

# AGENDA

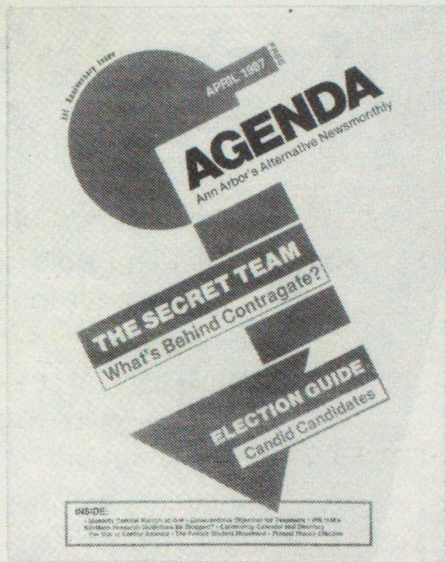
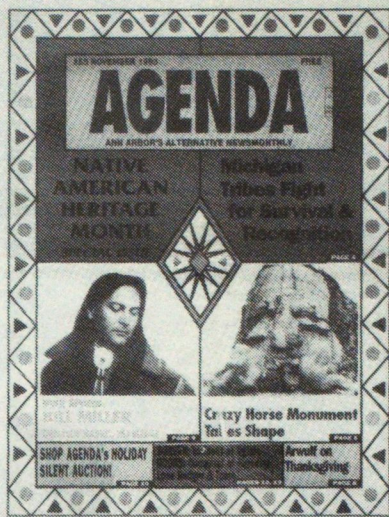
# RACE

## & The Criminal Justice System

### BRYAN A. STEVENSON

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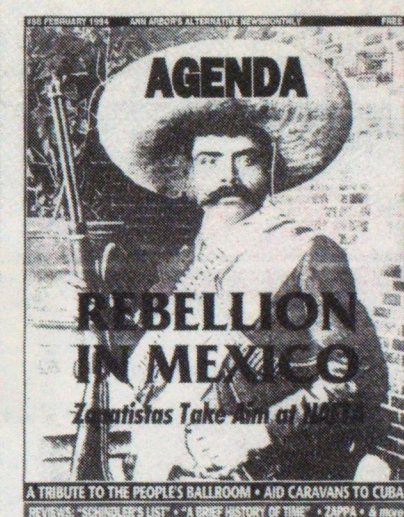
ANN ARBOR'S ALTERNATIVE NEWSMONTHLY



**Arwulf: Open Letter to Diana Oughton**

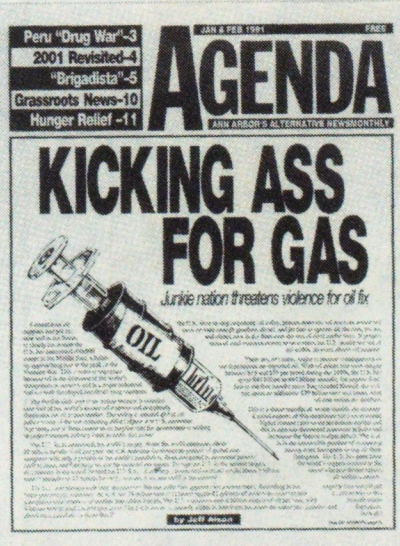
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# 100th Issue!



**"Still/Here" Makes A2 Debut**

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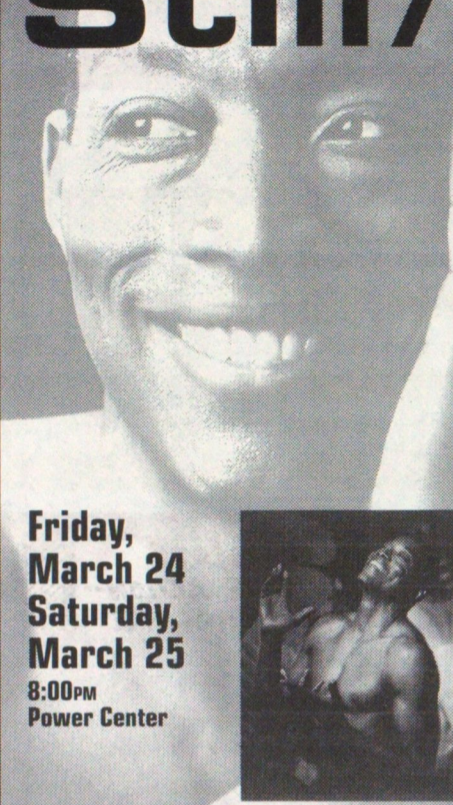
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BULK RATE

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**John Cantú's Screen Scene - PAGE 9**  
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**How To Watch the A2 Film Festival**

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University Musical Society  
 Bill T. Jones/Arnie Zane  
 Dance Company  
**Still/Here**



**Still/Here**  
 is important.


Important because it grapples with fundamentals of the human condition: survival and death.  
**What does it mean to be told the cancer has spread?**  
**What does it mean to know that a virus that causes AIDS is in your blood?**  
 Indeed, what does it mean to be Still/Here?

**Still/Here** is a poetic, multimedia exploration of these questions, a therapeutic experience made of dance, folk music, rock and video. This full-evening work, conceived of and created by Jones for his company, is a must-see for everyone interested in life, love, sharing, and humanity.

Featuring the music of Odette, and Vernon Reid of Living Colour.

*This project is supported by Arts Midwest members and friends in partnership with the National Endowment for the Arts.*

**Friday, March 24**  
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 MARCH 14-19, 1995 MICHIGAN THEATER


**SHOWTIMES**  
 Tuesday, March 14  
 Opening Reception  
 (open to public) at 7:00 pm  
 Films at 8:00 pm  
 (live onstage before films begin:  
 Peter Sparling & Dick Siegel)

**Wednesday, March 15:** 7:00, 9:30 pm  
**Thursday, March 16:** 7:00, 9:30, 11 pm  
**Friday, March 17:** 7:00, 9:30 pm  
**Saturday, March 18:** 1:00, 7:00, 9:30 pm  
**Winners Screenings: Sunday, March 19**  
 5:00, 7:00, 9:00 pm


**SCREENINGS**  
 Free screenings by the Awards Jury members at 3:00 pm in the Michigan Theater:  
**Wednesday, March 15:**  
 Emily Breer presents a program of her animated films  
**Thursday, March 16:**  
 Jay Rosenblatt presents a program of his works over a ten-year period  
**Friday, March 17:**  
 Midi Onodera presents a sneak preview of her just completed first feature, *Skin Deep*

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# letters

AGENDA is interested in receiving letters from readers. Please keep them short and include your name and phone number (not for publication). Send letters to: AGENDA, 220 S. Main St., Ann Arbor, MI 48104.

## Educator Applauds AGENDA

I'd like to send an anonymous thank you to your staff. After many years of reading AGENDA, I've recognized improvements in the last few years that reflect an increased sense of professionalism on the part of AGENDA's writing team. While I have always greatly appreciated your commitment to in-your-face political and social commentary, I equally applaud your wisdom in attempting to capture a larger audience through regular eye-catching features such as book, film, and music reviews. I see more people reading AGENDA now than ever before, yet the paper has sacrificed none of its ideals.

I'd like to acknowledge the talents of John Carlos Cantú, whose subtle wit and penetrating film reviews launch my co-worker and I into fits of laughter every month. Unlike Goldsmith, whose music commentary seems specifically catered to a young audience, Cantú's ability to tease gems out of widely diverse material reaches that crucial larger audience. Likewise, Arwulf Arwulf, who I greatly admire for baring his soul on a monthly basis, deserves much of the credit for making AGENDA as approachable as it is.

I look forward to further contributions by Orin Buck and some of your other regular writers and specifically thank you for the alternative events calendar. Keep up the good work!

Ann Appreciative Middle School Teacher  
Ann Arbor Public Schools

# etcetera

AGENDA is interested in receiving items from you for etcetera. Press clippings, press releases, summaries of local events and any other ideas or suggestions are welcome. Just mail them to: Etcetera Editor, AGENDA, 220 S. Main St., Ann Arbor, MI 48104.

## 16th Annual Conference on the Holocaust

From March 19-27, U-M Hillel will commemorate the 50-year anniversary of the liberation of the concentration camps. Nineteen events are scheduled during the week—including an afternoon discussion series, a number of major speakers, films, an art exhibit, a trip to the Holocaust Memorial Center, an evening with survivors, a vigil on the Diag, a memorial service, an evening of creative expression, and a children of survivors program.

On Thurs. March 25 at 7:30 pm at Hillel (1429 Hill St.), Dr. Eva Fogelman will give the Michael Bernstein Memorial Lecture entitled "The Psychology of Moral Courage." Author of "Conscience and Courage," social psychologist, psychotherapist, and filmmaker,

# AGENDA

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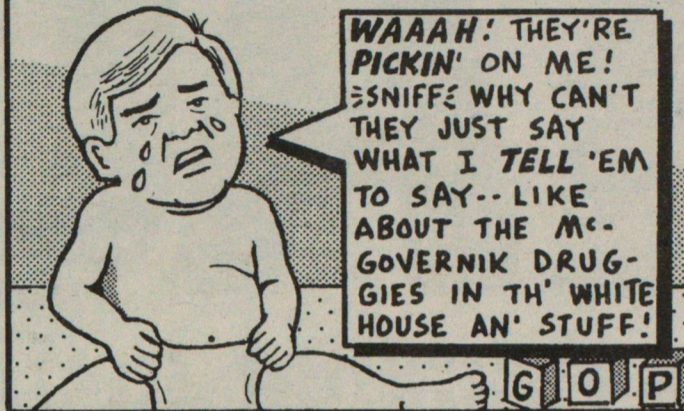
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20,000 free copies of AGENDA are distributed at the beginning of every month from over 300 locations in the Ann Arbor Metro Area.

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# THIS MODERN WORLD by TOM TOMORROW

POOR NEWT GINGRICH! THE UNSCRUPULOUS LIBERAL MEDIA HAVE BEEN SUBJECTING HIM TO A CERTAIN DEGREE OF **FACTUAL SCRUTINY**--AND HE DOESN'T LIKE IT!



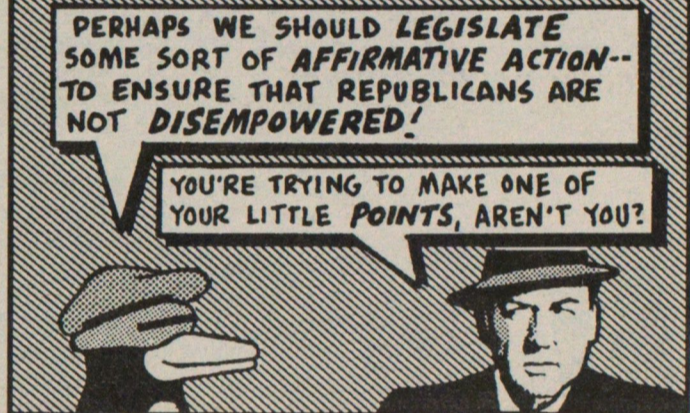
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TOM TOMORROW © 2-8-95

Dr. Fogelman will talk about Christian rescuers of Jews during the Holocaust.

For a complete list of events call Hillel at 769-0500.

## MacNeil /Lehrer Sells Out

The MacNeil /Lehrer NewsHour, public television's flagship news program, is being bought out by a private, for-profit media conglomerate. Liberty Media, a subsidiary of TCI, the nation's largest cable system operator, is buying two-thirds of MacNeil/Lehrer Productions, the show's producer.

The mere fact that the NewsHour can be absorbed by a corporate media conglomerate illustrates how little difference remains between so-called public and commercial media. MacNeil/Lehrer has long been funded by corporate giants like AT&T, PepsiCo, New York Life and ADM; now they're going to be owned by one.

And TCI is not just your run-of-the-mill operator. As reported in the Rocky Mountain News in Dec. 1993, TCI has been called "the worst discriminator in the telecommunications industry" by the NAACP and the League of United Latin American Citizens.

If you don't want the main news source on public television to be owned by a for-profit media conglomerate known for its ruthless and unethical business practices, write to PBS at 1320 Braddock Place, Alexandria, VA 22314 (fax: 703-739-0775) or to the MacNeil/Lehrer NewsHour at 356 W. 58th St., New York, NY 10019 (fax: 212-560-3117). —from EXTRA! Update, the bimonthly newsletter of FAIR (Fairness & Accuracy in Reporting), Feb., 1995. To subscribe (\$30/year) call 800-847-3993.

## Funds Needed for Guatemalan School

Ann Arborites are being asked to chip in and help fund a second-room addition to a one-room schoolhouse in Los Encuentros, Guatemala. Los Encuentros is a rural, isolated community near the city of Zacapa. To get there you can take the bus to the nearest larger village, San Vicente, then hike five kilometers over rough terrain.

The existing school was built by villagers under the direction of its first teacher, a

young university student. Presently, 90 children attend the elementary school, which is staffed by one student teacher.

Access International language school director Mike Milne has thus far raised \$1,000 of the necessary \$3,500 for the addition. The school will have a plaque on the wall with the names of all contributors to the project.

To reserve your spot on this plaque and to assist in the education of the youngsters of Los Encuentros, contact Mike Milne at 994-1456.

## Gay Hip-Hop Author Coming to A2

James Earl Hardy, author of the first gay hip-hop love story, will read from his novel at Common Language Bookstore at 7 pm on March 15. "B-Boy Blues" is funny and sexy. It's about masculinity, self-image, and blackness.

"B-Boy Blues vibrates with the sound of a brilliant, self-defining, hotly colorful voice. The ancestors are smiling," said Dr. Elias Farajaje-Jones of Howard University.

