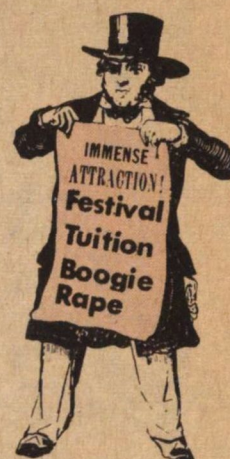
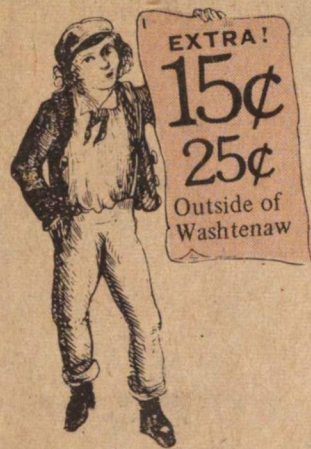


# SUN SPECTACOLOSSUS! (see below)



"I learned from prison and from being on the streets how to deal with this system that ultimately wants to oppress you."

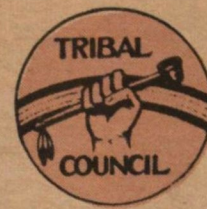
*So says Lee Gill, U-M's first black SGC president. Gill talks to the Sun about new SGC programs to fight that system—including the tuition strike—about racism, and about the myth of student apathy in a provocative interview starting on page six.*

"The phenomenon of rainbow represents a conscious and constructive rejection of whiteness and a turning toward people of color throughout the world for leadership,"

*says Rainbow People's Party Chairman John Sinclair as he launches a vigorous response to what he calls "unprincipled attacks on the RPP by a few individuals." In Part II of a three part Sun interview, Sinclair also clarifies the RPP's position on a number of issues, including Gay and Women's Liberation, "hip" capitalism, and Ann Arbor "people's power." Just turn to page three.*







sun

rainbow community news service

# Play It Again, One String

Image versus reality is the universal problem, especially when the magic media is around to embellish image. "Magic" because with a simple turn of a crucial adjective, "media" can bend an event to fit the author's image which, when translated into print, becomes the reality of the unwitting spectator, the reader.

Take the Michigan Daily's coverage of the 1973 Ann Arbor Blues & Jazz Festival. "20,000 Turn Out for 'Disappointing' Festival" proclaimed the headline. Huh? Having just spent one of the most enjoyable, treat-filled weekends of my life watching and listening to some of the most exciting yet generally ignored musicians in the world perform in one of the most mellow festival atmospheres in years, I was mystified for several seconds upon digesting that there label. But then the mystery became that the Daily had even bothered to grace the Festival with its presence. Ho hum, first week of school, no term papers to write, why not? Ummmm, who's this "Hound Dog Taylor" fellow, anyway, or this Revolutionary Ensemble business. Look, Paul Butterfield's not even here, or Dave Brubeck—how can you have a Blues and Jazz Festival without them? How very disappointing.

Then again there's the business of Sir Walter Krasny, who for lo these many moons has been the human cardfile of stupid ideas in his capacity as Ann Arbor Chief of Police—read Politicians. "The Medium Is the Message" is the '60's contribution to the fact that all cliches are based on truth. And when Walt proclaimed high and low the message that there was to be a supersquad of killer narks prowling the Festival, ready to swoop down and nab all the dopesmoking scofflaws, many a potential festival goer was probably persuaded to stay home and get high and listen to the music on the radio, since it was being broadcast over 100 National Public Radio stations around the country. Ha ha, smirked Walt after it was all over,

we couldn't have sent our men in there without them getting ripped to pieces, anyway, so we just sort of hung out on the outskirts with our narks and arrested a heepee or two. (In fact, I talked to one young man who was Oding on PCP when two Ann Arbor cops searched him and found some opium and a lid of marijuana. They confiscated the dope, escorted him to the Drug Help tent, and left him, unbusted. Hope they got off.)

Then there were the five Young Idiots Pilferers, the so-called Yppies, who blew into town a day before the Festival, fresh from gorging themselves in the Big Rock Candy Mountain. What! sputtered their righteously outraged non-leader. You mean people have to pay over \$5 per day just to watch this elitist pop-star show? We'll show these Rainbow Ripoff Capitalist dogs you can't fuck with the people. We'll organize to burn the fences, rush the gates, kill the Psychedelic Rangers, Eat the Rich, Chew the State, Blah the Blah. Well, they were told by several members of Rainbow Multi-Media, the festival organizers, the musicians have to make some bread, see, especially since most of them usually have a real hard time getting gigs. Then, again, you know, we're paying all the construction and stage crews, the Rangers, the Drug Helpers, the sound crew, the parking lot attendants, all of whom really need some bread, too, and you know we lost \$4,000 last year and we're likely to lose three times that much this year, so it's not like this is Bill Graham or something. So give us your names and the names of your friends and we'll give you passes and you can get in free. Harrumph, said the Yippies, but we'll do it. Once inside, they proceeded to stroll about the grounds alternately calling for the aforementioned burning of the fences and selling, yes, selling, their YIPPIE buttons for \$1 apiece. Hey, man, isn't that just a trifle jive, I ask their non-leader. Sort of like

continued on page 9



Victoria Spivey, queen of the blues

photo: Barbara Weinberg



To the Editor:

Another crock o' running dog shit at the end of the Rainbow! Here we try to serve this city with Truth, Honor, Items, Courage, Thrift, Determination, Color, Precision, Deviance, Dilemma, Effervescence, Excellence, Absolutism, Art, Communityitis, the Old Touch of Midas, and YOU'RE TRYING TO FIGHT US???

We gave you, the Ann Arbor Sun, the scoop, and you pooped. Just because we gave you the info on the Second Annual Ozone Parade doesn't mean it is true. What's happened to the American tradition of investigative and objective responsibility trends?

We gave you the wrong info, knowing you would TWIST, DISTORT and PREVERT it until it was right. Instead you printed what we told you, doing more damage to this community and this parade that we might have ever imagined in our very minds. And the finality of black and white print did not leave us the essential five days to change our planks.

The Truth:

The Parade is Friday October 19, not Oct. 16. The Benefit is October 4 at the Primo Showbar — with Radio King, a Vaudeville Show and the Ozone Film Festival — bring your home movies and we will show them. People in full costumes admitted half price. Tickets to the Ozone Guessing Contest — not the Ozone Raffle — are on sale at South University Discount Records and around town by twenty assorted Ozonics. First prize is not a trip to Nirvana, Michigan — it is a Trip to Nirvana. And it is not the Ozone Parade Central Committee, it is

Sincerely,

The Ozone Parade Centrifickle Committee

ALL POWER TO ALL PARADES!!!  
FREE MEAT!!!

To the Editor:

A couple of issues ago the Ann Arbor Sun published a letter from a woman named Jackie Bailey, who signed the letter: "FREE LENI SINCLAIR! Jackie Bailey, Acting Lesbian Advocate, University of Michigan." In the letter she attacks the SUN, the Rainbow People's Party and demands a "definite statement from the RPP in regards to the very real, every day oppression of women and lesbian women, both inside and outside the party." The SUN wrote a beautiful letter in response to it, expressing exactly my feelings on the subject, and I let it go at that. Then George DePue's slick paper, New Morning, opportunistically reprinted the letter from Jackie Bailey (without the SUN's reply of course) in their latest issue.

Then just a couple of days ago I heard that somebody had spray painted "FREE LENI SINCLAIR" on the wall of a University building in town. It finally began to dawn on me that there was some dangerous shit going on in this town, and I began to wonder where these weirdo attacks might be coming from,

and began to consider the affect they might have on the community. In the past, I have never responded publicly to any of this bullshit because I thought, in an elitist way I guess, that the people who knew me and my work would already know that it's bullshit. I always felt that I had more important and more constructive things to do with my time than to react to such utter nonsense.

But I realise now that these attacks have nothing to do with me as a person. I realize now that I am being used as a stepping stone for attacks on the whole Rainbow People's Party and especially on John Sinclair who is a public figure, due primarily to his 9½ to 10 years prison sentence for possession of 2 joints.

John has been my closest friend and comrade for almost 10 years and is the one person who has more respect for me as a human being, who happens to be a woman, than anyone else I know in the world. To say FREE LENI SINCLAIR implies that John is a sexist pig who makes me stay at home to keep house for

him, take care of the kids full-time, cook, wash dishes and watch TV. Nothing could be further from the truth. In fact, if any of the people who are making these accusations ever cared to investigate the truth, they'd find quite a different picture: Through a long struggle over the last 5 years we have been able to almost totally collectivize all reproductive functions in our collective: all cooking, cleaning, house maintenance, child care is shared equally between brothers and sisters. I personally cook dinner for everybody once a week (every Monday), and get to hang out with our 3 children only one evening every 2 weeks! I wish it was more. Although biologically I have given birth to 2 daughters (6 and 3 years old now), I have functionally not been a "mother" for over 2 years. So what is FREE LENI SINCLAIR! supposed to mean? As a woman who has some self respect and has struggled for her liberation for 33 years I do feel personally insulted by Jackie Bailey's and George DePue's insinuation that I am somebody's slave or dunce.

First of all, Jackie Bailey has never met me

Dear Sisters & Brothers:

As you may know the Children's Community Center has purchased a house at 317 N. Seventh (across from West Park) with the revenue sharing monies we received from the City this spring. Upon completion of improvements we will obtain a license from the Mich. Dept. of Social Services to operate a child care program for 15 children from 2½ thru 5 years. This is a great opportunity and responsibility for all of us to begin creating an alternative to the present educational system, and we who have been organizing the CCC over the past year would like to invite you to join us in a general orientation and organization meeting on Wednesday, Sept. 26 at 8PM in our new house.

Some of the things we want to discuss and plan are enrollment and staff, fund-raising, building improvements and future expansion (a dome), operating philosophy and methods, special projects, and Tribal Council as a whole. We hope you can make this initial meeting, but if you can't attend and would like to participate in the CCC, please contact us. And of course child care will be provided during the meeting, along with munchies.

Educate to liberate.

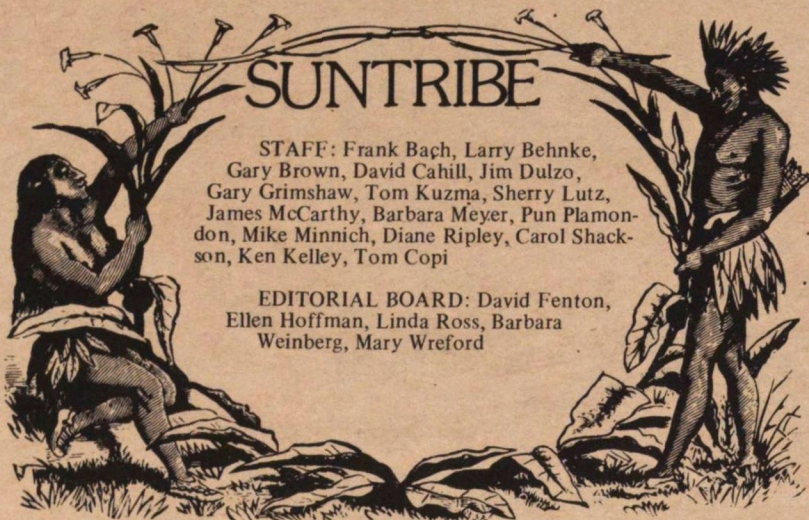
—Children's Community Center

PS. If you have time to help us make house improvements and build equipment, please come by the CCC on Monday, Wednesday and Friday mornings to work with us. Donations of play equipment, toys, craft and art materials, instruments, tools, books and records, lumber and hardware, a small freezer, photo and video equipment and vehicles are very welcome.

# LETTERS

TO  
WHO EVER IS READING THIS,  
I AM GIVING MY OPINION ON THE HRP. I THINK IT IS A VERY DUMB THING TO HAVE BECAUSE WHAT IT DOES IS SPLITS UP THE DEMOCRATS VOTES AND SO THOSE FUCKEN REP. GET ALL (MOST) OF THE VOTES. I'VE TALKED TO SOME OF MY FRIENDS AND THEY THINK THE SAME. SO MAN! IF WE'RE GONNA EVER GET ANYTHING GOIN HERE, WE'RE GONNA HAVE TO GET RID OF THE HRP. THANKS ALOT FOR READING THIS.

LOVE YOU ALL,  
LINDA



Cover photos by Tom Copi





# SETTING THE RECORD STRAIGHT

## John Sinclair, Part 2

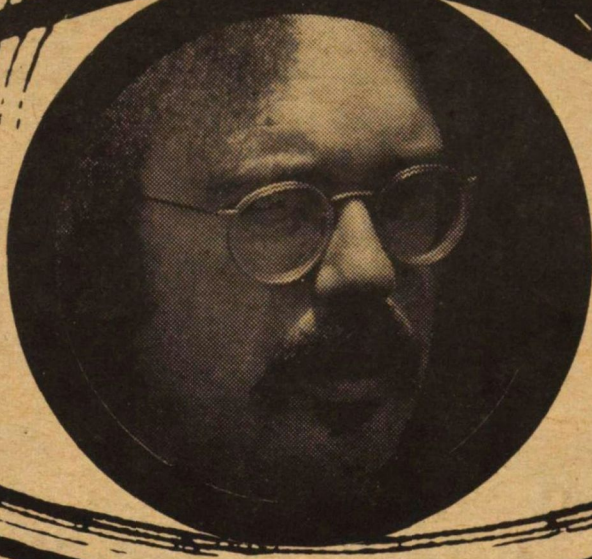


photo: Tom Copi

Anyone who follows the newspapers in Ann Arbor, particularly *New Morning*, the *Michigan Daily* or even the *Ann Arbor News*, perceives a confusing picture of John Sinclair and the organizations he helped found, the Rainbow People's Party and Rainbow Multi-Media.

John is called "sexist," "anti-gay," "racist" and a "white cultural nationalist" by *New Morning* in George DePue's review of *GUITAR ARMY* and called "Ann Arbor's paunchy hippie poet laureate" in a gleeful *Michigan Daily* report of the burning of that same book by government paid Drug Help workers.

But isn't John Sinclair the person who spent 2½ years in jail to prove the state's marijuana laws unconstitutional? And isn't he one of the main organizers of the free concerts and the Ann Arbor Blues & Jazz Festival?

In a recent visit to Ann Arbor, Ken Kelley, erstwhile editor of the *Ann Arbor Argus*, former Minister of Information of the White Panther Party (RPP's immediate predecessor) and co-founder of *SunDance* magazine, undertook Parts II & III of a three part interview with John to discover what lay at the base of these charges.

**KK:** George DePue of the so-called "American Revolutionary Media" recently attacked you and the RPP for cultural nationalism, racism, sexism and other things. What is your response to that?

**JS:** I would say, first off, that in receiving a criticism like that, or any criticism, you have to consider two things. You have to consider the content of the criticism itself and you have to consider where the criticism comes from — does it come from a basis of unity, or does it come from a basis of enmity — or does it come off the wall? And you have to consider both those things.

So, first, my initial response is going to be that of course it's absurd. But that isn't enough of a response for people who don't know anything about this, or know a minimal amount about it, and have just been introduced to the question by this person, this worm, DePue. That isn't a good enough answer, and I really would like to talk about it for the benefit of those who don't know anything about it.

As far as DePue is concerned, he isn't sincere in making that criticism — he isn't even *making* a criticism in the first place, he's making an attack — he's organizing propaganda to influence people's minds in a negative way, and hence their practice towards the RPP, and toward the mass programs and community organizing that we're involved in, and that's what's really harmful. As far as I'm concerned, people can hate the RPP if they want to, we aren't running a popularity contest, we're trying to begin to organize the community so that it will have control over its own destiny. That's what we're concerned about, and you know, what he says about the RPP, I mean the reason he attacks it is to discourage people from participating in programs in which we are involved.

**KK:** Which would all fall under the category of "white cultural nationalism" — all these programs?

**JS:** Again, that's simply absurd, and it's a vicious, slanderous lie that is being perpetrated by someone who knows that what he's saying isn't true in reality. In other words,

it's the most vicious kind of character assassination, it's irresponsible and reactionary propaganda, which is part of their campaign to oppose what they call "the Rainbow," which they relate directly to us, but which goes beyond that, and what they are really opposed to is the organization of the rainbow community, and what we call rainbow people, which they hate, you know, for some reason. Evidently their parents are rich, and they have a lot of self-hatred, and guilt and stuff like that about having been born to white parents, and evidently they haven't repudiated their whiteness or their Euro-American-ness, as millions of people have done or are struggling to do. Evidently they embrace being white, and they get what they call in the penitentiary "negative strokes" by castigating themselves and their whiteness.

It goes to the very basis of our political analysis and our political position, because the basis of what we're talking about is that the phenomenon of rainbow people, and the rainbow culture, represents a *conscious rejection of whiteness*, and not just a negative rejection, but a positive, constructive rejection and a turning toward people of color throughout the world for leadership, culturally and eventually in other ways. But first culturally, because culture is important — culture is what people *live*.

So, if people have been living their lives, like I have ever since I was a little kid (I'll be 32 next month, you know), living lives with heroes that are black people, ever since I was 11 or so and first heard black music, my idols and heroes have been black people. And this is the case for millions and millions of what we call rainbow people.

**KK:** Fifteen thousand people who came to the Blues & Jazz Festival alone . . .

**JS:** Yeah, at least, and all the thousands of others who heard the music over the radio. But, I mean you're talking about a culture of people who regard black artists like B.B. King, Jimi Hendrix, Buddy Miles, and on and on and on — people like that are regarded as heroes — Jimmy Reed, you know, Ray Charles, Stevie Wonder — they are regarded as heroes by people who are supposed to have as their heroes Richard Nixon, and probably George DePue, and other white people, you know.

