

**R.P.P. Election
Statement Part 2**

**PEOPLE'S
BALLROOM**

**Community
Center Painted!**

10¢

**ANN
ARBOR**

SUN
*Rainbow
Community
News Service*

**JOHN LEE
HOOKER Interview**

**GUITAR ARMY
Arrives!**

**Lightnin' 45
Released!**

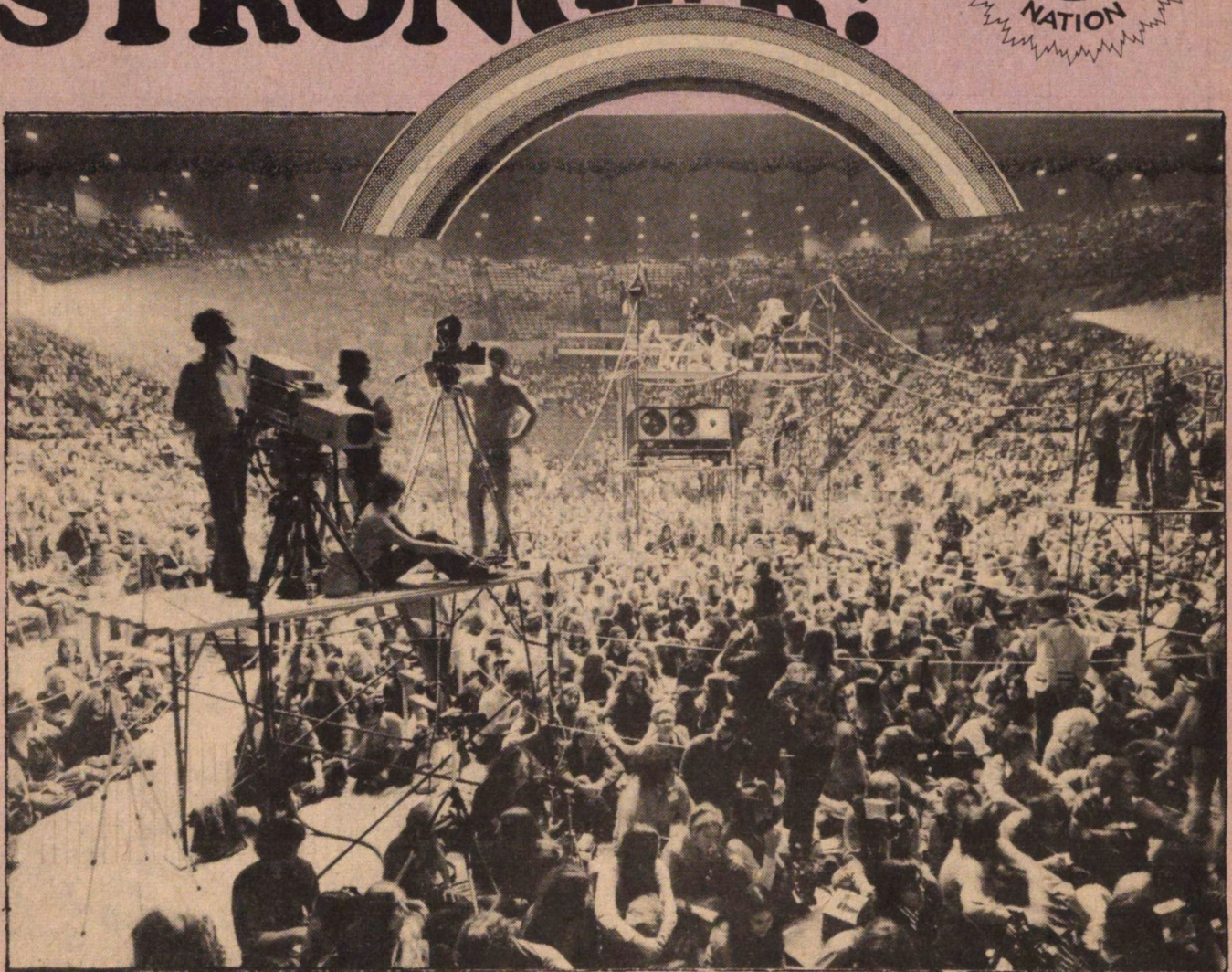
Published by the Rainbow People's Party

Dec 1-15, 1972

Issue No. 44

Dec. 10, 1971-Dec. 10, 1972

**ONE YEAR
STRONGER!**





ANN ARBOR

SUN
Rainbow
Community
News Service



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Issue No. 44 Dec 1-15, 1972

Dec. 1971 - Dec. 1972

YEAR OF HISTORIC ACCOMPLISHMENTS!

the Shadow knows
(for Ron English)

look on each act as future history. look on everything, & judge, eat their food, not words. drink all you can, use dope, look them in the face & laugh, (& if you can keep from crying. love them so they won't understand you. wear long hair, weird clothes, look back at all times, when they breathe down yr neck, duck. my friends.

love/Cranston

—John Sinclair— February 1965 "THIS IS OUR MUSIC" Artist Workshop Press/Det.

