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# THE ROACH

15¢

# DANA R. PARK IMPRISONED

This story is being compiled at the last minute from the notes taken by John Witeck in court.

## PROSECUTOR'S CASE

Mr. Hong, representing (sic) the United States, made the following points: While respecting Dana's decision to deliberately violate a law his conscience told him must not be obeyed, we must realize that when individual conscience and laws of the land conflict in a collision course, one must give way. To allow conscience to take priority would mean the cessation of law and order (as if that were worse than oppression). Therefore, the law, right or wrong, must be enforced.

Dana's case is the same as any other draft evader's (note the lack of distinction between evasion and refusal), and is subject to the penalty of 5 years in prison and ten thousand dollars in fines. It may be pointed out that the Youth Correctional Act has not challenged the conscription laws of the U.S. (who could expect it to?)

There are no mitigating circumstances due to the conscientious position per se. However, Dana has a good academic record and has no prior criminal record. Therefore, the prosecution recommends a sentence of three years in a Federal institution.

## BROOK HART'S DEFENSE

Dana's act was one of omission, not commission. Draft refusal is not identical with draft evasion. Realistically, chaos will not result from a sympathetic treatment of Dana's case. Dana stands ready to serve his country

in some constructive, as opposed to military, manner. It should be noted that Dana is under the voting age, so that his vote for what he believes would be impossible. How else could he have registered his protest against what he believes to be immoral? The Court must not only weigh the impact of the sentence upon other young men, but certainly upon Dana himself and his future life.

The Court has 3 alternatives. Sentence  
see page 2

## RESISTERS JAILED

On the morning of July 10th, Judge Takao in the Honolulu District Court found guilty the ten persons (mostly of The Resistance) who were charged with sitting in front of the troop convoys at the time of the activation of the Hawaii National Guard. The charge was "loitering, loafing, or idling" on a public street, obstructing or rendering dangerous the flow of traffic. The persons charged had pleaded not guilty, mainly on the basis that they were not loitering, loafing, or idling when they sat in the road, but rather were there for a very definite purpose -- to stop the convoys and appeal to the consciences of the men in the trucks.

After the verdict of guilty was given, the court allowed the defendants who wished to make a statement to the court to do so.

First to speak was James Douglass, Professor of Religion at the University of Hawaii, and a member of the Hawaii Resistance. Others who spoke were Wayne Hayashi, John Wi-

see page 3



# Dana R. Park Jailed

from page 1

imposed directly according the statute; further investigation; utilization of provisions under the Youth Corrections Act. It is possible to place Dana on probation under the direction of officials of a correctional institution. Or, he could be given a sentence under which he would serve some time then be permitted to do some work recognized to be in the national interest.

## VERDICT OF JUDGE PENCE

The law exists to protect society from anti-social behavior. The difference between the acts of robbers, murderers, and draft refusers is only one of degree.

No one is denied the right to dissent in a democracy, and we live in a democracy. Dana is not being prosecuted for dissent, but for disobeying a law made because the majority (?) believe that certain obligations are to be met by all young men. Dana has said he weeps for peace, prays for peace. So does every other American.

Dana is simply employing, in a sophisticated manner, the same principle that originated with our animal ancestors: defense of his own interests by whatever means are available.

In 1967 Dana wrote a letter saying that it was not enough to contain communism, but that it must be defeated. This idea suggests that at that time he wanted a more vigorous prosecution of the war.

Obviously, he has changed his views since then. Might he not then change them again as a consequence of his sentence? If democracy is to survive, we must accept the duties it imposes on us or else protest them. But we have no right to collectively resist those duties. To do so is to be anti-social.

Dana wears a cloak of martyrdom as if by his self-destruction he would destroy the system. "Your head is not going to roll in the dust today." We shall not provide the gasoline to burn yourself. You are a criminal because the national conscience, the will of the majority, does not sanction your act.

## THE SENTENCE

You have been convicted by your own plea of guilty. Because you are 19 years old, your case is suitable for handling by the Federal

Youth Corrections Act. You will be handed over to the Attorney General. I shall confer with Judge Wollemberg in San Francisco within ten days to discuss your case, and reserve myself 120 days in which to modify the sentence.

Pending further actions by the court, Dana is residing in Halawa Jail along with the three Kalia Road sit-inners.

At 10:35 AM, just before Dana went upstairs for his appearance, The Roach counted 112 people supporting his stand. Undoubtedly there were a few more inside already. Just before Dana entered the courtroom, The Roach asked him if he had anything he would like to say for our coverage of his story.

He replied that Dylan's words kept coming back to him: "How many deaths will it take before he knows that too many people have died?"

## DANA'S STATEMENT

The following statement was made by Dana Park at his sentencing before Judge Martin Pence in Federal Court Honolulu for "Failure to Appear for Induction" Friday, 12 July 1968.

In conscience, I cannot and will not participate, cooperate, or support the Selective Service System of the United States. The System is insensitive, inhuman, unjust, and immoral. For the System that tells my brother he must kill or be killed is insensitive. And the System which offers my brother as a human sacrifice in an immoral war in Vietnam is inhuman. And the System which discriminates against my poor and uneducated brother is unjust. And the System which converts my brother into a killing machine is immoral.

In Conscience, I can no longer remain a helpless and bewildered spectator to this holocaust. In Conscience, I can no longer ignore the slaughter and sacrifice of thousands who have died needlessly and in vain in Vietnam. In Conscience, I cannot any longer erase from my mind the orphaned, homeless, napalmed victims of Vietnam. In Conscience, I can no longer believe our leaders, who say they are honorable men seeking an honorable peace. In Conscience, I can no longer be proud of my country.

In Conscience, I must RESIST.

I weep not for myself, but for my brother who has died, for my brother who will die because of the System. I weep for Peace. I pray for Peace. I hope for Peace--for Peace in Vietnam, for Peace in America, for Peace in the World...for Peace in Man.

