

1 L E O M c C A L L U M, Sworn.

2 EXAMINATION BY MR. JAFFE:

3 Q Would you give your full name, please, Doctor,
4 and your address, and I wonder if also you could just give
5 us a short biographical sketch of yourself just for the
6 record.

7 A Certainly. My name is Leo McCallum. I am a
8 dentist practicing at 118 Johnson Avenue in Newark. That's
9 the site of both my home and my office.

10 I was born in Newark in the year of 1929 and I
11 attended South Side High School, which, incidentally, I am
12 only four doors from presently.

13 I attended South Side High School, New York University
14 for my undergraduate training, and Columbia Dental School
15 for my graduate training as a dentist.

16 I was in the service between the years of 1947 and 1948,
17 February of 1947 to June of 1948.

18 I have presently been practicing now for -- well, this
19 is my twelfth year.

20 Q It is my understanding, Doctor, that you have
21 an official position in the Black Muslim Church. Would
22 you describe that, please, and tell us what it is.

23 A Well, I don't really have an official position.

24 Q My term is inappropriate. Would you describe
25 it, sir.

1 A I am a member of the Nation of Islam and I have
2 the opportunity to deal with the people in some capacity
3 in terms of their entrance into the mosque and in terms of
4 their entrance into the program.

5 I am a quasi-secretary. Let us put it that way. I
6 am not the official secretary of the mosque here.

7 Q I wonder if you could just very briefly for us
8 and for the record discuss the fundamental tenets of the
9 faith, if that is possible.

0 A Yes. In fact, one of the reasons I was anxious
1 to participate in this discussion is that I felt that the
2 real tenets of the Nation of Islam, as the Honorable Elijah
3 Muhammad describes them, are really very badly misunderstood
4 and our feeling is that there can and should be a dialogue
5 between the community and the power structure related to
6 what Mr. Muhammad is saying and teaching and what we
7 believe as Muslims.

8 In fact, I brought our newspaper here because actually
9 what the Muslims want and what the Muslims believe has been
0 published in this newspaper on the back of the newspaper,
1 every issue since 1962.

2 Q Would you like to introduce that into the
3 record?

4 A Yes, certainly, definitely so.

MR. JAFFE: I wonder if we could just

1 mark it into evidence and then you could refer
2 to it.

3 You could leave it with us.

4 (Newspaper marked Exhibit C-111 in evidence.)

5 THE WITNESS: We consider this to be the
6 official organ of the Nation of Islam and the
7 program that The Honorable Elijah Muhammad
8 has on the back of this newspaper I believe has
9 been here since 1961 or 1962 and it really states
0 our position better than anyone else could state
1 it because it is what The Honorable Elijah
2 Muhammad has stated.

3 Now there is a question of what the
4 Muslims want and what the Muslims believe. In
5 essence we want the same things that any
6 civilized people in the nations want. We want
7 freedom and we want what we call a full and
8 complete freedom.

9 We want justice, equal justice under the
0 law. We want justice applied equally to all,
1 regardless of creed or class or color.

2 This is a very important statement, by
3 the way. As I said, this has been here all of
4 the time for anyone to read.

5 We want justice applied equally to all

1 regardless of creed or class or color because
2 we have suddenly become the Black Muslims for
3 some reason or other and no one has ever heard
4 The Honorable Elijah Muhammad or any of his
5 representatives refer to themselves as Black
6 Muslims.

7 So the connotation "black", or the
8 qualification of the word "Muslims" by attaching
9 the word "Black" we feel was purposefully placed
0 there to try and differentiate us from Muslims
1 that exist all over the world.

2 So that we object to the term. It is what
3 we have become known as so that seems to be the
4 way it stands.

5 But we want it understood that a Muslim
6 is a Muslim and we believe in Allah and his
7 Messenger, just like every other Muslim does.

8 So the belief that what Mr. Muhammad is
9 teaching relates only to wanting justice or
0 equality or freedom for black people is belied
1 by this particular statement.

2 It says: "We want equality of opportunity.
3 We want equal membership in society with the
4 best in civilized society."

5 Those of us who follow The Honorable Elijah

1 Muhammad, we take note of the things existing
2 around us.

3 When I walked into this building, it is a
4 beautiful building and as I walked down the hall
5 and saw some of those rooms, they are beautiful
6 offices there, well furnished, and the black man
7 cannot say he owns any such building as this, with
8 the possibility of perhaps North Carolina Mutual,
9 who put themselves a building up.

0 To be equal and have equal membership in
1 society we should have the opportunity to raise
2 a building like this, to sit in the offices and
3 direct it and this is what The Honorable Elijah
4 Muhammad is asking for.

5 This is what we are seeking for our
6 people. We don't feel or I certainly don't feel
7 that this type of a goal has been given its just
8 due.

9 Various aspects of the program of The
0 Honorable Elijah Muhammad have been distorted
1 to make people think that we are other than what
2 we are or we have goals or desires which are
3 other than what any civilized nation or people
4 would want.

5 MR. JAFFE: What aspects of it do you

1 think have been distorted and that you would
2 like to discuss?

3 THE WITNESS: Well, I would say that the
4 belief that the Muslims are violent or that they
5 have a doctrine of violence behind them, that we
6 are going to or one day will explode, but the
7 history of the Nation of Islam here shows that
8 there has never been a more peaceful group of
9 people than the followers of the Honorable Elijah
0 Muhammad because one of the tenets of Islam
1 is peace.

2 In fact, "Islam" itself means peace and
3 that we seek peace under all circumstances too
4 and The Honorable Elijah Muhammad teaches us to
5 respect the laws of every nation or government
6 wherever you live and since we are taught to
7 respect those laws and we do as long as they
8 don't conflict directly with the Law of Allah,
9 himself, then that means that we don't partici-
0 pate in the types of activity which has brought
1 this Commission together.

2 We feel it is important to understand that
3 if a community is interested in togetherness
4 and peacefulness, that if there is a group in
5 that community whose very aims and goals and

1 whose title, Islam, means peace, then certainly
2 this organization, this structure should have
3 attention.

4 Its true aims should be investigated and
5 if use can be made of the fact that it exists in
6 bringing peace to the community, why, I think
7 that we are derelict in our duty if we don't
8 take that opportunity.

9 MR. JAFFE: What are some of the methods
0 that you have used, that the Church has used
1 in bringing this to the community?

2 What are some of the ways in which you
3 would suggest that this can be done?

4 THE WITNESS: You mean bringing to the
5 attention of the people that the Nation of Islam
6 exists?

7 MR. JAFFE: No. Bringing to the attention
8 of the community this concept of peace and this
9 concept of togetherness towards a civilized
0 society.

1 What are the kinds of things that you feel
2 that the Commission could be helpful in doing
3 along the same lines that you are suggesting?

4 THE WITNESS: It is making available to
5 the public the knowledge that the black man as

1 such and that black as such is not something to
2 be frowned upon or something derogatory or
3 something to be ashamed of.

4 I think a very keen look must be taken at
5 the entire structure of the society that has
6 been built on a framework of white supremacy,
7 sometimes unknowingly.

8 I often cite the example that I see even
9 at the high circles as a professional man. I
0 was attending a conference, a dental clinic,
1 post-graduate training, and the clinician was
2 explaining to the dentists there various types
3 of dental problems and he was classifying them
4 according to the type of problem that was the
5 most difficult to handle and that was the
6 easiest to handle and he started at the easiest
7 type of problem was Mrs. White.

8 That which was a little more difficult to
9 grasp and do something with was Mrs. Gray. One
0 that was a little more difficult was Mrs. Blue.
1 Do we have to tell you what was the greatest
2 broken-down mouth you could possibly run into?