At each stage in the development of our people and Community there are events that stand above others, that crystalize, for a brief moment, the incredible force and power of the people united. Each act is history when the people make it so, when we unite to change the course of history... It is done. Fact.

This past year, from December to December, we saw our people unite and roll over wall after wall and break chain after chain that the Man tried to put around us, to keep us separated, isolated and under control. Miles we moved, in leaps and bounds, down the road to self-determination.

The John Sinclair Freedom Rally is the highlight of this historic past year of struggle. The Rally on December 10, 1971 at Crisler Arena, and the release of Chairman John on bond 3 days later was a tremen-



Dec. 13, 1971 — John Sinclair embraces his partner Leni after being released from Jackson Prison. Three days earlier, 15,000 people jammed Crisler Arena, the culmination of a 2½ year effort, to demand his release.



Humans Nancy Wechsler and Jerry De Griebek celebrate the people's victory in the April 3 City Council elections.

dous victory for the people's cause. The struggle to free Chairman John and change the marijuana laws brought forward the most advanced and powerful forces the people could muster. Finally, after 5 years of battle, the people were ready for the decisive blow. The massive power of the people came face to face with the raw monster power of the state. The forces of history were in motion. The people were on the move, they started to roll, when they started to roll they started to run, when

they started to run they ran over every obstacle that stood in their way. They ran over the gangster Recorders Court Judge, Robert Colombo, they ran over the Michigan Court of Appeals. They ran over the Detroit Narcotics Squad of honky junkies. They ran over the Michigan State Troops (police). They ran all the way to the Michigan Supreme Court, and jacked them up, they jacked up the Michigan legislature. They jacked up every dinosaur politician and cop who held the key and said, "Enough!"

Three days after the Rally John was let out on bond. For 2½ years John had argued from behind the walls to secure his right to bond, every court up to and including the Michigan Supreme Court and the Federal District Court denied John bond. But 15,000 people in Crisler Arena and the massive public support for the Chairman's release resulted in the Michigan Supreme Court granting John bond, on their own motion, after having once denied him on his.

The Michigan Legislature went on to pass a new weed law because of the energy and demands of the people, they lowered the hassle for weed all the way around, from sale to possession and use. The Michigan Supreme Court, in March of '72 overturned John Sinclair's conviction, holding that the present marijuana laws were unconstitutional because the penalties were "cruel and unusual". This is the same argument that John & Leni presented five years before. Subsequently, the State of Michigan released 128 men and women from prison because of the Michigan Supreme Court decision in John's case. In this great victory, John and Leni were the cutting edge, the Rainbow People's

Party was the blade and the people of Michigan and Babylon were the power behind the cut.

In Ann Arbor, the people united and rallied around the Human Rights Party and scored a smashing victory by electing 2 Humans to the City Council. The Humans moved quickly and within two months there was a new city ordinance that made possession of weed a \$5 fine! The dope laws were completely overturned and brought a tad closer to reality, now millions of people can go about their business, getting high and building for the future without fear of pigs using weed laws to silence any effective voice for change.

From that time on the people went on to gain still more and more victories. On the international level the Vietnamese people celebrated the 11th anniversary of the founding of the National Liberation of South Vietnam, they also celebrated the 27th anniversary of the founding of the People's army and another heroic year of struggle against the international octopus of imperialism. Sister Angela Davis was released on ransom and later acquitted and spared legal assassination by the diligence and watchfulness of millions of people.