For more information about the event call Common Language at 663-0036.

## Ecology Center Names Award Recipients

The Ecology Center of Ann Arbor recently awarded six area individuals and groups with special honors for their environmental achievements.

- Patti Benson, Demetrios Politis, and Roger Rayle were honored for their leadership of the Scio Township citizens' group which has worked for the clean-up of the Gelman Sciences contamination site on Ann Arbor's west side.
- Eunice Hendrix was acclaimed for several decades of promoting an environmental ethic among Ann Arbor and Michigan teachers.
- Sierra Club member Gwen Nystuen was honored for her work in promoting environmental activism in Ann Arbor and throughout Michigan.
- R.E.C.A.P. (Romulus Environmentalists Care About People) was lauded for its work in preventing an unnecessary and dangerous hazardous waste facility in Romulus.
- Gerry Rees was recognized for his ongoing

efforts to promote bicycling in the Ann Arbor area.

• Jessie DeerInWater received recognition for her work to decommission the Fermi II nuclear reactor in Monroe.

The Ecology Center is a membership-based, nonprofit community organization which develops and conducts education advocacy, information, and technical programs on a wide range of issues which encourage the development of sustainable communities. For more information, call 761-3186.

# AGENDA Publishes 100th Issue!

In this landmark 100th issue, AGENDA's editors would like to thank all of you who have made the last nine years of publication possible. This includes writers; advertisers; financial donors; distributors; artists; editorial volunteers; those who have lent us computer equipment, office space, trucks, and ideas; those who have cooked for us; merchants who have allowed us to place papers in their stores; letter-writers; news-makers; and you—our readers.

Reaching the 100-issue mark is no easy feat for a grassroots, community newspaper. With your continued support we may publish 100 more!

**Editor's Note:** The following article is an abridged text of a keynote speech given in January by civil rights attorney Bryan A. Stevenson at a U-M Law School Conference. Though his remarks were specifically aimed at an audience of potential public interest lawyers, Mr. Stevenson's experience and insights are extremely relevant and inspirational to anyone interested in the issues of race, poverty, equal rights and justice.

Mr. Stevenson is the Executive Director of the Alabama Capital Representation Resource Center in Montgomery, Alabama. He earned his J.D. at Harvard Law School and was awarded the Harvard Fellowship in Public Interest Law. He simultaneously earned a degree in Public Policy from the Harvard School of Government where he was awarded the Kennedy Fellowship in Criminal Justice. Since that time he has been a civil rights attorney in the deep south advocating for the rights of poor people and minorities through his representation of death row prisoners.

Mr. Stevenson has received numerous honors for his work including the 1989 Reebok Human Rights Award, the 1990 ABA Wisdom Award for Public Service, the 1991 National Medal of Liberty from the ACLU, and the 1993 Thurgood Marshall Medal of Justice.

As a visiting professor at U-M's Law School next fall, Mr. Stevenson will be teaching a 6-week course entitled, "Race & the Criminal Justice System."

# W

hen we first got started in the process of setting up this project in Alabama, I got a call from somebody who was about 30 days away from execution and he was begging me to represent him. He said, "My lawyers have dropped my case. They tell me there's nothing more they can do. I'm scheduled to be executed in 30 days. I've got to have you represent me."

It didn't make sense for us to get involved. We were trying to get to other cases where we could perhaps accomplish some relief. And yet this man kept calling. He kept calling. Finally, he called me back and said, "Mr. Stevenson, you don't have to tell me that you can get me a stay of execution. You don't have to tell me you can keep them from killing me. But you do have to tell me that you'll work on my case because I don't think I can make it over these next 30 days if I don't have any hope at all. I've just got to find a way to get through the next 30 days. So please tell me you'll represent me." And I said, "Okay, we'll represent you."

We worked hard on this case. We worked night and day to try to get a stay of execution but we weren't successful. And I never will forget riding from our office in Montgomery down to the prison to be with this man on the night that he was scheduled to be executed. It was very difficult. It was very painful. It was almost surreal. They don't prepare you for stuff like that in law school, standing back there with him 30 minutes before his scheduled execution and talking to him. It's such a bizarre and difficult and painful experience.

In the conversation that we had he told me about his day. He said, "You know, it's been a strange day. When I woke up this morning the guards came to me and said, 'What do you want for breakfast?' Then they came to me and they said, 'What do you want for lunch?' Then they came to me and they said, 'What do you want for dinner?'" Every 15 minutes somebody was coming to him and saying, "Can I get you some stamps to

mail your letters? Do you want to use the phone to call somebody? Do you need some coffee? Do you want some water?" Every 15 minutes they were coming to him and saying, "What can I do to help?"

And then he said something I'll never forget. He said, "You know, more people have asked me what they could do to help me in the last 14 hours of my life than they ever did in the first 19 years of my life." And standing there I couldn't help but think, Where were they when you were three years old being physically abused by your stepparent? Where were they when you were six years old being sexually assaulted by your stepfather? Where were they when you were nine and were abusing heroin and were strung out? Where were they when you were 14 and homeless with no place to go? I know where they were when you were 19 and committed this offense: They were lined up to execute you.

It's difficult to have the guards say, "You have to leave now. We have to shave the hair off your client's body to prepare him for execution."

#### Race Bias in the Courts

I'm a product of *Brown v. Board of Education*. I tell people that everywhere I go. I'm not ashamed of that. In my community you couldn't go to the public schools if you were black. When it was time for us to start our education we had to go to the colored school.

My mom was the kind of person who would always answer any question you had. I have this memory from when I was a kid—you could ask my mom, "What's that star up in the sky, mom?" and she'd say, "Well that's the brightest star in the sky tonight." You'd ask my mom, "What's that planet over there by the moon?" and she'd say, "Well that's the planet nearest the moon tonight."

She didn't have good answers to these questions. But no matter what you asked her she always gave you an answer. She wanted you to believe that there was no question that wasn't worth asking. But I could always remember very vividly when we would drive past the Milton Public School and I would ask my mother what the word "public" meant. She would bite her lip and she'd never say anything. She didn't want us to know we were being excluded from something that was meant for us.

I thought about that when I read *McCleskey v. Kemp* [a 1987 Supreme Court decision which deemed race bias in the criminal justice system "inevitable"] because lawyers came into Southern Delaware and they litigated *Brown v. Board of Education* and they opened up the public schools to black kids like Bryan Stevenson. And be-

cause of that I stand here today. If it hadn't happened I wouldn't be a lawyer. It was too difficult for minority kids of my background to get to a colored high school. It took money to do that. And but for the vision of those lawyers in the 1950s to make education accessible to the kids who were poor and black, it wouldn't have happened for me.

And I thought about how in 1954 the Court could have said in *Brown*, "Racially

***There is this tolerance, this willingness to accept bias in the administration of criminal justice, because we're talking about the bad people. We're talking about the people who give us fear. We're talking about the people who make us angry.***

segregated school systems are inevitable. It's inevitable that kids like Bryan Stevenson don't get high school degrees because white parents don't want their kids going to school with black kids and black families don't have the resources to get into the public schools. It would be too much conflict. It would be too much controversy to integrate schools if we say that this is unconstitutional. So it's inevitable that we have this problem with education in America."

But they didn't say it. They said it was unconstitutional and its unconstitutionality made it *not* inevitable. And somehow there was a vision in 1954 that the Supreme Court had, with the commitment the Court had, that they lost in 1987 when it came time to deal with race and the criminal justice system.

And the consequences of that are quite powerful, quite overwhelming. Now when we go into courts and start talking about race bias and start talking about race discrimination, judges know that they can deny us relief with impunity. They know that they are litigating and presiding over cases and prosecutors are prosecuting cases in an era under a document which states race bias is inevitable, and therefore unavoidable. And the consequences are quite astounding. But we continue to challenge overt race bias. And sometimes the opposition laughs when we present them with this evidence about how biased things are. They just laugh because they know that there's nothing that they have to do to overcome it.

There was a case out in Florida not too

long ago involving a trial judge who was presiding over a capital case and who was quite willing and quite impatient about getting to the point where he could pronounce the death penalty against this black defendant. And at the end of the guilt phase, while the trial lawyers and the defense lawyers were preparing for the penalty phase and the mother and father of this black defendant were about to leave the courtroom, the judge, sitting on the bench, looked up and saw these people about to leave and fearing that he might lose some time in the proceedings, he said to the prosecutor, "Well there goes the nigger mom and nigger dad now. Why don't we get them to testify right away and save the state some time?"

Not surprisingly that man was sentenced to death. On appeal, the Florida Supreme Court reversed this man's conviction on grounds having nothing to do with the judge's comment about race, but the issue of race was nonetheless pressed at that court. The Court did not analyze the question of race bias on the part of this judge but put in a footnote, a one-sentence opinion, and I'm quoting here, "We want to admonish state court judges in Florida to avoid the appearance of impropriety." End of quote. End of discussion. End of opinion.

It's ironic to me that if that trial judge had been a newscaster or sports commentator, he would have lost his job. But because he was a trial judge dealing with race in the criminal justice system, it's "inevitable." It's okay. And he still sits on the bench today. And there is this tolerance, this willingness to accept bias in the administration of criminal justice, because we're talking about the bad people. We're talking about the people who give us fear. We're talking about the people who make us angry.

#### Poverty: Starting Out Unequal

We're living at a time when the problems of poor people seem to be getting worse. The latest statistics tell us that 49% of all African-American children are poor. They're living in homes that even the federal government defines as being impoverished. We're now living in a time when black men living in Harlem have a shorter life expectancy than anyone, male or female, living in Bangladesh. We're living at a time when homicide proves to be the leading cause of death of men of color between the ages 18 and 34. And the problems of poor people as it relates to these problems become more and more frustrating, and more and more overwhelming.

We don't have a public defender system in Alabama. I have a staff of seven lawyers. We operate on a budget of \$600,000 a year.

# RACE

## & The Criminal Justice System

Bryan A. Stevenson

We're trying to provide representation to 140 people who are under a sentence of death. At the same time, there are 240 people awaiting capital murder trials. And it's simply more than we can do.

Our clients and people who need us don't have the means and resources to find lawyers who could protect their rights. And it's very painful. I get calls all the time from the multitude of young defendants. And these are the particularly disturbing calls. We have in Alabama a statute that allows the prosecutor to indict you for capital murder no matter how old you are. So you get a lot of kids who are 12, 13, and 14 years old who are indicted for capital murder. And their lawyers aren't informed enough or sophisticated enough to know that if you're charged with capital murder at that age, you probably can't get the death penalty because the state law doesn't authorize the death penalty for kids who are 12 years old or 13 years old or 14 years old. But because these lawyers don't know that, they plead their 12- and 13- and 14-year-old clients guilty to capital murder in exchange for sentences of life imprisonment without parole.

And these mothers call and say, "Can you help us, can you do something about us?" And of course we want to. And yet there are too many clients and too many needs and too many situations that we have to confront and we get overwhelmed with the problems of poverty as it relates to criminal justice.

I was talking to one of the sisters of my client not too long ago and she was telling me how difficult it is to live in Pike County, Alabama when you're poor. She lives out in the middle of this field—a cotton field—and she was describing what was going on with her children. She said, "You know, I'm scared for my kids, because they're getting angrier every day that goes by. Every birthday that comes by they lose some of their sweetness of childhood. And they're getting angry and they're getting mean and they're getting frustrated."

She said, "When they go to school in the morning they hate school. They hate it. We live out in this field and during the winter-time when it's dark they have to walk down this road to get to the place where the schoolbus will pick them up. And the cows go across the road and there's manure on the road so that it's impossible for them to get to the end of the road and get on that bus without having stepped in some manure. When they get on the bus the kids call them stinky and make fun of them and they ostracize them and then they get into fights and they keep getting suspended from school."

And she said, "When I talk about this, when I complain about this, when I say things to people, nobody seems to hear. When I try to identify for people the problems that we're suffering, that we're experiencing, nobody seems to see us." And then she said, "It's like we're invisible. I feel like we're invisible."

And this was a woman who's not well-read. She'd never read Ralph Ellison's "Invisible Man," but she knew what it meant to be invisible, to feel excluded, to live in the margins. And hearing her talk about that is very difficult.

#### **This Problem of Hopelessness**

But the problem of responsibility and the problem of race and the problem of poverty doesn't compare to the seriousness of this last problem—this problem of hopelessness. Because in so many ways it's the most profound problem that we have to confront in our society today—this notion that we can't do anything about the problems that we so quickly and readily identify.

I see it not only with my clients but with the client community as well. When I talk to the siblings of some of my clients who are 13 and 14 years old they tell me, "Mr. Stevenson, I'm not going to live past 18." And they believe

it. "So don't talk to me about school, don't talk to me about laws, don't talk to me about any of that kind of stuff. I know I'm not going to live past 18. If I'm not dead in the streets by 18, I'll be in prison for the rest of my life."

And unfortunately it's hard to tell them that they're wrong because too many of the kids that they see around them are in fact dead by 18. And they've become hopeless about their lives. And obviously they don't care about the values and the norms and the

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**The latest statistics tell us that 49% of all African-American children are poor. They're living in homes that even the federal government defines as being impoverished. We're now living in a time when black men living in Harlem have a shorter life expectancy than anyone, male or female, living in Bangladesh.**

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respect and the procedures and the things that we would like for them to care about because of this hopelessness.

But it's not just their hopelessness. You hear it in the way our Congress is now talking about issues of poverty and care. "We've got to eliminate the welfare state, we've got to eliminate doing for poor people because what we're doing is we're just contributing to their laziness. We've got to marginalize them more. We've got to stop worrying about race and the legacy of slavery in this country. We've got to get past all this guilt feeling about affirmative action, about the problem with black people. That's their problem. We've got to move past all of that."

