A Well, I might receive a letter or two from a particular organization. A lawyer's organization that I have written to or pertaining to a legal matter or maybe to a book store but other than personal correspondence, nobody but my mom.

Q You have talked about your--you were given five to ten years at Attica.

A Yes.

Q When you arrived at Attica and after spending almost a year in that population, surely you talked to other inmates who were convicted of a similar crime?

A Right.

Q Who may be doing less time than you are?

A Right.

Q How do you react to this?

A Well, quite naturally, this makes me wonder about the juridicial system in the State of New York, right. I think when I got sentenced for my five to ten, third degree burglary, it was my first felony offense. I had been busted previously before but all charges, I thought, were misdemeanors. So this, as far as I am aware of the fact, this is just--this is my first felony bust.

So now when I receive the max, and had I went to court and had a jury trial, I couldn't have
received any more time.

Q You have spoken with inmates who have less time for the same charge?

A Right.

Q I understand this is a common frustration among inmates?

A Right. I have spoken with inmates who have come into prison with four years, three years and have committed the same crime that I have. I have even talked to inmates who have committed murders and who have received three years and four years.

So naturally, this makes me wonder, what's happening and exactly just what is going on. And how did I wind up with five to ten years.

(Continued on page 192.)
Q Brother Matthews, we have talked about your life at Attica, your days at Attica. Your frustrations at Attica. You talked about the kind of literature you are now reading. You spend a lot of time in your cell, naturally?

A That's right.

Q And we talked earlier about many of the things that you think about, many of the things that are going on in the world.

A Right.

Q And particularly in the black community.

A Right.

Q And you are now incarcerated?

A Right.

Q You hear about the political issues and you are in Attica, you are in a cell and you have certain feelings and certain kinds of responses to those and you said earlier that Attica was nothing but a reflection of society and that when you came there you expected certain things which in fact existed and when you got to Attica, the kind of discrimination between inmates, white inmates black inmates, white officers, black inmates was merely nothing more than what takes place in America.

How do you feel?

A Well, you come to the conclusion that everything
is a farce. The whole make-up, the whole system is a joke. Especially to the lower class, to the lumpenproletariat, every-day Joe Blow in the street.

You get the impression that you are being used, misabused and had. So when you lay in the cells you don't do anything but gather animosity, hatred and a dim view of the society and authority as a whole.

Q Brother Matthews, while you are in your cell, we understand the Commission has heard that there are radio stations. You are a black inmate and a large percentage of the population in Attica are black inmates.

A The majority is black, right.

Q You have three channels which you can plug into to listen to a radio or the audio part of a TV.

A Right.

Q I understand there are a large number of black stations which you might listen if you were on the street?

A Right.

Q How many times during the week can you listen to a black program?

A You listen to a black program maybe four to five times out of a week, right. You have WUFO from Buffalo. It goes off when the sun goes down. You listen to WBLK. This is what is known as the hounddog.

Now, you might listen to this one day and you
might listen to hard rock the next day on this one particular plug, right. You might listen to underground music the next day. You might listen to WBLK another day.

Q Were all these programs always available?
A They are always available, true.

Q When you arrived at Attica?
A Right. The majority of the guys, when they listen to the earphones at all, you listen to the first plug because this is what is known as the soul station. Brother and sister type, right.

The majority of the populæs at Attica is black and Puerto Rican and this is what they like, right. Around eight o'clock or seven, they might interrupt and say we are going to bring on a hockey game. Nobody wants to hear no hockey. We want to hear some mighty singing. We want to hear somebody snapping their fingers so they can uplift my spirits a little bit because at the present I am feeling mighty low.

Q You also see movies or movies are available once a week, is that right?
A Now, I didn't see but one movie since I have been in Attica.

Q Why is that?
A Well, because during the summer there aren't any
movies. Now, during the winter months is when you go to the movies. I believe it's once a week. I am not at all sure because like I said I only seen one. I believe it's once a week. And guys have gripes about that because they say in other institutions they have three or four movies a week.

