADE AT PHILADELPHIA, Pa.	DATE WHEN MADE 4/5/44	PERIOD FOR WHICH MADE 3/7, 8/44	REPORT MADE BY [REDACTED] <i>b7c</i>
TITLE [REDACTED] BEY, et al Moorish Science Temple of America, Inc., [REDACTED] (Branch.)			CHARACTER OF CASE INTERNAL SECURITY - J SEDITION SELECTIVE SERVICE

SYNOPSIS OF FACTS:

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[REDACTED] EL, [REDACTED] years old, married, joined Temple Moorish Science Temple of America, [REDACTED] Philadelphia, 1953 or 1955. Presently active member. Visited Prophet NOBLE DREW ALI, Chicago, prior to January 22, 1944; on return to Philadelphia visited [REDACTED] BEY, Pittsburgh, Pennsylvania.

- P -

REFERENCES:

b7c
Bureau File No. 62-25889.
Report of Special Agent [REDACTED] dated 1/29/44 at Pittsburgh, Pennsylvania.
Report of Special Agent [REDACTED] dated 6/18/45 at Philadelphia, Pennsylvania.

DETAILS:

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It should be noted that the report of Special Agent [REDACTED] referenced above, carries the subject of this report as [REDACTED] EL, whereas the correct spelling of subject's name is [REDACTED] EL.

PERSONAL HISTORY

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 12-9-80 BY [REDACTED]

b7c
[REDACTED] EL was born [REDACTED] at [REDACTED] is presently residing over a small tailor shop on the corner of [REDACTED] Philadelphia. [REDACTED] formerly resided at [REDACTED]

APPROVED AND FORWARDED <i>[Signature]</i> SPECIAL AGENT IN CHARGE	DO NOT WRITE IN THESE SPACES
COPIES DESTROYED 107 AUG 5 1964	<div style="font-size: 2em; font-weight: bold;">62-25889-261</div> <div style="font-size: 1.5em; font-weight: bold;">29 APR 1964</div> <div style="font-size: 1.5em; font-weight: bold;">EX-12</div>
COPIES OF THIS REPORT 5 - BUREAU 2 - CHICAGO 2 - PITTSBURGH (Encl.) 2 - PHILADELPHIA	<div style="font-weight: bold;">COPY IN FILE</div> <div style="font-size: 0.8em;">cc - [REDACTED]</div>

1
an [redacted] and [redacted] Philadelphia. [redacted]
present occupation is that of tailoring, which he engaged in on the premises
of [redacted] His Social Security is No. [redacted]

Relative to his Selective Service status, [redacted] registered for the draft on
[redacted] 1940 as a Moorish American with Local Board No. [redacted] Philadelphia.
He was classified in 4-F on [redacted] 1942, which classification he pre-
sently holds.

[redacted]

It will be noted that [redacted] name is on the membership list of said Temple,
which list is in the possession of this office.

[redacted]

DESCRIPTION

Name	[redacted] EL
Born	[redacted]
Race	Negro
Height	5'9"
Weight	172 lbs.
Hair	Black, long and kinky
Marital status	Married
Wife	[redacted] EL
Age	21
Residence	[redacted]
Occupation	Tailor
Former occupation	Laborer - [redacted]
	[redacted] Philadelphia, Pennsylvania.
Selective Service	Registered [redacted] 40 - classified [redacted] 2 - 4F by IB No. [redacted] Philadelphia. Object of classification - hernia.

Organizations

Member of Moorish Science Temple,
Temple [REDACTED]
Philadelphia.

Characteristics

Wears glasses; has mustache; wears
red fez; observes strict dietary
rules.

b7c
A copy of the report of Special Agent [REDACTED] dated June 18,
1943 at Philadelphia, Pennsylvania, is being transmitted to the Pittsburgh
Field Division as an enclosure with this report, inasmuch as this report con-
tains complete and detailed information relative to Temple Moorish Science
Temples of America, only [REDACTED] BRANCH in Philadelphia.

ENCLOSURE TO PITTSBURGH FIELD DIVISION.

One copy of the report of Special Agent [REDACTED]
dated June 18, 1943 at Philadelphia, Pennsylvania.

PH #100-15442

UNDEVELOPED LEAD

THE PHILADELPHIA FIELD DIVISION

AT PHILADELPHIA, PENNSYLVANIA.

b7c Will continue to conduct appropriate investigation in respect to Temples [redacted] and [redacted] which are affiliated with C. KIRKMAN BEY of Chicago.

XXXXXX
XXXXXX
XXXXXX

FEDERAL BUREAU OF INVESTIGATION FOIPA DELETED PAGE INFORMATION SHEET

1 Page(s) withheld entirely at this location in the file. One or more of the following statements, where indicated, explain this deletion.

- Deleted under exemption(s) b2, b7d with no segregable material available for release to you.
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- Information pertained only to a third party. Your name is listed in the title only.
- Document(s) originating with the following government agency(ies) _____, was/were forwarded to them for direct response to you.

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62-25889-261 ep 5

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FEDERAL BUREAU OF INVESTIGATION

Form No. 1
THIS CASE ORIGINATED AT

ATLANTA

FILE NO. **100-3670**

REPORT MADE AT ATLANTA, GEORGIA	DATE WHEN MADE 4/5/44	PERIOD FOR WHICH MADE 2/1, 10, 11; 3/3, 13/44	REPORT MADE BY [REDACTED] <i>b7c</i>
TITLE NEGRO MOSLEM SECT, ALBANY, GEORGIA			CHARACTER OF CASE INTERNAL SECURITY-J.

SYNOPSIS OF FACTS:

Investigation at Albany, Georgia, discloses no Moslem sect in operation there. No Negroes in Albany wear full beards. No un-American activities found among Negroes in Albany.

REFERENCE:

Letter from Bureau to Savannah Field Division dated 11/23/43.

DETAILS:

By reference letter the Bureau advised that information had been received to the effect that a Negro Moslem sect meets in a dwelling house located [REDACTED] in Augusta, Georgia; that the activities of this sect are kept secret and no outsiders are allowed to enter; and it had been reported that the sect had headquarters in Texas, with another temple at Albany, Georgia.

- II -

AT ALBANY, GEORGIA

[REDACTED] Negro, [REDACTED] stated that he is definitely sure that there is no Negro organization operating in Albany or surrounding territory that would bear any resemblance to un-American activities. He has never heard of any organization by the name of the Negro Moslem Sect. It is noted that [REDACTED] is a very good informant and has contact with [REDACTED]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE **12-9-80** BY **SP-4 SRY/...**

APPROVED AND FORWARDED: *F. C. Holloman*

SPECIAL AGENT IN CHARGE

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1 G-2 Atlanta
1 ONI Atlanta
2 Atlanta

62-25889-262

14 APR 8 1944
b7c

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HP 5

Atlanta, 100-3670

all the Negroes in and around Albany. He stated that if any such organization should come to his attention he would immediately notify the Atlanta Field Division.

[redacted] janitor, [redacted] knows practically all the Negroes in Albany, and he has never heard of any organization similar to the one described above. He said that no Negroes in Albany or surrounding territory wear long or full beards. Through [redacted] [redacted] has made a concerted effort to find a trace of Negro un-Americanism in Albany. This effort has met with negative results, according to both [redacted] and [redacted]

[redacted] insurance executive, contacts many Negroes in Albany. He carries general insurance and has weekly contacts in all walks of life among the Negroes in Albany while collections are being made. He knows of no such organization and has seen no Negroes wearing full beards or fezzes. He said that insofar as he has been able to find out there are no Negroes in Albany who are un-American.

b7c [redacted] has many dealings in Albany with Negroes through his company. He knows of no Negro organizations which would be similar to the one described above. He has seen no Negro in Albany wearing a full beard or a fez.

[redacted] is continually in contact with many Negroes in Albany, and he knows of no un-American activities among the Negroes nor of any clubs of Negroes in Albany.

[redacted] like [redacted] has many dealings with the Negroes inasmuch as he is also in the insurance business. He has heard of no organization of this type nor has he seen any Negroes in Albany wearing a long beard or fez. He advised that he would immediately notify the Atlanta Field Division if he should come across any such activity.

[redacted] made inquiry among numerous [redacted] employees and advised that he could find no Negro activities along this line. He said that his employees would immediately call any such activities to his attention, at which time he would notify the Atlanta Field Division. He knows of no Negro who wears a long beard or a fez in Albany.

[redacted] is in position to contact many Negroes. She has come across no un-American activity of any kind among the Negro element in Albany.

The following law enforcement officers were contacted in this regard: [redacted]

All these officers advised they know of no un-American activities among the Negroes in Albany, and they have seen no Negro in or around Albany wearing a long beard or a fez.

CLOSED

FEDERAL BUREAU OF INVESTIGATION

Form No. 1
THIS CASE ORIGINATED AT

Chicago, Illinois

Ipls.

100-4094

FILE NO.

REPORT MADE AT Indianapolis, Indiana	DATE WHEN MADE 4/20/44	PERIOD FOR WHICH MADE 2/22-24, 28, 29; 3/1, 7, 8, 10, 11, 13, 15, 17, 18, 21/44	REPORT MADE BY [REDACTED] NJR
TITLE MOORISH SCIENCE TEMPLE OF AMERICA, INC. COLONEL C. CHRISTIAN SEY, with aliases, Supreme Grand Adviser and Moderator; ET AL			CHARACTER OF CASE INTERNAL SECURITY - C SEDITION; OVERTHROW AND DESTRUCTION OF GOVERNMENT

SYNOPSIS OF FACTS:

Investigation with regard to South Bend Temple Moorish Science Temple of America reflects no subversive tendencies on part of organization or its leaders. Literature and membership list obtained. Informants advise members are poor ignorant but harmless Negroes.

-P-

AGENCY Chicago
REC'D 4/22/44
REP'T FORW. 4/22/44
BY [REDACTED]

REFERENCE:

Bureau file 62-25889;
report of Special Agent [REDACTED] dated at Indianapolis, Indiana, December 30, 1943;
report of Special Agent [REDACTED] dated at Indianapolis November 10, 1943.

DETAILS:

AT SOUTH BEND, INDIANA

[REDACTED] negro social welfare worker, [REDACTED] was interviewed with regard to subject organization and he advised that he had been acquainted with a number of the members for several years and to the best of his knowledge no actual subversive tendencies were manifested by any of the members but that both colored and white people were suspicious of them because of their peculiar behavior. The Moorish cult, according to [REDACTED] is very clannish. In the dealings of the welfare department with the members of the cult it was found that one member would not give any answer on any

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matter of policy such as handling of welfare matters, but would go away, discuss it with other members, then come back and give a considered answer which would be received from any other member as well. As an example of this, [redacted] cited the removal of children from destitute homes of negroes who were members of the Moorish Science Temple. In placing these children who had been wards of the court in homes it was found that parents would not consent to such placement unless it was in another "Moorish" home. This was quite evidently the result of discussion and determination by the membership as a whole rather than by the individual families involved.

[redacted] that he had attended several meetings of the cult at their hall, 519 1/2 South Scott Street but nothing of importance was discussed at these meetings and apparently they were wholly social. [redacted] had had considerable correspondence with the [redacted] at Gary which indicated that from that department's knowledge of the cult they called themselves Moorish Americans and that this title indicated a racial as well as a religious distinction. The members do not eat pork, they pray at sunrise facing the east and have a so-called translation of the Koran which they use in meetings.

Male members wear fezzes for ceremonial occasions. Most of the members in northern Indiana are from the deep South and have drifted north during or after World War I. The organization is supposed to have been founded in Detroit. All members as far as is known are of low economic status and have had very little education. The suffix "EI" (pronounced eel), "Bey" or "Ali" is added to the name of each member. The Prophet NOBLE BROWN ALLI originally determined the suffix to be added to the name of a member. The cult is supported by the payment of 75¢ per month per person. It is incorporated under the Illinois laws and has headquarters at 930 Hudson Avenue, Chicago, Illinois.

[redacted] that [redacted] BEY who came from Detroit to South Bend was believed to be the founder of the cult in South Bend and that he had been their leader during most of its existence. [redacted] BEY appeared to be sincere in his religious beliefs and had been in no trouble in South Bend other than having been cited for non-support during a time when he was working on [redacted]. In general concerning the membership [redacted] that they were not considered more troublesome than other negroes of their same economic status. They are generally regarded with contempt by other negroes in South Bend and are considered ignorant and somewhat unbalanced on the subject of religion.

[redacted] a colored former social welfare worker, advised that she had been acquainted for a number of years with most of the members of the Moorish Science Temple who had been at one time or another on relief through the Portage Township trustees. The information which she gave was substantially in agreement with that furnished by [redacted] and she advised that she believed there were no subversive tendencies

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shown by the South Bend group [redacted] believes that because of the ignorant status of the negroes who are members of the cult they are attracted by the pomp and ceremony surrounding the religious rites of the organization. A few of the members, according to [redacted], have been involved in domestic trouble but there appears to be nothing unusual about their behavior aside from their religious meetings. [redacted] also had attended meetings of the Temple and advised that nothing unusual took place other than peculiar religious ceremonies. Both [redacted] and [redacted] advised that no pro-Japanese tendencies had been noted and there appeared to be no objection on the part of members to military service.

