

Interviewer: Gus Harper

Interviewee: Charles Pinkham

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Q: Could you go ahead and tell me your name?

Charles Pinkham: My full name is Charles Author Pinkham Jr. but everyone calls me Cap for my initials. It's just easier.

Q: So you were part of the Free Speech movement at Berkeley. what originally brought you to Berkeley?

Charles Pinkham: I was born and raised in Berkeley. That's my hometown. I just assumed that I would be going to my hometown School. I didn't have any interest in going anywhere else. I knew the campus very well. we were in there when we were kids. I went to the football games there with my dad growing up. We were Berkeley fans. It just seemed like the logical thing to do. In those days not as many people went away to school, at least people I knew. So it's the only school I applied to.

Q: Okay.

Charles Pinkham: And I got in.

Q: Didn't have the, like, reputation for being, like, a Progressive School or protest school before that?

Charles Pinkham: It had a reputation for being progressive. I'm not sure, because I started in the fall of 1961 and as I said I grew up there, but it had a reputation for being progressive. It had a reputation for questioning, in large terms, authority, but demonstrations and active participation and actually interference with society's cultural norm really hadn't taken on, and if it did I didn't know about it when I walked on the campus.

Q: So you personally hadn't taken part in much, like, activism or protest before that?

Charles Pinkham: I did, but it was more local politics in Berkeley and Albany, which is this town right next to it, but not in an active - really in an active political sense or an interferent sense. I grew up in a pretty Progressive household. My dad was pretty radical for his time. He was accused of being the socialist and worse than that a communist for heaven sakes. He was accused of being a communist because his last name was Pinkham. P-I-N-K-H-A-M, and he used to get hate mail with the name spelled out capital p-i-n-k in pink letters shading into red. He was involved in politics and so, so I knew about that and I knew that it was all BS.

Q: Okay, so you had to some extent, like an opinion on communism and on America's view of Communism at the time?

Charles Pinkham: Sure and a lot of other things about what Progressive politics was all about. My father supported Adelaide Stevenson, the Democratic nominee for president in 1952 and 1956 against Dwight Eisenhower, who was a God, I mean he was the general of the Allied Forces in World War II and everybody gave him credit for winning the war, and I mean he had a part in it I'm sure, but when he decided to run on the Republican side everybody said, "Oh great! He's a great guy. We are going to voice - we're going to support him. well my dad said, "Wait a minute. Hfe's never done this before. Do you know his views? Do you know Stevenson? Do you know his views? So I was raised in a much more Progressive political philosophy, if you will. So we went against the grain, if you will.

Q: At the time, and maybe things have changed since then, but what were your opinions on people your age who were fighting in Vietnam, either because they were drafted or because they enlisted?

Charles Pinkham: Okay, that's a great question and there's really a divergence and how we felt about the actual human beings fighting and what was the political philosophy/ policies of the United States government. They were two completely different things. First of all, when I first

went to Berkeley in '61, Vietnam was really not that on the radar screen of America, because we had been involved I think since the French left. I'm not, you know oh, you probably know the history of it much better than I and you can help me in that regard, but we were more into civil rights, protesting the development of nuclear weapons, as a weapon because it was happening right in Berkeley at the Lawrence radiation lab where a lot of the research happened.

Oppenheimer was headquartered there and he had a lot to do with developing Atomic science in physics into a weapon of mass destruction, and we thought that that was horrifying oh, and we thought it was horrifying that we actually used it against human beings. The only country ever to do that. Ever! Keep it in mind. And so, the whole Vietnam thing really didn't get on our radar screen until later on in the 60s, actually maybe 63/4. I'm not sure but it really hit the screen in a big way in 1965 when Lyndon Johnson combat troops enter Vietnam, which was the first time. At least publicly, the United States acknowledged that they had sent combat troops in. And I'm sure there were combat troops before that but they just didn't tell the public. So and also the draft was a big deal oh, that there was an active draft and I was in the age group that was subject to that draft. It was clear that we we're not interested in going and fighting a war that seemed to be a complete interference in another country is political process. It was a civil war. It wasn't a communist insurgence. I mean the Chinese had their interest too, but you know, here we went. We thought it was illegal. We thought it was immoral. We thought it was a war against/ damage Against Humanity The Way We Were killing people and eventually we were dropping Napalm inside Cambodia, a country that had nothing to do with it and we were just slaughtering people and we were saying "wait a minute. where is all of this going?" we propped up a government that was unpopular oh, that was exploiting the masses. It was friendly to the United States because it kept things the way we wanted them, which is always status quo to make sure are economic interests are maintained. Saigon was a beautiful city in the Pacific and had a lot of business interests United States were being very active in. Typically their beer and their breweries... so, you know, the attitude of the government going in there, and particularly w Johnson put combat troops there, it was abhorrent, I mean to some of us. But the people who were, and personally because we were subject to the draft, although as long as we were in school we were okay, but then the draft was viewed as racially exploitive. I mean, I mean our family was comfortable, but I was raised in a family of privilege in the sense that we were okay Economically. We were not wealthy people but we were comfortable people, and we were white,

and we came from educated backgrounds of families, so we were exported and expected to go to school and there was never any question that I would go to school, no question I would go to Berkeley just because of where I live. But I knew that I had a deferment as long as I stayed in school. But poor black kids didn't. And there were a lot more poor black kids who couldn't qualify for deferment for reasons of Social and economic and civil rights that weren't available to them as a people. And so, you know, the whole Vietnam thing and the draft became a symbol white old guys exploiting, you know, looking after their own interests on the backs of the poor black people. And that was, you know, bullshit too. Excuse me. So I had a lot of sympathy for the people who went. I knew, I had a classmates in college who went and died. I have one guy who's name is at church on the Vietnam Wall in Washington and he's still missing in action and they never found him. Jimmy Mills. So that was the difference. Sympathetic toward the soldiers. There's a lot of history that says the soldiers were spit upon and not welcomed back, and some of that is true, but me and my associates and the people who were into what I call the Social movements, maybe even the political movements had no animosity toward the soldiers. Even the soldiers that got up and said, you know, "this is America and this is freedom and we're anti-communists and so on." They were there they probably had to spout that to not get kicked out or de merited or something. That's a long answer to your question but that's the context of it.

Q: Thank you. so you mentioned deferment for students. Was that, like, intentional for you to stay in school as to not get drafted? (11:10)

Charles Pinkham: Well I didn't stay in school as to not get drafted. I stayed in school to graduate and to get a degree, but I was very conscious of the fact of what would happen if [pause] if I left school I may lose my deferment. I will tell you that there was also a sort of a quasi-deferment for students who have graduated and we're married. I got married. I've been married before I don't know if you knew that.

Q: I did.