The death penalty is the ultimate expression of hopelessness. It says this person's life is beyond hope, beyond redemption, beyond value. Their life no longer has purpose. Kill them. And it's this hopelessness that is feeding so much of what we see and what we do. And it's the biggest thing that we have to confront, if we truly want to be advocates in what I believe is a better public interest.

And in so many ways the challenge that you face as law students in confronting careers in the public interest, and the kind of challenges that I face trying to provide assistance for people on death row, is essentially a challenge about confronting hopelessness, overcoming the despair that so many of us just recognize, acknowledge and leave alone.

#### **The Case of Walter McMillan**

I mentioned this case of Walter McMillan. It really was an outrageous case, but I learned something about hopelessness. When I got involved in Mr. McMillan's case it was one of those situations that was just so unbelievable. Mr. McMillan had been arrested for a capital crime that took place in 1986.

Essentially what happened was the police could not solve this murder in Monroeville, Alabama. Seven months had gone by, gun sales had tripled, and the people in the community were talking about impeaching the sheriff and the district attorney. They were mad and angry that this young white woman had been murdered in downtown Monroeville and no arrest had been made. And finally, we believe, the police decided it would be better to arrest somebody—anybody—regardless of their guilt or innocence, than to allow this case to go unsolved.

So they decided to arrest our client, Mr. McMillan. Now he wasn't the kind of person you would typically suspect of killing somebody. He was 45 years old. He had never been convicted of any prior felonies. He was a hard-working person. He had worked his

way up all his life. He was fairly well respected. He was just not the type of person you would expect to be the target of a frame. His one mistake—the one thing he had done to bring himself to the attention of the police was that he had had an affair with a young white woman who was 29 years old and the relative of one of these police officers. And we think that fact and that fact alone was what made him the target of this frame-up.

So seven months after the crime they arrested him and they charged him with capital murder. Now he was at home at the time of the crime with his family having a fundraiser for their church. There were 30 people there who could document where he was—who could prove where he was at the time this crime took place some 11 miles away. And they kept hoping and believing that any day after his arrest that he would be returned home because they knew it had to be a mistake.

Instead of recognizing that he was an innocent person, the system just kept doing things to make his guilt seem more acceptable. They put him on death row a year before his trial. He spent 13 months on Alabama's death row awaiting his capital murder trial. It made for a quite interesting cover for the press. They'd say: "Death-row defendant Walter McMillan will be arraigned tomorrow"; "Death-row defendant Walter McMillan will have pretrial hearings next week"; "Death-row defendant Walter McMillan will start trial tomorrow." It created a nice ambiance to get him convicted of a capital crime he had not been involved in.

And when we got involved in this case it took us four years to finally get the state of Alabama to acknowledge his innocence and to let him go. It was a wonderful experience to finally prevail in that case. I never will forget. We went down to Holman prison and got him and got his possessions and belongings and his box and we walked out the front gate of Holman prison, the front gate of the prison where death row is. It was so incredibly exhilarating. The guys in the tiers were cheering and it was just a wonderful experience. Actually, Walter was a wonderful client who would always do what you'd tell him to do.

---

**And when we start talking about, "We can't do anything about the environment, we can't do anything to change the plight of poor people in this society, we can't do anything to help the hungry, we can't do anything about medical care, we can't do anything about health care, we can't do anything about mental illness in society, somebody's got to stand up and say, 'I'm here and you're wrong.'"**

---

When we walked out that front gate I was just so exhilarated and so encouraged and sort of happy, I turned to him and I said, "Walter that was just so wonderful, let's go back in and do it again." And that was the only time in the five years I represented him, he turned to me and he said: "No." I learned something during this case about hopelessness. We were having these hearings in Monroe County and we had organized all of these witnesses who were going to testify about how Walter couldn't have committed this crime. We had gotten tapes that showed the police interrogating this witness who testified against them. They were say-

ing, "You've got to tell us a story of Mr. McMillan." He was saying on the tape, "You want me to frame an innocent man for murder and I don't want to do it." And they were saying, "Don't think about that" and all this remarkable stuff.

We went to court and we were prepared to prove his innocence. And the first day, the court was packed full of black people who had been there from the community because they were very invested in this case. They knew he was innocent. In some ways it would have been easier for the black community if he had been out in the woods hunting by himself, because then they could entertain the possibility that he might be guilty of this crime. But because they were there, because they were with him, it was almost as if they were on trial too.

It's like if next week somebody comes to you and says we're going to charge Tracy Weaver for a murder she committed at 1:30 on Saturday, January 28. All of you know she's in this room. All of us see her here. All of us know that she could not have committed this crime. We'd laugh when we first heard about it. We'd say, "Well Tracy's going to get a great lawsuit against them because she's not guilty of that crime." And then after a week we'd start to get worried and after a month we'd become more worried and after she got convicted we'd be heartbroken. And then when we saw her moving toward the electric chair, every day our hope, our convictions, our beliefs about what justice is, would be slowly taken away from us.

And that's the way it was for this community. They knew Walter was innocent. They saw him moving toward execution and they could not reconcile that with their commitment to this country, to this society. So when we had these hearings they packed the courtroom, and after the first day of hearings everybody was so encouraged because they heard us presenting this evidence and doing these things and we were encouraged too that they were getting some relief, that they were feeling some power behind our litigation on behalf of them and we went home that night feeling good.

I came back the next day and I got to the courthouse and I noticed that all the people who had been inside the courtroom the day before were now outside the courtroom. And I said, "What are you all doing out here?" And they said, "Well, they haven't opened the courtroom for us yet." And I walked to the gate and I said, "I want to go inside the courtroom." And the deputy said to me, "You can't go in yet." I said, "Well I represent Mr. McMillan and I want to go in to prepare." And he said, "Okay, you can go in." And they opened the door.

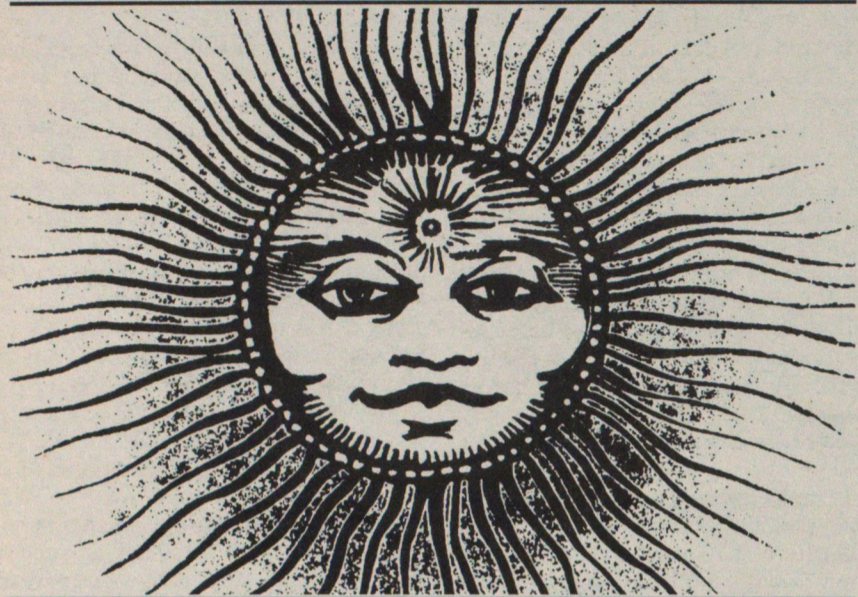
And between the first day and the second day they had erected this metal detector. You had to walk through this metal detector and on the other side of the metal detector was this German-shepherd dog—this huge dog. I walked past the dog and I walked into the courtroom and I turned around and I looked at the courtroom. It was half-filled with white people who had been brought in by the prosecution to change the dynamic of the courtroom.

I was angry and I complained to the judge that I knew that everybody wasn't going to get in from the black community because they had said they weren't going to let anyone stand in the courtroom. I walked back out there and I was angry that they had done this, that they had kind of gotten around this in this way. I told people that not all of them would get in—only some of them could get in because they had done something tricky and sneaky, but we were going to fight it.

And then I saw something wonderful happen. Instead of getting depressed and discouraged, people began to say, "Well, we'll just designate some of us to go in today and

SEE NEXT PAGE

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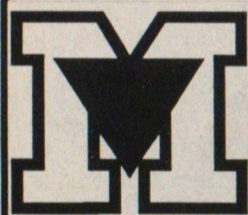
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## Race & The Criminal Justice System

(FROM PREVIOUS PAGE)

some of us can go in later on." And they quickly began saying, "We're going to let the older and the most respected people who really need to be in there go in there first." And they quickly identified this older woman from their community, Mrs. Williams, to go into the courtroom first. And she took such pride at being so quickly and readily identified as somebody who needed to be in that courtroom, you could just see her swell with pride. And they said, "Mrs. Williams, you get to go into the courtroom."

She gathered her shawl, she collected her hat, and she clutched her pocketbook, and she proudly made her way to that courtroom door and she proudly walked through that metal detector. Then she caught sight of that dog out of the corner of her eye. And when she saw the dog she became overcome with fear. You could just see it happen. She saw that dog and she just froze. I saw her try to pick up her leg and walk on but she could not do it and she began to shake and tremble and tears were coming down her face and finally she just drooped. Her whole body just drooped. Her head sagged, her body dragged, and she turned around and walked out of the courtroom. It was a painful thing to see.

But some other people came into the courtroom. We went through the proceedings, we had a good day, and that night when I was going to my car, she was still sitting outside the courtroom just waiting. And she came up to me and she said, "Mr. Stevenson, I'm so sorry. I feel so bad. I feel like I let you down. I felt like I let Mr. McMillan down. I feel so worthless. But I didn't have the courage to get past that dog. I just don't know what to do." And she was crying. I could not console her. I said, "Mrs. Williams, it's alright, it's okay. It's not your fault." And she said, "No, no, no, I should have walked through, past that dog. I shouldn't have turned around like that. I feel so bad. But when I saw that dog," she said, "I thought about Selma, 1965, and I remember walking across the Edmund Pettus Bridge, and I remember being chased by dogs. I just couldn't get my courage up to walk past that dog."

And she went home. Her daughter talked to me later on the next day and told me that all the way back home she kept saying to herself, "I ain't scared of no dog." And that night when she went to bed, she got on her knees and she was praying and they could hear her praying and saying in a loud voice, "Lord, I ain't scared of no dog."

When it was time to go to court the next day she told everybody in her house, "I'm going to court today." On the way from Monroe County to the court house—it's about an hour-and-a-half trip—she kept saying, "I ain't scared of no dog." It became like a mantra. She was saying it from the time she got into the car until the time she got to the court. And then she got to the court and she said, "Nobody goes into the courtroom before I do." She kept saying to herself, "I ain't scared of no dog, I ain't scared of no dog."

When they opened the courtroom they still had the metal detector, they still had the dog, and she went into that courtroom saying, very loudly, "I ain't scared of no dog." And I saw her walk past that metal detector and walk past that dog, looking that dog straight in the face saying, "I ain't scared of no dog," and walk behind me and take her seat in the front row of that courtroom.

When she took her seat, she turned to me and said, "Mr. Stevenson, I am here." I turned around and I said, "Mrs. Williams, I see that you're here." I turned back around and she said, "No, Mr. Stevenson, you don't see me. I am here." And I did see her. And then in a very loud voice, she told everybody in that courtroom, "I am here." Nobody said a word.

### Rejecting Hopelessness

In so many ways, that's what we need to do. Some of us are going to have to say this when people start talking about how poor people have no values, how they're lazy, they're stupid, and we can't worry about giving them welfare. When poor kids begin to believe these things, begin to believe that their life has no value, somebody has to be prepared to stand next to them and say, "I'm here and what they're saying about your worth is wrong." When they start talking about finding other ways to kill people and say their lives have no purpose, have no value, somebody's got to be prepared to say, "I'm here and what they're saying is wrong."

And when we start talking about, "We can't do anything about the environment, we can't do anything to change the plight of poor people in this society, we can't do anything to help the hungry, we can't do anything about medical care, we can't do anything about health care, we can't do anything about mental illness in society, somebody's got to stand up and say, 'I'm here and you're wrong.'"

You may have to say, "I may be young, but I'm here." You may have to say, "I may not understand everything that I need to understand, but I'm here." You may have to say, "I'm not even sure that I have all the answers, but I'm here."

When you say, "I'm here," you're saying something hopeful. You're saying something hopeful about what we can do as lawyers to change the society, because the law is very much a part of the hopelessness that we're trying to overcome. And we need lawyers with hope to help us overcome it.

One of the things I've learned about hopelessness is you can't give what you don't have. We can't give hope if we don't have it. So we've got to prepare ourselves to say, "I'm here," even when people tell us that we ought not be there. A lot of people don't believe I should be in Montgomery, Alabama. "You're not from Montgomery, you don't belong here." A lot of other people say, "You shouldn't be in Montgomery, Alabama. You could be making a lot more money doing a lot of other things. You shouldn't be down there."

But it's necessary for me to say, "I'm here" when I hear about them executing people because they're poor, or because they're black, because they haven't gotten justice. I've seen that happen. Because I've seen that happen, I have no choice but to say, "I'm here." I may not beat you, I may not overcome, I may not win every time, but I've got to be here to be a witness against what you're doing.

One of the things I've learned doing the work I do is that you've got to be prepared to believe things you haven't seen. I haven't seen equal justice in Alabama, but I believe it's got to happen. I haven't even seen equal justice in America, but I've got to believe it's got to happen. I never met a lawyer until I got to law school but I had to believe I could be one even though I'd never seen one.

