Fred E. Inbau: 'The Importance of Being Guilty'

Yale Kamisar
University of Michigan Law School, ykamisar@umich.edu

Follow this and additional works at: http://repository.law.umich.edu/articles
Part of the Criminal Procedure Commons, Legal Biography Commons, and the Legal Writing and Research Commons

Recommended Citation

This Article is brought to you for free and open access by the Faculty Scholarship at University of Michigan Law School Scholarship Repository. It has been accepted for inclusion in Articles by an authorized administrator of University of Michigan Law School Scholarship Repository. For more information, please contact mlaw.repository@umich.edu.
FRED E. INBAU: "THE IMPORTANCE OF BEING GUILTY"

YALE KAMISAR**

"The scholar may lose himself in schools, in words and become a
pedant; but when he comprehends
his duties, he above all men is
a realist."

—Emerson

I

As fate would have it, Fred Inbau graduated
from law school in 1932, the very year that,"for practical purposes the modern law of con-
stitutional criminal procedure [began], with the
decision in the great case of Powell v. Alabama.'

In "the 'stone age' of American criminal proce-

*Another general trend has been the Burger
Court's concern with what I call the importance
of being guilty. . . . From the defense point of
view this means that in the argument of a case
at the appellate level it is extraordinarily im-
portant today, as it really was not in the 1960's, to
try to establish for the client a tolerable claim of
innocence. Looking at the same litigation from
the State's point of view, the State representative
in appellate litigation today should be clear in
arguing that regardless of what occurred in the
proceedings, the individual defendant before
the court is a guilty individual. . . . That kind
of argument is likely to be persuasive with the
Burger Court in a way that it clearly would not
have been with the Warren Court.

Inbau's "test of confession admissibility" has long been:
"Is what I am about to do or say apt to make an
innocent person confess?"

If the answer to the above question is "No,"
the interrogator should go ahead and do or say
whatever was contemplated . . . .

In our judgment this is the only understand-
able test of confession admissibility . . . . More-
over, it is also the only test that is fair both to
the public and to the accused . . . .

F. INBAU & J. REID, CRIMINAL INTERROGATION AND
CONFESSIONS 157 (1st ed. 1962). Although this was
the original meaning of the "voluntariness" test, it
cannot be squared, I submit, with what the Court
had been doing in the fifteen years preceding Esco-
bedo v. Illinois, 378 U.S. 478 (1964), nor even, per-
haps, what it did as early as Ashcraft v. Tennessee,
322 U.S. 143 (1944). See A. Beisel, CONTROL OVER
ILLEGAL ENFORCEMENT OF THE CRIMINAL LAW: ROLE
OF THE SUPREME COURT 70-86 (1955); Allen, Due
PROCESS AND STATE CRIMINAL PROCEDURES: ANOTHER LOOK, 48
Nw. U.L. Rev. 16, 20-25 (1953); Allen, The Supreme
Court, Federalism and State Systems of CriminalJustice, 8
DE PAUL L. REV. 213, 233-40 (1959); Meltzer,
INVENTARY CONFESSIONS: THE ALLOCATION OF RESPONSIBIL-
ITY BETWEEN JUDGE AND JURY, 21 U. CHI. L. REV. 317, 326-29,
343, 347-49 (1954); Paulson, The Fourteenth Amendment
and the Third Degree, 6 STAN. L. Rev. 411, 417-23
(1954). See generally Kamisar, What Is an involuntary
Confession? Some Comments on Inbau and Reid's Criminal
Interrogation and Confessions, 17 RUTGERS L. REV. 728
(1963). See also Kamisar, A Confession's Trustworthiness,
It Is Argued, Isn't Enough, N.Y. Times, May 14, 1977,
at 19, col. 2.

** Professor of Law, University of Michigan.

1 Allen, The Judicial Quest for Penal Justice: The
Warren Court and the Criminal Cases, 1975 U. ILL. L.F.
518, 521.
dure," Inbau began his long fight to shape or to retain rules that "make sense in the light of a policeman's task," more aware than most that so long as the rules do so, "we will be in a stronger position to insist that [the officer] obey them."14

Inbau was a pioneer in American constitutional criminal procedure and something of a prophet. He discerned events in their beginnings, he foresaw what was coming and he forewarned others.

This is evident in his 1942 book, Lie Detection and Criminal Interrogation,5 where he sought to classify the kinds of jocularity and deception to which the police interrogator might and must not resort—and to explain why—an issue which at this late date is still "largely unresolved." It is evident, too, in Inbau's famous 1948 article, The Confession Dilemma in the United States Supreme Court,7 where, drawing upon his rich law enforcement background, he roundly condemned the McNabb decision8 on the very grounds upon which the Mallory case9 was criticized fourteen years later and for the very reasons that the so-called McNabb-Mallory rule was repealed, more or less, some twenty-five years later.10

Inbau's pioneering spirit was also evident in his very first classes at the Northwestern University School of Law. So one of his most illustrious students, Frank Allen, himself a great explorer and early pathfinder in this field, has often told me. Inbau wrung dry the relatively few Supreme Court cases then on the books, perceiving and fretting over all their "dangerous" implications. Long before there were any courses or casebooks bearing that title, Inbau taught criminal procedure and its constitutional dimensions—all the while heyearned for, and fought for, the day when criminal procedure would have no (or at least very few) constitutional dimensions.

How did his students receive him? How did the world receive him? Inbau is — well, Inbau. In the classroom, no less than outside, he was (depending upon your point of view), amusing or exasperating, sensible or outrageous, inspiring or infuriating. Whatever the various reactions he engenders, however, I doubt that any of his students could forget him or his subject matter or how deeply he cared about it. Many of his students, hopefully, were less impressed than he with "the importance of being guilty," but (long before this could be said of most law faculties) all of his students, happily, were bound to be impressed with the importance of constitutional criminal procedure.

