

3/30/65

Benjamin Augustus Goodman

1022 Longfellow Ave, Bronx

DA 9-9418

Inter Church Center, 475 Riv. Side Dr.

also Cammie for Clinical Training

Age 32

went to live at 1008 University Ave, Bx

Joined Mosque # 7 in 1958
left in Early Summer of 1964.

Feb 21, 1965 -

Goodman asked by
Sarah Mitchell to open the
speaking. Told after he got
to Backroom. Arrived

Shouting in moving to
front.

Knew Butler & Johnson
from Mosque - Ben Ben,
look over heads of crowd.

7C was established around
1963,

7B, L.I. Mosque set up first.

Benjamin became an Asst. Minister
to Malcolm in Mosque # 7 in 1961

Goodman 24

BENJAMIN GOODMAN, called as a witness,
having first been affirmed, testified as
follows:

BY MR. STERN:

Q What is your name, sir?

A Benjamin Goodman.

Q And where do you live Mr. Goodman?

A 1022 Longfellow Avenue.

Q And what do you do for a living?

A I work for the Inner State Church Center as a file
clerk.

Q And will you try to keep your voice up and
your speech distinct so that everybody can hear you?

A Yes, sir.

Q MR. FOREMAN: Mr. Goodman, do you
want to take your coat off.

WITNESS: Thanks.

BY MR. STERN:

Q Now, Mr. Goodman, you were formerly a member
of Mosque #7; is that correct?

A Yes, sir.

Goodman 25

Q Did you join there in about 1958; is that correct?

A Yes, sir.

Q And after you joined, did there come a time that you became an official in the Mosque?

A Yes, sir.

Q And what position did you hold?

A Assistant Minister.

Q And who was the minister at the time that you were assistant?

A Brother Malcolm.

(Continued on next page)

4/5/65-3rd Mar.'65-GF

Goodman-1

460

BY MR. STERN:

Q What are the duties of a minister and an assistant minister?

A Well, I think it's mainly the duties of an assistant minister -- well, what my duty was, more or less to expound the religion of Islam, which is all that an assistant minister is supposed to do, because they have departments for everything else. And a minister's duty is actually, as far as I can see, is, you know, the welfare of the particular mosque that he is over.

Q In other words, he is in complete charge of the mosque?

A Yes, sir, he's supposed to be.

Q The mosque is under his control?

A Jurisdiction.

Q Jurisdiction?

A Right.

Q But as the assistant minister you say you are only concerned with religious matters?

A Yes, sir.

Q And you would teach the religion to the

membership; is that right?

A Right.

Q Did you use certain literature to teach the religion?

A We used the Bible. and the Koran.

Q Did you use certain lessons?

A Yes, sir.

Q And there are two lessons, is that right, Lesson Number 1 and Lesson Number 2?

A There are two lessons.

Q How many lessons are there?

A I think it's four.

Q Four lessons?

A I think it is. Five.

Q What are they called?

A We have student enrollment, Lesson Number 1, Lesson Number 2, Lesson C-1, and the problem book.

Q Now, was it required of the membership in their religious teaching that they memorize the lessons?

A Yes, sir.

Q Verbatim; is that right?

A Yes, sir.

Q And you were one of the people responsible for teaching those lessons; is that correct?

A No, sir. We had classes set up for the lessons and mostly what we taught from the rostrum was the religion from the Bible, from the Koran, the Prophets and what have you. There are special classes that they have to, you know, to recite the lessons.

Q Who conducts those special classes?

A Well, it rotates. You know, they have different people sometimes conducting them.

Q As an assistant minister you would sometimes conduct them; is that right?

A I have yes.

Q Now, did there also come a time when you yourself became a minister?

A No, sir, an assistant minister.

Q Did there come a time when branch mosques were opened up in Long Island and one in Brooklyn?

A Right.

Q Did you have any special duties in reference

to these branch mosques?

A Oh, yes. I was an assistant minister in Long Island and also in Brooklyn.

Q Who was your superior?

A Minister Malcolm.

Q He was your superior in -- he was a minister --

A He was a minister over all of it.

