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BLACK MUSLIMS AND THE POLICE

LEE P. BROWN

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Any radical movement presents a potential problem to the community in general, and specifically to the law enforcement agency of the community. The Black Muslims movement is a radical movement, and as a result, it poses a problem to the police. This is true regardless of the community they are operating in. In order to cope with this problem, it is imperative that each officer be fully aware of the characteristics of the group and familiarize himself with their philosophy and way of thinking.

As a rule, it should be the policy of a police department to be divorced from any political, racial, or religious involvement. However, when an organization poses a threat to the security of the community, then the police, out of necessity, must concern themselves with the problem.

The Muslims' movement can be compared with the Klu Klux Klan; but its philosophy is a reversal of the doctrines postulated by the Klan. The KKK advocates as their premise, white supremacy; whereas the reversal of this doctrine is employed by the Muslims in that they employ the doctrine of black supremacy. The Muslims teach that the black man was destined to be the rightful ruler of the world, and that eventually the black man will suppress the white man and thus, take their place as the "rightful rulers of the earth."

One of the charges made against the Muslims is that their goal is the annihilation of the white man. However, a forceful annihilation has not been expressed openly by any of the Muslim's leaders. Instead, they preach that the white man is a declining race, and that their days of occupying a superior status in the world are limited. A drama that was written by Louis X (Louis Gene Walcott) and produced through the nation clearly illustrates the attitude that the Muslims have about the white man:

"I charge the white man with being the greatest liar on earth! I charge the white man with being

the greatest drunkard on earth . . . I charge the white man with being the greatest gambler on earth. I charge the white man, ladies and gentlemen of the jury, with being the greatest peacebreaker on earth. I charge the white man with being the greatest adulterer on earth. I charge the white man with being the greatest deceiver on earth. I charge the white man with being the greatest troublemaker on earth. So, therefore, ladies and gentlemen of the jury, I ask you, bring back a verdict of guilty as charged!"¹

This drama clearly illustrates the group's feelings toward the white man. But the real problem for law enforcement officers exists because it has been reported that the cult conceives of the police as a representative of the white man's authority. (The Negro officer is not immune to this threat because "he has been brainwashed by the whites.") The police are a symbol to hate. It has been reported that the Muslims will, when the opportunity presents itself, kill a policeman without regard for the consequences. In the past, several killings of police officers have been suspected of being a result of the Muslim cult; however, there has not been any evidence to support this suspicion.

Publicly, the accusation that the cult preaches violence has been denied by the leaders of the cult. Elijah Muhammad, the head of the organization, contends that "by nature the black man was created good. By nature the white man was created evil . . . The Bible teaches us to love good and to hate evil. I can't love the white man because he is the very essence of evil."² The Muslims claim that they will overcome without violence or torture, but there will be complete annihilation of the white man. The tentative date set for this annihilation is 1970.

¹ C. ERIC LINCOLN, *THE BLACK MUSLIMS IN AMERICA*, (Boston: Beacon Press, 1961), p. 3.

² "Muslim Leader's Bitter Views," *SAN FRANCISCO NEWS CALL BULLETIN*, June 10, 1963.

The movement had its beginning in 1930, when a mysterious stranger appeared in Detroit peddling silks. This stranger was Wallace D. Fard. (He has also been known as The Prophet, Farrad Mohammad, F. Mohammad Ali, Professor Ford, Wali Farrad, W. D. Fard, and Supreme Ruler of the Universe.) Mr. Fard stated that his task was to awake the black nation. He taught that the white man was incapable of telling the truth and that his writings were symbolic and interpretation was necessary. The interpretation that he gave was given in the name of Allah. The talks that were given by Mr. Fard were enlightening to the illiterate Negro, and soon the prospective members were examined, interviewed, and then accepted as followers.