## THE ROACH

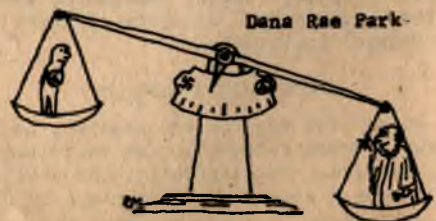
Everything is Possible

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## "For the sake of a new law and a new America."

Because we sat down in front of trucks carrying troops called up to kill in Vietnam, we have been found guilty of "loitering, loafing, or idling upon a public highway." We were not "loitering, loafing, or idling." We were resisting--resisting the slavery and murder of the Draft, resisting the war whose inhumanity increases daily, and resisting the fear of young men who question the war but who feel compelled to kill in obedience to a national system and a local community which support no other alternative. If there is any "loitering, loafing or idling" at issue here, it is the loitering, loafing and idling of America's conscience while hundreds of thousands die in America's name unseen and unfelt by those responsible. The issue is the idling of America's conscience when what we need is not just a national but an international gun law, one which will first of all silence our guns abroad where they destroy the poor and the dispossessed of Vietnam whom we claim to be helping. We who sat down in Kalia Road acknowledges that with our fellow Americans we have been guilty in the past of loitering, loafing and idling in the face of our crimes in Vietnam, but it was precisely to break free from that murderous idleness of conscience that we placed ourselves in front of the troop convoy. Let the Court convict us with the rest of America for that idleness of conscience and humanity, but let it recognize that our action at Kalia Road signifies instead a step away from idleness toward resistance and life.

Let there be a recognition also by the Court that we who are now accounted criminals for an act of conscience believe deeply in law. We believe there is a natural law of life and freedom denied in principle by the Draft Law, and we believe that this natural law of life must someday be embodied again in our national institutions if the promise of the American Revolution is to be sustained. The ideal of freedom and the laws to embody it were not realized once and for all in 1776. A constant revolution of conscience is necessary to sustain the life and growth of institutions of freedom. For the sake of a living law, a law which would respect the life, freedom and dignity of young Americans, we have resisted a law compelling them to kill in an unjust war. But the State has chosen to prosecute us instead under a loitering law which bypasses the issues of the Draft and the War. We repeat that the issue is not loitering on the street, but our resistance to the Draft and the killing in Vietnam. We suggest that the State, by its failure to confront the real issue in its charge against us, is guilty of draft evasion.

To the charge, then, of "loitering, loafing, or idling," we believe ourselves not guilty for our purposeful action at Kalia Road, and we believe the State is in fact now guilty of loitering for prosecuting us under an irrelevant law. To the charge of resistance, a resistance for the sake of life--the life of Americans and of men everywhere--we

acknowledge our responsibility at Kalia Road, and we ask that the Government take seriously the moral questions we are raising to it for the sake of a new law and a new America.

Jim Douglass, concurred with by others convicted

## Resisters from page 1

teck, and Stan Masui, all of the Resistance. The other defendants declined to speak.

James Douglass' statement is carried in this issue of The Roach, as is an editorial on the manner in which the arrests for the sit-in were made.

Attorney for the defendants, Brook Hart, asked the court to consider the backgrounds of the defendants in determining their sentences. The court evidently did just that, and decided to put into effect some social control: the students were fined \$100.00 each, with \$75.00 of that amount suspended for fifteen months. Jim Douglass received a sentence of thirty days in jail--the first Hawaii Resistance member to be jailed, though undoubtedly not the last.

Two of the students found guilty-- Nick Reidy and Wayne Hayashi -- elected to spend five days in jail with Douglass rather than pay the \$25.00 fine.

## MY OLD MAN

My old man's a soldier--he serves in the war.  
He says he believes in what he's fighting for.  
His nation's his god--its politics his text;  
He's an American first--a human being next.  
His boots they are caked with Vietnamese mud  
His hands they are covered with Vietnamese blood.  
The bombing and killing--the grief and the strife  
He's seen too much death to respect too much life.  
He says he's preserving the American Way  
In an Oriental land thousands of miles away.  
I've trusted my father but I can't understand  
The blood on his hands or his place in that land.  
If I tell him my views as I feel I ought  
He says I'm a part of a Communist plot.  
I do love my country--I want it to be  
A place where my father can look big to me.  
But not for parent or country will I be a part  
of the killing that's hardened my poor father's heart.

Lynn Reilly



# JAPANESE ACT ON CHEN CASE

The following is taken from a letter from Prof. Takashi Ishida on behalf of the Japanese Committee for the Defense of Chen Yu-Hsi.

In a reply given in the Judicial Affairs Committee meeting in the House of Representatives on April 26, Mr. Nakagawa, director of the Immigration Bureau said that Chen's return to Taiwan was of his own free will. But in view of the fact that Chen had a long-cherished desire to stay in Japan and had made economic preparations for this, and that his father had not known of his son's return to Taiwan at all, and that Chen was deported the very next morning after his appearance before the Tokyo Immigration Office, leaving no time or opportunity for Chen's guarantor to take action, it is natural to assume that Chen was forcibly deported against his will. No evidence has ever been produced to confirm that his departure was of Chen's own free will.

With regard to deportation from Japan to Taiwan, the case of Liu Ben-kheng of the "United Young Formosans for Independence" on March 27 has already attracted public attention. In connection with this point, the

director of the Immigration Bureau has stated that the forcible deportation was carried out only after assurance was given by a memorandum of February 5 from the Embassy of the Republic of China in Tokyo, addressed to the Immigration Bureau, Ministry of Justice of Japan, that there was no danger of him being deprived of his life.