3 This was Mrs. Black. I feel that the
4 clinicians or the ones who propose this type of
5 terminology were thinking so specifically of

1 black people but the term "black" in this
2 community, in this society, which, of course,
3 being ruled by white people, is going to reflect
4 what they think, sets up an environment, a
5 stimuli by which black people are always coming
6 into contact with that makes people like them
7 feel that black is something to be despised.

8 We know that to tell a little white lie is
9 all right, but a black lie is the worst thing
0 you could possibly tell.

1 Angelfood cake is white and devil's food
2 cake is chocolate. So we feel or the Honorable
3 Elijah Muhammad feels like in that framework
4 it is impossible for a black man to adjust.

5 So when a black society asks for those
6 things with which they can identify, those
7 things that will give them the opportunity to
8 develop confidence and proudness in their own
9 background, then these things should be
0 offered.

1 Historically the black man certainly goes
2 further back than the cottonfields of Georgia,
3 but we learn about George Washington Carver
4 perhaps and a few other well-known Negroes, but
5 that's no history at all. It is felt that we

1 are blocked from having a knowledge of ourselves
2 and identifying with something that is useful
3 and good so that we can see we come from a stock
4 that is something to be proud of and something
5 to identify with and therefore, that we can
6 obtain the heights and goals that any other
7 civilized people can obtain.

8 So I certainly feel that the people who
9 are in the power to make decisions and set
0 policies should give foremost attention to
1 allowing or making the opportunity available for
2 black people to be exposed to as much black
3 history as possible and that the dialogue of
4 white supremacy that is so interwoven in the
5 society that we exist around today, be exposed
6 and since The Honorable Elijah Muhammad is
7 exposing it for what it is, then he is accused
8 of teaching hate.

9 But of course, all he is doing is telling
0 us what I am telling you, that we are exposed
1 to a psychological brainwashing that does not
2 allow us to develop what is inherently within
3 us and we feel that the society steps on our
4 back and our neck at every opportunity.

5 MR. JAFFE: What are your views, Doctor,

1 or does the faith have views on the question of
2 an integrated society as a goal?

3 THE WITNESS: No, because of these very
4 things that I just spoke about, because built
5 into the society are these things which elevate
6 white and degrade black.

7 The Honorable Elijah Muhammad feels that
8 we should be allowed to go to ourselves. In
9 fact, that is another important point. It says
10 that since we want our people in America whose
11 parents or grandparents were descendants from
12 slaves to be allowed to establish a separate
13 state or territory of their own, either on this
14 continent or elsewhere and we believe that our
15 former slaveholders are obligated to provide
16 such land and that the area must be fertile and
17 minerally rich.

8 We believe that our former slaveholders
9 are obligated to maintain and supply our needs
0 in this separate territory for the next 20 to
1 25 years until we are able to produce and supply
2 our own needs.

3 Since we cannot get along with them in
4 peace and equality after giving them 400 years
5 of our sweat and blood and receiving in turn

1 some of the worst treatment human beings have
2 ever experienced, we believe our contributions
3 to this land and the suffering forced upon us
4 by white America justifies our demand for com-
5 plete separation in a state or territory of our
6 own.

7 This means that The Honorable Elijah
8 Muhammed feels that anyone who really wants
9 freedom, who really wants justice and equality,
10 who really says they want to stand on their own
11 two feet and be equal in society, must prove
12 first that they are equal.

13 In this society we really don't have the
14 opportunity to prove that we are equal and we
15 aren't equal because we don't have those things
16 that will allow us to stand in civilized society
17 as equals.

18 So if we say we are equal and we have the
19 ability to do this or to do that, The Honorable
20 Elijah Muhammed feels instead of begging someone
21 to give us something, that we should go and get
22 it for ourselves and do it for ourselves, just
23 as this building exists, as we pointed out, we
24 feel like we need a building such as this.

25 Then in terms of interchanging ideas with

1 other civilized people, fine.

2 When we say separate, The Honorable Elijah
3 says we don't mean that we want to get off in a
4 little corner here and never have anything to do
5 with anybody else on earth.

6 That's rather silly because what we can't
7 produce for ourselves that are produced in other
8 parts of the earth, we need commerce and trade
9 just as other nations have commerce and trade.

10 But only in that manner is it felt do
11 we have the opportunity to develop the type of
12 civilized behavior, the type of knowledge of who
13 we are and what we are and then can we identify
14 with these around us.

15 We feel that we are living in an extremely
16 wicked society. We teach righteousness and we
17 teach our women to dress in a certain way, to do
18 certain things, and when we look around us it
19 is kind of difficult to maintain that type of
20 standard.

21 If you are in a society or if you are
22 teaching that you should wear a dress below your
23 knees, half-way down your calf, and the style
24 is half-way down your thigh, that is a little
25 difficult. If we are teaching that alcoholic

1 beverages doesn't allow one to think in a
2 responsible manner and if in your neighborhood
3 every two blocks there is a bar or a tavern, that
4 makes it difficult.

5 So the Honorable Elijah Muhammad feels
6 we are so geared, we are so tied in in a commun-
7 ity and in a society in which we presently live
8 that it is almost impossible to change it to
9 meet the standards and needs of a people who are
10 reaching for civilized behavior.

11 MR. JAFFE: Doctor, I wonder if you could
12 give us an estimate of the number of people in
13 this country who belong to the faith.

14 THE WITNESS: No, I couldn't. I have
15 never even anyone attempt that. I believe in
16 Phoenix, The Honorable Elijah Muhammad says that
17 there are hundreds of thousands, that certainly
18 millions have heard and it is always difficult
19 to pinpoint it because we have mosques in every
20 major city in the country and we have meetings
21 on Wednesday, Friday and Sunday and at those
22 meetings throughout the country there is always
23 people who convert to Islam.

24 Now there are those who come and stay
25 and they go back and, of course, because The

1 Honorable Elijah Muhammad is strict in what he
2 teaches, in other words, he doesn't back down,
3 he doesn't say "Well, today we don't smoke
4 cigarettes but tomorrow we smoke cigarettes", he
5 doesn't say "Today we don't partake of alcohol but
6 tomorrow you can partake of alcohol."

7 He sets a law and a code under which we
8 are expected to live that is not easy to live by
9 when we are surrounded, as we pointed out, by
10 the type of wicked society that is around us
11 today.

12 In Newark, my goodness, I guess I have
13 been associated with Islam ever since I have
14 been in Newark and there are hundreds of people
15 out here that I know who are followers of The
16 Honorable Elijah Muhammad who have come and gone.
17 Every two or three years there is almost a
18 complete turnover.

19 MR. JAFFE: Do you have more than one
20 mosque in Newark?

21 THE WITNESS: No.

22 MR. JAFFE: One?

23 THE WITNESS: Yes.

24 MR. JAFFE: Where is that located?

25 THE WITNESS: At 257 South Orange Avenue.

1 MR. JAFFE: I have no further questions.
2 I will leave some time for questions by the
3 Commission members.

4 MR. LOFTON: Doctor, you mentioned before
5 about this misconception in response to Mr.
6 Jaffe's questioning about some of the philosophical
7 tenets of the Muslim faith in that there is
8 a misconception in your judgment, that the Muslim
9 faith preaches race hate.

10 Do you consider that this misconception
11 that you calculate that is held in some quarters
12 has been occasioned by a deliberate attempt to
13 distort the Muslim faith or whether or not this
14 has come about as a result of persons' lack of
15 understanding of the Muslim faith caused by
16 certain people who have embraced certain of the
17 concepts of the Muslim religion but have not
18 undertaken to embrace the other kinds of stock
19 kinds of behavior that has to be associated from
20 what you have described?