In recent years, there has been a steady increase in membership in the organization. Today it is estimated that there are over 100 temples throughout the Nation, with an excess of 100,000 members. The organization has not made known their exact number because they do not wish to reveal their strength. However, "... few objective observers believe that the Black Muslims can muster more than twenty or twenty-five thousand active temple people."³ But, the facts reveal "that the temples of Islam are increasing and that Mr. Muhammad has succeeded in building the largest mass movement among Negroes since Marcus Garvey, a West Indian who enlisted at least half a million Negroes in his United Negro Improvement Association and 'Back to Africa' movement between 1916 and 1925."⁴

In respect to the potential of the organization, Malcolm X, the Muslim's most articulate speaker, claims that their organization has the sympathy of 90 percent of the American Negroes. He feels that there are 20,000,000 dormant Muslims in America, classifying all black men as potential Muslims. Elijah Muhammad contends that by virtue of being born black, a man is a Muslim. According to him, these dormant Muslims are just not aware of their being Muslims, and the Resurrection will be when they wake up to the fact and become active in the movement. Louis Lomax, a popular Negro author-lecturer, has stated that 80 percent or more of the Negroes in America, without agreeing with the Muslims doctrines of estrangement or

their proposed resolutions, are in sympathy with the Muslims. Many authorities, including Louis Lomax, feel that if Malcolm X picked the right locale, he could win a seat in Congress.

Up until recently, very little was known of the Muslim movement. This resulted from the fact that there was an agreement between law enforcement officials and the news media not to publicize the movement. It was felt that if the movement did not receive any publicity, it would soon wither.⁵

The group first appeared in the public news on November 21, 1932, when Robert Harris, (who was also known as Robert Kerriem) a Muslim, built an altar at his house in Detroit and solicited John J. Smith, a roomer, to offer himself as a human sacrifice. With the consent of Smith, at 9:30 AM that date, Harris stuck a knife into Smith's heart. There has also been unconfirmed reports of other human sacrifices. The movement was denied publicity in the past because it was felt excessive publicity would result in an attractiveness to the groups recruitment program. However, in the past year or so, the group has received publicity in many of the national magazines, major newspapers, and national and local television and radio programs.

Some sources say that Fard was an agent of the Communist Party, and that he was sent to cause dissension between the Negroes and the whites. This has been denied by Elijah Poole. However, in 1932, there was an attempt by the Communist Party to infiltrate the movement. This infiltration, which was to be followed by an eventual take over, did not succeed. Shortly after that, the Japanese, under the leadership of Major Takahashi, attempted to gain control of the group by attempting to get them to swear allegiance to the Mikado. In 1934, Wyzxewixard S.J. Challouehlicilczese, an Ethiopian, attempted to exploit the movement to promote financial investments in his country.⁶ There have been reports that various other groups, including some on the home front, have tried unsuccessfully to use the group for their personal purposes. Although these various attempts may have failed, they nevertheless had a temporary affect upon the vitality of the movement. But now the movement is well established and appears to be capable of maintaining its existence in spite of outside interference.

³ LOUIS LOMAX, *WHEN THE WORD IS GIVEN...*, (Cleveland: The World Publishing Company, 1963), p. 18.

⁴ NAT HENTOFF, "Elijah in the Wilderness," *THE REPORTER*, Vol. 23, No. 2, Aug. 4, 1960, pp. 37-40.

⁵ LINCOLN, *Op. Cit. Supra Note 1*, at p. 178.

⁶ *Ibid.* p. 16.

In 1934, Fard mysteriously disappeared and the leadership of the group was assumed by Elijah Poole. As of this writing, no one, including the FBI, knows what happened to Fard. As a consequence, Fard became identified with the God Allah, and Poole was considered the Prophet or the "Messenger of Allah." Poole has also been known as Elijah Karriem, Gulam Bogans, Elijah Muckmuhd, Muhammad Rossouli, The Devine Leader, The Prophet, The Messenger of Allah to the Lost-Found Nation of Islam in the Wilderness of North America, and the Spiritual Head of the Muslims.⁷ Poole has successfully taken over the leadership of the movement and postulated the Muslim's doctrine that they are more than the equal of the white man, and thus, the Muslims (black man) are destined to take over as the leaders of the world.