The following investigation was conducted by Special Agent [redacted] and [redacted]

[redacted] colored physician residing at [redacted] office at [redacted] upon being interviewed advised that he has attended practically all of the colored people who belong to or are connected with the Moorish Science Temple. [redacted] was of the opinion that some of the leaders such as [redacted] who is presently residing at the Colony of the cult at Prince George, Virginia, are making a lot of money out of these unintelligent and susceptible colored people rather than being leaders of a definite type of subversiveness.

The following investigation was conducted by Special Agents [redacted] and [redacted]

[redacted] advised that he was acquainted with a large number of members of the Moorish Science Temple. He has known [redacted] BEY for a number of years and has known him to be a leader of the Moorish Science Temple during that time. He exhibited his records which disclosed that on May 19, 1939, [redacted] BEY served as the clergyman at the funeral service for EFFIE ASHER BEY, [redacted] BEY, and on September 24, 1942 he also served as clergyman at the funeral of WILLIAM BUTLER EL which was the last funeral of record that [redacted] has conducted for members of the local temple.

[redacted] that all of the members of the temple at South Bend are ignorant and non-progressive negroes who conduct the temple primarily as a social function and possibly for financial gain of some of the leaders. He has never seen any indication of any subversive sentiments or activities on the part of any members of the temple. At several funerals conducted at his funeral home for members of the temple he has observed by the casket the American flag as well as the Moorish flag. Furthermore, he has noted nothing subversive in any part of the ceremonies. The services usually last from three to four hours during which time there is much reading from the Koran and other ritualistic steps are taken.

The following investigation was conducted by reporting agent: [redacted] clerk, Local Board [redacted] examined.

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the records of that board for the names of any members of the Moorish Science Temple and it was learned through this examination that no member had claimed exemption from military service as a conscientious objector. It was further ascertained that none of the members (most of whom are registered with this board) had become delinquent in any way with respect to their Selective Service status.

As a result of the examination of the records of Local Board [redacted] it was determined that no record was available of the registration of [redacted] BEY believed to be the leader of the cult in South Bend. Inquiry was also made of [redacted] Local Board [redacted] clerk, Local Board [redacted] clerk, Local Board [redacted] clerk, Local Board [redacted] and [redacted] clerk, Local Board [redacted] with negative results.

Together with Special Agent [redacted] reporting agent on March 21, 1944, located [redacted] BEY at his employment on the [redacted] project where he was employed in construction work by the [redacted] Indiana. [redacted] BEY was interrogated concerning his Selective Service status, and he produced a registration card reflecting registration with Local Board [redacted] South Bend, on [redacted] 1942. The card bore the purported signature of [redacted] Telephonic contact was had with [redacted] of Local Board [redacted] who was informed of the issuance of [redacted] BEY's registration card, and he instituted a search for the original registration record. [redacted] reported later during the afternoon that the record had been found and [redacted] BEY was not delinquent.

Following the checking of the Selective Service status of [redacted] BEY, he was interviewed with regard to the activities and organizational structure of the Moorish Science Temple. He gave the following information. The organization was founded in 1913 at Newark, New Jersey, by "Prophet" NOBLE DREW ALI [redacted] BEY was assigned the tribal name of BEY by Prophet NOBLE DREW ALI, who, according to [redacted] BEY, died in the early 1930's. Since his death, the members themselves choose the tribe to which they belong. The Prophets of Allah, according to [redacted] BEY, are Mohammed, who was a prophet of Islam, Jesus of Nazareth, Buddha, Confucius and NOBLE DREW ALI. There have been several false prophets but those enumerated are the only true prophets.

Colonel C. KIRKMAN BEY of Chicago is carrying on the Prophet's work but he is not a prophet and does not claim to be such. [redacted] BEY began teaching Islam in South Bend in 1932 having joined the Moorish Science Temple of America at Detroit in 1927. The belief of the cult is that the true nationality of the so-called negro people is Moorish-American. They are descendants of Moroccans brought to America by the slave traders. At the time of the founding of South Bend Temple [redacted] BEY and [redacted] BEY were Grand Sheik and Assistant Grand Sheik, respectively. The present headquarters of the temple is at [redacted] Chicago.

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Colonel C. KIRKMAN BEY holds the title of Supreme Grand Adviser having been left in charge by NOBLE DREW ALI. In the South Bend temple [REDACTED] BEY was Grand Sheik from [REDACTED] to [REDACTED] EL, from [REDACTED] to [REDACTED] BEY (who resides in Chicago) from June, [REDACTED] to September, [REDACTED] and [REDACTED] BEY from September [REDACTED] to date.

[REDACTED] BEY, [REDACTED] of [REDACTED] is assistant [REDACTED] and also head of the [REDACTED] of the Moorish Science Temple. The treasury is divided into three parts, one the Chicago fund of which [REDACTED] BEY is the treasurer; home treasury and death fund, of which [REDACTED] BEY is treasurer; and the Sunday School fund of which [REDACTED] BEY, brother of [REDACTED] is treasurer.

Sister [REDACTED] BEY is [REDACTED] and [REDACTED] for the Moorish Voice, monthly publication of the national organization. Sister [REDACTED] EL is assistant secretary. Sister [REDACTED] BEY is Sunday School secretary. [REDACTED] BEY is Sunday School teacher. [REDACTED] BEY is assistant Sunday School teacher. There are about twenty-five to thirty permanent members and during the past there has been a total of about seventy-five members most of whom are no longer active. The organization is supported by 50¢ per month dues plus 25¢ per capita tax which is sent to the national headquarters in Chicago. [REDACTED] BEY is responsible for the collection and disbursement of this money. The South Bend Temple averages about \$200.00 per year contribution to the national home at Prince George, Virginia.

[REDACTED] BEY [REDACTED] at Prince George. The individual members go there to work and build up the camp [REDACTED] EL, [REDACTED] and two sons, all originally from South Bend, are now at the camp. [REDACTED] is working and doing construction work and farming at the camp. Members at South Bend contribute to the building of the camp and the maintenance of the members working there. In answer to inquiries concerning the views of the cult on Selective Service, [REDACTED] BEY stated that it was the theory of his cult that all peoples within the confines of the United States make up one country and that their sect teaches them to obey all laws of that country. They are not taught to object to the participation in the armed forces and it is not required of a good member of the Moorish Science Temple that he so object.

He explained that the group in Chicago who were indicted for evasion of the Selective Service laws in 1942 were formerly a part of the Moorish Temple [REDACTED] in Chicago but that following the death of their prophet NOBLE DREW ALI, this group broke off from the Moorish Science Temple and formed its own Society of Islam and is now no part of the Moorish Science Temple of America. [REDACTED] BEY says that his sect honors the American flag as well as the Moorish flag. He said they were a nation and not a race. He said that the Indians and Hindus, the Chinese and Japanese are all of the Asiatic nation; whereas, all whites are of the

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European nation. He added thus there are only two nations throughout the world although there are many countries such as the United States, Japan, England, Germany, etc. When questioned as to whether or not all of the peoples of the Asiatic nation were united, he immediately replied in the negative and said, "How could we be?" He said he had never lived in China, Japan or India nor had he studied their government or ways of living and could not be united with them in matters of government policies and ways of life. He further stated that there was no reason why a Moor cannot fight a Jap. He said if one is fighting for his life as are the peoples of the United States, one should and would fight to preserve his life. He emphatically denied any sympathy on the part of any members of the local Moorish Science Temple for the Japanese so far as he knew and denied emphatically that any such teachings had been made at that temple.

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[REDACTED] BEY was read statements made by [REDACTED] EL and [REDACTED] BEY (now in the armed forces) which indicated strong pro-Japanese sentiments. [REDACTED] BEY was at a loss to explain these statements other than to advise that [REDACTED] BEY and [REDACTED] BEY, [REDACTED] BEY's mother, had at one time been members of the Pacific Movement of the Eastern World which, he said, was a pro-Japanese organization. This was prior to their membership in the Moorish Science Temple which they joined after the marriage of [REDACTED] and [REDACTED] BEY in 1939.

[REDACTED] BEY advised that the present activities of the Temple consist of regular meetings on Friday evenings at 7:30 P.M. and Sunday School meetings on Sundays at 2:00 P.M. These meetings, according to [REDACTED] BEY, are open to anyone who cares to attend and there are no secret meetings.

The writer examined the records of the Portage Township Trustees with regard to Federal relief during the depression years which records were furnished by [REDACTED] and considerable information was developed concerning the background of members of the Moorish Science Temple. [REDACTED] BEY at the time of his interview was interrogated with regard to each of these persons and he was quite cooperative in giving information as to the extent and nature of the activities of such persons in the Temple. Those persons are listed as follows together with a summary of the information concerning them received from the indicated source:

[REDACTED] BEY, presently an active member of the organization, address [REDACTED] married to [REDACTED] BEY, also an active member. [REDACTED] BEY was born [REDACTED] occupation laborer employed by [REDACTED] South Bend; children, [REDACTED] BEY, born [REDACTED] Education, no formal education. Selective Service status: Local Board [REDACTED] South Bend, order number [REDACTED] classified I-A (h).

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[REDACTED] BEY, active member, residence [REDACTED] employment, [REDACTED]; born [REDACTED] at [REDACTED] wife deceased; formal education, grade school. Registered Local Board [REDACTED] South Bend, order number [REDACTED] classified I-A (h).

[REDACTED] BEY, [REDACTED] employment [REDACTED] husband [REDACTED] (not a member), formerly a member, no longer active. Born [REDACTED] former husband [REDACTED] died 1931. Parents [REDACTED] and [REDACTED] both born Mississippi.

[REDACTED] BEY resides at [REDACTED] with [REDACTED] uncle of [REDACTED] BEY. All members of the [REDACTED] BEY family are active in the Moorish Science Temple. [REDACTED] BEY is recording secretary, recently returned from Prince George, Virginia, where she had been for several months with some of their children. Seven children, all minors, nominally members of Moorish Science Temple; born [REDACTED]

[REDACTED] BEY born [REDACTED] is sister of [REDACTED] BEY, also a member and also residing at [REDACTED]. Registered Local Board [REDACTED] South Bend, order number [REDACTED] classified I-A (h).

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[REDACTED] EL, active member, resides a [REDACTED] with [REDACTED] works for [REDACTED] wife and [REDACTED] EL (sister of [REDACTED] BEY) not now active. [REDACTED] and [REDACTED] are presently separated. [REDACTED] EL born [REDACTED] EL is "Mufti" of the Organization. His position is that of sergeant-at-arms. He is registered with Local Board [REDACTED] South Bend, and has order number [REDACTED]. He is classified I-A (h).

[REDACTED] BEY, active member, resides at [REDACTED] with [REDACTED] is mother of [REDACTED] BEY and is a widow. Also mother of [REDACTED] EL and [REDACTED] BEY. Not employed.

[REDACTED] reported erroneously to be a member of Moorish Science Temple, brother of [REDACTED] BEY, never has been a member.

[REDACTED] EL, employed [REDACTED] active member, resides [REDACTED] born [REDACTED]

[REDACTED] BEY, [REDACTED] born [REDACTED] employed [REDACTED] wife [REDACTED] BEY born [REDACTED] at [REDACTED] also active; registered. Local Board [REDACTED] South Bend, order number [REDACTED] classified I-A (h).

[REDACTED] EL, residence [REDACTED] rear, daughter of [REDACTED] EL, husband [REDACTED] never a member presently in armed forces. [REDACTED] not employed. She is assistant secretary of the organization.

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[redacted] BEY, residence [redacted] former Grand
Sheik, not now active, born [redacted] employee [redacted]
[redacted] car washer, separated from wife, [redacted]
BEY who is an active member living at [redacted] not
now employed and in poor health [redacted] BEY registered Local Board, [redacted]
Serial [redacted] not classified.

[redacted] EL, residence [redacted] daughter of
[redacted] EL, member during childhood but no longer participates, husband
not a member.

[redacted] BEY, [redacted] active member,
Sunday School teacher, brother of [redacted] BEY, born [redacted]
[redacted] wife [redacted] BEY,
born [redacted] employed [redacted]
[redacted] registered Local Board, [redacted] South Bend, not classified.
Children of [redacted] BEY [redacted] BEY born [redacted]
[redacted] not active in Moorish Science Temple, presently employed [redacted]
[redacted] registered Local Board, [redacted] South Bend,
classified IV-F. Order number [redacted] BEY born [redacted]
[redacted] born [redacted] all residing [redacted]

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Also in household at [redacted] BEY,
blind man, receives blind pension. No background data available. Not
employed, not related to [redacted] BEYS.

[redacted] EL, presently at Colony, Prince George,
Virginia, since 1942. Husband [redacted] EL has left [redacted]
and present whereabouts is unknown.

[redacted] BEY, [redacted] active member, presently
not employed, being supported by son, [redacted] (not a BEY).
[redacted] BEY has had twenty-two children, about twelve of whom are
living, mostly under eighteen years of age at the present time. Only the
very young children participate in the Moorish Science Temple activities.

[redacted] BEY, [redacted] former member, no longer
attends meetings.

[redacted] BEY (sometimes written [redacted] BEY)
former wife of [redacted] BEY, married to but separated from
[redacted] born [redacted] Pre-
sently employed [redacted] has not been member of
Moorish Science Temple for over a year. [redacted] whereabouts
unknown, not a member.

Through the cooperation of [redacted] an employee of
[redacted] who resides at [redacted]

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his mother, [REDACTED] BEY, was interviewed but no information of value other than that originally set out was developed.