Charles Pinkham: Yeah and I got married immediately out of college. So, and I did get married, but I also started graduate school at the same time one of the reasons I started graduate school

was to maintain a deferment. I'm not going to lie about that oh, but I did want to get a graduate degree, but I didn't finish that I went on and three years later went to law school. So I maintained my deferment, and then they started eliminating all of those standings. They said, "Well if you were married and had a child, then." So my then wife and I sat down and I said let's have a kid, and she said "what?!" [laughter] You know, talking about all the wrong reasons to have a child. So that was it. I will tell you oh, you know I ramble Gus and if I'm rambling tell me.

Q: Don't worry about it!

Charles Pinkham: I was drafted

Q: You were?

Charles Pinkham: Oh yes, absolutely. I ran out of time

Q: Do you know what year that was?

Charles Pinkham: 67? 68? I didn't graduate until 1966. I started college in 1961 but I ran out of money, so I took a little over, almost a year off so it could get more money. And I did I went to work oh, I also drank a lot. But, uh, so I graduated in 66 but I also got married in 66. I started grad school in 66 oh, so that extended the different but I'm not sure. Maybe 67 even 68. but between the time when I was in in school and I eventually got shafted I was part of the group that on the streets game classes in how to maintain your draft deferment And avoid the draft.

Q: Wow.

Charles Pinkham: We taught people how to do that and everytime it came up that I got a letter in the mail that said, "Report for a physical, because if they had a physical on you they could do something. as long as you hadn't had the physical they couldn't do anything. So I avoided that, I ignored it, I moved. not actually but just on paper. and eventually that all caught up with me.

Q: So you were drafted.

Charles Pinkham: Oh I was drafted, but I eventually had to take a physical or I would have gotten in criminal consequences.

Q: And what was the result of that?

Charles Pinkham: Oh I took my draft physical but it was interesting. During that time the question is if you took a physical and you are actually inducted into the service they said you passed here it is on such and such a date you report to Fort whatever. the question is if you were going to stand up for your principle, what you were going to do. there was a big movement to go to Canada in those days oh, but you would have gone there and been Criminally charged for not reporting. and I was influence not to do that. Bobby Kennedy was a hero of mine, the Attorney General under Jack Kennedy and then ran for the Democratic nominee in 1968 but was assassinated just after he won his California primary. He was on his way to - you probably knew that. but he said, you know if you really believe in what you say stand up and say no, and take the consequences. This is your country and if you disagree with it stand up but you have got to suffer The consequences. and so that's but I decided to do. But I went to take the physical and I flunked.

Q: On purpose?

Charles Pinkham: No! oh no! I mean I thought about ways of doing that oh, you know I may have exaggerated some physical problems I had oh, but I did have sugar highs and lows. I wasn't diabetic but I had them, I had a history of that and sometimes it put me out of whack. It was called hypoglycemia, but the draft board had heard of hypoglycemia. The number of cases of hypoglycemia grew exponentially when people went for draft physicals. But I have terrible eyesight, I mean terrible eyesight. Ever since, I guess the day I was born and that's why I flunked. I was amazed, because the joke was the physics consisted of this: stick out your hand, go like this [wiggles index finger]. can you move your index finger? yes? You're good. shoot a gun? Yeah. And [pause] I went through everything. Everything passed and I went in and talked

to a doctor and she said God your eyesight is bad. What's the sugar thing? Well that's not a big deal but God your eyesight is terrible. and I said yeah and he got a stamp and he stamps this piece of paper and he said you're permanently disqualified for the draft and I was classified what they call 4f, which is the - it's just the classification that means we don't want you as opposed to 1A where, you know, you are going. And I was the most stunned person I know. And when I walked out of there the guy at the end of the line of the military people this were doing this and said you know, you're this. You are this. And he looked at mine and said oh you're permanently disqualified. He said go out and get drunk tonight son.

Q: And what did you do?

Charles Pinkham: I went out and I got drunk. so that's what happened. I didn't have to go through the decision of not going.

Q: Okay. umm, I'm just trying to decide how to format this.

Charles Pinkham: No do what you need to do.

Q: You mentioned briefly, like that Vietnam was a civil war between North and South Vietnam. what was your understanding at that time of what the conflict was?

Charles Pinkham: Well, I think two things. One was oh, and thank you for asking for what my understanding was. I'm not saying this is right or wrong or otherwise, because we were politically influenced about our views in Vietnam and, you know, if you have an idea it runs whether it's true or not because it satisfies you at the time and you know. But we heard this whole anti-communism thing had been going on for a long time, and one of the things that was a big protest in my student days was something called the house committee on Un-American Activities. You've heard of that, HUAC yeah. the most an un-American thing you can possibly Act in MccArthy finding Communists under every wheel and all that shit. So, and Berkeley students were very active in going to San Francisco where the hearing was held in 1960 I think I'm trying to disrupt it, and getting up and yelling and screaming and blocking entrances and

calling senators SOB's and that sort of thing. They threw everybody out, in fact they who's the demonstrators down the front steps of City Hall and then arrested them all. and that was cut on television. It was one of the great television events of my time because it showed the power of TV. when people saw that they were horrified and they thought the kids were dirty and drunks and never bathed and all that shit but people were thinking how can you treat people like that. so the whole thing about anti-communism we took as just a sham excuse to exploit people for economic and political gains. so what was your... oh the war! I mean the line was that you know the Chinese had invaded North Vietnam and we thought it was just north of Vietnam people but when we started capturing them we found oh they were speaking Chinese. That was the line, oh and that the Communists were coming and they're terrible and the Dominos would fall and everybody would take over. So this big scary thing oh, and in my view our government made communism the common devil that they could point at and say you be afraid. You be very afraid so we're going to do this and you go along with it because where country freedom in truth and, you know Liberty and all that crap. and I don't discount that completely. The reason we're going into the war was just complete crap in my eyes, and that was proven out. That was proven out! so, and it was a civil conflict. The government in South Vietnam was there and was exploited of the people and was taking advantage of it and they were corrupt and stealing money and all that stuff. We supported them. We had to because the other guys were Communists and these people were looking out for our interests in Vietnam. So I say a civil war because the people of Vietnam were clashing just see, you know, what kind of social structure and government they would have. I mean that's what our Civil War was. And we stuck our nose in there and brought up one of the parties. A lot of the South Vietnamese government, from what I recall, didn't want to send their. They thought we were jerks but then we kept giving them more money and they were saying oh well maybe you can stick around, but that's how we viewed it. That's how I viewed it and everything that happened after we sent combat troops in there Verified and shaved how, frankly, we felt about it. And history will show that was what was going on, and we stuck our noses in. We have a history of that you know.

Q: I'm learning about it now!