In the case of Chen, should the deportation which was allegedly of his own free will result in endangering his life or lead to restraint of his freedom for a long time, this must be regarded as a serious infringement of his human rights.

The case of Chen once more makes us strongly aware of the need for speedy legislative action in Japan to recognize the right to exile in protection of human rights, in full respect for the spirit of the Peace Constitution and the Universal Declaration of Human Rights. Further, with regard to steps to be taken at the time of any proposed deportation, it is a categorical imperative that fair and proper procedures be employed by the Immigration Bureau to establish and confirm the free will of any person concerned.

Based on these facts and considerations we hereby present the following requests to all authorities concerned:

1. We ask the Japanese Government to institute enquiries into the facts of the Chen case and take all measures necessary to guarantee the safety of his life and protect his human rights.
2. In view of the widely held suspicion of possible secret agreements between the Government of Japan and the Government of the Republic of China on forcible deportation, we ask the Government of the Republic of China to publicly make clear the factual relations involved in the trial of Chen and earnestly request that the Government guarantee to the fullest possible extent not only the safety of Chen's life but also his human rights.
3. We ask the Government of Japan to establish fair and proper procedures to establish and confirm the free will of any person concerned at the time of possible deportation.
4. We ask the Diet of Japan speedily to enact a law providing for the right of political exile.

Tokyo, June 24, 1968

\* \* \*

The defense of Chen received a big boost in Canada with the appearance of one of his closest personal friends, John Hawkins, on national TV to explain the case and appeal for help. Perhaps local TV stations here can be persuaded to do a feature on the case. Everything is possible.

## I Plead Not Guilty

By JON OLSEN

Most of the 153 "loiterers" were given another continuance--till July 15--before pleading their case. These included all who had retained legal counsel. Others who had not done so were legally required to appear on July 8. Most did not, and a bench warrant has been made to summon them. It may be possible to avoid prosecution for contempt of court by contacting the court administrative judge Frank Takao at the Bethel St. courthouse.

One person was present on Monday the 8th who had not and did not intend to obtain legal counsel for reasons of his own. That person was required to plead. That person was me. I entered the plea of not guilty.

The prosecutor, however, was guilty. He was guilty of a surly, contemptuous manner in his conversation with me in response to my question as to whether the judge's statement "All cases will be continued until July 15th" included those who were not covered by legal representation. The prosecutor's name is Wayne Sakai. He made it very clear that the only thing we can expect from him is prosecution, certainly not comprehension of our act.

The judge that day was Richard Schultz. If we have the same man the day of our trial, we can be sure of a fair, reasonable person, even if the same cannot be said of the prosecutor. August 5th was the day set for my trial. I intend to defend myself.

Mr. Sakai said he expects to take the case on a test case basis, i.e., one person represented by Mr. Sigal, one by Mr. Hart,

See p.12



## 'Man's Conscience Needs No Instruction'

Excerpts from a speech made by Vivian Flake at the rally for Non-Violent Revolution, sponsored by The Resistance on Saturday, July 6.

"Man's conscience needs no instruction. This delicate instrument divined the answer long ago - even before men were smart enough to split the atom. It started in three words: LOVE THY NEIGHBOR which was by way of saying that the enemy is never a person, a people, a country, but the enemy is EVIL" - and we must fight evil be it greed, ignorance, pride, oppression, be it in Vietnam or America - we must fight it with the healing and creative power of LOVE - and we can if we WILL TO. . .

President Eisenhower once said, "I like to believe that the people want peace so much that one of these days governments had better get out of their way and let them have it."

A woman dissenter speaks for me when she says: "I will not be herded any farther along this road to nothingness, without raising my voice in protest."

I have seen this conviction LIVED over and over again as each young man in the Resistance has taken his stand and I thank each of them, especially my husband, for giving me hope where I had begun to lose it and faith where it began to falter. Their honesty and courage reminds US that WE also have consciences and voices with which to speak - bodies with which to move and ACT OUT WHAT WE FEEL - for "faith without works is DEAD!" And even I, just another young wife and mother, have to continually question the extent of my personal commitment to active involvement in the plight of my brothers and sisters in the ghettos, in Vietnam or anywhere, be they black, red, white, yellow, or any other color there is.

The question always comes back to US - what can we do? What can I do? What can you do? Or, more appropriately, what WILL you do?

We have been marching  
And carrying signs,  
Protesting in sit-ins  
And long picket lines.

We admit we've disturbed you  
Disrupted your calm--  
But look what you've done  
With your bombs and napalm.

You accuse us of violence  
Sedition and more,  
While you the Non-Violent  
Are waging a war.

We can't understand  
why your greatest concern  
Is that we burn our draft cards  
When it's people you burn.

Lynn Reilly

What makes for good relations between neighbors? When their son gets classified I-A and yours gets a IV-F. --MA



QUESTION: What are some of the ways that ejaculation can be delayed during intercourse, so prevent premature climax? (Is Klick the only answer?)

ANSWER: Assuming there are no other physical symptoms such as burning or difficult urination (often from mild prostrate infection, which can also trigger premature ejaculation) the problem is psychological and can be overcome in 99.9% of the cases by patience, time, conditioning, and a sympathetic partner.

Probably the best single trick is to have intercourse repeatedly in a single evening. Many times you will be able to "hold" much better the second or third time, and success breeds success, as your confidence rises. There is nothing wrong with trying to concentrate on something else, such as your final exams, at the crucial moment, at least during the early stages of your self-conditioning. Ditto thinking about urination and trying the forcing down effort of urination. Nature, for obvious reasons, has made this the exact opposite of ejaculation. There is no danger of the effort succeeding, and it does delay the orgasm.

Intense concentration on the experience and actions of your partner may delay you, and comes easily if you are fond of her. Personal experience may reveal that certain positions make it much easier to hold; this varies with the individual. Finding a girl who has an unusually low boiling point helps raise your batting average.

