



UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

Los Angeles, California

April 24, 1969

In Reply, Please Refer to
File No.

LA 56-156

Title SIRHAN BISHARA SIRHAN

Character

Reference Los Angeles Letterhead Memorandum
dated and captioned as above.

All sources (except any listed below) whose identities
are concealed in referenced communication have furnished reliable
information in the past.



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SIRHAN BISHARA SIRHAN

Reference is made to memorandum of Deputy Attorney General Richard G. Kleindienst dated February 25, 1969, regarding the assassination of Senator Robert F. Kennedy, on June 5, 1968.

On March 3, 1969, Deputy Chief Robert Houghton, Los Angeles Police Department (LAPD) advised that the LAPD, on the basis of the polygraph examination and from a review of reports of the FBI in the captioned matter, concluded that Thomas Good had no connection with the assassination of Senator Robert F. Kennedy. Chief Houghton stated that Walter Crowe had fully cooperated in interviews conducted by the LAPD in the captioned matter.

In order to clarify the inconsistencies arising out of interviews with Walter Crowe and his mother, Mrs. Margaret Crowe, and to identify the two unknown individuals who were with Walter Crowe and Sirhan Bishara Sirhan during the evening of May 2, 1968, Walter Crowe was interviewed. The results of this interview follow.

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FEDERAL BUREAU OF INVESTIGATION

1

Date 4/18/69

WALTER S. CROWE was interviewed regarding his meeting with SIRHAN B. SIRHAN on May 2, 1968. CROWE stated that his mother, Mrs. MARGARET CROWE, worked at the Westminster Presbyterian Church on Lake Avenue, Pasadena, California, and that SIRHAN's mother also worked at this church. SIRHAN would often bring his mother to work and Mrs. CROWE would see SIRHAN. Prior to May 2, 1968, Mrs. CROWE mentioned to WALTER CROWE that she had talked with either SIRHAN or Mrs. MARY SIRHAN, who stated that SIRHAN would like to see him.

WALTER CROWE continued that at his mother's suggestion, he phoned SIRHAN and made a date to see him. During the evening of May 2, 1968, SIRHAN, driving his brother's Volkswagen, came to the CROWE residence, picked up CROWE, and the two proceeded to Bob's Restaurant on Colorado Boulevard, in Pasadena, California.

CROWE and SIRHAN were sitting at the counter at the restaurant and were later joined by two of SIRHAN's friends. CROWE stated he did not know the identity of these two people at the time he was interviewed by the Los Angeles Police Department; however, he was informed later that one of the two was IVAN GARCIA, a former fellow student with CROWE at Pasadena City College, Pasadena, with whom he had classes. CROWE stated GARCIA was not a close associate of his and during the interim three year period since he left Pasadena City College and attended the University of California at Los Angeles, he had not seen GARCIA and had completely forgotten him.

WALTER CROWE stated that THOMAS GOOD was not with the afore mentioned group of four during the evening of May 2, 1968.

CROWE was asked to identify the individuals mentioned by him to the Los Angeles Police Department, namely

-2-

On 4/17/69 at Los Angeles, California File # Los Angeles 56-156

by SA THEODORE J. A'HEARN/TJA/rj Date dictated 4/18/69

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2
LA 56-156

LOU BENNETT, WALTER HAHN, and GORDON WEAR. CROWE stated that he does not know these individuals and cannot recall why he mentioned these names during interview with the police officers. (It is to be noted that GORDON WEIR is a well known Los Angeles television weather forecaster. It is to be noted that KENNETH HAHN is a member of the Los Angeles County Board of Supervisors).

During interview, CROWE volunteered that he no longer is a member of the Communist Party, having dropped all political activities upon graduating from the University of California at Los Angeles. He said he is no longer a political personage.

FEDERAL BUREAU OF INVESTIGATION

1Date 4/28/69

IVAN GARCIA, 452 North Hill Street, telephone 795-4771, advised he is presently employed as a computer operator at Can, Inc., 4949 Earle Street, Rosemead, California.

GARCIA stated that he has been a personal friend of SIRHAN SIRHAN for a number of years, having met SIRHAN while they were both students at Pasadena City College (PCC). GARCIA related that during the early part of May 1968, he was at Bob's Restaurant located on Colorado Avenue, across the street from PCC, with JOE MARCOVECCHIO having a cup of coffee, at which time they met SIRHAN, who was with an individual introduced by SIRHAN to be WALTER CROWE a student at the University of California at Los Angeles (UCLA).

This meeting took place during the early evening hours and the four of them sat at Bob's for a relatively short period of time. They left and went to the Highlife Bar, which is located on Colorado Avenue near Allen Street in Pasadena, where they each had several beers. While at the Highlife, which is a topless bar, the conversation generally concerned girls and race horses.

GARCIA stated that during the meeting at Bob's and at the Highlife, politics were not discussed and the name of the late Senator ROBERT KENNEDY was not mentioned. GARCIA stated that he does not know WALTER CROWE and is not acquainted with CROWE's political philosophy. GARCIA stated he has absolutely no information that would indicate that SIRHAN was interested in the Communist Party.

-4-

On 4/18/69 at Pasadena, California File # Los Angeles 56-156
by SA RICHARD K. SCHNAB and
SA ALBERT A. HUSTEDT/AAH/rj Date dictated 4/23/69

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Date 4/18/69

JOSEPH MARCOVECCHIO presently resides at 110 North San Marino Avenue, San Gabriel, California. He is a student at California State College, Los Angeles, and is employed part-time as a technician in the Foreign Language Department, Pasadena City College. This will record a reinterview with him for his recollection of a specific meeting with SIRHAN B. SIRHAN on May 2, 1968.

MARCOVECCHIO recalled the meeting principally because of the fact that it ended in a trip to the "Hi Life", a local bar which features topless dancers. MARCOVECCHIO made it quite explicit that he has a strong and abiding interest in "broads", which he feels is very much in keeping with his Latin background (Argentina).

MARCOVECCHIO recalled the incident of his meeting with SIRHAN on May 2, 1968, as follows:

It was early in the evening, when MARCOVECCHIO and a close personal friend, IVAN GARCIA, were leaving Pasadena City College following a late afternoon class. They decided to stop at Bob's Restaurant, which adjoins the campus at Pasadena City College, for a cup of coffee. In the restaurant, they met SIRHAN with another individual who was introduced to them as WALTER CROWE. MARCOVECCHIO has no clear recollection of CROWE except that he was from the University of California at Los Angeles (UCLA) and did not talk very much. What conversation there was, MARCOVECCHIO said, was "broads". "We never talked politics". The conversation lead to a trip to the "Hi Life", a beer parlor a block away. Here, they sat and had a couple of pitchers of beer. MARCOVECCHIO does not recall that the beer caused CROWE to say anything more nor did it change the level or focus of the conversation.

