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APRIL 8, 1970

VOLUME 1, NUMBER 2

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REPRESSION

YOU ARE THE CROWN OF CREATION

The cartoon depicts a scene of mass repression. At the top, four large, balding men with thick, muscular arms reach down from above, their faces dominating the upper half of the frame. These figures represent powerful entities or individuals. In the center, amidst their grasp, are various symbols of government and technology: an American flag, the letters 'CIA', a man in a military uniform, a man in a suit with sunglasses, a man at a computer terminal labeled 'FBI' and 'AMRC', a man with glasses labeled 'IBM', and a man with a mustache labeled 'roto'. A small figure of a man with a beard and a crown labeled 'Y.I.P.' stands near a rocket labeled 'ABM'. The bottom half of the image shows a dense crowd of people in a field, with a city skyline visible in the background. The overall tone is one of oppression and control.

DAVID MINARD
ALLEN SWARDLOW

Guerrilla

Allen Swerdlowe Editor
David Minard Graphics

Almost a year ago, the Black Panther Party began to talk about fascism as if it were something that was already happening in this country. Few white people in the movement and even fewer outside it understood what all that talk was about. We knew that we faced a powerful enemy; but what we didn't know—or more precisely, didn't feel—was that the enemy had already created a repressive apparatus and a political climate which made it possible for it to direct a systematic, coordinated, nationwide campaign of terror against people who had not committed any crime as crime is legally defined by the system. What we know now—what the murder of Fred Hampton and Mark Clark, more than any other single incident, has taught us—is that imperialism is no longer going to play the game according to its own bourgeois democratic rules.

As the liberal Capital Times pointed out recently the Nixon administration has initiated a programmed police state sooner and more quietly than most people have realized. It's not just that repression has become more severe: it's that it has become more systematic and more legal. The face of the enemy is everywhere the same face; and that face is now openly—although selectively—displayed. On this campus it has appeared:

•In the firings of assistant professor David Siff and instructor Rolf Panny. Both were politically motivated;

•In the mass infiltration of student and nonstudent spies into classrooms and dormitories. Madison Kaleidoscope has recently run articles dealing with attempts by Madison police to pay people to inform.

•In the three day police riot that ensued after the peaceful attempt by Mifflin residents to stage a party on their own block. The facts were then whitewashed by a commission appointed by the Mayor during the summer of 1969;

•In the increasing number of anti-student bills being written and passed by the State Legislature;

•By the increase in out-of-state tuition by the regents and similar measures taken by that board; and

•In the crackdown by Madison police on the sale of Marijuana and LSD, while the flow of Heroin is allowed to continue in the community.

The argument should continue to include the nationwide news blackouts on universities and the increasing number of attacks on Selective Service Centers; but the point is clear. Organized, systematic, extra-legal state repression is something that people are going to have to face from here on in. You can call it fascism, imperialism or whatever you like: the point is that it has taken hold of our community. This issue of **Guerrilla** is designed to deal with that problem.

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repression and revolution by david siff

For years it has been fashionable in Amerika to regard repression as an essentially aberrant manifestation of the system—the KKK, LBJ, Spiro Agnew, etc.—erruptions of madness we somehow manage to survive. In the last year or two, though, it has become increasingly clear that repression is the system. There is a certain amount of ingenuousness in the recognition. Why shouldn't we have known it all along? Or if we did, why couldn't we deal with it? The answers to those questions should put us on special alert to whatever conclusions we have come to now. For it is only the old impulse of privilege and stricken conscience that leads people, who otherwise feel anger, to passively submit to the latest pig murder of a Panther, the latest report of massacre in Vietnam. For those who know first hand that repression is no madman's passing fancy, submission is a suicidal luxury. The Vietcong, the peoples of Africa, Latin America, the inner cities of the U.S.—all those who face repression at its bayonet point—have no choice but to fight. I am not making a moral distinction but one of class. It is only as the option of privilege, escape, is removed that the necessity of resistance becomes clearer. It is only when the necessity for resistance becomes clear that the real meaning of repression becomes manifest: repression is whatever the system must do in order to preserve itself.