The people got farther and farther out, out of control. Bomb craters were dug on campus and in different places in the community. Thirty-eight people were arrested for "malicious destruction of property" for digging craters on the Diag on May 19 to celebrate the birthdays of Ho Chi Minh and Malcolm X. The people of Ann Arbor united around the 38 and the demand to end the blood soaked war. The city saw it in its best interest to drop all the charges

continued on page 17

revolutionary letters

Revolutionary Letters #2

The value of an individual life, a credo they taught us to instill fear, and inaction, "you only live once," a fog in our eyes, we are endless as the sea, not separate, we die a million times a day, we are born a million times, each breath life and death: get up, put on your shoes, get started, someone will finish

Tribe
an organism, one flesh, breathing joy as the stars
breathe destiny down on us, get going, join hands, see to business, thousands of sons
will see to it when you fall, you will grow a thousand times in the bellies of your sisters.

Revolutionary Letters #20 (for Huey Newton)

I will not rest
till men walk free & fearless on the earth
each doing in the manner of his blood & tribe, peaceful in the free air

till all can seek, unhindered
the shape of their thought
no black cloud fear or guilt
between them & the sun, no babies burning
young men locked away, no paper world
to come between flesh & flesh in human encounter

till the young men can at last
lose some of their sternness, return
to young men's thoughts, till laughter
bounces off our hills & fills
our plains.

Revolutionary Letters #22

what do you want
your kids to learn, do you care
if they know factoring, chemical formulas,
theory
of numbers, equations, philosophy,
semantics
symbolic logic, latin, history, so-called,
which is
merely history of mind of western man,
least interesting
of numberless manifestations on this
planet?
do you care
if he learns to eat off the woods, to set
a broken arm, to mend
his own clothes, cook simple food, deliver
a calf or baby? if there are cars should he
not
be able to keep his running?
how will he learn these thing, will he learn
them
cut off in a plastic box, encased
in a larger cement box called "school"
dealing with paper
from morning till night, grinding no clay
or mortar, no
pigment, setting no seedlings in black earth
come spring, how will he
know to trap a rabbit, build a raft,
to navigate by stars, or find safe ground
to sleep on? what is he doing all his
learning years
inside, as if the planet were no more
than a vehicle
for carrying our plastic constructs around
the sun

—Diane DiPrima

ONCE STARTED, A JOURNAL MUST BE RUN CONSCIENTIOUSLY AND WELL. THIS IS THE RESPONSIBILITY OF THE READERS AS WELL AS THE STAFF. IT IS VERY IMPORTANT FOR THE READERS TO SEND IN SUGGESTIONS AND WRITE BRIEF LETTERS AND ARTICLES INDICATING WHAT THEY LIKE AND WHAT THEY DISLIKE, FOR THIS IS THE ONLY WAY TO MAKE THE JOURNAL A SUCCESS.

Mao Tse-tung

Cover

The inside of Crisler Arena last Dec. 10
Photo by Andy Sacks

PAPER RADIO

FLASH!

The Ann Arbor Peoples Ballroom Light Show Committee is in need of almost any kind of light show and lighting equipment. We have 2 working overhead projectors, a borrowed slide projector, and recently donated — light bars. What we want to do is develop a people's light show that reflects the rainbow culture, that shows our people at our cultural events — Free Park concerts, Blues and Jazz Fest, Free John Now rally, Peoples Ballroom, Tribal Feasts — and freeks out on the streets and working in the community. So — we need slides, color and black and white, of all these things. If you can get into helping the People's Light Show Committee, contact Kathy Kelley or Walden at 761-1709 or 663-6746.

FLASH!

The Peoples Communication Committee "Takin' Over" show on WNRZ FM (102.9) from 4 to 7 p.m. on Sundays has been sending out some of the best jams ever over the airwaves. On Sunday, Dec. 3 the show will be dedicated to our brothers and sisters in prison, with guests Pun Plamondon and Skip Taube (of Michigan Committee for Prisoners Rights). And don't forget, following the PCC show is the Blues and Jazz Festival of the Air, with John Sinclair — 7 p.m. to 1 a.m. every Sunday.

FLASH!

The Tribal Council's People's Education Committee is trying to establish Children's Community Center for our young brothers and sisters, sons and daughters to be with other people their own age and be learning things together. Right now the CCC doesn't have a permanent location to start setting up in. People who are interested in helping establish the CCC can come to Education Committee meetings on Wednesdays at 8 p.m. at 427 Hamilton Street.



"Trail of Broken Treaties" page 15

FLASH!

On Dec. 7 Collective Eye Films will present BURN one of Marlon Brando's most provocative and revolutionary films. It is the story of English Imperialism in the 19th century. Though known to be one of his least acknowledged films it is felt by Brando fans to be perhaps his greatest, ever to surpass "The God Father."