Charles Pinkham: Iran, China when Chiang Kai-shek was running China during World War II and Mao was running around whooping up people saying these guys are exploiting you. Mao won and Chiang Kai-shek went to Taiwan. We supported Taiwan because we were propping him up. He was stealing, it was awful, so we have a big History of doing that in Central America, South America oh, but you know, long answer.

Q: So, to you and the people around you there was an a, like, we are really fighting the USSR or we're really fighting China and Vietnam is just the grounds for that.

Charles Pinkham: We didn't have a sense of that at all. We didn't have a sense of that at all. I mean the disruption in Vietnam served the purposes of the Soviet Union. You know, it was Soviet Union in those days and I'm sure you know that. Russia today because the Soviet Union collapsed - and China - but these countries weren't developed and sophisticated as they are today. they really weren't China was very much a third world country and, sorry China, and Russia was just limping along and just really trying to find a Direction. But they were, you know [pause] they were trying to run a communist economic system. That's what communism is it's an economic system About how goods and services are planned and distributed and manufactured. But there were running a dictatorship government, and so that didn't suit the Americans needs so communism was the devil and their government was referred to as a communist government. but if anyone with a brain would look at a dictionary they would say "what are you talking about?" That doesn't happen. So yeah, yeah. It served the countries who had communist economic systems and dictatorship government's wealth for that disruption. And China who at a border with North Vietnam didn't want the Americans to occupy and dominate and prop up government On the Border next to them so of course they supported North Vietnam. North Vietnam was poor. Nothing, so China just said you know have some money have some arms, just like we were saying to South Vietnam have some money have some arms. so we supported one part of the Civil War in China supporting another.

Q: Great answer [laughter]. You briefly mentioned HUAC. at the time what were your General views on the government and how dependent were your views on, say like who was in office, or was there a sense that they was just some big flaw in our system?

Charles Pinkham: [pause] I mean I grew up reading the civic books that everybody else did. about the Great American democracy and about the three branches of government, and one checked the other. You know, we find out today how much nonsense that is. and I believed in all that stuff. I said, "God, we're a great country," and you know what Gus? In many ways we are, we have freedoms and privileges that are the envies of the world and I give this country overall 5 stars for that, but don't lie to us about what the problems are. Let's all work together. But see, in the 50s when I was growing up, this country was extraordinarily segregated. We had housing discrimination. We had school discrimination. We had employment discrimination and it was blatant. And I grew up in a city, in Berkeley, in an area that had blatant discrimination. And it was those civil rights, human rights issues that formed my view of our government much more than our government. And I had a civics teacher in high school that was great. Charlie Clark. He was great because he would say, "see you can read these civics books, but I'm going to tell you what's really going on." Really cool. And so that really colored, was formative of my views of the government and I said, you know, we tow a very idealistic line, but realistically it's not equal opportunity, I mean it still isn't today obviously. And those were the things that clouded my view. It also became clear in addition to all that, that we were exploitive , imperialist, invading countries for our own gain, and to hell with them. "Oh we're helping people become democracies." Well there are two answers to that. One, well that was bullshit. Two, we were imposing democracies on countries that had no idea what that was and had no idea how to do it. You know, we support and pushed the South Vietnamese government, I forget when, to have an election because that was what democracies did. It was a joke! They didn't know what an election was, they'd never had one, they didn't know how to do it. The people were afraid to vote because if they walked up there and said I want a say in the government they had a gun put to their face. So civil rights, discrimination, social justice issues were really the foundation of my view of our government realistically, and then how they conducted their foreign policy also was my other view. Is that responsive?

Q: Of course! Would you say you felt like the negative aspect of the government reflected the negative aspects of society, and it was just like representation of those things that you might not agree with?

Charles Pinkham: I'm not sure I understand your question, but I'm sure it was artfully put. I'm just not following it.

Q: I guess in other words, did you feel like the government was untrustworthy?

Charles Pinkham: Oh yeah, that's a great question. Because we didn't think it was trustworthy. We didn't. We didn't trust the Cold War. We didn't trust anti-communism. We thought that was crap. Now, having said that, and that encompassed a lot of things. I mean if you take away anti-communism, of and the cold war, which was really an excuse, with one possible exception, of building up the military as a way of building up capitalism so certain people could make money. And people said, "Well do you want capitalism or communism," and I said, "Neither." I want a just society where we have markets, but where we have everybody equally able to participate. And that's what a socialist democracy is all about. And this crap today about when the Republicans say, "Oh you know the democrats, they're all socialists." Well, do those guys take Medicare and Social Security? The military is socialist, police forces are socialist, school teachers are because the government participates in society to make things better and even. That's not socialist that's decency, you know? but I'll tell you this. I didn't have a really negative view of the United States of America. I got it. I know why and knew then, my dad was helpful in this, of knowing what we said and what our ideals were, and what he did. And I understand that people in societies act in different ways than how they speak on the idea of "Oh we're trying to get better and hopefully we're working towards that. eventually it seems like everybody drink the Kool-Aid and thought that we were who we said we were without knowing what we were really doing, and that was terrible and it affected us and society and people and made a lie out of what we were saying we were. But I tell you, I never really had a completely negative attitude about our governmental system. How it was run and the political decisions that were made oh, absolutely. I thought it was crap. I thought Johnson, Nixon, all those people shouldn't have been impeached. I thought they just should have been dragged out of office a long time ago because they were criminals. They were criminals.

Q: So, backtracking a little bit.

Charles Pinkham: Sorry

Q: Don't worry. So how important was the president at the time to your view of the government?

Charles Pinkham: Well I think the president symbolized the whole policies of the government, and, let me go back a little bit. Remember, I was raised in a family that revered certain presidents. Franklin Roosevelt was revered. He had a lot of enemies and I get all that. He wasn't perfect as a human being, but who is? I don't care how people act as human beings. I'm sorry I don't. Except for Trump. He's a jerk okay? And a liar. I mean, but, you know, Roosevelt had mistresses and Kennedy certainly did. Eisenhower did for years when he was in the military, honestly. And I don't care! I don't. That's their problem and that's their personal thing. But the policies of the president - the country's policies - the president in power symbolized those policies. But I'll tell you. If I liked the president, the more break I gave to the policies. But I had to learn too. I was on a learning curve. I was naive as any kid growing up. Except my dad kept saying, "Don't believe this crap." But, I loved Jack Kennedy, okay? Kennedy was, I think, you help me out here, was the first president to say, "Okay we're going to send advisors into Vietnam. The French are out of there and so maybe we should throw some people in," and he did that, I think.

Q: I'm not completely certain. Either Eisenhower or Kennedy.