After an hour or so of this, MARCOVECCHIO and IVAN GARCIA left together in MARCOVECCHIO's car. MARCOVECCHIO said he has never seen CROWE again and saw SIRHAN once again later at Pasadena City College on the date of the assassination of Senator KENNEDY, however, he did not see him to speak to.

-5-

On 4/18/69 at Pasadena, California File # Los Angeles 56-156

by SA J. ROBERT SULLIVAN and
SA PHILIP J. REILLY/PJR/lmt Date dictated 4/18/69

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²
LA 56-156

MARCOVECCHIO said that he is almost positive that there was no other person present in the group other than those he met described above.

-6-

SIRHAN BISHARA SIRHAN

Regarding the mutual friends of Crowe and Sirhan, namely Charles Krill, Lou Bennett, Walter Hahn, and Gordon Wear, there follows the results of interview with Chester Krill, who describes himself as having known both Sirhan and Crowe.

Crowe during interview advised that he does not know Bennett, Hahn, or Wear and did not know why he had mentioned these names during interview with the LAPD.

FEDERAL BUREAU OF INVESTIGATION

1

Date 3/12/69

CHESTER CRILL, age 22, a recording musician who resides at 397 East Villa, Pasadena, California, furnished the following information concerning his association with SIRHAN B. SIRHAN, WALTER S. CROWE, Jr., and THOMAS GOOD.

CRILL said he has known CROWE and SIRHAN since they were seniors at Elliott Junior High School in Pasadena and later during high school years and at Pasadena City College.

During the early years of their association, CRILL lived at 1637 North Holliston, WALTER CROWE lived in the immediate neighborhood and SIRHAN lived about one-half mile away. CROWE was the first to pick up an association with SIRHAN because he was interested in Arabic. CRILL's mother wanted him to make friends with SIRHAN because he was a foreigner and she thought he might be interested in attending their church (The Bressee Church of the Nazarene) in Pasadena.

CRILL attended Pasadena High School whereas SIRHAN attended Muir High School so he did not see him too often during high school years but did see him again at Pasadena City College in 1965.

CRILL visited in the SIRHAN home occasionally but SIRHAN did not like having people such as CROWE and another boy named TOM GOOD at his home because they were radical leftist types. Mrs. MARY SIRHAN did not seem to like CRILL too well and as CRILL said, "SIRHAN was never enthusiastic about me."

Through CRILL'S efforts SIRHAN would occasionally come to the Bressee Nazarene Church during his high school years.

-8-

On 3/12/69 at Pasadena, California File # Los Angeles 56-156

by SA PHILIP J. REILLY/rse Date dictated 3/12/69

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LA 56-156

CROWE took some pleasure in teasing SIRHAN and once told SIRHAN that CRILL was Jewish. This infuriated SIRHAN and he stopped speaking to CRILL for a period of time until someone told him he had been put on.

As they grew older, CROWE and GOOD became more radical and began to drink. CROWE tried to get CRILL to attend some Du Bois Club parties in Highland Park area and CRILL did attend two but does not recall SIRHAN going to these.

During the high school period, SIRHAN began to work, at first part time and then full time. He also took to drinking with CROWE and others during this period. CRILL broke off relations with CROWE completely when CROWE became intoxicated on one occasion and began making homosexual advances at CRILL.

CRILL said he did not see much of SIRHAN through high school but saw him again in 1965 at Pasadena City College. He said that SIRHAN "was always hanging around the lounge".

CRILL said he was amazed when he heard the news of SIRHAN having mortally wounded Senator ROBERT KENNEDY. He feels certain that he was drunk at the time. He mentioned that SIRHAN did not show the effects of alcohol as other persons did. He became quieter when he had been drinking, CRILL said.

CRILL said it is his feeling that all three persons, SIRHAN, WALTER CROWE and TOM GOOD, were and possibly still are, seriously emotionally disturbed.

CRILL said the names of LOU BENNETT, WALTER HAHN and GORDON WEAR or WEIR, are not familiar to him as friends of SIRHAN or of WALTER CROWE. CRILL indicated that he had known CROWE for ten years and parted friendship with him in 1965.

LA 56-156

CRILL said he had no doubt that CROWE may have tried to influence SIRHAN along Communist Party lines but doubts that he was successful. According to CRILL, CROWE used SIRHAN primarily to learn Arabic and made him the butt of many jibes in some wild political discussions. According to CRILL, CROWE was stealing whiskey from his father during high school and the father, being a heavy drinker, never noticed the loss. GOOD, CRILL said, was another strange type. He read, "all the time", and used to read and drink till he became completely intoxicated. SIRHAN would drink quite a bit with them, CRILL said, but it did not have a noticeable effect on him.

None of this group, CRILL said, with the exception of himself, were at all interested in girls during this period. This, plus their drinking and CROWE's latent homosexual tendencies made him pull away from this group entirely.

CRILL said he did not believe that WALTER CROWE exercised any real influence over SIRHAN insofar as his political thinking was concerned. According to CRILL, SIRHAN was inflexible in his political philosophy and it consisted principally in an unreasonable hatred for Jewish people.

SIRHAN BISHARA SIRHAN

Source one, who is a friend of Walter Crowe, and who was an associate of his at Pasadena City College (PCC) and at the University of California at Los Angeles (UCLA) advised on April 14, 1969, that Crowe's "friend Bill, the guy that lives at the co-op" is Bill Divale. According to this source, Divale attended PCC with Crowe, is a current member of the Communist Party (CP) and was a member of the CP with Crowe when both were attending UCLA. Source one advised that Crowe terminated CP membership in approximately early fall of 1968.

Source one who is generally knowledgeable of the membership of youth in the Southern California District Communist Party (SCDCP), advised on April 14, 1968, that he has never known Ivan Garcia, Joseph Marcovecchio or Chester Krill to be members of the CP.

The files of the Los Angeles FBI Division contain no information regarding Garcia and Marcovecchio other than that pertaining to captioned matter.

Source one advised on June 24, 1968, that the following individuals were members of the Student Club, SCDCP:

Judy Arraj,
James Berland,
Walter Crowe,
William Divale,
Clifford Fried,
Lucille Fried,
Susan Romo,
Judith Schub,
Jo Wilkinson

There is no information in the files of the Los Angeles FBI Division indicating that other than Walter Crowe, none of the members of the Student Club, SCDCP, were

SIRHAN BISHARA SIRHAN

acquainted with or had any information regarding Sirhan Bishara Sirhan prior to the assassination of Senator Robert F. Kennedy on June 5, 1968.

Source one furnished the following autobiographical sketch of Walter Crowe.

Walter Crowe: A Sketch

I am writing this sketch with my application for Graduate School at UCLA for the coming fall of 1969 in mind. What follows is therefore especially oriented towards explaining the academic side of my personality.

I am a history major. My main interests lie in the direction of modern European history. I am particularly interested in intellectual history, with a focus on the development of socialist movements and ideas. This little autobiography will try to underline those parts of my background which have helped to mature these interests. I hope that any reader of these words would be able to recommend, with reasonable certainty, that I should be given my chance in graduate history.