Q What kind of movies have they had available at Attica last year? Have you seen the schedule?

A I haven't ever seen a schedule. The only one I seen, it was maybe a Grade B comedy. That's the only one I seen.

MR. ADDISON: Brother Matthews, at this time I am going to let—I would like the Commission to ask you questions and I will ask you a few more.

MR. MCKAY: Mr. Matthews, you have been most generous and fully responsive to the questions put by Mr. Addison. I have one or two questions I want to ask.

First I want to tell you something that I think you didn't get to hear when Mr. Liman spoke this morning. And that is that each witness has an opportunity to make a statement of his own if he wishes.

I don't know whether there is something that you want to say for the Commission and for the
public to hear that you can do now or wait until after some of the Commissioners have asked their questions if you wish to say something separately in addition.

THE WITNESS: I will wait.

EXAMINATION BY MR. McKAY:

Q I want to ask you in connection with your own sentence, am I correct in understanding you have not yet come up before the Patrol Board for a determination of your minimum sentence?

A No.

Q When do you become eligible for the first time?

A I believe it's '74. Not '74, '75.

Q It's the full five years before you can be considered for parole, right?

A I believe it's three years and maybe six or seven months maybe.

Q Have you been given any advice as to what the consequences on that hearing are of the several disciplinary proceedings that you have had so far, does that give you any concern?

A Right. I have been told by fellow prisoners, this is usually where my information comes from, fellow inmates and I have been told that my disciplinary actions, the way I carry myself, my attitude and what not determines
whether or not I will get an early release or maybe if I will get hit with some time by the Board.

Q Have the correction officers ever threatened you with that as a kind of a sanction to hold over you?

A Not directly but indirectly, yes.

Q You spoke about the necessity to bring your grievances to the courts rather than within the system.

A Right.

Q How do you get your legal advice? Have you prepared any assistance from other inmates?

A This is the majority of it, assistance from fellow inmates. You buy or they tell you as to what particular law books to get. You send out and you get them and your fellow inmates work on them.

Q Have you found the books in the prison library that you want?

A I have never used the prison law library. I myself have never used it.

Q Have you actually filed a writ with the court?

A I have filed one but it was due to the riot.

Q You mean after the events of September?

A Right.

I am presently pursuing my case that brought me to Attica. I am doing research on that now. Because I find out it's a lot of words and a lot of procedures
and justice that I am not aware of.

I'm at present studying and gathering information concerning my case.

Q Who has helped you on that, inmates or have you had lawyers on the outside?

A No, only inmates.

MR. McKay: Thank you. Mr. Henix, do you have a question?

MR. Henix: I don't have very many questions.

EXAMINATION BY MR. HENIX:

Q One thing you did say that I think is important here is that what you felt that the officers needed sensitivity type of training.

A Most definitely.

Q Becoming more aware.

In view of your feelings about being black and what it all means and being a part of the system, a racist society, would you be willing to participate in a group where officers were involved in being sensitized?

A Right.

Q In other words, you are willing to work in order to improve the conditions?

A Right.

MR. Henix: That's all I have.
MR. McKAY: Mr. Rothschild?

MR. ROTHSCHILD: I have just

a short questions.

EXAMINATION BY MR. ROTHSCHILD:

Q Mr. Matthews, in your discussions as to the
motivation that brought you into the Moslem society, you
said that basically it was, if I understood you, it was
realizing why you were there and wanted to do something
about it?

A Yes.

Q Am I right in inferring from that that your
resentment basically that you have expressed is toward
the institution Attica and not basically so much at the
fact that you were put there for the offenses that the
court charged you with. Am I interpreting your remark
correctly?

A Repeat that again.