While this more readily comprehends repression in its most extreme forms—it is equally important to understand it in its more benign aspects. Nelson Rockefeller in Venezuela equals secret police, medieval torture chambers, all the vicious paraphernalia of fascist dictatorship while in Amerika he presents himself as a liberal governor of a large "progressive" state,

a tory, but an enlightened one, a builder of tall buildings in depressed neighborhoods. Both Rockefellers are the same.

What is new in Amerika is that the old Rockefeller option of fast disappearing because it never was an option in the first place. The reason Rockefeller could eat blintzes and kiss babies in New York while simultaneously setting loose his goon squads in Venezuela was because the one created the possibility of the other. So long as enough people in the mother country were fattened up by what was taken at gunpoint from the colonial peoples, the possibility of maintaining order at home through liberal democracy was real. The moment the colonies began turning the guns around and using them to win their freedom, the ability of the mother country to maintain domestic privileges at a level sufficient to keep order began to wither.

It is important to see that privilege itself—i.e. relative privilege—is actually a form, albeit a low-level one—of repression. The everyday privileges that whites—even the poorest—enjoy in relation to blacks work principally as repressive agents to restrain people from identifying and fighting the common enemy—U.S. corporate capitalism. Constitutional guarantees of free speech, freedom of assembly, and other democratic "rights" can similarly serve to restrain rather than to liberate people. As those rights are taken seriously—i.e. as they are used to attack the legitimacy of the system—they are abridged.

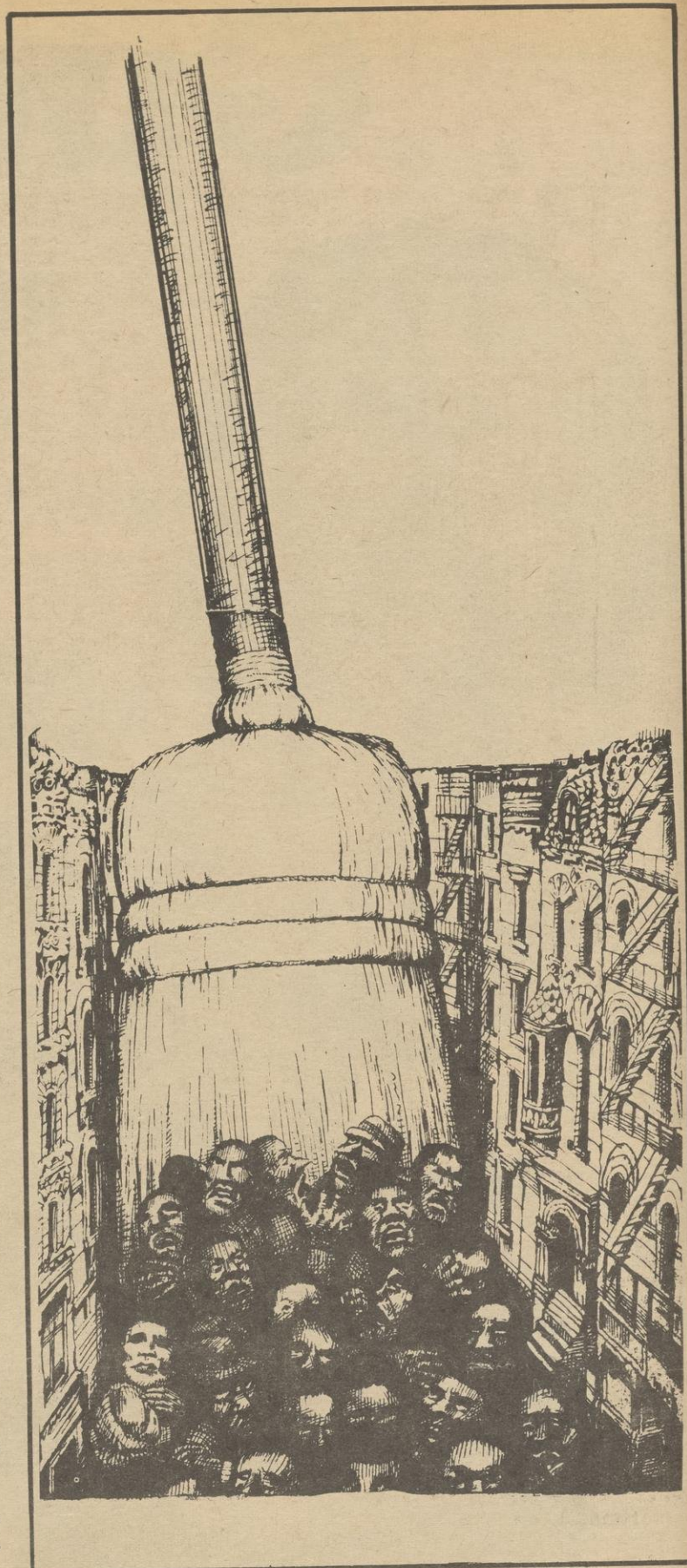
In a time of revolution, Lenin said, 10 years can occur in a single day. We have not yet reached that point, but we are on the way. Changes of enormous magnitude are occurring in short stretches of time. Not the least of these changes has been the almost total disintegration of