I was born in Pasadena, California on August 3rd, 1945, at the end of the Second World War and the beginning of the Cold War. My family was native Californian and provincial. I was never even out of the state, or even out of the south-land more than a dozen times until after my twenty-first birthday. Not that travel is really necessary for those living in God's own country, Southern California.

Neither of my parents went to college. Actually, this is no longer true, my mother just graduated last month from a small private college at the age of 54. To understand my parents, you must remember that they were young and poor during the depression. That fact is what makes them tick. Their

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universe is defined in terms of economic security, upper-middle respectability and affluence. I have a thirty year old sister and a twelve year old brother. My parents raised children and devoted their lives to these values.

My father was born in Porterville, California--a real country town whose economy depended on the surrounding orange groves and which was advertised in a 1909 brochure as: "the only city in California where the Japanese have not been allowed to gain a foothold. The result is that wages have always been at the top price."

My father grew up to admire the then dying economically independent middle class. It was natural for him to see economic independence and hard work as the keys to success and happiness. He wanted to be his own boss, and swallowed the illusion, along with many other post-war Americans (viewing as they did, the boom and the growing war economy), that it is still possible to make it as an "independent" entrepreneur. He borrowed to the hilt and launched his own "fine pitch" instrument gear company--the family headache, which survived twenty years. Our entire family life orbited around the business, its survival and ups and downs.

My home situation provided me with some basis for a good education. It gave me prerequisites for the crystallization, later, of my perception of college, rather than, say, the armed forces, an early job, marriage out of high school and "raising a family", as the most meaningful of the many possibilities and alternatives at my disposal.

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What were the things that so influenced me? First of all were the expectations--I was expected to go to college and become some sort of an engineer or scientist. A second factor were the books in our house and the fact that regular reading did go on there, so that the television didn't have a complete monopoly on our mental life. Our library contained such books as: The Encyclopaedia Britannica, The World Book Encyclopedia, a set of Historical Tales, a set of the works of Washington Irving, etc.

I am sure that I identified with the past from an early age. Every culture idealizes its history as something sacred--when "men were really men" etc. Our family was never really religious. Religion was just not discussed or otherwise a real matter of concern. Both my parents had a knowledge of western history. I remember my father reading Irving's Life of George Washington and The Voyages of Christopher Columbus. He used this kind of history the way some people fall back on the Bible. What Washington had done in such and such a situation provided a moral, which might somehow be applied to the running of the business.

On one side of the family were my grandparents' stories about growing up in California in the last century. On the other side were my grandmother's wild, senile tales of her life as a nurse during the building of the Panama Canal. I believe that the past represented security to me, as something more agreeable than the present, because it seemed ideal rather than mundane.

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When I was in grade school, I remember some of my friends being paid by their parents to read so many books and for getting high grades. I considered most of my friends to be intelligent and looked up to them for getting better grades than me. Yet in almost every case, once they outgrew the age when parental pressure could still be effective, their grades fell down and they went straight to work after high school. I realize now that I did have other motivations besides parental pressure. My ego was bound up, from an early age, with what went on in the classroom. I was the smallest boy in my classes right up through high school. I had a bad right eye and wore glasses from the first grade on. As a result, I felt somewhat physically inadequate and soon gave up trying to compete with my peers in sports. As a compensation, I became pedantic in the classroom, and enjoyed showing off my brains.

I was mainly interested in two things up to high school: science and history. A few of the books I remember going through in elementary school illustrate this. I did a lot of reading from the Landmark historical series for children. I also particularly remember a couple of other children's pictorial histories--one of France and one of England. On the scientific side, I was accumulating a chemistry laboratory, which did not stop growing until I was in high school. After Sputnik, I was swept up in the amateur rocketry fad, and also dug making small backyard hot air balloons. In junior high school, I and my friends were typical "boy inventors", as the names of some of my books indicate. There was a four volume 1915 edition of

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CONFIDENTIAL

The Boy Mechanic, which contained plans for building your own hang-glider, which I always dreamed of constructing. There was also The Boy Electrician and The Boy Engineer, both written in the thirties, but still in print. My friends and I built two illegal Marconi type spark-gap transmitters, using model-A ignition coils. We built a good kiln and a screw type printing press, which would not, however, print clearly.

What I have described here is growth--my growth. These books and experiments and inventions attest to my motivation to inquire. They represent archeological evidence, debris below the surface, upon which my adult personality is being constructed. Somewhere in high school I lost interest in science. My mood, however, was still one of inquiry. But my feelings were beginning to change--there was a greater sense of disappointment and hostility to my surroundings, which is perhaps why I gave up science, supposedly man's great hope, for politics; political enquiry and criticism.

Adolescence is supposed to be a time of troubles for everyone, and mine was certainly that for me. I wish I could attribute all this "growth" to some positive aspect of my personality, such as "character." But I believe that it was really the result of a lot of insecurity about not being able to really fit the teenage image. High school and junior high school appeared to me like a giant "in-group" composed of people who were hustling or were trying to hustle campus social circles for two things: women and prestige. The people who I associated with generally didn't give a hell about the

CONFIDENTIAL

class "prom", resented the whole football team and President and were trying to tune-out "high school U.S.A." as fast as possible.

Among the new friends that I made in my first year of high school were several politically aware liberals, who influenced me strongly. That was the year of the 1960 Presidential election, which was my first real political experience. I became acquainted with all the liberal magazines--New Republic, Nation, Frontier, Commentary, etc. The main source of this new political literature, previously unknown to me, was the American Friends Service Committee Office in Pasadena, who maintained a lending library. I attended meetings of the Young Democrats in the local Friends Meeting House, but decided not to join that organization.

At this time I can remember becoming aware of a sense of frustration due to the fact that a lot of my school work, such as the necessity to take algebra and geometry, interfered with my own education. My teachers noted that I read a lot, and my parents were pleased because "It keeps him off the streets." They did not mind seeing me read The Thirty Years War, by C.V. Wedgewood or Hellas, A Short History of Greece, C. Robinson. They became hostile and began to worry about me when I brought political literature home, however. As examples, I remember a pamphlet on socialism by Erich From, and books by H. Stuart Hughes and William O. Douglas--all very harmless. For a while I was a member of a U.N. Club on campus and wrote an article, in the eleventh grade, on why people shouldn't say the Pledge

of Allegiance for a short-lived (three issues) underground campus paper, called The Opinion. While I enjoyed the shock-effect I could produce in classes and among friends by arguing such issues as the Pledge, I was surprised when people I knew began referring to me as a "Communist", which I certainly wasn't. How things have changed! A young man in high school today would never be called a Communist for arguing against nationalism and for supporting the U.N. That was only eight years ago!