[REDACTED] industrial relations director, [REDACTED] was interviewed by Special Agent [REDACTED] who obtained the following information furnished in report form by the investigative unit of the [REDACTED] plant to [REDACTED]

[REDACTED] EL [REDACTED]
December 11, 1942

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The above named employee is a member of the Moorish Science Temple of South Bend, Indiana, and because of this membership was required to change his name from [REDACTED] EL this was done on the petition before the superior court of St. Joseph County. I interviewed [REDACTED] EL and was informed by him that he believes himself to be a blood brother of the Japanese and therefore is not personally at war with the Japanese people. [REDACTED] EL informed me that the head of the National Order to which he belongs is constantly working for peace, and when he finds himself unable to contact foreign countries with that idea in mind through Mr. ROOSEVELT, he will probably take some steps to contact them directly. Col. KIRKMAN-BEY the Grand Chief may likely be in direct contact with the Japanese Diplomats. This employee is well voiced in the dogma of the Islamic religion and positively believes that he is not colored but is deep olive and a direct descendant of the Moorish tribes of Morocco. When I asked him what would happen to the rest of us if his people made a separate peace with the Emperor of Japan he replied that we would then probably be at war with his people, the olive race.

###

[REDACTED] EL [REDACTED]
November 5, 1942

The above named employee was hired in [REDACTED] 10-27-42. Examination of his application blank disclosed that he was born in [REDACTED]. That his father's name was [REDACTED] and that among the organizations to which he belonged was the Moorish Science Temple. Knowing that the Moorish Science Temple was a cult to which some 80 indicted draft dodgers from Chicago belonged, I sent for this employee. I also noticed that -EL had been added to his family name.

I interviewed [REDACTED] EL about his name being different from his father's, and he told me that the organization to which he belonged, the Cult of Islam, known nationally as the Moorish Science Temple, had given him a new family name. He furnished me with the following information: that in 1913 one NOBLE DREW-ALI had a revelation and was thereafter known as the prophet. He was the same man who was crucified two thousand years ago, now reincarnated with skin of black. NOBLE DREW-ALI taught from the Koran that all the people in this country who heretofore had been called negroes

were descendants of three Moroccan tribes. That these tribes were headed by kings known as King El, King Bey, and King Ali, and that all people heretofore called colored, (black, brown or yellow) were hereafter to be known as Moors and were decreed to belong to the Asiatic race. That all people heretofore called white were to be called "pale skins" and belong to the European race. All people heretofore called blacks were to be designated by some shade of olive, from light to dark olive. Our subject first heard of his new family relatives in 1932 and accordingly joined the cult and became a sheik of this order. [REDACTED] EL named, as those belonging to the Asiatic race the following: Hindues, Indians, Mobites, Chinese, Japanese, Persians, People of India, Borneo, Moroccans, Ethiopians, Egyptians, Eitaites, Mexicans, and other native islanders. [REDACTED] EL produced a membership card showing him to be Brother [REDACTED] EL, Sheik; signed by MOHAMMAD DREW-ALI the prophet, of 930 Townsend Street, Chicago, Illinois. He told me that the National Grand Sheik was Col. C. KIRKMAN-BEY, and further that Col. BEY will speak at the local temple, Sunday, November 14, 1942. Brother [REDACTED] BEY of Chicago is the [REDACTED] and visits the South Bend Temple about [REDACTED] week.

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Brother [REDACTED] BEY of [REDACTED] presently employed in [REDACTED] is the local head sheik. The local active membership is estimated at 85 people. [REDACTED] EL displayed a classification card for the draft placing him in 3A. Sister [REDACTED] BEY is the [REDACTED]. When questioned about the attitude toward selective service of this organization [REDACTED] EL said that no one from the temple had yet volunteered for the service, and said that no one had been drafted. [REDACTED] BEY would be drafted in about 10 days.

Among the things taught by the Islamic creed is non-violence, and they do not believe in even hollering across the street to anyone; no bad language, even in their own home; and no drunkenness. [REDACTED] EL was married both by the civil authorities and under the Islam law. He said that they recognize all the people included in the Moroccan tribes, including the Japs, as their very close family Brothers and sisters, and that if at war with the Japs and while in the U. S. Army they were asked to kill them, he would not like to do it, but might have to if they did not recognize him as a Moorish American. He said however that "the Japs had been informed and believe that the Moorish Americans are their brothers and have agreed to treat them kindly; however, it is distinctly understood by the Japs that whoever comes against them or to them bearing the label of a "Jig," "coon," "Nigger," "Negro," or Colored man will be cut and butchered like the dogs that they are, because the Islamic creed teaches that the Moorish Americans are the superiors of all of the peoples, including the "pale skins."

[REDACTED] EL wrote on his application blank that he had never been arrested. He persisted in this representation when questioned orally during this interview. Further interrogation brought the admission he had been

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arrested for drunkenness in 1933 and he had been arrested for suspicion in South Bend, Indiana. I had already been advised that he had been arrested for cutting a white man and had been convicted and sentenced to serve a term of 3 months and paid a fine of \$33.50. [REDACTED] finally admitted that this criminal record was true and we thereupon fined him for failure to disclose a criminal record.

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[REDACTED]-BEY

January 2, 1943

We received an application for employment for [REDACTED]-BEY of [REDACTED] noticed the name of [REDACTED]-BEY and referred him to me to be checked before hiring. The applicant was born [REDACTED] Social Security [REDACTED] height, 5'8", weight 155, formerly resided at [REDACTED] Chicago, Illinois. When interviewed [REDACTED]-BEY said that he was not colored, that he was olive and a member of the Moorish Science Temple of 517 South Scott St. Father: JOSEPH [REDACTED]-BEY born in Mississippi, now deceased. Mother: [REDACTED] born in Mississippi, living at [REDACTED] as the wife of [REDACTED]-BEY.

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[REDACTED]-BEY is a brother of [REDACTED]-BEY [REDACTED] of the Moorish Science Temple at South Bend, Indiana. [REDACTED]-BEY is employed at Automotive. The applicant's father died in 1928 and his mother remarried in 1939 after they had moved to South Bend, Indiana. He said he was registered as a member of the BEY tribe when he was 10 years old. He said he was not colored and not an Ethiopian nor a negro; that if I would look on the bulletin board of the White House, that I would not find negroes listed, but in the fourth row down I would find the name "Moroccans." That people who call themselves colored are Moorish-Americans. He said that he heard that during the last war the colored soldiers could not get into France, and therefore the War Department called them American Indians. That there are two kinds of peoples, Asiatic and Europeans; that on the records of the Moorish Science Temple the Moorish-Americans are descended from Morocco and are listed that way in the government files in Washington. That he is a blood brother of the Japs, Chinese, Indians, Turks, Mexicans, Eskimos, and all of the other dark skinned peoples. He believes that the war in China was caused by the Christian Chinese, and that if it was investigated, that we would find that the only people in the Chinese Army are the Christian Chinese and it was because of their hate for the non-Christian Japanese that they decided to go to war. That the other Christian peoples are keeping the war going but that eventually the Japs will win.

He said that Germany used to be Christian, but that in June of 1939, Hitler took off the shield and put on the crescent to show that he had adopted Islamism. That this was a result of his dealings with the Japanese. That both Germany and Japan at that time agreed to a world-wide battle against

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all Christians, that for this reason Japan and Germany are fighting the battle for the Moorish-Americans and he believes the only hope for his race is the Japanese victory. He said that in 1914, the door was opened wide for the American negro but he didn't take advantage of it, and that the last war was the last one that the colored man will win for this country. He said that if Japan is beaten, his people will be retarded so much that they will probably never again have an opportunity to come into their just estate. They firmly believe in victory for Hitler and Japan and for his own good, does not want this country to win this war. He said that he would not be any good as a soldier, because he believes that Japan is the "onliest" country which would lift his country to its proper estate. He said that his people, like the Chinese Christians, "were whipped into Christianity and they will have to be whipped out." He said that if he and I were in the Army together and were attacked by a Japanese soldier that he would not shoot the Japanese soldier to save me, that the Japanese soldier was his blood brother, and that he believes a European is a natural enemy.

He said in view of the fact that a whole bus load of colored soldiers were denied the right to eat in a public eating place, and that thereafter two of the soldiers were found murdered, and that nothing was done about it, and that because of what all the Europeans had done to their race, they need not expect any help from any of the colored soldiers. He said that Mayor Kelly of Chicago, Illinois, called on Col. KIRKMAN-BEY, the Grand Sheik of the Moorish Science Temple, to learn whether or not his tribe of Moorish-Americans would fight for the United States, and that Col. KIRKMAN-BEY said that they would, if they were treated just like any other independent nation and were armed with tanks, ammunition, and guns, and were placed under his command; otherwise they would not fight. Since this was not done, he said the negro soldiers, at the proper time, will take their final orders from Col. KIRKMAN-BEY, their commander-in-chief. That one of these days we will see the greatest thing happen that has ever happened in this country and that we Europeans will be made to pay for all the injuries to the colored people. With reference to the draft, he said that members of his cult had been instructed to register and submit themselves for induction and drafting, in order that they might stay out of jail, and be of more value to the Islamic movement, but that the only reason they are complying with the draft laws, is because they were instructed to by Col. KIRKMAN-BEY and other sheiks of the order. This applicant was not hired.

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Reference to the record furnished by [redacted] clerk, Local Board [redacted] disclosed that [redacted] BEY is presently in the United States armed forces and is classified I-C by the Local Board.

The following investigation was conducted by Special Agent [redacted]

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UNDEVELOPED LEADS

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Copies of this report are being sent to the Richmond field division for the information of that office regarding [REDACTED] ML and family and [REDACTED] ML who are presently at the Moorish Science Temple Colony, Prince George, Virginia.

INDIANAPOLIS FIELD DIVISION

At Indianapolis, Indiana

b7c
* Will through informants obtain and report present activities of Temple [REDACTED] of the subject organization in an attempt to disclose possible violations of the Selective Service laws and sedition laws.

At Gary, Indiana.

* Will report any activities of subject organization or its members, or information received through informants.

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[REDACTED]

Notes that the informant made shortly after the meeting are being retained in the file of the Cleveland Field Division.

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[REDACTED]

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The writer, on March 6, 1944, interviewed [REDACTED] BEY [REDACTED] that he wants to see the United States win the war if they are going to free all the people from slavery. He stated that he has not a clear picture of what the fighting is for. He advised that the government should clean up everything around us and then go elsewhere and that they should liberate all and not only special groups. BEY stated that he is 1-A in the draft and was scheduled to take a physical examination on February 14, 1944. He further advised that he would not go into the army and set out as his reasons the fact that "We don't have democracy here. We have divided armies. The supreme court says discrimination is O.K. in the army". He further stated that he would be right in there fighting if there were unity but there is no unity. If he saw that the present war would make people free he would cooperate, however, he said his cooperation would not go so far as to do any killing. He referred to the drafting of colored people as similar to the Nazis and Japanese making white people fight for them. He advised that he was not fighting for something which does not exist. He stated that he was not afraid to fight but he did not intend to go as there is no guarantee given him regarding "fundamentals". "We seem to be fighting for what we are fighting against".

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[REDACTED] BEY advised that he had a criminal record consisting of an attempted burglary in 1933 for which he was convicted and served fourteen months, and was arrested in 1926 on a liquor charge which was dismissed. He further stated that he has been arrested several times since then as a suspicious person but has always been released.

[REDACTED] BEY advised that he intended taking his physical examination but in the event he did receive an induction notice he would go to [REDACTED] BEY who would in turn go to C. KIRKLAN BEY, the Supreme Advisor, and consult them. He advised that the Holy Koran teaches you not to kill, therefore that law governs all events. "You cannot kill". He advised that he is taught that at Temple [REDACTED] b [REDACTED] BEY, [REDACTED] BEY, [REDACTED] BEY, and [REDACTED] BEY. He advised that these men teach the five principles - love, truth, peace, freedom and justice, and that when you live by that everything is "O.K." He stated that Temple [REDACTED] teaches you to observe the laws of the government but when those laws are different from love, peace, truth, freedom and justice it is wrong, and to observe them is to submit to wrong. He advised that he was opposed to submitting in regard to service in the United States Army.

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[REDACTED] BEY was interviewed in regard to a letter dated February 9, 1943 which he had written to Private [REDACTED] wherein he referred to [REDACTED] Member of the United States Army, as a "slave" and stated, "Maybe I will be able to help you break that contract". He advised that he has had numerous correspondence with [REDACTED] and exhibited to the writer copies of letters received from [REDACTED]. It was noted upon reading these letters that [REDACTED] BEY and [REDACTED] were very good friends and were constantly writing to each other in a humorous manner. Nothing of a Seditious nature was noted in the letters from [REDACTED].

[REDACTED] that before [REDACTED] went into the army he used to debate with [REDACTED] in regard to [REDACTED] ideas, but [REDACTED] had never been able to get proof of them. However, he has read "Workers in American History", "Moors in Spain", "New World of Islam", and the "Byzantine Civilization". He advised that these are the books he referred to in the letter when he wrote, "I can get books you never dreamed of to back up what I say". He stated that he did not recall writing the sentence, "I will be able to help you break that contract". He stated it was not his intention to induce [REDACTED] to leave the United States Army as he fully realized that once a person submits and makes a contract with the government it is wrong for him to break it or for anyone to tell him to break it.