Don't expect sudden, complete solution from any approach. You will improve gradually, stepwise and the most talented lover will have an occasional lapse. Get a drink of water and go back to bed. "Klick" is a local anesthetic and is probably better for sunburn than prematures. In either use it may produce allergic rash.

There is nothing wrong with it (or a condom, to reduce sensation) but in the long run you do better to work from the philosophical and self-conditioning angle. Biologically, just from the point of view of procreation, "Wham-Bam" is as efficient male behavior as prolonged play. The pleasures of delaying,

see page 11



# ROACH CLIPS



"Roach Clips" will be a regular feature in the Roach consisting of excerpts from other underground papers around the country.

## Sabotage in Bay Area

from The Guardian June 22, 1968

Special to the Guardian  
San Francisco, Calif.

After more than a month of relative inactivity, the Bay Area utilities saboteur struck again, blasting three huge Pacific Gas and Electric towers in the hills above Berkeley and Oakland. The explosions took place on the morning of June 4, the day of the California primary. About 30,000 homes were without power for several hours, and polling had to be delayed until it was restored.

Twenty minutes after the first blast was heard, another explosion wrecked a large tractor at a Bay Area Rapid Transit construction site. And, later in the week, a Berkeley draft board, across the street from police headquarters, had its windows blown out by a bomb. It is believed that the explosions are the work of the same shadowy saboteur.

The saboteur first came to public attention February 4, when he toppled the tower that supplies energy to the Atomic Energy Commission's Lawrence Radiation Lab on the Berkeley campus. Power was cut off for 12 hours, causing untold damage to secret government experiments at the lab. The towers involved in the June 4 blast were only a few miles away from the previous explosions.

The highly skilled saboteur destroyed the three towers by placing charges on two legs on the same side of each tower.

Although Oakland police theorize the use of plastic explosive, the charges probably consisted of three sticks of dynamite wrapped together, totalling six bundles for the three towers.

The six charges were connected with detonating (prima) cord, which carries the charge of a blasting cap to any point along the cord. It explodes at a rate of 23,000 feet per second, making explosions virtually simultaneous.

The six explosions rocked the hill area above Berkeley and Oakland and were heard clearly in both communities. The towers, about 50 feet apart, fell in almost perfect alignment. As they fell they snapped a set of secondary 12,000 volt lines nearby, leaving homes in the vicinity without electricity and telephone service.

The Bay Area Rapid Transit (BART) construction tractor was destroyed by an explosion only twenty minutes later. BART has been the source of great concern in the Bay Area for its wanton destruction of ghetto homes to facilitate the San Francisco commuter on his way to and from the suburbs.

The blast at the Berkeley Selective Service headquarters occurred June 10, in the third pre-dawn attack on the building within a year. The bomb shattered windows, damaged brickwork and hurled shreds of venetian blinds 40 feet.

## POWER STRUCTURE REACTS

from Peace & Freedom News

This unprecedented strength has been acknowledged repeatedly by leaders of the power structure in the San Francisco area. Mayor Alioto of SF publicly denounces "Peace and Freedom types" whenever new demonstrations embarrass his regime. The mayor and police chief of Oakland have publicly warned "Peace and Freedom members" to be less militant in their support of the Black Panther Party. And the City of Berkeley, in a confidential report to the U.S. government, has appealed for Model City funds to pour into the South Berkeley ghetto, in a stop-gap effort to counteract the growth of the Black Panther Party and the Peace and Freedom Movement.

## Free speech fight in Tenn.

Students and administrators at East Tennessee State University are involved in a struggle over free speech rights. Eight students have been charged with the unlawful distribution of a leaflet entitled "Students are People, too."

According to the school's administration, the leaflets are "of a false, seditious and inflammatory nature." One student, Oscar Heffner, the author of the leaflet, is charged with inciting to riot.

The leaflet charges that East Tennessee State politics are detrimental to student and community interests, and accuses university students of apathy in their lack of response to these injustices.

The Guardian



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Mail to: Guardian, 197 East 4th Street, New York, N.Y. 10009

/ GUARDIAN / JUNE 22, 1968

## LETTER TO EDITOR

Dear Editor:

When the April 27th march of the Los Angeles Peace Action Council came to its rallying point the marchers were met by a group of American Nazis who wore swastika armbands, carried racist posters, shouted racist slogans, and attempted to provoke a demonstration for peace and freedom into a riot. These racist provocateurs were driven off by the blacks they attacked.

Such resistance to the fascists' attack recalls the Uprising in the Warsaw Ghetto which occurred twenty-five years before during the Spring Week of Resistance.

## YIP leader is arrested

New York City Police arrested Youth International Party (YIP) leader Jerry Rubin on marijuana charges June 13, but were more interested in politics than pot.

Three plainclothesmen broke into Rubin's Lower East Side apartment and proceeded to search for narcotics and guns, all the while screaming "communist" at him. They asked him about his political activities, and told him they would "beat the shit" out of him if he didn't answer their questions. They said they knew all about his "communist politics," which include leadership in the Berkeley Free Speech Movement, the Vietnam Day Committee, and YIP. His 1964 trip to Cuba and 1966 disruption of HUAC hearings served to intensify their wrath.

On the way to jail, one of the plainclothesmen kicked Rubin in the base of the spine, causing what a Bellevue Hospital doctor said was "a probable fracture of the coccyx."

The Rubin arrest has created much tension on the Lower East Side. East Side Service Organization Director Abbie Hoffman explained, "this could be the start of a series of political harassments which would affect the whole community. The cops are not looking for drugs. They're trying to destroy a way of life." The Guardian

The German Nazis blamed the Jews for the problems of a decaying society. Because hostages were taken, because there was not unity between all oppressed and progressive forces, because there were misleaders inside and outside the Jewish community, and because the Jews were separated from those who could have been their allies, the Nazis nearly achieved their "Final Solution to the Jewish Problem".