In my last year of high school I made my most important intellectual discovery--C. Wright Mills. I read his book, Listen Yankee and became a supporter of the Cuban Revolution. In an opinion poll for the school newspaper, I described the Cuban Revolution as "an independent socialist revolution . . . which will determine its own destiny outside of either bloc." Next I read Mills' The Causes of World War Three, and bought myself a ban-the-bomb button. I and the most political of my friends, who influenced me the most, practically hero-worshipped Mills, and tape recorded a two hour program off of KPFK on Mills' life by Saul Landau, his secretary. Two periodicals, both now defunct, were originally intended to continue Mills' work: Root and Branch and Studies on the Left. Mills showed us the basic relevance of radical politics, and predicted the development of a New Left in America.

He explained that private problems are not really private problems at all, but are actually public issues, confronting privatized, compartmentalized and powerless individuals.

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These individuals, naturally, can only see great issues as nothing more than the private problems which mess up their lives. Mills taught us that to be radical meant to go to the root of the problems, (rather than merely dealing with just their effects) and to therefore seek fundamental rather than superficial solutions. Mills described the basic problem in American society as the inability of the individual to meaningfully effect or control those institutions with which he is in direct daily contact with and which determine the course of his life. Mills located the root of this problem in the development of elitism (corporate, political and military) in American society.

This seemed to explain our own middle class problems in the same way that Marxism had explained the problems which confronted preceding generations of workingmen--as part of a basic flaw in the whole social system. One of my friends had Mills' photograph framed, like some icon, on his bedroom wall.

My twelfth grade World History class was another really meaningful experience. It helped me to acquire analytical tools and notions that I did not have before this. Also, this course was the first which got me beyond the "history as-memorization-of-facts" syndrome. Rather than just recounting facts, we studied history from the standpoint of the questions and problems which it poses to the historian today.

The main problem which we studied was the "economic origins of the French Revolution." We began this study using one of the Amherst booklets entitled: "The Economic Origins of the French

~~CONFIDENTIAL~~

9
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Revolution." This booklet consisted of selections from authors in the field who held conflicting opinions on this subject. We began by reading and mastering each of these selections. I still remember our characterizations of some of these authors: Mathiez--the "Marxist view," Michelet--a "Romantic view," Lefeuve--"political liberalism." The end of the book contained essays attacking these earlier authors and putting forth a "many equally-important factors" explanation of the problem.

After this, we began our own debate on the origins of the French Revolution. Using a mimeographed map of France showing pre-1789 provinces, we examined the harvests in each of these provinces for the century. With this we attacked Michelet's interpretation of the revolution as a result of increasing economic recession. It was found that the worst harvest years occurred earlier in the century, for example. We also attacked Mathiez's interpretation of bourgeois economic ascendancy as the factor compelling the need for a revolution against the nobility and crown. We found that the main growth of the merchant and manufacturing bourgeoisie came in the 17th century. We found that the class composition of the signers of the Tennis Court Oath revealed that the clergy and new nobility played key roles--indicating that either a political modal point in the Revolution had to be seen as the work of "mixed class types", or the term "class" itself could not be regarded as politically meaningful.

In the second semester we did shorter studies on the English

Civil War and the Origins of World War One. Our teacher attempted to show us how to recognize generalizations and how to attack them. He stressed the complexity of each problem. He wanted us to learn how to ask significant questions, rather than how to provide pat answers. Our examination was an individual study. Mine was based on Lefebure's book, The Coming of the French Revolution. My grade was based on my ability to dissect, debate and raise questions about Lefebure's interpretation. Later on, when I was in the University, I began to react negatively to this "many equally-important factors" approach. Not to its substance, but to its sum--to what it added up to. It seemed to me that it was a part of an overall political neutralization of intellectuals in this society. It appeared to be so totally eclectic and agnostic as to be irrelevant and meaningless in terms of the contemporary world.

That summer I enrolled in Pasadena City College "Freedom Summer", 1963, was the summer in which the Civil Rights movement ceased to be a movement composed of militant minority and became a "mass" movement of the Negro community. It was at this time that I discovered "the movement". Up to then I had only read about such things as voter registration in the South, Selma, Alabama and S.N.C.C. But now the Civil Rights Movement had arrived in Los Angeles and was available to me. I went on three Civil Rights marches that summer in Los Angeles and on one in Pasadena. This was not easy for me to do and marked a real turning point in my development. Teachers and students I knew in school acted as if I were engaged in

21a

some kind of deviant behavior. My parents were becoming increasingly antagonistic, fearful and racist. As a middle-class person, I also had distinct feelings that politics wasn't properly something you parade around and force on people--it was something involving private opinion and personal preference. That summer I worked through a lot of my feelings about being stigmatized and about political expression.

In junior college, political activity was the basis for my social life. It was also a catalyst for my formal education in school. It meant that I always had my own little going "intellectual concern" and intellectual life, based on my social interaction with my peers (which was mainly political activity and discussion). The fact that my private and social lives had some intellectual kernel made me more open to and interested in my school work--unlike many other students whose social and private lives were almost totally non-intellectual.

At this time I began reading several new political publications such as Studies On the Left, The New Left Review and Root and Branch, all publications devoted to developing a new socialist analysis of contemporary capitalism. I was continuing my own private study of French and was wading through Albert Camus' L'homme revolte, which took me a year to finish. I was taking Spanish in school and reading a Mexican political journal called Panaremas. I had been interested in Arab culture and politics since high school and began studying the Arabic language in extension school. My first year at P.C.C. I was part of a left clique within the campus Young Democrats

and was treasurer of that organization that year. I read Mills' three most important books: The Power Elite, White Collar and The Sociological Imagination. In this last book, Mills described his notebooks, in which his personal and intellectual life merged. He said that topics would begin to arise out of these writings, and that as he began to subdivide them and develop them, "releases" or more or less self-contained areas of study would emerge. He described his books as "releases" from these notebooks.

The notebook which I kept in junior college helped me to clarify and develop a lot of the ideas I was in contact with at that time. It also became a place where I recorded a lot of good information and analysis from the books I read. After junior college I had little time for this, and contented myself with filing notes from books I read in it.

In my second year at P.C.C. I joined Students for a Democratic Society and began attending their meetings in Los Angeles. The most important things I read at that time included Paul Baran's Political Economy of Growth, Herbert Marcuse's One Dimensional Man, Reason and Revolution and Eros and Civilization and also, two volumes from Issac Deutscher's trilogy on the life of Trotsky. I had the pleasure of meeting Deutscher, a minor hero of mine, in Berkeley during the Spring 1965 "Vietnam Day" teach-in, where I subjected him to a five minute critique of his books. When my parents found out that I had been in Berkeley, they threw me out of the house for a week.

The Free Speech Movement in Berkeley, the effectiveness

of direct confrontation and the moral strength ~~the~~ positions in the Civil Rights and Anti-War Movements then enjoyed were compelling reasons for the tiny left-wing at P.C.C. to take action at that time. We failed to realize that generations and years of organizing had gone into politicizing the Berkeley campus as a prerequisite for the movement there. We formed an Ad Hoc Committee to End Discrimination at P.C.C. around the issue of the selection of the Rose Queen and Court which was held on campus every year (no minority group person had ever been included in the court in over seventy years of Tournament of Roses Parades.) We began leafletting and organizing for a sit-in, and announced a date. The response was so poor that we would have given up except for one thing--the Administration made the same mistake as we. The administration also assumed that this was Berkeley, that the campus was seething with discontent. They moved quickly to head off a confrontation and negotiated with the Committee for the entire next semester. The Tournament of Roses Association, with pressure from the school administration eventually removed the control from the campus.