21 THE WITNESS: Well, The Honorable Elijah
22 Muhammad says that Islam is a total program and
23 what he is teaching is a total program and that
24 in it there are offerings that some people
25 pick up and use for their own satisfaction or to

1 meet their own needs that don't truly reflect
2 Islam as such.

3 What do I mean? Well, people often get
4 arrested and after becoming arrested we see a
5 headline in the newspaper that "Black Muslim
6 Does This" or "Black Muslim Does That".

7 Now why anything should be headlined
8 according to what a man's religion is, what his
9 basic tenets or beliefs are, I will never be
10 able to understand.

11 I never see a Jew or a Christian or a
12 Holy Rover or anything else being specified in
13 a public newspaper.

14 So what often happens is that people
15 recognize within the framework of Islam unity
16 and the Negro, the so-called American Negro,
17 sometimes feels he has some protection in Islam
18 that the Muslim being the kind of group and body
19 that sticks together, if he declares and says
20 "I am a Muslim", then this will afford him some
21 type of protection and the Muslims will come
22 to his aid.

23 But what The Honorable Elijah Muhammad is
24 doing is really pointing out what he has been
25 taught by God himself. Now I don't quite know

1 how to get into that aspect of what The Honorable
2 Elijah Muhammad is teaching because you all here
3 are people who are educated, who have a background
4 of science and fact and have basic beliefs
5 possibly relating to religion.

6 But I might get on the record that The
7 Honorable Elijah Muhammad to us is a messenger,
8 a messenger from God, that he is not self-
9 elected, nor has he dreamed up a message, nor
10 has he invented one.

11 If you will check the history of The
12 Honorable Elijah Muhammad for the last 35 years,
13 you will find in what he has taught a soundness,
14 a basic wholeness that is unimpeachable.

15 He simply goes back into history, the
16 history of the black man and the white man, and
17 he brings to the fore what has happened to us,
18 the black people as a people, and who did it
19 and why they did it and how they did it.

20 Then he says, after exposing that as a
21 history, that there is no need for a black man
22 to moan and groan about that and waste all his
23 time talking about what happened, but understand
24 what happened, how it happened and now understand
25 the next move to make.

1 The next move to make is to get out from
2 under that type of a rule and do something for
3 yourself.

4 Now when The Honorable Elijah Muhammad
5 teaches that the white man is the devil, some
6 black people take this aspect of it and get
7 carried away with it and misuse it because I
8 expect to be able to go amongst any people at
9 any time at any level and converse with them
10 intelligently and be with them as a people
11 because The Honorable Elijah Muhammad teaches
12 to respect a man for what he is.

13 But because of the type of discrimination
14 and the type of beatings that the so-called
15 American Negro has taken throughout his life, he
16 sometimes gets carried away with one aspect of
17 Islam and when he runs into people who have no
18 understanding of the other framework of Islam,
19 when he exposes just this side of what Mr.
20 Muhammad is teaching, then he is actually
21 misrepresenting The Honorable Elijah Muhammad
22 and this is one of our biggest problems.

23 The Honorable Elijah Muhammad can't and
24 doesn't spend a great deal of time teaching the
25 religion of Islam as the beautiful religion

1 that it is because he first recognizes that he
2 has first got to teach the black man the basic
3 tenets of civilization.

4 It is not that white people don't come
5 into our society and to our mosque meetings
6 because what we are teaching, white people don't
7 need.

8 The Negro needs to know what holds a
9 family together. He needs to know how to provide
10 for a family. He needs to know what puts
11 airplanes in the sky and makes automobiles run.

12 And so in order to do that The Honorable
13 Elijah Muhammad first has to teach him that it
14 is all right to be black. He first has to
15 teach him what gave him the frame of mind that
16 he presently has and what next to do to get out
17 of that frame of mind.

18 We can't be responsible for those who
19 come in here and take a little bit and run out.
20 We are disturbed about it, naturally, because
21 when someone sees them they are misrepresented
22 and they are misrepresenting The Honorable
23 Elijah Muhammad.

24 But that cannot detract or deter us
25 from still telling the truth as we see it and

1 as The Honorable Elijah Muhammad knows it.

2 So I think it is extremely important to
3 understand that unless we view the total program
4 of The Honorable Elijah Muhammad for what it is,
5 then we are missing the boat.

6 VICE CHAIRMAN BROWN: Dr. McCallum, you
7 mentioned one thing that has always intrigued
8 me.

9 Is it the policy to exclude whites from
10 the meetings?

11 THE WITNESS: From the mosque meetings,
12 yes.

13 The Honorable Elijah Muhammad, when he
14 has open meetings, white people can attend
15 these.

16 VICE CHAIRMAN BROWN: He has such
17 meetings?

18 THE WITNESS: Yes. Open meetings white
19 people can attend.

20 VICE CHAIRMAN BROWN: One of the things
1 that has intrigued me in terms particularly of
2 Newark and the recent disturbances is the con-
3 cept of black power which has sometimes been
4 interpreted to mean violence, sometimes political
5 design, sometimes economic movement. Does The

1 Honorable Elijah Muhammad credit black power as
2 a movement with validity or does he distinguish
3 between the aims of the Muslim group as opposed
4 to, for example, those who espouse violence in
5 order to attain objectives?

6 THE WITNESS: Well, The Honorable Elijah
7 Muhammad frowns upon violence in any nature
8 except as a defense.

9 The Honorable Elijah Muhammad teaches us
10 in a society where we have absolutely no control
11 over things whatsoever and no ability whatsoever
12 to produce weapons, it is rather ridiculous to
13 take a weapon and fire upon someone because
14 when you run out of ammunition you can't manu-
15 facture ammunition.

16 You can't manufacture weapons and the
17 white man is the supreme master at violence and
18 you can't possibly beat him at the game.

19 So we, The Honorable Elijah Muhammad
20 frowns upon violence of any sort. Again,
21 remember that he says he is from God and that
22 his protection therefore is from God and if we
23 believe that God, whose proper name is Allah,
24 is going to do these things for us that he has
25 promised, then we really don't believe that

1 The Honorable Elijah Muhammad is from God or that
2 God is going to do these things if we carry
3 weapons.

4 Since he is the manufacturer of the raw
5 material that creates the weapons, certainly he
6 has power to make weapons totally ineffective.
7 The Honoral Elijah Muhammad teaches us that God
8 being on our side there is no need for us to
9 preach violence or practice violence in any
10 means whatsoever.

11 VICE CHAIRMAN BROWN: Does he permit or
12 recognize black power aspirants in such a way
13 that there is cooperation or does he disavow this
14 group and their aspirations?

15 THE WITNESS: Well, he neither disavows
16 them, nor does he encourage or participate with
17 them.

18 The Honorable Elijah Muhammad feels that
19 that's all part of what must take place and what
20 is taking place due to the things that the black
21 man has been subjected to, but he does not feel
22 that they have the answer because there is not
23 a total program there, a total program that will
24 start from the beginning and go to the end and
25 carry the black man straight through. We feel

1 like it is very important if you get a man to
2 march in off his job one day, that next day you
3 have a job for him to go to.

4 If he is going to lose his means of
5 employment following someone and yelling at the
6 top of his lungs, what happens tomorrow when
7 his family has to eat?

8 So I have heard the Honorable Elijah
9 Muhammad say that the black power advocates
10 as such have only taken a little part of the
11 program and that's really all that has happened.

12 The Honorable Elijah Muhammad has been
13 teaching black power for 35 years.

14 VICE CHAIRMAN BROWN: In the context of
15 the total religion?

16 THE WITNESS: That's right. But black
17 power in its totality, not just one aspect of
18 it and no end to it and no concrete program.