McNabb (1943) and Ashcraft (1944)11 greatly worried Inbau. Although the McNabb-Mallory rule, which held inadmissible in federal courts incriminating statements made during unlawful detentions, was fashioned "quite apart from the Constitution"12 and in the exercise of the Court's "supervisory authority over the administration of [federal] criminal justice,"13 Inbau feared that some day the Court would find it

---

4 Id. But Inbau also told the police, very early in his career, that they themselves "must share a large portion of the blame for the unfortunate practical result of decisions such as those in the McNabb [case]. Known instances of miscarriages of justice resulting from the use of force and threats in obtaining confessions have rightfully induced the courts to view with caution all criminal confessions. Better interrogation practices on the part of the police profession as a whole would undoubtedly result in sounder and more practical legal decisions involving criminal confessions." Inbau, The Courts on Confessions, The Police Digest, Dec. 1943, at 13, 15.
6 H. UVILLER, THE PROCESS OF CRIMINAL JUSTICE: INVESTIGATION 569 (1974). "Oddly," notes Professor Uviller, "the few [post-Miranda] lower court decisions addressing deception in interrogation seem reluctant to forbid all forms of misrepresentation, particularly [when] neither shocking nor of the sort which creates the hazard that the innocent suspect might be induced to confess falsely." Id. See Frazier v. Cupp, 394 U.S. 731 (1969) (admitting a confession in a pre-Miranda case although the police had falsely told the defendant that another had confessed and had also "sympathetically" suggested that the victim's homosexual advances may have started the fight). See also Oregon v. Mathiason, 97 S. Ct. 711 (1977) (per curiam) (holding that Miranda warnings need not have been given under the circumstances). "Whatever relevance [the interrogator's false statement to defendant that his fingerprints had been discovered at the scene] may have to other issues in the case, it has nothing to do with whether [defendant] was in custody for purposes of the Miranda rule." Id. at 714.
7 49 Ill. L. Rev. 442 (1948).
12 318 U.S. at 341.
13 Id.
mandated by the "minimal historical safeguards... summarized as 'due process of law,'" and thus binding on state courts as well as federal. Ashcraft alarmed him no less than McNabb. The Ashcraft Court had branded thirty-six hours of continuous police interrogation "inherently" or "conclusively" coercive, and Inbau feared that some day the Court would regard all extended police questioning—maybe even any police questioning—"inherently coercive." To Inbau, then, McNabb and Ashcraft were unexploded grenades rolling around in the interrogation room—and he reacted accordingly. Inbau thought, as did I (arriving on the scene much later), that McNabb would explode first, but we now know that it only fizzled. The live bomb, and the bigger one, turned out to be that contained in Ashcraft.16

The only thing I have ever found surprising about the Ashcraft case is that three Justices dissented.17 I wish a tape recording of this long stretch of questioning had been available and that the Justices had listened to it, much as they view "dirty movies" in a screening room set up for that purpose. Whether or not a Justice can intelligibly define "coercive questioning," I think he would "know it" when he heard it.18

I have often played portions of the tape-recorded six-hour interrogation in the Biron murder case19 to my students. The interrogators were unexploded grenades rolling around in the interrogation room—and he reacted accordingly. Inbau often referred to the McNabb case or the McNabb-Mallory rule as the "civilized standards" rule. See note 48 infra.18

See also Watts v. Indiana, 338 U.S. 49, 57 (1949) (Douglas, J., concurring): "Detention without arraignment is a time-honored method for keeping an accused under the exclusive control of the police... We should unequivocally condemn the procedure and stand ready to outlaw... any confession obtained during the period of the unlawful detention. The procedure breeds coerced confessions. It is the root of the evil."18


'To push the right to counsel back to the point of arrest and to exclude all incriminating statements obtained from an uncounseled defendant anytime thereafter as a product of a fourteenth amendment violation would be, in effect, to impose the McNabb-Mallory rule on the states.' [quoting Kamisar, The Right to Counsel and the Fourteenth Amendment, 30 U. Chi. L. Rev. 1, 9 (1962).] Indeed, it would be to go beyond the Mallory rule which forbids the admission in evidence only of those statements taken during a period of unlawful detention which may not, in any given case, begin at the moment of arrest.17


18 State v. Biron, 266 Minn. 272, 123 N.W.2d 392 (1963), noted in 48 Minn. L. Rev. 160 (1963).

Biron was questioned by members of the homicide division of the Minneapolis police department. The decision to tape record the questioning was not made with the intent to offer the tape in evidence (or with any expectation that it would wind up in evidence), but on the premise that the suspect would "crack" quickly and that the playing of Biron's taped confession to his accomplices would lead them to do likewise. But Biron "held out" longer than expected and various detectives took turns questioning him, some of whom did not know they were on tape.

Biron's defense lawyer somehow learned that a tape of his client's police interrogation existed and when a member of the homicide division so admitted, the tape was put into evidence. Copies are on file in the University of Minnesota and University of Michigan law libraries.

The five detectives who questioned Biron at one time or another were veteran interrogators. Shortly thereafter, one of them became head of the police department. Some of their tactics, such as those the Minnesota Supreme Court held invalidated Biron's confession, would be sharply condemned by Inbau, e.g., the misrepresentation that despite the fact Biron was slightly "over-age" he might be treated as a juvenile offender if he "cooperates." As the extracts in the next footnote illustrate, however, many of their interrogation techniques were recommended by the standard manuals, e.g., keeping the "subject" on the defensive, displaying an air of confidence in the "subject's" guilt, stressing the futility of resistance, sympathizing with the offender, and minimizing the moral seriousness of his offense. See the discussion in Miranda v. Arizona, 384 U.S. 436, 449-55 (1966). See also Kamisar, What is an "Involuntary" Confession? Some Comments on Inbau and Reid's Criminal Interrogation and Confessions, 17 Rutgers L. Rev. 728, 729-32 (1963); Weisberg, Police Interrogation of Arrested Persons: A Skeptical View, 52 J. Crim. L.C. & P.S. 21, 23-26 (1961), reprinted in Police Power and Individual Freedom 153, 155-58 (C. Soile ed. 1962).

There is no reason to think that the tactics employed by Biron's experienced interrogators were any different than those they had utilized in scores of other cases over the years. So far as I know, this was the only "confession" they ever lost (at least up to that point), and it was also the only time a tape of their interrogation appeared in the record.
tors neither engaged in nor threatened any violence but their urging, beseeching, wheedling, nagging Biron to confess is so repetitious and so unrelenting that two hours of listening is about all most students can stand. Thirty-six hours? Breathes there a police interrogator who can question anyone for that length of time? Small wonder that Ashcraft's interrogators questioned him "in relays"; that "they became so tired they were compelled to rest." 21 I venture to say that if there had been a tape recording of the Ashcraft interrogation and the Justices had listened to it in a "hearing room" set up for that purpose, long before the tape had ended they would have rushed out the door aghast—or staggered out, in a near-catatonic state.

Maybe not. Maybe Justice Jackson, for one, would have stayed there, to the bitter end, pondering: "Did Ashcraft do it? Did he kill his wife?"