Q But you were in effect a minister of the mosque in Brooklyn and also the mosque in Long Island?

A Oh, no. No. I was an assistant in Brooklyn and an assistant in Long Island.

Q Who was your superior in Brooklyn or Long Island?

A Minister Malcolm.

If

Q /He wasn't in Long Island and you were, who would be the minister in charge of the mosque?

A Repeat that again?

Q If Brother Minister Malsolm were not present in Brooklyn and somebody had a spiritual problem, whom would they go to?

A Oh, well, you see, there were about, I guess maybe five or six assistant ministers that rotated from mosque to mosque. Number 7 in Long Island and also in Brooklyn. It wasn't just myself.

Q Isn't it a fact that while you were assigned to Brooklyn and Long Island, even though you were under the general authority of Malcolm, still you were responsible for the conduct of those mosques; isn't that correct?

A Spiritual conduct, yes.

Q Were you paid a salary during that time?

A Yes, sir.

Q How much were you paid?

A For about four months. When I was in Brooklyn. I received \$75 a week.

Q As a minister or assistant minister, but operating or practicing in Brooklyn, in addition to spiritual lessons, would you have any other duties?

A Well, I was supposed to more or less keep the Muslims in -- giving them an understanding of as far as selling the papers, as far as, you know, keeping the donations,

you know, up as much as possible.

Q In other words, you were responsible for the complete administration of the mosque?

A Oh, no, no, no. No. I was not responsible for the complete administration.

Q Well, the membership in Brooklyn, when you were there as assistant minister, would sell newspapers; is that right?

A Right.

Q They would also make weekly donations?

A Those that could afford it, yes.

Q How much would they be expected to give?

A I think it was something like thirteen or fifteen dollars.

Q A week?

A Yes, sir.

Q In addition, they were expected to sell 150 newspapers every two weeks?

A I am not sure if it was 150, as I told you about. Somewhere in that neighborhood. I thought it was a hundred.

Q And during Saviors Day they were expected to give \$125; is that right?

A \$100.

Q Excuse me?

A \$100.

Q During that time it was \$100?

A Yes, sir. See, I don't -- like I say, I been out since last year. Maybe some things has happened that I don't know about. But at that time it was \$100.

Q Well, while you were in Brooklyn and while you were in Long Island, acting in the capacity that you have described, whom would they give their donations to?

A To the secretarial department. In other words --

Q Didn't you just state that you were responsible for donations?

A I didn't say I was responsible for donations. I say I was supposed to more or less explain to them the importance of keeping up their donations or selling newspapers. But they had a special department, the secretarial department, that, you know, that take up

the donations, that they give it to.

Q In reference to a run meeting, for instance, after the meeting which you would conduct, you would call for donations; is that right?

A Well, see, this is public donations. This is like in a church where you take up a collection.

Q That is in addition to the dues, I understand that.

A Right.

Q If you would take a collection up in the church, or the temple, rather, and you collect all the money together, is that right, who would collect the money?

A It wasn't any particular people. As far as public donations, you know, is concerned; but as far as personal, you know, weekly donations, it was a special department for that.

Q Take the case of a typical brother. Let us say he gave public donation of one dollar. Let us take that dollar and follow it. Where does it go?

A It goes to the secretarial department.

Q How does it get there?

A Well, whenever the people take -- a public donation, whenever they take the money up it goes to the secretarial department, they count it.

Q Did you have a secretarial department in Brooklyn and Long Island?

A All mosques have secretarial departments.

Q Who was your secretary while you were in Brooklyn?

A Brother Masio (phonetic) was the secretary over that particular -- you know, over all the --

Q How would the money come to Brother Mason?

A Well, we would take it into -- for instance, if I go in the next day, I would take it over, you know, to Manhattan.

Q The same with the proceeds from newspaper sales, they would eventually go to Mason, too?

A Well, all of it goes together.

Q As the minister or the assistant minister in one of these mosques, you would take the money over to Masio, wouldn't you?

A Br leave it at the news office, or whatever.

Q In other words, you would transmit the money to --

A To Manhattan.

Q To Manhattan Mosque Number 7; is that right?

A Yes, sir.