liberalism as Amerika's driving political force. The Humphreys, the Muskies, the Lindsays, the McCarthys stand before us all as empty shells promising everything but able to offer no more than newer strains of perfume. The disintegration of liberalism, however, involves far more than the failure of a few phony politicians—it also involves the failure of a mythology: a mythology that somehow equates the traditional attitudes, values, assumptions of our culture with real moral and material progress. In Stanley Aronowitz's words, it has involved the collapse of the superstructure of Amerikan life.

What has happened to Amerikan liberalism is perfectly illustrated in the University—which is, after all, a paradigm of liberal culture. The wave of protests, demonstrations, strikes, riots which have beset campuses all over the country in the past couple of years can be interpreted only at the expense of sanity as the "mindful work of a small minority of anarchists, misfits, etc." Although that argument breaks down on the numbers game alone, the important point is not the percentages of people involved but why so many people everywhere have at this particular time undertaken the kinds of actions they have. On one level, the answer lies with the gradual emergence, on a mass level, of an understanding that much of what passes for culture in a classroom is not much more than acculturation: an authoritarian laying on of values and traditions that professors say are above history but which, in the reality serve only to keep people passive and obedient before the very forces that threaten to ruin their lives. On another level, the answer lies with the gradual recognition that the University's "neutrality" really means the maintenance

of power by the billy club, the bayonet, the gas bomb and the gun. On both levels people have begun to see that the principal factor operating in their lives is not liberalism but repression. When a Chancellor Young says that those who raise demands against ROTC or Army Math try to win by force what they cannot win by reason, what he really means is that no amount of reason can ever persuade the University to abandon its commitment to help the U.S. make war on whomever it chooses. From the Black Studies strike to the TAA strike, people on this campus have been treated to a series of administrative ukases backed up by cops that have sought to make clear that force and only force could ever make the University administration yield to anything it did not want to yield to—including, in the case of the hastily fabricated double-jeopardy regulations on student discipline—its own honky procedures.

But what people on this and other campuses face is still nothing to what black people face every day in this country, to what people in Vietnam, Laos, Korea, Thailand, Africa, Latin America face merely because their independence happens to conflict with the needs of U.S. corporate capitalism. All the demagogic prattle about violence cannot obscure the fact that this system maintains itself by committing wholesale violence on the world. To challenge injustice in an unjust society means ultimately to face its violence because the nature of injustice demands that it maintain itself by repression—rather than reason—on every level. "The people never make revolution," Huey Newton said. "The oppressors by their brutal actions cause the resistance by the people." All power to the people!



jesse, earl and booker by james rowen

They came and got the Black Panthers,
and I was uneasy,
but I was not a Panther, and I did nothing.
Then they came and got S.D.S., and I was
uneasy,
but I was not in S.D.S., and I still did
nothing.
When they came and got the Peace Marchers
I was uneasy still,
but I was not marching, and I did nothing.
Then they came and got me, and I did
something,
but by that time, it was too late.
—text of a wall poster
memorializing Fred Hampton

Many people I spoke to about the Chicago 8 conspiracy trial viewed it as an epic battle between Judge Julius Hoffman and the defendants, with the outcome a draw. This view of the trial, repetitiously fed to the public by the media, holds grave dangers for the movement and its sympathizers.