19 VICE CHAIRMAN BROWN: There are those
20 who have testified that they feel that a part
21 of the disturbances resulted from concepts such
22 as Muslims teach.

23 Do you have any evidence that there was
24 any activity on the part of Muslims or that
25 they in any way taught violence or suggested

1 what happened in Newark in July?

2 THE WITNESS: No, certainly not. Since
3 again in the total framework of what The Honorable
4 Elijah Muhammad teaches there is no life after
5 death and since there is no life after death
6 the life that we exist today is it.

7 Therefore, we do things for ourselves in
8 terms of foods that we eat, in terms of dietary
9 habits, in terms of all of those things to
10 promote life, and to participate in a conflict
11 that can snuff out your life very quickly for
12 nothing is the height of ridiculousness as far
13 as we are concerned and to teach black people,
14 who must always be the losers in that type of a
15 disturbance -- they have to be the losers, they
16 can't possibly compete with the power structure
17 that the white man has.

18 VICE CHAIRMAN BROWN: So it wouldn't
19 have been tactically sound to participate in
20 them?

21 THE WITNESS: No. That's right. It
22 would have been the height of folly.

23 VICE CHAIRMAN BROWN: There are two things
24 about which I am somewhat curious.

25 You served in the armed forces. Would

1 that be contrary to Muslim concept?

2 THE WITNESS: Well, that becomes a
3 decision --

4 VICE CHAIRMAN BROWN: A personal decision?

5 THE WITNESS: Yes, that men make for
6 themselves.

7 VICE CHAIRMAN BROWN: So there is no
8 such tenet that says that you should or should
9 not serve in the armed forces?

10 THE WITNESS: That's right.

11 VICE CHAIRMAN BROWN: What about the
12 relationship to aspiring Negro politicians?
13 For example, we have had men who ran for Mayor
14 and we know that there are many others who
15 participate politically.

16 Is there a Muslim practice or tenet which
17 discourages this because it is involvement in a
18 mixed state or is there any position that is
19 taken on that score?

20 THE WITNESS: Well, I have heard The
21 Honorable Elijah Muhammad say that if we could
22 be assured or if we had some way of electing a
23 representative in local or state or federal
24 government that we could count on 100% to be
25 for us no matter who, what, when, where or why.

1 we would get right behind him.

2 But we have learned and taken note that,
3 unfortunately, you get involved in the power
4 structure and becoming involved in it, you kind
5 of put a chain around your arm sometimes.

6 VICE CHAIRMAN BROWN: You mean you become
7 committed?

8 THE WITNESS: That's right. The Honorable
9 Elijah Muhammad -- see, we support The Honorable
10 Elijah Muhammad.

11 The Muslims support The Honorable Elijah
12 Muhammad.

13 VICE CHAIRMAN BROWN: Suppose you were
14 nominated for office in Newark and you felt that
15 you could represent the interests of Negroes
16 and other downtrodden people, whether it would
17 be white or Negro, I think you would work in
18 the best interests of all, probably.

19 Would you under those circumstances
20 consider that a proper activity to run for
21 office?

22 THE WITNESS: Yes, I would consider that
23 a proper activity to run for office if I had
24 some way of being able to ascertain that I
25 could faithfully serve that purpose.

1 VICE CHAIRMAN BROWN: And you would accept
2 white votes and the Negro votes and all those
3 who believed in you?

4 THE WITNESS: Yes. But I must say that
5 I find that a very difficult situation to imagine,
6 where politics being what it is, that a man has
7 the real ability to effectively influence policy
8 and set up those things that are going to be for
9 the best goals of those people who need it with-
10 out the cooperation of a great many people and
11 when you begin to get the cooperation of a
12 great many people, you have to begin to make a
13 deal for this and a deal for that.

14 VICE CHAIRMAN BROWN: You have an
15 obligation there too.

16 THE WITNESS: That's right.

17 VICE CHAIRMAN BROWN: Assume a Muslim
18 state that would include all colors, and there
19 are Muslims of all shades throughout the
20 world, isn't that right?

1 THE WITNESS: Yes.

2 VICE CHAIRMAN BROWN: I think it is the
3 fastest growing religion in the world perhaps.

4 THE WITNESS: Yes.

5 VICE CHAIRMAN BROWN: So assume yourself

1 in a state where there were Asiatic Muslims and
2 white Muslims, black Muslims.

3 Would you consider that a proper state or
4 would the state that you envision have to be a
5 Muslim state composed of people of black stock?

6 THE WITNESS: No. We consider that
7 anyone who takes up the banner of Islam and
8 carries out the tenets of Allah and believed in
9 Allah as Messenger can be a Muslim. There is
10 no question about it.

11 VICE CHAIRMAN BROWN: So your separate
12 state need not be black?

13 THE WITNESS: That's right. But we feel
14 that it is necessary first for the black man,
15 the so-called American Negro specifically who
16 has a unique type of problem, it is necessary
17 first for him to have the ability to exercise
18 authority, to be able to deal at all levels
19 with himself, so that if discrimination occurs
20 it discriminates black man against black man
21 possibly on a personal basis or whatever it
22 may be, the inference of color doesn't enter
23 into it at all.

24 Then when you know how to build a house
25 from the top to the bottom, you know how to run

1 a government from the top to the bottom, then
2 you know your proper abilities, you know what
3 opportunities you can develop from amongst your-
4 selves and then you can get involved however
5 you want.

6 VICE CHAIRMAN BROWN: Let me extend it.
7 Suppose you had a black state and in 25 years
8 you had achieved this, black men had proved
9 their competence in achieving at all levels.

10 Would you then say that now he is
11 competent, he has achieved, he is ready to enter
12 an ordinary state which might be white or would
13 you still say that you would continue in the
14 black state?

15 THE WITNESS: Well, I think that it
16 would become—the decision that will be made by
17 the people will depend on the type of state
18 that they had achieved.

19 You see, I am perfectly content to be
20 in a black society, perfectly happy. If I
21 never saw anything but black people the rest
22 of my life that wouldn't bother me at all.

23 Now I didn't say if I didn't see anything
24 but illiterate, imbecilic black people. We
25 don't care what color they are. It is necessary

1 for the black man to understand what is civilized
2 behavior.

3 VICE CHAIRMAN BROWN: Let me throw a very
4 unfair question to you because I was leading
5 right up to this point.

6 Assume you are with Negroes and you value
7 education and you value the competence and you
8 are with a group of people who don't achieve
9 the competence for various reasons.

10 You described Negroes who might not on
11 an intelligent basis be able to compete or
12 communicate with you.

13 Would you consider that a proper goal,
14 that merely because they are black, whatever
15 their competence, whatever their attitudes,
16 whatever their ability, that you would then
17 consider that a proper black state?

18 Is that the kind of state you would
19 envision, or would you feel that once you have
20 the equality you can associate with Negroes?

1 For example, you, you have attained a
2 professional status. I imagine you have white
3 patients. I wouldn't be surprised.

4 THE WITNESS: Yes.

5 VICE CHAIRMAN BROWN: This then means

1 that you are in a sense participating in a
2 white economy because it is helping to support
3 that.

4 You don't find that inconsistent in
5 any way?

6 THE WITNESS: No.

7 VICE CHAIRMAN BROWN: So this white
8 devil business of Elijah Muhammad has been
9 much distorted then apparently?

10 THE WITNESS: Well, yes. Like I say,
11 if a man goes to the physician and the physician
12 tells him "Oh look now, you have a cancer here
13 that is eating your heart out", well he has
14 exposed what is eating his heart out. He has
15 exposed what is killing him.

16 Now if he beats around the bush and
17 never tells the man what he has killing him,
18 then it is impossible to cure him.