It's this dynamic of believing things that we haven't seen which gives us power, power to do things that the rest of society doesn't think we can do, power to do things as lawyers that even some of our classmates don't think we can do. "You're too idealistic. You're too silly, you're too naive. Why do you think you can do something to help poor people, to change the problem with the environment, the problem of homelessness? You think you can overcome fear and anger toward people who are gay or lesbian? You think you can change the role of women in society? You people are foolish."

But when we say, "I'm here," we're basically expressing a commitment to justice. We're rejecting the inevitability of bias. We're rejecting the inevitability of this hopelessness. And we're saying that we have a vision.

**AGENDA encourages readers to send tax-deductible donations to the Alabama Capital Representation Resource Center, 114 N. Hull St., Montgomery, AL 36104.**

# 3rd-World Healing Resources Medicine's New Frontier?

*One can look to United Nations statistics, which say that in 1993 global commerce in pharmaceutical plants discovered by indigenous peoples amounted to a \$43 billion business.*

This month the inatuledis—practitioners of traditional Kuna tula healing—will host an international indigenous health care givers' meeting. The exchange of knowledge at the gathering in Panama will be as important a dialogue as takes place in any western medical convention. But the shamans of different indigenous healing traditions also share certain professional problems that MDs don't. In fact, the latter's system often creates the former's worst problems.

Western-style doctors sometimes sniff about "quackery" and call indigenous healing "practicing medicine without a license." Last year there was flap in Panama when an inatuledi in an urban Kuna enclave lost a patient to asthma. Some doctors and politicians used it to argue that tula should be suppressed. But Panama's indigenous people responded in one scornful voice, asking their critics if they claimed that nobody ever dies of asthma while under western-style medical care.

But indigenous healers now face a more insidious threat, one which presents itself with a friendly face. Drug companies, realizing that the world's traditional pharmacopia includes a lot of things that work very well, send anthropologists, botanists and doctors to learn the ancient wisdom that indigenous healers have to teach. Then they take that knowledge back to the industrialized world and the companies patent it.

Sometimes the industrialized world's doctors and scientists go several outrageous steps beyond. In 1993 a U.S. government agency tried to patent the genetic information contained in a blood sample extracted from a 26-year-old Ngobe (Guaymi) woman from Western Panama. A researcher from the National Institutes of Health (NIH) drew the blood three years before, and tests indicated that the woman had an hereditary defense against HTLV-2, a virus associated with leukemia and degenerative nervous disorders. So the NIH moved to patent the woman's genes, without telling her.

An activist with a non-profit group that promotes Third World agricultural development stumbled across the patent application while looking for something else, and informed Isidro Acosta, president of the Guaymi General Congress. On behalf of the Ngobe nation, Acosta called the idea of patenting human genes "fundamentally immoral" and demanded that the blood sample be returned and the patent application be withdrawn.

Acosta at first got no satisfaction from the U.S. government. Commerce Secretary Ron Brown was the point man in this dispute and other similar ones involving genes from people in Papua New Guinea and the Solomon Islands. "Subject matter relating to human cells is patentable," Brown argued to Solomon Islands officials. So Acosta appealed to various authorities, including to a board set up under the General Agreement on Trade and Tariffs (GATT).

The GATT panel decisively rejected the Ngobe claim. They held that human genes can be patented and that member countries have to enforce those patents. It was the international trade equivalent of the Dred Scott decision, the recognition of property rights over human beings.

Copyrights and patents are important in a university town like Ann Arbor. Creative thinkers rightly want to keep others from appropriating their labor without paying for it. But the U.S. government's campaign to get other countries to respect intellectual property rights presents complex ethical issues that deserve scrutiny and debate.

It sure has sparked a debate down here. Panama wants to join GATT, so it recently passed its first meaningful copyright and patent laws. To the delight of musicians, authors,

video producers and software companies, it may put the country's notorious pirates out of business. To that extent, creative Panamanians can agree with their U.S. counterparts.

But on a range of intellectual property issues, there are objections to the lines that the U.S. would have the whole world draw. The Kunas think that if Disney can prevent people from making the unlicensed commercial use of a form of expression known as Mickey Mouse, the Kuna commonwealth ought to enjoy the same rights over a reverse applique form of expression known as the mola. And the Ngobe are offended by the NIH's claimed right to what flows in their veins.

The notion of patenting genetic information raises perverse questions. If a woman with patented genes bears children, can she be charged royalties? Can the patent holder prevent her from donating blood to the Red Cross?

In the end, it all looked too sordid, and the NIH withdrew its patent claim on the Ngobe woman's DNA. But the applications for patents on genes from people in New Guinea and the Solomon Islands are still pending.

But to return from the bizarre to the more usual threat, what about a plant-based medicine that inatuledis—or herbalists from another tradition—have used for centuries? How dare western-style scientists go into a patent office and claim to have "invented" it? How come such applicants are not routinely dismissed as charlatans?

Such audaciously fraudulent claims of "invention" are necessarily founded upon racist assumptions. The white man's scientific system is defined "valid" and other systems of knowledge by definition aren't. It's akin to the mistaken idea that societies with no writing—but which pass down knowledge over the generations through persons with eidetic memories—have no intellectual life or educational system.

By this way of thinking one who learned about a plant's medicinal properties within the Kuna language and the tula system of classifying knowledge is ignorant. Only knowledge learned in school, proven in a western-style lab and classified according to the industrialized world's system counts.

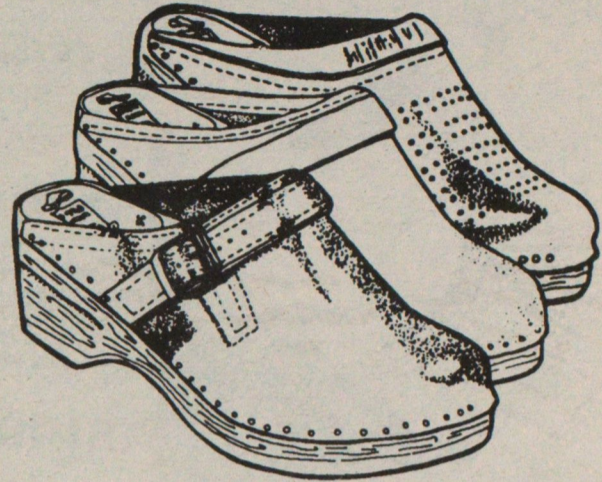
By such mental sleight of hand, multinational drug and chemical companies and the scientists that they hire use the patent laws to steal the intellectual property of indigenous peoples. What's the result? Many of the industrialized world's drugs—and the pharmaceutical companies' profits—come from rain forest plants, but the traditional healers who led the drug companies' scientists to this knowledge have nothing to show for it.

If one buys the legal argument that the product of one's original mental labor is a piece of property just like a stereo or a quarter-acre on Hill Street, and if one looks at real economic values, then it should be readily apparent that millions of dollars in intellectual property will be walking around in the heads of the participants in any successful gathering of the rain forests' traditional healers. To put it another way, whenever an inatuledi or a practitioner from one of hundreds of other traditional healing systems dies without having passed his or her knowledge to a younger generation, it's like a medical library burning down. Or one can look to United Nations statistics, which say that in 1993 global commerce in pharmaceutical plants discovered by indigenous peoples amounted to a \$43 billion business.

So when the indigenous healers gather in Panama, they won't simply be defending their honor against overt foes who consider them ignorant savages. They will be fighting for what's theirs in a high-stakes property dispute with powerful corporations. And outside observers who profess a respectful interest in learning about indigenous ways are likely to be looked upon with suspicion.

*Eric Jackson, an Associate Editor of AGENDA, filed this report from Panama, where he has been living since February, 1994.*

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# Open Letter to Diana Oughton

From Arwulf Arwulf



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*Diana you came from a fairly wealthy family in Illinois. Private schooling and Bryn Mawr, prestigious. What changed you, set you to evolving into a self-proclaimed enemy of the United States Government?*

**D**iana:  
Some of us in Ann Arbor still remember you. A few I've talked to actually knew you. I've been reading a book which was published in 1971, just months after you died while putting together explosives for use in the war against the system. It's called *Diana: The Making Of A Terrorist*, by Thomas Powers, and it originated as a series of articles for United Press International. Yes it has that about it, and I had to catch my breath a few times at the way they explained things. But I learned a lot about you and thought it would be nice to tell the people who you were so that we could remember you together in a good way.

Diana you came from a fairly wealthy family in Illinois. Private schooling and Bryn Mawr, prestigious. What changed you, set you to evolving into a self-proclaimed enemy of the United States Government? It was the time you spent with an organization called VISA. You went to Chichicastenango, Guatemala in 1963. That changed you around forever, didn't it.

The priests told you it was okay to educate the Indians in Quiche province as long as you didn't mention birth control or evolution. Made you stop and consider what exactly was happening. You began to experience shame at being an American. A sense of being overprivileged. You lived frugally and shared what you had with the people around you. There were and still are clearly defined classes. You can see it clearly. The rich are afraid of the poor who hate and envy the rich.

1965. You wrote in a letter home: "When you work at such a basic level with people from a different culture, with different values and different ways of thinking, you really have to seek a common denominator of understanding. Instead of talking about the equality of the races you live with it, get past the hump that many people get stuck on and begin to really look at people as people with needs, happinesses, tragedy. I have to admit grudgingly that I benefited far more than the inhabitants of 'Chichi' from these two years. I've come to a real understanding of that which one might call an ideal, practically gained."

It's been said you no longer believed that American and Guatemalan interests could be reconciled. That you had developed a hunger for simplicity, acquired a kind of moral horror at vanity and affluence in a world where so many still had so little. You brought this perception back to America with you. And you understood that the system needed to be changed.

January 1966. You enrolled in a master of arts program at the U of M School of Education. Thomas Powers wrote: "When Diana entered the University of Michigan it was still a midwestern school where students were inclined to be serious about football, fraternities, weekends and the drinking of beer." That sounds like a pretty good description of the way the campus is today in 1995. Ah, well.

September 1966. You started teaching at the Children's Community School in the basement of the Friends Center on Hill Street. This was an experimental application of A.S. Neill's principles of alternative education as demonstrated at Summerhill. You and Bill Ayers lived together in an attic apartment on McKinley Street, spending much of your time with the kids at CCS. Another teacher there was Skip Taube. I remember him from the Rainbow People's Party in the early seventies. He was good with young folks.

So were you. So was Bill. You had a slogan: *CHILDREN ARE ONLY NEWER PEOPLE*. One time one of the kids wondered aloud what a dead person looked like so the entire school took a field trip to the morgue in order to share that experience. This was educational experimentation. Not to replace the elementary school in Burns Park but to offer possibilities. And some of us are living results of experimentation. Some of

us went to alternative schools for most of our young lives. There's lots to be said for alternatives.

Thank you for doing what you did. It's sad that you were deeply hurt when the school closed down in 1968. I think you loved that experiment. I wish it had worked better. But it's true, isn't it, that you were interested in preparing children for something other than being spiffy applicants for America's job markets. In fact by 1968 you were seeing a revolution in the making, you thought.

1968. You go forward with the issues and the program begins to congeal. At least it seems as though it's congealing but in any case you get very busy and throw away any privacy you might've had because there's a revolution getting ready to happen and you want to be a part of it, an active participant. You live in a commune on Felch Street. As time passes you feel increasingly dedicated to principles.

SDS was no longer a discussion group. It was a unit structure for revolution and the overthrow of the government. Talk was thick in the air. Dialectics. Factionalism in the movements. And lots of undercover cops. There was blood in the air and I was eleven years old watching the police rioting in Chicago, bashing of heads, televised.

Days Of Rage. Angels of Vengeance. Weatherman. It was a line from Bob Dylan. Subterranean Homesick Blues. *You don't need a weatherman to know which way the wind blows*. Weatherman said the revolution is already underway in other countries, we can be a part of that struggle right here in the beast's belly. There appeared to be a very good case for armed struggle right here at home.

The Last Poets said on their record: *Speak not of revolution until you are willing to eat rats to survive*. Che Guevara told the Black Panthers at the Hotel Theresa in Harlem, 1964: *I speak not out of sympathy with your government but out of reality when I tell you not to try guerilla warfare in this country*. This from the same Che who spoke of revolutionaries guided by great feelings of love. Sweet Che.

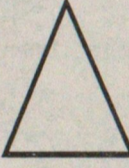
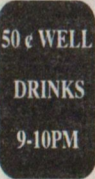


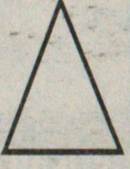
Weatherman went underground, went dead fucking serious underground, willing to sacrifice everything for the revolution. Willing to die for it. We've heard a lot about dying for one's beliefs lately, with the anniversaries of World War II battles and bombings. (The people of Dresden, they died for somebody else's beliefs.)

Diana you were willing to risk your life. And you lost your life putting the bombs together in that basement on West Eleventh Street (NYC) on March 6, 1970. Within a year of your death the Weatherpeople were reflecting upon their entire mode of struggle, admitting that they had made "the military mistake" and coming up with the rudimentary visions which I recognize as the philosophy soon adopted by the Rainbow People's Party.

In fact the Rainbow People wanted to rename Gallup Park after you, did you know that? We called it Diana Oughton Park. Maybe we still should, maybe now more than ever. Because you died before you could realize that the strongest part of you was your gifts of empathy and clarity, those are still the strongest elements we have, and there are women as wonderful as you who are continuing the work in ways which are more powerful than any explosives.