The essential danger posed by this fundamental misperception of the conspiracy trial is that by seeing it only as a contest between "an eccentric octogenarian" and "eight militant anti-war leaders," (paraphrasing the TV news), the trial became an apolitical event, an aberrant, chance happening rather than the prominent link in the lengthening chains of repression which it surely was.

The trial became like popular Vietnam war mythology—an accidental event, and therefore to be discussed only in terms of the "unique" personalities involved.

Nothing is farther from the truth, and if we are to successfully meet and defeat this repression, it is absolutely necessary that repression be understood not as an aberration, not even as a policy, but as the unmasked American system itself, manifested as plainly as a wing of B-52's disgorging its bomb load over Southeast Asia.

While the Chicago trial was in progress, there were numerous political trials proceeding simultaneously across the country, including stages of the trial of the Milwaukee-3, Black Panthers who have been subjected to absolutely medieval conditions of arrest, confinement, and treatment. While I will discuss their case and its ramifications at length, let me first review some of the larger political trials underway to give a sense of how widespread the situation is, and how singular the Chicago 8 trial was not.

Panthers are facing a variety of charges in large groups in at least four cities. There are the New York 21, the Los Angeles 19 (survivors of the police raid on their headquarters a day after the killings of Mark Clark and Fred Hampton in Chicago), the 11 Chicago Panthers who survived where Hampton and Clark did not, and the New Haven 14, charged with conspiring to murder an informer whom the Panthers claim the police eliminated.

There is the Chicago 15, accused of burning draft records on that city's south side, and the Los Seite de la Raza, seven Chicanos accused of killing a police officer.

Do we remember the Fort Hood 3, the Presidio 21, or the Milwaukee 14, one of whom is being tried this very week? The Oakland 7, the Catonsville 9, the Silver Spring 3? Many others never came to trial, as the police, National Guard, sheriffs' departments, and the U.S. Army handed out summary convictions on the streets of Watts, Newark, Cleveland, Detroit, Berkeley, and on a lower, but nonetheless real level—Mifflin St.? It is an endless war against the poor and the discontent; it is the system's premeditated and sanctioned response to those who are moving to fundamentally change the system under which they cannot live.

Which brings us to the Milwaukee-3, a situation close to us in Madison, but one which the local press, and most white students have ignored.

The 3 are Black Panthers—Jesse White, Earl Leverette and Booker Collins, all residents of the inner core. The core is Milwaukee's black ghetto, which exists in the shadow of the city's industrial giants—Schlitz, Pabst, Briggs & Stratton, A.O. Smith—who drain the ghetto of exploited labor. It is the largest city in a state which slashed welfare payments, and instituted a 4 per cent sales tax in the midst of the worst inflation in 20 years and core unemployment for black youth running at 17 per cent. Milwaukee County even refused a winter clothing allowance for the children of the poor.

Jessie, Earl, and Booker were members of the Wisconsin chapter of the Black Panther party which formed to meet the needs of the people which the city and state refused to do.

On September 22, 1969, the three were returning home in a VW from a day of

political work at the Great Lakes Naval Station in Chicago.

The police claim that as the Panthers drove past a white rookie patrolman named Robert Schroeder, walking his beat, alone, on Fond du Lac avenue, Jesse White leaned out of the front passenger seat and fired a single shotgun blast at Schroeder. Schroeder stated that he saw a muzzle flash, ducked, memorized the license plate number of the Panthers' car, and phoned for assistance. The car was stopped shortly thereafter at 22nd near Lloyd, and the Panthers were arrested for attempted murder and resisting arrest.

Trial on the resisting arrest charge was held in November. Judge Christ T. Seraphim sentenced the three to a year in prison, the maximum, and set bond for the attempted murder charge at \$10,000 per man. Unable to raise the bail to be free while their resisting arrest conviction is proceeding through appeals courts, the three are serving the year sentence at the House of Corrections, Franklin, Wisconsin.



repress (rē pres') *vt.* To check or restrain; to hold down. *Syn.* Restrain, suppress. To *repress* is to prevent the natural or normal expression of anything; to *restrain* is to check or hold back from action by physical or moral force; to *suppress* is to keep from activity, as, to *suppress* a revolt, a story, or one's passions. —'er *n.* —'ible

Trial for the charge for allegedly shooting at Officer Schroeder has been scheduled for September 21, 1970, one day short of a year from their original date of arrest.