19 The Honorable Elijah Muhammad has
20 pointed out what has put us in the state of
21 condition that we are in.

22 But he doesn't say now that you have
23 been put in that state of condition that you
24 forget all about what you are capable of doing
25 for yourself and that you don't do anything

1 for yourself.

2 He says this is the state of framework
3 that you have been in. Now that you know this,
4 don't let that happen to you again. Let's get up
5 and do this and do that.

6 VICE CHAIRMAN BROWN: Would you accept
7 a white physician if you knew you had a heart
8 problem where a transplant was needed and a
9 South African doctor was the only one who
10 could do it?

11 THE WITNESS: Of course.

12 VICE CHAIRMAN BROWN: You would accept
13 it?

14 THE WITNESS: Of course. You see, in
15 terms of what is, we face up to and see what
16 is.

17 In fact, it is not in this paper but
18 The Honorable Elijah Muhammad has a newspaper
19 and on the headline of the newspaper it says
20 how to get employed and stay employed.

21 In that article he went to point out to
22 a man, he says if you are working on a man's
23 job -- you see, the Muslims are taught to pray
24 five times a day -- if you are working on a
25 man's job, that man is not paying you to stop

1 in the middle of his job to stop and pray.

2 VICE CHAIRMAN BROWN: That you should
3 work right on through?

4 THE WITNESS: That's right. You are
5 there to work. If you are participating in a
6 society and someone governs or rules the
7 society, unless you have something of yourself
8 for yourself, independent of yourself, then
9 you partake in and be part of that and this is
10 what we do and we have no alternative but to
11 do so because we don't have that which is our
12 own, but we are trying and we work hard to
13 build that which is our own and Muslims cer-
14 tainly and I think The Honorable Elijah Muhammad
15 has worked harder to build in the black man
16 the desire to create for himself more than any
17 other group of people.

18 MR. LOFTON: Doctor, your last statement
19 brings to mind a question that I would like
20 to ask you because if I understand what you are
21 saying, it is that until such time as the
22 Muslim or persons who adhere to the Muslim
23 faith in following Elijah Muhammad are
24 successful in achieving the ultimate in terms
25 of the ultimate of the physical state, that

1 is one of the cornerstones of the philosophy
2 of the whole religion of Islam as you have out-
3 lined it but you also indicate that while this
4 developmental process is taking place that you
5 must then participate within the framework of
6 the structure in which you find yourself?

7 THE WITNESS: Right.

8 MR. LOFTON: Which leads me to this
9 next question.

10 While we are participating then in this
11 state where we are, do you have kind of
12 specific recommendations that this Commission
13 could move to implement so as to make that
14 transition from the state which we now find
15 ourselves in to the one which the Nation of
16 Islam is striving for?

17 What I mean is so as to cause us to be
18 able to live with a bit more optimistic con-
19 dition of a lack of hostility and civil dis-
20 order.

21 Do you follow what I am saying?

22 THE WITNESS: Yes. Well, I find it
23 hard to make recommendations that I find
24 religion to be useful outside of pushing the
25 black man towards Islam because it is the only

1 thing that I have seen and have ever been
2 exposed to that has a totality of the program.

3 Now let us say now about schools, allowing
4 the black man to learn something about himself
5 in school?

6 We touched on that quite early. The
7 demand that black teachers groups make is that
8 we certainly should have black history taught.
9 This is important and as a recommendation I
10 think it should be taken note of.

11 The development in black communities of
12 workshops whereby black people can have the
13 opportunity to learn specifically leadership
14 qualities and abilities, to know what makes
15 for civilization, what makes society, what
16 makes ~~Swamy~~ run, because I don't think that the
17 black man would be so anxious or the so-called
18 American Negro wouldn't be so anxious to riot
19 or tear down anything if he knew the heartaches
20 and the problems involved in producing it.

21 Then by having the opportunity to
22 produce these things for himself, he is much
23 less likely to destroy them things of himself.
24 It certainly, I am sure, is well documented
25 now that during the riots the black man who

1 was considered a black man, not Uncle Tom, wasn't
2 touched at all.

3 The destruction that took place to the
4 black man's businesses, of course, was done by
5 the National Guard that came in and not as an
6 aside but I think it is important to understand
7 that why should Muhammad's mosque, for example,
8 have been the victim of such an attack?

9 VICE CHAIRMAN BROWN: Was it the victim
10 of an attack?

11 THE WITNESS: Yes. Our building was
12 shot up by the National Guard.

13 MR. DRISCOLL: Did you see it?

14 THE WITNESS: No, but we have witnesses
15 who did see it.

16 The very next day we had black people
17 come in and tell us that they saw this happen.

18 VICE CHAIRMAN BROWN: What did they
19 tell you happened?

20 THE WITNESS: They told us that the
21 National Guard came down the street about
22 two or three o'clock in the morning and as
23 they came by Muhammad's mosque, they took
24 their machine guns and simply shot into the
25 walls of the building and of course, our place

1 was pretty well messed up.

2 Now why Muhammad's mosque? Why not the
3 Catholic Church around the corner or the First
4 Baptist Church down the street? You can't find,
5 as Mr. Lofton pointed out, that we are taught
6 the necessity of participating in the society
7 as law-abiding citizens and I don't think you
8 are going to find a better citizen than the
9 Muslim who is actively striving to follow the
10 program of The Honorable Elijah Muhammad because
11 we are anxious to not become involved in going
12 to prison.

13 I can't support my family in prison.
14 I don't want to undergo any unnecessary hard-
15 ships because I am striving to develop and
16 get something for myself and for my kind and
17 so this is important.

18 VICE CHAIRMAN BROWN: Were there ever
19 any charges or investigations leveled against
20 the mosque on the theory that there were guns
21 or ammunition there?

22 We heard something about it. What was
23 that, if you know?

24 THE WITNESS: Well, again I think it
25 was in December of 1965, the police broke into

1 our mosque and literally wrecked the place.
2 They did things, of course, which simply showed
3 how much they hate Islam and Muslims. They
4 broke up pictures of The Honorable Elijah
5 Muhammad, just destroyed things on the wall on
6 the theory that someone had robbed a bank and
7 that those who had robbed the bank somehow or
8 other belonged to the mosque, belonged to
9 Islam, and therefore, they were somehow or
10 other tied up with us and they are going to
11 bring some money to the mosque.

12 Now how far-fetched can you be? But
13 on that theory our doors were wrecked, broken
14 down, our mosque entered into and there was
15 nothing but some women and children in there.
16 They were herded together. My wife was there.
17 She was pregnant at the time. A machine gun
18 was put in her back and the place was literally
19 wrecked, I mean literally wrecked.

20 We have photographs to show what was
21 done to that place.

22 VICE CHAIRMAN BROWN: What was done
23 about that, anything?

24 THE WITNESS: Nothing.

25 VICE CHAIRMAN BROWN: Did you lodge a

1 complaint with anybody?

2 THE WITNESS: Well, of course, what is
3 the city counsel's name? Is it Norman Schiff?

4 VICE CHAIRMAN BROWN: He is the corpora-
5 tion counsel, yes.

6 THE WITNESS: He was there.

7 MR. LOFTON: When you say he was there
8 do you mean he was there on the scene when
9 that happened?

10 THE WITNESS: He came to the mosque.
11 He was called up to the mosque so he could see
12 what had taken place.

13 He did see the damage that had been
14 done and a few people from the Human Rights
15 Commission, like Mr. Barnes.

16 They took a number of our records,
17 some which we never got back, substantial sums
18 of money which we never got back.