Q Now, did there come a time when you were relieved of your duties as an assistant minister in charge of these mosques?

A No, sir, I quit.

Q You quit?

A Right.

Q When was that?

A Sometime -- I think somewhere around -- around April or May. Of last year.

Q Of 1964?

A Yes, sir. The early part of 1964.

Q That would be approximately four months after Malcolm X had been suspended; is that right?

A Something like that. Something like that.

Q Now, during this period of time were all

the ministers and assistant ministers instructed to speak about Malsolm X at mosque meetings?

A I don't know if they all were. If they redeive any special instructions to speak about him. But many of them were doing it.

Q What were they sayiug?

A Well, I mean, you know, for instance, in the Koran there is chapters on the hypocrite, and more or less like, you know, defamation of character, you know, that Mohammed taught him what he knew and things of that nature.

Q It was taught in every mosque that Malcolm X was a ~~pk~~ hypocrite?

A I didn't go to every mosque.

Q It was taught in Mosque Number 7 that Malsolm X was a ~~pk~~ hypocrite; is that right?

A Yes, sir, it was taught. And also in the newspapers.

Q And were you asked to teach that, too?

A That he was a hypocrite? Not directly. You know. But by not doing it, evidently, I guess, you know, maybe they figured out I sympathized with him.

Q Why did you leave?

A Because I just -- I wasn't going, you know, stand up on the rostrum and ~~talk~~ talk about another brother, you know, anyone.

Q Did somebody suggest to you that you should?

A Not directly.

Q Well who did indirectly?

A Well, just the general atmosphere of everyone else.

For instance, if three gentlemen begin to talk about

Khrushchev is a communist and the fourth one said

nothing, well, automatically they would say he sympa-

thizes with Khrushchev. So I lost my spirit to, you

know, to continue like that. I just quit.

Q In other words, everybody that you knew about was speaking against Malcolm X from the podium

and because you didn't want to do so --

A Not everybody. Not everybody. But most of them that I heard did.

Q Whom did you hear?

A Well, sir, I prefer not to call ~~people's~~ people's names.

The ministers -- most of the ministers.

Q Just name their names.

A I don't particularly want to sit here and name, you know, ~~xxxxxx~~ people who said this or people who said that. But most of the ministers that -- Minister James.

Q James 3X?

A Yes, sir. You know --

Q Captain --

A Minister Louis.

Q Captain Joseph?

A Joseph would talk. I mean most of them.

Q What would they say?

A Well, you know, that the messenger taught him what he knew and that -- that he was wrong in talking against the messenger. You know, that Mr. Mohammed told him not to say anything, you know, and he continually talked.

Or said his -- certain things put in the newspapers. Like his picture. Things like that that they talked about.

Q Did they say he was a ~~xx~~ hypocrite?

A Well, the way they were talking, you know, significance, you know, that he was a hypocrite. For instance, if you

go against Islam or Mr. Mohammed, then you are considered a hypocrite.

Q Were you also considered a ~~xxx~~ devil for that?

A Who, me?

Q If you go against the nation of Islam and Elijah Mohammed, are you considered to be a devil?

A I never heard of anyone being considered to be a devil for that.

Q Have you heard the expression?

A I heard the expression of devil.

Q Who is a devil?

A You mean who we are taught the devil is?

Q Yes.

A The white man.

Q And is there and specific -- withdrawn.

When you heard these men calling Malcolm X a hypocrite, did they also make reference to any part of the Koran?

A I don't exactly quote verses. I think most of the 9th chapter deals with it. I think it's called the immunity. Most of that deals with a hypocrite.

Q And they would refer to that chapter when they talked about it; is that correct?

A Well, sometimes I think they would refer to it. I think that has more in it concerning hypocrites than any other chapter. Except chapter 4 has something in it too.

Q Directing your attention to -- I withdraw that. There came a time after you left that you joined Malcolm X's Moslem Mosque, Incorporated; is that right?

A Yes, sir.

Q And your position there was also assistant minister; is that right?

A Well, I used to help him. I don't know if you would say assistant minister, but I used to teach for him. And along with others. Because he wanted to more or less expound Islam the way it's being taught in the other parts of the world.