A specimen of [REDACTED] BEY's handwriting was secured by the writer and this is being retained in the file of the Cleveland Field Office.

[REDACTED] of Local Board [REDACTED] 2199 East 55th Street, Cleveland, advised the writer on March 14, 1944 that [REDACTED] BEY

is not one that advocates that its members should become Conscientious Objectors. However, if an individual expresses that desire it is his privilege and right and he can do so.

It is noted that at the mention of Conscientious Objection to the Selective Service Act, [REDACTED] BEY interrupted the interview and remarked that he desired to withdraw his Conscientious Objector form as he had always misunderstood it and now that he knows his religion is not in favor of it he did not want it to become effective. [REDACTED] BEY addressed him saying that he had understood that [REDACTED] BEY had previously withdrawn this but was surprised to know he had not done this.

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b7d [REDACTED] BEY stated that the significance of the date December 7, 1941 in his mind was that that was the date the Japanese attacked the United States which resulted in the Declaration of War. He stated that it was not the policy of his organization to oppose service in the armed forces, mentioning that seven members of the Temple [REDACTED] are in the armed forces. In regard to the use of force he stated it was the principle of the organization to meet force with force. [REDACTED] BEY was asked to explain why so many officers of Temple [REDACTED] had filed Conscientious Objector forms and on what they could have based their beliefs as being opposed to the use of force. [REDACTED] BEY advised that he was at a loss to explain this but that a wrong impression was made on some of the members if they at any time thought that they could avoid service in the army or the defense of the country by joining the Moorish Science Temple of America.

He advised that all members of Temple [REDACTED] are citizens of the United States and that the organization and all of its members are loyal to the United States. He stated that the books wherein the doctrine of the Moorish Science Temple of America is founded are 1) Koran. This is for Moorish-Americans, and 2) the Holy Koran. He stated that his organization had never taught nor proclaimed that submission to service in the armed forces of the United States was placing oneself in a position of being a slave. He advised that any member of the Moorish Science Temple who stated any such doctrine was definitely not properly informed.

He stated that his organization had never preached nor taught that persons in the army should break their army contract or do anything to get out of the service of their country.

[REDACTED] BEY stated that [REDACTED] BEY was not a bona fide member of his organization although he had attended meetings occasionally. He stated that [REDACTED] BEY was a member of this organization but was not an officer. He advised that Temple [REDACTED] met on Friday nights and on Sunday from 1:00 to 3:00 p.m. when they have their Sunday School, and from 7:00 to 9:00 p.m. when they have their religious service.

It is noted that referenced report of Special Agent [REDACTED] contains the Selective Service report of [REDACTED] BEY who had filed a Conscientious Objector form at Local Board [REDACTED]

[REDACTED] of Local Board [REDACTED] 2547 East 20th Street, advised that [REDACTED] EL [REDACTED] was registered with that board. His file reflects that he is a Moorish-American, classified 3-AH, is married, has eight children, and was born [REDACTED] and is an American citizen. It is noted that no Conscientious Objector form was filed by him.

[REDACTED] of Local Board [REDACTED] 2605 Euclid Avenue, produced the record of [REDACTED] BEY. The file reflected that he resides at [REDACTED] has serial [REDACTED] order number [REDACTED] and is classified 3-AH. He was born [REDACTED] at [REDACTED] and is a Moslem. In April, 1942, his occupational questionnaire was filed in which he claimed to be a Moorish-American and a citizen of the United States. His Selective Service Questionnaire was filed May 11, 1942 and reflects that he is married and has one child and that he has had five years elementary school training. He filled out the Conscientious Objector portion of the questionnaire and requested a classification of 4 "because I am a Moslem".

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Conscientious Objector Form #47 was filed May 11, 1942 by [REDACTED] BEY and in it he stated he was opposed to participation in war in any form. In the portion pertaining to the nature of his belief as a basis for his claim, he stated, "the creed and principles of Islam. I am a Moslem". As a basis for his religious belief he stated, "From the profit NOBIL DRE' ALL, founder of the Moorish Science Temple of America, Inc." He stated that he relied on Brother [REDACTED] BEY, [REDACTED] 3843 Woodland Avenue for religious guidance. He added in the portion pertaining to his beliefs regarding the use of force, "None". Under the section pertaining to acts to describe the depths of his religious convictions, he stated "Love, truth, peace, freedom and justice". He stated he made no public expression of the above. Under Section 4 of Form #47 he stated he was a member of the Moorish Science Temple of America, 1104 N. Sedgwick Street, Chicago, Illinois since 1939. In regard to affirmative statements pertaining to non-participation in war he stated "Non-consistent".

He listed the following reference: Brother C. MURKIN BEY, National Road, 1104 N. Sedgwick Street, Chicago, Illinois [REDACTED] BEY fully executed the affidavit on Form #47.

[REDACTED] Local Board [REDACTED] 2547 East 20th Street, produced the records on [REDACTED] BEY [REDACTED] which reflected that he had order [REDACTED] serial [REDACTED] and was born [REDACTED]. He is married and has eight children. He filed His Selective Service Questionnaire on April 10, 1942 in which he claimed to be a citizen

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of the United States of the Moorish-American race, and was classified 3-H.
[REDACTED] BEY did not swear to the questionnaire. He did not file a Conscientious Objector form.

[REDACTED] EL was interviewed by the writer and exhibited his Selective Service Card reflecting that he registered at Local Board [REDACTED] was sixty years of age, and was registered under the name of [REDACTED]

[REDACTED] BEY was interviewed by the writer and produced his Selective Service cards reflecting that he had registered April 26, 1942 at Local Board [REDACTED] and that he was born [REDACTED] and is an American citizen. He had registered under the name of [REDACTED]

[REDACTED] of Local Board [REDACTED] 2199 East 55th Street, produced her records which reflected that [REDACTED] BEY resided at [REDACTED] had order number [REDACTED] serial number [REDACTED] was born in [REDACTED] is a Moorish-American, and did not file a Conscientious Objector form.

[REDACTED] Local Board [REDACTED] 3414 Cedar Avenue, produced her records which reflected that [REDACTED] EL, [REDACTED] had registered under the name of [REDACTED] was born in [REDACTED] and is a United States citizen. He did not file a Conscientious Objector form. On November 16, 1943, he was rejected by the armed forces for physical reasons because of a heart disease and is classified 4-F.

[REDACTED] of Local Board [REDACTED] 2939 East 55th Street advised that [REDACTED] had registered on September 26, 1942, serial [REDACTED] is 52 years of age and resides at [REDACTED] and was born in [REDACTED]

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[REDACTED]

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[REDACTED] negro undertaker at [REDACTED] advised the writer that he had not buried a member of the BEY cult for the last six months. He stated he knew nothing further about their activities as he has not had any contact with them.

AT TOLEDO, OHIO:

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On March 25, 1944, [REDACTED] advised Special Agent [REDACTED] that it had recently come to his attention that a group called the Moorish Science Temple had been holding meetings in Toledo. He stated that lately they have not been meeting but in the past they met at [REDACTED] at 11:00 p.m. at the home of [REDACTED] BEY whom he also heard had been a murder suspect. He stated that they also met at an ice house in the 300 block of Nebraska Avenue.

[REDACTED] he had heard that at these meetings the group spoke in favor of Japan, stating that it will be a good thing when Japan whips this country. They also counseled their members not to register for the draft or enter the army since this was not their war and they had nothing to gain by it.

BEY, [redacted] was interviewed by Special Agent [redacted] and the writer. He advised that he has been a [redacted] in the Moorish Science Temple of America for five years and that he had founded Temple [redacted]. The officers of Temple [redacted] are as follows:

[redacted] BEY,
[redacted] BEY,
Sister [redacted] BEY,
[redacted] BEY,
[redacted] EL,
[redacted] EL,

[redacted] Sister [redacted] BEY,
[redacted] Sister [redacted] EL,
[redacted] Sister [redacted] BEY,
[redacted] Sister [redacted] BEY,

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[redacted] BEY advised that Temple [redacted] does not have a permanent meeting place but meets occasionally on Sundays in the homes of members. He estimated that there were eighty members including the young and old persons of which forty-five were in good standing. He stated that this temple had been organized in Toledo in 1929 and formerly had members in Fostoria, Ohio, but there are not any from there at the present time. He advised that the dues are fifty cents a month which is paid to the Treasury, and a per capita tax of twenty-five cents is paid to the national organization each month. Members also subscribe to the "Moorish Voice" at a cost of ten cents a copy and is published once a month.

[redacted] BEY stated that in 1934 and 1935 Temple [redacted] had over 1000 members and was located on the corner of Collingwood and Tecumseh Avenues. They were meeting at that home until 1935 at which time they moved to 2020 Canton Avenue where they were until 1940. In 1940 they moved to Avondale Avenue and Elizabeth Street for about six months, and from that time to the present date have had house meetings. He stated that the organization is conducting a building drive in order that they might purchase a permanent dwelling for a meeting place.

In 1935 JOSHUA BEY broke away from the organization and started a rival group. He, however, died in 1939 and at his death it was believed by the members of his group that he would be reincarnated, and because of that they delayed the burial until he had decayed. Of this group, only [redacted] has a following and they are practically non-existent in Toledo, Ohio. [redacted] BEY advised that some of the group of JOSHUA BEY have returned to the

Moorish Science Temple of America, Inc.

He was not insistent that no Japanese had ever made any speeches before the Moorish Science Temple, Toledo, Ohio. He stated he had never heard any members of his organization either in the Temple or outside express themselves as saying the Japanese are alright or have made any pro-Japanese statements. He advised that members of the organization do not consider themselves as brothers to the Japanese or connected to them in any way.

He advised that it is the duty of members of this group to support this country in a time of war, that he himself has two boys in the armed service, and that the organization has never advocated that its members be Conscientious Objectors. He stated that this group is composed of citizens of the United States and when your country is at war, you are supposed to fight.

b7c Mrs. [REDACTED] BEY [REDACTED] was interviewed by the writer and Special Agent [REDACTED] and she stated she is a member of the Moorish Temple of America and that her husband is a Divine Minister. She advised that the organization does not have a permanent meeting place and occasionally has house meetings. She stated that the Women's Auxiliary meets on Tuesday nights and five or six are present, but it is merely a social gathering.

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b7d She denied that she had ever made any statements in favor of the Japanese and denied that she had ever heard any members of the organization either in the temple or on other occasions make statements in favor of the Japanese or against the United States. She stated that the organization teaches you to become loyal to this country, and added that her son [REDACTED] BEY is about to be inducted into the United States Army at the present time.

b7c [REDACTED] BEY was interviewed by Special Agent [REDACTED] and the writer. She resides at [REDACTED] and stated that she has been a member of the organization since 1932. She stated that she is the [REDACTED] and a member since 1932 and has custody of the records of the organization. These records were exhibited to the writer and it was noted that there were eighty dues-paying members, including children, and there were forty adults in the organization.

The organization accounts reflected that on dues collections of fifty cents a month, \$180 was in the Treasury. Under Special Collections and Amusements, \$114 was in the Treasury. Under the Building Purchase Program, \$270 was in the Treasury. She stated that it is the intention of the organization, when they have enough money saved, to buy a small house where meetings can be held and a temple established.

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The following individuals were contacted by the writer in order to ascertain any subversive activities engaged in by Temple [redacted] or members of the temple in Toledo, Ohio. This investigation produced negative results. 30455

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[redacted]

- REFERRED UPON COMPLETION TO THE OFFICE OF ORIGIN -

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FEDERAL BUREAU OF INVESTIGATION

Form No. 1
THIS CASE ORIGINATED AT

NEW YORK, NEW YORK

NY FILE NO. 100-33742

REPORT MADE AT NEW YORK CITY	DATE WHEN MADE APR 22 1944	PERIOD FOR WHICH MADE 2/21, 3/31; 4/2/44	REPORT MADE BY [REDACTED] b7c
TITLE THE MOORISH SCIENCE TEMPLE; THE DIVINE AND NATIONAL MOVEMENT OF NORTH AMERICA; [REDACTED] EL, was, [REDACTED] EL		CHARACTER OF CASE INTERNAL SECURITY - J SEDITION	

SYNOPSIS OF FACTS:

b7c [REDACTED] EL petitioned LDB for a 4-D classification because of alleged ministerial duties. Both LDB and Appeal Board in NYC denied Subject's request, and case was forwarded to National Headquarters, Washington, D. C., for further action. Subject presently classified 3-A. Additional background information on Subject and organization set out.

*cc - 0709
b7c
8-2
Diana [REDACTED]
6-27-44*

- C -

AGENCY 170-501-100
REQ. REC'D _____
REP'T FORW. _____
BY _____

REFERENCE:

b7c Bureau File #62-25889.
Report of Special Agent [REDACTED] dated 1/26/44, at New York City.