Charles Pinkham: Eisenhower probably did first and I think that's a good observation. Things always start long before you think they did, okay? And then history has to catch up to, because the statements. Well Eisenhower never did that, but then you find out that somebody wrote and said, "Well wait a minute, yes he did. Look at this." But I liked Kennedy because he was charming and he spoke well, and he was smart, and he had this new vision, you know. "We have to get going again." Not "make it great again" but "get it going again," and I got caught up in all of that. I got... I didn't vote for Kennedy because I wasn't old enough. It was 21 then, I think. I don't think 18 was the vote, but I wasn't 18 when he ran. I was 16 or 17. But I liked him, and then, you know, the Bay of Pigs was a disaster. He made a lot of mistakes because he was new

and naive too, but he was smart enough to say, “Okay I screwed this up. Let’s do this,” okay - number one. Number two, he got cut down way early. That was as devastating a moment I’ve felt about this country, until the day Martin Luther King was assassinated and then two months later, Bobby Kennedy was assassinated. That was the blackest time in my life as a citizen of this country, just because, well, a lot of reasons. I worked for Jack Kennedy on his campaign for presidency. I had lunch with him, don’t be impressed, with hundreds of people the day before he was murdered, because we were working to get the vote out in California. See, I get lost in what your questions was. Oh! The view of the president. I mean, the president has the last say, at least theoretically, in what happens. So, I knew that advisors were in Vietnam, but I also knew that the government was very... If the government allowed, if the president allowed it, which they did, an outfit like HUAC, what’s that say about us as a country? Okay, and if they allow, you know, voter suppression and blatant, you know, what does that say about a country? Okay, one man can’t stop it all, and you can’t do everything at once. I understand that. But I viewed Kennedy very favorable because I liked him, okay? I viewed Johnson very favorable because he... Johnson’s had a long history, and I’ve read everything I could find about Johnson. I liked him. He was very popular. He dragged a lot of people in the underclass of society out, you know, because of the Great Society and poverty and all of that stuff. He passed the Civil Rights legislation, but he did it on the back of Kennedy’s death. He did. “We owed Kennedy,” and you know, all of that stuff, and that’s why that happened. The Voting Rights Act, these were major deal things, and I thought, “Man we’re on our way. This is great!” Then he sent troops to Vietnam [pause] and everything fell apart. Everybody turned, that I knew, turned against him. And was very sad about it. “Man this great guy on these anti-party domestic issues is absolutely killing this country. We’re an immoral country. We’re not sensitive to human rights,” and all of that stuff. And when he decided not to run again, we were thrilled. You know why? Because Bobby Kennedy came into the race and we thought he was going to be president next. Then he was gunned down and we thought we were gunned down the same day. Oh and then Nixon. I’ll talk about that later on.

Q: Umm, I’m just trying to decide how to move from here.

Charles Pinkham: I’m sorry. I probably got you way off your plan.

Q: It's fine, it's fine! So I guess moving a bit more to the Free Speech Movement in Berkeley, that was of course divided into many different sects of protest, and did you have, kind of like, different views of the people? Did you have a sense that, "Oh, like, these people's causes are less justified as these peoples?" Or was it really like, "We all have a common goal. Let's just fight for it?"

Charles Pinkham: The former at first. The latter at the end. [pause] The radical left, okay, which was a fraise in the late '50s took hold at Berkeley in the 50s. These was a, you know... The 50s were kind of known as the sleeping generation. Kids came to school and they did what they were told and they had panty raids. Come on! Give me a break. That was the excitement of the day, you know, and they weren't active. They would just kind of go along and "Okay, we'll do what you say." Not completely, but that was the deal. But even before 1960, Berkeley formed a student activist something. They had formed a political group called SLATE. S-L-A-T-E I think. I don't even remember what it stood for, but they actually organized and got candidates to run for student body president at Berkley, and they won! The radical left, at that time anyway, won! And people were empowered by that, and then they found out that they also won positions on what was called the Associated Students of the University of California, which was a student body, a group, an entity. Huge! I mean it was a million dollar company. Berkeley and fees and all the crap you go through with a 30,000 person student body. We got two- they got, I wasn't part of it then, two seats on the executive committee of the Associated Students of the University of California and really turned the student body toward, you know, radical left ideas. Okay, and this is even before 1960. So there were those kind of activities, and we were forcing Berkeley to pay attention to things like civil rights, human rights, discrimination in employment and housing, and they were very active in Berkeley. You know one of the things they did? I loved this one. This was activism at its finest. Employment discrimination was rampant. I mean, it was even bragged about. There was a supermarket chain in Berkeley called Lucky's. It was just like Siesel's and whatever the hell we have today - Kroger, okay? The students decided to walk into Lucky's store in Berkeley and go through with their carts, go filling them to the brim, and then going to the checkout stand, have it all checked out and bagged, and then walked out.

Q: Without paying?

Charles Pinkham: Yes. They didn't take the groceries. They left them their and said, "Oh I'm sorry. I don't have any money" and walked out. No they didn't steal. They disrupted the business. And it happened over and over and over again and it finally shut down Lucky's. See that's student activism at its best. Don't shoot them. Hit them where they hurt, money, and shut them down. And finally they said, "Wait a minute, we can't survive," and we said, "Great! You're ready to talk. Why don't you hire black people?" And they did. They didn't want to, but they did it to serve their own interests. Those are the types of things that were going on. HUAC, the demonstrations, Berkeley was very involved in that and they got hosed down the steps and all of that stuff and people were horrified. These were the things that were going on going into the 60s. So I show up in '61, those things happened. There were some other things that were happening. I don't know if you know this, the Watts Riots in Los Angeles, where the black community, the ghetto community, blew up by this act of people going on strike, they burned down stores. You could go on the LA freeway and just watch Watts over there glowing, burning. Detroit. I mean, these happened over a period of time, but Watts was one of the first. There was a strike of farm working in Delano. Another thing that the radical left did was promote the organization of unions to give a bargaining arm to the exploited employees so they could bargain on equal terms with the employer. Employers hated it. I mean, "We have to pay them more money and give them benefits. Why would we do that? It hurts our bottom line." They didn't give a shit about the people. So these types of things were going on. Cesar Chavez. If you don't know that name, look him up some day. He was the united farm workers' champion in Delano, California. He came to Berkeley and spoke. And the Third World Movement. Even the Asians and other "third world students" were beginning to rise up and say, "We want to participate too." So all of this was going on, okay? Now, put that aside for a minute. So here's the thing: Berkeley was pretty strict about what you could and could not do in terms of political activities on the campus. They wouldn't let you raise money on campus. They wouldn't let you have speakers on campus. They wouldn't let you have rallies on campus. They just said, "No, we're not going to do that, okay? We want you to do what we tell you to do." Clark Kerr was the chancellor or the president. I can't remember. There's a lot of details in this, but let me give you an overview. And, you know, the students didn't like it. They found out that the sidewalk over one side of the