Q Now, directing your attention to Sunday, February 21, 1965, did there come a time that day when you went to the Audubon Ballroom?

A Yes, sir.

Q What time did you go there?

A I think I got there about 2:30; somewhere in the neighborhood of 2:30. I think. I think so anyway. I wouldn't say right on the dot of 2:30, but somewhere in that neighborhood.

Q You could be off by about forty-five minutes?

A Oh, no, I couldn't; because I left home was after two o'clock and I caught a cab over.

Q When you got to the ballroom, did you know that you were going to speak?

A No, sir.

Q And when were you informed that you were to speak?

A Well, when I got in someone told me, I think they were from the OAU, one of the members, told me that Brother Minister wanted to see me. So I went directly in the back where he was.

Q He was backstage; is that right?

A Yes, sir. And he was very nervous. And I found out because it was Dr. Galamison was supposed to come and he didn't get there. So, the shiek, this man from Mecca, he came back and Brother Minister became more nervous

and ran all of us out. So we went out and sat down.

Then I think Sister Sarah came and got me.

Q You were designated to speak; is that right?

A Yes, sir. She told me that I was to open up.

Q That was because Dr. Milton Galamison, who was supposed to speak before Malcolm X, had cancelled; is that right?

A Yes, sir, he had learned that he had said he wasn't coming.

Q And then you got up and gave the opening remarks; is that right?

A Well, Sister Sarah, she was going ^{to} give me her notes and -- but I also carried notes, in case somebody else --

Q In case you had to make a public speech?

A In case I had to open up. As a matter of fact, as assistant ministers we always did that. I asked him, "How long do you want me to talk?" He said about a half hour, which is very unusual for someone, you know, to open up for a half an hour. And he said because he didn't have the charter for the OAU and the people were expecting it. So I told him I would open up in such a way where

when he come on the people would be ready to accept him, telling them that he didn't have time to get this charter together.

Q You did speak; is that right?

A Oh, yes, sir.

Q And there came a time while you were speaking that Malcolm X came on the stage; is that right?

A Yes, sir.

Q And after you saw him on the stage you concluded your remarks; is that right?

A Well, when I saw him sitting behind me and I heard him say, "Make it plain" -- that's what he say when he wanted to come on, "Make it plain." So then I introduced him.

Q What did you do after you introduced him?

A Well, I was going to sit down hwere he just got up from in the chair and he stopped me. He told me to go in the back and tell them to let him know the minute that Raff (phonetic) Cooper comes in. And so I went in, you know, in the room there, and --

Q You went backstage?

A Yes, sir.

Q Who was backstage when you were there?

A Brother James and Sister Sarah. If there was anybody else, I don't remember.

Q What happened after you were backstage?

A Well, I guess about fifteen seconds we heard this -- you know, some kind of disturbance, a lot of people were, you know, it sound like they were excited about something. And then -- a few seconds later we heard these noises go off. First it sounded like cap pistols or a string of firecrackers shooting off from a distance. And then I guess, I say five, six seconds later, a sound went off in front, which made me know then that they were, you know, was guns shooting. So at that moment I hit the floor. And I guess it was all over in about maybe thirty seconds. There was a lot of shots were fired.

Q You didn't see who was firing because you were backstage; is that right?

A Well, I was on the floor.

Q You were behind the stage; is that right?

You were in a room; is that right?

A Yes.

Q Which was separate from the ballroom?

A Separate from the exposed part of the stage. You know.

Q In other words, you were in an enclosed area from which you could not see out; is that right?

A Right.

Q So you did not see anybody firing; is that right?

A Right.

Q Now, you gave a speech for about half an hour; is that correct?

A I don't know if it was a half hour. Because I didn't time it.

Q It was about a half an hour? Well, you spoke for some time?

A Yes, sir.

Q When you speak, Mr. Goodman, when you speak do you look at the audience or do you look above the audience?

A Well, you know, you take in the whole audience.

Q Do you actually look at the people as they sit there or do you project out?