19 Actually it hasn't gone any further
20 than that.

21 MR. LEUCHTER: Who took the money?

22 THE WITNESS: The police. When they
23 confiscated our records substantial sums of
24 money were confiscated as well.

25 In the community when that happens to

1 the Muslims it is really magnified in the com-
2 munity because the community recognizes what
3 Mr. Muhammad is teaching.

4 Those who have come to the mosque and
5 tried to walk tall and couldn't walk tall and
6 walked back out there, they know they couldn't
7 fight the Honorable Elijah Muhammad. They just
8 couldn't stand up and walk straight, that's
9 all.

10 It wasn't because he didn't ask them to
11 walk straight or insist that they walk straight.
12 Since they know that we don't carry weapons,
13 since I have been a follower of The Honorable
14 Elijah Muhammad for ten years, since I have
15 personally sat in the presence of The Honorable
16 Elijah Muhammad for numerous times, had the
17 ability and the opportunity and the privilege
18 to see him frequently on occasions personally,
19 yet whenever I enter Muhammad's mosque I am
20 searched to see that I don't carry any weapons.

1 Why? Because we don't want to bring
2 upon the Muslims the belief that we are violent
3 in any nature or that we are carrying weapons
4 or we are talking about in any manner whatsoever
5 attacking the government or attacking the state

1 or the law because that's all they need. That's
2 against the law and even without being against
3 the law the Muslims catch all kinds of hell.

4 We have to really toe the line. So when
5 the mosque is attacked, that is attacking The
6 Honorable Elijah Muhammed and the black com-
7 munity recognizes this.

8 They are really upset, the fact that
9 here's Muhammad's mosque attacked. Why? I
10 have never seen anybody run to the synagogue
11 when a Jew robbed a bank.

12 Certainly I never saw them run to attack
13 the Catholic Church when a man who once pro-
14 fessed Catholicism or went to church had that
15 happen.

16 That is ridiculous. This type of overt
17 activity on the part of the city government,
18 it is obvious to any black man and white people
19 too that have their eyes open.

20 VICE CHAIRMAN BROWN: Do you have any
21 idea that this might have contributed to the
22 general unrest in the community that culminated
23 in July?

24 THE WITNESS: Well, naturally it is
25 part of the little matchsticks that finally

1 build up the bonfire.

2 There is no question about it.

3 VICE CHAIRMAN BROWN: Do you feel the
4 city government is at all responsive to Negro
5 needs, whether they be Muslim or Negro,
6 Catholic or atheist?

7 You are a long time resident here. You
8 have known the city a long time, have you not?

9 THE WITNESS: Yes. If so, it is in
10 some really hidden ways.

11 VICE CHAIRMAN BROWN: For example,
12 those in city government who feel that because
13 they have a director of welfare who is a Negro
14 lady and an assistant who is a Negro lady, they
15 have a budget director who is a Negro, there
16 is a corporation counsel probably who is a
17 Negro, some in the police department, that this
18 has had an effect on the community?

19 In other words, the government has said
20 by taking these Negroes in "we show respect
21 and concern for the Negro community."

22 Do you find that is true in terms of
23 the reaction of the Negro? Does he consider
24 this as a show of concern for him?

25 THE WITNESS: No. I think the battle

1 that is made to get there and compensation in
2 proportion to the battle that is made to reach
3 a particular position is just not fair.

4 VICE CHAIRMAN BROWN: Do you find these
5 Negroes responsive in any way to our conditions,
6 black conditions in the community?

7 THE WITNESS: You mean those that exist
8 presently within the framework --

9 VICE CHAIRMAN BROWN: We have two
10 councilmen, we have Mr. Turner and Mr. West,
11 and we have a budget director and we have the
12 other people I have named.

13 THE WITNESS: Well, I would imagine
14 that they are about as responsive as they can
15 be, being in politics.

16 This is what I say about politics.

17 VICE CHAIRMAN BROWN: That they are
18 crippled to that extent?

19 THE WITNESS: Yes. They may have
20 started off on a fine brimstone but after a
21 while you learn that you have to play the game
22 and when you learn that you have to play the
23 game, then your effectiveness is curtailed.

24 VICE CHAIRMAN BROWN: A personal
25 question. Do many professional Negroes come

1 into active service with the Muslim religion
2 in this area or do you find mainly that middle-
3 class Negroes are not amenable to Muslim
4 teaching?

5 THE WITNESS: There are not many pro-
6 fessionals involved. We have a number of
7 attorneys. We have a few physicians. I don't
8 know offhand of any other dentists.

9 We have many, many schoolteachers. But
10 the masses of people tend to be the garden
11 variety of so-called American Negroes.

12 VICE CHAIRMAN BROWN: Is there a Muslim
13 policy or tenet with respect to active civil
14 rights participation?

15 I have been given to understand that The
16 Honorable Messenger sort of feels that activity
17 in civil rights as we know it, in the NAACP,
18 Urban League, CORE and that sort of thing is
19 not useful.

20 THE WITNESS: No. We feel that it is
21 such a tremendous job just trying to get people
22 to listen to the Honorable Elijah Muhammad
23 that you really don't have time for anything
24 else.

25 If I really would try to participate in

1 all of the other activities today that exist
2 related to the black man, then I would not be
3 an effective representative of The Honorable
4 Elijah Muhammad and since I feel that this pro-
5 gram is the final answer, then I don't discourage
6 the black man participating in any way he can
7 to better himself.

8 MR. DRISCOLL: Doctor, just three very
9 short questions. We have taken a lot of your
10 time and we appreciate it.

11 You are married?

12 THE WITNESS: Yes.

13 MR. DRISCOLL: Do you have children?

14 THE WITNESS: Yes.

15 MR. DRISCOLL: Are they in school?

16 THE WITNESS: Yes.

17 MR. DRISCOLL: Are you satisfied with
18 the education they are receiving?

19 THE WITNESS: No. Well, presently I have
20 one son in school. I have a daughter who is
21 24, who is married and has children.

22 I have a son, twenty, who is no longer
23 in school. I have a son, thirteen, who is the
24 only one in school and I have a son, two.

25 The one who is thirteen is pretty much

1 of a problem scholastically. In fact, just
2 yesterday my wife and I were in school because
3 he got three F's and we are very much concerned
4 about this because my son is just an average
5 student of average intelligence.

6 When he was at Miller Street School for
7 four years he was totally unable to attend any-
8 thing but half sessions. So that automatically
9 puts him at least two years behind because
10 that's half sessions.

11 So I had a tutor for him and then when
12 they developed remedial reading classes we got
13 remedial reading classes for him.

14 MR. DRISCOLL: Is he left-handed, by
15 any chance?

16 THE WITNESS: No. I am not the least
17 bit satisfied with the schooling.

18 Now we have developed here at the
19 mosque a school. It only goes up to the
20 fourth grade presently but what those children
21 can accomplish, their brightness, their
22 alertness, their desire to do, there is just
23 no comparison between that small school and
24 public school because it is built into them
25 there first that it's all right to be black and

1 that in fact, be proud of being black and
2 understand who you are and what your relation-
3 ship is to the rest of the world and then strive
4 to do and be the very best you can.

5 that Essentially The Honorable Elijah Muhammad
6 teaches us to meet middle-class standards.

7 MR. DRISCOLL: I don't want to put words
8 in your mouth but which would your order of
9 priorities be, integration or high quality
10 education?

11 THE WITNESS: High quality education,
12 without a doubt.

13 MR. DRISCOLL: Thank you very much.

14 CHAIRMAN LILLEY: Dr. McCallum, you
15 have given us a lot of your time and we
16 appreciate it.

17 VICE CHAIRMAN BROWN: I would like to
18 ask just one or two more questions. I realize
19 the time problem we have tonight.