Mr. Muhammad is now considered by the law enforcement agencies as the most dangerous Negro in America. He was born, one of 13 children, in Sandersville, Georgia, on October 7, 1897. His father, Walli Poole, was a Baptist preacher. Mr. Muhammad completed the fourth grade and left home at the age of sixteen. In 1923, he, along with his wife Clara and his two children, migrated to Detroit where he engaged in factory work. Shortly afterwards he devoted himself to the Muslim movement and before the disappearance of Fard, he was his most trusted lieutenant. Subsequently, he was to be named by Fard as the Chief Minister of Islam. Then shortly after, in June of 1934, Fard disappeared. Mr. Muhammad, although his major task was to teach his followers that they owed no allegiance to the American flag, has been successful in developing many business enterprises for his Muslim followers. He has taught the group hatred for the "white devils," (white man) and has succeeded in developing a disciplined group that is dedicated to the cause of the movement. The Muslims have progressed tremendously under the guidance of Mr. Muhammad.

The security of the organization is maintained by a group of men 20 to 30 years of age, called the Fruits of Islam (FOI). The FOI is the Muslim's secret military organization and serves to protect the group from internal indiscretions and outside interference. These men are chosen for their physical adaptability. The duties of the FOI are to seek out and punish disobedience, guard the

movement from outside interference, handle top security assignments, maintain a police force within the organization, search attendants at meetings, maintain a quasi-judicial militia, and guard the leaders, the Muslim schools, the temples, and their women. Their training is in the use of knives, blackjacks, judo, and firearms.

To many, the FOI is a constant threat of racial violence. The members of the FOI are the elite of the Muslim movement. This group of men are headed by a "Supreme Captain," Raymond Sharrieff, Elijah Muhammad's son-in-law. Elijah Jr., a son of Elijah Muhammad, is second in command and serves as a captain for the FOI section in Temple No. 2. Each squad is headed by a lieutenant, who is responsible to a captain. The captain, in turn, reports directly to Elijah Muhammad, via Raymond Sharrieff.

One of the greatest concerns of the police is that it has been reported by many sources that the Muslims are prone toward hatred and violence. It has been reported that they have arsenals throughout the country, and are trained in the use of firearms. They supposedly have as their target the law enforcement agents of the country.

Mr. Muhammad denies that there is a threat of violence initiated by his group. He claims that his followers are taught combative tactics for defensive purposes only. In respect to violence he says:

We are not going to take part in any violence whatsoever. We're not going to do anything other than what we are doing. That is trying to deliver the truth to our people and teach them that they are supposed to be Muslims, and that means that they are supposed to be righteous people and that we have shed off all things that pertain to wickedness.

We have stripped ourselves of harm to let you know that we are not people of violence. We don't intend to attack you. We have no idea or knowledge of anything like that coming in the future. Because if we attacked you, we would have to have superior weapons to attack you with, and we don't have factories, nor earth to dig up metals to manufacture tools or weapons such as you have.

All this is your own creation, and therefore if we would get some of this you would have to let us have it—and you would not give me a gun to shoot you with. Therefore, God forbid us even to accept weapons, and even to carry any-

⁷ JOHN DRZAZGA, "Muslim Terrorist," *LAW AND ORDER*, Vol. 11, No. 5, May, 1963, p. 56.

thing like weapons to fight with. Because to fight is with him, and you are not with us.⁸

However, the Muslims have had their share of conflicts with the law. One of these "... occurred in Detroit on July 7, 1957. While a Muslim speaker was haranguing a street crowd in the heart of the Negro district, several Negroes in the crowd began attacking white passers-by. Soon a full scale riot was under way. When police arrived to disperse the fighters, a sergeant was struck on the back of the head and knocked to the ground. Before the fighting was ended, 19 persons, including 8 policemen, had been injured."⁹

Testimony by sheriff's deputies of Los Angeles County on April 28, 1959, revealed that when they attempted to serve an eviction order at 1925 East Santa Barbara Avenue, Los Angeles, on March 20, 1958, they were interfered with by members of the Muslim organization. They reported that two women and four men of the organization interfered with the serving of the order. As a consequence, all six of the persons were convicted in court. During the trial, there was an excess of 100 members of the organization in and around the courtroom.