The film will be shown at (7:00-9:00 PM at Aud. 4 and 8-10 in Aud. 3. Modern Language Bldg. on S. Thayer St.

FLASH!

The People's Produce Cooperative was kicked out of one of its distribution points, and is temporarily using Xanadu Co op — but they will need a new place by January first. If you know of any space that could be used for a distribution point, contact Jeanie Walsh at 761-1709

FLASH!

Tribal Network and the Peoples Defense Committee are still conducting an investigation into the Police Department — most everybody's had an experience with the police, and lots of times get treated in a really bogue way — we want to document evidence of the police bad behaviour and take it to city council and Krasny. Call Network if you've got any information that would help the investigation, and REMEMBER BADGE NUMBERS when you have an encounter with "the MAN!"

FLASH!

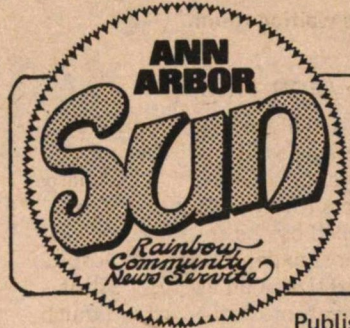
Tribal Network operates a Housing Switch-board to help people find a place to live. If you need a place to live or have a place to offer, call 663-4280 ... Help deal with brothers and sisters problems ourselves—

FLASH!

The Michigan Committee for Prisoners' Rights would like to extend a revolutionary salute to the people who supported last Tuesday's benefit which netted \$95.00 — the owners of the Odyssey bar, Radio King & His Court of Rhythm, Lightnin', WNRZ, and especially the people who showed up for the Jailhouse Rock.

FLASH!

Ann Arbor's Free High School Pioneer II, has changed its name to Earthworks High, after the school took a trip to the Indian Mounds in southern Ohio!



Editorial

Published by the Rainbow People's Party: 1520 Hill Street, Ann Arbor, Michigan 48104 (313) 761-1709

The SUN Editorial Board: John Collins, Kathy Kelley, Linda Ross, Walden Simper, Mike Minnich, Ann Hoover

Ever since the election it's been hard to get away from feelings of despair, gloom, futility, and just plain negativeness on the part of community workers, street people, students, and rainbow people in general. It's as if people believe the tissue of horse-shit we've been dumped with, thinking that we'll never be able to cause the changes we know are so necessary to people's very survival.

To us, here at the SUN, the Nixon/Agnew re-election shows only a blatant reminder of how much work we have to do, how much more organized we have to get to bring people together to create the new life style, politics, and economic system so many people dream of every day.

The Vietnamese people are the ever shining brighter example we have to face. The worst bombing strikes ever to take place during the whole war have been since the election, the election that promised peace with doves all over Time and New, and actually halted the war for some days to insure victory for Dr. Doom and his Death Machine. What a ruse. Tens of thou-

sands of tons of bombs falling, falling, the rain of terror for so many years on beautiful people and land we can't hardly think about it. In Vietnam Ngo Vinh Long wrote:

"On this land
Where each blade of grass is human hair
Each foot of soil is human flesh
Where it rains blood
Hail bones
Life must flower"

The spirit and will of a people for peace and self-determination is proving time and again to be the strongest motivating force on the planet. We have to gain sight of the that fact, take hold of it, and figure out how that relates to our every day lives.

Two great lessons we can learn clearly from the Vietnamese people are the lessons of Unity and Perverserance. We know that the Tribal Council and the potential Human Rights Party are two organizations here in Ann Arbor working to bring people together to create whole new ways of organizing our community to take care of our needs and problems. We hope people will check these things out and keep in touch.

For the Vietnamese there is nothing else but to fight, every day, all their lives, for many centuries. Their perverserance is astounding, and they still smile, and laugh and sing. In Ann Arbor we have begun to understand ourselves as a people, and some killer things are happening. All we have to look forward to is what we create together.

Community Staff-Gary Grimshaw, John Moryes, Shaun McShaun, Mark, David Fenton, Alice Robertson, Genie, Pun Greg Sobran, Mike Brady, Amy Horowitz

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ST. JOE'S: Private Company or Public Utility?

SECOND IN A TWO PART SERIES

A ruling is expected any day now on a suit to turn St. Joseph Mercy Hospital of Ann Arbor into a public utility.