DETAILS:

A t New York City:

A review of the files of the Selective Service Headquarters, 1 East 44th Street, New York City, revealed the following information concerning the Subject and his organization:

On January 7, 1944, a hearing was held at Selective Service Headquarters in regard to the Subject's request that he be granted a 4-D classification because of his ministerial duties. The result of that hearing is set out as follows:

APPROVED AND FORWARDED <i>E. C. [REDACTED]</i>	SPECIAL AGENT IN CHARGE	DO NOT WRITE IN THESE SPACES	RECORDED
COPIES OF THIS REPORT		62-25889-265	INDEXED
5 - Bureau 1 - New Haven (Info.) 1 - Chicago (Info.) 1 - Capt. W. B. HOWE, DIO, 3 ND 1 - Col. S. V. CONSTANT, D. of I., 2 SC 2 - New York		36 APR 24 1944	ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 12-9-80 BY SP-4 JAM/TEL

NY 100-33742

Subject: [REDACTED]-El
Local Board No. [REDACTED]
Order No. [REDACTED]

Q. How does one address you, [REDACTED]-El?

A. Surely - Grand Sniak.

Q. What does the 'El' mean?

A. It is a Moslem devine term, an Islamic name.

Q. Now, in speaking to you, does I say [REDACTED]-El'?

A. Yes, surely.

Q. [REDACTED]-El, we have been requested by your Local Board to give you an opportunity to come before us and answer some questions, as we have been asked for an advisory opinion with respect to your classification. Your status is a bit unusual, as you undoubtedly know.

A. Surely.

Q. We read your file and any information in it. We understand you claim to be an orthodox minister of the faith?

A. Surely.

Q. Now you say in this questionnaire that you have had 4 years of study in the University of [REDACTED]

A. I was taught by the professors of the Al As Har - it is a Mohammedon school. I was taught by professors of that school and the Moslem Devine school, established in the United States approximately 30 years ago in Newark and other cities in America.

Q. The one you attended was in Newark?

A. Yes. The Moslem school in America by professors of the [REDACTED]

Q. And how long were you engaged in these studies?

A. I was engaged in those studies from the age of 15 until 20.

Q. Was that your exclusive occupation, or were you also engaged in business?

A. Pardon me, your honor, are you saying something about a minister?

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Q. No. I say during those 5 years were you engaged in any business?

A. Yes. After my studies I held a part-time job.

Q. Not after your studies, during those 5 years you were studying for the ministry were you engaged in any business?

A. Yes, I was, sir. I was a clerk in a grocery store.

Q. You studied at night?

A. At night and on Fridays, in which, of course, I were -- my father were one of the heads of this institution of the Moorish Science Temple, of which he is still is. He also told me things because he was teaching me and he taught me, too.

Q. Was your father [redacted] - El, the [redacted] who signed this certificate.

A. Yes sir.

Q. After you completed your studies, finishing the 5 years you just spoke of, what did you do?

A. Then I became a teacher and have been engaged in the teaching of the Moslem faith since then. According to the ritual and similar uselage of my religion.

Q. In what manner is the ordination conferred in your religion? How were you ordained.

A. After you have completed the studies of this religious sect or organization, you come before the Grand Medium, the Ruler and staff of ministers and they ask you certain questions from the questionnaire, which is this book here, which is the cataclysm of the organization of Islam and, if you qualify according to the requirements of this organization, you are given ordination by the Grand Ruler or Grand Shiek. All are Moslem titles.

Q. Is this document a copy of your ordination?

A. Yes sir. I have one here. This is for the State of New York and this is for the State of Connecticut. Your honor, I am the equivalent of Bishop in the Christian faith, because I preside over a number of the chapters.

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Q. What is the distinction between these two?

A. It is the same, only in every state we file a copy of the religious corporation with the Secretary of State in that respective state. In Connecticut, I am the sole mediator, in which I preside over a number of our chapters.

Q. Could you tell us what the approximate membership is in Connecticut, for example?

A. Approximately 10,000.

Q. In the State of Connecticut?

A. Surely.

Q. Have you a large membership in New York?

A. Yes. Of the Moorish National Movement of North America we have approximately 15,000 in Brooklyn and Manhattan and we have schools of Arabic and we have obtained authority from the schools of New York to keep the children from school on Fridays. Like the Jews on Saturday, we regard the Fridays as the holy days.

Q. In your file, there is an indication of your being engaged in the perfume business.

A. Yes, I used to carry them around with me and sold them to help defray the expenses of my travels and to help defray the costs of suffering humanity.

Q. You buy these perfumes?

A. I used to, but I haven't for 2 years.

Q. And you sold them retail?

A. Yes.

Q. And you made a profit out of it?

A. Surely, of course.

Q. And in that way you supported yourself?

A. No. That was only a side line. I received support solely from my work. I have been engaged solely in this work and did all of the work.

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Q. How much did you make out of this business?

A. Sometime I made nothing.

Q. Sometime you made something?

A. Yes.

Q. How much did you make in a year?

A. I would not want to say anything wrong.

Q. How much?

A. Sometime not even \$100.00 a year. That I haven't did for the past two years.

Q. You haven't sold any perfume for 2 years?

A. Yes sir.

Q. Not for years?

A. Yes.

Q. Why did you discontinue it?

A. Because I have my work and as my work expanded I have more than I can do in my religious work. Because we now have a religious home in the Berkshires and for the aged in Woodstock.

Q. Was it suggested to you that your work might be inconsistent with your work as a religious teacher?

A. No sir.

Q. Have you a clergy fare certificate for the railroads?

A. I have applied for it, but, pardon me, your honor, they do not give them here in the East.

Q. Do you have the same Koran that all other Moslems have?

A. We have a revised Koran - at least, from the Arabic translation into English. They kneel and pray. We also have the most simple form translated into English.

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Q. In the simplified form, do you have them translated into the English test?

A. As far as we can translate them in the English words - some words are impossible to translate because there is no equivalent word to be used.

Q. You consider your organization is a recognized part of Islam or the ministry?

A. Most definitely. The High Counselor from Egypt sends me books for use in our schools.

Q. When you were studying between the ages of 15 and 20, you were in Newark?

A. Surely.

b7c Q. And you were studying under the jurisdiction of these professors from [redacted] Members of the faculty of this institution in Al Az Har?

A. Surely.

Q. By correspondence?

A. No. One of our ministers were here.

Q. Did you receive a diploma after finishing this training?

A. When you complete the work, you go before the Board of Ministers and are ordained, if you are studying for the religion.

Q. And you did not have some kind of examination on what you have studies?

A. Yes. Before the Board of Ministers.

Q. Orally?

A. Yes. That's right. These are the books from the Al Az Har. This is our constitution and by-laws, governing our organization.

Q. Did you give anything - could you give us the name of the institution in which you studied in New York?

A. The Moorish Science Temple.

Q. There are two different corporations, is that right?

A. Yes sir.

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Q. And you will understand what we mean by corporation. Regularly incorporated under the laws of that respective state.

A. Every state in which we operate we recognize the laws of that State.

Q. These two documents you have here - one has a seal on which it is stamped incorporated in State of New York, October 5, 1938.

A. Surely.

Q. Do you remember what is the right date - can you read that? Can you tell me when it was incorporated in New York?

A. October 5, 1938.

Q. What is the date of the incorporation in Connecticut?

A. October 17, 1938.

Q. At the time of your ordination, the Movement had not been incorporated then?

A. No. It was in existence. It were founded in 1913.

Q. 1916, was it not?

A. Really - according to our questionnaire -

Q. I will call your attention to this document, which says 'founded May 1, 1916'.

A. That was when it was put on a solid foundation.

Q. In any event, it was not incorporated until after your ordination?

A. Yes sir. It was incorporated after I was ordained. That's right.

Q. And did you have 2 separate ordinations? Were you ordained on 2 separate dates?

A. My date of ordination was - the - my first ordination was September 1933.

Q. September, 1933?

A. During the period in which I did not have ordination papers I was still teaching as a regular minister of religion for the religious organization in which I was a member.

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Q. How often have you been ordained?

A. You are only ordained once, of course, but as you expand now, at the present time, we are planning to incorporate in the State of Massachusetts - as we expand into other states we will have to qualify for those states and have certificates for those states.

Q. What was the date of your first ordination?

A. September 15, 1933.

Q. What happened on that occasion? Where did it take place?

A. Before the Ministry Board of our organization in the City of Newark, New Jersey, which is the original home of our organization.

Q. And the certificate you have presented here says you were publically ordained on the 10th of August 1934.

A. 10th of August?

Q. The 10th of August, 1934.

A. Well, yes, of course it was really confirmed at the National Convention. They conferred it in September a month later.

Q. What happened on this date - 10th of August, 1934?

A. I was a candidate for the ministry and it was confirmed by the Board of Ministers which convene each year on the 15th of September of each year.

Q. You said you were ordained in September, 1933?

A. I was still a candidate for the ministerial board.

Q. You are still a candidate for the ministry after you are ordained?

A. I had to pass before the Board of Ministers and answer the questions.

Q. Was that in 1933 or 1934?

A. That was in 1933 - it was when the Grand Moderator appointed me and 1934 was when I prepared before the Ministerial Board.

Q. What happened in 1935?

A. 1935? That was for the State of Connecticut, in which State - in which our organization operate - in each state in which our organization operate, we must file a certificate of incorporation in that state and we must also arrange for credentials in that state.

Q. You consider that whenever you get new credentials for a new state you get a new ordination?

A. It is our policy, your honor, to recognize the laws of that state.

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Q. Whose signature appears on this paper?

A. The Grand Moderator.

Q. Your father?

A. Yes.

Q. Whose writing is that on this certificate?

A. As I have heretofore say, I am the responsible authority for the State of Connecticut, in which I am authorized to sign all documents and instruments, and in fact ordain ministers for the ministry myself.

Q. Then that is your own signature?

A. Yes. Because I am the responsible person for the State of Connecticut. You may obtain a copy from the Secretary of State of Connecticut yourself.

Q. It seems the person whose name is printed in red letters here is the executive counsel.

A. That's me.

Q. You didn't ordain yourself?

A. You see, as I set up chapters, I prepare ministers. Many of those ministers has been recognized by various boards. Ministers whom I have ordained have been classified IV-D in Brooklyn.

Q. In the letter you wrote to General Hershey on August 18, 1943, you refer to the National Convention of your religion to be held in September and state you were preparing for that. Was there a national convention held about that time?

A. Yes.

Q. Where was it held?

A. Hartford, Connecticut.

Q. Did you go?

A. I did.

Q. Do they always hold them in Hartford?

A. The past 2 sessions have been held there. We change them sometimes.

Q. You state here that you invited to the convention 'His Excellency, The President of the United States'. Did he attend?

A. No sir, but I have here --

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Q. You wish to say that the paper you are showing me is a letter from Mr. Harold Young, Assistant to the Vice-President, acknowledging the letter?

A. Surely. Well, during the national convention he was a visitor of the Vice-President.

Q. Is there a permanent office of the national convention?

A. No sir. You go by districts. Counsels and governors of districts.

Q. I call your attention to your questionnaire, which you signed in this case, in which you state that your ordination was performed on February 10, 1933.

A. February 10?

Q. Look at it. Is that correct?

A. That is incorrect--But it was sometime in 1933.

Q. So that is a mistake.

A. But I have been engaged in the ministry for more than 9 years, I will assure you.

Q. Didn't you think that would be important?

A. (NO ANSWER).

Q. Didn't you think that particular date would be very important?

A. That date? Yes. No - No - I did not sir. But it was sometime thereabouts, so I donot know whether the notary public or advisory counsel who did it - who made the error.

Q. That's in your own handwriting, isn't it?

A. No sir. That is the notary public's handwriting.

Q. Didn't you fill out the questionnaire yourself?

A. I answered the questions, but it was filled out by the notary public.

Q. In your questionnaire, in the file in this case, it appears you have a first name 'Tomad'?

A. Surely.

Q. Have you given up the use of that name?

A. No sir, You see, my name is here wrong - it is the Grand Shiek [REDACTED]-El.

Q. You have used even the initial - Grand Shiek [REDACTED]-El.

A. Yes.

Q. Do you know the registrant [REDACTED] Bay?

A. Yes, I do.

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Q. Is he here today?

A. He is not with me - no sir.

Q. You did not see him outside when you came in?

A. No. I did not, sir.

Q. Is he a regular minister?

A. Yes sir.

Q. Did you ordain him?

A. Yes.

Q. When?

A. I do not recall the exact date.

Q. Is there an orthodox Mohammedan or Moslem church in New York?

A. In New York?

Q. Is the Moorish Science Temple, The Devine and National Movement of North America Incorporated in New York? Is that the only Moslem corporation in New York?

A. No sir. There is several different organizations of the same faith. All are Moahammedons and all study from our Koran, the Sheriff of Mecca.

Q. When you refer to Moorish Mohammedons, you mean there are 15,000 members of the Moorish Science Temple, The Divine and National Movement of North America, Inc.?

A. That's right.

Q. There are 15,000 members that are all followers?

A. Yes sir. That mean we recognize all the professors, Moderators -

Q. Do you mean - does the Sheriff of Mecca recognize the members of the movement - the Moorish Science Temple - as members of the Islamic faith?

A. Yes. Absolutely. So does the Egyptian people. We are all one.

Q. You may have made it clear before, but who was Noble Drew Ali?

A. The founder of the Science Temple of North America.

Q. Where did he live?

A. Newark, New Jersey.

Q. When?

A. In 1919.

Q. All of these 15,000 Moors in the City of New York you refer to are members of the Christian Science Temple?

A. They are Arab Moslems - Egyptian, English Moslems there.

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Q. Do you agree that you include all the Moorish Moslems in New York City?