Because women are organizing to realign themselves and their world with the real forces of life itself, and we know now that the best way to subvert the monster which lives in the system is to be strong and healthy and humble and lovely like we was born lovely, and listen to the Earth because the Earth is a living being and if we side with the Earth she will side with us. You're very much alive, Diana. Thanks for everything.

Blessed be.

Mo	Tu	We	Th	Fr	Sa
<b>FREQUENCY</b> Detroit techno and UNDERGROUND dance jams DJ Tim Baker & guests. \$1 beer fill 12	GAY NIGHT  DJ ROGER  MISS NECTARINE	DISCO/RETRO PARTY  VILLAGE PEOPLE 'GREASE' DONNA SUMMER 'CAR WASH' 'STAYIN' ALIVE' SHEILA E 'COPACABANA' GLORIA GAYNOR 'YMCA' '99 LUFTBALLONS' BANANARAMA CINDI LAUPER AND MORE! 	EURObeat EURObeat EURObeat EURObeat EURObeat EURObeat EURObeat EURObeat DJ CHRIS RACINE TECHNO HOUSE EUROPOP	GAY NIGHT  DJ ROGER CHEAPER DRINKS	DJ Roger presents 70's & 80's Dance Classics

# NECTARINE

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# SCREEN SCENE

By John Carlos Cantú

**THE MADNESS OF KING GEORGE**  
[1995. Directed by Nicholas Hytner. Cast: Nigel Hawthorne, Helen Mirren, Ian Holm. The Samuel Goldwyn Company. 105 mins.]



According to the age-old cliché, uneasy lays the head that wears a crown. But in the case of England's George III (1760-1820), what was going on inside that head is at least as interesting as the crown itself.

One of the few genuinely witty political films to be made this decade, *The Madness of King George* turns the clever trick of giving us an insight into royal psychology that is all the equal of history's political tug-of-war. Struck by a host of neurological symptoms that eventually manifest themselves as gushes of rambling gibberish, George's mental illness was one the more puzzling medical mysteries of the 18th century.

When the king clearly becomes unstable, his retinue is polarized into bedchamber factions. One group steadfastly supports him and the other casts its weight behind his scheming eldest son, the Prince of Wales. The royal gut-checking that occurs through the balance of the film follows in the tradition of English period pieces such as *Becket*, *The Lion in Winter*, and *A Man For All Seasons*.

Like these earlier films concerned with royal prerogatives, *The Madness of King George* sheds fascinating light on the British monarchy. But the film's historical center rests upon two interrelated issues that occupied the late-18th century English empire. Caught between the implications of the burgeoning industrial revolution and the loss of the American colonies, England was in the midst of a crucial transition on the way to a democratic society even as her politicians delicately threaded their way towards a constitutional monarchy. It is these buffeting tides of history—coupled with George's untimely hereditary illness—that brings the government to near collapse.

What's most outstanding about Nicholas Hytner's direction, and Alan Bennett's adaptation of his Royal National play, is each man's

subtle balancing of these crises against the mental illness of the stricken monarch. England's political future is waged in the guise of the Parliamentary dueling between William Pitt and Charles James Fox; while the inexplicable mental illness that strikes their head of state is sketched in human, as well as political, terms. The glory of *The Madness of King George* is that it manages to keep these several cultural, political, and social stories running simultaneously while not overshadowing the all-important human dimension of the narrative.

As played by Nigel Hawthorne, George is a font of raving energy. Playing his mad sovereign solely through his eyes and eyebrows, Hawthorne's close-ups do a king's service. He rules the picture through volcanic asides as simple as cast away quizzical glances. And his performance is one of those exceedingly rare cinematic achievements that demands viewing on the wide screen.

In the film's touching (and in many ways, daring) climax, the convalescing king and his privy counselor read aloud passages of *King Lear*. At this moment, *The Madness of King George* achieves a moral sobriety that is unequivocally one of the most touching scenes in recent memory. Lear has his Regan, and George has his Wales: The parallels of shifting royal prerogatives and raw political power hinge on the aspirations—as well as delusions—of the frailest of temperaments.

Watching the flashes of mangled intelligence that lurk behind Hawthorne's eyes gives King George a heroism he may or may not have possessed in actuality. But what is undeniable is Hawthorne's bravery in the labor of a life time.

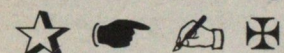
## RATING KEY

- ☆ Acting
- 🌸 Cinematography
- 👉 Direction
- ✂️ Editing
- 👉 Narrative
- 🎧 Sound
- ⚡ Special Effects

When a symbol appears following a title, it implies that the corresponding category is a strength of the movie.

## ED WOOD

[1994. Directed by Tim Burton. Cast: Johnny Depp, Martin Landau, Sarah Jessica Parker. Hollywood Pictures/Touchstone Video. 124 mins.]



The first bomb of Tim Burton's career comes from a subject close to his heart. Yet in a fitting way, the very fact that this film has failed (at least according to box office receipts) is a backhanded compliment to Hollywood. Because *Ed Wood* is not a failure in any artistic sense. Rather, the fact that the movie-going public has ostensibly ignored this film biography is an altogether fitting epitaph for a talent that was as marginal as it was equally persistent.

If the average person tells himself that he would someday like to "make" movies, Edward D. Wood Jr. went more than one step further. He did make movies. And among his efforts were motion pictures so patently unsuccessful they have not only have earned consistent reviews as the worst films ever made; far more important, their cinematic ineptitude calls the whole *auteur* theory of filmmaking into serious question. For surely no one in his right mind would make movies as terribly produced, directed, and acted as *Glen or Glenda* (1953); *Jail Bait* (1954); *Bride of the Monster* (1955); *Plan 9 From Outer Space* (1956); and/or *The Sinister Urge* (1960).

Or would he...?

Like the best of our culture's junk food, there's something delightful about the unvarnished low-brow taste of Wood's fare—and his work was plenty low-brow. These are movies so bad; they're good in a kitschy cum campy fashion.

Not that Burton wants fully to emulate his inspiration; because *Ed Wood* is indeed a very good movie. Unfortunately, it's also a movie that tries to be one thing while doing another. Yet perhaps this is also proper because Burton would be hard pressed to deliver a film to his

distributor that is as inept as the talent of his main character.

Although, admittedly, he runs as close to the rim as perilously possible. Start with Johnny Depp. This talented actor is simply wrong for the role of Ed Wood. There's a soulful vitality to his performance that is a little too-well-scrubbed to be the King of the "B flicks."

No, to do this film justice, Burton would have had to hop in a time machine and coax the single actor who actually bore a resemblance to the real Ed Wood: Errol Flynn. Take a good look at *The Adventures of Robin Hood* and try to imagine Flynn wearing an angora sweater and stiletto heels. He'd be in like...Wood, er, Flynn, indeed.

By contrast, Martin Landau's uncanny performance as Bela Lugosi shines with a dynamic authenticity through the film. He's the heart of the movie and the story wouldn't suffer one whit if the film had been named after him. The relationship between the easily impressionable Wood and the drug-addled Lugosi serves as the movie's emotional center of gravity.

Everyone else in the cast—with Bill Murray's keen Bunny Breckinridge standing out smartly from the second-line—is a menagerie of losers that actually achieve greatness through their sheer dent of effort. From the sulking Vampira (Lisa Marie) to television's fake psychic, Criswell (Jeffrey Jones), to hulking manster, Tor Johnson (George "the Animal" Steele), Burton sketches a group portrait that is as lovably loony as they are patently oddballs.

Indeed, even the miscast Depp goes along manfully for the ride. But unlike his lonely outcast in Burton's earlier *Edward Scissorhands*, he's gotten a much tougher assignment here: Find the normality of a schlockmeister whose unquestioning love for movies led him to make films that are still excruciating to watch today.

Fun, maybe. A hoot, for sure. But make no mistake: These movies are near-deranged amateur filmmaking that is laughably close to incompetent. Yet between Wood's remarkably misplaced optimism and Lugosi's doomed noble forbearance, *Ed Wood* takes off—with or without the American public—as a heartfelt homage to a has-been that never was.

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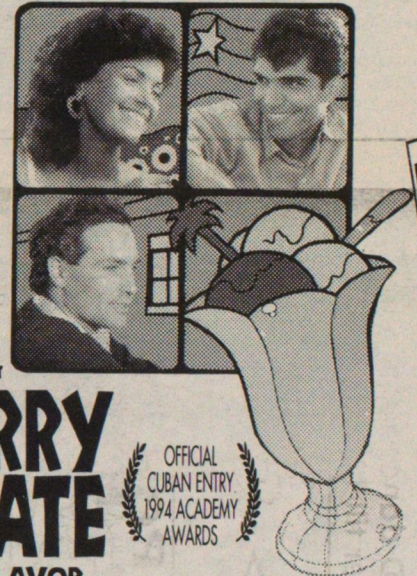
-Peter Travers, ROLLING STONE

"A TASTY SUNDAE!  
A bittersweet love story."

-Thelma Adams, NEW YORK POST

"IRRESISTIBLE!  
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A triumphant tale!"

-Kevin Thomas, LOS ANGELES TIMES



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*La Estrategia del Caracol/The Strategy of the Snail* (Colombia, 1993)

An uplifting story of a group of tenants who band together when their unscrupulous landlord tries to evict them.

*El Diablo Nunca Duerme/The Devil Never Sleeps* (U.S./Mexico, 1994)

Traditional and experimental film techniques create a fascinating tale about a woman who investigates the mysterious death of her uncle.

*Amnesia* (Chile, 1994)--Two ex-officers conspire to punish a ruthless sergeant who had forced them to torture prisoners 30 years earlier.

Call 313/668-8480 for showtimes!

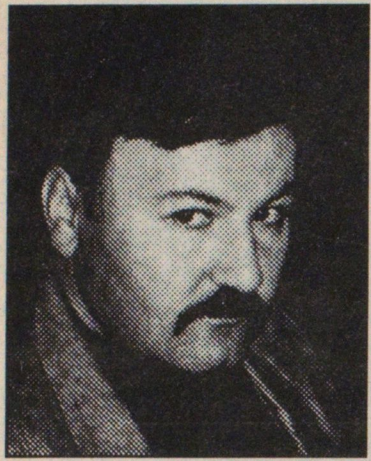


PHOTO: DEBORAH MORGAN  
Loren D. Estleman will be at Aunt Agatha's. (see 4 Sat)

# LITERARY events

**"First Fridays" Poetry Reading: Galerie Jacques** 8:30 pm, 616 Wesley. Detroit-poet and art critic, GLEN MANNISTO, will read a selection of his new poems. 665-9889

**4 Saturday Children's Reading: Borders** 11 am, 612 E. Liberty. To begin March with a splash, jump into sea-going adventures. 668-7652

**Mysterious March Signings: Aunt Agatha's New & Used Mystery, Detection, & True Crime Books** 12:30 pm, 213 S. 4th Ave. Author LOREN D. ESTLEMAN signs his new book, "Edsel." 769-1114

**5 Sunday "Kerry Tales: Mother Goose Marches On": Kerrytown Shops/Workbench Furniture** 2 pm, 410 N. Fourth Ave. (2nd floor children's furniture area). MOTHER GOOSE continues with rhymes, riddles and rollicking good fun. All ages welcome. 769-3115

**Book Signing: Little Professor** 2:30-3:30 pm, 2513 Jackson Rd. With SAMUEL DARMEN, author of "Wintercut." His new book is about the logging camps of Maine in the early part of this century. 662-4110

**6 Monday Poetry Reading: Guild House** 8:30 pm, 802 Monroe. Features WILLIE WILLIAMS, a poet and photographer who runs the Broadside Poets Theater, a poetry series in Detroit. 930-2970

**7 Tuesday Poetry Slam: The Heidelberg** 8 pm, 215 N. Main. Features the songs and stories of KEN CORMIER, \$3. 663-7758

**8 Wednesday Reading & Book Signing: Shaman Drum** 7 pm, 315 S. State. With MARGOT GRUNEWALD MASSEY, author of "Spring into Winter." Her new book is the story of a young Jewish girl fleeing Nazi Germany. 662-7407

**10 Friday Poetry Reading: EMU English Language & Literature Dept.** 7:30 pm, Alexander Recital Hall, EMU. With NANCY WILLARD and KENWARD ELMUSLIE. Willard has published novels, essays, and 9 books of poetry. She teaches at Vassar College. Elmslie has written opera librettos, musical plays, a novel, and 7 books of poetry. He will sing and perform poem-songs. 487-4220

**11 Saturday Children's Reading: Borders** 11 am, 612 E. Liberty. Stories about brave girls will celebrate Women's History Month. 668-7652

**Storytime: Little Professor** 11 am-noon, 2513 Jackson Rd. Huron High Theater Director Dez Ryan will read St. Patrick's Day stories. 662-4110

**Mysterious March Signings: Aunt Agatha's New & Used Mystery, Detection, & True Crime Books** 12:30 pm, 213 S. 4th Ave. Author WILLETTA HEISING signs her book, "Detecting Women: A Readers Guide and Checklist for Mystery Series Written by Women." 769-1114

**Meet the Editors: Little Professor** 2-3 pm, 2513 Jackson Rd. With the women who brought you "Michigan Women's Times"—JAN RABBERS, publisher & DIANNE PRICE, ed. 662-4110

**12 Sunday Mystery Book Club: Little Professor** 6:30-7:30 pm, 2513 Jackson Rd. Little Professor's Murder on the Second Sunday Book Group will gather around the fireplace for this month's topic of "Bimbos, Zombies & Lepuchans, Oh My!". Group members receive 15% off group selections and new members are always welcome. 662-4110