The Warsaw Ghetto Uprising has lessons for us today: Blacks who are now prime targets for the American racists will be herded into ghettos where their uprisings will be destroyed. They must learn that not all blacks will be their allies, that not all whites are their enemies, and they must learn to resist now. The Warsaw Ghetto Uprising on April 19th, 1943 marked the first effort of a civilian population to fight the Nazis and brought honor to a humiliated people threatened with annihilation. It is not only appropriate to recall this event at this time, but its lessons must become an inspiration and a text for all oppressed peoples fighting for their freedom.

Sincerely

Nathan Hurvitz  
Los Angeles

from New Left Notes

## PEACE AND FREEDOM



TYPICAL SCENE? It is in Oakland, Calif., these days, whenever imprisoned Black Panther Party leader Huey P. Newton appears at the County Courthouse, thanks to Black Panther-Peace and Freedom organizers.

## Japanese - 'Yanks get out'

The Guardian

U.S. military bases in Japan, which have been in operation since the 1945 peace terms between the two countries, are causing mounting irritation and resentment among Japanese intellectuals and students.

Two recent incidents involving U.S. military craft have sparked demonstrations and riots by university students, and are threatening to inflame an already uneasy truce.

On May 2 the atomic submarine "Swordfish" put in at the huge U.S. naval complex at Sasebo, and four days later the Japanese management of the port found that radioactivity in the water around the sub had increased by 20 times the normal amount. This triggered a series of violent demonstrations at the gates of the base.

On June 4, a fighter-bomber trying to

land at the U.S. air force base at Itazuke crashed on the grounds of Fukuoka University, just yards from the university's nuclear laboratory, where a large amount of cobalt is stored. University officials stated that the crash could have started a chain reaction that might have created a small nuclear explosion. Nearly 400 demonstrators staged a sit-down strike in front of the U.S. consulate, demanding that the Americans abandon their Itazuke base.

Both these incidents initiated demands that the U.S. military leave all its Japanese bases. The Japanese Socialist party is presently introducing legislation in Parliament to ban U.S. military vehicles from Japanese soil, and there have been daily student demonstrations against the bases throughout Japan.

BERKELEY, CALIFORNIA: sds at the UNIVERSITY OF CALIFORNIA AT BERKELEY is working to prevent the naming of a new campus theater "zellerbach hall". the theater is the only academic building built almost entirely with student funds, and the use of the name "zellerbach" has been voted against three times by the student government and twice by the general student body. students oppose the name because the crown zellerbach company has operations in south africa and also has publicly admitted that its racial discrimination in hiring at its plant in boogulusa, louisiana was in the best interests of community relations. sds recommends that the name be changed to the king-hutton memorial hall in memory of martin luther king and bobby hutton.

from New Left Notes

THE GI TOLL: 181,156

These U.S. casualty figures are based on government statistics. They are lower than casualties claimed by the N.L.F. The first figure covers the war from Jan. 1, 1961, to June 8, 1968. The figures in parentheses show increases from June 1 to June 8, 1968.

Killed 24,744 (3,801)\*  
"Non-combat" deaths 181,262 (2,739)\*  
Wounded 1,200  
Missing, captured

\*Revised figures



# Travel Tips

by Bill Boyd

A regular Roach column for military personnel who may wish to take extended vacations from their units, and for civilians who find this country politically uncomfortable.

If your travel plans call for your immediate departure, leave a message at The Roach by mail or by phone (634-052)

Many American deserters residing in France are becoming increasingly wary of staying there. The trouble they have met there recently is probably due to the rightist nature of the new French government, which won the recent elections on the basis of "backlash" against the leftist student and worker uprising. Quite a few are now going to Sweden, a very safe place to be. Sweden now has about 100 American deserters, according to the American Deserters Committee in Stockholm. Because of the shortage of housing and jobs, the ADC deals primarily with deserters, since other countries are equally safe for draft resisters. So far jobs and housing have been found for American deserters who contact the ADC. Deserters receive some aid from the Swedish government. So far there has been no problem getting asylum -- it takes about two months after arrival, at which time a residence and work permit is issued (but actually getting a job is sometimes a more difficult matter). A deserter can get into Sweden with a passport or leave papers for Sweden, either legal or illegal.

Contact: American Deserters Committee, c/o Unga Filosofer, Drottninggatan 13, Stockholm, Sweden; phone 341-382 or 446-667 in Stockholm.

Canada is the standby for draft resisters, but not for deserters--at least theoretically. Actually, according to one person now residing in Canada as a draft resister, deserters can stay in Canada just like a resister, apply for landed immigrant status, become a citizen, etc. The only big hang-up is that the government will not (knowingly) allow a U.S. deserter to cross the border into Canada like it evidently allows a resister to do. If one deserts while in Canada, then (according to this source) he can stay and not be sent back to the U.S. Otherwise, a deserter would have to cross the border simply as a weekend tourist, then contact an appropriate group in Canada for advice. Before any trip to Canada--either to stay or just to look things over--you should write to at least one of the many peace and anti-draft groups all over Canada. An extensive list of addresses and phone numbers of such organizations may be obtained from the Hawaii Resistance or through this writer.

## Bennington Bust

by Kathy Norris  
(Junior at Bennington College)

A few days before graduation and the end of school, about half the student body of Bennington College in Bennington, Vermont presented their Judicial Committee (composed of 5 students and a faculty advisor) with a civil disobedience petition. The petition concerned one rule in particular, men in rooms, that the students had attempted to change within the existing constitutional structure of the college.

The proposed changes went through every constitutional channel. We finally came to the point at which we clearly saw exactly where the power in the community actually was: we wound up with a "law" that had no student mandate. We resolved in the petition to either continue breaking the rule as we had done in the past, or to act in complicity with those who had broken the rule.