So that goes right to the basis of what we're talking about when we discuss the rainbow phenomenon. That's why it kills me to go into the content of what DePue was talking about, when he says that we're "racist" or "white cultural nationalists." We are, we have been and will always be, and became famous for, being *implacably opposed* to white cultural nationalism — white in the sense of Euro-American, or in any sense that means anything historically — and we have been, in other words the RPP, are people who have been out in front in rejecting whiteness, in embracing blackness, embracing eastern cultures, embracing Chinese and Indian culture, embracing native american culture — but primarily black.

Rainbow culture, the primary things in it come from black culture — the music comes from black music, weed was introduced to us by black people and brown people,

long hair was inspired by the aboriginal people on this planet, that white people call Indians, they ain't Indians, you know, they are the aborigines of this particular part of the planet, and on and on and on, you know. And we, particularly, have always been — I mean the White Panther Party was titled that way in trying to follow the leadership, not really grasping the contradiction of using the term white, but trying to follow the leadership and the thoughts of people like Malcolm X, and Huey P. Newton, who said, white people should organize in their own communities, organize their own people to combat racism and to work with black people to build a socialist world. And we thought that they were absolutely right, and that the principle that black people should organize black people to determine their own destiny was absolutely the only way to talk about that.

And, at the same time, recognizing that we were becoming a people that you could identify, that it wasn't any more just a of people rejecting whiteness or rejecting what Gary Snyder says in that brilliant poem, "trying to kill the Christian in me." I mean it was becoming apparent that there were thousands and then millions of people, you could visibly see it, and you could hear it in their voices, you could see it when they walked down the street, you could hear it in their music.

The whole thing of the emergence of rainbow people was that it was a rejection of whiteness, in the historical sense that whiteness means something more than what color are you, you know? "White" means a cultural complex rather than a color. There are black people who are whiter than some white people, quote unquote, so it isn't about color, it's about a culture.

We consider ourselves revolutionary nationalists, not only in the sense that our people should be liberated from the control of the capitalists and imperialists, but also revolutionary nationalists in the sense that what we propose is a revolutionary nation, which is a rainbow nation, which is made up of and controlled by people of all colors living and working and constructing a world, a socialist, communalist world, together, in peace and harmony. Now, you can call that whatever you want to, DePue can call it whatever he wants to, but we call it the nation to end all nations, the last form of the state before humanity progresses into a stateless, classless society.

**KK:** It's interesting that he would charge you with racism.

**JS:** Yeah, really, he attacked a few thousand black people in this state by saying that. Not to say that some of my best friends are black, or some corny shit like that, but you know, it's been true for years, *notoriously* true. I was run out of Marquette Prison, the greatest honor of my life, I was run out of Marquette, which is the Attica of Michigan, and I've never seen anything in DePue's propaganda about Marquette Prison, although there would be three pages about what an evil, vile institution the RPP is, or rainbow people, you know, but at Marquette I was run out for participating in an organizing campaign with black prisoners, *all* of the rest of the people involved were black except for myself, and we were organizing a movement

continued on page 12

**"The phenomenon of rainbow represents a conscious and constructive rejection of whiteness and a turning toward people of color throughout the world for leadership. Since I was 11 years old my heroes have been black."**



# Women's Health Series...

## Free Talks to Free Our Bodies

On Monday, September 17, women got together for the first meeting of the Community Women's Clinic "Women's Health Series." The group will be meeting every week for discussions, speakers and films concerning a variety of topics relating to health.

The series grew out of the work of the Women's Health Collective, which had sponsored a class at Community High School and started several self-help groups. The first meeting was an introduction to women's health — a discussion of what's going on in Ann Arbor, female anatomy, pelvic exams, and the problems that arise when 99% of all gynecologists are male.

Last spring when the Supreme Court ruled abortion laws unconstitutional, the Women's Health Collective and other women got together to plan a Community

Women's Clinic which would be controlled by nonprofessionals and responsive to women's needs rather than doctors' needs. They hoped to raise \$250,000, find a medical staff, and open a clinic sometime this year. When summer came, many of the organizers left Ann Arbor and it became clear that it would take several years to get the clinic started. A rummage sale brought in \$600, and a fund-raising task force began looking for grants from foundations and local government.

In order for women to gain more control over their bodies and better treatment from doctors, they need to know more about their bodies and their health. The task force on medical services decided that although CWC couldn't provide direct health care now, it could help women learn more about their bodies now without needing

much money. In self-help groups, women learned to examine their breasts for lumps and how to use a speculum and mirror to see their own vaginas and cervixes. For once we could understand what it was the doctor had been looking at for all those years! Although some doctors feel that self-help is perverse and probably unhealthy, it is really not much different from looking at your throat in the bathroom mirror when you have a cold.

The Women's Health Series is being held on Monday nights from 7-10 PM at the Newman Center on the corner of Thompson and William Streets. This series is not a self-help group but a lecture, movie, demonstration, and discussion group. The classes are FREE. If you would like to know more about the series or CWC, call Jacky Van Leeuwen at 769-7554 or Nancy

Ascher at 769-7364.

The 10 remaining classes in the series are:

September 24 — Gynecology and Venereal Disease

October 1 — Politics of Rape

October 8 — Contraceptives and Birth Control

October 15 — Abortions

October 22 — Genital and Breast Cancer

October 29 — Nutrition

November 5 — Childbirth; Care Before and After

November 12 — Menopause

November 19 — Sexuality

November 26 — Politics of Health Care

—By Barbara Meyer

## Rape the Rapist Legally—in Court

A victim of rape does not have to turn to the sometimes suspicious, uncaring and ineffective police and prosecutors to get legal redress from the rapist. Instead, a victim can personally sue a rapist for damages for assault and battery.

Rape is so serious that normally we think only of criminal prosecution. But the characteristics of the "criminal justice" system lead automatically to almost no convictions for rape even if the assailant has been caught.

To convict a person of rape, it must be shown that there was a sexual assault involving intercourse, that it was forcible, and that it was against the will of the victim. Each of these points must be proven "beyond a reasonable doubt" — that is, to a moral certainty. And, when you consider that a defense lawyer will always cast doubt on the credibility of the victim by trying to show that she is "promiscuous" or "really asked for it," it's no wonder that there aren't very many convictions. When you add to this the fact that police and prosecutors don't consider rape offenses as their highest priority, attempting to criminally prosecute a rapist is a lost cause.

But there is a simpler way to gain redress based on the fact that nearly every crime includes within it an act upon which the victim can sue civilly. For example, you can sue a robber for restitution of the money which was taken. And you can sue a rapist for assault and battery.

The value of this method is threefold: First, to win an assault and battery case

you have to prove much less than to convict for rape. It only has to be shown that the victim was touched without her consent. Nothing about intercourse or force need be shown. And proof does not have to be beyond a reasonable doubt: you only have to have more evidence in the victim's favor than in the attacker's.

Second, the victim wins money which goes into her own pocket, and the sky is the limit. Of course, no amount of money will really compensate for the physical and emotional harm done, but the standard for awards is so broad that for a rape involving provable emotional damage an award in six figures is very possible — especially from a sympathetic Ann Arbor jury. And once you get a judgement, it's good for twenty years. So even if the rapist happens to be penniless at the time, you can keep track of him and attach his wages or car or anything else of value. Sooner or later almost everyone gets some money or property.

Third, in a civil suit you (or your lawyer) run your own case. You don't have to depend at all on the police once they have identified the attacker. This means that the normal impulse of prosecutors to dismiss cases which they don't care too much about doesn't affect a civil suit. Even if the criminal prosecution is dropped the civil suit continues, although both can proceed together.

The procedure for suing someone is absurdly simple, although a lawyer is very helpful. You simply file a complaint against the person (you do have to know his name and address), it is served on him, and in a few months the case will go to trial. The victim tells her story, the accused attacker tells his, any other witnesses tell theirs, and it's up to the judge or jury to decide who is telling the truth. If the victim is believed, she wins, and the case is over. Since all assault and battery involves is unlawful touching without consent, there aren't any legal issues to snarl up the proceedings.

There will, unfortunately, be a problem in getting most lawyers to take this kind of case. Suing rapists is not very common as yet. However, most women's groups will know of sympathetic lawyers who will be glad to help.

A civil suit also eliminates the possibility of sending someone to places like Jackson or Marquette prisons, where they would have to endure the inhuman conditions of those institutions. But the civil suit does serve the same purpose as a criminal prosecution in that the attacker is exposed to the community and is penalized for his actions.

Of course none of this eliminates the basic problem of sexism in this society, and until sexism is dealt with, there will be rapes and stopgap solutions only.



Bill Glover, reprinted from SUNDANCE, Apr/May 72

## Fair, School for Women

Classes of the Women's Community School have started for this term, but interested women can still join. Operating under the philosophy of "What we don't know, we must learn; what we do know, we should teach each other," the school offers classes on a variety of subjects taught by women.

Among classes offered this term are: Monday's — Basic Feminism, Resume writing and job interviewing; Tuesday's — Recorder group, Legal research, Women and the Law; Wednesday's — Women's Survival, Banjo Group.

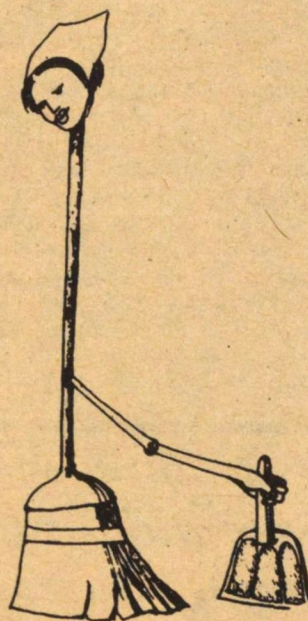
The school asks for a \$2.00 membership fee, which covers postage, publicity and child care. Anyone interested in more information can contact the Women's Advocate Office, 763-4187.

Women will be getting together for a Women's Fair to find out what women are

doing. Scheduled for October 5, from 11:30 to 8:30 pm, the Fair will be located on the third floor of the Michigan League.

The Fair, sponsored by the Office of the Women's Advocate at U-M, is envisioned as an open-ended event in which women will be as actively and assertively involved as possible. University and community groups, as well as individual women with artistic and other skills, will have exhibits. Tentative ideas for the Fair include banners, a media room, displays and discussions. Various groups will also provide entertainment throughout the day, including dance and theatre groups.

Women, either individually or in groups, are encouraged to set up displays or demonstrations, with plenty of room available for anyone who is interested. All women are invited to attend and participate. For further information, contact the Women's Advocate Office, 763-4187.





# MICHIGAN BOOGIE

In the last issue of the SUN, it was explained how Eastown Productions had been trying to reopen the Eastown Theatre but had been illegally denied the required concert/dance hall license. They had opened anyway but were shut down shortly thereafter by an injunction issued by Detroit Judge Joseph Rashed.

Eastown Productions was hopelessly jammed up when Federal Judge Philip Pratt issued a ruling in a suit brought by Eastown Theatre, Inc. (ETI), a separate group. The City had revoked the Eastown's concert/dance hall license in 1971 back when ETI was operating the ballroom and ETI had filed a suit against the City, charging that the license had been revoked illegally, without any type of hearing. Judge Pratt agreed and ordered the license reinstated.

It had been a struggle but it appeared the City's anti-rock & roll crusade had been stopped in its tracks. Three of the prime movers in the Eastown Productions organization, Joe Perino, Whitey Halberg, and John Salvatore severed their connections with EP and began to work with the ETI organization, anxious to get back to work. Now they could turn the main focus of their activities away from fighting the City and concentrate instead on re-establishing the Eastown. A deal was arranged for WABX to sponsor 2 concerts, on Sept. 14 & 15 with Flo & Eddie, Vince Vance & the Valiants, and the Mutants, and ETI would produce the gig. Publicity was being distributed saying that the Eastown was reopening with a license and that there would be no hassles.

But pressure was building against the Eastown in the Murder City. The Building Safety & Engineering Dept. contacted Hudson's Department Store, one of the 3 advertised ticket outlets, and threatened to add them to the suit against the Eastown if they continued to sell tickets to the scheduled concerts. As a result, ticket sales were stopped on Wednesday, Sept. 12. At about the same time the Detroit police began harrasing WABX-fm about airing advertising for the Eastown. But no one had actually contacted Eastown Theatre, Inc. until Thursday, Sept. 13 when the attack was in full swing. Summons to appear in court were served to all of the lawyers and secretaries who had shared their offices with the now-defunct Eastown Productions, everyone in ETI's attorney Gabe Glantz's office, and even Bob Begaris, who had operated the theatre several years ago and now heads up Bamboo Productions, was served. Anyone who could be linked to either ETI or EP was liable to be summoned, because the City didn't want the Eastown's doors to open. Salvatore, Perino, and Helberg had been working in the theatre and locked themselves in hop that their attorneys could pull this one out of the fire in time for the next day's concert.

A hearing concerning the Eastown was held the next day (Friday, Sept. 14) at 2 p.m. The presiding judge was the same Joseph Rash d who had issued the injunction against Eastown Productions. The SUN has learned that Rash d is a former prosecutor in his late 60's or 70's who hadn't heard a case in months until he was dusted off for the first Eastown suit. He was formerly a member of the Speaker's Bureau of the Roman Catholic Anti-Indecency League (along with Mayor Roman Gribbs) until that organization faded away into oblivion. Not exactly an impartial mediator.

Rashed set the tone for the day's hearing by meeting privately in his chambers with the city attorneys seeking the Eastown's closing, before the hearing. This prompted Gabe Glantz, ETI attorney, to ask Rashid to disqualify himself from hearing the case saying that it was a violation of the judicial canon of ethics to talk with one party in a suit without the other party present, and that it could have biased his opinion. Rashid got hot about that and refused to step down, telling Glantz that he considered that to be a slur on his integrity. Glantz then said that Rashid

should step down because of being biased if he considered that an insult but Rashid rejected that motion also. After that, the hearing went on and, as usual, Rashid took all of the negative things that could be thrown in against the Eastown and then issued an injunction against Eastown Theatre, Inc. This hearing, like the last, was scheduled so that the Michigan Court of Appeals would be closed and no legal appeal could be made until at least Monday, Sept. 17. A full hearing of the matter was scheduled for Tuesday, Sept. 18.

This was the second time that the City had jammed up the Eastown at the last minute and both production companies suffered severe financial losses on the cancelled shows. The Eastown had been booked through November but all the shows have been cancelled now. There are a number of damage suits pending against the City of Detroit (plus a suit demanding a license for Eastown Productions) but due to all of the adverse publicity, intense pressures from the City, and various hassles with the neighborhood, the Salvatore/Perino/Helberg group feels that it's not worth their time and money to attempt to reopen the theatre. So the Eastown will be closed for awhile at least and might never open its doors for another rock concert.

—Freddie Brooks

## Wonderlove to Innervisions

Stevie Wonder: Innervisions (Motown)

Little Stevie Wonder provided Motown Records with some of its highest energy music of the golden 60's. Tunes like "Fingertips", "Signed, Sealed, and Delivered", and "I Was Made To Love Her" still sound great today. But as his last three albums, "Music of My Mind", "Talking Book" and now "Innervisions" show Stevie isn't little anymore. He's a man of 23, and more in control of his music than any other Motown artist in history. He produced and arranged the music himself, plays bass, drums, harp, and keyboards (including Moog Synthesizer) himself, comprises his own back-up vocals on every cut save one, and wrote all the songs. Most importantly, this drastic change in approach has deepened Stevie's music without costing him energy.

The theme of this record seems to be a search. Sometimes spiritual, sometimes just for a decent happy life. Stevie sings songs about particular people and scenes that he rejects on his way to something better. "Too High," very jazzy, talking about the girl who wouldn't get past herself and be anything but *too* high.

"Visions", where after thinking out loud about the way things *could* be. "But what I'd like to know is could a place like this so beautiful or do we have to fly away to the vision in our mind?" "Living in the City" a funky march-anthem talkin' about bein' black in the big city, moves out! "Golden Lady"

and "All in Love is Fair", beautiful ballads, flowing. "Higher Ground" the single, the album crystallized. No matter what, "Gonna keep on tryin' till I reach my highest ground." "He's Misstra Know-It-All", the last song, says beware of

exploiters, of liars. He ends the album with a clenched fist. Sincere, but also determined, and aware of struggle. This album, finally, is inspirational because everyone can understand what

Stevie's been puttin' down ever since the revue days, and now he's taking us to a new place, an even better place with "Innervisions". And that is uptight and clean out of sight!!