Then I was accepted into UCLA. On my first trip to the campus I got lost and ended up on the Pacific Coast Highway going north. I wandered around the perimeter of the campus for two hours before I finally gave up and asked somebody where the Administration Building was. Then, there were all those forms and cards I had to fill in to be admitted! I took all history classes my first two semesters at UCLA. I was frankly

disappointed because all these, with the exception of the courses on Intellectual and Cultural history of Europe, were purely empirical in approach and "dry as dust" in content. I remember a paper I wrote called: The Beginnings of the Middle Ages Under Rome. It was not, of course, good scholarship. I explained the transition from the old to the new society using crude economic determinism. But for me it was a real educational experience. My professor's reaction surprised me. He wanted to discourage me from that kind of analysis and would have preferred a more factual paper on a better defined topic such as "Arrianism."

My classes in Cultural and Intellectual History lived up to my expectations for three reasons: The first was the content of the courses. In order to understand how cultural change had arisen, how certain ideas had come to the fore in lieu of others, the kind of wholistic social analysis which my political background had made me used to was required. Secondly, the rise of the secular bourgeois culture and the estrangement on the intellectual from that culture were themes with which I could identify. The selection of reading was broad enough so that I could pick and choose and find something I was really interested in. I also enjoyed the fact that we were not expected to parrot the teacher, but were allowed to go on our own hook and to develop our own explanations.

Even though most of my expectations were disappointed, I stayed in history, which only goes to show that one good experience can outweigh ten bad ones. And what were my ex-

pectations? First of all, I saw history as a way of thinking, a style of analysis based on facts, rather than the mere compilation of facts. Mills called history "the shank of all other thought." Sociology, political science, philosophy etc., if they are to be meaningful, coherent and relevant in terms of the present must carry on their discussions in terms of an historical rather than an a-historical framework. If not, they tend to degenerate into irrelevant statistical micro-studies, or abstract, non-historical "Grand Theories." Secondly, it seemed to me that history becomes most coherent and understandable to the present, when it is based on a comparative method of analysis (of defined historical entities, such as epochs, cultures, events, etc.) It seemed to me that an historical entity could be best understood, defined and made meaningful not as a compartmentalized and isolated unit of study, but rather only in the light of a much broader historical context. If history is "the shank" of other knowledge, it should exist for the enrichment of other areas of human knowledge, rather than for its own sake. I felt that what I was being taught was a "history for its own sake," whose sole justification was that for the historian as an individual; it was more satisfying than fiction or poetry.

That year I was also attending an experimental school at night, organized by several political groups in Los Angeles, called the "New Left School." Outside of a couple of books I had read, this was my first real exposure to Marxism. I took two "fundamentals" courses on Marxism-Leninism, and a third on

Marxist philosophy. My attitude towards Marxism remains the same now as it did then. Despite its numerous shortcomings, as an ideology it provides a reasonably accurate picture of reality and has proved an effective tool for political action. It is the starting point for socialist politics--it can only be transcended by being developed and enriched. It cannot be dismissed, because it is more than a theory--it is a political reality. Marxism has best been characterized as a "research strategy". It is this because it provides us with more questions than answers, which is to say that it is more than a starting-point for our thought--it gives us a direction also.

That spring of 1966 I joined the W.E.B. Dubois Clubs in Los Angeles, and became active in their drive to support the Delano grape strike. I had my first taste of "civil disobedience" trying to stop grape trucks from Delano from unloading in Los Angeles. At this time I was also busy in Pasadena S.D.S., helping edit the chapter newsletter, as well as taking part in demonstrations at our local draft board, Rose Queen Ball and leafletting draft ranking exams.

In the summer I went to the national Du Bois Clubs convention in Chicago and on returning home I moved to a West Los Angeles apartment. I read Sartre's Being and Nothingness and volume #1 of Capital--both of which were, of course, tremendous influences on my thinking.

The next school year at UCLA I became active in the Bruin Du Bois Club. The Du Bois Clubs were at this time in the process of being red-baited out of existence. I was chairman of the

Bruin Du Bois Club for a semester, but due to a combination of lack of political talent at leadership on my part, and the suspicion with which the Du Bois Clubs were regarded in all quarters (including the Movement), the chapter was unable to maintain the kind of political initiative and leadership that it had shown the year before. By the end of the year we dissolved the chapter and joined VDC-SDS, at that time the most important radical organization on campus.

I mentioned earlier that my history classes had left me with some unfulfilled expectations. As a result, I tried to stay away from history classes, and enrolled in courses in other departments which seemed more significant to me. I took classes which involved theory and the history of theory in several fields: Development of sociological theory, history of economic theory, graduate and a political science seminar on socialism and, later, some philosophy. Economics and philosophy were difficult for me because of a lack of background. In all of these courses my thinking arose out of my own private dialogue between Marxism and the new ideas I was encountering. This was especially so in my course on History and Historians, where I directly debated, in my paper and final exam for the course, the views of history presented to us from the best Marxist position which I could muster.

I had been working since moving to Los Angeles the year before. I first worked for the Campus Parking Service as a lot attendant, and later worked as a lab assistant in the ceramics department. My parents had at first given me some support from

home, but were later unable to contribute ~~any money~~ towards my education. As a result, I was continually pressed for money. I did not want to borrow from the school because I couldn't stand the idea of being in debt--as my father had been for as long as I could remember. For a while I lived on the cheapest foods: beans, rice and potatoes. For a couple of months I was cooking some cheap meat, which I had actually begun to enjoy, until I learned to my horror I had been eating what was actually an expensive dog-food, which the store had failed to label.

The end result of this was that I moved into the University Co-operative Housing, where I could live cheaply and eat well. I soon fitted into the atmosphere at the Co-op, which pretends to be non-conformist. I began experimenting with drugs, had my first steady girl friend and went through three pairs of room-mates, who could not stand my old jazz collection and refused to live in a room with Lenin, Trotsky and Marx staring down from their frames on the wall.

I was not as involved in political activity as I had been the previous year. Over the summer I leafleted the Army induction center about once a week, helped form a Peace Committee at the Co-op, and participated in a series of mass anti-war demonstrations, such as the one on June 23rd at Century City. The previous year I had become involved in Civil Disobedience on campus when I sat-in twice in the campus Job Placement Center to protest the presence of Dow Chemical Corp. recruiters on campus. The following year I sat-in twice again in the Job

Placement Center I once in the Administration Building along with S.D.S.--V.D.C. On one occasion I "went limp" and was carried out by campus police.