20 Now you live close to South Side and
21 we heard some interesting testimony about
22 South Side and I'll tell you what it was.

23 In South Side High School one of our
24 observers noticed that while the school was
25 apparently orderly, as opposed to schools with

1 a little more turbulence, that the children sit
2 and they are not interested particularly and
3 don't respond and the teacher just goes through
4 her routine and teaches and it is peculiar in
5 that school particularly that while there is a
6 minimum of disturbance there is also a minimum
7 of communication which may come back to what
8 you are talking about.

9 Now do you know enough about South Side
10 to comment or since you live four doors away,
11 I think you said, would you know enough about
12 it to make a comment on it?

13 THE WITNESS: No, I'm afraid not. I
14 know there are a few Muslims who attended
15 South Side and most of those that I know who
16 did have gone on to college.

17 I know of three or four or five right
18 offhand in the last two years who saw the need
19 to further their education and their comments
20 have been that there is not the impetus there
21 for a man to drive himself.

22 I feel like in any school, the person
23 who really wants to learn will grasp and try
24 to expose himself to whatever is there and get
25 whatever is there. But of course, at that

1 age, I know when I was in high school, 14 or 15
2 years old, you know, what you had to learn you
3 learned.

4 You didn't realize the value of exposing
5 yourself and grasping all that you could. We
6 are very much disturbed by the integrationists
7 relating to education because what they are
8 telling us, they are trying to tell us that
9 unless I got a white boy or girl sitting next
10 to me, I can't learn anything.

11 That is utterly ridiculous.

12 VICE CHAIRMAN BROWN: Some of them
13 suggested that if you have a white boy or girl
14 sitting next to you it may have had a great
15 impetus for more information because of that
16 great opportunity.

17 Would you share that view?

18 THE WITNESS: That's because they were
19 there. Therefore more opportunities were made
20 available.

21 VICE CHAIRMAN BROWN: Wouldn't you in
22 a sense be sharing what they are bringing
23 which they accidentally bring because their
24 forefathers brought more with them? Wouldn't
25 you in that sense profit?

1 East, THE WITNESS: No, because my forefathers
2 were the generators of what their forefathers
3 learned.

4 Civilized behavior came from the East.

5 VICE CHAIRMAN BROWN: This is my last
6 question and it is right in that vein, Dr.
7 McCallum.

8 I think it is well-known to educated
9 people that the Arabic universities and schools
10 of the medieval ages preserved learning. The
11 Christian medieval concept was apparently not
12 to preserve it or develop it. The numeric
13 system that we use today is Arabic and so forth.

14 In teaching your children among Muslims
15 do you in teaching the Negro Muslim, the
16 so-called American Negro Muslim, do you
17 emphasize for him the Muslim heritage such
18 as that preservation?

19 For example, as a physician, Gallyn
20 and all the rest preserved learning at a time
21 when all the world was not, but isn't that
22 white as opposed to black or it might have
23 been both, I don't know. Certainly there were
24 black people and lighter-skinned people up
25 and down the Nile and the entire area of the

1 East, but if you teach them to revere this
2 culture which preserved as you say much of our
3 modern Western learning wouldn't exist at this
4 state perhaps if the Muslim world didn't
5 preserve it in the Middle Ages, but when you
6 teach them that, aren't you in a sense saying
7 well now, here is a world, white or black,
8 picture it as white, we don't know, where
9 learning was preserved, don't you think it
10 reflects on the black idea when you have to
11 teach the very Muslim strength which is so
12 obvious to anyone who has read history, the
13 preservation of learning? All of this seemed
14 to stem from a Moslem society. Whether they
15 were black or white didn't make any difference.

16 ~~Don't you come into deep waters there?~~
17 ~~they~~ THE WITNESS: No, because it was black.
18 It wasn't white.

19 ~~Now let~~ VICE CHAIRMAN BROWN: You don't think
20 there were white, light-colored people then?

21 THE WITNESS: Oh, yes, but you see,
22 The Honorable Elijah Muhammad really gets into
23 history when you really want to go back into
24 it and when you go back you recognize that there
25 is a certain area of the world from which the

1 white man case. That was Europe. He came out
2 of Europe and he went to every place on the
3 earth and as an aside, he managed to rule
4 wherever he went, which is interesting.

5 VICE CHAIRMAN BROWN: I never understood
6 that.

7 THE WITNESS: Well, you come down to the
8 mosque and we will teach you all about that.

9 VICE CHAIRMAN BROWN: You might be
10 interested to know I tried to get in and they
11 threw me out contending I was white. I was
12 thrown out of the mosque theater several years
13 ago because the Muslim community used to
14 circulate cards inviting you to the mosque and
15 the Honorable Elijah Muhammad came to the
16 mosque in Newark and I tried to get in and
17 they threw me out so you see I have a problem.

18 THE WITNESS: Call me the next time.
19 Now let me finish this point because it is
20 important.

21 It is important to understand that
22 within the framework of what the Muslim and
23 the black man is taught today, he learns that
24 the whole thing has been turned around, that
25 the black man had civilization when the white

1 man didn't have civilization, that the basis of
2 such of modern civilization today is certainly
3 what came from the black man.

4 As you pointed out, you certainly can't
5 build this building with Roman numerals.

6 Now putting that type of base in the
7 black man it gives him a base of firm foundation
8 and base upon which to stand.

9 I participated in a post-graduate course
10 last week and it was a very well known dentist
11 and remarks kept coming up in his lecture
12 relating to dental procedures to show that he
13 was looking for an opening for social or
14 political discussions and I usually don't
15 get involved in these things, although I am
16 sure many of the dentists that I am around now
17 soon learn that I am a Muslim. You know, that
18 gets around.

19 I am in a place to learn and I get along
20 fine with everybody, I think and hope and
21 believe. But when we finally got into it, he
22 had a few drinks after the lecture was over
23 and we were all standing there and he then
24 just couldn't resist any longer and he had some
25 questions to ask. There was actually no

1 communication between us when we got down to it
2 because he said and he actually believed as I
3 learned many of the other dentists, many
4 middle-class white people believe that the Negro
5 has absolutely no cause whatsoever, that he is
6 destroying their beautiful city, their beauti-
7 ful cities, that instead of being under welfare
8 asking for a handout all the time that he
9 ought to be out asking for something for
10 himself because there was the Irishman and
11 there was the Chinese and the Japanese.

12 You don't see them on the unemployment
13 lines. You don't see them on the welfare
14 lines. What is wrong with the Negro?

15 What they fail to understand, the unique
16 problem that exists among the Negro different
17 from all other people is that other people had
18 an opportunity to bring with them a heritage,
19 to bring with them a language and to bring
20 with them a culture that they never lost.

21 You still have the Italian-American,
22 the Rumanian-American and everybody has their
23 different societies.

24 But the Negro was totally robbed of
25 his language, of his culture and most important,

1 of his God.

2 He was given a substitute religion, a
3 substitute something that has nothing to do
4 with him and therefore, he has no basis on which
5 to stand.

6 What The Honorable Elijah Muhammad is
7 trying to do is present a base upon which the
8 black man can stand.

9 So the base is to provide for the black
10 man an education, a high quality education, an
11 education that allows him to recognize that the
12 black man was civilized, can be civilized and
13 didn't always swing through trees, that the
14 black man has a desire to have security in
15 employment, that he would like the opportunity
16 and recognize that he can move one step up the
17 ladder depending upon ability and not depending
18 upon his color.

19 I can voice and say all of the things
20 that most civil rights leaders say and most
21 so-called leaders say that we should do in the
22 community in order to help black people, in
23 order to make things or ameliorate the condi-
24 tions, but the white man is just not going
25 to do it. I mean, he is just not going to do

1 it.