Q Well, you seem to--the Moslem conversion that
you are going through is a result of your feeling that,
trying to come to grips with the reasons you were there and
what's been with your life thus far and that your resent-
ment that you have expressed is basically toward the
institution, the prison itself and not so much in a feeling
that you shouldn't have been sent there for the offenses
for which you were charged.
Your resentment is really what goes on at Attica rather than the fact that the Judicial system resulted in your being there, am I reading you right?

A Right. At present this is what I am speaking about, Attica. But now, as to what led up to Attica, right, and to why I was put there, I definitely feel as though it was wrong and there was injustice there also.

I haven't elaborated on the fact, you understand me, but I do believe this.

MR. ROTHSCHILD: Thank you.

EXAMINATION BY MRS. GUERRERO:

Q Mr. Matthews, will you think that the officers at Attica or any other prison, I don't know, have more descriminations or as much as you have found outside of prisons?

A Well, the relationship there between inside and outside is totally different. You see, Attica is a very unnatural environment whereas society, out there beyond the great walls are all together different.

When you come into Attica, you come into a society where you have all types of people with all types of attitudes but basically they all have one thing in common. They are criminals. They are outcasts of society.

They are people who did wrong against someone
else. Now, when you realize this, you realize the fact that you are surrounded by people who have a totally different concept of the people out there.

So therefore, you are in an unnatural environment from the getto. You have homosexuals, you have killers, you have burglars, you have confidence men.

All these types of people criminally minded. You have to learn to deal with this on this level. Consequently, when you get outside of the wall, you are in a totally different and totally new environment. It's all together different between night and day.

Q So that naturally, I suppose in other words, the discrimination of the guards there, it would seem as if it is even more because of the type of people who are there.

A With the discriminations of the guards--

Q That's what I asked.

A The first thing on your mind is that you are a criminal and they treat you as such. They forget that you are a human being and that you are a member of the human race.

Q I want to ask you another thing, Mr. Matthews. Do you think that being a member of the, having taken up the Moslem religion and also panthers, you did say that you have joined the panthers.
Q Have anything to do with the denial of your educational requirements? Or desires?

A I can't say that because I really don't know. I hope it's not. I haven't found out any indication where it has been.

Q Now, I want to ask you, of course, only for my own edification. After finding which you have so eloquently told us that you are finding yourself and trying to find out why before you did, taking dopes and committing crimes, with all this profound spiritual which is done, do you personally hate the white people?

A No, no. This is something that I had to do a lot of soul searching about. Do I hate white. Do I hate Europeans. No, no, I do not hate. I more or less am aware of the situation. I'm aware of why they treat me the way they do. Now, what I have to do now is to put all this in the proper prospective and now I have to step in the right direction. I don't hate them but at the same time, I try to be aware of them. I try not to let hatred and malice come into me because, like I realize that this is a decease in itself.

Q Yes, because—in other words, because some white people hate black people, just because they are black
without delving into the person, whether that person is worthy or not. And the same thing happens from the blacks and since you are finding yourself, whether these things would continue or it wouldn't continue, or whether you ever felt that way, which I think it's beautiful.

MRS. GUERRERO: Thank you.

EXAMINATION BY BISHOP BRODERICK:

Q When you went up to Attica, you kicked off the drug habit, hadn't you?
A Right.

Q Did anyone ask you about it at that time?
A As a--

Q Was there any professional psychiatrist, psychologist, medical doctor?
A No.

No, I had heard they were trying to institute a rehabilitation program in Attica. I had heard that they had meetings or consultations, group therapy where inmates that had narcotics on their records could go into group therapy, right.

But I myself never attended because, for one thing, it was never publicized.

Q My wonder was whether, you know, mabye people like you should be sent to a hospital or to a prison,
maximum security.

Then the question of your religious convictions and I ask this very sincerely because I admire your convictions.

About how many inmates at Attica at the time of the revolt shared these convictions with you?

A My particular--

Q A ball park figure?

A My particular religion, Suni Muslim, maybe 100. Maybe.

Q And you said there were some students who came in from Buffalo?