If Washtenaw Circuit Court Judge William Ager rules to do so, which is admittedly unlikely, it would block St. Joe's intention to move five miles outside Ann Arbor to Superior Twp.

In fact, the suit seems to be one of the last hopes of the many community groups that have been fighting to keep the hospital close to its patients. A formal decision to move is expected in the next two weeks.

But beyond that, the suit, filed by the Medical Committee for Human Rights (MCHR), would put control of the hospital in the hands of the people.

It would eliminate the Sisters of Mercy, the Farmington (Mich.) nunnery that now operates the hospital, and replace it with a democratically-elected board of directors.

Hospital workers, who have been unsuccessfully agitating for better wages and working conditions over the past few months, would be guaranteed a role in all decisions.

Most importantly, the costs to patients would be drastically reduced.

In its suit MCHR asserts that St. Joe's fulfills the characteristics of a public utility as described under law:

- provides a vital public service;
- utilizes private property devoted to public purposes;
- services a particular area of community;
- and is supported by fees paid by its customers.

Although the suit seems to make legal sense, it is actually a revolutionary demand as part of a movement that is just emerging in this country. In most European countries, for instance, the right to health care is guaranteed.

But in this country there is no such right, either in the Constitution or in federal or state laws.

Sick people pay through the nose despite the fact that hospitals, like St. Joe's, are tax exempt and that tax dollars provide them with research grants and construction grants as well as fire and police protection.

MCHR, along with other groups, argues that this legally is wrong:

"Probably the one issue that causes more confusion than any other is St. Joe's contention that it is a private corporation and should be free to do as it pleases. First of all, this is not a competitive industry but rather a poorly controlled monopoly in which neither consumer demands nor community health needs count for much.



Waiting for treatment in the crowded St. Joe's waiting room.

Second, hospitals are a community resource for all to use, and into which everyone pays. Third, the Sisters of Mercy have not put any funds into this facility for many years and clearly do not plan to do so in the present situation.

"So demanding community control of the hospital does not imply taking private property away from the Sisters.

"The overriding issue here is the failure of St. Joe's to operate in a way that serves the community's best interest instead of the special interests of administrators, physicians and health industry bosses."

Following is a breakdown in how St. Joe's exploits the public:

HIGH PRICES

Under its virtual monopolistic status — it being the only hospital in town with general emergency services — it can charge whatever prices it wants. According to figures compiled by the state, St. Joe's is the second most expensive among hospitals of its type and size at an average cost of \$946 per patient, or nearly twice as much as a similar hospital in Lansing.

USE OF PUBLIC MONEY

St. Joe's is run much more like the public schools than like a private company. The funds come from tax dollars through

Medicare or Medicaid or from insurance premiums usually through Blue Cross or Blue Shield. This effectively takes public money and puts it into private hands to do with as they please.

NO USE OF CHURCH FUNDS

Although St. Joe's is owned by a branch of the Roman Catholic Church — the country's largest corporation — the church does not spend its own money. The proposed new building, for instance, will cost about \$40 million. Of this \$5 million is being raised from contributions in the community on the grounds St. Joe's is a "community service." The other \$35 million will be paid by floating bonds, bonds that must be eventually paid off by the public either through hospital bills or tax dollars.

Aggravated by St. Joe's insensitivity, MCHR has asked the U.S. Justice Department to investigate its legal status.

Besides doing all of the above, St. Joe's is also alleged to be violating the anti-trust laws by letting private companies use its facilities and patients to make a fast buck, MCHR contends that private monopolies control anesthesiology, radiology, and emergency room care at St. Joe's. That means that someone else qualified to do the same jobs is not permitted to perform them at St. Joe's — even if he or she would charge the patients less.

"St. Joe's has but one alternative to rectify its behavior and thereby give the community a chance to redeem its health care system. It must sell the hospital either to the city or the county," MCHR argues.

"That is the only way the facility can revert to its rightful owner, the community."

In the past few weeks, MCHR has received welcome support from the Free People's Clinic and other groups and individuals.

So on Nov. 22 the various people formed a united front under the name of Washtenaw Community Hospital and Health Care Corporation. They plainly stated at that meeting that they intend to turn St. Joe's into a community hospital.

Whether or not they will be able to do so is a moot point. But at least they did scare the Ann Arbor News, a big booster of St. Joe's, into writing a panicky editorial attacking them.

"At last we're making people aware there's a fight going on," says one spokesperson. "Now maybe we'll find out who is on whose side."