As I entered my fifth year since leaving high school, I felt a sense of crisis about the future. I had always avoided making long range plans and really had no idea what I would do with my degree. On the one hand, having never really worked and feeling that I had not really trained myself to do anything except continue to be a student, the idea of graduation frightened me. I was tempted to postpone the inevitable confrontation with the "outside" world, and continue straight into graduate school. I didn't for two reasons. The first was that my draft board was actively trying to draft me, as I had not applied for or accepted a Student Deferment. So I had to live with the fact that time was "running out." I eventually confronted this problem directly, after I graduated, and applied for a I-O Conscientious Objector deferment. I wrote the Draft Board a 35 page essay called: "Is Humanism A Religion?" The answer to that question is "yes", and this is what I based my appeal on. I was eventually allowed a personal interview with the local board, in which I frankly explained my views on world socialism and U.S. imperialism. I have never heard from my draft board since then.

If remaining in the University was becoming an escape, it was more and more an ineffective one. There was a feeling of inertia about the whole student life style. It is totally future oriented--the books, exams and studies have no direct

meaning to us in ~~the~~ here and now. As part ~~of~~ our ~~training~~ all that stuff only has any real function in our lives after graduation. I would expend great amounts of my energies in school, and yet I couldn't find any perceptible change, enrichment or new direction in my life as an immediate result.

The results were always postponed until after graduation or until after I had become a scholar or had completed so many units. You have the feeling you weren't really living; just waiting. I was compelled to do so many assignments, and yet afterwards I had the feeling that I had not really done anything at all.

All of these things were reflected in my last quarter of work. I took a political science course on Communist political theory and a philosophy course on existentialism--both classes which a year before I would have jumped into enthusiastically. Instead, I could hardly bring myself to do anything. I did not even attend either class for a month and a half.

At the end of the quarter, my petition to graduate was accepted. I had made my choice--I had decided that my life as a would-be student trouble-maker was growing stale and that I would need new experiences in order to continue to mature. In April of 1968, mustering a little self-confidence, I applied for a job as social worker in South L.A. and was hired.

Since that time I have been working in the Aid to the Totally Disabled program helping, in the Department's words "people mentally or physically disabled for competitive employment to meet their basic living needs." This job has helped me to

~~CONFIDENTIAL~~

accept, understand and deal with people who generally have nothing going for them in their own lives. It has also helped me to accept and understand myself a little more, and to perceive some of the advantages that luck has thrown my way.

I remember in Eugene Weber's class on Intellectual History his continual use of the term "this game we play," to describe himself as an intellectual. At the time I enjoyed this cynicism because it seemed frank and it seemed to cut through much of the pretentiousness one sees in teachers. That was a nice way of saying: "it's all really meaningless after all." I had this same feeling about my own interests in politics, history and theory and so I became dissatisfied. I could not justify playing a game, and with luck, some day ending up in front of a classroom as a bad entertainer (there is nothing implied about my former teachers in that comment.) I realize now that my interests are not a game; they are one of my unique assets. I have learned from my clients that many people are lucky if they can simply make it through the life-trip sane and in functioning health. After a year of working on a well-paying job with white collar people, I have discovered that anyone who has interests and a motivation that is self-enriching outside of the rat-race to get comfort and a little recognition, (and who is in a position to follow through, to gain a greater perception of the world, history, events or one's self), is extremely fortunate. I think that the role of the intellectual does justify itself for the simple reason that meaning comes into our world in only one way--as we perceive and understand it. It is much

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more difficult to justify the role of a working person who does things all day whose consequences and meaning he cannot really understand. Intellectual pursuits are not games--they are real life and they are possibly the most important aspect of life for the individuals concerned. It is true that the intellectual is often irrelevant to what is really happening--socially, politically, etc. What is important, however, is that the intellectual can be relevant if he decides to be, whereas people in other roles are a hundred times less likely to even ever confront that choice. For these reasons, I hope to be able to continue the pursuit of what I have discovered are basic and real interests for me, in history and especially in intellectual history. In doing this, I feel that I have made a very important choice.

SIRHAN BISHARA SIRHAN

On March 4, 1969, source two, who is knowledgeable of high-level CP, USA activity in New York City and also phases of leadership activity in the Southern and Northern California Districts, advised that no information was ever received indicating a possible conspiracy involving the CP-USA and/or its members in the assassination of Senator Kennedy. Source does not know Sirhan B. Sirhan, Walter Crowe, or Thomas Good.

Other sources familiar with CP activities throughout the United States have been contacted and advised they had no knowledge of any possible conspiracy between the CP and the assassination of Senator Kennedy.

BA
2/ REC 10
SAC, Los Angeles

May 6, 1969

62-587-1188
Director, FBI

1 - Mr. Schutz
1 - Laboratory

KENSALT

RE: STUS PRUSZYNSKI

ReRCMP letter dated February 13, 1969 to Legat, Ottawa a copy of which was forwarded Los Angeles under date of 2-26-69.

Attached is a copy of a letter from RCMP to Legat, Ottawa dated April 25, 1969. The content of which is self-explanatory.

The tape in question is being examined. It will be furnished the Los Angeles Office upon completion along with results of examination.

Enclosure

HAS:ms
(5)

NOTE:

Pruszyński is a Canadian reporter who was at the Ambassador Hotel on the night Senator Kennedy was shot, June 5, 1968. His recording allegedly depicts background noises, etc., in the hallway leading into the kitchen just prior to the time the shots were fired. Through RCMP we have obtained a copy of the tape recording. RCMP indicates it need not be returned.

It is requested that the Lab examine this recording in order to determine if it contains any data which may bear upon the assassination of Kennedy. A copy should be made of the recording in order that this copy may be furnished the Los Angeles Police Department for completion of its files.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 9-8-86 BY G-1 BJA/146
C.N. 255,315

Tolson _____
DeLoach _____
Mohr _____
Bishop _____
Casper _____
Callahan _____
Conrad _____
Felt _____
Gale _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____

MAILED 19
MAY 6 1969
FBI

MAY 15 1969

MAIL ROOM ☐ TELETYPE UNIT ☐

ALL CORRESPONDENCE TO
BE ADDRESSED:

THE COMMISSIONER
ROYAL CANADIAN MOUNTED POLICE
OTTAWA 7, CANADA



HEADQUARTERS - DIRECTION GÉNÉRALE

TOUTE CORRESPONDANCE DOIT
ÊTRE ADRESSÉE COMME SUIT:

LE COMMISSAIRE
GENDARMERIE ROYALE DU CANADA
OTTAWA 7, CANADA

YOUR NO. 62-587
VOTRE N°

OTTAWA 7, CANADA

OUR NO. 68HQ-791-C-148
NOTRE N°

April 25, 1969.

DECLASSIFICATION AUTHORITY DERIVED FROM:
FBI AUTOMATIC DECLASSIFICATION GUIDE
DATE 2/18/2025

Mr. Moss Lee Innes,
c/o United States Embassy,
OTTAWA, Ontario.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED

DATE 9-8-86 BY G-1 BJA/ive
C.N. 255,315

Re: Stus PRUSZYNSKI -
Potential Witness in the
Assassination of Senator Robert
F. KENNEDY.