There is reason to think Ashcraft did. The man he named as his wife's killer reminded him that he did not intend to take the entire blame, promptly admitted the killing and accused Ashcraft of hiring him to do the job. After the interrogation, when examined by his family physician, Ashcraft neither complained of his treatment nor avowed his innocence. Instead he made what this friendly doctor described as an "entirely voluntary" statement explaining why he had killed his wife. 22

Ashcraft is a great case only because Jackson's dissent made it so. The dissent is worth quoting at length. No piece of writing by Jackson better illustrates this self-described "country lawyer's" famed powers of advocacy and his "extraordinary quality of freshness and directness of approach." 23 And no opinion by any judge, I think, better captures both the style and substance of Inbau's views on police interrogation and confessions:

Interrogation per se is not, while violence per se is, an outlaw. Questioning is an indispensable instrumentality of justice. It may be abused, of course, as cross-examination in court may be abused, but the principles by which we may adjudge when it passes constitutional limits are quite different from those that condemn police brutality, and are far more difficult to apply. And they call for a more responsible and cautious exercise of our office. For . . . we cannot read an undiscriminating hostility to mere interrogation into the Constitution without unduly fettering the States in protecting society from the criminal.

21 322 U.S. at 149 (emphasis added).
22 See id. at 165-67 (Jackson, J., dissenting).
It is probably the normal instinct to deny and conceal any shameful or guilty act. Even a "voluntary confession" is not likely to be the product of the same motives with which one may volunteer information that does not incriminate or concern him. The term "voluntary" confession does not mean voluntary in the sense of a confession to a priest merely to rid one's soul of a sense of guilt. "Voluntary confessions" in criminal law are the product of calculations of a different order, and usually proceed from a belief that further denial is useless and perhaps prejudicial. To speak of any confessions of crime made after arrest as being "voluntary" or "uncoerced" is somewhat inaccurate, although traditional.

A confession is wholly and uncontestably voluntary only if a guilty person gives himself up to the law and becomes his own accuser. The Court bases its decision on the premise that custody and examination of a prisoner for thirty-six hours is "inherently coercive." Of course it is. And so is custody and examination for one hour. Arrest itself is inherently coercive, and so is detention . . . .

But does the Constitution prohibit use of all confessions made after arrest because questioning, while one is deprived of freedom, is "inherently coercive"? . . .

That the inquiry was prolonged and persistent is a factor that in any calculation of its effect on Ashcraft would count heavily against the confession. But some men would withstand for days pressures that would destroy the will of others in hours. Always heretofore the ultimate question has been whether the confesser was in possession of his own will and self-control at the time of confession . . . .

This evidence shows that despite the "inherent coerciveness" of the circumstances of his examination, the confession when made was deliberate, free, and voluntary in the sense in which that term is used in criminal law. This Court could not, in our opinion, hold this confession an involuntary one except by substituting its presumption in place of analysis of the evidence and refusing to weigh the evidence even in rebuttal of its presumption.

. . . .

I am not sure whether the Court denies the State all right to arrest and question the husband of the slain woman. No investigation worthy of the name could fail to examine him. Of all persons, he was most likely to know whether she had enemies or rivals . . . .

Could the State not confront Ashcraft with his false statements and ask his explanation? He did not throw himself at any time on his rights, refuse to answer, and demand counsel, even according to his own testimony. The strategy of the officers evidently was to keep him talking, to give him plenty of rope and see if he would not hang himself. He does not claim to have made objection to this. Instead he relied on his wits. The time came when it dawned on him that his own story brought him under suspicion, and that he could not meet it. Must the officers stop at this point because he was coming to appreciate the uselessness of deception?

Then he became desperate and accused [Ware]. Certainly from this point the State was justified in holding and questioning him as a witness, for he claimed to know the killer. That accusation backfired and only turned up a witness against him. He had run out of expedients and invention; he knew he had lost the battle of wits. After all, honesty seemed to be the best, even if the last, policy. He confessed in detail.

At what point in all this investigation does the Court hold that the Constitution commands these officers to send Ashcraft on his way and give up the murder as insoluble? If the State is denied the right to apply any pressure to him which is 'inherently coercive' it could hardly deprive him of his freedom at all.

---


Inbau, I am certain, also applauded Justice Jackson's criticism of the Ashcraft Court's use of emotive words: "This questioning is characterized as a 'secret inquisition,' involving all of the horrendous historical associations of those words . . . . [A]ny questioning may be characterized as an 'inquisition,' but the use of such characterizations is no substitute for . . . detached and judicial consideration . . . ." 322 U.S. at 168. Cf. Hearings on H.R. 7525 and S. 486 Before the Senate Comm. on the District of Columbia, 88th Cong., 1st Sess. 323, 329-30 (1963) (statement of Fred E. Inbau distinguishing between "persuading" a person to confess or "playing" upon his sympathies to get him to tell you the truth and "extracting" a confession or "putting [someone] through the wringer to get it"). [hereinafter cited as 1963 Senate Hearings].

Of course, few advocates of any position are able to eschew emotive language. See, e.g., THE MEDIA AND THE LAW 2-3 (H. Simmons & J. Califano ed. 1976) ("gag" orders vs. "protective" orders; "national security" vs. "the right of the public to know"). Critics of police interrogation do use threatening and perjorative terms, but defenders of the system are no slouches themselves in the art of wordsmanship. The
Justice Black, who wrote the opinion for the Court in \textit{Ashcraft}, no less than Justice Jackson, who authored the ringing dissent, knew full well that in 1944 neither the Court nor "the country" was "ready"\textsuperscript{25} for an affirmative answer to the question, "[D]oes the Constitution prohibit use of all confessions made after arrest because questioning, while one is deprived of freedom, is 'inherently coercive'?" As we now know, it was not until 1966 that the Court, if not "the country," grew "ready."\textsuperscript{26} There is cause to wonder whether "the country" will ever grow "ready." And there is reason to think that the present Court is growing weary.\textsuperscript{27}

---

**II**

It is well known, and it is quite understandable, that the forthright and occasionally irref- erent Inbau is greatly admired—adored may not be too strong a word—by the thousands of law enforcement officials who flock to his "short courses" or applaud his hard-hitting speeches at their conferences and conventions. And it is also no secret, and again not surprising, that many of his fellow law professors do not hold him in the same regard.

Inbau is an expert, make no mistake about that, but he is an expert with a maverick strain. He was, and always will be, the spokesman for the plain man, no less than for the police officer and the prosecutor. But the typical expert does not understand the plain man. "What he knows, he knows so thoroughly that he is impatient with men to whom it has to be explained."\textsuperscript{28} The typical expert "lacks contact with the plain man. He not only does not know what the plain man is thinking; he rarely knows how to discover his thoughts. He has dwelt so austere in his laboratory or his study that the content of the average mind is a closed book to him."\textsuperscript{29}

Inbau can, and does, stir the multitudes. His writing and speaking is "blood-warm";\textsuperscript{30} his words are "loaded with life."\textsuperscript{31} One of his weapons is "the homely illustration which makes its way and sinks deep by its appeal to everyday experience."\textsuperscript{32} This, written on the eve of the "stop and frisk" cases,\textsuperscript{33} is typical Inbau:

\textit{truce between combatants.} \textit{Id.} Nevertheless, I doubt that \textit{Miranda} will be formally overruled. \textit{But see F. INbau, J. THOMPSON, J. HADDAD, J. ZAGEL & G. STARKMAN, CASES AND COMMENTS ON CRIMINAL PROCEDURE 355 (1974).} If \textit{Miranda}, or some form of it, does survive, however, it will probably be only because niggardly interpretations of it, \textit{e.g.}, Harris \textit{v. New York}, 401 U.S. 222 (1971); Michigan \textit{v. Mosley}, 423 U.S. 96 (1975); Oregon \textit{v. Mathiasen}, 97 S. Ct. 711 (1977), have sufficiently soothed its critics on the Court.