campus, big entry way on Telegraph and Bancroft, doesn't mean anything to you, I know. But that was public property and everybody set up their tables out there, and we're doing it, and doing it, and the university couldn't do anything about it. Unit, this was in 1964, I mean it took that long to boil over, the University found out that they thought they'd deeded the sidewalk property that used to be part of the campus, they thought they'd deeded it to the city so they wouldn't have to maintain it. Well they voted to do it, but it never happened. So they determined that, "Wait a minute, the sidewalk is part of the University." And hardnoses on the Regents that ran the whole system. Not just Berkeley, but UCLA and Davis and all the campuses said, "Wait a minute, they can't do this," so the University said, "Can't do that. Get out." And people were saying, "Nonsense! What do you mean?" "Oh no, that's University property" and we said, "No it's not." And then they proved that it was. So like good participating students, they said, "Nonsense. We're going to keep doing to anyway" and they kept disrupting it. And one day, and this didn't get a lot of publicity, the marine core was recruiting on campus, on Berkeley property, and were, "Oh it's the military. This America. Blaarr!" And they set up and they said, "Well they're doing it. Why can't we?" "Well that's different." So one day they set up, and the group of us, us, then they set up and left, we just went up and picked up everything they'd set up and put it in the street. "Well you can't do that son. That's military property." I'm like, "What? We care? Come on. It's not you soldier. It's the whole idea. They're discriminating against us and they're letting you do it. Just help us out." "Aw, you're a bunch of radical communists!" "Yeah we've heard that one before." So the University just shut it all down and said "no, no." And we said, "Wait a minute! We want to man our tables. We want to raise money. We want to do this. We want free speech." So, and there were a lot of splinter organizations by this time, but a good number of the student organizations, that were doing a lot of different things, coalesced and actually formally agreed to call this particular movement the Free Speech Movement, and everybody joined in. Okay? So we had Jerry Weinstein, who was a classmate of mine, set up a table right in the middle of the sproul campus, which was right on the campus. Okay? And they said, "You can't do this," and he said, "I'm going to," and he wouldn't move. So the police came and arrested him, and this was December 1st, I remember very well, 1994. They arrested him, and there was a police car parked right next to him and they said, "Get in the police car." So he got in the police car, but by this time, a lot of students had surrounded it, and they surrounded the police car. And the police said, "Move out of the way. We want to leave," and they said, "No,

run over us.” [pause] They couldn’t leave, and more students, so what happened was, they made an arrest, and Jack was sitting in that car for 36 hours. I still don’t know how he peed. I just don’t. God knows. And the police felt like fools because they really entrapped themselves. I mean, what did they expect the students to do, just say, “Oh go ahead?” So this lasted for, well, 36 hours, and someone by the name of Mario Savio, who was also a classmate of mine, and I didn’t know who these guys were. We would say “hi” and Mario was a philosophy student, Gus. He was smart as a whip, but he was [pause] different, weird. He had some mental and emotional issues. Those were illnesses. I don’t fault him for that. But he came along and started speaking about what we should do and what should happen, and he became the spokesman. He didn’t want to. Just one day he was known as the leader of the Free Speech Movement and he was going, “Wait, what?” You know. And so he did, and then he forced, with some other people, to sit down with the University Administration and negotiate a settlement of the Free Speech Movement issues, and did, okay. They weren’t terribly attractive for either side but it was a settlement. And to his credit, this radical who everybody thinks is a cook stood up on that car, and the car was dented at this time because people were jumping on it and all that, got up and said, “We’ve reached a settlement. Here it is. It’s not the greatest thing in the world, but we got part of it. Let’s go in peace,” nonviolence let’s go in peace, so he said, “Get up. Be dignified. Walk away. We’re done here.” And everybody did. Isn’t that cool? You know? That’s what Gandhi did. And, you know, if you read the stories of Jesus as a human being, that’s what he is, it’s the same thing. All non-violent. He disrupted the social and economic order of the day, but he never fired a shot. Neither did Gandhi. So that was that. Okay? That was that. And then people said, “Now what are we going to do?” Seriously! But about a month later, the University started suspended the leaders of the Free Speech Movement.

Q: Were you included in that?

Charles Pinkham: No. I wasn’t a leader, as least at that time, okay. I was a part of it, but there was a searing committee. I was not a part of that, okay. That came later. [pause] And we all thought that was crap! We were blindsided by it. Completely blindsided by it. And this was like two months later in December, December the first, and all these kids were being suspended. So on December the second, we called for a sit in in Sproul Hall, which is the big administration

building. And it looks like, you know, a big university building with columns and all this crap, you know, and a big staircase, and Sproul Plaza was there and that's where all the activities happened. That's where the car happened that Jack Weinstein was in. And so it started out small, but pretty soon it came in, and we got inside the Sproul Hall and completely occupied it. We got in every hallway. We blocked the doors. I was sitting next to - do you know who Joan Baez. Do you know who that is?

Q: No.

Charles Pinkham: Joan Baez is a singer. She was a folk singer. At the time, she was singing the folk anthems of the radical left, okay? And she sat there and sang "We Shall Overcome." Do you know that song?

Q: I do.

Charles Pinkham: Okay. She sat there and I sat next to her at one point in a hallway while she sat there and sang "We Shall Overcome." All of us were singing. It was, you know, it was fabulous. I mean, you just have to be a part of something like that and just think, "God, this is life changing." And they said, "You have to move," and the police came and said, "Oh, this is an unlawful assembly. You're trespassing." "Oh no, we're students. This is public property. We're here to have a conversation about what you guys did to violate the peace treaty, or the thing that - you know. So the next day at 3:00 AM in the morning, they started hauling all of us out. And they arrested between six and seven hundred people. It took twelve hours to clean out the room because people just layed down. Nobody moved. You've heard all this. And a bunch of us were arrested. We went to Santa Rita Prison, which was actually, and this isn't in the books, but we actually we to the Alameda County Fairgrounds and locked us up in sort of, you know, cattle barns because there were so many of us. And there's a lot to this at this time, but what happened is that faculty members started coming out and saying, "This is nonsense. What are you doing?" Okay? And lawyers from San Francisco, and I remember one, Frederick Furth because he was a professor of mine in law school. He came over and sent his runners over there and knew some people who were arrested, and he would call them out. The lawyer went and talked and said,

“Give me the names of everyone in there.” And Fred and some other people signed up I don’t know how many people, and filed a motion that same day in Berkeley municipal court to get everybody tried and everybody arraigned together. Can you imagine the disruption if you had 600 people in a courtroom. And the judge was begging the district attorney to say, “Please drop this. What are you doing? This is ridiculous.” But we had the rule of law, and eventually it was all dropped. Eventually it was all dropped, but it was those kinds of activism, and sticking to it, and a willingness to be arrested, and a willingness of the faculty to support and then some lawyers, who were just radical left wackos and we loved them, to come in and help. But, what settled that particular issue, after it was dismissed, okay - and that was just a logistic issue. They had to dismiss it. What are they going to do? Student activism, participation, clogged the wheels of the system. Mario Savio said, “There comes a time,” and I forget the famous quote, but read about him. In the quote he said, you know, “You have to look at the wheels of the country and society and how they’re moving and recognize how bad it is, exploitive it is.” And he said, “You have to push your shoulder into the wheel to stop it.” That’s what we were doing. That’s exactly what we were doing. Seven or eight hundred - and you running out?