—Richard Dishman

## WHERE IT'S AT

### ASCENSION

Oct. 15 - Heaven Bar, Detroit

### BROOKLYN BLUES BUSTERS

Every Wednesday in Sept. - Flood's  
Every Thursday in Sept. - Flick's  
Sept. 21 - Flood's  
Sept. 22 - University of Toledo  
Sept. 28-29 - Lizards in Lansing  
Oct. 5-6 - Lizard's in Lansing  
Oct. 12-13 - Primo  
Oct. 19-20 - Blind Pig

### CATFISH

Sept. 22 - Central Michigan University (Kalamazoo)  
Sept. 23 - Soda Pop Festival, Tiffin, Ohio  
Sept. 28-29 - Eastown Theatre  
Oct. 1 - Agora Rock Palace, Cleveland  
Oct. 3-4 - Beggar's Banquet, Louisville, Ky.  
Oct. 5 - State Theatre, Toledo, Ohio

### DETROIT

Sept. 22 - Parkridge, Illinois  
Sept. 24 - Roostertail, Detroit  
Sept. 25 - Primo Showbar  
Sept. 28-29 - Teddy's (Milwaukee)  
Every Tuesday in October - Primo Showbar  
Oct. 2 - Latin Quarter, Detroit  
Oct. 8 - Heaven Bar, Detroit

### LIGHTNIN'

Sept. 22 - SAE Party  
Sept. 26-27 Primo Showbar  
Sept. 30 - Michigan Palace, Detroit  
Every Sunday in October - Primo Showbar

### MARCUS

Sept. 22 - Michigan Palace, Detroit  
Sept. 25-30 - Caesar's, Flint  
Oct. 5-6 - Draught House, Akron, Ohio

### MOJO BOOGIE BAND

Every Tuesday in Sept. and October - Flick's  
Sept. 28-29 - Blind Pig  
Oct. 2 - Flick's  
Oct. 5-7 - Lizard's in Lansing  
Oct. 17-20 - The Pub (St. Clair University) Windsor  
Oct. 24-25 - Kent State University

### MUSKADINE BLUES BAND

Every Wednesday in Sept. & October - Blind Pig  
Every Thursday in Sept. & October - Agora Rock Palace (Toledo)  
Sept. 28-29 - Ale Haus, Ypsilanti  
Oct. 19-20 - Flood's

### OKRA

Every Tues. & Wed. in October - Blind Pig

### ROCKETS

Sept. 26-30 - Red Carpet, Detroit  
Every Mond. & Tues. in October - West Side 6, Detroit

### SKIP VAN WINKLE & THE NIGHT-ROCKERS

Sept. 29 - Mikitan Lounge, Flint, Mich.  
Oct. 1-6 - Reflections, Cincinnati  
Oct. 8-13 - Winter's Creek, Big Rapids  
Oct. 15-20 - Roseland, Jackson  
Oct. 22-27 - Shamrock, Battle Creek

### SKY KING

Oct. 1 - Primo Showbar  
Oct. 10-11 - Primo

We couldn't reach all the bands that we wanted to include by our copy deadline. If you want your itinerary in next issue's Where It's At, call Sherry Lutz at 761-7148.



S.G.C. Pres. LEE GILL

# Prison To U-M: "Dealing with the System"

The following interview is with Lee Gill, President of the Student Government Council at the University of Michigan. Spending his first two years at U-M on a study release program from Milan, he would go to school during the day, come back to prison, be strip searched and study at night. He's now U-M graduate and enrolled in grad school. He's been in charge of Minority Affairs for SGC, created Council for Black Concerns, been instrumental in creating the Afro-American Lounge in South Quad and recently called for a tuition strike during his address to incoming freshmen much to the extreme chagrin of U-M administrators.

**Sun:** SGC has endorsed the tuition strike to oppose the tuition hike at the University of Michigan. If you get a large percentage of students to hold back a tuition payment, where is that movement going to go and how is it going to affect the Regents?

**Lee:** Well, Vice-President Adam Smith, in his own words, said that if 10,000 withhold their tuition payments it would cripple the University, I think that's an adequate statement on his part. I'm sure he knows what it takes to run this place. During the time that this tuition was withheld, I would like to see a negotiating team sit down with the University and the University would ante up exactly all of its budgetary information; including where the money goes, where the new tuition increase is going, and so on. And that should not only be done for me and Student Government but also done on a massive level for the entire student body, if Robben Fleming has to call a public forum himself at Hill Auditorium or whatever, to make a massive number of students know what the straight deal is on their money. That's the first thing.

The second thing is there are a lot of other issues that are beginning to be added to this, the BAM goals is one of those issues, not just the issue of the tuition hike. Another issue is the fact of increasing student aid. Another is salary disclosure. Another issue is teaching fellows, who met and endorsed the strike. Teaching fellows are being put in a very difficult position in terms of this residency problem. A number of them who have been classified as in-state residents are now going to be classified as out-of-state residents. They'll have to pay more money. So their issue is going to be added to this. And we're trying to add the whole minority problem, Chicanos, Native Americans women, anybody who has got a problem. We're trying to put it into some kind of consistent form, some kind of planning strategy, so that when we sit down and talk to these people, instead of just talking about the tuition thing, where they can say, "We'll handle that," while we got them over the barrel, let's deal with everything.

**SUN:** The issue is student control of the University.

**Lee:** That's right. Totally. That's the number one issue. The thing that bothers me, as I said earlier, is the whole decision making process, which is one reason that I think that anybody in a college,

University, high school, or whatever, if they talk about trying to control the educational process they have to begin to gain entrance into the decision making process.

We're trying to attack this from two levels.

We've joined up with MHESA, which is the Michigan Higher Education Student Association, a conglomerate of all student governments throughout the state of Michigan toward a petition drive of gaining 300,000 signatures by June of next year to get on the ballot the fact that students can be regents and trustees at their universities and colleges. That will give us entrance into the decision making process. We have some long-range goals and we have some short-range goals. That's our long-range goal. We want to be there sometime next year. I even see that broadening out further.

Let's talk for a moment about the community. I think once we can get three or four students on the Board of Regents to where they can begin to represent student wishes, and at the same time, represent Michigan taxpayers and the Ann Arbor community, then we can begin to push the fact that there needs to be community representation on the Board of Regents. How in the hell can you have a university, a big business institution that sits right in the middle of Washtenaw County in the middle of Ann Arbor, and everything it does ultimately affects Washtenaw County and Ann Arbor, and you don't have anybody on this board from Washtenaw County or Ann Arbor! They're from Southfield, Lansing, Stockbridge, and Grosse Pointe. They don't care what happens in Ann Arbor. They don't care about the slum lords. You talk about low cost housing. They don't have any low cost housing in Southfield, so they can't even relate to that.

**SUN:** Why did you decide to run for SGC President?

**LEE:** Whenever someone starts aspiring to any office, right away there's always this thing that they're on a power trip, or that they want to run everything and control everything. In my mind, for black people, I would hope that some of us do get on a power trip. We need some power. That's the first thing. So I don't have any problem with people who attack me on that level, but to me, this thing has never been a power trip.

In fact, if anything, it's probably done more harm to me in certain ways than it has good in that I took a lot of shit getting in here. I had people raking me from left and right, and the Ann Arbor Police coming down on me, and people bringing all kinds of false charges, like I ran into Village Corners and stole a wine bottle — all this kind of stuff. You see, it was almost a general feeling that Lee Gill was gonna run for President of the student body and right away as momentum began to build about Lee being the prime candidate and Lee's probably going to win, all these things started happening to try to tear me down and to tear down my credibility and everything I'd been trying to

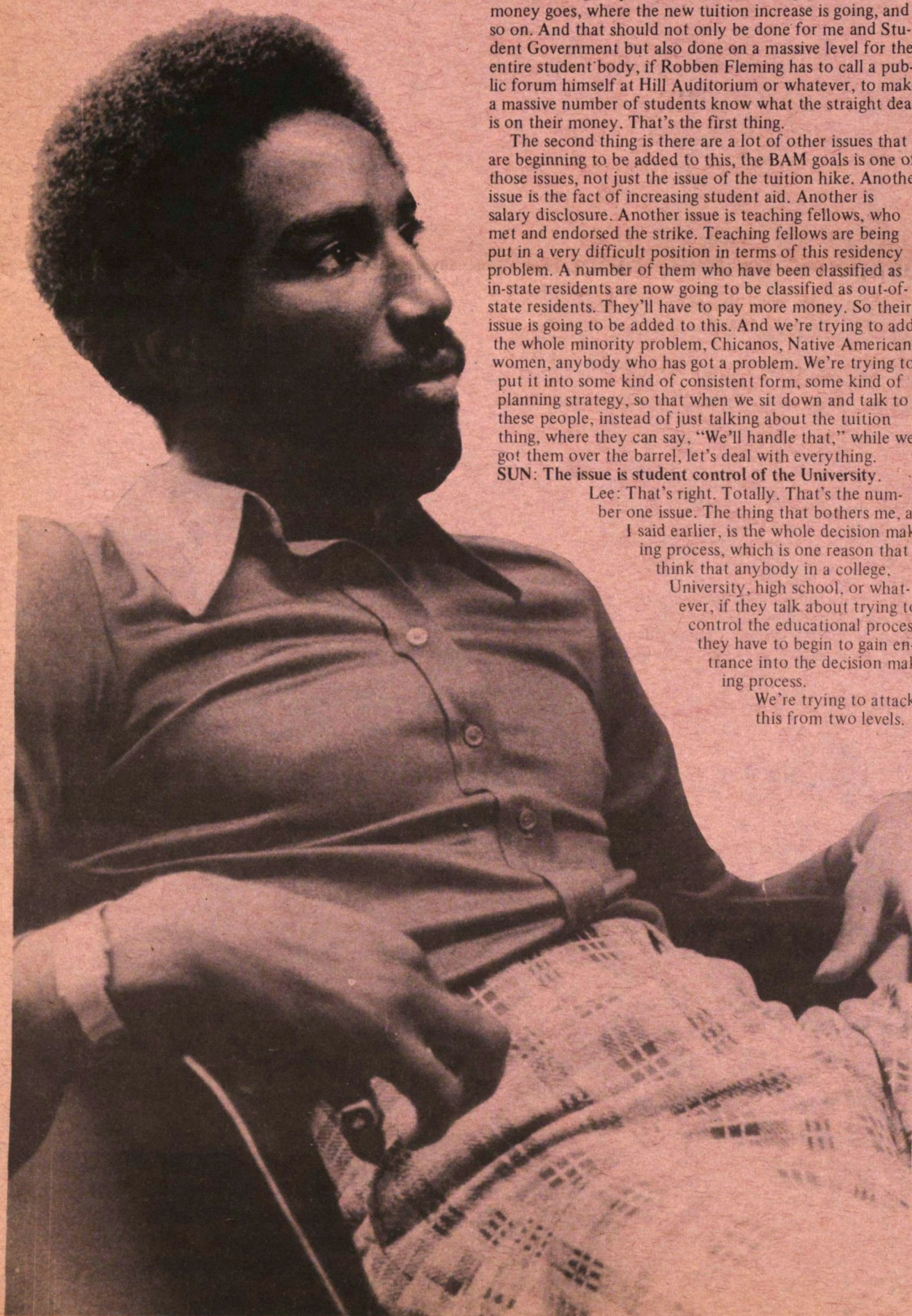
**"I learned from the prison system and from being on the streets how to deal with this system that ultimately wants to oppress you."**

do — signs going up in South Quad, "Be careful your RD will try to rip you off," (I was resident director in South Quad.) Leaflets began to come out of nowhere. A lot of the other candidates from the right wing would go around to the dormitories campaigning. They'd ask, "Who are you going to vote for?" The students would say "We're going to vote for the Student Rights Party." "Well no, no, don't do that. Did you know Lee was in prison? Or that Lee's up for stealing from Village Corners?"

So, in a lot of ways, aspiring for this position took me down the lonesome path in a negative way as opposed to a positive way, but I guess the main thing that was in my mind from Jump Street was that I felt I could really make a difference with the knowledge I gained from dealing with systems. When I was in Milan (now they've changed Milan basically to a youth correctional institution) it was a Federal Correctional Institute and they were offering a whole different trip and my thing there was to take care of business. I would be running that institution from the inmate's point of view. We got more programs and different kinds of visitation policies. In fact, a lot of the programs that I initiated at Milan are still on now. The program that I wrote a proposal for — a study release program is what I got out on — that program is still going on at Milan. Some 80 guys have since come out on a study release or work release program from Milan institution.

I learned from that system and at the same time learned from being on the streets how to deal with this system, how to deal with this man who ultimately wants to oppress you anyway. And I felt that I had the expertise and the knowledge, not from reading in a book. In fact I coined a new term that I got to throw out on you. It's called "textbook radicals." Most of the radicals and most of the leftist people will be rapping and all that. They're what I call textbook radicals. It's all up there. If you take the textbook out of their hand and throw it up in the air, they'll lose their place. They couldn't rap no more, so I consider them textbook radicals. I had a whole lot of those kinds of people attacking me. What the hell, I paid my dues, you understand me, they kicked me in the ass all my life and here you come from Grosse Pointe. All of a sudden you read a book and you're going to tell me about what I'm supposed to do.

Getting back to running for President of SGC, I felt, after looking around this place, after seeing the low credibility student government had, after seeing the benign apathy that the student body was involved in, after seeing people like Bill Jacobs who I think was just politically naive about anything except his own personal





**"I coined a new term called 'textbook radicals'. If you take the textbook out of their hand and throw it up in the air, they'll lose their place. They couldn't rap no more."**

could take care of business, and I know I could do something better than what they did." I really felt like I could change some things.

**SUN: What are some programs you'd like to see initiated?**

LEE: I'm much more fortunate, I think, that any other president in the last few years in that Council is basically in my favor. Between Students Rights Party and the Integrity Party which used to be a thing of mine, we basically control Council. The only real conservative two on Council really aren't that conservative, they're from CLAMP and they generally go the way we go, and so we now have a council that is constituted in such a way that it can move towards some kind of action as opposed to that circus that they used to have last year. Council is now basically different people — Roger Mason, black; Tara Fujimoto, Asian; Sandy Green from Student Rights Party; Marcia Fisher from Student Rights Party; Louis Lessen from Integrity; Ken Newbert from Integrity; and then you've got Margaret Miller who's an independent.

Now, in terms of goals, in general, we put our emphasis on serving the students in every way. Under the Minority Affairs division now I have a Vice President of Minority Affairs and then I have a Director of Chicano Affairs, a Director of Native American Affairs, a Director of Black Affairs, a Director of Women's Affairs, and a Director of Asian Affairs. Those directors are responsible for going out to their constituencies, running supportive programs and creating and implementing their programs, helping in every way they possibly can, using SGC's resources. In the course of this year, they're also going to develop four or five programs of a third world nature designed to bring them politically together, to begin to understand the strength they have when working collectively as opposed to working as individuals.

Secondly, SGC has had what we call a Bail Bond Committee. This year we've had approximately 40,000 bail bond cards printed up that we're going to distribute at the end of this month. The bail bond card will say "SGC Bail Bond" and it will have the name of our attorney on it and the name of the Legal Aid Office. If students have any kind of legal hassle or any legal difficulty, if they get put in jail, whatever comes down, they can call these numbers any time, night or day. In our compiled code it says students only, but in the past, SGC, in terms of its rules and regulations, has broadened those rules and regulations to the community. For example, the crater dig-ins, SGC bailed out a lot of the people. SGC has broadened that to bail out community people and we're going to continue to do that. That's another service.

The SGC Meat Co-op which is going to start at the end of this year, will buy meat in massive amounts at a reduction and then bring it back and take orders for it, therefore being able to pass along to the students a savings on meat. Anybody that goes to the supermarket knows what that meat hassle is.

Then one of the new things we've developed around here is the SGC complaint board. Every week this board of administrators and experienced students will meet. If the student has any problem, maybe with his or her dormitory contracts or maybe with the Administrative Board of LSA, or maybe they made a mistake on his or her accounting form, or anything — they can call a particular number and get in contact with this complaint board, give it to us and we'll write it up, and the Complaint Board will take it up at their next meeting and they can do something. So students will begin to feel that they have somewhere they can go, they can tell these people what the problem is and they can help.

**SUN: This makes people feel that there is a reason to have a student government.**

LEE: That's right, and that's very important. You see, that's politics. They're what I call high visibility programs. You've got to have those because people have got to feel that there's a reason for them having a government, the reason that they're paying their dollar or their 75¢. Up until now, this government — but not just this government, governments in the last few years throughout this country — have not offered their constituency a reason for their existence, and that's the reason for the apathy.

Another thing that we've moved to do and came out really well is that right before school started, we sponsored a student organization workshop in which we pooled together all-campus influencing organizations. WCBN, PIRGIM, SGC, UAC, and the Daily were invited. Unfortunately the Daily didn't show up because of their "editorial freedom." But the idea was, and what really happened which really turned out good, was that these organizations for the first time had begun to talk to each other, had begun to find out what resources they had in common, what resources this group had as opposed to what this group had over here, so now we have developed a kind of informal board that will meet once a month. So we can begin to use our resources collectively in some kind of unified effort as opposed to me doing my thing and somebody else doing theirs.

Also what we've developed on SGC is two new areas. We have an Academic Affairs Office. SGC has been criticized in the past for not being that much concerned about academics. Now we have a person who does nothing

more than look into the school and college governments, talk to the people there, and find out how can SGC play a supportive role, what can we do to help them, etc. etc. Then at the same time we have a community affairs vice president who is in the process now of putting together some kind of informal committee of community groups to be able to sit down and see how we can take University resources and channel them into the community.

I think that with a more unified front things can be accomplished. It is important for us to be ready, if an ad hoc group, if a grass roots group were to develop, for us to take a back-up position, a supportive position. I think that they have in mind the go-ahead signal. It is very important for you to realize that your strength is in the grass roots, it's not up here with thirteen people. That is why the SAC, the Student Action Committee, formed for the tuition thing, I think it is very important for them to take action and to move and what have you, and we will play a supportive role.

**SUN: What do you think about the charge that students are apathetic?**

LEE: I don't believe that students are apathetic, I merely think that they've changed their agenda. I think what happens quite often is that we who find ourselves in these leadership positions, we get into believing what these folks say. We begin to believe that shit when they say students are apathetic. We have begun to condition ourselves to believe we are weak and powerless. If you can imagine what happened to Pavlov's dog within a couple of hours when he began salivating all over that meat, imagine what's happened to us as students when all we've heard for the last four or five years is the student movement is dead.