The most publicized encounter that the Muslims have had with the police was the shooting which took place April 27, 1962, at Mosque No. 27, in Los Angeles. The bloody riot occurred when two policemen stopped to question two Muslims who were unloading articles from a car. Subsequently, a dispute developed and other Muslims joined their "brothers" on the outside. In turn, police reinforcements appeared at the scene and a shooting battle ensued. The end result revealed one Muslim killed, seven wounded, and six injured policemen.

The Muslims took full advantage of this episode for use as propaganda material. In the June, 1962 edition of MUHAMMAD SPEAKS, the Muslim's newspaper, they referred to the death of one of their members, a result of the riot, as "murder." The coroner's jury that investigated the death ruled that it was justifiable homicide.

In August, 1962, the Muslims ran an extra which covered their version of the riot. This edition was headlined, "Seven Unarmed Negroes Shot in Cold Blood by Los Angeles Police," in bold red letters. They criticized Los Angeles Mayor Yorty, and conveyed the impression that there was no resistance on the part of the Muslim members.

⁸ "Shut Up, White Man, and Listen," SAN FRANCISCO EXAMINER, May 1, 1963.

⁹ "Nation of Islam," OAKLAND POLICE DEPARTMENT'S TRAINING BULLETIN, Vol. X, No. 10.

They accused the police of freely using the word "nigger" when they were addressing the Negroes. They ran a picture of a policeman and captioned it, "He Shot Them While They Prayed." An article about the Muslims which was written by John Drazga, concluded with a discussion of this incident and offered a rebuttal to the Muslims claim that they offered no resistance. He wrote that "one policeman was shot, one hit over the head with a five-gallon water jug, and one kicked in the head during the riot. If they offered no resistance, who injured the policemen?"¹⁰

Ronald Stokes, a young Muslim, was the fatality that resulted from the riot. Officer Donald Weese was the officer who fired the fatal shot. During the preliminary hearing it was brought out that Officer Weese was aware that the Muslims were unarmed; although he shot Stokes and at least four others, and also used the butt of his gun to knock one other Muslim to the ground. In his testimony, Weese testified that the shooting was necessary to protect himself and his partner.

The trial of the 14 persons arrested, took place in the Superior Court, with Judge David Coleman presiding. The all Caucasian jury of two men and ten women deliberated on the case for 18 days. Out of the 14 men arrested on various charges, the following were convicted.

Robert L. Buice Jr., 38, received 1 to 5 years in prison for interfering with, and assaulting officers.

Fred Jingles Jr., 24, received 1 to 5 years in prison and 6 months in county jail for assaulting and interfering with a peace officer and simple assault.

Nathaniel Rivers, 37, received 1 to 5 years in prison and 6 months in county jail for interfering with officers and simple assault.

William Rogers, 27, who was paralyzed from the waist down by a police bullet, received a 4 year probation term, with no jail sentence.

The following men received up to 5 years probation, with jail terms up to a year or less: Elmer Craft Jr., 30; Monroe Elvin Jones Jr., 22; Robert Lewis Rogers, 19; Randolph Sidle, 31; Roosevelt Walker, 27; and Charles Henry Zeno, 36.¹¹

There are plans for an appeal of the trial on the grounds that there were no Negroes on the jury.

In response to the police entering the Muslim Temple on the day of the riot, Mr. Muhammad

¹⁰ DRZAZGA, Op. Cit. Supra Note 7, at p. 56.

¹¹ "Black Muslims Sent to Prison," SAN JOSE MERCURY, Aug. 1, 1963.

stated that "every one of those Muslims should have died before they allowed an aggressor to come into their Mosque. That's the last retreat they have. They were fearless, but didn't trust Allah completely. If they had, it would have been a different story. A true Muslim must trust completely in Allah."¹²

There have been other conflicts between the Muslims and the police. At the trial of a Muslim in Chicago, in 1935, other members of the organization created a riot which resulted in one policeman killed and 11 others injured. There were 2 Muslims shot, and 40 others were sent to prison.¹³