**13 Monday Reading: Borders** 7:30 pm, 612 E. Liberty. With ROBERT OLEN BUTLER, author of "Good Scent from a Strange Mountain." Butler will read from his new book, "They Whisper," a meditation on sex, intimacy and the limits of eros. 668-7652

**Poetry Reading: Guild House** 8:30 pm, 802 Monroe. Features HANK MANNING, a second-year U-M Master of Fine Arts program student of poetry. Carmen Bugan, 930-2970

**15 Wednesday African American Book Club: Little Professor** 7-8 pm, 2513 Jackson Rd. Gather around the fireplace to discuss this month's selection. Members receive 15% off group selections and new members are always welcome. 662-4110

**Reading: Borders** 7:30 pm, 612 E. Liberty. With ANNE FINGER, author of "Bone Truth." Finger is an activist in the disability rights movement and a professor at Wayne State University. Her first novel focuses on a few weeks in the life of Elizabeth Eiters, a single woman with a disability who discovers she is pregnant. 668-7652



PHOTO: ERIC LINDBLOOM  
Nancy Willard will be at EMU's Alexander Recital Hall (see 10 Fri)

**Detroit Poets Invade: A2 Poetry Forum & Performance Network** 8 pm, Performane Network, 408 W. Washington. A night of urban, street, and post-industrial spoken word from five of the Motor City's best: DAN DEMAGGIO, AURORA HARRIS, SARA PETERS, VIEVEE, and RAYFIELD WALLER, (\$4 at the door). (313) 913-4574

**16 Thursday Reading & Booksigning: Borders** 7:30 pm, 612 E. Liberty. With MARTHA R. KELLER, one of the authors of "Public Art in Ann Arbor and Washtenaw

County," a guide book and historical account of the county's major public artworks. 668-7652

**17 Friday An Evening of George Bernard Shaw: Little Professor** 7:30-8:30 pm, 2513 Jackson Rd. Celebrate St. Patrick's Day with MARK McPHERSON. 662-4110

**Publication Party: Shaman Drum** 8:15 pm, 315 S. State. With RICHARD TILLINGHAST, author of "The Stonecutter's Hand" and THOMAS LYNCH, author of "Grimalkin and Other Poems." Both poets will read from their books. 662-7407

**18 Saturday "Serious Hypertext": 1995 Midwest Hypertext Workshop** 9:30 am-4:30 pm, The Tribute Rm., U-M School of Education. Join leading authors, scholars and publishers in learning how hypertext extends and redefines the book while preserving the strengths of the written word, \$195/\$95 full-time students. Followed by a reception at Shaman Drum (5:30-7 pm), with KATHRYN CRAMER and MICHAEL JOYCE. 800-562-1638

**Children's Reading: Borders** 11 am, 612 E. Liberty. Stories about changes brought by the March winds. 668-7652

**Storytime: Little Professor** 11 am-noon, 2513 Jackson Rd. Join Arthur's little sister, D.W. She'll be on hand to give hugs, shake hands & listen to stories with you. For ages 4-10. 662-4110

**20 Monday Poetry Reading: Guild House** 8:30 pm, 802 Monroe. Features TODD SPENCER, host of the "Living Poets" show on WCBN-FM. Carmen Bugan, 930-2970

**22 Wednesday Reading & Booksigning: Borders** 7:30 pm, 612 E. Liberty. With RENE DENFELD, author of "The New Victorians: A Young Woman's Challenge to the Old Feminist Order." Denfeld sees the feminist movement as having regressed into Victorian ideals and calls for changes. 668-7652

**23 Thursday Discussion & Booksigning: Borders** 7:30 pm, 612 E. Liberty. With MELBA BOYD, author of "Discarded Legacy: Politics and Poetics in the Life of Frances E. W. Harper." Her book has been acclaimed as a major historical and literary contribution to the recovery of black American heritage and culture. 668-7652

**2 Thursday "Folktales, Folksongs, & Folklore": EMU Continuing Education** 7:30 pm, Corporate Education Center, 1275 S. Huron St. 7th annual children's literature conference offers critical discussions of literature, performances and workshops. Open to the public—students can receive graduate or undergraduate credit. Runs thru 4 Sat, \$130 entire conference/\$50 per day. 487-0407

**3 Friday Publication Party: Shaman Drum** 4-6 pm, 315 S. State. With MICHAEL AWKWARD, author of "Negotiating Difference." Awkward is an Assoc. Professor of English and Director of the Center for Afroamerican and African Studies at U-M. In this book Awkward explores race, gender, autobiography, and cultural criticism in the context of black America. 662-7407

**Reading & Book Signing: Little Professor** 7:30-8:30 pm, 2513 Jackson Rd. Kick off Women's History Month with ANITA KINGSBURY, author of "The Nature of Things." 662-4110

**Discussion and Presentation: Borders** 7:30 pm, 612 E. Liberty. With LES KRANTZ, author of "CD-Roms Rated." Krantz will present a demonstration of CD-Roms. He'll also discuss his book, which contains hundreds of reviews of multimedia products. 668-7652

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CHICAGO \$10.95

**No Disrespect**  
by Sister Souljah  
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**Life on the Color Line: The True Story of a White Boy Who Discovered He Was Black**  
by Gregory Howard Williams  
DUTTON \$22.95

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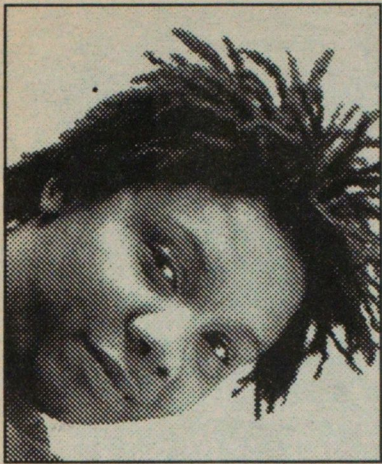


PHOTO: LISA POWERS

Vievee will be at The Performance Network (see 15 Wed)

**24 Friday**

**Reading and Book Signing: Shaman Drum** 8 pm, 315 S. State. With HENRY "HANK" LEWIS, author of the book of short stories, "In the Arms of Our Elders." 662-7407

**25 Saturday**

**Children's Reading: Borders** 11 am, 612 E. Liberty. Some comic and clever books take a closer look at clothing. 668-7652

**Storytime: Little Professor** 11 am-noon, 2513 Jackson Rd. Stories/crafts celebrating Women's History Month. For ages 4-10. 662-4110

**Reception: Shaman Drum** 2-4:30 pm, 315 S. State. Celebrate the opening Shaman Drum's new Latino/Latina section. 662-7407

**26 Sunday**

**Poetry Reading: Del Rio Bar** 1:30-4:30 pm, 122 W. Washington. Join the FEED THE POETS GROUP for an afternoon of poetry from the area's finest poets (with one hour of open mike). 761-2530

**Reading and Book Signing: Little Professor** 2:30-3:30 pm, 2513 Jackson Rd. With MARGOT GRUNEWALD MASSEY, author of "Spring into Winter" (see 8 Wed). 662-4110

**Booked for Sundays Book Group: Little Professor** 7-8 pm, 2513 Jackson Rd. Gather around the fireplace on the last Sunday of each month. This time discuss "Forrest Gump" and "Half Asleep in Frog Pajamas." Members receive 15% off group selections and new members are always welcome. 662-4110

**27 Monday**

**Reception: Shaman Drum** 4-6 pm, 315 S. State. With TOBIN SIEBERS, editor of "Heterotopia: Postmodern Utopia and the Body Politic" and MICHAEL D. KENNEDY, editor of "Envisioning Eastern Europe: Postcommunist Cultural Studies." Siebers is a Professor of English at U-M and Kennedy is an Assoc. Professor of Sociology at U-M 662-7407

**Fiction Reading: Guild House** 8:30 pm, 802 Monroe. Features JENNIFER L. JACKSON and DAVID S. REYNOLDS. Jackson, who teaches at U-M, writes of regrets, family, youth, age, lost loves, and the vital life. Reynolds, the 1994 Mich. fiction winner of Poets and Writers' Exchange, will read from his novel-in-progress which tells the story of the separation of a family during World War II. Carmen Bugan, 930-2970

**28 Tuesday**

**Reading and Booksigning: Borders** 7:30 pm, 612 E. Liberty. With LAURIE ABRAHAM, author of "Mama Might Be Better Off Dead: The Failure of Health Care in America," the story of four generations of a poor African-American family coping with the devastating illnesses that are common in America's inner cities. 668-7652

**29 Wednesday**

**Publication Party: Shaman Drum** 4-6 pm, 315 S. State. With JOSEPH VINING, author of "From Newton's Sleep." In this book he holds that law "is inseparably connected to everything in the world that goes to make up personal identity and meaning." 662-7407

**Reading and Booksigning: Borders** 7:30 pm, 612 E. Liberty. With SCOTT HEIM, author of "Mysterious Skin." In his first novel, Heim investigates how two people sharing the same experience can have totally different memories of that experience. 668-7652

**31 Friday**

**Publication Party: Shaman Drum** 4-6 pm, 315 S. State. With ALICE FULTON, author of "Sensual Math." Fulton is a Professor of English at U-M. This is her fourth collection of poetry. 662-7407

**BOOK reviews**

**SCIENCE**

**The Coming Plague: Newly Emerging Diseases in a World Out of Balance**

By Laurie Garrett Farrar  
Straus & Giroux, 750 pgs., \$25

Reviewed by Doug Hagley

Imagine a flu that kills 500,000 Americans in a few months; or an incurable, highly contagious virus that makes blood pour from your body—even your eyes bleed—and 90 percent of the people infected die. Imagine a medical researcher, unaware he's carrying a deadly African virus, flying to London and brushing elbows with hundreds of people before he develops symptoms.

No need to imagine. These are only two of the true stories documented by Laurie Garrett in "The Coming Plague." One had a happy ending: The scientist was isolated inside an Apollo space capsule and flown to the U.S. aboard a military jet. He was saved with blood serum from one of the few survivors of the virus.

Hundreds of emerging lethal viruses, HIV among them, aren't the only threats. Bacteria, too, are now way ahead of us. More bacteria live on a single square inch of human intestine than there are people on the entire planet, and they've been evolving for hundreds of millions of years. While we struggle to break genetic codes, bacteria are reengineering themselves to be resistant to antibiotics. They capture and rearrange DNA from other cells to acquire drug immunity, and then share that genetic advantage with other species of bacteria.

Drug resistant tuberculosis, dysentery, gonorrhea, pneumonia, and staph

and strep infections are spreading, with no new antibiotics to stop them. Even ancient scourges like leprosy are resisting treatment. And one of the most likely places to contract a dangerous drug-resistant disease is inside any major urban U.S. hospital.

There are TB epidemics right now in New York, Miami, and other U.S. cities. In 1993 over 400,000 people in Milwaukee became ill from a parasite in their drinking water, something to think about as Republicans seek to eliminate federal clean water mandates. In the Southwest, people were killed by a virus carried by deer mice, common throughout the U.S. Hundreds became ill and some died after eating fast-food hamburgers containing an intestinal bacteria. The list goes on.

And we are to blame. Overpopulation and urbanization promote the spread of disease. The overuse of antibiotics in ourselves and our farm animals speeds up bacterial evolution. The destruction of rain forests and other natural habitats brings us into contact with deadly animal diseases that infect humans.

This is not a hopeful book, but the stories of scientific egos and heroes, political intrigues, and the ways in which biological mysteries are solved are addictive in their relentlessly frightening momentum. "The Coming Plague" is a must-read for its history of disease, its volume of information, and as an elucidation of our failed relationship with nature.

**MYSTERY**

**Edsel**

By Loren D. Estleman  
Mysterious Press, 291 pgs., \$21.95

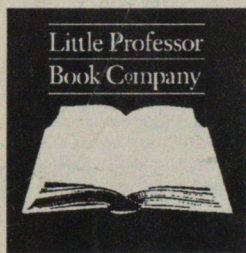
Reviewed by Jamie Agnew  
Owner of Aunt Agatha's, a mystery and true crime book store

The fifties are a decade not much dealt with in crime fiction. Until recently the typical American guy novel seemed mired in the private eye heyday of the forties—Chandler's "The Long Good-bye" came out in 1953 and it's been a lengthy exit for the noir, black and white postwar atmosphere his Marlowe embodied. The Fifties

happened in technicolor, and it hasn't been until the last few years with Walter Mosley's "A Red Death," James Ellroy's "Dick Contino's Blues," and now Loren Estleman's "Edsel," we've had the 3-D fiction glasses to see it clearly.

"Edsel" draws the reader in immediately with the winning, wiseass voice of Connie Minor as he stands in front of the downtown Detroit Hudson's watching his old nemesis Frankie Orr being ceremonially grilled by the Kefauver committee on TV. The narrator of Estleman's first Detroit novel "Whiskey River," Connie, returns forlornly grown old, faded from a with-it prohibition-era journalist to a has-been ad man. Suddenly and almost miraculously he's given another grab at society's brass ring when offered the chance to mastermind Henry Ford II's new auto-hype-hopethe (you guessed it) Edsel. Once in the executive wing, however, he's not so gently persuaded into returning to his old investigative habits by Union boss Walter Reuther, who's still laboring to find out who took a shot at him.

The pressures shoot Connie through a fifties cross section of executives, mobsters, professional wrestlers, and anti-communist crusaders, allowing Estleman to dig beneath the Eisenhower era's smiling facade to expose the madness, violence, greed and sad triviality of America's then-emerging postwar national culture, a culture forged in Detroit by Big Business, Big Labor, Big Crime and a little home appliance that reduced Uncle Miltie, Joe McCarthy and mushroom clouds to indifferent images on the Tele King. Like his last book "King of the Corner," "Edsel" doesn't end in the cliché shoot-out, but rather a more realistic closed door powerplay producing little real change. It's one of Estleman's strongest, jettisoning the macho mystery hero in favor of a very human protagonist facing his own mortality and hopelessness. Of course we all know the fate of the Edsel itself, but Estleman transcends the joke to make the failure of a car emblematic of the failure of one man, the failure of a country, and even the failure of a decade.