**SUN: Maybe the student movement has just smartened up.**

LEE: Yeah. Instead of me gettin' my head busted in some demonstration, if I'm smart enough and shrewd enough to create something different I can go around behind the man's back. He'll be waiting there with his club but I'll be behind. We must begin to realize the strength within our numbers. On this campus alone there's approximately forty some thousand students. In the state of Michigan alone there are approximately three hundred and fifty thousand students. That's not only street power or demonstration power, that's political power.

**"If you can imagine what happened to Pavlov's dog within a couple hours when he began salivating all over that meat, imagine what's happened to us as students when all we've heard for the past four or five years is the student movement is dead."**

I got a letter from his Honor the Mayor last week saying he didn't think that the things I was doing and saying were helping student-community relations. I started to write him a letter saying it was never my intent to increase or develop any student-community relations in terms of his community. But I will meet with him next Thursday and we going to get into some things, 'cause them cats are coming from down there, you know like Krasny who's running around like a Nazi.

He tried to run some things on me like checking out who I was. A friend of mine who knew me out of the prison said that some state trooper called him and wanted to find out about me. One thing they're doing now too is that they've hired this professional from a police association and they're paying him I don't know how much money to run a consultant study on problems of security around the university. It's ironic the kind of thing they're spending money for, but it's not ironic when you know their priorities.

**SUN: The police seem to be concentrating on patrolling on campus.**

LEE: Stephenson mentioned in his letter that I had said there were armed police going through the dormitories. He says I'm wrong in saying that. But I've seen a lot of police walking through the dorms, you know, supposedly looking for something and everything on some kind of official business and they just walk in through the hallway. It's a bad situation. I want to confront that whole thing of the university allowing the Ann Arbor Police on our campus.

**SUN: Tell us about your background.**

LEE: Sometimes I wonder where I came from exactly. I was born in a place called South Bend, Indiana, which is approximately 90 miles this side of Chicago, and my family lived in between South Bend and Chicago. Finally I got out of high school, which was by luck because I didn't learn anything, and I'd never studied, the teachers passed me on what they called "condition." "Condition" meant that if I didn't do well in higher grades they were going to return me, but they never returned me, you see, because I was so bad. I used to fight the teachers, and this whole kind of stuff, so they never returned me. So finally I graduated, and I received a track scholarship to Indiana State University in Terre Haute, Indiana, and I went down there for

one year. But the community I grew up in on the South Side of Chicago was on Sixty Third and Calumet, and I think at the time that was definitely controlled by gangs: the Disciples, the Vice Lords, the Cobras, and the largest, the Blackstone Rangers, which at that time I was involved in.

Well, I went away to college, but I still kept ties at home you know. The fellows would drive down on the weekend and we'd run around Terre Haute and terrorize people and if you've ever been in Terre Haute, it's where the Indiana division of the Ku Klux Klan started, you understand, it's a bad place down there. So finally after doin' nothing for the first whole year of college — I think in my first year of school my GPA was about .0000. I was undefeated in track though, so you know they passed me.

So I came back home to the community at the end of summer, and I got off onto a whole different trip. The ghetto where I came up there was nothin' to do, *nothin'*. So you know, me and my partners just sittin' around, so we said, "Damn, you know, let's do somethin'," so we jumped in a car and we gonna go somewhere, so we just pick up a car, hot-wire it, we knew how to do that 'cause we done it time and time again. So we hot-wired a car and drove it across a state line and then I wasn't hip to the fact that if you drive across a mythical line that said "state line" it is a federal offense, punishable with up to five years imprisonment, or five thousand dollars. So this is a brand new late model car, and the state troopers see these cats about 16 yrs old driving this late model big car, and you know, "Black dudes?" And so they pulled us over, "Where's your license, where's your registration?"

My partners got some time, and you know I ain't never been no fool, and when my turn came, I said, "Damn, I can't do no time," so I ran. And I ran for a period of almost two and one half years, and you see when you're running, that was another good time in my life because it taught me a lot. When you're running, you meet a lot of other people running, and then it was like all that I'd learned in the ghetto, see you got to live, you've got to survive, so you start hustling. You name it and I've probably done it, but it was a good lesson for me in that it taught me the street. You see there's like a third world going on underneath the surface that most people never even begin to realize is going on and that taught me something. When I was finally caught they put this massive amount of bond up against me, and I stayed out on bond for approximately another year and a half before the case came up to trial, and I really thought, "I'm going to get probation." I really thought I'd get probation 'cause I didn't think I was supposed to be locked up. But anyway the jury looked at it differently, and they sent me to do three years at Milan Federal Correctional Institution.

**SUN: How did you manage to avoid the transfers that are usually meted out to activists in prison?**

LEE: I didn't manage to completely stay away from that, like for a while one time they put me in the hole for about forty-two days because they said I was a troublemaker. But that label followed me around everywhere I went. I was a troublemaker, I mean you know, you organize on the streets but you don't organize in prison. The group that I had initially organized went on a work stoppage and they got me out of the hole.

The warden in Milan at that time was a cat who was on his way up, and he wanted to go up. I was able to explain to the warden how if he initiated these new programs around Milan, etc., etc., it was going to put him on the map, and now he's somewhere in Washington in some \$60,000 a year post. He got a lot of attention behind the study release program, positive programs, you see, rehabilitation, you understand. Bull shit. Milan is a long way, an awful long way from where it ought to be, but they've changed administrations now. I understand this new cat is in a dead end job, so he don't give a damn, he's just running a tyranny kind of thing. A lot of brothers have been transferred and some organizers have been transferred to Terre Haute.

They can break you, you know. When I was first there they used to have what they would call the thump. They used to back you into a corner and about twenty dudes would line up and you had to fight each one of them.

**SUN: Guards?**

LEE: No, these were prisoners, and if you didn't fare well, then you were either a potential dumpy, which is what there they consider a homosexual, or they always gonna take your goods, your cigarettes, you know, everything. I've seen brutal things that happened there, and the guards was off into their dog trips, you know. They just loved to think that they had power. Half of them graduated out of third grade. This is big time, you know, getting four hundred dollars a month with a gun and a club, telling these men what to do. And they're still there and they pick up the paper and I'm here — Lee Gill, you know, and they resent it. In fact the captain bet one of the guards out there, bet him twenty five dollars that I would come back within a year. Well, he got to pay up twenty five dollars.

David Fenton & Linda Ross

**"Instead of me getting my head busted in some demonstration, if I'm smart enough and shrewd I can go around behind the man's back."**



# "TUITION HIKE HAS GOT TO GO"

They say the student movement is dead, apathy reigns and that quaaludes have taken over the dorms. Anyone can say anything they want but reality is a different matter.

As the smoke from the Blues & Jazz Festival clears and another semester begins there is quite a different scene on U-M's campus. The battle lines have once again been drawn. On one side march U-M students, pissed off over a last minute incomprehensible tuition hike passed by a secret telephone vote of the Regents. On the other side sit the Regents and U-M administrators, swearing the tuition hike is necessary and that under no circumstances will they back down.

Started by the Student Action Committee and backed by the Student Government Council, the call for the tuition strike hit like a bombshell as Lee Gill, President of SGC stood before several thousand incoming freshmen and called for a "Year of Struggle". Seated behind him on the stage was Vice-President of Academic Affairs Allan Smith whose jaw dropped a mile as Gill called for all students to withhold their September tuition payment.

"If 10,000 students withhold their tuition the University could be in real financial trouble," Smith admitted later. Over 3,000 people have already signed a petition circulated by SGC in support of the strike. Tuition strike forums and rallies have consistently drawn crowds to listen as speakers explained the U-M's role as a military and industrial research center and training ground for the elite of this imperialist country. A strong strike contingent stormed the Regents latest meeting to demand a rollback only to be met with a unanimous vote reaffirming the 24% tuition hike and the added insult of a vote to continue to keep secret the salaries of U-M employees. Attorney General Frank Kelley ruled in August that they were a matter of public record.

The tuition rollback is not the only thing the strikers are demanding. They want the university to implement the 10% minority enrollment the BAM strike won, which the U has never come through on, plus; adequate financial aid to all students in need, in-state status for all teaching fellows; a detailed accounting of the U's budget and a re-evaluation of the new residency requirements.

One of the big questions is just why the Regents voted in such a large tuition increase, the largest in the U's history, and where they intend the extra bucks to go.

The Regents rational says: The U needs the money just to survive because 1) State aid was cut, 2) More financial aid was going to students and 3) They were going to lose money because more out-state students could pay the lower in-state tuition due to a Supreme Court ruling.



Two Regents, Frederick Matthai Jr. and Dean Baker escort President Robbin Fleming, Vice President of Academic Affairs Allan Smith and Vice President of Student Affairs Henry Johnson into the U-M Administration Building.

Only rational #1 comes anywhere near being true. The state legislature did indeed cut its funding to the Big U. Number 2 appears to be an attempt to turn students against one another by blaming a tuition hike on the few students who must receive financial aid. Ironically the percentage of minority students at the U has decreased and the average student in 1973 is much richer than his or her predecessors. Even the middle income students are being squeezed out in favor of those from the ruling class. The exact opposite of #3 is true. In fact students are having a harder time becoming in-state residents and eligible for lower tuition than ever before. The bureaucracy responsible for making that decision is even refusing to tell students why their applications for in-state status are being denied.

The controversy is heating up as State Rep. Perry Bullard has jumped into the foray, charging that a tele-

phone vote is no way for the Regents to make a decision. He's asking Attorney General Frank Kelley for a ruling.

As Lee Gill says in the interview on page 6, "The issue here is student power." The tuition strike is getting people off their asses and out agitating for their right to have some say over what happens to their lives. Self-determination is what it's called. Other new SGC programs like the Complaint Board and the Meat Co-op are steps in that same direction.

The 60's are over and so are the wild demonstrations and trashings that only left a lot of frustration vented and nothing material gained. SGC seems to be consciously moving in an effort to step by step attempt to seize power for the students of the University of Michigan. The tuition strike isn't an end in itself but the start of a much longer process and part of a longer struggle.

## Letters

continued from page 2

Jackie), I feel that it is utter stupidity to say that the "Lesbian revolution is the only solution." It just doesn't make any sense.

In 1964 (after I had dabbled around with student government politics at WSU in Detroit, the peace movement, the civil rights movement, co-founded the WSU chapter of SDS in 1962, after I got raped, and after having an abortion, and after bumming around Europe for almost a year in 1963 and 1964) I decided to get serious about what I was going to do with the rest of my life. I decided then that I would try to do whatever I was capable of doing that would help bring an end to exploitation and oppression for ALL the people on the planet, not just women, not just gays, not just freeks, not just Vietnamese, not just black people. To end exploitation and oppression of all the people on the planet, you have to break the stranglehold imperialism has on all the people still enslaved by it! And that means creating a whole new social system, a system built on the needs of human beings, not on the profit motive and the exploitation of other people. And that means starting with where you are, building an alternative to the existing social order right in your own community. That's what I dedicated my life to in 1964.

Back then all my old friends were content to just sit around complaining all the time how bad things were, talking about "being alienated," about "searching for their identity," or, if they were into organizing anything, it was always *against* something, or in protest of something the government did, or didn't do. That's when I met John. And John wasn't talking about being "alienated." John was talking about a whole different thing. He was talking about creating an alternative to all this madness, about people taking control over their own lives, about self-determination, talking about all the WORK that needed to be done. I was tired of wasting my life away on

secondary issues or on my own "personal problems" and started working with John on organizing the Detroit Artists' Workshop in November 1964. I have been working and living with John ever since, except for 3 out of the 8 years that he spent in Michigan's penitentiaries.

Our organization has changed members, forms, and names a number of times. Trans-Love Energies grew out of the Artists' Workshop in 1967, and the White Panther Party grew out of Trans-Love in 1968, and the Rainbow People's Party developed out of the WPP in 1971. But thru all these changes, the basic premise has always been the same: not to react, but to act; not to destroy, but to create and build; not to concentrate on our oppression, but on our liberation.

I always hated being exploited. My parents were peasants and I hated to see them being exploited by rich land owners. I hated being exploited when I first came over to this country from East Germany and was one of those efficient "German maids" in Grosse Pointe. I developed a profound hatred for my rich domineering mistress and I felt like choking her half the time. I certainly hate being exploited by men and do not put up with it. But I also hate when other women who, in their quest to be so "liberated" and "free" and "independent," oppress other sisters in order to out-macho men. Jackie, if you are so concerned with my alleged "oppression," why don't you COME OUT and introduce yourself to me. I *do* feel oppressed, but not by John, or by the other brothers in the RPP, as you are trying to make thousands of people believe, but by people like yourself who make it hard for me to progress in my work, who unconsciously or deliberately spread lies about me in my own community to confuse the people and help slow down the people's movement for liberation from all oppression, political, cultural, economic, sexual, etc.

In DePue's case I cannot figure out his motives, unless he is an agent provocateur. I have known George personally for about 5 years, and consider him one of the biggest

male chauvinist pigs in town.

DePue's shit just doesn't make any sense. He knows better. He has been watching us closely for years and knows that we are not rich, are not racist, or sexist, yet he deliberately prints lies about "The Rainbow" and seems to base his whole existence and organization on putting us out of business. He is either on a big power and ego trip, or else some kind of agent, whose assignment it is to divide the community and to try to destroy everything we are trying to build. If he seriously considers "The Rainbow" to be his number one enemy in this world, then I guess we'll have to add him to the long list of oppressors we already have been fighting for years and years: Richard Nixon, John Mitchell, Richard Kleindienst, the Michigan State Police, Attorney General Kelley, the University of Michigan, and on and on.

Cool. So this is my personal statement "in regard to the very real, every day oppression of women" and I don't care if you are a Dyke — and damn Proud. So you only relate sexually to other sisters, so what? Why limit yourself to only one sex? It will sound like a cliché, but it's true that you cannot fight sexism with sexism any-

more than you can fight racism with racism. As long as people in Gay Awareness Women's Collective (G.A.W.K.) and similar organizations go around and attack "straight" women for being so oppressed, I don't have much respect for them. I do have a lot of respect for people who organize to stop rape, to help sisters obtain abortions, to create nursery schools to alleviate the oppression of mothers, to work constructively in any area that helps end sexism and all the other evils of Western civilization. I will be glad to talk to anyone who is seriously interested in discussing any of these issues with me, anyone who can help us progress and can bring constructive criticism, so we can learn how to improve our day-to-day practice. But anyone who comes off the wall (or paints on the wall) and spreads lies deliberately, later. I'll talk to you when you got something to say to me that makes sense.

More power to the sisters!  
ALL POWER TO THE PEOPLE!

Leni Sinclair

## Indochina Peace Campaign

presents

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**JEANPIERRE  
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an evening of discussion & song & a slideshow

**FREE!**

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## B & J FEST

continued from page 1

the same hypocrisy as, say, Nixon. No comment, says he.

To me, the most interesting part of any festival is the people, their drugs, and their interaction with the music. While not totally typical, the Goose Lake Festival of several years back stands out in my mind as a memorable event. Reds, PCP, speed and even smack were sold with the openness and frequency of American flags the week before July 4, while Black Sabbath pounded out their happy-go-lucky tunes — music you don't exactly jump to, you sort of nod your head. Hot dogs sold for \$1, cokes for 50 cents.

There could not have been more of an utter contrast at the Blues & Jazz Festival. Hash and marijuana

were the prevalent drugs, though the usual onslaught of PCP masquerading as everything from acid to water mellow took its toll. Surprisingly, the Drug Help people reported that there were very few Quaalude OD's and the incidence of OD's in general was way down from last year's festival. The food concessions sold rice and vegetables, curried chicken, apple juice and other delectables, at prices cheaper than standard restaurant fare. And the music.

The first thing the music does is enrage you that for so many years these incredible musicians have been denied the access to the air waves that their genius merits — the genius spawned and fed by their anger and rebellion against the racism that has tried to muzzle them. Then you feel thankful that at long last a visionary program has been put together that exposes some of these musicians in one day to more people than playing

a couple decades in small Detroit bars has. (Even the well-established musicians of the caliber of Ray Charles or Count Basie receive an infinitesimal sum for performing compared to rock stars.) And to an audience which is essentially white, which is capable of both respecting the dues they've paid and digging the energy and music they create.

It's really pretentious to compare the performances; everybody has their different favorites in the more than 35 acts featured. *All* the music was great, from One String Sam's bottleneck funk to Johnnie Otis' razmatazz boogie. Sun Ra finally had an arena big enough to contain his space orgy; his starship form Jupiter could just put down in the big open air at Otis Spann Memorial Field and take off again for Mars. And even if Count Basie seemed slightly anomalous or Luther Allison seemed to pander to rock 'n' roll showbiziness, the sheer dynamism and enormous outpouring of truly high energy makes they year we must wait for the 1974 Blues & Jazz Festival seem unfair.

—Ken Kelley



photo: Andrew Sacks



Freddie King is an old favorite of Ann Arbor festival goers, and he showed why on Friday night as he brought the crowd rocking and stomping to their feet.



photo: Mary Wreford

Yuseef Lateef's "auto-physio-psychic" sounds highlighted Saturday afternoon's concert.