DAVE GORDON 1934-1972 A Tribute

Since the last issue of the SUN, the Ann Arbor community has experienced the loss of a local person whose impact on the community was so good, so broad, and so deep that we want to tell the SUN readers about him, in order that they might have some access to the inspiration he offered day in and day out to those who worked with him.

David G. Gordon, 38 years old, died of a heart attack Nov. 14. He left behind his wife, Marilyn, two daughters, an awful lot of friends and comrades, and the Vietnamese people.

Having first come to the U of M in 1956, David by 1965 was completing his doctorate in engineering while working at Conductron of Ann Arbor, when he discovered his research was being used in

government defense contracting, ultimately for weapons against the Vietnamese people.

David, after having studied nine years for his work, quit his job and changed his career, dropping out of the engineering doctoral program and taking up psychology at the beginning post-grad level.

David took a strong and active stand against the war early, an active conviction which grew over the next seven years into a broad and very complete commitment to the overall American movement for social justice and an end to imperialism.

During this time, David actively participated in many organizations, including Mobilization Against the War, Interfaith Council for Peace, New Mobe, People's Coalition for Peace and Justice, the Life-Priorities Fund, Friends of the White Pan-

thers, and Friends of the RPP.

David worked on the first anti-war teach-ins, the huge popular anti-war protests in Washington in '67 and '69, he conceived and organized the anti-war half-time show at the U of M football stadium, he worked on the John Sinclair Freedom Rally and well over half of the earlier John Sinclair Defense Fund benefits, he continued to organize local and national actions against the war through '70 and '71, while other activists ran out of heart and stayed home.

The quality of David's participation in any project was always very high. From the way he worked, the responsibilities and tasks he would assume and complete mostly hard, basic organizational legwork,

and from the energy he drew on and radiated, it was clear he understood that he was going about the business of working for that transformation as hard as he could.

David Gordon set a beautiful example for people around him in 1965 and for seven years after that. Whenever we hear someone talking about their energies being too small against the problems we face as a people, we will think about David and look for something like his persistent justice-seeking spirit to take root in that person's mind.

David Sinclair,
for the Rainbow
People's Party



TRIBAL-COUNCIL-NEWS

Workin' it out at the PEOPLE'S BALLROOM

Everywhere on the planet there are whole peoples making moves towards the right to self-determination. Here in Ann Arbor the contradictions are not so clear as they are say in South Vietnam, or even Watts and Detroit. But you can see this movement towards self-determination on all levels, in every nook and cranny where there are conscious people trying to survive. A large part of the problem we have to face all the time is opposition from other people who impose their way of doing things with only a few people's interests in mind. The rainbow community everywhere faces this problem with young people and freaks trying their best to come up with new ways of doing things and getting the constant douse from stagnated parents, teachers, city officials and others, even backwards elements of our own people.

In Ann Arbor we've been able to organize some far out things with our own ideas, energy, and resources. The whole idea behind the Tribal Council and its People's Committees is self-determination; coming up with concrete ways of dealing with our community and our problems ourselves. The People's Music and Ballroom Committee of the Tribal Council was organized with the understanding that music and dancing and getting together with our people for high energy cultural events is a constant need that must be fulfilled. The People's Ballroom is a natural extension of the free summer concerts we've organized in Ann Arbor since 1966, which now serve up to 5,000 people every Sunday during the summer months.

Along with that many people getting together in one place comes many problems very hard to deal with. Years ago agreement was reached with the city police department that we would organize the Psychedelic Rangers to deal with any of the problems the police would otherwise have had to deal with; such as traffic control, fights, bogus dope dealers, etc.

At the Ballroom the Rangers deal with some of these same problems as well as other added problems that we have just begun to face. We have just begun to really present those problems to the community and ask for help in dealing with them.

First of all, we're downtown in a building that holds only 540 people. A lot of work had to be done on the building to transform it from an old garage into the killer Ballroom it is — so it costs money to get in — but almost always only \$1.00. So we begin with the problem of people wanting to get in for free, and some willing to do nearly anything to accomplish that with little or no understanding of their own relationship to this particular ballroom, which is no rip-off. At every event there are a number of people who insist on hanging out in the tiny hallway entrance waiting for a busy minute to break through and run into the crowd. In the meantime we're constantly trying to tell people the idea is to *want* to get a buck together to help support the People's Ballroom and pay off the debts and keep it going. It's a very small number of people who keep coming back wanting to rip off the people like this, and it's really a drag.