A Well, when I speak I mostly look, you know, look out, to try to weigh the audience, you know; if they are going to sleep you have to change whatever you are saying. If they, you know, if they in one mood you have to more or less say something else. You more or less weigh the whole audience.

Q Do you recall that on March 30th you came to my office and spoke to me?

A Yes, sir.

Q Does it refresh your recollection if I remind you that at that time you told me that when you speak you look over the heads of the crowd? Did you tell me that?

A I don't remember that.

Q You didn't tell me that?

A I don't know. I say I don't remember if I told you that.

Q When you speak do you look over the heads of the crowd?

A I don't understand what you mean by look over their heads.

Q You knew that Johnson and Butler from Mosque Number 7; is that right?

A Yes, when I was there I knew them.

Q Now, you stood up in front of the audience for a period time speaking; is that right?

A Yes, sir.

Q Do you know whether or not Butler and Johnson were in the audience as you spoke?

A No, sir.

Q You do not know if they were there or if they were not there?

A No, I don't.

Q You didn't see them there; is that correct?

A I didn't see them, no. It's difficult for me to -- I mean, I can't see them being there like that and know --

Q Just a minute.

A Yes.

Q Were you looking at the faces of the audience

as you spoke?

A Not any particular people, sir. I guess -- have you ever spoken to a large audience, you just don't pick out a person, you know, you take in the whole audience

because you have a message for the audience, not just a particular person. So I wasn't looking for anyone.

I was more or less there to open up so Brother Minister could tell the people that he didn't have the charter.

Not to see who was there.

Q So you do not know whether or not either man was there; is that correct?

A No, sir, I can't say that they weren't nor could I say that they were, because I didn't see them.

Q All right. Mr. Goodman, in reference to the lessons that you taught in Mosque Number 7, I specifically direct your attention to Lesson Number 1, Question and Answer Number 10. Do you know that lesson?

A Yes, sir.

Q Would you repeat it?

A I don't know if I can repeat all of it but I will do the best I can. It says, "Why does Mohammed and any

Muslim murder the devil? What is the duty of each Muslim in regard to four devils? What reward does a Muslim receive by bringing and presenting four devils at one time?" That's the question. And the answer is -- gosh. You see, I have been away from this stuff so long it's difficult to remember.

Q Just a minute.

(Mr. Stern steps out of grand jury room and returns.)

Q Okay, you can continue.

A Anyway, it's part of it is because they know -- they know, he is a snake and if he be allowed to live he will sting somebody else.

Q Would this refresh your recollection?

"Answer: Because he is 100% wicked?"

A Wicked, right. Right.

Q And?

A Go ahead, a little more.

Q And the --

A The rules of Islam.

Q The laws of Islam --

A The laws of Islam.

Q His ways and --

A Are like the -- the grass and --

Q What does that portion mean so far?

A In one way when we were taught this particular lesson was that four devils represented four vices. For instance, like smoking, drinking, narcotics, and -- smoking, drinking, narcotics, some other vice. And which mean that these were vices that were -- they were evil vices. And if you stopped all of them, then you supposed to get a free trip to Mecca, which one of us ever really received. Because I stopped smoking, stopped drinking and stopped everything else I was doing that was wrong and I never received any, you know, any trip.

Q Didn't you just testify a few minutes ago that the devil was the white man?

A Oh, yes. But see, this thing -- see, you have, for instance, you have spiritual interpretations of lessons and then you have ~~the~~ other interpretations of lessons.

In Lesson Number 2 it also says that a devil is any -- is any live germ grafted from original is devil. So it

has more than just one meaning.

Q Now, the first portion of the answer says in reference to why you should murder the devil, because he is 100% wicked?

A Right.

Q And will not keep and obey the laws of Islam.

A Right.

Q Who does the "he" refer to there?

A I don't know. I mean, I'm telling you how we were taught the lessons. And plus if I am not mistaken, I think the ~~XXXXXX~~ lessons was written somewhere back in the thirties.

Q These are the lessons that you learned verbatim, aren't they?

A They still were written sometime back in the thirties, if I am not mistaken, around 1934.

Q Then the answer continues, "His ways and actions are like a snake of the grafted type." Who does the "he" refer to there?