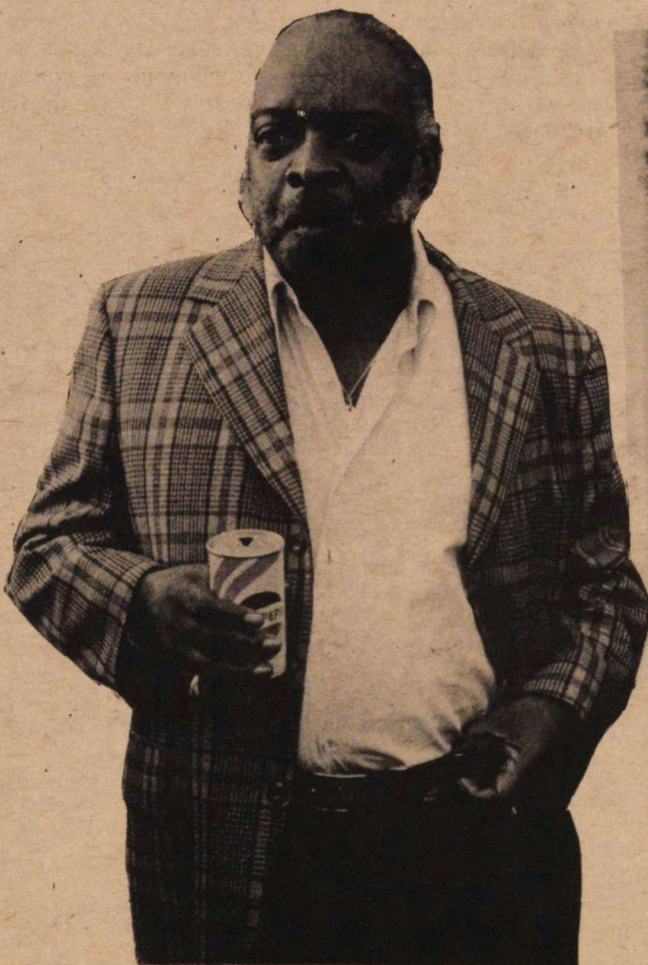


photo: Mary Wreford

Count Basie and his Orchestra represented the big band sound as only they could, to warm up the chilly Friday night audience.



One String Sam laid 'em out and showed that the people appreciate a good show whether the performer is a big name or not.



# A TOUCH OF PEKING RIGHT IN A<sup>2</sup>

I relaxed back on the bed as the bearded man approached my left ankle with a 3-inch silver needle. He inserted it a shallow distance under the skin, then repeated the process with four more needles placed in my feet, legs and abdominal region.

Dr. Martin Rossman was treating me with the ancient Chinese method of acupuncture, a science which uses needles purposefully positioned at energy cross-points in the body to cure illness, relieve pain, induce anesthesia and produce other medical effects most Western (American) doctors admit they cannot comprehend or explain.

As Dr. Rossman pushed the needles under the skin I felt no pain whatsoever. Instead, it was a rush. I could feel the needles relax the body areas around them as they created a tingling, vibrating sensation which gradually extended throughout my entire body. From time to time Rossman twisted the needles, like fine-tuning, and the tingling increased while waves of feeling shot through my legs. After 20 minutes the needles were removed, and I had a hard time getting off the bed; the treatment had released energy stored in my body and left me exhausted.

Dr. Rossman learned his needlecraft in Ann Arbor, where he studied with two Chinese doctors at Northville State Hospital. Before that he travelled as physician-in-residence on Commander Cody's ozone express Greyhound. He left Cody in order to work on the development of "alternative methods of healing."

Rossman has utilized acupuncture in medical treatment over 600 times now, and has had a great deal of success. He first learned about the process from a videotape shown in this country several years ago. It shows a Chinese operation where a woman is having her lung removed while lying back on the operating table. Cut open in the chest, her eyes completely open and awake, she is feeling no pain. She's shown dotted with acupuncture needles placed to keep the pain sensation from reaching her consciousness/brain.

One woman Dr. Rossman treated had pelvic cramps for over a year and the doctors were about to completely remove her reproductive organs. Needled once, her symptoms disappeared for ten days. Treated five more times, she's been free of symptoms for six months and the doctors can no longer find any trace of the disease.

Another patient, 70 years old, had experienced daily headaches for 20 years and spent 20 thousand dollars in vain attempts to find a successful cure in American hospitals. Treated with needles once, she hasn't experienced a headache for 3 months.

I chose to experience acupuncture because of a two year old, unexplained urinary inflammation the doctors call non-specific urethritis. It's called that because it is not understood, although it's rapidly becoming a common affliction.

After visiting 6 doctors and 2 hospitals and being put through every conceivable kind of treatment for outrageous costs by doctors who admitted they could not understand the problem, and could only prescribe pills or try their hunches, I finally found one doctor who was able to relieve the symptoms through medication. As the problem still comes up from time to time, acupuncture seemed worth a try, especially since pill-taking is something I try to avoid.

One acupuncture session is rarely enough, but it was all the doctor had time for before returning home to California. (Dr. Rossman was invited to Ann Arbor by the Blues and Jazz Festival to serve as a resident physician.) Even so, the needles did relieve the symptoms noticeably.

American doctors will cop to the startling results that have been achieved with acupuncture, but for the most part cannot explain it. The implications challenge the very basis of western symptomatic (as opposed to preventative) drug and profit oriented medicine. Currently acupuncture is a difficult treatment to obtain, usually relegated to the research category only. Dr. Rossman explained the theory behind the ancient craft as I lay back needled.

The principles of Chinese medical theory are as vital today as they were five thousand years ago. The Nei Ching, dating from before 1000 B.C., is still regarded in the People's Republic of China as the basic

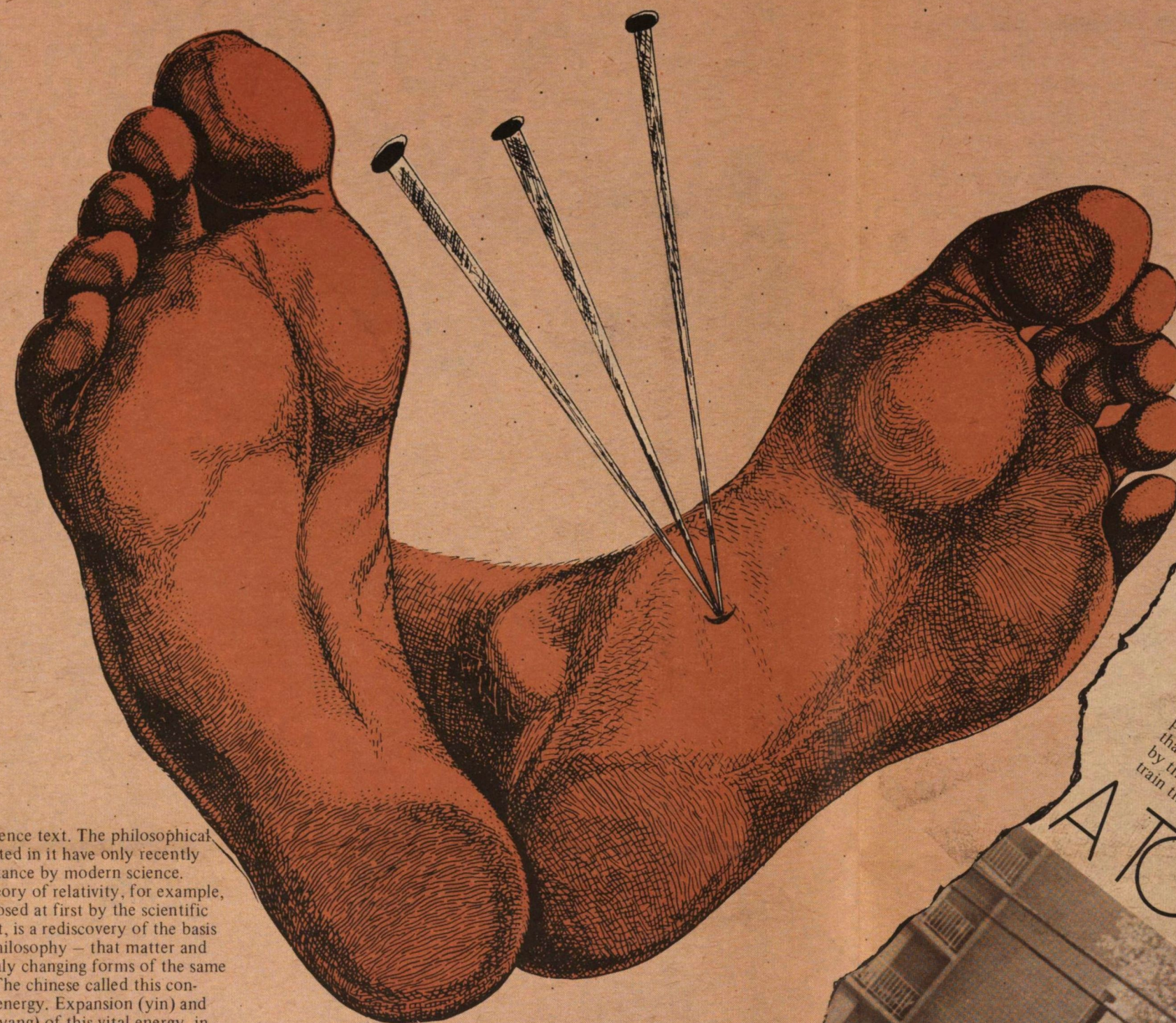
medical reference text. The philosophical principles stated in it have only recently gained acceptance by modern science. Einstein's theory of relativity, for example, strongly opposed at first by the scientific establishment, is a rediscovery of the basis of Chinese philosophy — that matter and energy are only changing forms of the same continuum. The Chinese called this continuum Ch'i energy. Expansion (yin) and contraction (yang) of this vital energy, in varying proportions, produces reality.

The Chinese perceived the universe as completely interconnected. Inter-relationships were perceived between human beings and the cosmos, the seasons, differing environments and geographies. Mind and body were perceived as a unified whole entity. Interdependence of organic functions and psychomatic effects were understood on a level still in advance of modern science.

The Chinese believe that there is a system of energy currents within the body which cross each other at various points. This has recently been confirmed by Russian scientists, who have been able to photograph these currents with x-rays after injecting radio-isotopes into volunteers. Pain, ruptures, inflammations, aches and a variety of organ/body malfunctions can appear if anything gets in the way to block the natural flow of these currents. Mostly the blocks are psychomatic, that is they result from the planet's present disjointed, imbalanced, tense and inhuman environment. The needles can remove the blocks, which can cause headaches, arthritis, cancerous cell-growths, ulcers, unexplained back pains and other prevalent symptoms of these times.

"American society has put people out of touch with themselves as living organisms," Dr. Rossman explained. "Cramming to conform to the present urban, technological rat race produces severe pressure on people's bodies, and eventually the organism signals back when it is out of tune. Executives knot their stomachs and eventually get heart attacks if they ignore the warnings."

The question of course arises, why has this proven medical practice, thousands of years old, remained virtually unheard of in this country until ping-pong brought the eastern world more clearly into tv focus only in the past few years.



Why haven't people known, for another example, that by massaging nerve endings in the feet, according to a simple diagram available in natural/herbal medicine books, you can relieve tensions and pain throughout distinct portions of the body, directly linked to specific areas of the feet.

Disease in America is big-business and not a human concern. Under capitalism medical information that would enable people to heal themselves is purposefully suppressed, so that doctors and drug companies can monopolize medical service and reap the profits. If people could cure themselves with a foot-massage, the medical industry would have a lot fewer customers.

American medicine is symptomatic. The entire bent is on treating symptoms, usually with drugs, without oftentimes finding the root cause of the disease. This approach tends to keep diseases, and drug companies, alive and well.

Preventative medicine, as practiced in socialist countries, attempts to involve the entire population in an effort to prevent disease before it occurs. Because under socialism there is no one around to profit from disease, it's in everyone's interest to eliminate it. In China there're thousands of "barefoot doctors," who administer medical treatments which don't require a doctor's expertise.

The SUN is very interested in helping to break through the medical profession's mystified smokescreen and provide concretely useful health information to the community. Articles or suggestions can be submitted anytime.

—David Fenton

The desperately bad living conditions in Ann Arbor's public housing projects have again spurred a spontaneous movement of tenants and interested citizens.

On September 12, a meeting was held in the Peace Neighborhood Center on Maple Road to plan strategy and assemble data for a concerted attempt to fix the slumlike public housing which now blights the city.

It was the latest in a series of attempts to get the Ann Arbor Housing Commission to perform its duty of properly maintaining the housing. Previous attempts resulted in verbal threats and gains for some individual tenants, but in no long-term change in conditions for the housing units as a whole.

At the meeting, attended by about 25 people, pictures were circulated showing huge erosion gullies brought about by the lack of landscaping and grass, basements with water standing in them because of improper drainage and piles of uncollected trash, missing screen doors, and oceans of mud. In addition, there were tales of abandoned cars not towed away, animals running at large, and a general breakdown in all kinds of maintenance.

Part of the problem is that the units were badly built in the first place. Most of them are so close together that they violate local housing codes, although they effect when they were properly constructed. The federal standards which were in place when the units were built, however, were not included initially because the city thought it was better to have a larger number of units without drainage and landscaping than to have a smaller number which were properly constructed.

But a lot of the other problems can be laid directly to the Housing Commission. Until last year, when the money ran out, Johnson was fired, the Commission and its staff was simply incompetent. Now, under the new director, Marcia Wallace, racism seems to have been added to the continuing incompetence.

Although no hearings have been held on the problems by any public body, there is much evidence that when the new director took office she proceeded to fire the blacks on the Commission staff and replace them with whites. It is admitted by all sides that some of the black staff people were not properly trained, but it is also conceded that the duty to train the staff was breached by the former director. Instead of trying to train the staff properly, Ms. Wallace has

chosen to get rid of them and replace them with whites who more closely share her world view — she was senior accountant before being promoted to director.

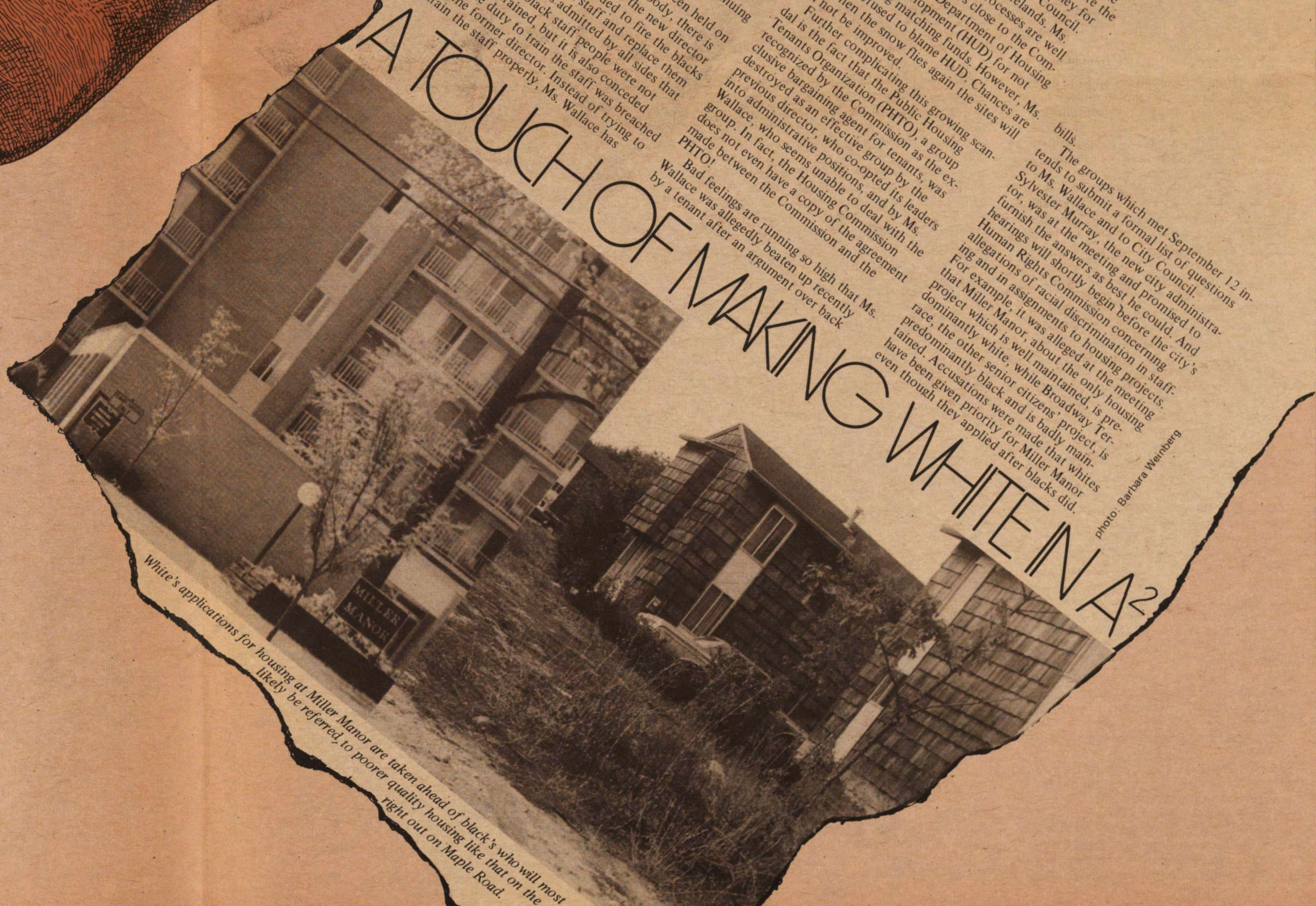
When the staff tried to unionize in self-protection they got nowhere. Although the Housing Commission is a public agency, theoretically independent of the city government, the City Attorney's Office, whose lawyers so thoroughly confused the staff that the movement collapsed under the additional impetus of more firings, when the fired people tried to sue, determined the validity of their grievances. There is also a mystery surrounding the reasons why physical improvements in the housing have not yet been made despite that purpose last spring by City Council. The sites are still barren wastelands. Ms. Wallace claims that the processes are well under way, but sources close to the Commission blame the Department of Housing and Urban Development (HUD) for not appropriating matching funds. However, Wallace refused to blame HUD. Chances are still not being improved.