Beyond this kind of rip-off is other rip-offs. Outside the Ballroom peoples' vehicles are sometimes broken into and people stopped and strong-armed. Inside the Ballroom people have tried to rip off the ticket stand, people's purses and coats, and have hassled Drug Help, Ozone House and Tribal Network workers. Sometimes there are fights, or people carrying knives, and there's always a problem of bogus down dope like quaaludes and carbitol, although we haven't seen much of it being dealt openly like it used to be.

It can all be mind-boggling to most people who just want to come to a non-rip-off place and have a good time. These are all the same problems that every gathering place of people has. Finding solutions, figuring out how to deal with all this shit, is proving to be a long process, and confusing for those of us who have never been in such positions before.

One thing that becomes more clear is that the only way we're going to be able to deal with it at all in any new way is to have a political analysis of why this shit happens. Crime in this country is clearly a result of the economic system and the culture of isolated individuals that developed from it. We shouldn't even call it crime so much as righteous reaction to bogus lives. The hard



Dennis Tieken, drummer for Rio Smokehouse at the People's Ballroom.

Photo by Linda Ross

part is getting people to understand why not to rip off their own people, but to direct their energy towards exposing and dealing with the people who perpetrate this bullshit, the few people with most all the money. Malcolm X pointed out in his killer autobiography that any Saturday night you can go into any public hospital in a large city and you'll find people beat up and knifed and shot, etc., and it ain't from fighting any kind of real enemy, it's from senseless frustrated attacks against their own people. People don't have what they need or what they want on the most basic levels because other people think they got to have it all to themselves.

Keeping an analysis of why this shit happens in our heads is necessary while we're trying to deal with these situations especially flaring tempers and reactions. The economic system in this country will continue the way it is for a while yet, and along with it comes alienation, racism,

sexism, all the separations we experience every day that turn people against each other.

In seeking rainbow self-determination we have to constantly join with more and more people, our neighbors and comrades, in a clear understanding of what we're doing and what we're up against. When the whole community is dealing with these problems together we'll be able to solve them righteously—in the meantime we have to involve more and more people and solve them as best we can. Get to know the Rangers, think about being one yourself and how important it is for us to be dealing with this stuff rather than the police. When you see shit happening think about being around to help people understand what's going on. Join the Tribal Council and support the People's Programs like the People's Ballroom. Power to the Sisters and Brothers who know and fight the real enemy!

TRIBAL NOTES

Defense Committee

The People's Defense Committee has started to meet regularly every Tuesday, 4 p.m. 427 Hamilton Street. Some plans are being worked on: a Lawyer Referral service, to provide lawyers to people who need one; providing media information (about people's legal rights) such as flyers, articles in the SUN, information on the radio and Cable tv, so that people will know how to deal with the po-lice; setting up a phone tree to hook up all the freaks in town with each other — so in the case of a big bust somewhere, a lot of people could go and maybe keep the police from misbehaving — it would also be used to inform people about upcoming events — (concerts, parties, Tribal Feasts, etc.) **SELF DETERMINATION LAW!**

Food Committee

The People's Food Committee and the Ann Arbor People's Produce Co-op

have recently merged and are now meeting together every Wednesday at 8:00 p.m. at Canterbury House. People in the Food Committee have been working a lot lately on beautifying the People's Ballroom. Some of the interior was painted, and soon the whole Ballroom will be repainted. Posters were put on the walls — we could use any spare posters that anyone might want to donate to make the Ballroom a nicer place to be in. Plans are underway for improvements in the food stand itself, with the help of the Skilled Trades Committee. The Committee has also decided to donate 20% of what the food stand makes at the Ballroom to the Ballroom.

The Ann Arbor People's Produce Coop has been kicked out of its Forest distribution point, as reported in the last issue of the SUN. The coop will be using Xanadu co-op temporarily until January 1, but if you know of a place that could be used, hopefully on a regular permanent basis,

contact Jeannie Walsh at 761-1709.

There's a food coop in Madison, Wisconsin which recently purchased a 22 foot diesel truck, and will be using it to truck all over to pick up food right at the farms where it's grown. First haul will be 30,000 lbs. of brown rice from Arkansas, which will be sold and distributed to the righteous food coops all over the Midwest.

Power to the people's programs — some day we won't even have to go to someone else's farm, because we'll have our own farm, too!