A You can refer to an evil as "he". This is the way --

this particular question was interpreted to us. It wasn't interpreted to us any other way except that.

If I am not mistaken, I think the other day when this man, this other police officer was telling me, that we had to get four white hairs to go to Mecca. Now, this is what I was told in your office, this is nothing but an outright lie. And --

Q Mr. Goodman, please.

A Yes, sir. Okay.

Q The sentence that is, "His ways and actions are like a snake of the grafted type." Directing your attention to the other lessons in reference to how the white man came into being, how were you taught or how was it taught in the nation of Islam that the white species of the human race came into being?

A Oh, that a scientist, a black scientist by the name of Yacoop (phonetic) gathered together a certain amount of people and that he caused so much disturbances in the east that he was exiled to an island in Baylon (phonetic) where he set up a system of birth control, and through this system of allowing only -- only allowing the lighter

one -- not allowing two coal black people to marry, but allowing a lighter one and darker one or lighter ones to marry, that through this system of birth control that this particular race of people called Caucasians came into being.

Q Aren't you taught or isn't it in the lesson that this method of birth was a graft?

A Yes.

Q Now, once again referring to Question Number 10, "Answer: His ways and actions are like a snake of the grafted type."

A Yes.

Q What does that refer to?

A Sir, I can only tell you what was taught to us. Now I don't know the true meanings of these lessons. As a matter of fact, I don't know anyone who really knows the true meanings of these lessons. Now they were taught that this particular lesson refers to four vices, which we all had to quit.

Q The next sentence, the answer, "So Mohammed learned that he could not reform the devils, so they had

to be murdered."

A Oh, you bring something else to my attention. In learning about this Mohammed we were taught that Mohammed Ben Abdullah 400 years ago when he was trying to convert the people to Islam, and that he was called back into -- he tried to convert whites to Islam, especially -- I think he sent letters to the Roman emperor and some Roman general, and he was told that he could not convert these people, that they would not obey Islam, and from that moment is when the Muslims decide to kill them.

Now, this --

Q In other words, the devils referred to there are the ones to the -- refer to these Caucasians, the whites; is that right?

A The whites, yes.

Q So we are not talking any more about vices, we are talking about a group of people; is that right?

A Yes, sir.

Q So when it says here, "So Mohammed learned that he could not reform the devils, so they had to be murdered," you are talking about a group of people?

You are not talking about vices?

A In the Mohammed that existed 1400 years ago.

Q This is the third sentence in the answer.

It comes after, "Because he is 100% wicked and will not keep and obey the laws of Islam. His ways and actions are like a snake of the grated type. So Mohammed learned that he could not reform the devils, so they had to be murdered." In other words, all this refers to Caucasians?

A I wouldn't say that. Because as far as we were -- it was interpreted to us that the four devils in that lesson meant the four vices. And that particular lesson meant four vices that we all had to stop doing in order to become a Muslim.

(continued on next page)

BY MR. STERN:

Q Now, the next sentence, the fourth sentence in the answer says, "All Moslems will murder the devil because they know he is a snake and also if he be allowed to live, he would sting someone else."

Q What did the devils refer to there?

A I don't know.

Q Then the next sentence is, "Each Moslem is required to bring four devils, and by bringing and presenting four at one time his reward is a button to wear on the lapel of his coat, also a free transportation to the Holy City Mecca to see Brother Mohammed."

A Yes.

Q What do the deviles refer to there?

A The four devils, as I said before, we were taught referred to four vices that you would have to quit in order to be a Muslim.

Q Is it your testimony that within this one question and answer the devil sometimes seems to mean caucasions and sometimes --

A See, in teaching the life of Muhammad -- Mohammed,

this -- this particular phase of Mohammed's life was brought into -- into the teaching, but as far as getting it from the lesson, in saying that this refers to this and this refers to that, I -- I don't -- we -- it wasn't explained to us in that manner. The four devils to us meant the four vices in which we all happened to stop doing to be a Muslim, you can't smoke, you can't drink, you can't gamble, or you can't carry on any vices.

Q Now, are you familiar with question number 10 and its answer in lesson number one, beginning was the meaning of the -- the question begins: "What is the meaning of the F.O.I.?"