Further complicating this growing scandal is the fact that the Public Housing Tenants Organization (PHTO), a group recognized by the Commission as the exclusive bargaining agent for tenants, was destroyed as an effective group by the previous director, who co-opted its leaders into administrative positions, and by Ms. Wallace, who seems unable to deal with the group. In fact, the Housing Commission does not even have a copy of the agreement made not even have a copy of the agreement between the Commission and the PHTO!

Bad feelings are running so high that Ms. Wallace was allegedly beaten up recently by a tenant after an argument over back pay.

The groups which met September 12 intend to submit a formal list of questions to Ms. Wallace and to City Council. Sylvester Murray, the new city administrator, was at the meeting and promised to furnish the answers as best he could. And hearings will shortly begin before the city's Human Rights Commission concerning allegations of racial discrimination in staffing and in assignments to housing projects. For example, it was alleged at the meeting that Miller Manor, about the only housing project which is well maintained, is predominantly white, while Broadway Terrace, the other senior citizens' project, is predominantly black and is badly maintained. Accusations were made that whites have been given priority for Miller Manor even though they applied after blacks did.

photo: Barbara Weinberg



White's applications for housing at Miller Manor are taken ahead of black's who will most likely be referred to poorer quality housing like that on the right out on Maple Road.



## ***“Organizationally and personally our position on the right of gay people to be free to practice their culture has always been supportive. Particular in the last few years since we began struggling against the sexism in ourselves.”***

which had as one of its most immediate goals the establishment of a black studies program in the prison academic school, and specifically a black history course.

We organized and circulated a petition calling for this, circulated it on the yard, and had mass meetings and all of that, and then a strike was called when the administration refused even to consider the petition which 60 prisoners had signed, saying that they would participate in such a class if it were offered. So ten other brothers and myself were snatched out of our cells in the middle of the night, in a “pre-dawn raid,” and locked in quarantine together and then most of us were sent on to Jackson.

All of them were later released into the general prison population again, but I was never released from quarantine. I never got in the yard again, for fifteen months. Five of those months I did inside the Wayne County Jail, where I participated in organizing hunger strikes with black inmates and where Pun Plamondon joined with James Johnson and some women prisoners to initiate the Wayne County Jail suit, which brought about some massive changes in the Wayne County Jail. Pun Plamondon, also a racist, white cultural nationalist member of the hideous RPP cult.

Then, after I was in segregation in Jackson, and after a group of black prisoners circulated petitions on the yard calling for my release from any form of segregation — which totally freaked out the prison administration, which uses racism as a conscious tool to keep prisoners divided, and this blew their minds — so shortly after that I was moved from triple-O segregation, which is just 23-hour a day lock-up, to the hole itself, where I did 37 days. The charge was typing Black Panther Party literature on my typewriter for some black brothers who were organizing in the prison.

So I was sent to the hole for that, and behind that I brought suit against the penitentiary and was eventually then transferred to the Wayne County Jail, and when I came back to Jackson I was put in a “less onerous” form of segregation with 23 other prisoners, and that’s where I spent the rest of my time. And again, without trying to sound corny or anything, I was regarded inside the Michigan Prison system as the biggest threat that they had ever had to their security and stability, precisely because I was the person in there who could relate equally well to black prisoners and to white prisoners. That was, again, because of the rainbow ideology that I was able to do that, and that was because, again, that’s what we’re talking about. So, it’s heavy, you know.

**KK: Another thing about this charge of white cultural nationalism from DePue . . .**

JS: We have a whole dossier on DePue, you know. I don’t mean to interrupt or anything, but our organization has been suspicious of him ever since he came to Ann Arbor about five years ago, we’ve suspected him of being an agent provocateur of some sort.

**KK: He came here under rather strange circumstances, too, didn’t he?**

JS: As I recall, he was in Detroit as part of a Newsreel collective that had come from New York City to Detroit to make a film called “Finally Got the News,” a film which focused on the League of Black Revolutionary Workers and the organizing they were doing in the factories at that time. DePue was part of this collective, and he ended up getting run out of Detroit by Newsreel, by the black workers and organizers, and by the women in the group, who labeled him a male chauvinist pig of the worst order.

They literally ran him out of Detroit and they wanted us to watch out for him because he was irresponsible and extremely divisive. He came up here, and then he adopted the name “ARM,” American Revolutionary Media, which was a name that was put forth at the underground media conference called by the White Panther Party in July of 1969 — put forth by a national network involving newspapers, radio stations, film-makers, video people, everyone involved in media in an alternative, anti-capitalist way — we laid that out as an idea, and we never got to move on it because I was locked up in the penitentiary two or three weeks later. I say from there that DePue had taken this name, which we had applied to a national project, and applied it to his little household, of him and his harem or whatever he had, and his dupes, these rich kids who provide him with his financing.

His beef with us seems to have come about the time that we stopped letting him use our mimeograph machine and our gestofax for free, which they used to print the flyers for their movies. That’s their main area of activity, putting on movies, and Hollywood movies for the most part.

**KK: That’s what’s so ironic about them and the type of films that ARM considers “revolutionary,” and the kinds of films they were showing when they made that statement. We see in their ads, for example, that “Gimme Shelter” was playing, and “Cleopatra,” some W.C. Fields, and then their latest schedules have films like “The Misfits” and “Bus Stop,” “Easy Rider,” about which they say in their literature, “Easy Rider sums up the mood of the 60’s uncertainty, a ‘hot’ recent release.”**

JS: Yeah, well, DePue’s movie program represents the worst kind of exploitation of our people, the kind of exploitation that we’ve always stood against. We’re against people from outside our culture, who are opposed to it, coming in and packaging it and selling it back to the people who invented it and created it out of their native genius. That’s the worst kind of cynicism. They say they detest our “white bourgeois culture” and the people who live it, but here they are ripping people off and showing flicks like “Easy Rider” just to get the money from it, even though they say they’re opposed to it.

**KK: Maybe DePue believes in hippies getting shot by red necks, that’s how you deal with white cultural nationalism, perhaps.**

JS: Maybe so, I don’t know what he believes, I just see that here is a “revolutionary” movie series that has a Marilyn Monroe weekend. I’ve never been able to see anything revolutionary about Marilyn Monroe, she is one of the primary reasons I turned away from white society in the first place, twelve or thirteen years ago, because of the kind of stupidity and the degrading, sexist images that movies like that depict. I mean Marilyn Monroe is the epitome, the perfect symbol, Marilyn Monroe, Jackie Kennedy, the spoiled white pampered woman, rolling in the bucks and living the decadent life-style and taking sleeping pills.

**KK: How can you speak so knowledgeably about sexism, John, when you’re also a sexist pig?**

JS: Well, anybody can say anything they want, you know, that’s the interesting thing about words, that’s the interesting thing about Western civilization, is that anybody can say anything. Unfortunately for people whose words are so together, there is also the test on words that people put out, which is called reality, that is to say, what people actually do, their practice. Sometimes words describe what people do, and sometimes they don’t, it all depends on where the words are coming from. Again, I haven’t ever been criticized by any of these people for being sexist or racist, personally, I mean DePue hasn’t even talked to me in over a year. These type of people are not criticizing, because criticism is when somebody comes up to you and expresses, first unity with you as a fellow element of the people, as opposed to an element of the ruling class, or capitalists, and they come up to you as another person in the camp of the people and says, hey, I’ve been observing the way you’ve been doing things, and I think that you’re oppressive to women, or oppressive to gay people. Nobody has ever come up and give me that criticism to my face.

What we’re seeing now are simply attacks that are made as a part of a policy of trying to “smash the Rainbow” and, as some people have said, to run us out of town, which some Gay Liberation Front spokespeople have stated as their purpose. Now, it’s hard to tell exactly what they mean by their attacks. They haven’t investigated what they are saying, they haven’t brought their criticisms forward in a comradely fashion, and we don’t even know what they’re talking about.

Organizationally, and personally, our position on the right of gay people to be free to practice their culture has always been supportive. Particularly in the last few years,

since we began consciously, actively and systematically struggling against sexism in ourselves, and since we began to recognize through the beautiful work of the women’s movement in particular in bringing people’s attention to these matters, that sexist behavior is really bogus. And we recognized that, and the sisters in our organization took the lead in pressing these questions and bringing all of us to confront the question of sexism in our behavior, especially the men.

I was in the penitentiary at that time, and I was able to undertake a fairly systematic study of the question, by reading historical works, current literature, women’s anthologies — *Sisterhood Is Powerful* was a very important one — *Dialectics of Sex* by Shulamith Firestone was especially provocative, her book raised some really fine points, like the biological oppression of women, you dig? Anyway, we not only began dealing with it in the psychological sense of how do you act and how do you carry on with other people, but also in the institutional sense of beginning to struggle against the nuclear family, and the whole baggage of oppression it carries with it.

On the other hand, we have never restricted women in our organization since we started nine years ago. The women were always free to participate in all the creative and organizational and administrative activities. The difference was that in the past they were also burdened with the responsibility for all the cooking, cleaning, child care and all that, you see, so we really only had half of the problem, where a lot of people were not letting sisters do anything but work in the kitchen and the crib.

We began to collectivize, and integrate men into the cooking, cleaning, childcare, and all those reproductive functions, and we all tend to feel that that is one of the most important things that we’ve done. Not only to socialize childcare, so that the children are brought up with everyone they live with sharing in taking care of them; but also we established the principle that both males and females should do this equally, and furthermore that men had been denied a trip that was essentially rewarding, you know, by being culturally conditioned not to take part in the childcare and reproductive process by which any individual or group makes itself able to take care of its work.

These are things that we’ve been committed to, and these are things that you can see in practice, when you see DePue in public with his “Wife”, these are some things they could learn from us, if they weren’t so busy opposing us. Coming from that person, the charge of sexism is especially galling.

But it’s painful to have the same criticisms coming from women’s groups and gay groups, whose activities we support almost without reservation. And I say almost because occasionally there’s something or another tactically that we may not support. But as far as their right to practice whatever they want to practice, as long as it doesn’t hurt other people, we’re *totally* in support of that. That’s why, as I say, it’s painful. And what it arises from is individuals opportunistically seizing upon, first, the fact that most people don’t know us personally and haven’t had a chance to see what kind of life we live, and these individuals, for whatever their reasons, whether they’re government agents or jealous or ego freaks, seize upon slander like that and use it to organize public opinion against us. We regard them as our enemies, I mean I have to say that right out, and we’re gonna begin a program of combatting people who have defined themselves through their practice towards us as being our enemies, trying to stop us rather than trying to stop James Stevenson, Richard Nixon, or any of the pigs.

**KK: Isn’t it strange that people like Harry Kevorkian see you and the RPP as their main enemy, against whom they direct all this hatred?**

JS: Well, it’s strange unless Kevorkian is an agent provocateur, which I also suspect. I don’t throw that out lightly, I mean I know the way the government operates, I’ve studied it first hand, I’ve been subjected to the government’s tactics, I’ve done three years in prison out of the past seven.

We’ve been subjected to the most intensive scrutiny and the most vicious persecution by John Mitchell and Richard Kleindiest and all that gang, and we’re familiar with the way they operate. And they’re familiar with us, because when I was in the penitentiary, I corresponded daily with the RPP, and they, the state and the government, copied everything I wrote or received. They know that we are implacably opposed to them, and that we intend eventually to crush them. We’re trying to organize people to do away with their economic system and their political power and their culture, and they know we are implacably opposed to them. We know that they want to stop us and that they have their eyes trained on Ann Arbor, because Ann Arbor is a vanguard community, in the context of the U.S. of A., because people are just beginning to organize themselves around principles of resistance to capitalism and the creation of alternatives which can help the people achieve their collective liberation from imperialism.

There are people whom I suspect firmly of being government agents. We believe there are agents in the Human

***“DePue was run out of Detroit, by Newsreel, by the black workers and organizers and by the women in the group, who labeled him a male chauvinist pig of the worst order.”***





Rights Party and in the gay organizations, and if you look at the history of the way agents operate, they always infiltrate progressive organizations like these. I thought it was extremely interesting that Harry Kevorkian moved into the position of Treasurer of the HRP after organizing effectively to help drive the Republicans into city hall; that's when I began seriously wondering about him. And the organized opposition of Harry Kevorkian to us surfaced only after David Sinclair emerged as a candidate in the Second Ward for city council; we never heard of him prior to that.

The fact is that we've had people who are gay in our organization all along, frankly to us it isn't any big thing and never has been, and if you go back to five or six years ago when we had a sexist streak running through our writings, which was unconscious and which we have since repudiated, but I mean even then, what we meant by statements like "fucking in the streets" was just wide open, polymorphous sexuality, anything goes, if you can fuck in the streets you can do anything, and that was the intention. We weren't talking about men going out with erect penises and raping women in the streets or the bushes or anything like that, that wasn't what it was about.

Since then we have been engaged in a comprehensive struggle both as individuals and organizationally, against sexism and against role stereotyping. We've been trying to open up sexually, and to rid ourselves of the cultural poison and perversion that was put into us by capitalist society, and we've never been anything but supportive of the gay liberation movement.

One of the main causes of contention with this small, vociferous, and obnoxious, in our opinion, segment of the gay community is that we couldn't agree with them that the gay liberation struggle is the central component of the international struggle against imperialism, capitalism and racism, although it certainly is not without importance. We just don't see that if all the men in the world held hands or sucked other men's cocks or fucked other men in the ass, that that would end oppression, and the rule of the Fords and the Rockefellers. Even if the Fords were fucking each other in the ass, they might get off better, but it ain't gonna stop them from exploiting working people and black people and other minority peoples all over the world.

Another point of contention is that we can't see what's so progressive about relating exclusively to one sex, or only one's own sex. We don't see that as progressive, we don't see how anybody except polysexuals can really stand forth and say they are the vanguard, I mean, people that can relate to anybody, without regard for their sex, are most free of sexism. That's what sexism is, basing your interactions and categorizing and typifying people by their genital components, rather than by any other aspects of their being.

What we're talking about, whether you call it the rainbow ideology or whatever, is that all people, men, women, young, old, black, brown, red, all people start out being equally important and equally valid individuals on the planet. And they don't have relative value along the scale of human worth because of sex, race or any of that horse-shit, you know? The diversifications are just some of the things that make humanity beautiful, and that's how it should be, and that's been our position for years and years.

I think it's an anti-sexist position and I'm sure it's an anti-sexist position, in fact, to approach people as a totality of all the things that they are. I mean if a person is black and has a dick and comes from Mobile, Alabama, that's beautiful, that doesn't make any difference at all. What's important is does that person oppress people, control large productive facilities and oppress workers for personal gain, does the person commit him or herself to the people's struggle — those are the things that place a person on a grade of worth in a social context, not if they are a man or a woman. Functionally, a person's sex makes no difference.

I think that the rainbow culture has spawned a lot more freedom, sexually, than has ever existed before. Even though there's still heavy oppression of gay people among rainbow brothers and sisters who are still effectively permeated with the filth of white civilization, on the whole I don't think anybody can say that there isn't a greater openness and a greater striving, that you can see, toward eliminating sexual distinctions, which is a step toward accepting any kind of relations with anybody. I don't think anybody can deny, if you just look out on the street at freaks, it's like the honkies used to say, you can't tell the boys from the girls. That's beautiful.

Another thing about this criticism that I want to direct myself to — and, again, it isn't criticism, because criticism comes from a basis of unity and works toward unity, that's what criticism is — but, the other thing was that, again this same element led by Harry Kevorkian has charged that we are oppressive to gays because we don't "approve" of gay men, or straight men, gay women or straight women, dressing up like honkie floozies, in the image of the most oppressed and degraded women in our history. Emulating movie stars and other rancid manifestations of Euro-American culture. We don't see this as being progressive, we see it as being reactionary.

When you see great masses of people moving away from artificial, non-functional fashion decrees, we don't see it as being particularly progressive for any people, gay men or "straight" women, to wear corsets, lipsticks, cosmetics,



**"The HRP is running around with their little marijuana petitions after attacking us in the primary for presuming to represent people who smoked marijuana..."**

and all that stuff which implies that the way people naturally look isn't good enough. That's what we turned away from. Which isn't to talk against people painting themselves in a decorative way or wearing sparkles or anything to make themselves beautiful.

Beautiful is one thing, you know, but Hollywood 1946 or '56 or '66 or '73 isn't beautiful, it's perverted — not in a sexual sense but in a human sense. What that projects is that people should paint themselves up to look like some model they saw in a magazine or a movie, and that people will be happy if they buy and wear a certain lipstick or brassiere or shoe, the whole consumer trip, you know. So that's another reason the Kevorkian element attacks us, because we don't accept that type of behavior as progressive.

The only other problem we have, is that we find the tactics these people use to be tactics that we employed ourselves in the past and then repudiated as not useful. Confrontation with other elements of the people is not useful to us. We confront the ruling class, the small minority that actually controls, and we believe in struggling against them. But struggling among the people is a matter of education, it isn't a matter of confrontation and freaking people out and making them mad and stuff like that. That's counterproductive in our opinion. The masses of people are all in the same boat, because they're all oppressed, by the few in the ruling class, and it is those few who are the enemy, without question.