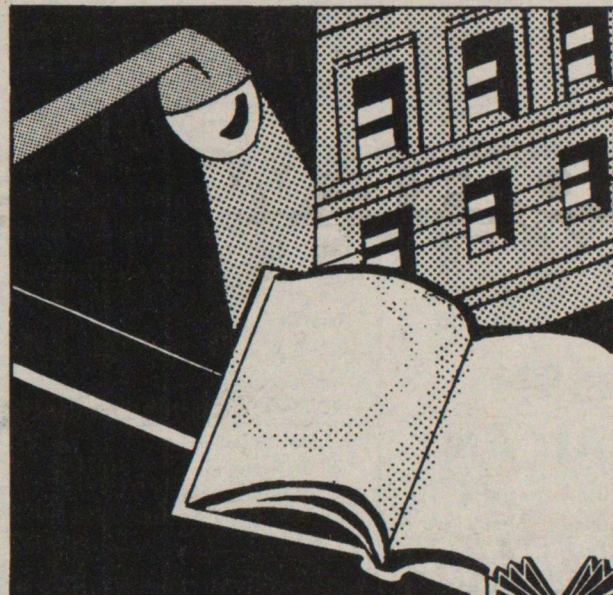
**March Calendar of Events**

Westgate Shopping Center • Ann Arbor • 662-4110 • M-S: 8-11; Sun.: 8-10

Little Professor will feature Quilt Show quilt by Carol Wineman.

- Friday 3** 7:30-8:30 p.m. — Anita Kingsbury author of *The Nature of Things*
- Sunday 5** 2:20-3:30 p.m. — Samuel Darnen author of *Wintercut*
- Saturday 11** 11:00-noon — St. Patrick's Day Stories with Dez Ryan  
2:00-3:00 p.m. — Dianne Price & Jan Rabbers of *Michigan Women's Times*
- Sunday 12** 2:00-3:00 p.m. — Hooked Rug Demonstration  
6:30-7:30 p.m. — Murder on the Second Sunday
- Wednesday 15** 7:00-8:00 p.m. — African American Book Group
- Friday 17** 7:30-8:30 p.m. — Mark McPherson will appear as George Bernard Shaw
- Saturday 18** 11:00-noon — Storytime with costume character D.W.
- Saturday 25** 11:00-noon — Children's Storytime
- Sunday 26** 2:30-3:30 p.m. — Margot Grunewald Massey author of *Spring into Winter*  
4:00-4:30 p.m. — Ann Arbor's Choral Connection  
7:00-8:00 p.m. — Booked For Sundays

Stop by the store or call 662-4110 for more information on any event during the month of February.



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# local MUSIC

## "The View from Nowhere"

By Alan Goldsmith

The last time I caught the **Steve Nardella Rock'n'Roll Trio**, the boys were rockin' out at last summer's Toledo Blues Festival with various national acts including blues legend Otis Rush and others. It was a warm afternoon, a cool breeze was floating off the river, and the crowd, numbering close to 5,000, was boppin' away with the bluesy, rockabilly originals and classic-roots covers Nardella and crew were putting down. The grass in front of the stage was packed with dancers and the Trio played a number of songs from their CD on Schoolkids' Records, "Daddy Rollin' Stone." Cool cool stuff that proved once again the band was not just a great roots bar band, capable of blowing away just beer-drinking hipsters, but hot dog-and-coke drinking kids and 80-year-old grandmothers as well.

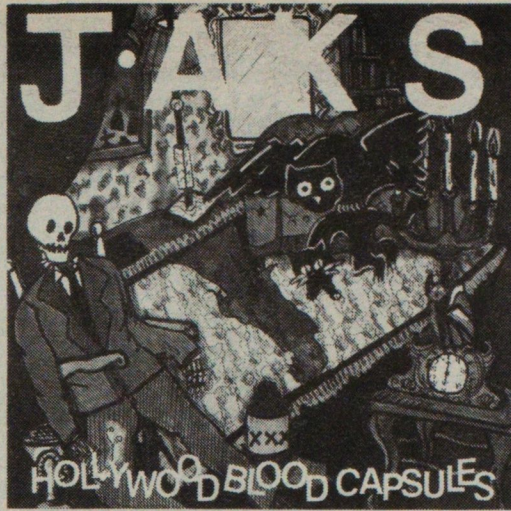
Cut to February 1995. Saturday night, Ann Arbor. A snowstorm hits, the roads are hell, and the wind is a killer. Nobody is going out. There's 20 people maybe, 30 tops, beer-drinking hipsters who are upstairs at the Heidelberg as Nardella and the Trio hit the stage. Outside is winter but inside the club it's another hot summer day. After a warm-up blues instrumental, the band blasts out a set that mixes more blues with a major dose of rockabilly coolness and fire. Gene Vincent's "Blue Jean Bop" and Duke Ellington's "Don't Get Around Much Anymore" blend into a set with a couple of early Elvis tunes and a Lloyd Price R&B classic. The Steve Nardella Rock'n'Roll Trio are working just as hard to knock out the handful of hard-core fans out tonight as they did for the summertime thousands at the Toledo festival.

There's nothing wrong with being a great roots bar band (Nardella is that hands down), but there's much more going on here that the rest of the country should be hearing as well. Nardella, since his days in legendary bands like the Vipers and the Silvertones back in the 1970s, has been an Ann Arbor treasure—worth braving a few inches of snow for any day. Unfortunately, no local club date is scheduled for this month (another tragedy, but don't get me started on THAT...) but while you wait for the next gig, pick up a copy of "Daddy Rollin' Stone" and be reminded how lucky Ann Arbor is to have this legend-to-be around the club scene.

Later that same night at Cava Java, another smallish crowd sipped double caps and quietly watched folk singer/songwriter **Steve Leggett** and his band **The Buzzrats** heating up the evening in an entirely different way. This is a coffee house after all for goodness sakes, and it's just before closing, but Leggett's voice and sense of style that brings to mind John Prine at some times and Bob Dylan at others has enough of a bite and angst that, while the softness of the drums and guitar sort of lulls you to sleep a bit, Leggett's vocals and lyrics slap you in the face like an injection of caffeine. One song, "Sid," which I'm assuming is about the late Sex Pistol bassist, cuts right into your heart. Steve Leggett is still another undiscovered (by most) Ann Arbor treasure worth your entertainment dollars.

The ghost of the Sex Pistols is still haunting the halls of Community High as well, if the new single by the newly broken-up **Short Dead Dudes** is any indication. Their five-song, seven-inch record on the Los Perros label, "Gravel To Go," is pure three-chord garage punk with a very heavy SP influence. One-two-three-four time, straight-ahead teen garage band stuff that bums like ignited gasoline. A reunion gig is rumored for the Half Way Inn (possibly for Sat. March 11) so keep an eye on the telephone poles around Division Street for more details.

On the subject of club hopping—three musical events worth investigating this month



"Hollywood Blood Capsules," a new Release from former-locals JAKS

are singer/songwriter **Kari Newhouse** (within a breath of being signed to Elektra a couple years back) at Cava Java (March 31), **Morsel** (art meets rock and art wins with lots of angst) at Cross Street Station (March 3) and **WIG** (who take pain and loud guitars to a level that few can understand and who will no doubt be playing tunes from their universally praised debut on Island Records) at the same venue on March 17.

While we're on the subject of Morsel and WIG, "Hollywood Blood Capsules," the debut CD from former Ann Arbor band **JAKS**, is just out on the Chicago-based Choke Records label. The CD brings to mind the above-mentioned rock and roll outfits to a small degree. There's loads of disjointed keys and time signatures, loud grating guitars that toss out all thoughts of traditional structure and an aura that screams PSYCH HOSPITAL. As for lyrics, vocalist Katrina Ford cries out words that are free-verse short stories with not a rhyme within a hundred miles. It's painful, brilliant music that doesn't give a damn about anything. Who needs radio airplay? Too bad JAKS had to leave town to get signed to a label.

Historical note: While this is not a film column, don't forget to check out this year's **Ann Arbor Film Festival** (details in ARTS AGENDA, page 12, and in the CALENDAR). Back in 1966 the Festival was the first place outside of New York City to book the legendary Velvet Underground with cultural icons Lou Reed, Nico, and John Cale (and, of course, Andy Warhol). In this era of governmental anti-art fascism (and its running dog local fellow travelers—you know who you are), the Film Festival is a celebration of free expression in the cinema world in much the same way WIG, JAKS, and Morsel are to the rock and roll world. It all ties together.

First Lisa Waterbury and now **Spectra**...strange things are coming out of our neighbor to the north, Whitmore Lake. Spectra's debut CD, "Never Give Up," doesn't break any new artistic ground like Ms. Waterbury, it's true. It's an overdose of guitar feedback, FM radio heavy metal, and working-class life where the only hope is to pick up a guitar and get a big-time record contract. It's the children of Van Halen as they write tunes in the 1990s. But while most bands sound like second-class rock star wannabes, where Spectra makes the break is in the quality of the songwriting. "The Edge" is a rock anthem about breaking down that would sound just fine on local radio. "Broken Love" is a slower-paced lost-love tune that shows lots of class. And the guitar duo of Ken Walters and Bud Johnson is hot hot hot. This is some kick-ass rock and roll radio music that means business. And I promise not to say Whitmore Lake may be the next Liverpool.

And on a final note, the most impressive piece of news in The View From Nowhere mailbox this month is the first release by the newly formed Wintermute Record label. Created to publish and publicize unsigned local bands, Wintermute's initial release is a two-band, seven-inch single with **Ms. Bliss** and **Naming Mary**. Both are ethereal, spacy and refreshing. Naming Mary seems almost Buddhist-like with uplifting but dense keyboards, while the Ms. Bliss track (the band was formerly Second Coming) is more guitar-based—low key, laid back and earthy. Ann Arbor needs lots more record companies that have an ear for cool music and Wintermute could be just the ticket.

*That's all for this month. Be sure to send your thoughts on art, music, taking chances, corporate ownership of commercial radio and how this can be interpreted from a Marxist perspective, as well as any CDs, tapes and letters to AGENDA, The View From Nowhere, 220 S. Main St., Ann Arbor, MI 48104.*

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**"Martin Luther King Day 1995—Dr. Benjamin Hooks": Peace InSight** 6:05 pm (see 7 Tue)

**Gospel Night: University Club** 7 pm, Mich. Union. With the U-M Gospel Chorale, for students, faculty, alumni and guests, \$4. 763-3281

**"Friends & Family Fridays": EMU Depot Town Center** 7 pm, 32 E. Cross St., Ypsi. With storyteller LaRon Williams, \$10/\$25 for family of 3-6. 487-0407

**"Women Like Us" & "Forbidden Love": LGBPO Movie Night** 7 pm, CS Staff Room, 3000 Mich. Union. 763-4186

**Bardic Night: Shining Lakes Grove Druids** 7-11 pm, 1522 Hill (behind 1520). Free-form drumming, singing & dancing. Fox, 665-8428

**"History of the Blue Movie": Ann Arbor Film Co-op** 7:15 & 9:30 pm, Nat. Sci. Aud. Compilation of "stag" films dating back to the turn of the century, \$4. 769-7787

**Dixie Power Trio: The Ark** 7:30 & 9:30 pm, 637-1/2 S. Main. Mix of Dixieland and rock & roll, \$10. 761-1800

**Discussion: Older Lesbians Organizing (OLO)** 7:30-9:30 pm, call for location. Open to women of all ages. 482-2996

**Meetings: Lesbians, Gay Men, & Bisexuals' AA & Alanon** 7:30 pm (see 3 Fri)

**Symphony Band and Concert Band: U-M School of Music** 8 pm, Hill Aud. 763-4726

**Philips Educational Presentation: University Musical Society** 8 pm, Rackham 4th fl. Assembly Hall. Copernicus Lecture by Krzysztof Penderecki in conjunction with the Polish Music theme semester. 764-2538

**The Raisin Pickers: N. Campus Commons Arts & Programs** 8-10 pm, Leonardo's, NCC. Good old-time dance music, swing and newgrass. 764-7544

**"TheRobbers' Nightmare": Performance Network** 8 pm (see 9 Thu)

**"Only Me and You": Purple Rose Theatre Company** 8 pm (see 1 Wed)

**WCBN Winter Fundraising Bash: PJ's Used Records** 8:30 pm (doors), Rick's American Cafe, 611 Church. With Braniac, Outrageous Cherry & others, \$5. Jeremy, 996-3629

**Swimmers: A2 Queer Aquatics** 8:30-9:30 pm (see 3 Fri)

**Emo Philips: Mainstreet Comedy Showcase** 8:30 & 10:30 pm (see 9 Thu)

**Sunny Wilkinson with the Ron Brooks Trio: Bird of Paradise** 9:30 pm, 207 S. Ashley, \$5. 662-8310

## 11 Saturday

**Meditation Workshop: Zen Buddhist Temple** 8:30 am-noon, 1214 Packard. 761-6520

**Mazur Workshop: Grand Traditions Vintage Dance Academy** 10 am-noon, Pittsfield Grange Hall, A2-Saline Rd. Vintage Polish dance—all levels welcome. No partner required, \$5. 429-0014