Attached is the tape recording made from
Mr. PRUSZYNSKI's recording, requested in F.B.I.
correspondence of February 26, 1969. It need not
be returned.

ENCLOSURE

Encl.

Let SAC, Los Angeles
5-6-69
HAS:ms

Enclosure detached
and sent to Lab
5-6-69
HAS:ms

W.F.G. Perry, Insp.,
A/Officer in Charge,
Criminal Investigation Branch.

62-587-1188

MAY 2 1969



Intelligence Information Report

Reviewed and Released
under E.O. 14176, 2025

This material contains information affecting the National Defense of the United States within the meaning of the Espionage Laws, Title 18, U.S.C. Secs. 793 and 794, the transmission or revelation of which in any manner to an unauthorized person is prohibited by law.

GROUP 1
Excluded from automatic
downgrading and declassification

BACKGROUND USE ONLY

NO FOREIGN DISSEM / CONTROLLED DISSEM / NO DISSEM ABROAD / PAGE 1 OF 2 PAGES
THIS IS AN INFORMATION REPORT, NOT FINALLY EVALUATED INTELLIGENCE

~~SECRET~~

REPORT NO. CSDB-312/00976-69
DATE DISTR. 23 April 1969

COUNTRY Middle East
DOI 25 March 1969
SUBJECT Activity of the Palestine Arab
Delegation in New York City
Concerning the Sirhan SIRHAN
Trial

ACQ March 1969 KENSALT FIELD NO.

SOURCE A Middle East national with a leftist political orientation who has good contacts among the permanent missions of the developing countries at the United Nations. Source has been an accurate reporter on Middle East and African affairs for several years.

1. At the request of Issa NAKHLEH, an official of the Palestine Arab Delegation in New York City, Rashad MURAD, Director of the New York Office of the Arab League, called an emergency meeting of the Arab group at the United Nations for the morning of 25 March 1969. The meeting was held at the offices of the Arab League in the Chrysler Building. It lasted for one hour. MURAD presided over the meeting; Ambassador Edward GHORRA, the Permanent Representative of Lebanon to the United Nations (UN), who is the Chairman of the Arab group for March, was not present. Representatives from the Arab permanent missions to the UN and a representative of the New York Office of the Palestine Liberation Organization also attended.

2. Rashad MURAD announced that the meeting had been called in order to present a report from Issa NAKHLEH of the Palestine Arab Delegation, who had recently returned from California where he had observed the trial of Sirhan SIRHAN for the assassination of U.S. Senator Robert F. KENNEDY. Before NAKHLEH presented his report there ensued a dispute concerning the summoning of an emergency meeting of the Arab group on behalf of a subordinate individual within the Palestine Arab Delegation. Other than MURAD only Ambassador Jamil BAROODY, who represented Saudi Arabia, defended the action by NAKHLEH and MURAD.

3. NAKHLEH then presented his report, which consisted of his impressions of the trial, accompanied by readings from "the trial record". NAKHLEH described SIRHAN as "an Arab

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(classification)		(dissem controls)							
STATE	DIA	ARMY	NAVY	AIR	NSA	CRS		(For Field Distribution see final paragraph)	

REC-15

62-587-1189

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PAGE 2 OF 2 PAGES

CSDB-312/00976-69

MAY 6 10 53 AM '69
LIAISON SECTION

guerrilla" and stated that his action was "motivated by political events". NAKHLEH indicated that he believed that SIRHAN will be convicted but that he will not receive the death penalty. NAKHLEH stated that he had obtained the approval of Sirhan SIRHAN to act as an adviser to SIRHAN in the event that SIRHAN wishes to appeal the forthcoming verdict. NAKHLEH recommended that if SIRHAN appeals his conviction, a group of Arab attorneys should travel to the U.S. to observe the appeal proceedings.

54 MAY 21 1969

4. NAKHLEH informed the group that one of his principal aims in briefing the group was to enlist their support for a trip to the Middle East which he plans to make in the near future in order to collect funds to aid SIRHAN's defense. NAKHLEH requested that the Arab representatives present cable their governments asking that the latter aid him during his fund-raising trip to the Middle East. No commitments were made at the meeting by the representatives present; however, it is judged that a number of the representatives will send the cable requested. (Source Comment: NAKHLEH has the reputation of being a loose handler of funds; in the past some of the money collected for alleged support of various Arab causes has found its way into his pockets.)

5. Field Dissem: None. (Also sent: USUN.)

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F B I

Date: 5/9/69

Transmit the following in _____
(Type in plaintext or code)Via AIRTEL AIR MAIL
(Priority)

TO: DIRECTOR, FBI (62-587)
FROM: SAC, LOS ANGELES (56-156) (P)
RE: KENSALT

Re Los Angeles airtel to Bureau dated 4/25/69 .

RE: WEEKLY NEWS RELEASE FROM
LOS ANGELES COUNTY DISTRICT
ATTORNEY'S OFFICE

Attached herewith are two copies of two separate weekly summaries of information prepared for the benefit of the news media by the Los Angeles County District Attorney's Office, one dated 4/30/69 and the second dated 5/7/69.

The above is being furnished for the information of the Bureau.

2 - Bureau (Enc. 2) ENCLOSURE
1 - Los Angeles

AOR/bje
(3)

MAY 12 1969

79 MAY 15 1969

Approved: _____ Sent _____ M Per _____

Special Agent in Charge

NEWS RELEASE

Office of the District Attorney
600 Hall of Justice
Los Angeles, California 90012

FOR FURTHER INFORMATION

Call: Jerry Littman
News Secretary
626-3888, Ext. 82396

RELEASE: Wed., May 7, 1969
After 10 a.m.

WEEKLY SUMMARY #48

Re: The assassination of
Senator Robert F. Kennedy

Note to editors: Because of the widespread interest in the assassination of Senator Robert F. Kennedy in Los Angeles on Wednesday, June 5, 1968, and proceedings in court, the Office of Los Angeles County District Attorney Evelle J. Younger is publishing a weekly summary of the case. This is the 48th summary, and others will be for release on subsequent Wednesdays.

MONDAY, APRIL 28 -- The California Federation of Young Democrats meeting in Los Angeles have adopted a resolution calling for life in prison for Sirhan Bishara Sirhan, who has been condemned to death for the murder of Sen. Robert F. Kennedy.

Reported a Los Angeles newspaper (Times):

"About 200 delegates to the quarterly meeting adopted the resolution asking the court to commute the sentence."

Sen. Kennedy was slain by Sirhan on June 5, 1968, after Kennedy was successful in California's Democratic Presidential primary election.

Sirhan was found guilty of first-degree murder by a jury and also condemned to death by the same jury.

Arguments for a new trial and formal sentencing is expected to take place in the courtroom of Superior Judge Herbert V. Walker on May 21.