**KK: The main problem I have with what you are saying is that there is value in some kinds of demonstration; for example, the simple sight of men holding other men or gay people turning out for a parade, can be a liberating experience.**

**JS: Well, that sort of stuff is great. It's like smoking a joint. But it's the difference between running up to straight people like we used to do and flaunting a joint in their face and pushing them away telling them that "You're a creep if you don't smoke joints." That's the sort of thing that we're opposed to. If you're practicing your culture and it's healthy in the sense of holding hands or kissing or something like that is certainly healthy, and someone gets freaked out, then that's too bad. If they don't understand then you'll hope they will understand sometime in the future. But there is a difference between having a parade or having a demonstration for something and just randomly freaking out individual honkys. We use to do it all the time, that's why we're so familiar with it.**

**KK: I just wanted to make the distinction about what the confrontation was.**

**JS: You're absolutely right. It's like saying that smoking a joint is a confrontation. Well, the papers try to say that. The papers tried to make up a confrontation last week between the police and the people who smoked joints. That's only a confrontation in the minds of police. It isn't objectively a confrontation because the people are just smoking joints. Just like the people you were talking**

about were just holding hands. That's not a provocative act.

**KK: Certainly fucking in the streets might be considered a provocation.**

**JS: Absolutely, and that's why we don't talk about that anymore. Although we're working towards a situation where that can happen.**

**KK: That's an example of your own confrontation-style politics...**

**JS: Which was wrong. Which ended up with a bunch of us in the penitentiary where we didn't do anything for the people but drain their money and their energy trying to get out. It was good that it did happen, it was historically perfect, but you learn from your mistakes, and you try to discourage other people from making them all over again.**

**KK: Well, as long as the other two-thirds of the statement are still correct, i.e. rock and roll, dope...**

**JS: Well, I'm kind of cautious about dope because "dope" means something different now than it did then.**

**KK: What does "dope" mean now?**

**JS: In those days, '67 and '68, people like ourselves didn't use heroin or sleeping pills, and just a few people used speed, at least in an abusive way. So when you talked about dope, you talked about weed, and LSD to a lesser extent. It had nothing to do with heroin or downers because the pigs hadn't reached us with that stuff yet.**

It's part of our analysis that those things are used consciously by the white Euro-american culture, racist, genocidal culture, which will obliterate whole peoples with bombs, so you know how far they will go if they are against you. We believe these narcotics and sleeping pills are used as weapons against the people to keep them from waking up, opening their eyes, digging what's going on, and getting together with other people and organizing against those pigs.

**KK: It's really a shame that largely as a result of the Human Rights Party's failure to mount an effective campaign in the spring elections that the five dollar marijuana ordinance — which was the most progressive weed law in the country — was recently rescinded by the Republican-dominated city council.**

**JS: Sure it's a shame, and it's funny to think, if I may be candid, that these people are running around with their little marijuana petition after attacking us in the primary for presuming to represent people who smoked marijuana and to say that people who smoked marijuana are equally valid in their existence as the rest of the people in this country.**

**KK: They attacked you several times in the primary?**

**JS: Yes, and DePue will attack us, and all of them will attack us on those grounds. That's the main thing we catch the flack on, for saying that there is such a thing as rainbow people in the first place. It's like when Malcolm X and other "Negroes" jumped up and started talking about black people, the honkies didn't want to hear about it. And with us they either want to say that we're just the same as our parents, which is patently untrue, or they want to say that we're just part of the mainstream, just another little stream that's flowing into the great melting pot, or they want to say that we're just hippies and no-goods.**

None of those things represent an analysis that can advance anybody anywhere. Where do you go from an analysis like that?

**KK: What about the marijuana petition?**

**JS: Here are people who consciously organized to carry out a course of action in the spring elections this year which would elect a Republican majority. We did everything we could do to try to tell them what would happen, and when we saw that they were insincere and that most of them were either ego-freaks or power-mad little creeps like Frank Shoichet, we tried to convince the people beyond them through newspaper articles or talking in public against this course of action, telling the people what it was going to do. And people like Nancy Wechsler would say that there really isn't any difference between Republicans and Democrats. Only the Democrats are worse because they fool the people into thinking that they're liberal, or some shit like that.**

**KK: Did it surprise you that they sabotaged David Sinclair's campaign?**

**JS: Yes, it did surprise me. That's probably part of my problem, it all surprised me, all the contradictions, struggles and conflicts that we've had with all these people in our community have surprised us. Of course everyone knows that we're on a super power trip and that we're just trying to take over everything, even though objectively we've cut our membership by more than half in the last six months. If we were trying to take over everything, we'd be trying to sign up everyone we could get!**

**KK: The party now has eleven members?**

**JS: Eleven members, right. (Laughter.)**

**KK: Hardly an invading army.**

**JS: I mean it's this big mystical thing, right? Eleven people — six women, five men.**

**KK: But you all have powers of levitation.**

**JS: Oh yeah. If you listen to some people, we do everything bad that happens in town. But what I meant to say was that we were unpleasantly surprised at each juncture by the kind of things that went down.**

**"The people's support for all our programs and projects is always an inspiration. It keeps us trying to do more and to struggle more."**



**KK:** Especially in light of the fact that the HRP early in their existence approached you for help in trying to win a 1972 election victory.

**JS:** Everybody approaches us. Everybody wants to use our organization, our abilities and the resources that we've struggled to accumulate over the past ten years, and all the skills that we've developed in trying to get people out of penitentiaries, changing the marijuana laws, battling racism. They all want to use them as long as they can use them in an unprincipled way and without having to make a commitment to any principles that we are committed to, and as long as they can use these things to their advantage.

We always try to start out from a position of unity, and we always try to work with people — as many people as we can. We try to make our resources available to them, and we continually get ripped off. And then they get mad because they know that we contributed to where they eventually got to, and if they could just eliminate us then they would not constantly be reminded that they have violated every principle in the book in regard to us. If we just weren't here, a lot of people in this town who are politically active and hate us and constantly vilify us and spread this vicious propaganda all the time about us, they would be very much at ease, because our very existence and our very presence, and our longevity and our stability is a constant irritation to them.

The reason we have been so surprised when these things would go down is because we've been around for a long time, and we've gone through incredible suffering. And I don't say that to be glib, I suffered my ass off in the penitentiary, and it's weird to have your sincerity constantly challenged, and your commitment challenged. I've been doing this for ten years. Some of our most vicious attackers were working for Time magazine ten years ago, or were members of the Young Americans for Freedom, which is really the Young Americans for Fascism.

Anybody can say anything and it immediately becomes as valid as anything else that was ever said, because it's all just words. So anybody can jump up and make any kind of statement, but it's a struggle to then try and relate that statement, especially when it's made irresponsibly, to the whole historical context. Especially when you have people attacking you who know that historical context and consciously try to distort it, and consciously lie about it. DePue can write an article which he knows is lies, but he does it because his policy is to attack us.

If anything, we're part of the people. We're not trying to oppress people or put people in jails, we're trying to do things which are positive and constructive, and which will contribute to the people's struggle. I don't have to justify my commitment, I don't have to have my sincerity tested. They didn't have to call me up in the joint to ask me if I was still into it, and they in fact don't call me up today to ask me anything either — they just make attacks in public without ever even trying to discuss things with us, and they only succeed in causing a lot of hostility and confusion. That's why, in the past, we haven't responded to some of those attacks, especially the most irresponsible ones like DePue's.

**KK:** It would be interesting to see how they could criticize the fact that on the legal front the RPP and its predecessors have brought forth the historic U.S. vs U.S. District Court decision in your CIA case, the decision which decisively rejected the concept of national security wiretaps, or the overturning of your marijuana conviction, which released 128 prisoners and thousands of parolees and probationers.

**JS:** I will say to anybody who has observed what we've done over the last few years, we were the first people in this state to speak up against these laws. We struggled hard to change those laws involving thousands of freeks in the process, and we changed them. It took us six years, and we fought for that and we're proud of it.

**KK:** One of the other major charges against you, the RPP, and particularly Rainbow Multi-Media, is that you're just a "hip capitalist" who is making tons of money exploiting the people's culture and "ripping people off".

**JS:** Yeah, well, that's not only the most ridiculous charge of all, but also the most harmful really, because it's precisely in the area of economic activity that we are concerned with and committed to developing new productive forms which are not capitalistic and which in fact provide people with a concrete way to combat capitalism within the overall context of capitalist society.

You see, capitalism is very simply — and I've said this so many times already in this paper that it gets increasingly trite to keep going through it — capitalism is simply the accumulation of capital, of profits, by an individual or a group of individuals for their own personal benefit, to do with as they wish. Capitalism organizes people to make a profit for the "owners" while participating in their own oppression by making it possible for the capitalists to keep ripping everybody off for their own selfish benefit.

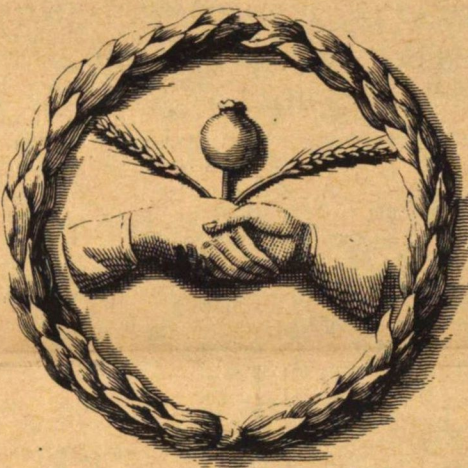
Under capitalism the productive means of a given society are monopolized by a relative few people and used to control the people while giving the capitalists the fruits of the people's energy and labor. The people who work have no say in how the productive relations of society will be organized, nor do they have anything to say about how the fruits of their labor will be distributed and used.

What we're talking about, on the other hand, and more important, what we're doing, is beginning to organize ourselves, and all the people eventually, to begin to actually seize control of all the institutions of capitalist society and the entire economic, political, and cultural life of this country. Again, that isn't our personal power trip but what we're working toward as elements of the people.

That's what we want for the people — that is, those masses of persons who now have little or no control over their own lives or over their productive life in society — we'd like to see the people, and we intend to see the people, and as part of the people we intend to participate in this process of taking control of the country. Not just the workers in the narrow sense but all those people, the non-ruling class, everybody who doesn't get a free ride.

So this is the context you have to deal with. And, unlike the campus-oriented "radicals," most of whom are getting some kind of free ride, the masses of people usually are pretty aware of the difference between capitalism and what we're doing cause they live in the real world, they aren't going to school or on government salaries and so on. They're pretty much aware of the realities of life in America, average people are, you know, they get busted, they have to work for a living, they have to go through many changes every day just trying to survive.

But there are a lot of people, because they've been completely mystified about economics all their lives and are kept from any kind of functional knowledge of economics, who look on any kind of activity that involves money as being some sort of "capitalistic" activity, and they're opposed to it — which is certainly good, being opposed to capitalism, but what isn't good is confusing capitalism with its opposite, which is communalism, or just being opposed to any kind of organized economic trip despite the way it's organized in reality. That's the way we were in the beginning, you know. We've had to learn all this the hard way, the hardest way possible, more than being broke, I mean we started out, Leni and myself started out bootlegging a mimeograph machine at Wayne State University and stealing their paper and ink and stencils and typewriters and everything else we could use when we were in Detroit and organizing the Artists' Workshop, back in 1964. We had never typed a stencil before or run a mimeograph machine, we didn't know about any of this stuff, we just wanted to do something creative that would



**"Criticism is when somebody comes up to you and expresses unity with you as a fellow element of the people."**

benefit people and would give us control over the music and the artwork and the other things that we were creating — and eventually over our whole lives, because we knew even then that our whole lives were bound up with our artwork.

I was a poet, my primary thing was to be a poet, and the more poetry I wrote the more I turned into becoming an organizer, because I was sitting around writing poems about the way things should be and about everything that was wrong, but the poems were doing nothing. What was necessary was to start trying to live what was in the poems, trying to make what you were writing about become real in reality and not just on a piece of paper where you could read it and everybody would applaud and say, "Wow, right on, it's the way things should be, that's really far out, groovy man," etc. etc.

But it was about a lot more than that, it was about engaging yourself with the things that were wrong and trying to transform them into being right. Engaging yourself in the inhuman productive process that exists in this society and trying to humanize it, and trying to transform it into a humane productive system, which would be communalism.

It's like people forget that they're living in America and that everything that takes place in America takes place within the context of a vicious imperialistic, capitalistic economic system, which distorts and twists and perverts the lives of everyone in this society — the oppressors as much as the oppressed. So you have a society which is totally twisted and deranged because of this relation, but that's the primary aspect of life for any of us in this country.

So many people act like they were in heaven somewhere and then they came here to Ann Arbor and ran into the evil "Rainbow" and "The Rainbow" is just impossible to deal with, it is totally unreasonable and all

that. But, when you look closely at something like the Blues & Jazz Festival, which is our major organized event each year, you see that it really is an alternative to the kinds of large musical events, particularly festivals, that have taken place in this country. I don't know what they do on the moon, or Mars, or heaven or any of those other places where people seem to be from, but here in America, you don't have events like that, and you particularly don't have festivals like that. You do not have festivals where the people who produce the festival pay any attention to the needs of the people who are there or try to provide for their needs, or if they do, try and do it for free, or do it in the most reduced cost way that can be done.

You don't have festivals where the producers consciously, I mean festivals of this stature, of this magnitude, where the producers consciously try to find those artists who have not received proper exposure and combine them with artists who have received some exposure, but not anywhere near the exposure of the mass popular musicians. You can talk about Ray Charles, who was the biggest known performer on the bill this year, he's working for \$10,000, and that's a lot of money, but in America, in the pop music industry, Rod Stewart came in to Ann Arbor and took \$42,000 out for one night, James Taylor came in and took out 90% of the gate at Crisler Arena. That's the general thing.

So, I mean, you don't have festivals that are organized in the first place by non-profit organizations who not only use this means — this creative means, this self-determined, self-reliant means of funding their activities — but who also offer a percentage, and a fairly large, 30%, percentage of the possible net proceeds to other community organizations to help them fund themselves so that their sole source of support, their sole salvation, isn't applying to the government for grants and being forced into the kind of behavior like Drug Help engages in which is kowtowing to the city and federal government, in return for not getting their grants cut off.

We don't think that's a healthy way for people to develop, to be dependent on the government, although we would be eager to get money from the government as long as we could use it the way that we see fit, and not have to kowtow to these people and go through compromises of what we're trying to do.

Our point is that we've got things to do, people have got things to accomplish, and it takes funding. If people are going to work in any kind of organized, consistent, stable way with any longevity, then they have to be able to eat every day, they have to have a place to live, and have the transportation that they need to get around, and the expense money they need to do whatever they need to do to carry out their work. You have to have those things, unless you've got an organization of rich people, which we frankly don't have.

So, all of those things have to do with the nature of the festival, and the nature of its uniqueness. And beyond that even, there are not but a handful of socially conscious and socially committed organizations, non-profit community-active progressive organizations which deal with the question of independent funding, or which deal with the question of funding in any way except begging someone for it or selling part of your integrity to the government... And we propose this kind of activity as a model for other organizations that are trying to carry on independent, progressive community organizing activities or other kinds of political activities. Because what we're trying to do, again, is to create ways that people can build an economic base in order to support community organizing projects and service programs without having to depend on the government, without having to beg the University, or somebody's daddy, or someone like that for it.

And we're trying, very seriously, in the most serious way we know, to deal with these economic questions and to create within the context of this vicious, capitalistic society, an alternative that people now who have a feeling against capitalism can participate in. We feel very, very strongly that the activities, the economic and organizational activities, like Rainbow Multi-Media that we're involved in are extremely important. They're something that people can learn from, and they're something that we're trying to make available to any people who are trying to do something in an organized way to combat capitalism in its various permutations. The principles of self-determination and self-reliance are important to everyone. And it gets a little tedious to keep getting the kind of elitist trip, the just vile Marie Antoinette kind of trip that someone like DePue would run, that "Well, we can inherit \$100,000 worth of stock from the Detroit News, that's what everybody else should do." That's impossible. Very few people are ever going to be that rich in this society. And very few people, and especially people who have the political commitment that we have, ex-convicts and outlaws, constantly being harassed by police, just don't have access to those kind of sugar daddies. And it isn't helpful in any way to say "this is the way it could be funded." That's really despicable.

**SUN:** It's also interesting in terms DePue and of the concerts that he tried to put on last year, which didn't quite come through and which almost made Ann Arbor a bad spot on the map as far as getting artists to play here is concerned.

**JS:** Oh yeah. That's kind of a different thing, but, throughout the attacks that come from them about the kind of events that we do, it kind of goes by the wayside the fact that they tried, the so-called "American Revolutionary Media" tried through Friends of Newsreel, or

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# MOVIES

For my lifetime and probably yours the proclamation has been out that HOLLYWOOD IS DEAD, and the question of its survival has been "How will they get that young audience?" Current fads and ideas are seized upon and crushed into insipid stories designed to get that money out of your pocket.

The nostalgia craze has gotten totally out of hand in *American Graffiti*. The night I saw it at the Fox Village Theatre the audience was filled with young and expectant people. After the show I asked a lot of them what they thought of it, and the consistent answer was, "It's o.k."

O.k.? O.k. and it is one of the major money-making films in the country right now? It's a big deal because *American Graffiti* is about the good old simple days of the early 1960's — terrific cars, great

tunes, drive-ins and car hops on roller skates, cruisin' downtown, unabashed teenage sex drives and desires. The movie knows exactly what young audiences go for these days — the whole cult of nostalgia is handed out on the silver platter of the screen, and the confused feelings of youth and high school status are made to look funny in retrospect.