Q: No, I was just making sure it was still recording.

Charles Pinkham: Okay. [pause] I may have my facts wrong, but I remember like six or seven hundred faculty and teaching assistants, maybe eight hundred, gathered together and went to the University of said, “We’re advocating on behalf of the students here. What you’re doing it nonsense. It’s arbitrary. You can’t suspend these people once you’ve cut a deal.” Remember, that was settled, they broke the deal, we protested, we got arrested, on and on and on. And the faculty came around and sided and made the University reverse everything! There’s something called the Academic Senate, maybe there’s one in Alabama, that kind of sets curriculums and standards of study and those types of things in universities. It’s like a PROVOS who does the academic side. The president raises money. The PROVOS and Academic Senate run the academic side for each department. And they meet and decide how to do this. The Academic Senate voted overwhelmingly to have the University drop all their restrictions about raising money and demonstrations, as long as it’s peaceful, and, “Why can’t they do this? This is a public university.” And the University caved because the Senate and the faculty said, “You shouldn’t do

this. This is nonsense.” So, that was a big deal! We won. We won, and the University lost, and they never forgot it. So that’s my largest participation in a demonstration, and I got caught in the consequences. Now, there’s more later on, but I don’t want to go into that now. If it comes up, it comes up.

Q: So you mentioned the non-violent aspect of the movement. How did you feel about, like, the more militant sects of the protest movement?

Charles Pinkham: Okay. Another great question, but I have to put this in context. Sorry, you’d going to have to edit the hell out of this. So we move forward from those activities. That was ‘64. In ‘65, remember, Johnson put active troops into Vietnam. At this time, all of these little fragments and FSM and all these other things, were sort of trying to get relevant with what else we could do. We had momentum, but what else could we do? You’ve got to feed the beast, or the beast gets bored. That’s just the way it is, okay? And so, we were looking for something, and to cut to the chase, the Vietnam War became absolutely on the top of everybody’s radar screen and literally consumed the country for the next... 10 years? Until ‘74? And all of these groups, the Vietnam War was the glue to which all of these groups were attracted and came together in the Anti-War Movement. I don’t recall, or maybe I’m wrong, historically if there was ever an official group called the “Anti-War Movement.” I don’t think there was, but that really coalesced everything, and in 1965, the first anti-war demonstration was really a teach-in at Berkeley. And it got noticed because people thought, “Oh, radical Berkeley, FSM, here we go again.” So it got great television coverage and it was very peaceful, okay. And then a group of them marched down to the Oakland Army Depot, where they, the military, were dispensing troops to Vietnam. I mean West Coast, Vietnam. And some people just layed down in front of the gates, and wouldn’t let the troops through. Oh, and I mean federal property trespassing, big crimes, and so a lot of people got arrested. I was not one of them. So, that’s how all of that started, but you’ll have to ask me your question again.

Q: What were your views on the more, I guess, aggressive...

Charles Pinkham: Oh the radicals!

Q: Yes.

Charles Pinkham: Okay. Alright, that was the start of things, but there were some other things going on - other organizations. One was called the SDS, Students for a Democratic Society. It was a fairly radical group, but peaceful. It started in Columbia, ended up at Berkeley. Those of us at Berkeley were really pissed because we didn't get to start it. They did and they beat us and we were mad.

Q: Columbia University?

Charles Pinkham: Yeah, in New York. And then it came via Madison, Wisconsin, which has always been called the Berkeley of the midwest. We're very proud of that. And that was radical, but it wasn't violent, okay? But then the Black Panthers were a part, and they became more active. They started, actually, before '65. Others, I just can't remember. But the SDS became radicalized because - well these were very bright, capable people - but some of them felt, some at Berkeley felt, that what we were doing isn't going to work. That we're not going to make changes by working with the system, to change the system from within. They wanted to tear it down and start over. You know, that's always - how do you affect change? Do you shoot everybody and start over, or do you get in there and run for office and try to change from within. We had been trying to do the latter for two hundred or three hundred years and we're still struggling. I'm not suggesting we blow up everything, but the SDS did. No, a fraction of the SDS did and they were eventually called the "Weathermen." Look it up.

Q: I will!

Charles Pinkham: The "Weathermen." And the Weathermen radicalized. They took a part of the SDS, broke out, told the SDS leadership that they were leaving, and if people wanted to come with them, great. If not, if you want to do your old ways which aren't working, fine. But if you ever tell anybody about what we're doing today, and if you find that we're doing some things that might be against the law and you rat us out, we'll come get you" not long after that, and I'm

not sure about the timing. This is just a local thing in California. There's a place called Isla Vista, California.

Q: Bank of America?

Charles Pinkham: Yeah.

Q: I was going to ask about that.

Charles Pinkham: They blew it up. They blew it up! And we knew who did it: the Weathermen. And we knew some of those people. And you know, we were thinking - you'll have to edit this. Our whole group was thinking, "Holy shit. We know them. They know we know them. If this ever gets out, we're screwed." [laughter] And I think this was even after I graduated. I continued my activism after I graduated and during law school and when I was first married and all of that. Particularly about the Vietnam War. One of the largest demonstrations against the Vietnam War was after I graduated and there were 250,000 people in Golden Gate Park. It was fabulous. Just the energy and the power to the people, and you know, all of that stuff, and black power, and everything came together. But anyway, Isla Vista, California was really a defining moment, at least for me it was, in saying, "Oh my God. These are anarchists."

Q: Was that upsetting to you?