A. Yes. We regard all the best ability of the Moorish organization that a man has to respect himself and respect his neighbor.

Q. How many people attend the services at the Temple where it is located in Brooklyn?

A. At various intervals, when they all get together, we have as high as 500 at one time and since the war about 200, because many are serving in the armed forces.

Q. Do you have a list of those who generally attend the services who belong to the regular organization?

A. Yes.

Q. How many?

A. Oh - 15,000.

Q. Is there any other building in the City of New York where services of the Moorish Science Temple are conducted?

A. Surely. In the district according to the consuses of the people where they live.

Q. How many others in New York?

A. In Brooklyn there are 2.

Q. How many in Manhattan?

A. Surely.

Q. In the 15,000 are the people in Manhattan included?

A. I don't preside over just one temple - as I said, I am the Eastern District Bishop, presiding over everything on the whole, all the way back to Massachusetts.

Q. Any Moslems who are not members, too?

A. There are some Moslems who are not even Moslems. There are some who are orthodox. Some belong to the International group.

Q. Who is the head of the orthodox group?

A. I do not know about the Moorish Moslem orthodox ritual.

Q. Do you know where we can find out who is the head?

A. I don't know.

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Q. You have no idea?

A. There are very few here who do not belong to this. Most of them are Moors and so I could not give you that information.

Q. Are you on friendly terms with the head of the orthodox Moslems in New York?

A. Surely.

Q. What did he say about this National Movement of North America, Inc.? Did he speak about that as a sect of Moslems?

A. Surely, so did the Counsel Royale of Egypt.

Q. How many different sects of Moslems can you think of in New York?

A. I don't know off hand. In New York I can't tell you that, but in the world there are 4 different sects of Islamic people. The Moslemic brotherhood is one.

Q. Some of the Moslems in Arabia are bitter enemies to each other, are they not?

A. Among all nationalities there are frictions.

Q. I am not talking about personal differences, but it is a known fact that there was a time when a sect called the 'Shrahs' that were persecuted by the other sects at one time in the Arabic history.

A. Prior to the advent of Mohammed, there was a lot of friction.

Q. Is there any one person, or is the Mohammed the one whom the Moslem people recognize as the Bishop, or leader of your faith?

A. The King of Mecca is the only recognized one.

Q. Does he know of your existence?

A. Absolutely. All Moslems throughout the world - we had students go to Egypt, and, in fact, are recognized by the king of Mecca.

Q. Is the Prophet Noble Drew Ali still living?

A. No. He has deceased this life.

Q. How long ago?

A. In 1929.

Q. Is the name 'Noble' part of his name, or is that a title of some sort?

A. No, that is his title - the Noble Drew Ali, blessed by his soul.

b7c
Q. All right, [REDACTED]-El. You will communicate directly with your local board. They will advise you further.

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The following notation was made at the end of the above:

"The subjects request for a 4-D classification was denied and because of an appeal made by the subject the matter was forwarded to National Headquarters in Washington, D. C. for final action. At the present time the Subject is classified as 3-A by his local board.

Additional information concerning the Subject and the history of the organization was obtained from the files of the Selective Service Headquarters, and is being set out below:

" INTRODUCTION TO A MOORISH TEMPLE CATECHISM PRINTED IN THE MOSLEM WORLD

CHRISTIAN QUARTERLY REVIEW FOR JANUARY, 1942. (Volume 32 No.1)

In 1916 there was founded at Chicago a new sect by 'The Noble Propnet Drew Ali'. He was a negro influenced by the Aymadiyah movement as well as by Bible teaching, obsessed by the idea of rehabilitating the Negro race. He taught that 'Jesus was a Negro who tried to redeem the black Moabites and was therefore executed'. The whole Moorish race must be united under the new prophet Drew Ali and follow his Koran. Professor [redacted] gave some account of this curious syncretistic sect in the Moslem World, Vol. 25; pp. 40-44. They have now a considerable following and I have met them recently in Philadelphia and Chicago. Their other centers are: Charleston, W. Va.; Milwaukee, Wis.; Detroit, Mich.; Richmond, Va.; Cleveland, Ohio; Flint, Mich.; Newark, N. J.; Chattanooga, Tenn.; Indianapolis, Ind.; Toledo, Ohio; Steubenville, Ohio; Brooklyn, N. Y.; Indiana Harbor, Ind. Their 'Holy Koran' is a pamphlet of sixty pages and forty-seven chapters. It is divided into three parts. The first is 'historical' and traces the history of Jesus, who goes to Benares and Egypt, etc. The second part is concerned with ethics and marriage. The author here relies on the Song of Solomon and the Proverbs. Justice, charity, and peace are extolled as chief virtues. The third part indicates the racial basis and aim of the 'Moorish Holy Temple of Science'. Negroes everywhere must go back to the true Islam founded by their ancestors and abandon Christianity. As an example of the teachings of this strange sect (and yet not stranger than the delusion of Father Divine in Harlem) we reprint their 'Koran Questions for Children.' The cover has a portrait of the founder, and the Crescent and Star with clasped hands over the words, Islam and Asia. We reprint verbatim. -

[redacted] D. D.

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January 25, 1944.

[REDACTED] has had more than forty years' experience in Arabia and knows of this sect both in Chicago and Philadelphia. He has prepared the note to the article in 'A Moorish Temple Catechism', p. 55 of the January, 1942, 'Moslem World'.

He states that it is his belief that there are not more than 500 followers altogether; that the movement was organized about twenty years ago by a group of dissatisfied Negroes in Chicago who had suffered race discrimination.

The basic principle of their new religion is that the Old Prophets, Jesus and Mohammed, were black people and on this basis they have prepared a new bible, and catechism, etc. [REDACTED] believes that they had a prophet who has since died and he does not know whether a successor has been appointed, but he is quite sure that they have no religious organization corresponding to Mohammedanism or Judaism. They have no religion except a text Koran. The so-called ministers or shieks of this group are more nearly like the Masters of Masonic Lodges than they are ministers of religion.

According to the last census, the total number of Mohammedans in the United States is 24,000.

Registrant would never have been admitted to the University of Cairo unless he was an orthodox Mohammedan.

This cannot be a Moslem sect because the basis of all Islam is that Mohammed is the only Prophet. This sect has its own prophet who is Noble Draw Ali who supercedes Mohammed. (This refers to questions and answers on page 5 of [REDACTED] El's testimony where he was asked whether his organization was a recognized part of Islam.)

REPORT OF JUDGE MARSH

In the magazine, The Moslem World, Volume 25, published in 1935, pages 40-44, there appears an article entitled, 'Moslem Religious Influences in the United States' by [REDACTED] who is said to be a professor at the University of Algiers. These are extracts from the article:

The traditional Islam is followed in the United States exclusively by Moslem immigrants and eventually by their offspring, not by any European or Negro converts. . . . It is very difficult to know the exact number of Moslemic Immigrants in the United States; 25,000 would, perhaps, be a fair estimate . . . The only real Mosque which exists today in America is that of

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*the Anglo-Mohammedon Association (that is Russian, Tartar Moslems) at 108 Powers St., Brooklyn. . . Arabs of Syria and Palestine gather in the Young Men's Moslem Ass'n, 1179 Broadway, New York City, a poor association, without even a small library.

' The oldest of the religious movements which originated in Islam, and which have representatives in America, is the Bahai Movement. It is now losing its importance, for according to the religious census of 1926, there were then but 1,247 members, as compared with 2, 884 in 1916.. . .

' While Bahaism is today only historically related to Islam, the Ahmadiya movement claims to be still a form of Moslem worship, and, as a matter of fact, it has conserved many features of traditional Islam. Indron Nusrumarus arrived in the United States after the war (1918?) in order to spread new facts. I have no exact figures as to the number of converts, but I think it must be far less than 10,000. It may be safe to speak vaguely of a few thousand, by far the greater part of them being negroes. . . The Ahmadiya movement in Islam, *though an entirely heretical sect, rejecting an essential dogma of this religion, namely the fact that Mohammed is the last of the prophets, still remains under the influence of the Moslem creed.

' Nothing of the kind can be said of the last of religious creeds we will discuss here, the so-called Moorish Scientific Movement, although we have not direct proof of it, we suppose that it must have in some respects its origin in the Ahmadiya Movement. At least today it appears as a caricature of a religion and as a distinctive racial movement, having perhaps a few hundred followers among the negroes in Chicago and New York. The sacred book of the sect is the Holy Koran of the Moorish Temple of Science, divinely prepared by the Noble Prophet Drew Ali, whose photograph appears in the Koran. . .

' The first part (of the Koran) is an historical one, dedicated to John the Baptist and Jesus. . . The second part is chiefly concerned with ethics, and is of a much higher level. . . Justice, charity, thoughtfulness and sincerity are preached. . .

' The last part is the most interesting and explains the historical and racial basis of the new religion. Its aim is to rehabilitate the negro race in calling it Asiatic, Moorish and Moslem. . . The Moorish Americans (that-is, the negroes) must be united under the direction of the Noble Prophet Drew Ali, whose harbinger has been Marcus Garvey, just as John the Baptist was Jesus' harbinger. They must not mix with the white population, but go back to the true Islam founded by their ancestors, and abandon Christianity. . .

' According to the New York Times of a few months ago, there is now a Moorish Temple in Brooklyn, 149 Thatford Avenue. In reality, there was nothing of the kind, but the miserable dwelling of some officials of the religion.'

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Also, in Volume 25 of the Moslem World, page 78, is the following item for the Newark, New Jersey Evening News of September 7, 1934.

The faithful brethren and sisters who profess fealty to Temple No. 10, Moorish Science Temple of America, will not be required to contribute any more corn of the realm of the 're-incarnated' Prophet Noble Drew Ali, founder of their order, at least until Vice Chancellor Stein has had opportunity to look into the matter.

The [redacted] to the prophet was composed yesterday when Sister [redacted] of the Moorish Temple of Science of America for the State of New Jersey, asserted the Prophet departed this life in the year 1929 and his return to this earth in that short space of time is impossible, according to the recognized conception of the Moorish Science Temple of America.

The court directed [redacted] Bey, [redacted] of the local Temple, and [redacted]-El, acting treasurer, to show cause Tuesday why they should not deliver up the charter. . . .

b7c
The pleadings recited there are in excess of 100,000 members of the national order in this country, who pay 50 cents a month to the local temple and 25 cents a month to be forwarded to the national body.

REPORT OF DR. ROBERTS

ON

[redacted] EL

I got in touch with [redacted] who is one of the outstanding authority on Mohammedonism in this country. He first sent a student over to the address at 340 Hannon Street or Place, whichever it is, in Brooklyn, and then this student discovered that it was in a section of Brooklyn - he happened to be a white student - and there was no one at the office - it was a house address - because he tried to see - those who he tried to talk to about it didn't seem to be eager to answer questions and he gave up quite readily.

[redacted] did get in touch with the head of a Mohammedon Church in Brooklyn and found that this Sect had no relation with any orthodox Moslemic body. The other gentleman we had here said he had studied under professors who were in a Mohammedon University in Cairo. All [redacted] was able to ascertain was that this was not a recognized sect or branch of Mohammedonism. It is organized primarily on racial lines and is adopted by this people to suit their purposes, but has almost no organic connection in this country.

Any trained Mohammedon has to be able to speak and read Arabic. Even if it weren't a recognized branch of Mohammedonism, it still might fall under the category of a recognized religious group.

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In view of the fact that investigation has failed to reveal any pro-Japanese activities or violations of the Selective Service laws on the part of the members of the Subject organization or the Subject, no further investigative action is contemplated by this office and the case is being closed on the authority of the Special Agent in Charge.

- C L O S E D -

INFORMATION:

Copy of this report is being furnished to the New Haven Field Division because Subject organization is incorporated under the laws of the State of Connecticut, and because numerous members of the organization reside in that state.

Copy is being forwarded to the Chicago Field Division because Temples 21 and 34, although inactive, are still affiliated with C. KIRKMAN-BEY.

FEDERAL BUREAU OF INVESTIGATION

Form No. 1
THIS CASE ORIGINATED AT **CHICAGO, ILLINOIS**

FILE NO. **100-8841** *b7c*

REPORT MADE AT WASHINGTON, D. C.	DATE WHEN MADE 4/19/44	PERIOD FOR WHICH MADE 12/21/43; 4/8/44	REPORT MADE BY [REDACTED] MPC
TITLE MOORISH SCIENCE TEMPLE OF AMERICA, INC., ET AL			CHARACTER OF CASE INTERNAL SECURITY (J) SELECTIVE SERVICE SEDITION

SYNOPSIS OF FACTS: No record of Moorish Science Temple in indices of this office.

- RUC -

REFERENCE: *b7c* Report of Special Agent [REDACTED] dated April 14, 1943, at New York, N. Y.

DETAILS: AT WASHINGTON, D. C.

A check of the indices of the Washington Field Office fail to reveal any record of the Moorish Science Temple of American having been or presently active in Washington, D. C.

b7c It is noted, however, that an organization having a somewhat similar philosophy known as the Allah Temple of Islam has been active in Washington, D. C., for the past two years. Several members of this group have been prosecuted in Washington, D. C. for failing to abide by the Selective Service regulations, and previous information has been reported in Washington Field Office file entitled [REDACTED] was; ET AL, Sedition, Selective Service. Copies of reports in this matter have been furnished to the Chicago Field Division.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 12-9-80 BY SP-4 JRM/ab

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FEDERAL BUREAU OF INVESTIGATION

39437

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Origin

CHICAGO, ILLINOIS

File No.