"Rumors" of possible prison retaliation against Sirhan B. Sirhan were disclosed today by an official of the state's prison system, accord-

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62-587-1190

ENCLOSURE

ing to United Press International.

Lawrence E. Wilson, deputy director of the State Department of Corrections, told newsmen the hints were "nothing that you could put your finger on."

The prison official spoke with newsmen in Sacramento after a State Assembly committee rejected the state's request to house Sirhan, convicted killer of Sen. Robert F. Kennedy, in a special high-security call at the Vacaville Medical Facility.

Continued the UPI story:

"Sirhan, a Jordanian immigrant, was condemned to the San Quentin gas chamber last Wednesday in the assassination of Sen. Kennedy, gunned down as he celebrated victory in California's 1968 primary election.

"Phillip D. Guthrie, spokesman for the Department of Corrections, told newsmen Sirhan would be confined at San Quentin.

"At San Quentin, the state's maximum security prison north of San Francisco, the state plans to establish what Wilson called a "buffer zone" for Sirhan that would place him in the middle cell of three and keep the two on either side empty.

"He will be totally isolated,' Guthrie said.

"Guthrie noted that the 79 prisoners now on death row must walk across an open prison 'yard' -- a huge area where inmates get exercise in full view of other inmates.

"It is right through the main compound -- right through the

more --

entire population,' Wilson said. He said Sirhan would be escorted 'fore and aft' in front and to the rear -- by security guards and have special guards in his cell block."

Meanwhile, a Los Angeles newspaper (Times) said Guthrie indicated that the department wanted to keep Sirhan at Vacaville because the department is "less well suited at San Quentin to exert the precautions that will be necessary."

"...We must recognize that this short life can neither be enobled nor enriched by hatred or revenge. Our lives on this planet are too short and the work to be done too great to let this spirit flourish any longer in our land..."

"Cooper said that he believed that if Kennedy himself had been in the courtroom Monday, he would have asked the jury to spare Sirhan's life.

"In a dramatic closing moment, Cooper turned to face the tiny Palestinian Arab, who sat chewing gum, his eyes large and somber, and told him:

"And now, Sirhan Sirhan, I've done all the best that I could do for you..."

"Shifting his gaze to Mrs. Mary Sirhan, 56, in the second row of the court, Cooper said, 'Mary Sirhan, I now entrust the life of your son to this American jury. And, Mary Sirhan may your prayers be answered.'

"Mrs. Sirhan was the only witness in the penalty phase of the trial. Cooper called her to the stand and asked just one question: 'In his entire life before the shooting, has Sirhan ever been in trouble with the law?'

"Mrs. Sirhan answered in a solemn voice: 'He has never been. And that is not from me and not from him. This is because I raise him up under the law of God and in His love.'

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"Cooper stressed repeatedly that while the law prescribes either death or life imprisonment for first-degree murder, the law states no preference.

"If Kennedy's life must be avenged, Cooper suggested, Sirhan's conviction and a sentence of life imprisonment is vengeance enough.

"To execute Sirhan cannot bring Kennedy back, Cooper said, but to sentence Sirhan to life in the California Medical Facility at Vacaville would enable penologists and psychiatrists to study the defendant, to see 'what more can be learned about the human mind, and what makes people want to kill.'

"Such a study, Cooper said, could help prevent further such crimes as Sirhan's.

"Cooper's plea followed an impassioned plea for mercy by defense attorney Russell E. Parsons, who told the jurors that a verdict of death would be, in effect, telling the world that justice isn't possible in America.

"'This man is sick,' said Parsons, 'and I don't believe we've got to the bottom rung yet, where we execute sick people in California.'

"To do so, he said, would be 'to follow Hitler, who believed in killing the lame, the halt and the sick.'"

Reported another Los Angeles newspaper (Herald-Examiner):

"The jurors asked for nothing -- nor did they seek any further advice from (Superior) Judge Herbert V. Walker, presiding, over the trial, during their afternoon session.

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"At 3:50 p.m., Sheriff's Inspector William Conroy told waiting newsmen the jurors were retiring for the night.

"He disclosed that they had chosen Dr. Bruce D. Elliott as their foreman. Dr. Elliott, TRW Systems programmer, an emigrant from the Middle West, also presided over the jury when it found Sirhan guilty of first-degree murder in the June 5, 1968, Ambassador Hotel shooting of Sen. Kennedy.

"At that time the jury had a number of choices ranging from first-degree murder through manslaughter to an acquittal -- which no one sought.

"Should it be unable to agree on either, the choice could be left to Judge Walker. State and defendant alike could choose him to select the penalty.

"Sirhan awaits his fate in the isolation cell on the Hall of Justice's 13th floor, where he has been confined for the past 10 months.

"He sat there... clad only in underwear staring at the barred door of his cell and the armor plate which covers its windows. He had no visitors and spoke only briefly to the squad of sheriff's deputies who keep him under constant surveillance.

"His only relative in the heavily-guarded courtroom was his brother, Adel. Another brother, Munir, had taken his mother, Mrs. Mary Sirhan, home.

more --

TUESDAY, APRIL 22 --- The jury in the Sirhan B. Sirhan murder trial deliberated for two and one-half hours today and then returned to their quarters in a Los Angeles hotel.

They have deliberated on the penalty for Sirhan, the accused assassin of Sen. Robert F. Kennedy, a total of eight hours and 44 minutes today and yesterday.

Reported a Los Angeles newspaper (Herald-Examiner):

"Court attaches pooh-poohed speculation" late today "that the jury was deadlocked. There is, they averred, no set of standards by which to judge a murder jury.

"But the strain of the long deliberation showed on their faces as it did on the faces of the jurors who were bundled into a barred Sheriff's Department bus at 4 p.m. for the trip to the Biltmore Hotel where they are quartered.

"Grant B. Cooper, chief defense counsel, was clearly disturbed. He told newsmen:

"'It is obvious there are people on the jury who are demanding that Sirhan get the death penalty. Whether they are in a minority or a majority, I have no idea.'

"Equally disturbed was Adel Sirhan, the defendant's 30-year old brother. Only member of the family to wait out the jury in the grim, armor-plated eighth floor Hall of Justice courtroom, the nattily dressed Arab immigrant said:

more ---

"I have run out of patience."

The same newspaper said, "It is believed they (the jurors) have taken several ballots. Law requires that their verdict -- life or death -- be unanimous. There is no majority rule in the decision as to whether a man convicted of first-degree murder shall live out his life in prison or die in the gas chamber.

"Should the jurors be unable to agree, the procedure would be as follows:

"Judge (Herbert V.) Walker would have to summon them into court to inquire of them how the matter stood. This could involve a poll of the 12 as to their position on life or death.

"If he determined the jury to be hopelessly deadlocked he could then:

"Ordain a life sentence for Sirhan.

"Call for a new penalty jury, which would have to hear the arguments in the case in reprise.

"Enter into an agreement with defense and prosecution lawyers by which they left the issue of penalty up to him."

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