\textsuperscript{25} Cf. A. LEWIS, \textit{GIDEON'S TRUMPET} 221–22 (1964).


\textsuperscript{27} It is probably true that today "nobody, 'liberal' or 'conservative,' is happy with \textit{Miranda}," Frankel, \textit{From Private Fights Toward Public Justice}, 51 N.Y.U. Rev. 516, 526 (1976), and there is substantial cause for viewing it as "at best a tense, temporary, ragged
Several months ago I received a notice from the Internal Revenue Service to come to its Chicago office to explain a couple of business expense deductions. One related to a deduction for “an office in home.” That referred to a deduction I listed for 1/6 of my apartment rent — for a sizeable den used exclusively for my book writings and various other writings, which, incidentally, account for a third of my total income.

It seemed odd that there should be any question about this. It also seemed odd that any question would be raised as to the other modest items of expense charged against these extracurricular income producing activities.

Anyway, I spent several hours locating checks and records to substantiate these deductions — time I would have preferred to use in writing new books or articles. I also appeared in the IRS office at the designated time of 9:30 A.M. I sat in a waiting room for my name to be called — all the while feeling like a charity patient in a health clinic. At 10:05 my name was called, and as I walked by, some of the other assembled suspects, one of them — whom I did not know but who obviously knew me — exclaimed: “Inbau; you too!”

This was not an exhilarating experience, I assure you. Nor did I enjoy baring my financial soul to the young lady who grilled me for about twenty minutes.

I hasten to relieve you of any concern over my future; I was “exonerated”; my return was approved.

The various tax reports and various other kinds of reports which a business man has to make to the Federal and State Governments require many disclosures of a private nature and a failure to disclose may incur severe penalties or even a discontinuance of the business itself. Safety and health inspectors of businesses call for privacy intrusions. In the labor relations area, a company has to subject itself to a lot of disclosures, and to the demands of labor unions — privacy invasions, they may be fairly called.

Those of you who have travelled abroad and have had to submit to a customs inspection of your luggage know what it is to have your privacy invaded.

Now don’t misunderstand me. I am not saying, or even intimating, that it is wrong for the Internal Revenue Service to ask me to explain my return. Spot checks, or checks based upon suspicion of a false return, are necessary and in the public interest. The same holds true for the disclosures and inspections required of businesses and travellers. The point I want to make, however, is that if we so-called law abiding citizens have to submit to these indignities and invasions of our privacy — all in the interest and welfare of the public at large — I find it hard to understand why anyone, or any group, should complain so vociferously when a police officer, acting upon reasonable suspicion and in a reasonable manner, requests the identity of, or an explanation from, a person on a dark street at 3 A.M. in a neighborhood which has been experiencing a high incidence of serious crimes. And why, once the officer does this, should he not be permitted, for his own protection, to frisk the detained person in order to be sure he is not armed with a dangerous weapon.34

Yes, Inbau could stir the multitudes. He wrote (horrors) for the Reader's Digest35 as well as the Police Digest,36 the Police Journal37 and the Police-Law Review.38 He addressed not only the Conference of Chief Justices39 and various annual conventions of the National District Attorneys Association,40 but the National Association of Independent Insurers,41 the Chicago Association of Commerce and Industry42 and a gathering of college alumni at “homecoming.”43


36 See note 4 supra.


40 See, e.g., Inbau, Public Safety v. Individual Civil Liberties: The Prosecutor’s Stand, 53 J. Crim. L.C. & P.S. 85 (1962). This paper, also discussed at 192 infra, had been the keynote address at the 1961 Annual Conference of the National District Attorneys’ Association in Portland, Oregon.


(How many law professors could hold that audience?) But the typical expert “mistrusts his fellow-specialist when the latter can reach [the] multitude. For [the typical expert] the gift of popular explanation is a proof of failure in the grasp of the discipline. His intensity of gaze makes him suspect the man who can state the elements of his mystery in general terms.”

Inbau takes strong positions and is given to strong words. On occasion, he is even known to have voiced rage and indignation. These qualities are not calculated to enhance his status in the law teaching ranks. Professors, it seems, are supposed to tiptoe, not crash. They are supposed to be troubled and tentative, not take very strong and very clear positions on anything (except, perhaps, right down the middle). Their stock in trade is not supplying answers but asking questions (and criticizing others who have the audacity to propose solutions). They earn points, it seems, by showing how agonizingly subtle and complex an issue or a problem actually is, not by suggesting how simple it might really be.

The safe course for a law professor, it seems, is to set forth all imaginable arguments (or, better yet, some unimaginable ones, too) on both sides (or better yet, on four or five sides), lament the lack of sufficient data, deplore the “single-minded thinking” which has characterized the field (and probably add that it has generated “much heat but little light”), recognize that valid principles are “in collision,” stress that there are no “absolutes,” and wind up troubled (or, better yet, tortured and paralyzed) by doubts and uncertainties. The preferred model, in short, is Tevye the dairyman:

... On the other hand, what kind of match would that be, with a poor tailor? On the other hand, he's an honest, hard worker. On the other hand, he has absolutely nothing. On the other hand, things could never get worse for him, they could only get better.

Although Inbau is well aware that his views, and his colorful manner of expressing them, might irritate, even infuriate, his fellow law professors, this has not swayed him from his course. Indeed, one of his missions, as he sees it, is to straighten out “the mess” the law professors, ex-law professors on the bench, and other “sensitive souls” have gotten us into.

The Lawful-

44 Laski, supra note 28, at 108.

Hopefully, those who arrive at strong conclusions engage in “on the one hand—on the other hand—but on the other hand” thinking somewhere along the way. It seems, however, that the preferred style is not to do so before the speech is delivered or the article is published, but “out loud” in one's speech or article—better yet, perhaps, in one's conclusions.

47 In an “editorial,” “Playing God”: 5 to 4, 57 J. CRIM. L.C. & P.S. 377-78 (1966), Inbau, then Editor-in-Chief of the Journal, ripped into “the Court's one man majority” for continuing to “play God” when the ALI, ABA, various governmental commissions and other groups were:

... seeking to find a proximate solution to some very difficult problems. . . . But a one-man majority of the Court in Miranda “pulled the rug” from underneath all of these studies and research groups, and effectively foreclosed a final evaluation of their ultimate findings and recommendations. . . . Considering the complexity of the interrogation-confession problem, a summary 5 to 4 nullification of much of the aforementioned group efforts . . . is awesomely inconsistent with fundamental democratic concepts. It's more like “Playing God: 5 to 4.”