Judicial, according to its regular procedure when hearing cases, called all of the students who had signed to the petition to a meeting. There the committee agreed with the students present that the most effective use that could be made of the petition would be to expel those who had signed it (including about one-half of the senior class).

In their proposal to a special board that reviews such expulsions (which are extremely rare at Bennington), and to the faculty and administration, Judicial stated that the students were hoping, by their action, to make possible a term of self-study at Bennington which would involve the abolishment of rules and structured curriculum, and a working up of a community from scratch.

Whether or not this mass expulsion has the desired effect (which, in view of the present faculty and administration at Bennington, is highly unlikely), it illustrates the kind of action and the kind of commitment that is necessary if societies are to be saved.

One very significant aim was accomplished in the very fact that half of the student body at Bennington was willing to take such an action: the action itself involved a new political awareness, that the necessary changes were impossible to effect within the existing structures of the community.



WHEN I WAS A GIRL IN COLLEGE...



# EDITORIAL COMMENTS

BY JON OLSEN



One of the prevalent attitudes one hears today from people both inside and outside the Movement is that civil disobedience is morally good as long as one is ready and willing to accept the punishment for breaking the law.

This indeed is a major presupposition of many in The Resistance. I propose to challenge this presupposition which has its roots in the position taken by Socrates when convicted of immorality, corruption of youth, blasphemy, etc.

He did his best to defend himself by means of the legal structure of his day, and by a close vote failed and was condemned to death. Later, while in jail, a friend came to persuade him to escape, saying plans had been made. But Socrates preferred to abide by the law, took his hamlock, and died.

Many today follow the same logic, or is it logic? If this society has made laws I believe to be immoral, then why is it moral for me to willingly submit to punishment for breaking them? (It should be pointed out that believing laws to be immoral does not mean only that I disagree with the law, as the issue is put by some of the less intelligent representatives of the Establishment.) Further, the question is not whether or not I can successfully resist being caught and punished, but the morality of not only resisting obedience to the immoral law, but resisting the punishment as well. If I have belabored the point it is in order to be clear.

I, for one, am not convinced that it is particularly moral to suffer. Eagerness to suffer borders on masochism, and while we may be unable to avoid punishment, let us not embrace it with love!

Nor do I worship law as my supreme value. I would prefer a healthy dose of anarchy to tyrannical laws, of which conscription is the most obvious example now, just as returning slaves to their masters was the most obvious example just prior to the First Civil War. In short, I see nothing inconsistent or immoral with disobeying immoral laws and trying to escape conviction for doing so, whether by legal devices or not.

One may ask how one can hope to escape punishment. But notice, as soon as one asks this question seriously, it means that one no longer accepts the original premise that one must gladly accept punishment for acts done in moral conviction. How to escape? Surely one cannot believe that all lawbreakers are caught and sentenced! Regardless of our early propagandizing, somewhere along the line we discover that there are ways by which people avoid punishment -- exile, going underground, destroying evidence, buying or eliminating witnesses gangland style, etc. Obviously some of these ways are closed to one who wishes to act consistently and morally. Others are open. Everything is possible.

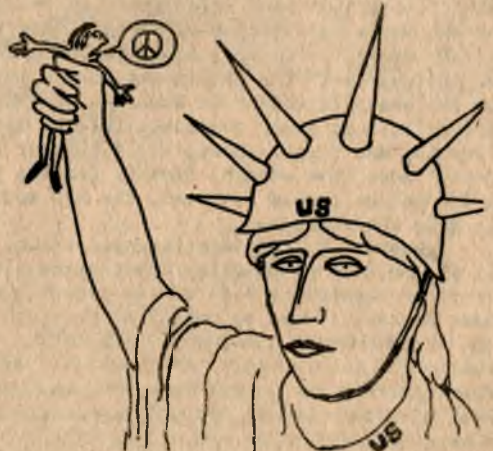
## EDITORIAL

What do Chen Yu-Hsi, Benjamin Spock, Huey Newton, James Douglass, and Dana Rae Park have in common? First of all they are human beings. Secondly, they want to be free, free of oppressive laws that reflect the desire of those in power to enforce the status quo. Thirdly, they are being imprisoned for speaking or acting in such a way that embarrasses the established order because they point out the discrepancy between the status quo and freedom.

The Chen case has similarities to that of Huey Newton in Oakland. In both cases the defendant is being held in prison until trial, rather than be let out on bond or his own recognizance. More importantly, despite assurances to the contrary, Chen is no more likely to get a fair trial in Chiang Kai-shek's occupation regime than Newton is in Wallace-territory Oakland.

We can hope (in part because of our efforts to publicize the case) that they will not dare to execute Chen for fear of political repercussions around the world. But if Chen is to be released from jail, let us not expect it will be from a verdict of not guilty from Chiang's legal system! Rather, it will come if and when the vestigial autocrats have been thrown out and government is restored to the Taiwanese.

What do the US and present Taiwanese governments have in common? Hyper-militarism. An emphasis on law and order as opposed to justice and liberty. Hypocrisy when oppression masquerades as freedom. Sure we can still speak out, but only at the peril of losing jobs (like Dr. Lee) or earned positions in one's profession (like Dr. Butler) or civil liberties (like Huey Newton) or freedom to act according to one's conscience without prosecution (like Dana Park and Jim Douglass).





# An Editorial of Sorts on the Kalia Road Thing...

An editorial of sorts on the Kalia Road thing, being of very limited scope, but a pretty good editorial nonetheless.

By a Roach staff writer

There were about twenty persons, most of them of The Resistance, who sat down on Kalia Road at Ft. DeRussy on May 13, the day of the activation of the National Guard; they sat in front of the troop convoys leaving DeRussy, temporarily blocking their exit. The police first asked the demonstrators to move off the road; when they refused, they were forcibly removed by the police, who told them, in effect, to 'run on home.' They did disperse.