Charles Pinkham: Yes. Yes. Yes. A consistent theme was non-violence. We were following in the footsteps of the Gandhi's and the human Jesus. I take that all out of, you know. That other stuff, you know, that's fine. You might be surprised I say that, but that's a-whole-nother subject someday. Because, it can change things radically for the moment, but the state is too powerful to allow that to continue. They just are. So, and the Bank of America, I mean the next day they took out full page ads in every newspaper in California, and there was a picture of a beach, Isla Vista, a beach community, and there was just sand. There was a line drawn in the sand and they said, Bank of America said, "We draw the line at Isla Vista. You cannot - we will rebuild. We will continue. You cannot." You know. It was a pretty powerful statement. But see, everybody was

glad. Not that they blew it up, but that the Bank of America was brought to their knees. You know, the big banks. And 2008, when the banks collapsed and everything went to hell, you were alive. You know, it's that type of power, that for a moment, was brought down, but not really. I mean, what do you do? So, that radicalized things. Then there was something called the Symbionese Liberation Army, which actually grew out of a prison ministry, interestingly enough. People went into prison and ministered to inmates. I did that. I did that for years here, in West Tennessee State Penitentiary, and it was probably the best ministry I ever did, but that's a whole-nother subject. In those days, the Symbionese Liberation Army grew out of a group of ex-convicts and people who went in there from the outside to serve them in re-entry and lack of recidivism and all that. They joined together and formed a radical group and eventually called themselves the Symbionese Liberation Army. I still don't know what that means. And it was headed by a former convict, who was out now, who gave himself the name of Cinque, I don't know why, and they banded together and they murdered the superintendent of schools in Oakland. They murdered him. They gunned him down, okay? Not too subtle. And then they kidnapped Patty Hearst. The Hearst newspapers, Randolph Hearst, was the head of a huge empire of newspapers and television, and he lived in the Bay Area. As a matter of fact, when I lived - when my wife and I were first married - we lived in San Mateo and he lived in Hillsborough, a much nicer neighborhood but still over here. And everyone knew where all these people lived, but Patty was a student at the University of West California and lived in an apartment in South Berkeley. And they just broke in and kidnapped her, and held her for ransom, and asked her father to pay money, millions of dollars for food, and he did. He did! And people were saying, "God, this might be working." So, I mean, that's pretty violent stuff, and it's abhorrent to murder, gun somebody down. It's abhorrent to kidnap somebody. Completely against all of that. We still believe that we can make changes. Civil disobedience is what I'm talking about. But it got really ugly, even to the extent that some of our colleagues were afraid of it. [pause] I don't think most of this would have happened, except for the coalition around the Anti-War Movement. I don't. I mean, SDS may have, but that was just a thorn, and it became more lies, and more lies. The government was lying. We had body counts on TV. Everynight, "Oh, well we killed sixty-four of them and they only killed twenty-nine of us, so we're winning!" Wait a minute, sixty-four plus twenty-nine? How many dead human beings, regardless of where they're

from. [pause] And the money, and they just didn't tell us the truth. And all of that festered, and festered, and festered, and festered. Do you remember the name Walter Cronkite?

Q: I don't.

Charles Pinkham: Okay. He was the head of CBS News. He came on every night, on CBS News, on the 6 o'clock news, and was the national anchor for CBS News. He was referred to as the most trustworthy, believable man in America, believe it or not. Great credentials as a journalist, and he went to Vietnam and trotted around and knew a lot of people and had tremendous credibility because of who he was. I forget when this was. And he came back and he went on the air. He went on the air and said, "Ladies and gentlemen, the United States government has been lying to you [pause] about the war. Here's what's really going on." Walter Cronkite! I mean, that's earth-shattering! But, you know, it just goes to show you what the unrest was, and now it's all getting revealed, and all of these fractions of student movements that had been going on since '57 continue to coalesce around this one issue. There it was.

Q: I know this is kind of a vague question, but do you think this time for America was a period of unity or disunity? Of course, there were people being brought under, like, one cause of opposing the Vietnam War, but then the division between, you know, people opposing it and others opposing communism. How do you feel, like, how do you feel that all worked out?

Charles Pinkham: Well, [laughter] the cynicism in me says that not much has changed. I mean it was certainly divisive. I mean very divisive, but other things added to it, like the government lying and what McNamara said, who was the Secretary of Defense under Johnson, what he found out he was doing, and that's a-whole-nother subject, but that all came out in the last ten years. About, I mean, and Nixon saying he had a secret plan, seriously, a secret plan for ending the war, but he can't tell anybody. That was one of his platforms when he ran for reelection in 1972. He actually said that and he was reelected! [laughter] Can you believe it? "I have a secret plan, but trust me." Oh no, we can't do that, but he was reelected. So, there was great division, and then, it didn't get sidetracked, but you add on to all of that the Watergate Scandal of the Nixon administration. And you know, he was impeached, but he resigned before he was tried in the

Senate. So, great divisions, factions, but looking in hindsight - when you're in the middle of a shitstorm, everything looks terrible. It is, particularly if what's going on goes against, you know, what you believe and what you want, okay. But, on the back of it, I think maybe all of this had to happen to make some changes and progress. I think we have. I'm not sure if I can articulate why I feel that way. Maybe I just got tired. Maybe I got remarried and had a family. I don't think I tried to live a more responsible life, but I tried to live a more attentive life, to things that were closer to me rather than the larger world, although I've continued to be outspoken on some things. Division or unity? Yes and yes, but I'm not sure I can defend that intelligently. I'm not sure I could.

Q: So, I guess I'm getting pretty close to the end of the questions I prepared. What impact do you think Berkeley's Free Speech Movement had, either on student protest, on the Anti-War Movement, anything.

Charles Pinkham: From my view? Everything, everything. The radical left was viewing issues that we've talked about, okay, and much earlier than people thought. Remember, I talked about - we were very disturbed about proliferation of nuclear weapons, okay? We'd already killed how many millions of people in Japan, and we were still trying to make them better? And the rationalization was the Cold War, so we didn't trust the Cold War. But those things: the blatant discrimination of employment, housing, all of that. And that was going on in the West, in California, just not quite as bad as in the South maybe, but it was going on. So, all of that happened, and then the University was putting in restrictions and the students who were a little more emboldened - there was a professor at Berkeley, I forget his name. I think it was Parker Robinson - who said to the student body at one point in the late fifties. He said, "You guys are lazy!" He said, "You don't care what's going on. You're the sleeping generation. Stand up! Get involved! Say no! Say hell no! Get involved and make a change!" And, I mean, he had no idea what he let out of the cage. And so, those started, and then the SLATE, the students got SLATE together to elect radicals from the student body and all of those. And then the Free Speech Movement came along because the University still was going to say, "We run this. To hell with you." That coalesced everything into the Free Speech Movement. And that got so much publicity: the Berkeley radicals. The student movement all started on December 1st, 1964. And

Gus, I'm the luckiest guy in the world because of where I went to school and when I was there. It was the greatest education I ever had. I had a great education in the classroom there, law school, but the best education I ever had was out on the picket lines, raising hell. So I think that's where it started. I'm not particularly objective about this because I was there and I saw it, and I saw all the lies. There was a newspaper called the Berkeley Daily Gazette, very conservative, very. "These students, they're privileged. We give them an education. Why are they doing this? They should just follow the rules." And they would report on the student demonstrations and the Free Speech Movement and the sit-ins and all of that, and their headlines - it came out in the evenings. We'd participate during the day and in the evenings it would come out and we would read it. "What are they talking about? They must be reporting on something different." They completely turned it around, and their headlines were in red, think about it, communists. Communists - not to subtle. So, yeah. Where did it start? Right there. I'm sure there's a lot more to that, and I'm sure a lot of people went on from there to do things that were important, and I know they were, but that started it, and that whole group was attracted to the glue that was the Vietnam War, along with other things, and that just kept it going for ten years. Genesis: FSM, 1964, Berkeley, California, and I'm sticking to it.