A year and a half later, Inbau took cognizance of the fact that his “Playing God” editorial had “infuriated many of my colleagues in the law school world,” but “[w]hat I said then may be appropriately repeated now, although I regret whatever infuriation it may again arouse among my law professor colleagues who may be in the audience tonight.” Unpublished address by Fred E. Inbau, “Crime and the Supreme Court,” Symposium by the Council of Graduate Students, Ohio State University, Columbus, Ohio, (April 24, 1968) (on file in the law libraries of Northwestern University and the University of Michigan).

48 In Hearings Before a Subcomm. of the Senate Committee on the Judiciary, 85th Cong., 2d Sess., on H. R. 11477, S. 2970, S. 3325 and S. 3355, at 58, 65 (1968) [hereinafter cited as 1958 Senate Hearings], Inbau (who stressed at the outset that he did not appear “just” in “his capacity” as a law professor, but as one with much “practical experience”) “explained” how the McNabb innovation came about:

Unfortunately the United States Supreme Court, and it was made up at that time of some even more sensitive souls than we see, perhaps at the present time—there were some law professors on it, ex-law professors—and they assumed that these practices which were revealed in these [coerced confession] decisions were commonplace, they were universal, and the Court, acting in that feeling of resentment, laid down in the McNabb case its so-called civilized standards rule.
Inbau came to the podium from the crime lab, the interrogation room and the trial courts, not the library. Not only was he a pioneer in the development of the polygraph and in the “psychology” of obtaining confessions, but in his younger days he had been the premier lie-detector examiner and just about the craftiest interrogator around. In the course of obtaining hundreds of confessions, he had been known to spill over with such “sympathy” for a murder suspect that he had had to “pause to wipe away a tear.” He prefers to represent himself (and perhaps think of himself) as a “practical man” rather than a “law professor.” Most professors (and too many judges), I think he would say, are “too naive and otherworldly to intervene in a brass-knuckle world.”

If Inbau much cared about how his brethren in the law teaching ranks regard him, however, I think he would be puzzled by the “chilling” effect of his strong positions and strong words. After all, John Henry Wigmore, his idol, mentor, friend, associate and ideological ally, was known for his “sharp and uncompromising” criticisms. Although a person of elegant manner, Northwestern University School of Law as being given the highest honor that could be bestowed on any student of criminal law and evidence. Wigmore was the organizer and founder of the Scientific Crime Detection Laboratory, to which Inbau devoted the first decade of his professional life. Wigmore also launched The Journal of Criminal Law and Criminology in 1910 and contributed “a forthright comment . . . upon a recent criminal case” to its first issue. Inbau, The Innovator (Editorial), 32 J. CRIM. L.C. & P.S. 263, 264 (1941) (editorial). Inbau, of course, was deeply devoted, and a frequent contributor, to the Journal all of his professional life. He served as its Managing Director from 1945–65, and then its Editor-in-Chief until 1971, when student editors took complete charge of the publication.

The last activity in Wigmore’s extraordinary career was participation, along with Inbau, in a regular meeting of the Board of Editors of the Journal (April 20, 1943). He died a few hours later. Inbau was the last person to talk to Wigmore. He hailed the cab in which Wigmore met his death.

Wigmore’s “last words” on the U.S. Supreme Court were words of reproachment for its recent decision in the McNabb case: “He shook his head slowly as he said prophetically that he could see neither sense nor reason in it; that it is bound to cause trouble for it makes it almost impossible for either the police or the prosecutor to get anywhere with their cases; and that he did not know what the Supreme Court could have been thinking about when it wrote that opinion.” Curran, Dean Wigmore at His Last Meeting of the Editorial Board, 34 J. CRIM. L.C. & P.S. 93, 94 (1943).

The decision in Escobedo v. Illinois, 378 U.S. 478 (1964), was hard enough for Inbau to take, but for Justice Goldberg, author of the opinion of the Court, to find support for his viewpoint in the writings of Wigmore was almost more than Inbau could bear. See his remarks in The Supreme Court’s Decisions on Defendants’ Rights and Criminal Procedures, 39 F.R.D. 423, 441 (1966) (panel discussion):

I think it is a serious mistake to say that when we ask for an interrogation opportunity on the part of the police we are asking for the abolition of the privilege against self-incrimination. Unfortunately, Justice Goldberg made the same error in his opinion in the Escobedo case. If you recall, . . . he quotes Dean Wigmore’s reasons in support of the privilege [378 U.S. at 489, quoting from 8 J. Wigmore, EVIDENCE § 2251, at 309 (3d ed. 1940)] and then equates that with his approval of the exclusionary rule and the present rules with respect to confession admissibility. Justice Goldberg, I think, should have known better. He was a student of Wigmore’s. And Wigmore’s treatise very clearly indicates his violent opposition to the exclusionary rule and to any rule of confession admissibility other than one based upon the trustworthiness factor.

I not only know that from Wigmore’s writings, but I knew the gentleman very well. . . . I am quite sure he would be greatly disturbed to...
nors, when he thought the occasion demanded it, "the Colonel" could strike with the force of an army mule (or the "bite" of a first sergeant).\textsuperscript{56} yet this did not prevent him from being acclaimed as "our first legal scholar."\textsuperscript{56}  Indeed, Wigmore's \textit{Treatise on Evidence}, "unrivalled as the greatest treatise on any single subject of the law,"\textsuperscript{57} contains a generous amount of scathing, colorful criticism of the courts—often \textit{for the very reasons} that Inbau has never stopped reproaching them:

Does the \textit{illegal source} of a piece of evidence taint it so as to exclude it, when offered by the party who has shared in the illegality?

... An employer may perhaps suitably interrupt the course of his business to deliver a homily to his office-boy on the evils of gambling or the rewards of industry. But a judge does not hold court in a streetcar to do summary justice upon a fellow-passenger who fraudulently evades payment of his fare; and, upon the same principle, he does not attempt, in the course of a specific litigation, to investigate and punish all offences which incidentally cross the path of that litigation. Such a practice might be consistent with the primitive system of justice under an Arabian sheikh; but it does not comport with our own system of law.\textsuperscript{58}

... ...

\textit{see himself quoted in the Escobedo case as though he were supporting that viewpoint. As I read the 130-page discussion of confessions in volume 3 of the \textit{Treatise on Evidence}, a volume to which the \textit{Escobedo} opinion never refers, Inbau is plainly right about Wigmore. See 3 J. WIGMORE \S\S 22-24, 826, 841-43, 856-59, 865, 867 (3d ed. 1940).}\textsuperscript{54} Roalfe, \textit{John Henry Wigmore—Scholar and Reformer,} 53 J. CRIM. L.C. & P.S. 277, 280 (1962).