2 MR. LOFTON: Doctor, the thing that I
3 might just bring out, and I will preface what
4 I am going to ask you by saying that many of
5 the things that you have indicated here I think
6 are very good ideas and I happen to embrace
7 some of these ideas that you have mentioned.

8 But the thing that troubles me is just
9 the very last statement that you made, that
10 the white man is not going to do certain things
11 and what-have-you.

12 As a basic tenet of the Muslim religion
13 is the attempt to effectuate the establishment
14 of a separate state.

15 You also indicated that in so doing
16 this, you would rely upon the white man to
17 make retribution for what he has done in terms
18 of robbing the black man.

19 Now in terms of the kinds of descrip-
20 tions that Elijah Muhammed writes about, the
21 white man and in terms of your last statement,
22 that the white man is not going to do certain
23 things, do you really think it is realistic
24 to assume that this kind of retribution is
25 going to be made by the white man so as to set

1 up this separate state that the Muslim religion
2 is based on or do you feel as though that there
3 will be so much strife and discord in the
4 country in terms of this togetherness, in terms
5 of black people living with white people, that
6 the white man because of his own or to save
7 himself he will be doing what is said here?

8 Is that what it is based on?

9 THE WITNESS: To save himself he is
10 going to have to turn towards the program of
11 The Honorable Elijah Muhammad.

12 MR. LOFTON: I see what you are saying.

13 THE WITNESS: Again, everything The
14 Honorable Elijah Muhammad teaches, we go back,
15 comes from God, comes from Allah. It is based
16 upon prophecy. It is written. The old saying
17 is that it is written.

18 Just as Moses led the children out of
19 Israel, they didn't have anything and he just
20 said "Look, come on. Have faith in your God.
21 Don't worry about it, come on."

22 At no time did any man come to inte-
23 grate people. When God was on the scene and
24 a messenger or a prophet was on the scene, it
25 was his job to take the people out of the

1 present state of circumstances that they were
2 in.

3 Now we say of The Honorable Elijah
4 Muhammad says if the white man does these things
5 then it will be pleasing in the eyes of God and
6 he will be pleased and certain things won't
7 happen.

8 But The Honorable Elijah Muhammad says
9 the nature of the white man is such that he
10 can't see any reason to do these things. As I
11 said, there was no communication between myself
12 and the other doctors.

13 They said, "well, you can pull yourself
14 up by your bootstraps. We did it. Why can't
15 you do it?"

16 He didn't actually see that the door
17 slams in my face. No matter what level I reach
18 that's true. It is just the way it is. This
19 being so, The Honorable Elijah Muhammad says
20 God told him to tell the people to do this and
21 to do that and if they want to do it, then this
22 is how things are going to be.

23 If they don't we have a God on our side.
24 He doesn't worry about the atom bomb because
25 a bomb has to explode in his air. He doesn't

1 worry about the battleships because the battle-
2 ships have to ride on his water.

3 Now that is a wonderful feeling we have.
4 We can afford not to have weapons and not run
5 up and down the street creating riots and dis-
6 order and it is real.

7 MR. LOFTON: Doctor, the only thing that
8 occurs to me in terms of my just following the
9 next logical step from what you say, it occurs
10 to me and I would suspect that it may occur to
11 some other people, that if what you say that
12 what will cause the white man to come to the
13 realization that he has to create this separate
14 state which is the basic tenet or one of the
15 basic tenets of the Islam faith and if the
16 conclusion is that he is not going to do this
17 out of good will or out of the goodness of his
18 heart but he is going to do it out of practical
19 circumstances, then would you want to visit a
20 thought upon the fact that it would be con-
21 sistent with the philosophy of establishing
22 this separate state by continued hostility
23 occurring in this country?

4 What I am saying is that if by con-
5 tinued hostility occurring that the white man

1 then concludes that this hostility is going to
2 continue and therefore the only way to resolve
3 it is to do what the Muslims are saying ought
4 to be done, so then are you saying that recog-
5 nizing that he is not going to do this by the
6 goodness of his heart, that therefore in order
7 to as a practical method by which this conclu-
8 sion can be reached, that the Muslim or persons
9 associated in the Muslim faith would not
10 disassociate themselves, not that they would
11 participate but not that they would attempt to
12 dissuade other persons from participating in
13 violence which would cause the white man to
14 recognize that the only way for peace to be had
15 is by separatism?

16 THE WITNESS: Well, The Honorable Elijah
17 Muhammad teaches that more and more strife is
18 going to come upon America, that the black man
19 must be made to see that what The Honorable
20 Elijah Muhammad has taught is the truth. He
21 doesn't really believe it.

22 He clings to the white man. He keeps
23 his hand out. But The Honorable Elijah
24 Muhammad says that the white man sees himself
25 and sees what he has done and now he has fought

1 for his country too.

2 He went out there and he fought the
3 Indians for his country, even though the Indians
4 were supposed to be there, but he fought them.
5 He caught hell and he went from East to West
6 and he built the country and not only has he
7 built the country but he has built the most
8 powerful country in the world today and the
9 white man has much to be proud of. There is
10 no question about it.

11 This is a high civilization, high
12 technological advances.

13 MR. DRISCOLL: Mr. Chairman, in view
14 of the fact that we have another witness I
15 think we have gotten the message from the
16 doctor and I think we ought to let him finish
17 his answer and we ought to all refrain from
18 any further questions.

19 CHAIRMAN LILLEY: Yes. Go ahead,
20 Doctor.

1 THE WITNESS: From this point of view,
2 recognizing that unless we have the opportunity
3 to effectively compete with this society, we
4 can't really say we are equal and we really
5 can't do anything for ourselves. So on that

1 basis we hope that the white man will concede
2 and give and offer to the black man what he
3 should do if we are his brother and he thinks
4 that we ought to have something for ourselves
5 and if he does and that's all he would have to
6 do to prove it.

7 In other words, to get rid of the Muslim
8 it is only necessary to prove the Honorable
9 Elijah Muhammad telling other than the truth
10 and you would have no more trouble with The
11 Honorable Elijah Muhammad and the Muslims.
12 That's the end of it.

13 Just give the black man that which The
14 Honorable Elijah Muhammad says they won't give
15 him and The Honorable Elijah Muhammad will
16 fade into oblivion and he will be proven a
17 hoax and a lie.

18 But we don't believe that is the case.
19 Certainly thank you for your time. I hope
20 that we have been effective in pointing out that
21 we think Islam is the answer and that when you
22 hear Islam spoken of or when you read of it,
23 remember that we are teaching high morals,
24 we are teaching do something for yourself,
25 we are teaching don't run around calling white

1 people devil, and when you see a black man doing
 2 that, a Negro running up to white people acting
 3 other than himself, he is not following The
 4 Honorable Elijah Muhammad. He just thinks he
 5 has a little whip and he is going to take it
 6 out and whip somebody and all he is doing is
 7 bringing discredit upon The Honorable Elijah
 8 Muhammad and himself, that our aim is to ele-
 9 vate the black man and dissuade him from
 10 getting involved in the type of things that
 11 took place here in Newark because not only
 12 doesn't it help the civilization and the
 13 government in which he lives but it gets him
 14 killed and it is going to continue to get him
 15 killed.

16 CHAIRMAN LILLEY: Thank you, Doctor.

17 the City of * * *
 18 portion of your life?

19 FRANCES E. FORD, Sworn.

20 for to MR. JAFFE: Would you please give your
 21 name, address and just basically give us a
 22 little bit of your biographical sketch and
 23 background, please, for the record.

24 THE WITNESS: My name is Frances
 25 Elizabeth Ford. I live at 555 Elizabeth Avenue