Since that time, the Muslims have taken steps to ensure that they can get additional assistance if the occasion calls for it. "The Muslims will deny it, but they have a 'crisis system' that moves into action whenever a Muslim is abused. It involves a telephone pyramid—one man calls ten people and each of them calls ten—that in one hour can produce upward of a thousand Muslims at any given point in New York."¹⁴

WHAT ARE THE MUSLIMS' AIMS

The Muslims hold as their ultimate goal a separate state (black state) for the Muslims. They do not want integration, rather segregation. They feel that the White Americans are obligated to their "former slaves" and should provide them with this territory. They feel that the land should be given to them as a gift, and it should be fertile land, land with mineral supplies, land capable of being productive. They feel that it would take 20 to 25 years for them to become self sufficient, and during that time the "former slave masters" should supply what they will need until the time comes when they are self-sufficient. As stated by Elijah Poole:

"We want freedom. We want a full and complete freedom.

"We want justice. Equal justice under the law. We want justice applied equally to all, regardless of creed or class or color.

"We want equality of opportunity. We want equal membership in society with the best in civilized society.

"We want our people in America whose parents or grandparents were descendants from slaves, to be allowed to establish a separate state

¹² "Black Muslims," *LIFE*, Vol. 54, No. 22, May 31, 1963.

¹³ DRZAZGA, *Op. Cit. Supra* Note 7, at p. 56.

¹⁴ LOMAX, *Op. Cit. Supra* Note 3, at p. 34.

or territory of their own—either on this continent or elsewhere.

"We want freedom for all Believers of Islam now held in federal prisons. We want freedom for all black men and women now under death sentence in innumerable prisons in the North as well as the South.

"We want an immediate end to the police brutality and mob attacks against the so-called Negro throughout the United States.

"As long as we are not allowed to establish a state or territory of our, we demand not only equal justice under the laws of the United States, but equal employment opportunities—NOW!

"We want the government of the United States to exempt our people from ALL taxation as long as we are deprived of equal justice under the laws of the land.

"We want equal education . . . we want all black children educated, taught, and trained by their own teachers.

"The United States government should provide, free, all necessary text books and equipment, schools, and college buildings.

"We believe that intermarriage or race mixing should be prohibited. We want the religion of Islam taught without hinderance or suppression."¹⁵

Elijah Muhammad tells his followers that before they can be completely free, they must "wake up, clean up, stand up." To ensure that their members receive an education, the Muslims have established their own schools that are taught by Muslims.

When Malcolm X was asked what are the ambitions of the Muslims, he replied, "freedom, justice and equality . . . and to faithfully serve and follow the Honorable Elijah Muhammad . . . [who] teaches us the knowledge of our own selves, and of our people. He cleans us up—he reforms us of the vices that have blinded us here in the Western society. He stops black men from getting drunk, stops their dope addiction if they had it, stops nicotine, gambling, stealing, lying, cheating, fornication, adultery, prostitution, juvenile delinquency. . . . He's cleaning up the mess that white men have made. He's saving the Government millions of dollars, taking black men off of welfare, showing them how to do something for themselves. . . . He shows us how to pool our financial re-

¹⁵ "The Muslim Program," MUHAMMAD SPEAKS, Sept. 27, 1963.

sources and our talents, then to work together toward a common objective.

"Among other things, we have small businesses in most major cities in this country, and we want to create many more. We are taught by Mr. Muhammad that it is very important to improve the black man's economy, and his thrift. But to do this we must have land of our own. . . . The brain-washed black man can never learn to stand on his own two feet until he is on his own. . . . The white man resists this because he wants to keep the black man under his thumb and jurisdiction in white society. He wants to keep the black man always dependent and begging—for jobs, food, clothes, shelter, education. The white man doesn't want to lose someone to be supreme over. He wants to keep the black man where he can be watched and retarded. Mr. Muhammad teaches that as soon as we separate from the white man, we will learn that we can do without the white man just as he can do without us. The white man knows that once black men get off to themselves and learn they can do for themselves, the black man's full potential will explode and he will surpass the white man."¹⁶

The Muslims have repudiated the orthodox Christian religion, even though they were at one time Christians, (mainly Protestants) in accepting the Muslim as their religion. To them, "the Christian religion is incompatible with the Negroes aspiration for dignity and equality in America. It has hindered where it might have helped; it has separated believers on the basis of color although it has declared its mission to be a universal brotherhood under Jesus Christ; it has been evasive when it was morally bound to be forthright. Christian love is the white man's love for himself and for his race. For the man who is not white, Islam is the hope for justice and equality in the world we must build tomorrow."¹⁷

To them, the Christian religion is a tool that has been used by the white man to control the black man.