\textit{Frankfurter, \textit{John Henry Wigmore: A Centennial Tribute} 58 NW. U.L. REV. 443 (1963), reprinted in F. Frankfurter, \textit{Of Law and Life & Other Things That Matter} 256 (P. Kurland ed. 1965). In the controversy growing out of the Sacco-Vanzetti case, Professor Frankfurter had been a target of Wigmore's biting tongue. "He never referred to Frankfurter by name but called him the 'plausible Pandit' or 'contra-canonical critic' because of his alleged violation of the [canons of ethics]." Roalfe, supra note 54, at 280.}\textsuperscript{58} 8 J. WIGMORE, \textit{EVIDENCE} \S 2183, at 4-5 (3d ed. 1940).

\textit{The heretical influence of Weeks v. United States, 232 U.S. 383 (1914), establishing the exclusionary rule in federal search and seizure cases] spread, and evoked a contagion of sentimentiality in some of the State Courts, inducing them to break loose from long-settled fundamentals.}

... After the enactment of the Eighteenth Amendment and its auxiliary legislation, prohibiting the sale of intoxicating liquors, a new and popular occasion was afforded for the misplaced invocation of this principle; and the judicial excesses of many Courts in sanctioning its use give an impression of easy complaisance which would be ludicrous if it were not so dangerous to the general respect for law and order in the community.\textsuperscript{59}

... ...

... If the officials, illegally searching, came across an infernal machine, planned for the city's destruction, and impounded it, shall we say that the diabolical owner of it may appear in court, brazenly demand process for its return, and be supinely accorded by the Court a writ of restitution, with perhaps an apology for the "outrage"? Such is the logical consequence of the doctrine of \textit{Weeks v. U.S.} ...

\textit{The essential fallacy of [Weeks] and its successors is that it virtually creates a novel exception, where the Fourth Amendment is involved, to the fundamental principle ... that an \textit{illegality in the mode of procuring evidence is no ground for excluding it}. The doctrine of such an exception rests on a reverence for the Fourth Amendment so deep and cogent that its violation will be taken notice of, at any cost of other justice, and even in the most indirect way. ... [This view] puts Supreme Courts in the position of assisting to undermine the foundations of the very institutions they are set there to protect. It regards the over-zealous officer of the law as a greater danger to the community than the unpunished murderer or embezzler or pandeer.}\textsuperscript{60}

...Holmes, J., in his dissent [in \textit{Olmstead v. United States, 277 U.S. 438 (1928)] refers to this act of wiretapping as "dirty business." But so is likely to be all apprehension of malefactors. Kicking a man in the stomach is "dirty business," normally viewed. But if a gunman assails you, and you know enough of the French art of "savatage" to kick him in the stomach and thus save your life, is that "dirty business" for you? ...\textsuperscript{61}

\textit{Id.} \S 2184, at 32-34.

\textit{Id.} at 35-37.

III

In the March, 1962, issue of this *Journal*, Fred Inbau published one of his many “prosecutors' convention” speeches, *Public Safety v. Individual Civil Liberties: The Prosecutor’s Stand*, but one whose criticism of the Warren Court struck me as especially bitter and scathing—even for Inbau. I regarded it, and I think it may be fairly termed, an “intemperate” piece. I expressed my sense of outrage to Claude Sowle, then Editor-in-Chief of the *Journal*, who encouraged me to respond. I then dashed off what may fairly be called an “intemperate” reply. I was furious. Inbau had ripped into the Court I loved and my thinking then was that “[t]o war against the Court was to war against the Constitution itself.”

Up to that time, I had never met Inbau and it would hardly have surprised me if, after reading my biting reply, Inbau had vowed to keep it that way. Instead, he invited me to attend the next Northwestern University School of Law Conference on Criminal Justice.

The Conference (held in November of ’62) turned out to be a memorable occasion. It was there that I first made contact with many law enforcement officers. It was there, too, that I first met James R. Thompson, Claude R. Sowle, and Bernard Weisberg, as well as Inbau.

I expected Thompson, then a very recent graduate of Northwestern and a lecturer in Inbau’s Short Course for Prosecutors, to be very much under the influence of his mentor, but that was not at all the case. Thompson even had some nice things to say about the McNabb-Mallory rule and thought there was much to be said for the Supreme Court of Illinois adopting such a rule. Inbau didn’t seem to mind at all. If anything, he seemed to be proud of the fact that Thompson was his “own man.”

Claude Sowle, another former Inbau student and then Inbau’s junior colleague on the Northwestern Law Faculty, gave a stirring talk, striking at the heart of Inbau’s position on police interrogation and confessions. He attacked the hypocrisy pervading the criminal justice system; measured the proceedings in the “interrogation” room against the standard of a public trial and found the former sorely wanting—indeed, based upon nullification of the privilege against self-incrimination and the right to the assistance of counsel—and spelled out how all too often the “legal courts” are reduced to the position of merely ratifying the verdict obtained by the police-conducted “outlaw tribunals.” Sowle’s remarks had a stunning impact on the audience and inspired me, some years later, to write my “Gatehouses and Mansions” paper.

While Sowle was speaking, I studied Inbau closely. I half expected him to shout, “That’s enough, Claude!” Instead, Inbau seemed to be basking in the brilliance and independence of his junior colleague. He seemed pleased that Sowle had the rapt attention of the audience, especially the many police officers in attendance.

Another speaker, Bernard Weisberg, also attacked the Inbau position. The contention that all statements made after a suspect’s request to contact counsel has been denied should be barred on that ground alone had been rejected in *Crooker*, the Court maintaining that such a rule “would effectively preclude police

---

63 See note 40 supra.


questioning—fair as well as unfair—until the accused was afforded opportunity to call his attorney."\(^6\) Inbau, of course, applauded this stand. But Weisberg argued most persuasively that in the real world "fair" or "proper" or "reasonable" police questioning was virtually non-existent—and he quoted extensively from Inbau’s interrogation manual to make his point. Moreover, pointed out Weisberg, even if the courts could decide when “reasonable” interrogation had come to an end (which he doubted), they could not hope to do so unless full records of these essentially unsupervised proceedings were available for review—and they almost never were.