A Right.

Q No Chaplin?

A No. No teacher.

Q Then this is a theological question. If you get into a dietary situation, at least we do, is there someone who could grant a dispensation?

A I beg your pardon? You shot past me.

Q A dispensation would be a kind of a favor for grave inconvenience or preparing two meals in an institution where someone, your leader would say, today, fellows you don't have to worry about the pork, it's all right to eat it or we will substitute something else?

A No. I have yet to see that instituted, no.
Q Many of us on the Commission have been hearing the fact that if there were more black CO's, there wouldn't be unrest or very little unrest--there would be little unrest.

I was very interested in hearing what you said because basically I think it gets down to the person and to the education of the person and respect for human dignity and respect for treating a person as a person or as a human being.

A This, may I add, is a hang-up. Whether it's blue, green, polka dots.

Q Do you feel equally intimidated if a black guy stood talking to you hold a stick?

A I would feel moreso because I would feel as though hey, man, you are part of me. What's happening to you.

Q You wouldn't expect that from him?

A I would expect it seeing he came upon the rules and justice of the establishment. I would expect it but I couldn't go for it. I wouldn't like it.

This is what they tell him to do and this is what he does.

Q The athletic facilities, I assume you didn't use them too often. Would you say they were segregated, either forced or not forced?
A  No.  No segregation.

Q  It just happened that way as though the blacks were playing basket ball with ten blacks?

A  Right.  Now at one particular time, again before I came to Attica, they had what is known as black baseball and football teams and they had white baseball and football teams.  When I came there, this was not institutionalized.

Q  You would say today there is no such thing?

A  At the present there is no such thing.

EXAMINATION BY MRS. WADSWORTH:

Q  Mr. Matthews, you spoke about the relationship of the correctional officers and the inmates and the great need for more sensitivity and you said you would be willing to work in that area.

I would like to go next into the area of sensitivity between the whole prison world and outside the walls, society.  It seems as if unless there is some awareness in education and understanding of the whole criminal justice system we aren't going to move anything.

Is there any way to promote or do you think there is any validity in going further with the ideas of volunteers working within a correctional facility, of having branches of organizations within a correctional facility, of increasing the visiting privileges of--over the weekend I guess.
Are these real or are these not going to be significant changes?

A This is very beautiful. This is what we need. Everything that you have just said is what we need. This would give fellow prisoners and me a chance to talk, a chance to communicate with the outside world. This is the whole hang-up. Lack of communication.

They hear stereo-typed ideas, stories that conform to artists or the rapist, the murderers, what have you. So when they hear this, the first thing that the public does is they shy away. I don't want to rap with them. We don't have anything in common, but they forget the facts that I am a human being just like you are.

I come from the same world that you come from. Why don't you come in here and let's get this thing together and find out why I'm here. So now I could come out there and make it maybe to be your next door neighbor. This is what we need.

EXAMINATION BY MR. CARTER.

Q Mr. Matthews, I had an impression from something you said that you pleaded guilty?

A Right.

Q Was it a sort of a plea bargaining that you entered into with the prosecuting attorney?

A It was supposed to be but it didn't turn out as
Q And you got the maximum sentence?
A Yes.

Q From what I have heard you say, I gather what you classify as a major complaint from your time up there has been the diet issue, the treatment by the doctor and not being assigned to school. But other than that, the frustration I'm getting listening to you is the petty little incident which you were told to go to the front of the line and now go to the back.

You can't wear a turtle neck. You can't do this, you can't do that. Based upon how the officers feel, what—whether he is feeling good or feeling bad, so that you get this sort of thing constantly.

Am I correct that this is the real problem, the one that you find frustrating in prison life?
A Fifty per cent, right.

EXAMINATION BY MR. MARSHALL:
Q What's the other 50 per cent?
A The other 50 is being dehumanized. Made to feel less than a human being.

Q You are eligible to get out in about three years?
A Beg your pardon?