However, the orthodox Moslems in the United States have rejected the Black Muslims. In the United States and Canada, the official Moslem organization is the Federation of Islamic Association. This organization has repudiated the Black Muslim affiliation with the orthodox Moslems by saying that ". . . the Negro society in Chicago led by Elijah Muhammad is not affiliated and is not

recognized as truly Moslem. Although he conducts the largest Arabic school in the United States, and claims to use the Qur'an as the basis for his teaching, the Federation officers have remained suspicious of him".¹⁸ The Moslem leaders have proclaimed that the Black Muslim Organization is "a cult totally lacking in the requisites which constitute any Moslem Group."¹⁹

These statements were made before Mr. Muhammad was admitted to the hajj and made the holy walk to Mecca. This is a privilege which can only be indulged in by a true Moslem. Judging from this it can only be assumed that there are some Moslem leaders who accept the Black Muslims as part of the Moslem Religion. ". . . both Muslim and Moslem worship Allah. And that—at least so the hajj committee said—is all that matters."²⁰

A movement such as the Black Muslim movement plays upon the excitation of the emotional reactions of the masses. Therefore, it is necessary for them to employ extreme measures along with a definite plan of organization to keep up the enthusiasm within the movement. The movement plays upon the most vulnerable emotions of the people; these are fear, suspicion, and hatred. These are the three emotions that are the most easy to arouse within the individual.

As a result, getting followers for the movement is not a very difficult task. It offers the deprived Negro a status symbol with which he can identify himself, and from this, he derives a sense of dignity. As a matter of fact, the society in which the Negro lives makes him very susceptible to identify himself with a movement of this nature.

Since it is a nationalistic movement, the goals portrayed to the mass, by the leaders, are goals that are unattainable; but desired by the mass. If the goal was obtainable, then there would not be anything left to hold the movement together once it was reached. For this reason, the Muslims have as their ultimate goal a separate territory for the black man. "The tragedy of this is that Black Muslim leaders, including Elijah Muhammad, have said they know a [Black] state will never come into being."²¹

In the past, the Muslims have had to remake their leaders to fit into their program. But in the near future, the Muslims will have a few score of young men who will have graduated from the

¹⁸ *Ibid.* p. 170.

¹⁹ *Ibid.*

²⁰ LOMAX, *Op. Cit.* Supra Note 3. at p. 72.

²¹ *Ibid.* p. 91.

¹⁶ "Malcolm X," *PLAYBOY*, Vol. 10, No. 5, May, 1963, pp. 53-54.

¹⁷ LINCOLN, *Op. Cit.* Supra Note 1, at p. iii.

Muslim school and trained in the philosophy of the movement. It will be interesting to see what progress will be made under the leadership of those men who have been educated in the Muslim school.

Louis Lomax feels that the next leader of the organization will be "... Akbar Muhammad, the youngest son of Elijah—who has just returned to America after two years of study at Egypt's famed Al-Azhar University. Al-Azhar is the cultural center of orthodox Islam, and its professors are the brains of the faith."²²

In his first speech after his return, Akbar spoke of unity of all of the Negro people. He stated that when this unity is achieved, then the Africans will be willing to assist the American Negro with men, guns, and know-how. Akbar believes that when this is accomplished, there will be unity of all the Black men in the world.²³

The Negro leaders seem to differ in their opinions of the Black Muslims. Dr. Kenneth B. Clark, a Negro social psychologist and educator, has stated that his appraisal of the Black Muslims was that their philosophy is pure "racism." He said that "not just the Negro masses but one need look at only recent history of the world to see how effectively hatred can be used to build powerful movements. There is no reason to believe that American Negroes are any more immune to the seductive lure of racial hatred than are other human beings."²⁴