As in other Panther cases, notably the New York 21 and that involving the survivors of the police raid that killed Hampton and Clark, high bail keeps poor defendants in jail, while low bail, or recognizance bonds remain the privilege of the rich, the income tax evader, the mafioso, and the corporate white-collar swindler.

Like the police version of the Chicago Panther murders, which changed from day to day and inquest to inquest, the Milwaukee police department and Schroeder's story have been altered publicly already to meet numerous contradictions. For instance:

—While Jesse is charged with the actual shooting from the right side of the front seat, he was sitting in the back seat when the three were stopped and arrested only blocks and minutes from the scene of the alleged shooting.

—While Jesse is charged with the shooting, his fingerprints are not on the gun. Booker's are. Booker is not charged with the shooting.

—While the shooting is alleged to have been done with a shotgun, which makes a terrifically explosive report, in an overcrowded portion of the city, in the dead of night, not ONE person has been produced by the District Attorney who says he or she heard a shot that night.

—At the scene of the alleged shooting, there are some pock marks on a wall approximately 20 feet high on a building wall, 75 feet from the street, hardly in line with Officer Schroeder, who claims he DUCKED to avoid the shot.

—Officer Schroeder first claimed he saw the muzzle flash—then ducked. Later at the resisting arrest trial he claimed he saw the barrel come out of the car window and ducked before the gun fired. While the second explanation subtracts some physical gymnastics, neither explains mysterious marks thirty feet up on a wall, or the lack of witnesses to the sound of the blast.

—No explanation has been offered as to why Schroeder, a white rookie patrolman, was walking a beat alone in the inner core, contradicting Milwaukee Police Department policies.

—Finally, picture a person in the front passenger seat of a car, about to fire a long gun out the window. The logical place to rest the gun butt is against the left shoulder, sighting with the left eye closed and firing with the right hand. That is a left-handed shot. Jesse, who is charged with the shooting, and whose prints are not on the gun, is right-handed.

The Panthers version of the story is as follows. They were returning from Chicago, but were never on Fond du Lac avenue,

"At the time I got sick the doctor that comes through here left. So I was isolated for about twenty (20) days without any type of medical attention. This is happening to other brothers who get sick to the point that they can't work also. I have been threatened to spend the rest of my time of this year sentence in a block maximum security in the event that I get sick again. The Asst. Supervisor who actually runs this institution has made it clear that he doesn't give a damn about the brothers health condition."

Earl Leverette also wrote:
"There is a lot of oppressed people in the House of Corrections concentration camp who really need medical attention... The average person who needs medical attention is given only aspirin and sent back to work. If you demand medical attention you will be put in the hole for some trumped up charge like refusing to work. This is done to keep you quiet for a while. One brother cannot hardly walk, another brother can't hardly catch his breath and still another has a serious problem with his heart and these pigs don't do a damn thing about it but laugh. These pigs expect us to do this slave labor and if he get sick take their so-called miracle pill—the aspirin, and go back to work. We need outside support help to see that we get proper medical attention... So we ask the people to help get these brothers to the hospital."

On March 6, 1970, the Milwaukee 3 were arraigned on the attempted murder charge before Circuit Judge O'Connell. None would formally enter a plea but each made a brief statement.

Jesse White: "The 3 of us decided that our pleas wouldn't make any difference because the pig departments are vamping on black people across the country." Earl Leverette: "Black people have not received justice in America since this judicial system has existed. We have no reason to believe we will receive it now." Booker Collins: "I cannot say because there are too many officers of repression in this courtroom."

Judge O'Connell entered pleas of not guilty for the defendants, and ordered them returned to the House of Correction. The trial is scheduled for September 21, 1970, and is expected to last at least a week. If found guilty, they could each receive 30 years in the Waupun State Penitentiary.