1 00-2447

Report made at SAVANNAH, GEORGIA	Date Made 4/22/44	Period for which made 10/27; 12/31; 1/14, 17, 18, 28; 3/4, 6/4	Report made by [REDACTED] b7c
Title MOORISH SCIENCE TEMPLE OF AMERICA, INC., ET AL		Character of Case INTERNAL SECURITY - J SEDITION	

SYNOPSIS:

b2, b7c, b7d, b7e

[REDACTED] BEY, member of Augusta, Ga., branch of instant group, expressed himself to be an Asiatic and not a negro and stated that the Japs are his brothers and would not harm him even if they invaded the USA. Other member of the Augusta group [REDACTED] EL, age [REDACTED] not registered with Richmond County LES.

[REDACTED] Membership of Augusta, Ga. branch not known to exceed ten members and very little activity noted.

APPROPRIATE AGENCIES AND FIELD OFFICES ADVISED BY ROUTING SLIP(S) OF CLASS 1-10-91

REFERENCE:

Report of Special Agent [REDACTED] dated 11/19/43 at Savannah

AGENCY file sent per REP. FORM 8-6-44 BY [REDACTED]

DETAILS:

AT AUGUSTA, GEORGIA

b2, b7c [REDACTED] advised that one [REDACTED] BEY who was employed by the [REDACTED] had recently made statements to the effect that was an Asiatic and not a negro and that the Japanese were his brothers and would not harm him even if they should invade the United States.

b2, b7c It was indicated by [REDACTED] that as a result of the complaints of the men who worked with this individual, that his pass had been taken up and he had been dismissed from his employment at [REDACTED]

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CLASS. BY SP-4 JAV/ab
REASON FOR IS. 1-2.4.2
DATE OF REVIEW 10-9-90

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Op. 22

62-25889-267
EX- [REDACTED]
b7c [REDACTED]

RECORDED & INDEXED

36

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JUN 22 1944

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CLASSIFIED BY SP-4 JAV/ab

cc - memo [REDACTED]
cc - ONI [REDACTED]
4/23/44

39439
CONFIDENTIAL
DEPT. OF JUSTICE

[redacted] foreman of the [redacted] at [redacted] and who resides at [redacted] Savannah, Georgia, advised that during the summer of 1945, [redacted] negro painter, had ridden with him from Augusta to [redacted] daily where he was employed as a painter at the Service Center. During this period, [redacted] became acquainted with the fact that BEY belonged to some sort of Order by reason of which he claimed to be an Asiatic and gained the impression that this Order had a temple in Augusta and their membership was approximately three hundred.

[redacted] this same negro had been employed on the painting project at [redacted] under his direction. He stated he had overheard this individual state that he was an Asiatic and not a negro and that the Japanese were his brothers and would not harm him. BEY wears a beard, which he explains is due to his membership in a Mohammedan Order. He has also been overheard to state that the white people rule now but the negroes will rule after awhile.

[redacted] that BEY insists that the Asiatic group, of which he is a member, is not a "religion" but an "Order".

[redacted] and [redacted] Augusta, Georgia, who are employed by the [redacted] as painters at [redacted] affirmed the fact that [redacted] BEY, while employed there as a painter, had made the statement that he was a brother to the Japanese and that they would not harm him. Further, that he had claimed to be not a negro but an Asiatic.

[redacted] that some years ago he had known a negro named [redacted] who had belonged to the same organization of which BEY is a member, and that [redacted] had told him that in a coming war the yellow race would be the victor. [redacted] is not dead and that he had until his death resided on [redacted]

[redacted]

[redacted]

[redacted]

[redacted]

[redacted]

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[REDACTED]

b2,
b7d

[REDACTED]

[REDACTED]

[REDACTED]

39439

[REDACTED]

[REDACTED]

b7E

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

b7d

It was further noted that an individual accompanied by [REDACTED] EL posted letters addressed to [REDACTED] and [REDACTED]

b7c

The return address on this correspondence was [REDACTED] Augusta, Ga."

b7d

[REDACTED] was contacted several times for additional information concerning the instant organization with negative results.

b2

[REDACTED] Local Board [REDACTED] and [REDACTED] advised there was no record of [REDACTED] or [REDACTED] EL ever having registered with any of these Local Boards.

b7c

~~CONFIDENTIAL~~

[redacted]
[redacted] Local Board [redacted] made available
the file of [redacted] EL Order Number [redacted] which reflected that his
address was [redacted] that he was born at [redacted]
[redacted] and had registered [redacted] 1942, at which time he gave
as the person who would always know his address as [redacted]
[redacted] and as his employe [redacted]

39440

On June 12, 1942 this registrant had changed his address to
[redacted] In his questionnaire, which was completed May 2, 1942,
he gave his Social Security number as [redacted] He stated he suffered
from a weak heart and headache and could not read or write. Questionnaire
further reflected he had been married at Camden, South Carolina on [redacted]
1927 and that he did not presently live with his wife, [redacted] EL;
that he had not been convicted of any crime and that he had no conscientious
objections to war.

[redacted] comptroller [redacted]
[redacted] advised, after a check of the records of that
Concern, that there were no persons named MEY or EL listed as policy holders
with that Company.

It is to be noted that the [redacted] is the
largest negro insurance company in this vicinity.

[redacted] that there is very
little activity at 1039 Roberts Street, although meetings of some sort are
apparently held there at intervals and that she observes five or six people
entering and leaving this address at those times.

[redacted] and [redacted]
[redacted] that they noticed very little activity about 1039
Roberts Street and that they never see more than two or three persons entering
or leaving these premises. They had never heard any singing, preaching or
other sounds indicating that a meeting was in progress at this address.
All those persons further advised that they did not know the identity of the
persons that visited at 1039 Roberts Street.

PENDING

~~CONFIDENTIAL~~

UNDEVELOPED LEADS

~~CONFIDENTIAL~~

THE SAVANNAH FIELD DIVISION at Augusta, Georgia, will arrange through informants to be advised as to the nature of meetings and the identities of members of the Moorish Science Temple of America, at 1039 Roberts Street.

39441

b7c

Will discreetly ascertain with what Local Board [redacted] [redacted] EL is registered or if not registered, will determine the reasons for his failure to do so.

~~CONFIDENTIAL~~

INDEX TO INFO: (TS)

~~CONFIDENTIAL~~

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

39442

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

b2,
b7c,
b7d

b7c

It is noted that [REDACTED] is employed at the [REDACTED] and bears a good reputation, and that [REDACTED] wife, is a sensible negroess who herself is a supporter of the negro Baptist Church located in the neighborhood of 1039 Roberts Street.

It is further noted that these negroes appear to be patriotic and have agreed to cooperate in determining the identities of the persons who attend meetings at this address, as well as in permitting the use of their premises for the purpose of determining the nature of the program at the meetings of this group.

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FEDERAL BUREAU OF INVESTIGATION

3043

Form No. 1

THIS CASE ORIGINATED AT

CHICAGO, ILL.

FILE NO. 100-10,995 FC

REPORT MADE AT BOSTON, MASS.	DATE WHEN MADE 5-4-44	PERIOD FOR WHICH MADE 2-24; 4-10, 17, 20-44	REPORT MADE BY [REDACTED] b7c
TITLE MOORISH SCIENCE TEMPLE, INC. [REDACTED] of the Eastern Division		CHARACTER OF CASE INTERNAL SECURITY, J SELECTIVE SERVICE SEDITION	

APPROPRIATE AGENCIES AND FIELD OFFICES ADVISED BY ROUTING SLIP(S) OF DATE 1-10-81

cc-0710
9-2
Dist records
6-27-44
b7c

Registry of Deeds, City Court House, Pittsfield, Mass., lists the property of the Subject organization in the name of MOORISH SCIENCE TEMPLE--The Divine and National Movement of North America, Inc. The record further reflected that a first mortgage of \$48,000 was taken by HARRY LECHTUR, President of the Berkshire Homestead Farm Inc. and SAMUEL and IDA PILL of North Becket. Two women are now living on the property. However, several negroes visit the estate over weekends, but do not remain during the week.

AGENCY [REDACTED]
REC. FEED [REDACTED]
REP'T FORM [REDACTED]
BY [REDACTED]

RUC

Reference: Report of SA [REDACTED] dated 2-5-44, Boston, Mass. Bureau letter to Boston, dated 2-16-44

Details: AT PITTSFIELD, MASS.

The following investigation was conducted by Special Agent [REDACTED]

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 12-9-90 BY SP-4 JBM/ka

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The Registry of Deeds at the Court House reflected that the full name of this organization is "The MOORISH SCIENCE TEMPLE--THE DIVINE AND NATIONAL MOVEMENT OF NORTH AMERICA INC."

12-9-80
CLASS. & EXT. BY SP-4 JBM/ka
REASON-FCIM II, 1-2.4.2
DATE OF REVIEW 1-2-9-90

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[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] advised that there are only two colored women living on the estate at the present time, namely, [REDACTED] and [REDACTED]. However, [REDACTED] added that a number of negroes visit the estate over Saturdays and Sundays, but no one remains during the week.

The above information is being furnished in response to the referenced Bureau letter. As there is no other investigation pending in this area, this report is accordingly being Referred Upon Completion to the Office of Origin, subject to being re-opened if additional information of importance is noted on the estate of subject organization in North Becket, Mass.

REFERRED UPON COMPLETION TO THE OFFICE OF ORIGIN

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1
b7E
1

bx



COPIES OF THIS REPORT are being designated for New Haven in view of the fact that the subject organization is incorporated under the laws of Connecticut.

A copy of this report is being designated for New York in view of the fact that several members of this organization reside in that area.



~~CONFIDENTIAL~~

~~2~~
~~9~~
~~13~~

FEDERAL BUREAU OF INVESTIGATION

Form No. 1

THIS CASE ORIGINATED AT **CHICAGO, ILLINOIS**

FILE NO. **100-5662**

REPORT MADE AT CINCINNATI, OHIO	DATE WHEN MADE 5-18-44	PERIOD FOR WHICH MADE 5-7, 13-44	REPORT MADE BY [REDACTED] <i>b7c</i>
TITLE MOORISH SCIENCE TEMPLE OF AMERICA INCORPORATED; C. KIRKMAN BEY, w.as., Supreme Grand Advisor and Moderator, Et Al.			CHARACTER OF CASE INTERNAL SECURITY - J SELECTIVE SERVICE SEDITION

SYNOPSIS OF FACTS:

b2, b7d
cc - [REDACTED] 4-22-44
Chief Records
[REDACTED] 6-27-44
b7c

[REDACTED]

No evidence of organization being connected with the Japanese Government, but rather organization is devoted to uplifting the negro race.

- P -

AGENCY FILED
REC. REC'D
REF'T FORW. 7/1/44

REFERENCE:

b7c

Bureau File No. 62-25889;
Report of Special Agent [REDACTED]
Chicago, Illinois, dated 12-15-43;
Bureau letter dated October 5, 1943.

DETAILS:

AT STEUBENVILLE, OHIO

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 12-8-88 BY SP4 JSP/K

b2, b7d

[REDACTED]

APPROVED AND FORWARDED:

A. W. Belmont
SPECIAL AGENT IN CHARGE

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22 MAY 22 1944
ETB

102

Cincinnati No. 100-5662

[REDACTED]

b2,
b7d

[REDACTED]

[REDACTED]

b7c,
b7d

[REDACTED] colored policeman on the Steubenville Force. [REDACTED] advised that the organization headed by [REDACTED] was relatively inactive, and that if he heard of any activities, he would immediately report it to this office.

P E N D I N G

Cincinnati No. 100-5662

UNDEVELOPED LEADS

THE CINCINNATI FIELD DIVISION

At Steubenville, Ohio

b2

Will re-contact [REDACTED] and develop other sources of information relative to the activities of Temple [REDACTED]

At Columbus, Ohio

b7c

Will attempt to ascertain the activities of Temple No. [REDACTED] Moorish Science, Inc., Columbus, Ohio. [REDACTED]

At Cincinnati, Ohio

b7c

Will ascertain the activities of Temple No. [REDACTED] of Cincinnati, Ohio. [REDACTED]

XXXXXX
XXXXXX
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39131

FEDERAL BUREAU OF INVESTIGATION

Form No. 1
THIS CASE ORIGINATED AT **CHICAGO, ILLINOIS**

FILE NO. **100-2273**

REPORT MADE AT LOUISVILLE, KENTUCKY	DATE WHEN MADE 5-24-44	PERIOD FOR WHICH MADE 12-3, 24; 1-3, 17, 21; 2-1, 11, 14, 25; 3-3, 17, 31; 4-7, 21, 28; 5-5, 8-44	REPORT MADE BY [REDACTED] <i>b7c drp</i>
TITLE Colonel C. KIRKMAN BEY, was, etal; Moorish Science Temple of America		CHARACTER OF CASE INTERNAL SECURITY (S) SEDITION	

SYNOPSIS OF FACTS:

b2, b7d

[REDACTED]

- RUC -

AGENCY _____
 REG. FILE NO. _____
 REP'T FORW. _____
 BY _____

REFERENCE:

b7c

Bureau file #62-25889
Report of Special Agent [REDACTED] Louisville dated 12-3-43.