Weisberg’s remarks infuriated many of the police in attendance. One captain leaped to his feet and growled at Weisberg that someone who had never conducted an interrogation himself had no business talking about the subject—and couldn’t have anything worthwhile to say. Inbau rushed to the microphone. A good argument could be made, he smiled, that only someone who had been on the receiving end of a police interrogation was qualified to talk about the subject. He had neglected to invite such a person, but Weisberg, he suggested, was the next best thing. Weisberg was a thoughtful, articulate spokesman for the accused. True, evidently Weisberg believed that the established practice of police questioning was fundamentally and hopelessly irreconcilable with the adversary system of justice and the Constitution, but so did some members of the Supreme Court. Some day—and not in the too distant future—Weisberg’s views might command a majority of the Court. A major purpose of the conference, Inbau reminded the many police in attendance, was not just to entertain them with speakers they liked to hear, but to present speakers who would tell them what they ought to know and had to think about. (This, I asked myself, was the zealous, pugilistic Fred Inbau? This was the fabled “Freddy the Cop”?\(^6\))

\(^6\) Crooker v. California, 357 U.S. 433, 441 (1958) (emphasis in original).

\(^6\) A few months earlier, although I did not discover this until many years later, Inbau had done more than simply defend the civil libertarian’s right to have his say before a police audience. See unpublished and untitled address of May 28, 1962 (emphasis added), at Willamette College of Law, Salem, Ore. (on file in the law libraries of Northwestern University and the University of Michigan). He had told a group of police officers:

Too often there is the tendency on the part of the police to criticize all that the courts do—to label as technicalities the reasons given for any particular case decision that the individual police officer dislikes. There are times, to be sure, when that is true. But there are many times when the reasons are substantial and basically valid . . .

As a police officer you may feel that the courts should leave you alone in your efforts to enforce the law, to apprehend criminals and to protect the public. Many courts would also like to be left alone to do as they please. Many legislators would also like to be left alone and unchecked. Many members of the executive branch . . . would also like to function as they please. But in a democratic system, no branch of government, can be permitted to exercise unbridled authority and power . . .

In any democratic society individual rights and liberties must be preserved and we are willing to do so at the expense of efficiency in government itself. To relate this principle to your situation, let me put it this way. We would rather that some criminals escape detection and punishment—even though you, as a police officer, know positively he is guilty—rather than sacrifice or even jeopardize the rights and liberties of the great mass of individuals who make up this democratic society of ours. This concept is essential. It is different in Russia, of course. There, efficiency is paramount [emphasis added].

Parts of this speech read as if they came right out of a Hugo Black opinion or Professor Louis B. Schwartz’s ringing civil liberties article, On Current Proposals to Legalize Wire Tapping, 103 U. Pa. L. Rev. 137 (1954).

Secret Detention by Chicago Police—and he had given him a wide stage.

Weisberg had the advantages of the amateur—"the freedom from traditional limitations and perspectives, the ability to raise fundamental questions which professionals in the field have long since forgotten to consider." When he came to examine police interrogation, Weisberg was astounded by the virtually unbridled discretionary powers wielded by the "administrative agencies" (police departments) and "administrative officials" (police officers) in this field and by their ability "to prevent objective recordation of the facts":

The modern police function of preliminary criminal investigation and interrogation of suspects is an unusual instance of discretionary administrative power over persons unregulated by judicial standards. . . . In large measure police station questioning . . . is governed only by the self-imposed restraints of the police and by limited judicial action in the small number of cases in which police conduct becomes a litigated issue.

Whatever the reasons for their circumspection, the failure of the courts to assume supervisory powers over police interrogation practices remains an anomaly. It is sometimes grounded on the American separation of judicial and executive powers. But this doctrine has not prevented the courts from developing judicial standards for other administrative agencies.

Measured by legal standards, the most unique feature of the police station questioning is its characteristic secrecy. It is secrecy which creates the risk of abuses, which by keeping the record incomplete makes the rules about coercion vague and difficult to apply, which inhibits the development of clear rules to govern police interrogation and which contributes to public distrust of the police. Secrecy is not the same as the privacy which interrogation specialists insist is necessary for effective questioning. Inconspicuous recording equipment or concealed observers would not detract from the intimacy between the interrogator and his subject which is said to increase the likelihood of confession.

No other case comes to mind in which an administrative official is permitted the broad discretionary power assumed by the police interrogator, together with the power to prevent objective recordation of the facts. . . . It is secrecy, not privacy, which accounts for the absence of a reliable record of interrogation proceedings in a police station. If the need for some prejudicial questioning is assumed, privacy may be defended on grounds of necessity; secrecy cannot be defended on this or any other ground.\(^{71}\)

Weisberg deemed it important to "give some content to the generalities [one might say, 'euphemisms'] in which the subject [of police questioning] is usually discussed." He thought it "playing Hamlet without the ghost to discuss police questioning without knowing what such questioning is really like." So he turned to "the leading police manual by Professor Fred Inbau and John Reid" to supply the content.\(^{74}\)

So far as I know, Weisberg was the first law review writer to make extensive use of the interrogation manuals. And, as I have suggested elsewhere, each of these manuals may have been "equal to a dozen law review articles in its impact on the Court."\(^{75}\) For "one of the


\(^{71}\) Weisberg \textit{supra} note 69, at 44–45.

Of course, Weisberg's criticism of the old "voluntariness" test applies to \textit{Miranda} as well, at least as it has generally been applied. Although language in \textit{Miranda}, 384 U.S. at 475, strongly suggests that, at least where feasible, the police must stenographically or, better yet, electronically record the warnings given to the suspect, as well as his response, so that they may be played back or shown to the court, "most courts have held that the testimony of an officer that he gave the warnings is sufficient and need not be corroborated." ALI Model Code of Pre-Arraignment Procedure 140 (commentary) (Tent. Draft No. 6, 1974).

Weisberg's extraordinary 1960 paper also anticipates and voices grave doubts about the efficacy of a system based on \textit{police-issued} cautions or warnings: [A]ny rule which requires a caution inevitably invites avoidance. Even if it is tied to an objective event such as the commencement of interrogation or the time of arrest, the probable conflict of testimony about whether a required caution was in fact given makes satisfactory judicial enforcement doubtful. Any rule requiring a warning is also likely to be ineffectual since the significance and effect of a warning depend primarily on emphasis and the spirit in which it was given. A warning can easily become a meaningless ritual . . . . The notion that [the interrogator] should precede questioning with a caution suggests that the interrogator should act to protect the interests of the suspect at the same time that he is attempting to obtain damaging statements from him. But this cannot effectively substitute for the loyalty of counsel or the disinterestedness of a judge.

Weisberg, \textit{supra} note 69, at 40–41.

\(^{72}\) Weisberg, \textit{supra} note 69, at 22.

\(^{73}\) Id.

\(^{74}\) Id. at 22–23.

most powerful features of the Due Process Model,” as the late Herbert Packer observed, “is that it thrives on visibility. People are willing to be complacent about what goes on in the criminal process as long as they are not too often or too explicitly reminded of the gory details.”