A Right, Fruit of Islam.

Q And what is the answer?

A The name given to the Military training of men who belong to Islam and North America. I don't know, there might be something else.

Q And are you familiar with the 13th question which is: "What is the meaning of lieutenant and captain?"

A What is the meaning of lieut and capt?

Goodman - 3

Q What does that mean?

A Lieutenant and captain.

Q What is the answer?

A God -- sir, you know since I have been in this computer system course, a lot of this stuff you talking about now has left my mind.

Q Is the answer --

A I have been away from it for quite sometime.

Q Is the answer: "Captain and Lieutenant.

The duty of the captain is to give orders to the lieutenant --"

A And the lieutenant to train private soldiers.

Q "-- teach the soldiers and also train them."

A Also train them.

Q In other words, as a member of the Nation of Islam it would be the duty of the members to follow the orders of the officers, is that correct?

A Oh, yes.

Q And they are formed into a military body for military training; is that correct?

A Well ---

Goodman - 4

Q Into squads.

A You say military training explains it a little bit because whenever trained with guns, we never trained with bayonets, we never trained --

Q Mr. Goodman, you are the assistant minister, the word military training appears in the word military while you were --

A Yes.

Q What does that mean?

A I'll explain to you what it was about, we took exercises, we were taught discipline, we were taught how to fast, three days a month.

Q Is that military training?

A Of course it's discipline. But as far as anything outside of that, when you say military, you know, right away I think about -- you know, guns and you know, knives and all that. We -- it was nothing like that ever took place.

Q What sort of exercises did you take?

A Regular exercises, just like --

Q Karate, judo?

A We practiced judo.

Q I see.

A As a matter of fact they have many schools for judo and karate.

Q Now, you say that the devils in question ten and its answer refers to the vices; is that right?

A The four -- we were taught about the four devils was four vices.

Q Except of course for the third sentence which refers to the caucasians; is that right?

A In the life of Mohammed we were taught that Mohammed was called back to Mecca and told that he could not reform these people.

Q Now, in lesson number two, which deals with how the devil came into being, that lesson is solely and exclusively -- when it mentions devil, concerned with the death, birth and formation of caucasians; is that right?

A Not solely and exclusively.

Q No? We're in that lesson is -- that the devil taught as being just a vice and not a man?

A Well, sir, I don't know how your -- broad your understanding is of those lessons, but if you notice

in the Bible men are spoken of as trees, and so that, you know, this particular version means a tree, it --

I mean it has a spiritual meaning and it has a physical, and you apply the physical to the spiritual. So, in --

if you read further in that lesson you will also see that a devil is any live germ traveling from original.

Any time something becomes other than the nature, in which it was created in itself is called devil.

Q You are referring to question 33?

A I don't know exactly.

Q Lesson 2?

A I don't know which question.

Q "Answer, the devil a grafted man which is made weak or weekend or any grafted life germ from levil, is devil."

A That's right, any life germ anything that had life in it.

Q Well, does a life have vice in it?

A Vice itself has no life in it, but once -- once -- you are obtained -- that vice, then that vice becomes a part of you therefore it has life. You and the life and the vice is synonemous.

Q Well, lesson -- question number 33 and

Goodman - 7

lesson 2 defining devil comes after all the other questions; isn't that right?

A Sir, you know, like I said, I have been away from those lessons so long I don't know all those lessons. I haven't studied them in a long time.

Q Question 33 is the 33rd question; is that right?

A Yes.

Q Now, that comes after the question and answerh which describes how the devil was made and by whom; isn't that correct? And describing how the caucasians was grafted from the original people; isn't that right?

A Number two?

Q Yes. Question 33 and answer -- answer comes after all that on explanation.

A What is 33?

Q That is what is the devil?

A Is that 33? Yes, yes, I think so, I think so.

Q So that by the time you reached question 33 and its answer there isn't much doubt as to what a devil is, is there?

Goodman - 8

A No.

Q No, right.

MR. STERN: Are there any questions
from the grand jury?

Thank you very much, Mr. Goodman.

(Witness excused.)

But Benjamin]