Q: Are there specific things, or just general things, that you don't think could have happened if it weren't for this history of, I don't think, this precedent set by students at Berkeley?

Charles Pinkham: Yeah, I do. I think that one of the reasons the United States government was willing to change their thinking and the direction of the Vietnam War - I think, in large part, that happened because people went to the streets and said "hell no." And you know that stats. If you lose five percent of the people, you're in trouble. If they're out in the streets saying "hell no" and leaning their shoulder into the wheels of commerce and society and stopping it as Mario Savio said we had to do, best line he ever made. [pause] You can shut something down with a small percentage of the people. They say five percent. I bet ten percent of the country was out in the streets by, you know. And a lot more were sympathetic but didn't do it. And the lies, and the hypocrisy of our policy in Vietnam were exposed, and I think - I attribute those developments and endings to what started. People became active. They knew they could make a difference. They put their neck on the line, if you will, I mean in terms of physical and criminal conduct.

And, you know, some people said, “Keep your nose clean. You want a clean record so you can get into college or get a good job.” Bullshit. Come on, give me a break. You can have a clear record and get run over by your government. Yeah, I think. Could it have happened another way? Yeah, sure. The Free Speech Movement could have happened. It could have happened someplace else, but it didn’t. So yeah, I think participation, I look, and again, I’m not objective about this, I look at the liberalization of the Democratic Party today and I think are the young people getting involved again. There was a long time when people didn’t get involved, and you know why? There was no issue that they gave a flip about. There was a time when even students at Berkeley said, “We want an education so we can make a lot of money in the financial markets.” And they did, but look what happened: it all fell apart in ‘08. Well that didn’t work, so people are changing again. Yeah, a model of civil disobedience in a participatory way: sitting down on the street. Big difference.

Q: Awesome! That’s about all I have prepared. Is there anything else you’d like to add?

Charles Pinkham: Oh no. I’ve probably rambled enough.

Q: Is there anything that you want me to exclude from the final version of it?

Charles Pinkham: No, not at all. I am proud of everything that I did and that I participated in. I am not proud because I didn’t do more, but I rationalize that in my older age by saying, “Well, I did what I could.” I am not at all sorry of maintaining the basis and the direction of our participation, although I will tell you one thing, and you can keep this running.

Q: Okay.

Charles Pinkham: There was a time, in one of the demonstrations against the war, okay, where we had had some success in shutting down businesses in Berkeley. As a matter of fact, I think this is before Isla Vista, I think. Remember, I told you I don’t remember the order of some things that happened, but Friday. There was a Friday Vietnam War demonstration because of some specific things. We started on the campus, and this was after I graduated, but we marched down

in mass, blocking the streets, you know. You stop commerce and you get people's attention. You step on their money, they get real upset and you force them to talk. "You people should obey and get out of the way." "No, you people should have a heart and start hiring black people, and start letting them rent places you racist pig." So we marched down to the Bank of America in Berkeley and we shut it down. And we did that by blocking the entrance. No one could get in or out, and this is another good story. At that time, the Berkeley police would come out with their shields and stuff and they would circle the Bank of America so we couldn't get in, and I get that. Okay. You know, we weren't trying to hurt anybody. We just didn't want to let anybody in or out. I mean, that stops business, doesn't it. And the symbolism: Bank of America, big bank founded in San Francisco, headquartered there. So the Berkeley police and one of my fraternity brothers, Lyman, the nicest guy I knew and very conservative, joined the Berkeley Police Force. The Berkeley Police Force was known as the force that went to college. You had to have a college degree at one time to join the force. And, I'm not sure what that means. Maybe the job only was for whites. I don't know. That's not fair, but Lyman joined and so here he was with his shield, standing, and we saw him, so we went over and stood in front of him and said, "Lyman, join us. Get out of the ranks. Come on, take that off and come over to our side, okay? You know we're right and you guys are full of shit. You know that." [laughter] And Lyman would say, "Shut up! Please go away! Don't know me, don't know me!" You know, we were jerks. Shame on us for doing that to him but we thought it was cool. Here's another thing I did that I'm not proud of, and I don't know why I did it but it shows something. I was in a demonstration going down Bancroft Avenue, one of the avenues of Berkeley and there are some commercial stores there. And people, I'm not sure exactly how it came about and I am not proud of this, but I threw a brick through a window and broke a big window, me and some other people. And I thought to myself later, "How could I have done that?" It shows you how you can get swept up in a mob mentality, and what you might do. I was horrified, but at the time I did it and I felt good about it. As soon as I let that thing fly, and my aim is terrible. I'm not an athlete at all, and I said, "Oh my God, that's the best pitch I ever threw. But I did do that. So did I participate in violence and destruction? Yes. Yes. I'm not sorry about it today, but I sure was sorry about it then.

Q: Well, thank you so much! Is there anything else you want to add?

Charles Pinkham: I don't know. I can't remember what I haven't said. I hope this was useful for you, because I rambled a lot.

Q: Absolutely, this is amazing!

Charles Pinkham: And I tend to do that. I mean I really didn't specifically... But I kind of assumed we'd have a dialogue. And I know you're studying Vietnam and I know I talked about a lot of things, but I think what I was thinking about, even before you came, was to show you, at least in my view, what was going on in Berkeley at the time, how it evolved, what happened, different things, events, looking for something else. You know, if you can't complain about the University Administration shutting down free speech, and if you went on that you know. We beat them! I mean, we beat them to death! We won one-hundred percent. It was so cool, that's hard to do, because the faculty supported us and said, "Okay, shut up and let them talk," okay? But to... I'm sorry, I lost my train of thought. I don't know, I don't know. I lost it.

Q: Well, then thank you. I think I'll cut off the interview here. It is 10:48. Thank you Mr. Pinkham.

Charles Pinkham: Welcome!