As fate would have it, Inbau’s former student, Jim Thompson, was to argue the Escobedo case for the State of Illinois, and Inbau’s “adopted” student, Bernie Weisberg, was to argue the case for the ACLU, as amicus curiae.77 In his Escobedo brief, Weisberg maintained that since police interrogation of arrested persons is characteristically conducted in privacy and without a record being made, “the best sources” for understanding police questioning “are the published manuals.”78 Weisberg urge[d] the Court to examine these books [which he extracted at considerable length in his brief]. They are not exhibits in a museum of third degree horrors. Indeed they carefully advise the police interrogator to avoid tactics which are clearly coercive under prevailing law. They are invaluable because they vividly describe the kind of interrogation practices which are accepted as lawful and proper under the best current standards of professional police work.79

Weisberg’s great paper on confessions and his powerful Escobedo brief set the fashion for civil libertarians. The ACLU brief in Miranda (a magnificent performance by Professors Anthony Amsterdam, Paul Mishkin, et al.) reprinted a full chapter from O’Hara’s Fundamentals of Criminal Investigation (1956). In turn, the majority opinion in Miranda devoted six full pages to extracts from various police manuals and texts80 “document[ing] procedures employed with success in the past, and . . . recommend[ing] various other effective tactics.”81 Many of the examples selected by the Court are the same ones Weisberg used in his 1960 article and in his 1964 Escobedo brief.

Now the curious thing about Weisberg’s important contribution to the law of confessions is that, as he readily admits, he never would have pursued his interest in this field but for Inbau’s encouragement. It is a delicious irony that when Inbau urged Weisberg to think more deeply about the vexing problems of police interrogation and confessions — when back in 1960 he invited this relatively obscure general practitioner to deliver a major paper articulating his “skeptical views” on the subject — Inbau did what some think the privilege against self-incrimination is supposed to prevent — he pulled the lever which sprung the trap on which he stood.82

The Miranda opinion quotes from or cites the 1953 and 1962 Inbau-Reid manuals no less than ten times — and never with approval.83 It is plain that these publications “vented Chief Justice Warren’s judicial ire.”84 The day after Miranda was handed down, Inbau should have been a beaten man. But he wasn’t.85

He knew, no less than did our most brilliant civil liberties lawyer, that “the judgments” that these issues require “are too large, too ungov-

499, 532–33. Two weeks after Miranda was handed down, however, Thomas C. Lynch, then Attorney General of California, reported that a preliminary survey indicated “wide use” in his state of the criticized manuals and that he was considering a “purge” of all such publications. Professor Philip Zimbardo, a psychologist greatly troubled by various interrogation techniques, also reported that he had “verified that these manuals are used in training [police] interrogators by calling several police academies.” See Kamisar, supra note 75, at 86 n.109.

85 Indeed, a year after Miranda, the irrepressible Inbau-Reid team published a new edition of their interrogation manual, retaining, after the prescribed warnings have been given, many of the tactics and techniques that seem to have chagrined the author of the Miranda opinion. See Broderick, supra note 84. But Miranda “did not condemn any specific techniques or hold that evidence obtained by use of them would be inadmissible. Reliance was placed on warning and counsel to protect the suspect.” Elen & Rosett, Protections for the Suspect under Miranda v. Arizona, 67 Colum. L. Rev. 645, 667 (1967). See also note 6 supra.
erned by a commanding text or clear institutional dictates, to be laid solidly to rest.

He knew, too, that “[p]rected upon such issues are particularly fragile under the buffeting of rapid historical developments that incessantly place unprecedented strains upon the Court.”

As it turned out, a period of “social upheaval, violence in the ghettos, and disorder on the campuses” had already begun. The political assassinations and near-assassinations of the late 1960’s; more urban “riots”; the presidential campaign of 1968; the “obviously retaliatory” provisions of the Crime Control Act of 1968 and other political exploitation of the “law and order” issue; the ever-soaring crime statistics; and the ever-spreading fears of the breakdown of public order soon “combined to create an atmosphere that, to say the least, was unfavorable to the continued vitality of the Warren Court’s mission in criminal cases.”

I was one of those who implored the Court to “exercise leadership,” to be “bold” and “innovative.” Yet I was outraged when “its decisions arouse[d], as they must, resentment and political attack.” At this point, I became a lawyer “marching behind the solemn, sacrosanct banner of the law. [I] want[ed] it both ways.” It seems much clearer to me today than it was fifteen years ago, or even ten, that—although he was wrong on the merits—Inbau was perfectly within his rights in deploring the thinking of all of us. As one of the “Crime Control model’s” “few full-fledged academic defenders,” Inbau not only presents the polemicist’s view of recent cases, but articulates the officer’s critical needs and deep concerns. Too many of us are content to point out what the policeman cannot or must not do. Inbau, on the other hand, will pepper you with hypothetical fact situations and ask: “You are the policeman; what would you do in this case?” More times than I like to admit, I have felt that the price of remaining faithful to the “Due Process model” was to appear rather foolish. What can the policeman do? What should he be able to do? How can the legislature be of assistance to him? I don’t think I am the only law professor who finds it more exhilarating to confine himself to what the policeman cannot or must not do. But the time has long since passed when we can afford that luxury.

Most people know Inbau only from the rousing talks he gave at the local Rotary Club or from the fighting speeches he delivered at countless prosecutor and police conventions, exhorting the troops to victory in the great “war against crime.” But there is more than one Inbau. There is also the Inbau who, in the privacy of his office or over a drink, can dispassionately and masterfully dissect the latest Supreme Court opinions; who can laugh as hard at himself as he does at the “law professors” on and off the bench. There is also the Inbau whose goal at each of the many conferences he conceives and directs is to bring to bear upon problem areas “the greatest possible breadth of viewpoint and depth of insight” and to have

---

88 Amsterdam, Perspectives on the Fourth Amendment, 58 Minn. L. Rev. 349, 353 (1974).
87 Id.
84 See note 93 supra.
83 The late Alexander Bickel so described Inbau. See Bickel, The Role of the Supreme Court of the United States, 44 Tex. L. Rev. 954, 962 (1966).
82 When Bickel used the “Crime Control model”...
all in attendance leave with their swords and banners lowered and their sensitivities raised. As an "expert in controversy," this iconoclastic law professor, no less than the "iconoclast from Baltimore," "welcomed attacks on himself, partly because they showed that his thrusts had gone home, partly because he defended everyone's right to have his say, and partly because he felt that destructive criticism, even of his own work, was much more stimulating than acclaim."96

Fred would be quick to deny that he is "the professor." If anything, he sees himself as the "anti-professor"—or so he says. Methinks he does protest too much. One of the Inbaus, at least, is more "the professor" than a considerable number who profess to be, more "the professor" than any of the Inbaus would ever care to admit.