DETAILS:

AT LOUISVILLE, KENTUCKY:

ALL INFORMATION CONTAINED
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 DATE **12-9-80** BY **SP4 [REDACTED]**

b2, b7d
 1
 7/19/44
 1566

[REDACTED]

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*cc-DRL
cc-ORC
cc-19144
cc-22889-270*

FILE

252

39432

Is.
100-2273

b2
b7d

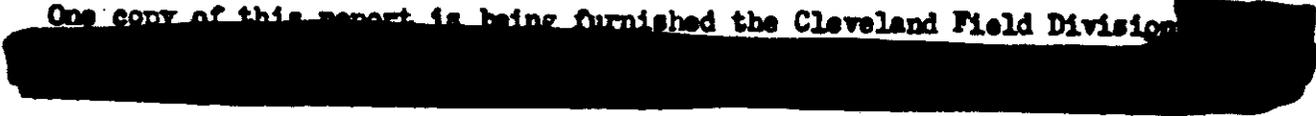
[REDACTED]

[REDACTED] are being retained in the file of the above entitled case but are not being set forth due to the negative information.

- REFERRED UPON COMPLETION TO THE OFFICE OF ORIGIN -

b7d

One copy of this report is being furnished the Cleveland Field Division



39433

b7c
[redacted] 62-25889
4-6-66

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MOORISH SCIENCE TEMPLE OF AMERICA

0102725

In regard to the above organization information has been received concerning its activities in the various parts of the United States. Below is set forth the location of the branches of the organization and facts concerning the organization and activities in the various parts of the United States.

Chicago

The Moorish Science Temple of America Incorporated was organized to foster racial pride and has attracted numbers of Chicago Negroes from time to time. It is reported to be essentially a religious body opposing the Christian faith. Members of the Moorish American Science Temples insist that they are not Negroes and avoid the use of the word or of "black" when referring to themselves, maintaining that they are really Moors and that their skin is "olive-hued."

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

Drew's main contention was that the people commonly known in America as Negroes are of Moorish descent and thus Asiatics. Act six of his "Divine Constitution and By-Laws" reads:

"With us all members must declare their nationality and their Divine Creed that they may know that they are a part and partial (six) of this said government and that they are not Negroes, Colored Folks, Black People or Ethiopians, because these names were given to slaves, by slave holders in 1779 and lasted until 1865 during the time of slavery, but this is a new era of time now, and all men must proclaim their free national name to be recognized by the government in which they live and the nations of the earth, this is the reason why ALLAH the Great God of the universe ordained NOBLE DREW ALI, the prophet, to redeem his people from their sinful ways. The Moorish Americans are the descendants of the ancient Moabites who inhabited the North Western and South Western shores of Africa."

Prophet Noble Drew Ali did not immediately rally many disciples to his banner, the Moorish star and crescent on a field of red. But he persisted, and at length was able to set up permanent headquarters. Though semi-literate, he added an eloquent tongue, a persuasive manner, and a native shrewdness which enabled him to sway the poor and unlettered people who listened to him. Most of them remembered the race riots of 1919; all of them had experienced discrimination

referred to
Calif. S.F. [redacted]
Maf. [redacted]
by SA [redacted]
5-26-74
b7c

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62-25889-271

0202726

and other wrongs. Drew Ali was offering them pride of race and dignity. In 1927 a successful convention encouraged Drew Ali to expand his proselytizing activities to other cities. It is difficult to ascertain just how many temples resulted, but those in Pittsburgh, Detroit; Charleston, West Virginia; Lansing, Michigan; and Youngstown, Ohio are fairly well authenticated.

Drew Ali had written and published his "Koran", a slim pamphlet consisting of a curious mixture of the Mohammedan holy book of the same name, the Christian Bible and anecdotes of the life of Jesus--the whole bound together with the Prophet's own pronouncements and interpretations. The Prophet began to do a profitable business in various nostrums and charms he had concocted, among them Old Moorish Healing Oil, Moorish Purifier Bath Compound and Moorish Herb Tea for Human Ailments.

More and more "Asiatics" flocked to the star and crescent standard. They flaunted their fesses on the street and treated the white man with undisguised contempt. The Prophet announced that each devout Moorish American must carry a card bearing his credentials and his real (or Asiatic) name, signed by the Prophet and his seal. Often enough "slave" names were transformed into "real" ones by simple addition of "El" or "Bey", these being titles signifying Moorish dignity. Membership card and button, when displayed to Europeans, would convince them the bearer was enlightened and a member of an organization to be feared and respected.

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

Drew Ali's leadership was soon contested. In 1929 he became embroiled in a quarrel with Claude Greene, politician and former butler of Julius Rosenwald, who previously had joined the temple. One day Drew arrived at his office to find that Greene had moved all the furniture outside and declared himself Grand Sheik. A civil war ensued, each faction enlisting support from temples in other cities. Greene was shot and stabbed to death in his offices at the Unity Club on the night of March 15, 1929. Drew Ali was arrested and released on bond. He died under mysterious circumstances a few weeks later.

After Drew Ali's death [redacted] attempted unsuccessfully to hold the group together. Each among several of the Prophet's disciples announced that he alone was the rightful inheritor of Drew Ali's leadership. [redacted] El [redacted] Bey [redacted] each maintained that the dead leader's spirit had entered his body. [redacted] a man of action, invaded the office of [redacted] El, another aspirant, and demanded recognition as Grand Sheik. [redacted] El

demurred and received a terrific mauling. [redacted] then dispatched his henchmen to kidnap Kirkman Bey, who claimed possession of Drew Ali's last will and testament.

Kirkman's wife, secretly surmising that her husband was being detained in Johnson's apartment, directed the police there. A gun battle ensued in which two policemen and one Moor were killed. Sixty-three Moors were arrested, and [redacted] was committed to the State Hospital for the criminally insane. [redacted] also was apprehended after he had forced his way into Attorney Payne's home in search of Drew Ali's papers.

Services in each temple observe with minor deviations, the pattern established by Drew Ali. First, a minor sheik, a sheikess or the chairman reads and explains Drew Ali's version of the Koran. Then follows a more elaborate discourse by the Grand Sheik (in some temples called the Governor), the whole ceremony being punctuated at intervals by Christian hymns with the words Allah, Drew Ali, and Moslem substituted for God, Christ and Christian. Friday is observed as a holy day of rest, "because on a Friday the first man departed out of the flesh and on a Friday the first man was formed in flesh and on a Friday the first man departed out of the flesh and ascended unto his father GOD ALLAH, for that cause Friday is the Holy Day for all Moslems all over the world."

January 8, the Prophet's Birthday, is a special occasion in all temples. Full Moorish regalia is worn by those members who can afford it, and there is likely to be feasting and distribution of gifts as in Christmas celebrations in Christian churches. A number of unconverted guests are invited; the customary speeches take on a more evangelistic tone. Expositions of the teachings and principles of the Prophet are offered in a simplified form for the benefit of those still under the influence of "The Folly" (Christianity).

The leader of each of the bickering factions has striven in vain to build up an organization as powerful and as (lucrative) as the parent body disrupted by internal warfare and the death of Drew Ali. [redacted] the Prophet in one year amassed a fortune of \$36,000 and commanded a membership of 12,000.

Further information received indicated that after Noble Drew Ali's death all divisions of the organization resulted under the leadership of Charles [redacted] Bey, Jesse Shelby [redacted] El, and [redacted] El, who assumed the title Noble Drew Ali Reincarnated. Each of these leaders claimed to be the logical successor to the prophet. As of December, 1943, friction existed between the leaders of the organization. Kirkman instituted court action in the Cook County Circuit Court against Shelby and [redacted] for infringement. Information was also received that there were 69 active and inactive branches of the organization in the United States of which Kirkman and Givens have the largest following.

Charles Kirkman Bey is the head of Branch No. 9 located at 1032 Orleans Street, Chicago, Illinois, which has approximately 650 to 700 members. Charles Kirkman Bey resides at 1104 Sedgewick Street, Chicago, Illinois and is registered at Selective Service Board No. 64, located at 844 North Rush Street, Chicago. He was born September 7, 1896 at Mobridge, South Dakota. [redacted]

[redacted] branch was estimated to have 60 to 150 persons in Chicago, Illinois. Meetings are held at 447 East 40th Street, Chicago, which is apparently his residence, and it is reported that he has five wives living with him. [redacted] is registered under the Selective Training and Service Act and has claimed his common-law wife, [redacted] El, and three children as grounds for deferment. He is 48 years of age and was classified in I-B by his local board.

Information received indicated that the members of the organization as a whole have complied with the Selective Service laws.

New York

[redacted] who resides at [redacted] New York, is reported to be the [redacted] He was born in [redacted] resides with his wife and as of January, 1944, requested a 4-D classification from his local board No. [redacted] Brooklyn, New York, on the grounds that he was a minister. [redacted] El stated in his questionnaire that he officiated as a Moorish minister at the Moorish Science Temple at 1796 Fulton Street, Brooklyn, New York.

It is further reported that [redacted] El founded Temples [redacted] and [redacted] but that he had broken away from the organization headed by C. Kirkham Bey and had founded his own religious movement known as The Moorish Science Temple The Divine and National Movement Of North America Incorporated. It was indicated that Temples [redacted] and [redacted] were no longer in existence and that Temples [redacted] and [redacted] were very inactive but still loyal to C. Kirkham Bey in Chicago, Illinois.

[redacted] El was reported to be the [redacted] of all the Moorish Science Temples in [redacted] The only connection existing between his organization and the Chicago organization was that they claimed to be bound together with bonds of brotherly love. [redacted] organization holds meetings twice a week on Friday and Sunday. A large convention is held on September 15 of each year, the last being held on September 15, 1943 at Hartford, Connecticut.

[redacted] El's organization is reported to have a small branch located at Gordon Heights, Port Jefferson, Long Island, where they operate a small chicken farm

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it had a membership of approximately 75 individuals, but interest in the organization lagged and the membership gradually declined. It is further reported that the taking of collections had ceased at the meetings, but [redacted] was very much opposed to this step since he desired that the funds of each organization be increased. It was indicated that this organization has not been active since the first part of 1942.

Louisville, Kentucky

The organization has a temple, [redacted] at Louisville, Kentucky, which holds meetings Friday and Sunday nights. Information was received that at a meeting held on [redacted] 1943, there were approximately twenty members present. [redacted] Bey, who moved to Louisville from Philadelphia, made a long talk in which he stated that the members should practice Islam in their daily lives and get away from European customs. [redacted] Bey stated that the so-called Negro is not a Negro at all, but that they are the Asiatics and Moslems, and should be proud of it because they are the only real human beings on the earth. He stated that Allah created Adam and Eve and their children were known as Asiatics and Moslems. He stated that the Asiatics went into the forests and cohabited with the various beasts and that the Asiatics came in contact with a she-wolf and from it was born an object something like a human. He stated that the Asiatics lost, for this thing encouraged him to want more and more of it and to try to make it more like a human and after years and years of training they developed what is known as a White man. [redacted] Bey said farther that it is easy to see that the white man is part beast by the way he always liked to fight and destroy everyone he can overpower. [redacted] Bey stated that Allah allowed him to keep them in slavery and misery for all these years because of the fall and terrible sins of their forefathers, but now the sins have been redeemed and this is a new era of time and Allah has been sent by the prophet, Noble Drew Ali, to deliver them from the hands of the beast. He stated that it was foolish for the Asiatics not to believe the prophet's teachings now when one can see everything he taught coming true every day.

It was further reported that a meeting was held on [redacted] 1943 [redacted] At this meeting the members sang "When the Stars Go Up and the Stripes Come Down." One of the members was a song leader, and during the singing pointed to the two flags on the wall of the temple to indicate the meaning of the song and pointed to the American flag when they sang "When the stripes come down."

Virginia

It was reported that the organization in Richmond, Virginia had weekly fish-fries at the home in Prince George County. At these fish-fries no business was conducted, no meetings were held, and no speakers were in attendance. About ten to fifteen persons attended these gatherings, and they were usually held on week-ends inasmuch as the members of the organization are all working and were unable to attend meetings during the week.

It is further reported that the former leader and teacher of the Temple was inducted into the Armed Forces some time ago.

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Tennessee

Information was received that regular meetings are conducted at Temples Nos. [redacted] and [redacted] at Chattanooga, Tennessee, and that Temple No. [redacted] was the first temple organized at Chattanooga which was in 1928. [redacted] Bey, Grand Sheikess, organized the temple and has been Grand Sheikess since its date of organization. As of [redacted] 1944, it had a membership of approximately 20 to 25 individuals. Regular meetings were conducted at Temple No. [redacted] in Chattanooga, and usually on Saturday evenings there were dinners in various members' homes for the purpose of raising money for the Moorish National Home at Prince George, Virginia.

[redacted] Bey is [redacted] Temple No. [redacted] and its membership is reported to be approximately 20 to 25 individuals.

Arkansas

The Pine Bluff branch, which was established in 1928, was reported to have a membership of 300; however, only about 175 of the members were reported to be active. Meetings are held by the organization on Wednesdays, Fridays and Sundays. [redacted] El is the leader of the Pine Bluff Temple. No information was obtained that this temple attempted to obtain any deferments for its members. It was also reported from another source that the largest number of members to attend any meeting was twelve and that at some meetings there were only four to six members present.

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