**Cooking Encounters: Ypsi Food Co-op** 10 am-2 pm, 312 N. River St., Ypsi. Learn how to make fat- and cholesterol-free brownies and cookies. 483-1520

**Flute Fantasy: Kerrytown Concert House** 11 am, 415 N. Fourth Ave. With ten of the area's finest flutists, \$9 (incl. refreshments). 769-2999

**Member Orientation: Ypsi Food Co-op** 2 pm, 312 N. River St., Ypsi. 483-1520

**Store Tour: People's Food Co-op** 3:30 pm, 740 Packard. 994-3409

**Jack Lousma: IMPEL Individual/Family Growth Inc.** 6 pm, Sheraton Inn, S. State St. & I-94. Former astronaut is keynote speaker at benefit banquet, \$20. 481-1270 for tickets

**The Harmonettes: University Club** 7 pm, Mich. Union. Female a cappella singing group, for students, faculty, alumni and guests, \$6. 763-3281

**Bowling: Reform Chavurah** 7 pm, Hillel, 1429 Hill. Meet for Havdalah service, then proceed to the bowling alley. Bill Plevan, 913-5432

**"Recovering from Racism": Interfaith Council for Peace & Justice** 7:30 pm, 2nd Baptist Church, 850 Red Oak. Talk preceded by 6:30 potluck. 663-1870

**"Hot Circuit": Ann Arbor Film Co-op** 7:30 & 9:15 pm, Angell Hall Aud. A.X-rated erotica, \$4. 769-7787



## Four Shows & Fundraiser for WCBN-FM

How many ways can I give money to support WCBN? Let me count the ways... Spearhead (pictured) and Digable Planets play Hill Auditorium (see Tue 14)—one of four shows all couched within their annual Winter Fundraising Drive. Other shows feature Braniac, Outrageous Cherry, the Dirt Eaters and Godzuki at Rick's (see 10 Fri); Reggae Ambassadors, The Bucket, A-Que and Lockdown at the Blind Pig (see 11 Sat); Maceo Parker and Blue Dog at the Power Center (see 17 Fri). And don't forget WCBN's On-Air Fundraising efforts 6 Mon-12 Sun!

**Pat Donohue: The Ark** 8 pm, 637-1/2 S. Main. Acoustic fingerstyle guitarist, \$10/\$9 mems, studs & srs. 761-1800

**Buddy Guy: Prism Productions** 8 pm, Mich. Theater. Master blues musician, with Chris Duarte, \$15-\$20. 99-MUSIC

**Warsaw Sinfonia: University Musical Society** 8 pm, Hill Aud. Program includes Beethoven, Penderecki & Mendelssohn, \$16-\$42. 764-2538

**"TheRobbers' Nightmare": Performance Network** 8 pm (see 9 Thu)

**Group Massage for Gay & Bisexual Men** 8 pm (see 4 Sat)

**"Only Me and You": Purple Rose Theatre Company** 8 pm (see 1 Wed)

**Emo Philips: Mainstreet Comedy Showcase** 8:30 & 10:30 pm (see 9 Thu)

**Pre-Purim Bash: Hillel** 9 pm, 1429 Hill. Hamentashen, dancing & drinks, for grads & young professionals only. 769-0500

**WCBN Winter Fundraising House Jam: PJ's Used Records** 9:30 pm (doors), Blind Pig, 208 S. First. With DJ Jared B., Lockdown, A-Que & others, \$5. Jeremy, 996-3629

**Sunny Wilkinson with the Ron Brooks Trio** 9:30 pm (see 10 Fri)

## 12 Sunday

**Huron Hills Cross Country Ski Center Closes: A2 Parks & Rec.** 971-6840

**Swimmers: A2QUA** 10:30 or 11 am (see 5 Sun)

**"Upstairs at Borders": Borders** 1 pm, 612 E. Liberty. Baroque trio. 668-6652

**Second Sunday Stroll—Skulls: A2 Parks & Rec.** 1-2:30 pm, Leslie Science Ctr., 1831 Traver. Investigate skins & skulls of mammals, \$3/\$10 family. Pre-register, 662-7802

**Children's Concert with Dean Stevens: A2-Juigalpa Sister City Committee** 2 pm, Generations, 337 S. Main. Original and traditional songs in English and Spanish. 662-6615

**Rug Hooking Demonstration: Little Professor** 2-3 pm, 2513 Jackson Rd. 662-4110

**Oz's Kids' Open Stage: Oz's Music Environment** 2 pm, 1920 Packard. Stage experience for very young musicians. 662-8283

**Ministry to Gay Men, Bisexuals & Lesbians** 2 pm (see 5 Sun)

**"Only Me and You": Purple Rose Theatre Company** 2 pm (see 1 Wed)

**Last Day to Skate for the Season: A2 Parks & Rec.** 3-5:30 pm, Buhr Park Outdoor Ice Rink, 2751 Packard Rd., \$2 youths and srs/\$2.50 adults. 971-3228

**Spectacular Swing Fling: Grand Traditions Vintage Dance Academy** 3-5 pm, Pittsfield Grange Hall, A2-Saline Rd. Swing dance to live music—all levels welcome. No partner required, \$5. 429-0014

**"Heterosexism & Homophobia": LGBPO** 3-5 pm, Koessler Library, Mich. League. Discussion. 763-4186

**"Martin Luther King Day 1995—Dr. Benjamin Hooks": Peace InSight** 3:05 pm (see 7 Tue)

**The Complete Solo Piano Music of Frédéric Chopin, Part I: University Musical Society** 4 pm, Rackham Aud. Pianist Garrick Ohlsson (2nd of 3 installments), \$14-\$26. 764-2538

**Live Jazz 'n Dinner: University Club** 5-7:30 pm. With Jazz Studies program. (see 5 Sun)

**Services for Lesbians, Gay Men & Bisexuals** 6 pm (see 1 Wed)

**Sunday Jazz: Del Rio** 6-9 pm (see 5 Sun)

**Purim Party: Beit Chayim** 7 pm, call for location. Cross-dress, make noise & act crazy. Bring munchies to share. 913-2130

**"TheRobbers' Nightmare": Performance Network** 7 pm (see 9 Thu)

**Meeting: Ypsilanti Lesbian, Gay Men, & Bisexuals' AA** 7:30 pm (see 5 Sun)

**Benefit Concert with Dean Stevens: A2-Juigalpa Sister City Committee** 8 pm, The Ark, 637-1/2 S. Main. Stevens sings original and traditional songs in English and Spanish. Proceeds will fund construction of a water line into Juigalpa, \$25 benefactors/\$10 general/\$7 studs & srs. Jeannine Palms, 971-5870

**Celebrating Mich. Composers: Kerrytown Concert House** 8 pm, 415 N. Fourth Ave. A program of theatrical music with clarinetist Michael Webster and others, \$8-\$12/\$5 studs. 769-2999

**II-V-I Orchestra: The Heidelberg** 8-11 pm (see 5 Sun)

**Israeli Dancing: Hillel** 8-10 pm (see 5 Sun)

**A2 Bluestage: Blind Pig** 9 pm (see 5 Sun)

**Paul Finkbeiner's Jazz Jam Session** 9 pm (see 5 Sun)

## 13 Monday

**"Women's Rights & Rhythms" WCBN** 88.3 FM 8:30 am. 763-3500

**Hamentashen Baking: Volunteers in Action** 1 pm, Hillel, 1429 Hill St. Bake (at JCC) and deliver goodies to homebound Jewish elderly. 769-0500

**Pre-Competitive Swim: A2 Parks & Rec.** 5-6 pm, Mack Pool, 715 Brooks. For children with at least advanced-beginner skills. Classes meet Mon-Thu thru 20 April, \$60 res./\$72 non-res. Register, 994-2898

**IMPAC & AIPAC Meeting: Hillel** 7 pm, 1429 Hill. Policy conference planning. 769-0500

**Meeting: Labor Party Advocates** 7 pm, Wooden Spoon Bookstore, 200 N. 4th Ave. Topic: Organizing a progressive independent coalition for the fall elections. 769-4775

**"Ireland and the Irish": EMU Depot Town Center** 7 pm, 32 E. Cross St., Ypsi. Panel discussion on Ireland's future, with Irish food and beverages, \$19. 487-0407

**Multiple Sclerosis Support Group** 7 pm (see 6 Mon)

**Shamanic Journeys: The Seeker** 7:30 pm (see 6 Mon)

**Mel Tormé with his All-Star Jazz Quintet: Mich. Theater & Prism Productions** 8 pm, Mich. Theater, \$15.50-\$37.50. 668-TIME

**Lesbian Gay Bisexual Alliance: LGBPO** 8 pm, Mich. Union (call for room). 763-4186

**Social for Lesbians, Bisexuals & Gay Men: Canterbury House** 9 pm (see 6 Mon)

**Bird of Paradise Orchestra** 9 pm (see 6 Mon)

**Dyke Shindig/Discussion Group** 10 pm (see 6 Mon)

## 14 Tuesday

**Tenant Talk: A2 Tenants Union** 6 pm, WCBN 88.3 FM. 763-3500

**Support Group for Birth Mothers Who Made Open Adoption Plans: Catholic Social Services** 6-7:30 pm, 117 N. Division, \$10. Tracey Carpenter, 662-4534

**"Poverty & Welfare Reform: Public Policy & Public Conscience": EMU Depot Town Center** 6:30 pm, 32 E. Cross St., Ypsi. Presenter: Dr. Deborah Figart, \$8/two for \$12. 487-0407

**Discussion Group for Adoptive Parents in the Community: Catholic Social Services** 7-9 pm, 117 N. Division. Topic: Cross-racial adoptions, \$20/family. Lois Plante-faber, 662-4534

**"To Take a Life: Judaism, the Israeli Defense Forces, & Morality": Hillel** 7 pm, 1429 Hill. Talk by Eli Bimbaum of the World Zionist Organization. 769-0500

**"Future Prospects for War and Peace": Peace InSight** 7:05 pm, Cable Channel 9. Talk by U-M Prof. of Political Science David Singer. 769-7422

**Meeting: Washtenaw Citizens for Animal Rights** 7:30 pm, 802 Monroe. 426-1680

**Digable Planets with Spearhead: University Activities Center** 8 pm, Hill Aud. Hip Hop double bill, \$14/\$12 studs. 763-TKTS

**33rd Annual A2 Film Festival** 8 pm, Mich. Theater. Independent and experimental 16mm film, \$5. 995-5356

**Arcady: The Ark** 8 pm, 637-1/2 S. Main. Traditional Celtic band, \$13.50. 761-1800

**Swimmers: A2 Queer Aquatics** 8:30-9:30 pm (see 3 Fri)

**Cary Kocher/Paul Keller Quartet** 9 pm (see 7 Tue)

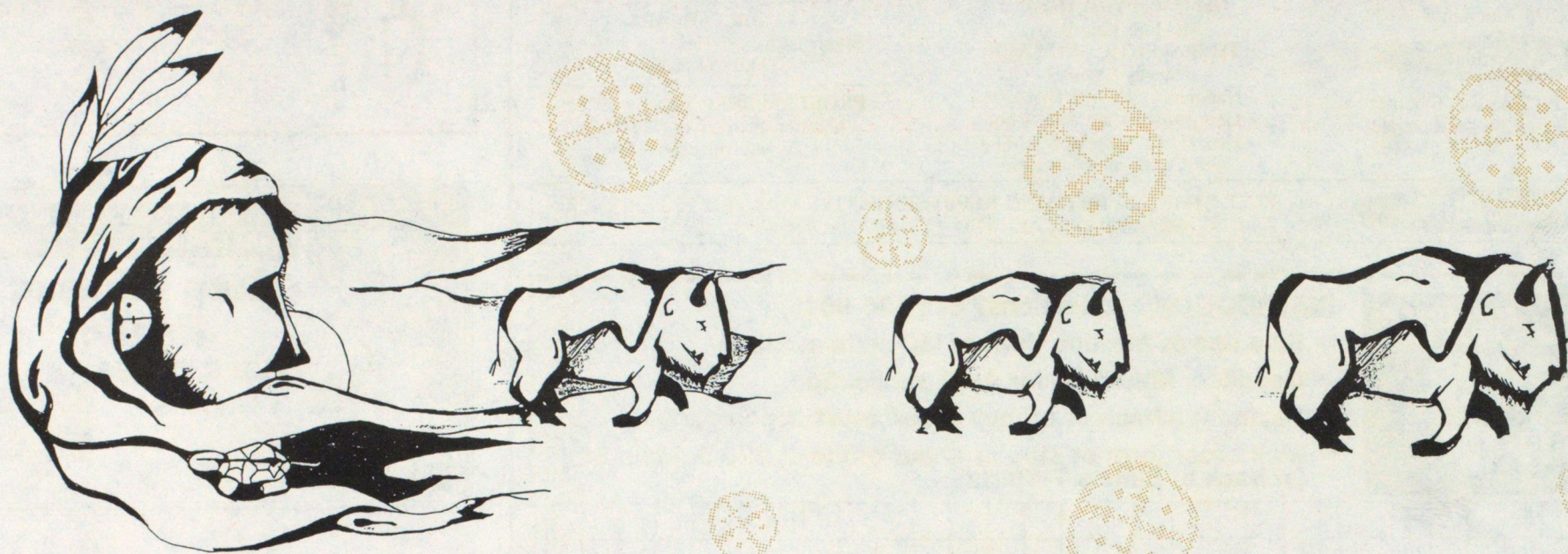








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Sat. Evening, Grand Entry 7:00 pm  
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Adults \$8/day, Child \$3/day, Family \$20/day  
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Pow Wow Info: (313) 763-9044

Native American Law Day  
Topic: Repatriation  
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