Despite the enormity of this incident, from the flimsy contradictory arrest explanations, to the beatings, ransomous bail, Byzantine brutality, withholding of medical care from Booker, and the plain fact that this is the most repressive act carried out by the state of Wisconsin and the city of Milwaukee in recent memory, the response from those who claim to "support the Panthers" has been superficial and spotty.

When Panthers came to the University from Chicago and Milwaukee, the vast majority of the white student audience used the Panthers for a vicarious extraction of revolutionary fervor and dedication which they lack themselves. Students groove on the Panthers, and perhaps donate their spare change to the organization. But they lack any real commitment to educate the members of their own communities about the Panthers and to aid them when they are jailed or murdered, and their chapters, such as the ones in Milwaukee and Chicago, are forced to disband.

One of the forces which worked to prevent Huey Newton from being railroaded to the California electric chair were endless demonstrations up and down the state by people who wanted to save Huey's life and to publicize the role of the then-fledgling Black Panther Party. Similar activities, to which students must devote themselves and their resources, and needed if the Milwaukee-3's case is to be won.

Students have got to realize that the repression is here, that it is infinitely more dangerous than the McCarthy era, where only jobs and reputations were threatened. Today, no one's life is safe. What police violence we have experienced here is but the fringe of the storm raging in black, brown and poor white communities throughout the country. How we organize to meet the repression will determine the security and the future of the entire movement. The immediate task is clear—Free the Milwaukee-3.

Two funds have been established to raise money for the Milwaukee-3. The Legal Aid Against Repression fund is raising \$30,000 bail to free the defendants. The Milwaukee-3 fund is expressly for providing medical care for Booker Collins. Both funds are at the same address—P.O. Box 2339, Milwaukee, Wisconsin, 53212.

894 blacks arrested in boycott by peter greenberg

As Universities around the country are beginning to erupt, a dangerous precedent of news black-outs is being established. However, something happened earlier this year at Mississippi Valley State College that goes far beyond this precedent. Not only did the story go unreported, but we now see that the United States Department of Justice has made direct and active suppression of campus protest part of its policy. This policy we will now make public.

On Wednesday, February 11, 1970, near the Delta town of Itta Bena, Mississippi, 894 black student demonstrators who were legally boycotting classes were arrested in what has been classified as the largest mass arrest of college students in the nation's history.

What is as strange as the circumstances surrounding the arrests is that no wire services carried the story and no television crews filmed the incidents. In fact, it was not until Thursday, February 19 that the basic story of what actually happened finally surfaced in an article by Phillip Carter of the Washington Post. Further details have been discovered since then to point to the fact that this mass arrest was the first ever planned with the advice and assistance of the Justice Department in Washington.

All of the 58 arresting officers involved were hand-picked and were black. The mass arrest was coordinated by the state of Mississippi's Law Enforcement Assistance Division, a federally funded agency. Charged with blocking a public road on campus and disobeying police orders to disperse, all 894—one third of the student body—were herded into buses and taken to the state penitentiary at Parchman. After being imprisoned for 24 hours, those arrested were permitted to return to the campus long enough to get their personal belongings and go home.

For the Justice Department's "fledgling Law Enforcement Assistance Administration (LEAA)," Carter wrote in his Post story, "the arrests marked the quiet beginning of one of the Nixon administration's potentially most volatile policies—federal 'technical assistance' in local suppression of 'campus disorders.'"

There can be no doubt it was a quiet beginning, for the Justice Department's involvement at Valley State College, through LEAA, happened when congressmen on the House Judiciary Subcommittee were investigating the funding and management of LEAA.

Attorney General John Mitchell, at the time of the subcommittee hearings testified that LEAA was "not operational," and that LEAA did not participate in local situations.

His testimony directly contradicts LEAA's actions at Itta Bena, and two congressmen on the subcommittee have subsequently called for an investigation into the arrests and LEAA, citing insufficient testimony given by the Attorney General.

The president of Valley State College, J.H. White, who himself is black, and whose policies were the target of the boycott, announced that the state-supported school would follow a "selective admissions" program in the future. As a partial result, none of the college's elected leaders of student government (who directed the boycott) were readmitted. White also fired two faculty members who he said had "advised" the students.