Q You are eligible to get out in about three years?
A Something to that effect, right.
Q: On parole. Have you thought at all now what you will do when you got out?

A: I thought about it a great deal. A great deal.

Q: Can you tell us if there is any kind of program, maybe it's what Mrs. Wadsworth talked about, but if there is any kind of a program that could be put in place in an institution like Attica with the walls and all the maximum security and all that that implies, that would help you with that problem or rather that's sort of basically impossible?

A: I don't--did you say possible, impossible?

Q: Yes.

A: I don't believe anything is impossible. I believe if the establishment wants to institute it, they can. It's up to the establishment as to what they want to do.

Outside programs, work programs, give inmates --a prisoner a sense of responsibility. Give them a sense where he can feel as though he can be trusted, put a little burden of trust on him and see what he will do with it. Make him feel as though that he has a little more or less. Let him know that he also obtains a little scruples. Let him know he also has a certain amount of intelligence and give this to him and see what he will do with it.

Now, subsequently, if he has his own self, more
power to him. But at least you have given him something. But first, give this to him. And let him try this out. I was listening to the program the other night and they were speaking about a halfway house in Rochester.

Prior to that they had a program coming from California. I believe it was from the Soledad prison where inmates were involved in outside programs. Things that the inmates themselves wanted to do.

Musicians, plumbers. Guys who wanted to go to college. Or school and what not and the programs, what I gathered from the program that this was working famously and that it was a better relationship between prisoners and officers.

It was a better relationship between prisoners and society. And everybody was having a beautiful relationship as a whole.

Now, I hear about the halfway house coming out of Rochester. The state can't find the money in order to institute it. But the state can find the money to do anything else they want to do.

Q So there is nothing like that at all for you now?
A No. There are at the present dreams. That's what they are about now.

EXAMINATION BY MR. WILBANKS:
Q How much money do you make a week in your present job?
A A week?
Q Approximately.
A You add up 45 cents a day, five days a week.
Q Are you able to support your smoking habit with the money you make?
A With the money that I make I couldn't possibly support my cigarette habit and maybe my education habit. Reading material. Like some of the books I ordered may cost four, five dollars.
Q And supplement your diet?
A Beg your pardon?
Q And add to your diet? Your food.
A No, no. If my girlfriend doesn't send it to me, I don't even get it. I have to either pick one or two. I say, well, this week I'm going to buy me two crates of cigarettes which cost what, three dollars or something, right. That's seven dollars for two cartons.
Consequently, I got about a dollar or two or three left over. On a monetary basis. Now, this month I might buy cigarettes. Next month I might buy books and I do without cigarettes. Something definitely has to go. I can't have them both. I can't have my cake and eat it too.
Q You indicated in the very beginning you wanted
to go to school.

A Right.

Q What if you were in school, for which I assume you would not be paid, then how would you afford your cigarettes?

A You get something like 20 cents a day. This is basic. Guys who are idol who don't have any particular job or who go to school are eligible for 20 cent a day. They tell me this is--

Q To go to school you have to sacrifice other things from the commissary?

A Definitely. If you have no money coming from the outside, very definitely.

EXAMINATION BY MR. ADDISON:

Q Mr. Matthews, I have just a few more questions I would like to ask you. We have talked at length today and prior to today about your feelings about black people in the community, black people in the country and black people all over the world.

You expressed tremendous concern for young people.

A Right.

Q And have you thought about what you would like to say to them about Attica and about your experiences in Attica and prior to coming to Attica?
A My message is this. When I met you, you were walking in the metal shop. I was curious to ask who you were and what you were doing. So now when I came over and I listened to the conversation and I heard that you were from the McKay Committee, I had heard quite a few foul stories about the McKay Committee as to they weren't really on our side and so forth and what have you.

And you mentioned television. So that right there started to turn me off and I started to breeze. Then you said something else which made me do a cute about fact and listen.

