

DIRECTOR, FBI (100-441765)

April 3, 1964

SAC, BOSTON (100-35713) (RUC)

MUSLIM MOSQUE, INCORPORATED
IS-S; RACIAL MATTERS
(OO: NEW YORK)

See 100-105899 released
ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 12/14/03 BY 1269 JTB/WB/08
#235295

Re Bureau letter to New York dated March 24, 1964.

Enclosed for the Bureau are original and eight copies of a letterhead memorandum concerning captioned matter. One copy of which is designated for Bureau File 100-339321 captioned "MALCOLM K. LITTLE, aka., IS-NOI." Enclosed for New York are three copies of the letterhead memorandum, one copy of which is designated for New York File 100-105899 captioned, "MALCOLM K. LITTLE, IS-NOI."

Also enclosed for New York is a tape recording of the "Bob Kennedy Show" of March 24, 1964, on which show MALCOLM K appeared as a guest. It is being left to the judgment of the New York Office whether this tape should be retained or destroyed.

[REDACTED] can be made available only following the issuance of a subpoena duces tecum [REDACTED]

[REDACTED]
by SA [REDACTED]

- ③ - Bureau (100-441765) (Encls. 9) (RM)
 - (1 - 100-399321) (MALCOLM LITTLE)
- 3 - New York (100-152759) (Encls. 4) (RM)
 - (1 - 100-105899) (MALCOLM LITTLE)
- 3 - Boston (100-35713)
 - (1 - 100-27649) (MALCOLM LITTLE)
 - (1 - 134-984)

JFH/jph
(9)

ENCLOSURE
137
91 APR 17 1964

AGENCY: all asst 6-24-64
REQ: 2000
DATE FORW: 4-18-64
HOW FORW: R/S
BY: LBR/gje

100-399321-

NOT RECORDED
174 APR 7 1964

ORIGINAL FILED IN 100-11157-1



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION
Boston, Massachusetts

In Reply, Please Refer to
File No.

April 3, 1964

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On March 19, 1964, [REDACTED] b7D
Harvard University, Cambridge, Massachusetts, advised
that Malcolm X spoke at Leverett House, Harvard University,
on March 18, 1964. The occasion was one of the periodic
seminars held at Leverett House, and Malcolm X's appearance
was arranged by a teaching fellow at Harvard University,
[REDACTED]

b7C
b7D
According to [REDACTED] Malcolm X stated that he was starting
a new movement which he believes will change this country's
foreign and domestic policies by giving Negroes political,
social and economic philosophy.

Malcolm X stated his new movement is not "anti anything."
He wants the black man to control the politics in his own
residential areas by voting, helping to choose and to
support their own candidates. He wishes them to become
economically sound by owning and investing in the businesses
within the Negro areas, and he feels that they should become
socially sound by complete separation from white people
and organizing their own separate society. He proceeded
that the Negro has become disillusioned with non-violent
action and would be ready for any action which will get
immediate results in their goal for Civil Rights. Malcolm
X stated that the Negro realizes he is being exploited and
lied to and is sick of it.

b7D [REDACTED] stated that the above is the substance of
Malcolm X's talk to the students at Leverett House. This
was followed by a question and answer period. Malcolm X
was asked if he was advocating a bloody revolution. He
denied this and pointed out that the Negro has bled all
the time, but the white man does not recognize this as
bloodshed and will not until the white man himself bleeds
a little.

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Malcolm X claimed that there has never been a revolution without bloodshed. In answer to another inquiry, he stated that he did not believe there was any way in which he could love the white man.

67D [redacted] stated that the seminar went off quietly and without anyone's emotions being stirred up. He stated that the two other members of the seminar were Professor James Q. Wilson and Martin L. Kilson, both of Harvard University, who stated that in their opinion Malcolm X's third party for Black Nationalists would not succeed.

67D The "Harvard Crimson," a daily publication of the students of Harvard University, in its March 19, 1964, edition and the "Boston Globe" and "Boston Herald," both daily newspapers published in Boston, Massachusetts, in their March 19, 1964, editions carried articles concerning Malcolm X's appearance at Leverett House, Harvard University. All articles were the same in substance as the remarks of [redacted] as set out above.

67D [redacted] advised on March 24, 1964, [redacted] had received the following information concerning Malcolm X.