How did the boycott start and how did LEAA become involved? The student government had prepared a list of 30 relatively mild demands and presented them to President White. The only demands White agreed to was for a relaxation of the dress codes, and ten academic scholarships. Val-

tance. (Reliable reports state that at the time the plea for police was made there had been no violence.)

At this point the Department of Justice's role becomes clear. In the state capital at Jackson, soon after the request had been made, officers of White's all-white board met with the state commissioner of public safety and Kenneth Fairly, executive director of the state law enforcement assistance division of LEAA.

LEAA was now involved directly. Its involvement came as a result of the Omnibus Crime Control and Safe Streets Act of 1968, which created LEAA as a Justice Department Agency for federal "economic and technical assistance to local and state law enforcement agencies."

CROWN OF CREATION

(Paul Kantner)

You are the crown of creation
You are the crown of creation
And you got no place to go—
Soon you'll attain the stability you strive for
In the only way it's granted
In a place among the
Fossils of our time
In loyalty to their kind
They cannot tolerate our minds
& in loyalty to our kind
We cannot tolerate their obstruction
Life is change
How it differs from the rocks
I've seen their ways too often for my liking
New worlds to gain
My life is to survive
& be alive
For you.

ley State had never awarded scholarships on other than athletic ability. The students also demanded control of the student "activity fund," and a coin operated laundry. They also asked for clarification of "fictitious laboratory fees."

These demands were denied by White. As the student government called for a student boycott, federally sponsored machinery began to roll to contain what the state's white political establishment began to perceive as a probable black insurrection.

Within a few days, with the boycott over 95 per cent effective, the state's all-white Board of Trustees of Institutions of Higher Learning asked for outside police assis-

Under the terms of the act, the state of Mississippi created a commission on Law Enforcement Assistance.

Mississippi's population is 40 per cent black, but no blacks sit on the commission. When the Justice department approved an "action grant" of \$288,405 to the Commission in 1969 it did not challenge the racial composition of the Mississippi group.

Mr. Fairly, after the meeting with the Board of Trustees and the public safety commissioner, called LEAA officials in Washington and Atlanta, where the decision was initially made to make arrests.

George Murphy, director of Atlanta's regional office, along with Washington LEAA members advised using black police-

men to make the arrests to avoid "bloodshed," and sent three LEAA staff personnel from Washington, including a civil disorders "specialist." None of the three stayed in Itta Bena more than a day, and none were even on the campus of the troubled university before, during, or after the arrests were made.

Mississippi's Fairly by this time had scoured the state and had found a total of 58 black policemen. On February 11, scarcely two days after the call for help had been issued, 58 black policemen joined several specially deputized, gun-carrying campus janitors and cafeteria workers and the arrests commenced. While the arrests proceeded, white highway troopers and Sheriff's deputies blocked newsmen's entry to the campus.

"For the time being at least," Carter said in his Post story, "the events in Itta Bena stand as a victory for one of the strangest alliances ever assembled in the name of law and order: President White, Mississippi's segregationist Gov. John Bell Williams, his all-white highway patrol, 58 black policemen and the Department of Justice."

Mr. Fairly later reported he was satisfied with the situation. "There were no pictures of a white cop with his nightstick mashing the head of a black student." Fairly also was pleased with Justice Department cooperation. Department officials "have looked at this situation and think it has some application for use elsewhere," he said.

As a final note, an interested citizen who initially brought detailed news of Itta Bena to this reporter, found through his own research that Wisconsin Congressman Henry Schadeberg recently wrote Attorney Gen. Mitchell asking for LEAA investigative assistance into the Whitewater situation. Schadeberg's letter was written two weeks after Mitchell's testimony before the House Judiciary subcommittee. He received a reply from the Attorney General saying that LEAA was not "operational," that they (LEAA personnel) were not used to handle local situations, and Mitchell suggested that the congressman contact the FBI.

The events at Itta Bena should make us all aware that LEAA, as an extension of the Justice Department and John Mitchell, is very much indeed "operational" and that Kenneth Fairly's confident statement that Justice Department officials think LEAA methods have "some application for use elsewhere" should serve as a warning to those who don't believe Itta Bena could happen again or in strange alliances. As dissent and disruption grow, alliances will be made out of necessity to protect the system, and repression will become the real news for which there can be no blackout. We will no longer be able to consciously or subconsciously avoid or ignore it. We will have to face it and fight it.

iron hands in velvet gloves

(continued from page 6)

ities quickly bring in troops, and so goes the spiral of violence.