But on every count of what makes a good movie, *American Graffiti* stinks. The script is slow and tedious, neither humorous, realistic or well written. The acting is superficial, unconvincing and clumsy — the people in the movie come across as an idealized and simplistic picture of teenagers in the sixties. The film seems to have no director, no person to pull together two hours of film into something concise and intergrated.

*American Graffiti* does succeed in the areas of lighting, props and camerawork. Cameraman Haskell Wexler shoots with the skilled and objective documentary quality he has become well known for. The lighting, particularly of the cruising cars at night, has an appreciably funky quality. And then there are the cars, those wonderful weird cars, and the sets, like the drive-in and the high school gym, that are some of the more remarkably visual American items of the previous decade.

But as a whole it doesn't work. Lighting, cars and props make for a good auto show, not a good movie. The music is certainly some of the finest of that rich musical period and it's great to hear and see d.j. Wolfman Jack, but the songs are cut up so much and in such ways that they lose their impact.

Maybe you really liked *American Graffiti*. A lot of people did. But it gave me a sense of being raped for my money. It is particularly disappointing because the film was made by one of the few independent production companies in the country, American Zeotrope. This San Francisco-based organization was founded on ideal-

istic purposes and enormous talent, but they apparently decided to make some bucks with this movie and then go on to other business.

The film industry hits up on today's hip sexuality problems with *Bloom in Love*. Producer-director Paul Mazursky showed he had some insight into this area a few years ago with *Bob, Carol, Ted and Alice*. The banal, boring and superficial story recommends the hip Los Angeles couple try meditation, dope, non-binding affairs, and divorce. The questions the film raises are real ones, but did a soap opera ever tell you how to run your life?

It would be bad sportsmanship or extensive self-indulgence to only write reviews of bad movies. The point here is that Hollywood is trying to get money out of your pocket and into their hands by making films that are supposedly about what we like and believe. Sort of like falling in love with someone because they look like you. The Hollywood youth appeal here is a whitewashed avoidance of the complexity of human beings.

—Ellen Frank

## Sinclair... continued from page 14

whatever particular front name they used at the time, to use this kind of activity to fund their little film group, and their little Conspiracy coffeehouse program.

They were going to put on a series of concerts as fundraisers, but before they had any contracts signed, they started putting out advertisements and selling tickets. They charged exorbitant rates in the first place, much higher than UAC-Daystar rates. They had a good program lined up — they proposed to bring in Charles Mingus, they proposed to bring in the Mahavishnu Orchestra, they proposed to bring in some R & B acts, but they never brought one of them off. In fact, the people who brought in Charles Mingus were Rainbow Multi-Media. The people who brought in the Mahavishnu Orchestra were UAC-Daystar.

As soon as "ARM" got the money about \$100,000 worth of stock from the Detroit News which one of their rich kids inherited, they dropped the whole plan of doing concerts. They weren't trying to do concerts because they wanted to make these cultural presentations. They were trying to exploit people.

SUN: They put out advertisements before they were confirmed?

JS: Oh yeah, they advertised all over town.

SUN: That's a little unscrupulous?

JS: It was completely unscrupulous.

SUN: What did it do to Ann Arbor's reputation of being a good place to do concerts?

JS: It interfered considerably with people's efforts — with our efforts, very specifically, to bring these same artists to town, or other artists handled by the same booking agents. Because they would say, "Ann Arbor, isn't that where those fools are out there trying to sell their tickets before they have the artists booked? Isn't that where a whole series got cancelled out?"

The thing that got me was, they weren't thinking about putting those concerts on. Right after the third one failed, right after that they inherited all this money. Now, with this money, they'd really be able to put on concerts. If we had \$100,000 come to us out of heaven, or out of somebody's rich daddy, we would really be able to put on some cultural events. We wouldn't have to worry about the economics of putting on a festival. We'd bring in all the obscure, black artists who through racism have been excluded from making a presentation in the mainstream

of music. We could do all of that stuff. We could for sure bring Charles Mingus in, which we managed to do anyway. But that isn't what they did. If people had to depend on them for their music, they'd be in sorry shape.

See, what people need to know is how to start with nothing more than the energy and the desire to change things, and create the ability to accomplish some of your goals in real life and to begin to bring about those changes that you want to bring about, to start the process of change happening. That's what people need.

People need to know how to organize themselves and how to move, to create, construct, *build* things that will be beneficial to the people, and an alternative to capitalist society and its vile institutions. A lot of people, I believe really what to do something constructive, but they don't know how. And there really aren't any models. We had to create this model ourselves. Nobody showed us how to do it, nobody ever funded us except the people, we came off the streets and just began to make our dreams into realities by working our asses off, making mistakes, getting busted, going through a million changes trying to figure all this shit out for ourselves.

continued on page 16

UAC/DAYSTAR PRESENTS

## STEPHEN STILLS & MANASSAS

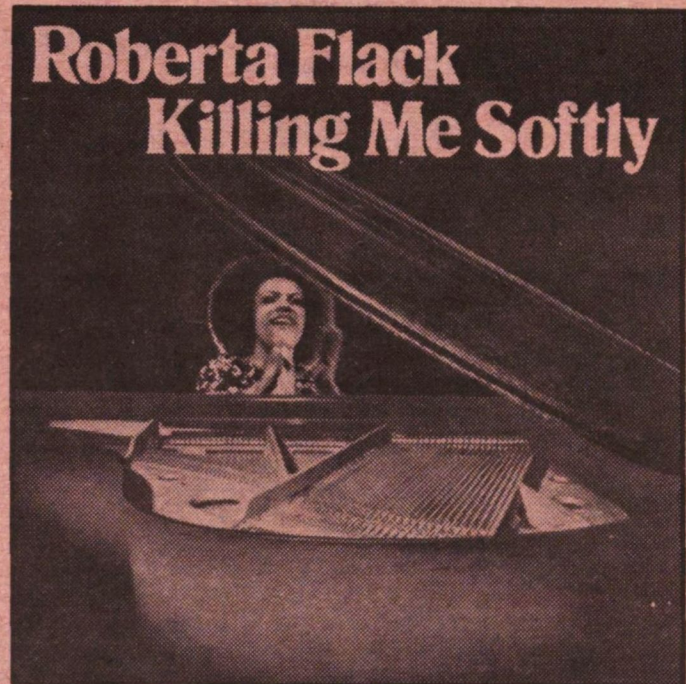
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# Sinclair... continued from page 15

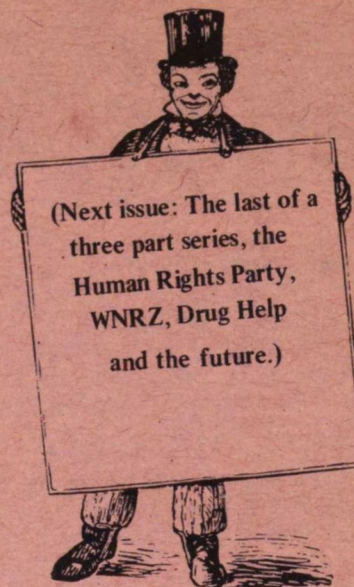
We had to create it out of nothing, really. We didn't know anything. We didn't know nothing about economics. I took economics in college in 1960 and flunked it. We didn't know a goddamn thing about anything practical. We just learned because we were desperate to do something about the twisted, garbage-ass, jive motherfucking society that we lived in. We hated it. And we didn't want to have anything to do with it, but we wanted to be creative and turn other people on to what we were doing creatively, poetry, music, and the other things we were involved in. And the ideas contained therein.

Because that music came from an idea on the part of the musicians that white, Euro-American society was vile, and rotten, and inhuman, and not fit to survive. That's where the music was coming from, that's where the poems were coming from, not just "art for art's sake" shit.

We were talking about the world and we were trying to

deal with it. . . And we *began* dealing with it. And the more we got into it, the more we got into the economic questions and the economic matters, and the ways of dealing with economics. And we found that if we wanted to create we had to be able to house ourselves. That's how we developed communes, not as a "hip" idea, but because we didn't have any money, and it was cheaper to live together since we already *worked* together. We didn't have parents to send us money. We were forced to deal with it.

And we learned alot in ten years. Ten years is a long time in this day and age. We've been doing it all that time, and we've been learning, we've been increasing our scope. We keep trying to move on. We're trying all along to create some kind of forms for people to participate in some kind of political activity, some kind of constructive community activity at least.



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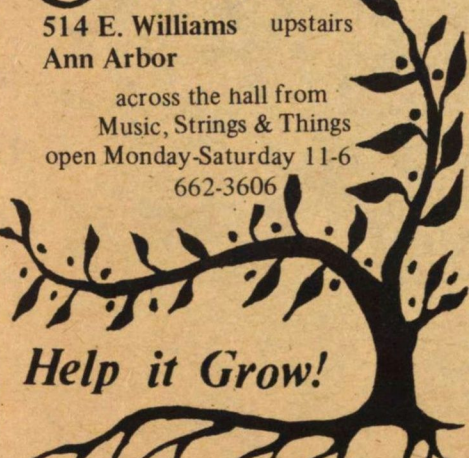


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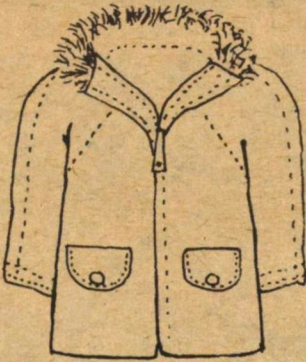
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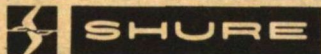
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# CALENDAR

## TUESDAY, SEPTEMBER 25

**Music**  
Primo Show Bar — Detroit \$1.00  
Flood's — John Nicholas 50¢  
Blind Pig—Okra 75¢  
Flick's—Mojo Boogie Band 75¢  
The Ark—Bruce Phillips \$2.00

### Films

“Two English Girls” Cinema II & A2 Film  
Co-op Angell Hall Aud A 7:00 & 9:00  
“Little Murders” New World Film Coop  
Mod Lang. Bldg. Aud 3 7:30 & 9:30  
“La Strads” (The Road) Cinema Guild  
Arch. Aud. 7 & 9:05 (Fellini Festival  
Sept 25-30)

## WEDNESDAY, SEPTEMBER 26

**Music**  
Primo Show Bar—Lightnin'  
Flood's—Brooklyn Blues Busters 75¢  
Blind Pig—Okra 75¢

### Films

“Two English Girls” Cinema II & Ann Arbor Film Coop Angell Hall Aud A 7 & 9  
“Little Murders” New World Film Coop  
Mod. Lang. Building Aud. 3 7:30 & 9:30  
“Variety Lights” (Luci del Varieta) Cinema Guild Arch. Aud. 7:00 & 9:05

### TV

“Together: A Chuck Mangione Concert”  
8:00 Ch. 56 (also Sat. at 6:30)  
“Off Beats, Down Beats” 10:00 Ch. 56

## THURSDAY, SEPTEMBER 27

**Music**  
Primo—Lightnin'  
Flood's—Tate Blues Band 50¢  
Blind Pig—The Vipers 75¢  
Flick's—Brooklyn Blues Busters 75¢

### Movies

“Two English Girls” Cinema II and Ann Arbor Film Coop Angell Hall Aud. A 7:00 & 9:00  
“The Prince and the Showgirl” New World Film Coop Mod. Lang. Bldg. Aud 3, 7:00 and 9:45  
“White Sheek” (Lo Sceicco Blanco) Cinema Guild Arch. Aud. 7:00 & 9:05  
“Sometimes a Great Notion” New World Mod. Lang. Aud. 4 7:30 & 9:45

### TV

“The Russian Chinese Rupture” 7:00 Ch.56

## FRIDAY, SEPTEMBER 28

**Music**  
Primo—Deliverance \$1.50  
Flood's—Billy Fox 75¢  
Blind Pig—Mojo Boogie Band 75¢  
Flick's—Spinner Mitchell spins old records.  
No Cover.

### Events

Stephen Stills/Manassas Crisler Arena \$4 advance \$5 door  
New World Media International Film and Discussion Series—Topic: Brazil Movie: “Brazil: A Report on Torture” Free Ugli Multi Purpose Room

### Movies

“Two English Girls” Cinema II & A2 Film Coop Angell Hall Aud A 7:00 & 9:00  
“I Vitelloni” (The Big Loafers) Cinema Guild Arch. Aud. 7:00 & 9:05

### TV

“Black Perspective on the News” 8:30 Ch. 56

## SATURDAY, SEPTEMBER 29

**Events**  
Football—Mich. vs. Navy 1:30

### Music

Primo—Deliverance \$1.50  
Flood's—Billy Fox 75¢  
Blind Pig—Mojo Boogie Band 75¢

### Movies

“Two English Girls” Cinema II & A2 Film Coop Angell Hall Aud. A 1:00 & 3:00 \$1.00 7 & 9 \$1.50  
“8½” Cinema Guild Arch. Aud 7 & 9:05

## SUNDAY, SEPTEMBER 30

**Music**  
Primo—Radio King \$1.50  
Blind Pig—Classical Music-no cover

### Movies

“Two English Girls” Cinema II & A2 Film Co-op Angell Hall Aud. A 1:00 & 3:00 \$1.00 7 & 9 \$1.50  
“Il Bidone” (The Swindle) Cinema Guild Arch. Aud. 7:00 & 9:05

## MONDAY, OCTOBER 1

**Music**  
Primo—Sky King Milan Indian Prison Benefit \$1.00

## TUESDAY, OCTOBER 2

**Music**  
Primo—Detroit \$1.00  
Flicks—Mojo Boogie Band 75¢

### Movies

“Klute” A2 Film Coop Angell Hall Aud A 7:00 & 9:00  
“Billy Jack” New World Mod Lang Bldg. Aud 3 7:30 & 9:45  
“The Bank Dick” Cinema Guild Arch Aud 7:00 & 9:05

## WEDNESDAY, OCTOBER 3

**Music**  
Primo—Uprising \$1.00

### Movies

“Blow-Up” A2 Film Coop Angell Hall Aud. A. 7:00 & 9:00  
“Billy Jack” New World Nat. Sci. Aud. 7:30 & 9:45  
“Late Spring” Cinema Guild Arch Aud 7:00 & 9:05

## THURSDAY, OCTOBER 4

**Music**  
Primo—Uprising \$1.00  
Flick's — Brooklyn Blues Busters 75¢

### Movies

“Payday” opens at Campus Theatre  
“Roma” A2 Film Coop Angell Hal Aud A 7:00 and 9:00  
“The Confession” New World Nod. Lang Aud. 4 7:00 & 9:30  
“The President Vanishes” Cinema Guild Arch Aud. 7:00 & 9:05

## FRIDAY, OCTOBER 5

**Events**  
Women's Fair “What Women are Doing”  
Henderson Room Michigan League  
11:30 a.m. - 8:30 p.m. Child Care

### Music

Primo—Riot \$1.50  
Flicks—Brooklyn Blues Busters 75¢

### Movies

“L'Avventura” Cinema Guild Arch Aud 7:00 & 9:30  
“Only Angels Have Wings” Cinema II Angell Hall Aud. A 7:00 & 9:30

## SATURDAY, OCTOBER 6

**Music**  
Primo—Riot \$1.50  
Flicks—Brooklyn Blues Busters 75¢

### Movies

“Marjoe” Cinema Guild Arch Aud. 7:00 & 9:05  
“Fat City” Cinema II Angell Hall Aud A 7:00 & 9:00

## SUNDAY, OCTOBER 7

**Music**  
Primo—Radio King \$1.50

### Movies

“Marjoe” Cinema Guild Arch. Aud. 7:00 & 9:05  
“Boudu Saved From Drowning” Cinema II Angell Hall Aud. A 7:00 & 9:00

## MONDAY, OCTOBER 8

**Music**  
Primo—Teenage Lust \$1.00 (from N.Y.)

### Movies

“The Graduate” A2 Film Coop Angell Hall Aud. A 7:00 & 9:00

## TUESDAY, OCTOBER 9

**Music**  
Primo—Detroit \$1.00  
Flick's — Mojo Boogie Band 75¢

### Movies

“McCabe & Mrs. Miller” A2 Film Coop Angell Hall Aud. A 7:00 & 9:30  
“I am Curious (Yellow)” New World MLB Aud 3 7:30 & 9:45  
“Ball of Fire” Cinema Guild Arch. Aud. 7:00 & 9:05

## WEDNESDAY, OCTOBER 10

**Events**  
New World Media International Film and Discussion Series: Topic—Cuba Movies: “Cuba Va!” and “Lsle of Youth” Ugli Multi Purpose Room Free

### Music

Sky King & New Heavenly Blues Busters \$1.00

Mon Sept 24

**UPRISING** 1.00

Tues 25

**DETROIT** 1.00

Wed-Thur 26-7

**LIGHTNIN'** 1.00

Fri-Sat 28-9

**DELIVERANCE** 1.50

Sun 30

**RADIO KING** 1.50

Mon Oct 1

**SKY KING** 1.00

Benefit for Indian Prisoners  
at Milan Prison

Tues 2

**DETROIT** 1.00

Wed-Thur 3-4

**UPRISING** 1.00

Fri-Sat 5-6

**RIOT** 1.50

Sun 7

**RADIO**

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**LUST** 1.00



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Send to Ann Arbor SUN, 208 S.  
First St., Ann Arbor, Mich. 48108  
Published bi-weekly by Peoples  
Communications Committee/Ann  
Arbor Tribal Council.