Malcolm X was in the Roxbury section of Boston, Massachusetts on the afternoon of March 24, 1964, and was being driven around in a car with Massachusetts Registration 639-765. About 4:30 p.m. on the afternoon of March 24, 1964, this car stopped on Fayston Street near the corner of Blue Hill Avenue, and Malcolm X, accompanied by two other male Negroes, left the car and crossed Blue Hill Avenue entering the Arabian Market at 305 Blue Hill Avenue.

[redacted] advised that this store is operated by a man whose identity is unknown to [redacted] but whom [redacted] knows to be a member of Nation of Islam Temple No. 11, Dorchester, Massachusetts. Malcolm X spent approximately ten minutes in the Market talking to a group of five Negroes. He left the store with his two companions, recrossed Blue Hill Avenue and entered the Original Pastry Shop, 280A Blue Hill Avenue, which [redacted] advised is also operated by a member of Nation of Islam Temple No. 11. [redacted] stated that this shop serves as a restaurant and has become a meeting place

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for members of Nation of Islam Temple No. 11. Malcolm X spent approximately fifteen minutes in this shop, again talking to a group of Negroes. He then returned to the car and was driven to the corner of Intervale Street and Warren Street in Roxbury, Massachusetts.

A group of eight male Negroes dressed very neatly in the Muslim manner were waiting on the corner. Malcolm X left the car and spoke to them for a few minutes. Then accompanied by the same two male companions, he entered a second car parked on Warren Street. This car already contained two male Negroes and had North Carolina Registration HE 651. On entering this car, he was driven away.

██████████ stated that the group of eight Negroes with whom Malcolm X talked on the corner of Intervale and Warren Streets appeared to have been waiting for Malcolm's appearance, since once Malcolm X left, the group dispersed. **67D**

██████████ advised that one of the Negroes in the car with Massachusetts Registration is known to ██████████ to be ██████████ and to be a Muslim and member of Nation of Islam Temple No. 11 in Dorchester, Massachusetts. **67D**

██████████ stated that ██████████ during the afternoon talked about Malcolm X and stated that anybody interested in the recruiting or working for Malcolm X's new group could get information about it at the Hotel Teresa in New York City. ██████████ stated that all that was necessary was to ask for Malcolm X's room and talk to Brother James 67X, who would be found in Malcolm's room and who is in charge of recruiting and organizing. ██████████ stated that from what ██████████ stated during the afternoon, it would appear that Malcolm X had been in the Roxbury section of Boston in an effort to recruit members to his new organization.

██████████ advised that one of the two male Negroes who accompanied Malcolm X whenever he left the automobile, is identical with one of the three Negroes who visited Boston in October, 1963, in connection with revising the Marcus Garvey Movement. ██████████ was unable to learn the identity of this person, but described him as being in his late thirties, 5'10" tall, 150 pounds, slender build, dark complexion, wears glasses, neatly dressed, wears bow tie and having closely cropped hair. This man was also present with Malcolm X during part of the broadcast by Malcolm X at Radio Station WBZ, Boston, Massachusetts, on the evening **67D**

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of March 24, 1964. [REDACTED] stated that Malcolm X was accompanied to Radio Station WBZ by at least eleven male Negroes, nine of whom entered the lobby of the station and two of whom remained in the automobile bearing the North Carolina Registration in the parking lot of the Radio Station. b7D

The records of the Registry of Motor Vehicles, 100 Nashua Street, Boston, Massachusetts, checked on March 26, 1964, show that Massachusetts Registration 639-765 was issued to [REDACTED] Dorchester, Massachusetts for a 1963 black Dodge sedan.

On April 12, 1963, [REDACTED] it was ascertained from [REDACTED] of the Nation of Islam Temple No. 11, Dorchester, Massachusetts, that [REDACTED] Dorchester, could give detailed information concerning the availability of a speaker to discuss the teachings of the Muslims or to furnish details concerning the Muslim program. A characterization of the Nation of Islam and the Nation of Islam Temple No. 11 is attached to this memorandum. b7C b7E

[REDACTED] made available the following information on March 25, 1964. b7D

The "Bob Kennedy Show," a program of Radio Station WBZ, Boston, Massachusetts, which is run nightly from 6:30 p.m. to 8 p.m., on March 24, 1964, had as its guest speaker Malcolm X Shabazz identified as having been the spokesman for Elijah Muhammad, leader of the Black Muslims, until recently silenced by Elijah Muhammad. The subject of the program on that evening was to be "Negro - Separation and Supremacy."