After a lapse of five days, on May 18, a small scale dragnet was effected by the Honolulu Police Department, in which ten of the sit-in participants were arrested.

Police are authorized to make on-the-spot arrests whenever a law violation takes place. But in the case of the Kalia Road sit-in no arrests were made on the spot, and the police seemed to be deliberately (and wisely) choosing to not make arrests.

Police departments are charged with enforcing laws; but there are many laws, laws against almost any form of deviant behavior. But laws are enforced selectively, or else we would all be in jail much of the time. Laws would (or should be) enforced when the activity which they prohibit is a treat to the community -- since the purpose of the police, in a broader sense, is to protect the community.

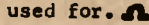
(This selectivity could also be termed arbitrariness, but that is beside the point; the important thing is for the police to be able to use their arbitrary powers intelligently).

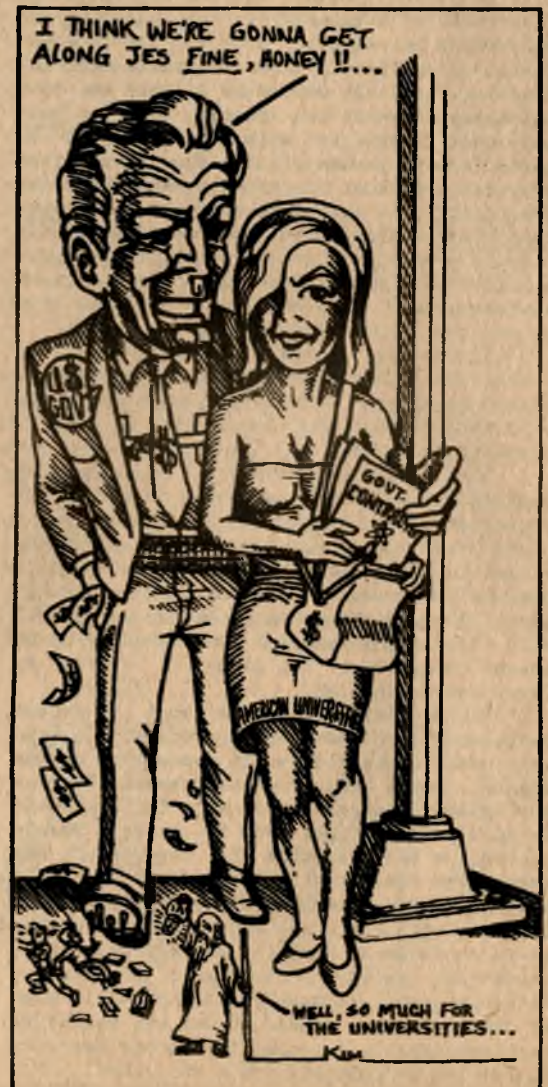
Thus, police departments which are convinced that marijuana is a threat to the community, nevertheless enforce the law against possession of marijuana only selectively. As a rule, they go for the people who deal in large quantities of grass, and not the guy selling a few ten dollar lids to his friends. They enforce the law selectively. This is as it should be (if the police are determined to stamp out grass).

Likewise, the HPD was evidently using the "loitering" law selectively in the case of the Kalia Road sit-in--that is, they were not enforcing it in this case. It seems rather obvious that the sit-in was not a threat to any non-politicians in Honolulu, and it was wisest to just clear the road, let the troops through, and forget about it. But after five days, more than enough time to realize that a law had been indeed violated, the HPD suddenly made the arrests.

Apparently (and this is speculation, but it is the only possibility that seems plausible) the Department had let its better judgement be overridden by political pressure for the arrest of the sit-inners. Supporting this contention is the fact that not all of the law violators were arrested, but only about half of them, though the police could surely have identified more--one of the ones not arrested was, in fact, identified and picked up by the cops, but due to a minor screw-up in

the preparation of the arrest warrant, was not able to be arrested. The police never even went to the trouble of correcting the warrant and making the arrest--a good explanation being that the purpose of the arrests was political pressure rather than the protection of the community, so that it was not necessary to arrest all of the "dangerous criminals"--only enough to make an example of them to the community, to feed the lions of the public for the benefit of the City and County potentates.

Whether, or in what situations, the police should be allowed to function as a tool of those persons holding political power, as opposed to their (legitimate) function as the protector of community members against those who would do them harm, is a separate concern. We should, however, at least realize that the furtherance of narrow political interests, rather than the public good, is precisely what the Honolulu Police Department is in this case evidently allowing itself to be used for. 





# LETTERS TO THE EDITOR

June 29, 1968

Kamuela, Hawaii

Dear Jon,

Congratulations on your editorship of The Roach and may it prosper. I read the two you sent with enthusiasm. Hope you will somehow get them into the hands of the apathetic and not just the already active.

Your proposal that I write an article, one I assume to deal with the matter of desertion, is the second I've received. For a number of reasons I am very reluctant to promise anything on that order.

My desertion was such a deeply personal affair, which did not eventuate only because of a wholly negative response to military life and the acultural climate of the U.S., that I sincerely doubt its relevance to other boys who might be contemplating desertion.

I have one theory which has developed from continual contact with deserters here, and it is that unless you have thoroughly explored your motives through a microscope, weighed all the options and possible consequences involved, and considered what you hope to gain as opposed to what you will forfeit by deserting -- unless all these factors are thought through, understood, and accepted by the potential patriot beforehand, you will be voluntarily back under military control within two months.

I've seen this happen a few times and heard of it on a hundred or more occasions. It is a shock and a disappointment to learn that this or that deserter friend has gone back. In every case it's for the same reason: poor psychological preparation, i.e., they come not because they expect to find something better here, but because there exists an oppressive force back there.

