

going to have to face up to it.

CPS: You are defending a group that is clearly against the system. Yet your defense takes place within the very system they're against. What are your feelings about this?

LEFCOURT: You know people often say that, and they should understand what that means. Fidel Castro's trial when he and several other people made an attack on the government military installations in Cuba was of course a trial within the system. We don't have a choice at this point in time. We cannot try the Panter 21 in any other place except in their courts. We do not have our own courts. We must use their courts to the best of our abilities to defend and to plead those issues that have created the trial. It's nonsense to say that one is working within the system or without the system. What people are doing is working for change or not working for change. They've made a decision. What methods we use doesn't seem to be really important to me. If we want to write books and make movies to rip off money from the capitalist system to be used to aid and advance our cause, that's one way to do it and there's nothing wrong with that. If we have to go into the American courts where we don't expect justice and say that that's another way to do it.

If we can operate without the courts and without the system, that's fine. Anything, any activity that is designed to educate and create support for our movement must be done. The idea of whether we should use the courts or not is really nonsense. What do you do when twenty-one people are in jail who are valuable leaders, who have \$100,000 bails on their heads, and who have been in jail for a year and a half without coming to trial? Do you abandon them? I don't think anybody would answer that question in the affirmative. We have to fight anywhere and everywhere. Within or without the system. It doesn't matter.

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ANALYSIS: WEATHERMEN (News Analysis)

(CPS)—A Grand Jury decision exonerated the Chic National Guard from the guilt of the murders of four students at Kent State in the face of evidence to the contrary, indicting instead twenty-five people who incited to throw rocks at the men charging upon them with M-16's; the invocation of the Emergency War Measures Act by Trudeau

in 1971, and the erosion of civil liberties of the Canadian people, making them subject to unlimited search and seizure, without the right to resort to suit against the government in the event of false arrest; as a result, several hundred separatists and sympathizers were arrested without warrants; Angela Davis was apprehended after having already been tried and convicted of murder and conspiracy by the press on circumstantial evidence, well in advance of her courtroom trial.

Concurrent with the execution of the foregoing realities, the Weathermen issued a statement of intention to bomb, in "a fall offensive of youth resistance that will spread from Santa Barbara to Boston, back to Kent and Kansas... We are building a culture and society that can resist genocide. It is a culture of total resistance to mind-controlling maniacs, a culture of high-energy sisters getting it on, of hippie acid-smiles and communes and freedom to be the farthest out people we can be." It is directed against the "Promises of peace from a government that bombs Cambodia while talking about an end to war, that killed students at Jackson and Kent while calling for responsibility on campus, that murdered Fred Hampton and hundreds of blacks while calling for racial harmony."

The difficulties inherent in any analysis of the recent activities of the Weathermen become obvious upon examination of their motives and upon recognition of the undeniable validity of such motivation. It is after ten years of attempts at peaceful demonstrations, non-violent attempts--marches, sit-ins, strikes, from which participants have, almost from the outset, been dragged, beaten, gassed, and worst of all, ignored by the agencies of the government; it is after this that dissenters have come to expect violence, to be defensive of it, and finally to return it, in a state of such hopeless frustration with "channels" and vaporous promises of bureaucrats that they see no other recourse but violence.

We saw, in our early years of political impressionability, John F. Kennedy murdered, and heard people rejoice. We saw Martin Luther King murdered, and heard people rejoice. And for those who still believe, Robert Kennedy's career was ended in the same fashion. Soon after, we witnessed the NBC-live-and-in-color tele-