Bob Kennedy, the moderator of the program, introduced Malcolm X as leader of the Black Muslims, Harlem Mosque, now called Muslim Mosque, Incorporated. Bob Kennedy stated that the discussion in the program would touch on how the break between Elijah Muhammad and Malcolm X came about after Malcolm X had served so long and so well, how Malcolm X's outlook has changed and what he feels his roll is in the Civil Rights Strife now troubling the country.

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Bob Kennedy stated that Louis Lomax, noted Negro author, who wrote the book "When the Word Is Given" concerning the Black Muslims, would participate in the program over a telephone line.

Malcolm X stated that his religion is still Islam, and he is still a Muslim and a believer in Elijah Muhammad's teachings. He stated that everything he knows and has learned is a result of Elijah Muhammad's doing.

Malcolm X was questioned as to whether or not his being silenced by Elijah Muhammad was actually the result of a statement he had made shortly after the death of President John F. Kennedy or whether Elijah Muhammad had "dismissed" him because he was getting too popular with the Muslims and threatened the leadership of Elijah Muhammad, and this leadership being passed on to Elijah Muhammad's son and son-in-law.

Malcolm X stated that his statement "The chicken had gone home to roost" when mentioning the death of President John F. Kennedy had been taken out of context. He stated that at the time the topic of his talk was "God's Judgment on White America," he had been trying to demonstrate that White America was reaping the harvest of the seed she had sown and had been using incidents all over the world to illustrate this. His remark about "The chicken had gone home to roost" was meant as another illustration of the misfortunes that had come to the United States and was not meant to show any kind of relief over the unfortunate death of the President.

He stated that all these incidents that he was using as illustrations were merely prophecies of the Bible coming true and that he had pointed out he was happy to see these prophecies coming true, and he did not mean that he was happy about the death of the President.

As to the threatened passage of power of Elijah Muhammad to himself, he said he had nothing to say on that subject.

Malcolm X was asked what he hoped to accomplish by breaking off with Elijah Muhammad and starting out on his own. He stated he believes in the teachings of Elijah Muhammad, but that in following the teachings of Elijah Muhammad, he ran into obstacles which he could not handle and still abide by Muhammad's teachings.

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He believes that only by independent action can Elijah Muhammad's teachings be put into effect by himself. He defined his Black Nationalism as the black man having political, social and economic control in the areas in which he lives. He stated that he believes the black man should eventually go back to his home land in Africa, but that meanwhile he had to live with the situation as it exists and in organizing Black Nationalism he is attempting to find a logical way for the black man to do this.

Malcolm X stated he had no desire to compete with other leaders or organizations. He stated that 1963 has been an explosive year in America, and gave as an example the recent conflict between white and black in Jacksonville, Florida. He stated that the Negroes have been frustrated and sick of only promises. In order to obtain what the Negroes are after, they might have to make the supreme sacrifice and he believes that the younger generation is ready to make it.

Malcolm X stated that he is for reciprocal bloodshed. So far, only the Negroes have shed blood, and this is not looked on as bloodshed by the whites. White blood has to be shed before the white man will consider a conflict as a bloody one.

Malcolm X stated that on March 14, 1964, he attended a conference in Chester, Pennsylvania. Some of those attending were such persons as the Reverend Milton Gilamison, a Civil Rights leader in New York City, Gloria Richardson, Civil Rights leader from Cambridge, Maryland, and Dick Gregory and Stanley Brock. This group founded an organization to be known as "Act." Malcolm X stated the initials do not mean anything. A Mr. Landry, who headed the Chicago School Boycott, recently was elected chairman of the group. This group is designed to act anytime, anywhere and in any manner necessary to bring about results. This group is no more committed to passive resistance.

Malcolm X predicted that Martin Luther King must devise a new approach in the coming year or he will be a man without followers. Malcolm X stated that he has received letters from coast to coast supporting him. Ninety per cent of these are from Negro college students, all of whom are eager to be part of a militant action group.

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At this point in the "Bob Kennedy Show" telephone calls were accepted from listeners who wished to propose questions for Malcolm X. Some of these questions had to do with the subject of Cassius Clay, Heavy Weight Boxing Champion of the World, and the proposed attempt to take away his championship because of his association with the Muslim Movement.

Near the end of the program, Mr. Lewis Lomax stated that he believes Malcolm X articulates for the majority of Negroes who believe the same as he does. Lomax described Malcolm X as a much more dangerous man now that he has become an activist. Lomax stated that now Malcolm X will be more readily accepted as a leader in the Civil Rights Movement.