When looking for power sources outside the University or calling police and troops to campus, academics implicitly acknowledge their feeling of inadequacy and helplessness. They are the first to betray the traditional sources of authority on campus. White western culture, experience and knowledge, efficient administration are losing their commanding positions. Authority is being divested of all protecting myths and reduced to its bare substance—brute force and crude administrative blackmail.

The process is well under way, to be sure, but so far it has not been completed. It would be unfair to overlook the few pos-

itive traits of the ideal bourgeois university which survive the general breakdown of values. Some measure of academic freedom exists for some professors. The most independent students may choose as many courses as they like. Rather than political neutrality, there is some political diversity among professors, or even administrators. Many teachers are more concerned with the promotion of human values and conceptual development than with factual indoctrination. As compared to many European universities, American colleges are extraordinarily liberal.

All these liberties, however, are highly suspicious to those who hold the real power—the regents, and behind them, the Establishment. The liberties, therefore,

are only tolerated to the extent that they do not encroach on the primary motivation of the Establishment, namely profit. Academic liberties and franchises, in fact, have been turned into advanced defences of the holy shrine of this society, capital.

The young people who want to hit the system at the heart have no other choice than to throw down the whole rotten structure, including the few valid, but presently perverted, concepts. The University, in its present form, will not survive this moribund society.

We are not scared by charges of nihilism or iconoclasm. Those who are lost in the American dream and those who maintain the dream to protect their privileges are patently unable to grasp all the crea-

tive fermentation which underlies the struggle against old institutions. Hopefully, the academics concerned with the future of higher education will be more perceptive. The values that they hold for positive, when liberated from the perverting context, may re-develop in an entirely new perspective.

The young generations are developing a pragmatic, libertarian approach to life and politics. There is room in the restructuring of society for a new approach to knowledge.

This article contains ideas volunteered by Barry, Jim K., Mike R. and John, Michael M. and many other brothers and sisters of the Mifflin Community.

letter to the warden

(continued from page 5)

But Jesus didn't get excited by the 'thief's' actions. He lent an ear and the man changed. The reason why Jesus meant so much to the two men on their way to Emmaus is that his life had issued a ray of hope, a strength that identified itself with ordinary people, avoiding the power structures the best he could.

'And He still lives on!' This is what we should be shouting, as we share our food, our homes, our lives that others too can live. So Jesus may continue to be recognized today in the daily breaking of the bread.

When we begin to be able to love the hidden humanness in men and witness them

as people with potential beneath the surface display, then our innate response to the repression of men everywhere will begin to sharpen. The answer, "that we are trying," "give the system a chance," "let things work themselves out," is not answer enough. Inhuman systems must break down now, and men on top sacrifice now, so the men unjustly in chains and suffering are unchained.

The carrot is not the answer, we must feed all men as we would our own flesh and blood, regardless of the cost, bending to the level of the need of the person.

People working in penal institutions and departments of the State and Federal Government, the Military and other forms of big business must take risks. They must

respond to the gospels as intended for every man. It is not too foolish to think that the Spirit demands radical changes within the institution. The call to sell what you have, (get out of those systems that restrain life and freedom) and follow me is being asked of men and women in every profession today.

When every means has been tried and failed to run our penal system humanely, what other choice have we then to step out. Mr. Gagnon, others of the staff! When the all but bodily death of men within the system begins to get to you, what other choice than to sell all, is left?

This decision you make may well be an enormous stumbling stone to your friends. They may, because of you, be led to

question the values of their own life and the values of the system, as never before. Nothing done or said by you will mean more to them than this total break from the past, and your choice of a new beginning.

Taking up your life with men and women from the various professions, you will go to the streets working and living and feeling the burden of your brother. Creatively sharing your life with these people, and they, their life with you, values will be discovered together and the economic system understood as it should be. Hopefully there will be a movement begun that will speak effectively to the establishment. Speaking of what is most 'treasured' in human existence.