You see, this is a negative reason not a positive reason for deserting and cannot withstand the test of time. It is sad to meet these deserters, newly arrived here, who do not look seriously for a job or for a place to live, who expect to be fed and pampered by their peers in what should be but never will be their new homeland, sad because I can tell as immediately as I see them that they will not make a success of their miscarried venture. And what we all want to see is successful deserters who not only cross the barrier but have the courage and tenacity to stay on the right side.

Dear sir,

Having read the latest edition of "The Roach," I find that I want to become better informed of the happenings on campus. I feel that this is the only way that I will be able to learn what the student thinks and feels at the University. Inclosed you will find a postal money order for three dollars to cover the cost of a one year subscription to "The Roach."

I am looking forward to receiving the next edition of "The Roach" very much. Thank you.

Richard T. Yamamoto

Jon Olsen - Editor The Roach

The Kamuela area is isolated from most everything that is going on, excepting of course life in beautiful rural surroundings and vegetables, horses and cattle growing. My wife and I were UH students there in Honolulu for nearly four years, visited your information stand by Sinclair and Hemingway often; but it was time for a rural change. We moved here several months ago, and things are good, but we find we don't like being so cut off from the significant things going on around UH and the country. Just read my first ROACH, Vol. 1 #3, and am re-juvenated, turned on. Can I please subscribe? Also be interested in word on how your publication is coming along. OK -- hope to hear from you -- or see a Roach soon.

Aloha again,  
Keith Chambers**Dox Box** from page 5

for both parties, thus lie in the sphere of purely human, mental-emotional, social activity, and it is in that spirit that achievement must be sought.

(To the writer of the question: we will print the answer to your other question in the next Roach, but in the meantime, if the practice is unpleasant, doesn't it make sense to refrain from it?)



What on earth are youngsters coming to these days? They're against everything that's important: liquor, making money, war, staying well-groomed, having good clothes and powerful cars. They should all be investigated and sent back to where they came from. OUCH! --MA



## Roach Introspect...



Although Roach sales for each issue are in the hundreds, and we have 3 dozen or so subscriptions, we need to expand our sales in order to finance further growth of the paper. We need people who would like to make a certain profit, for under our arrangement you cannot lose. In San Francisco and Berkeley, dozens of young people peddle the Berkeley Barb to earn spending cash. Every major street corner features somebody with a stack of Barbs for sale. In time, the same can be true of The Roach here. Everything is possible.

We have some staff needs. Our beloved and expert typist, Lynne Kobayashi, expects to leave for the mainland soon. We should have at least two good typists to do the work anyway, so the burden does not rest with just one. You get to use The Roach's electric typewriter.

We need people to submit more non-political material: art work, photos, poetry, hip essays, etc. If you can write or draw almost anything, show or send it to the editor. How about more letters to the editor, not too long, or Uncle Tom of the Week nominations? Anybody have personal stories about harassment that the Established Press won't print? We can use ads too, classified, personal, want ads (even Berkeley Barb dakine). Rates are 35¢ per line, \$2.50 per column inch, \$22.50 for a half page, and \$45 for a full page. Feed the Roach. Watch it grow!

1963 Volkswagon, red with new black sunroof; two new tires and two good ones; excellent mechanical condition. Includes the rough beginnings of a "conversion kit" to magically transform this wonderful little bug into a camper, would you believe?

One Bed for sale. Mattress, box springs, frame (including wheels, even). This bed is practically SQUEAK FREE, if that's a consideration of yours. A steal at \$30.00. Call Dennis at 946-3375.

Sweltering, melting away in that hell-hole that passes for an apartment? And wish you could afford air-conditioning but know you never could? I Have It--a super-deluxe window fan. It is two-speed reversible (two speeds of air flow in each direction), and of very solid construction. Used very little. Originally cost over \$30, but now going for \$20 or best reasonable offer. You can get a new window fan for the price of this used one, but only at an exorbitant sacrifice in quality. Call now and reserve it. Call Bill at 567-926. Will blow your mind as well as your body.

Cover up that ugly floor in your room, studio, or truck. Beautiful (in my opinion) early American oval rug, large. Concentric ovals of various color combinations--red, black, gold and white. Must be seen to be appreciated. Originally priced (new) for almost \$70, now going for \$30 or best offer by July 30. Call at 567-926, ask for Bill.

## Hawaii Peace + Freedom Party Commends Kalia Rd Sit-In

The Hawaii Peace and Freedom Party commends the moral and courageous stand taken by the members of the Resistance who sat down in Kalia Road at Fort DeRussy in a symbolic halting of American militarism. We endorse civil disobedience as one of many morally legitimate ways to carry on political opposition to institutions or laws which offend the moral sensibilities of decent human beings.

We deplore the verdict of guilty of "loitering" by the court and of the harsh sentences dealt the defendants. In particular, we deplore the discriminatory 15 day sentence given Professor Douglass. Finally we deplore the court's inability to comprehend or deal with the larger issues and to recognize that the sit-in was above all not without purpose, as the charge levied would lead us to believe.

## NOT GUILTY from page 4

and who knows about the rest of us. This would make it easy for him, for the UH administration which wishes to minimize its embarrassment, and for the city court system.

It seems evident that our purposes conflict with those just mentioned. We wish to convince them not only that we are not guilty of "loitering, loafing, or idling" but that they had better think twice before bringing the police to campus for mass arrests again. If they have to deal with all 153 of us on an individual basis, which, as I understand it, is our constitutional right along with a jury trial if we so choose, it will be an ordeal Honolulu will long remember.

If it goes by "test case" only one person in each group will have a chance to defend himself. The prosecuting attorney said he assumes the defenses will be identical, since the act for which we were charged was the same. "Not necessarily!" I told him emphatically.

We have plenty of tokenism in this country already. Let's not have token trials!

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