The Reverend Martin Luther King has stated: "I think this Black Muslim movement is very sensational . . . and consequently it will excite and get a good deal of coverage. But the thing that amazes me is not how many Negroes have been willing to join this movement but that more Negroes have not joined it. When you think of the number who have given overt allegiance by joining, and those who somehow share the views of this group, it's amazing. If this movement grows and continues to grow it can create an atmosphere for a great deal of bitterness and hatred, and can bring about a nightmarish situation in any big city in the country. It has dangerous overtones, and no doubt about it."²⁵

Eric Lincoln gives the following as the opinion

of the way the man in the street views the organization: "Man, I don't care what those [Muslims] cats say out loud—that's just a hype they're putting down for The Man [i.e., the white man]. Let me tell you—they've got some stuff for The Man even the Mau Mau didn't have! If he tries to crowd them like he's been used to doing the rest of us all the time, they're going to lay it on him from here to Little Rock! I grew up with some of the cats in that temple—went to school with them; ran around with them. Man, those cats have changed. They ain't for no light playing. Those cats are for real, and you'd better believe it!"²⁶

IS THE MOVEMENT A THREAT TO THE POLICE?

The answer to this question is yet to come. However, with the information available to those outside of the group, one cannot find any evidence that would indicate that the individual police officer is in danger of being attacked by members of the group out of mere spite for policemen. Nevertheless, it should be remembered that in this group, as in any other organization, there will be deviants that will conduct themselves contrary to the policies of the organization. If one is to judge from the available evidence, it is believed that the "true" Muslim members are a well disciplined group and will obey the teaching of their leaders. Most reports show that they are taught to respect the laws. This is because, at present, the group cannot afford to separate themselves from the rest of the society; for they are dependent upon the established society and are not capable of surviving alone.

However, if there is an attack upon a police officer, experience seems to indicate that it will not be from a large scale riot; rather, from small groups that catch the officer off guard. This would occur when the officer is doing routine duties, e.g., minor family disputes, writing traffic citations, serving subpoenas, etc.²⁷

It is the opinion of this writer that the Black Muslim movement does not pose a threat to the police. Also, there is no immediate danger to the society at large; that is as long as the integration goals strived for by the Negro civil rights groups does not meet with utter defeat. In the event this should happen, the Muslim movement will then blossom into a powerful organization, attracting many of the Negro people who only sympathize

²² *Ibid.* p. 97.

²³ *Ibid.* p. 101.

²⁴ "Shut Up, White Man, and Listen," SAN FRANCISCO EXAMINER, May 6, 1963.

²⁵ "Shut Up, White Man, and Listen," SAN FRANCISCO EXAMINER, May 3, 1963.

²⁶ LINCOLN, Op. Cit. Supra Note 1, at p. 5.

²⁷ Oakland Police Dept. Op. Cit. Supra Note 9.

with the group at the present time. Mr. Lomax has stated that the group is waiting for the integration movement to fail, and he advises that it would be well for this Republic to take them seriously.

The movement has been under constant surveillance by the FBI, and also by the intelligence units of the local police departments. As of this writing, no one has produced any concrete evidence that would indicate that the group is a threat. In California, the Senate Fact-Finding Subcommittee on Un-American activities gave the Muslims a clean bill of health. Their findings concur with the opinions of this writer, in that they stated "... there is no question about its (the Muslims) accomplishing much good for many of its own members. This rigid discipline and fanatic faith have produced amazing results in rehabilitating many

semi-literate Negroes who were alcoholics, drug addicts, and habitual criminals."

The Muslim movement has definitely served a useful purpose for a certain aspect of the Negro population—the lower class. This movement has enhanced this group of people to conduct themselves in a respectable manner. One will never find a Muslim untidy or dirty. They are respectful of others, even though they may "hate" them. They refrain from smoking, drinking, drugs, and woman chasing. They take criminals out of prison and reform them. In the general Negro criminal population, the recidivist rate is extremely high. Once these men become Muslims, they also become law-abiding citizens and very few, if any, ever return to a life of crime.