You said that the only way for the public to understand what's going on behind the great walls is for somebody behind the walls to come out here and shoot it to the public. I dug that. And this alone is what brought me here.

I am not by no means a camera bug. I am by no means trying to seek political position or trying to let everyone know that I was on television. I simply came here because I thought I had a message to get to the people.

The message that I want to get across is to my young brothers and sisters because I find it very hard trying to relate to dudes who are in their middle thirties,
to dudes who are what is known as grown men, females also. I am not too much interested in the suburban areas. I am not too much interested in the Tonowandas and the Chekawakas (Phonetic).

I am interested in the young black brothers and sisters who live in the getto. I am interested in the youth, you understand, that are growing up in the environment that I grew up in. I am interested in young brothers who are in the gangs of Buffalo, who are shooting, killing each other for no apparent reason.

I realize why they are doing this, you understand, because I myself used to be a youth, believe it or not. Now, I want to get the message to them that if they keep this activity, if they keep this up, subsequently they are going to wind up in Attica with me.

I sit down in the mess hall. I see young brothers coming in. I say, "Hey, what's happened, man." Every time they do that, I feel it here. Because he doesn't have to be here. He got 18 years. Twenty years. Coming there with life sentences. They are getting younger and younger every day. This hurts.

This hurts because I know that when I leave out of here there will be a whole new population of blacks in here which could have been avoided.

It could have been avoided if the people out
there would wake up. If the people out there would forget about trying to get the White House on the hill. If the people out there would quit trying to get the alligator shoes that come up to the kneecap. If the people out there would try to understand the youth, would try to deal with the problem and quit pushing it off on everyone else.

If they would try and explain, try and understand, try to reason and rationalize with the youngsters coming up today. This is what I am here for. If I can get a message to them, you understand me, if I could get a little bit of insight and make them see a little of what's really going on, what's really happening and if they keep going the way that they are going, they are going to wind up behind prison with me and an unnatural surrounding and an unnatural atmosphere which they are totally unaware of.

This is the message I am trying to get across.

Q I believe you got that across.

Would you—we have talked earlier about your conviction. You said that at the time you went to court you were a junkie. Were you certified as an addict?

A Right. I was certified by one Dr. Webster at Beach Street Rehabilitation Center. The certifications came back that I was a drug addict.
Q Did you request to get into any kind of program?

A Right. I had spoken with my lawyer. My lawyer had told me that it was a possibility that I would get the hospital.

Q Instead of coming to Attica?

A Instead of coming to Attica. I told him, "Beautiful" because this is what I wanted and this is what I felt I needed. He said, "But don't worry about a thing, right." So now he comes and I am laying in Delaware.

He tells me, "Man, I don't know," scratching his head.

I said, "What's wrong, man." He said, "The judge is acting kind of funny." I said, "Why?" He said, "Well, he doesn't believe that you are an addict."

I said, "Why he don't believe it." I said, "The doctor said I am. He said, "Well, I don't know, man." He said, "But I think it's a great possibility. You'll get it, right."

Any way, I don't know exactly what's going to come up, right. But I'm hoping for the program, right. Seeing that the certification papers come back that I am an addict, right, 90 per cent of the chance is I would get the program.
Q Instead of going to Attica?

A Right. I spoke with the probation officer that was doing, taking my probation report. He came to me while I was in Windy Penitentiary and I asked him, "How does it look with the probation report?"

He said, "Everything is going on all right." He said there is a great possibility. He said, "There should be no problem. You should cop." When I get up to the sentencing date, when I stand before the judge to get sentenced, right, I am looking, I am hoping for the program which my lawyer, with the help of the probation officer led me to believe that this is what I'm going to get.

So now I stand in front of the judge. He is ripping through the papers and he looks at me and he says, "Well, Mr. Matthews," he says, "Due to the time that you got busted, due to the year that you got busted in, which was in '67, October, you come under the jurisdiction of the old law." He said--

Q The old penal law?

A Under the old penal law. He told me that the new law came into effect in September of 1967. Being that this is so, he has no alternative but to sentence me under the old law. He could not give me the hospital as it was out of his jurisdiction.
He then said, "I sentence you to
Attica correctional facility for no less than five and
no more than ten years." I want to fall down because
I am looking for one thing and I get another. So I
ask my lawyer as to how this came about.

And he quickly runs to me and he says, "You
know it's up to the discretion of the judge whether or
not you get the program."

Q Did you have private counsel?
A Did I have private counsel? No, I had a state
lawyer. I didn't have no money.

Q How do you feel about public--
A State lawyer?
Q Yes.
A Well, look, how would you feel if I am going
to prosecute you and then slide somebody up under you
to be your lawyer. Which I am paying. How are you going
to feel.

Q So you have been at Attica for almost a year?
A Right.
Q After not having been certified or having been
certified but not going to a hospital program?
A Right.
Q You came into Attica, you spent some time in
reception in attempting to get into a rehabilitation progra
A Right.

Q Having failed that you--

A I formed one of my own.

Q You formed one of your own?

A Right.

Q Now, you have been in Attica almost one year?

A Right.

Q Will you tell the Commission what you think Attica has done for you?

A Well, as a whole, Attica has made me realize that--if I, when I get out, I shouldn't come back. It's made me realize that people in my position are subject to anything that may come down from the jurisdiction or the ruling bodys.

I have been subject to dehumanizing tactics. I have been subject to misrepresentation. I have been told that I can't be trusted. I have been told that the establishment is right and I am always wrong.

So from this I gather that I am going to try to make this my first and last time to ever come to a place like Attica.

Q Mr. Matthews, when you came out earlier and testified, you asked not to be sworn, is that correct?

A Right.

Q Why did you not want to be sworn in?
Because the last time that anybody wanted me to put my hand on the Bible, I got shafted.

Q What do you mean by that?

A Railroaded. Deceived.

Q To Attica?

A Yes.

Q Those are not your own clothes, are they?

A No, this is not me at all. This is definitely

now me.

Q Where did you get those clothes from?

A Well, the institution provided them. They provide everything that they have in the clothing shop, in the clothing department for guys coming out or, you know, parole or what no. It's out-dated about 20 years behind the time.

Q Brother Matthews, before you agreed to come here, we talked at length and we talked a lot about anticipating reprisals.

A Right.

Q You are going to leave here in a few minutes.

A Right.

Q You are going to go back to Attica.

A Right.

Q Do you feel jeopardized?

A I know that I am not going to be very well like
I know that I am not going to get a party and reception. I know that the correction officers are going to be looking at me out of the corner of their eyes.

Somebody might say something to me funny out of the side of his neck but as long as no one tries to put their hands on me everybody will be kosher.

MR. ADDISON: Thank you, Brother Matthews.

MR. McKAY: Mr. Matthews, you have been most eloquent in your testimony and we are very greatful for your being with us today.

(Witness excused).

MR. McKAY: I believe that closes the hearing for today, Mr. Liman. Let me just preview very breifly what is on the schedule for tomorrow.

Again at ten o'clock in the morning and at two o'clock in the afternoon tomorrow we will have, again, witnesses. This time there will be witnesses from the correction officers' side and other inmates' side.

We hope you will be able to join us again.

The meeting is recessed.

(Time noted: 4:50 p.m.)
CERTIFICATE

STATE OF NEW YORK )
COUNTY OF NEW YORK) ss

I, LEON ZUCK, a Shorthand Reporter and Notary Public within and for the State of New York, do hereby certify:

That I reported the proceedings in the within entitled matter and that the within transcript is a true record of said proceedings.

I further certify that I am not related to any of the parties to this action by blood or marriage; and that I am in no way interested in the outcome of this matter.

IN WITNESS WHEREOF, I have hereunto set my hand this 27 day of April 1972.

LEON ZUCK