People's Music and Ballroom Committee

The Music and Ballroom Committee now has a committee within it, the People's Ballroom Light Show Committee. The goal of the committee is to create a light show which reflects the rainbow culture with a slide show which shows our people at our cultural events in our development as a people. The main problem with the show right now is that we only have a limited number of slides that are worth using. So, if anyone has some spare slides that we could borrow or have, or a slide projector (or any other kind of light equipment) or could get into taking slides or working with the light show in another way, contact Walden or Kathy Kelley at 761-1709 or 663-6746.

People's Communication Committee

Tribal Network has been making leaps and bounds lately towards getting as organized as it needs to be to serve the community's communications needs. Network meetings are at 12:30 on Tuesdays at the Community Center — but if you can't make it to that meeting and would like to take a

shift, call Genie P at 761-1709.

REMEMBER: Whenever you hear any information about events, or just info that you feel people should hear, get in touch with the People's Communications Committee — call Network, the SUN, and the Radio Workshop — and the information will get out to the people.

Plans are in the making for a "first" — dial-a-rainbow-news! Some day in the not too distant future you'll be able to call a number and get the real news — not the usual emotional, petty news ("The Action Line gets so-and-so's ceiling fixed"), "Jackie Onassis takes a Piss" "Millionaire dies, leaves cat \$10,000,000")

There will be a benefit for the Ann Arbor SUN on December 18, at Mackinac Jack's — call Tribal Network for more information.

Skilled Trades Committee

The Skilled Trades Committee, although it was just organized, has already been doing a lot of work in the community. They participated in the painting of the Community Center, are organizing the painting of the People's Ballroom and other work on the Ballroom and Community Center interior . . . and there's a lot to do there! The committee will also organize the construction of the SUN space in the basement of the community center. Work is also being done on putting together a skilled tradespeople directory — if you have a skill and would like to be listed, contact Pun Plamondon at 761-1709 before Dec. 10 or come to the Skilled Trades Committee meeting every Sunday night at 7:30 at the RPP house.

—Walden Simper, for the Tribal Council Steering Committee

TRIBAL-COUNCIL-NEWS



LIBERATION EDUCATION

STRUGGLE FOR SURVIVAL: THE PASS IT ON FREEDOM SCHOOL

After being run out of the Solstis bldg. by the State inspectors the Pass It On Freedom School has gone to the people of the two largest educational institutions in Ann Arbor; the AA Public School's Pioneer 2 (Earthworks) & the University of Michigan's Pilot Program in Alice Lloyd Dorm. They asked simply: *Can we use some of your space?*

	PIONEER II	PILOT PROGRAM
Students	YES, 25-10	YES, 333-7
Administrator	YES, Tom Dodd	YES, Danny Wilbach
Immediate Boss	YES, Alan Schreiber (Principal of Pioneer II)	YES, Standing Committee 6-1
Ultimate Boss	NO, Bruce McFearson (Sup't. of AA Public Schools)	NO, Hank Johnson, VP of Student Affairs, UM
Fire & Health Inspectors	YES	YES
Ways to do it	Remain autonomous as an independent school— or enroll children in AA Skools w/ understanding that all Pass It On students will be assigned to Pioneer II	Remain autonomous within Pilot Program— or be sponsored by Dean of Education School, or/and President Flemming

Pass It On Freedom School is an outlaw group.

John Butler, the director, faces a possible ten year prison sentence for illegal teachings.

Parents face persecution and penalty for failure to comply with the compulsory education laws.

The children face a sentence of 12 years in 'public' skools for truancy.

Some families' children have been forced back into public skools. Others await further

legal action by the State agencies. And the rest of the people want to challenge the obsolete compulsory education laws.

Pass It On could put down the torch and quit, or secondly disband & reorganize in January, or try to not irk the authorities & get legal, or lastly they could proceed as they are now, regardless of the laws, doing what's right by each child.

Help Pass It ON — Write letters to the AA NEWS & DAILY and to the bosses — Struggle for Freedom.

A PROPOSAL FOR THE CHILDREN'S COMMUNITY CENTER

There is a crying need in our community for low-cost quality child care programs that are not just custodial day care services. Children and their parents are looking for alternatives to the expensive programs already existing; alternatives that provide a supportive environment for a child's natural curiosity and desire to learn. We need to also free families from restrictive roles, enabling them to participate in their child's

education. Our intentions are to involve all segments of this community, and to use the whole community as our 'classroom.' And finally, we are ready and wanting to begin immediately.

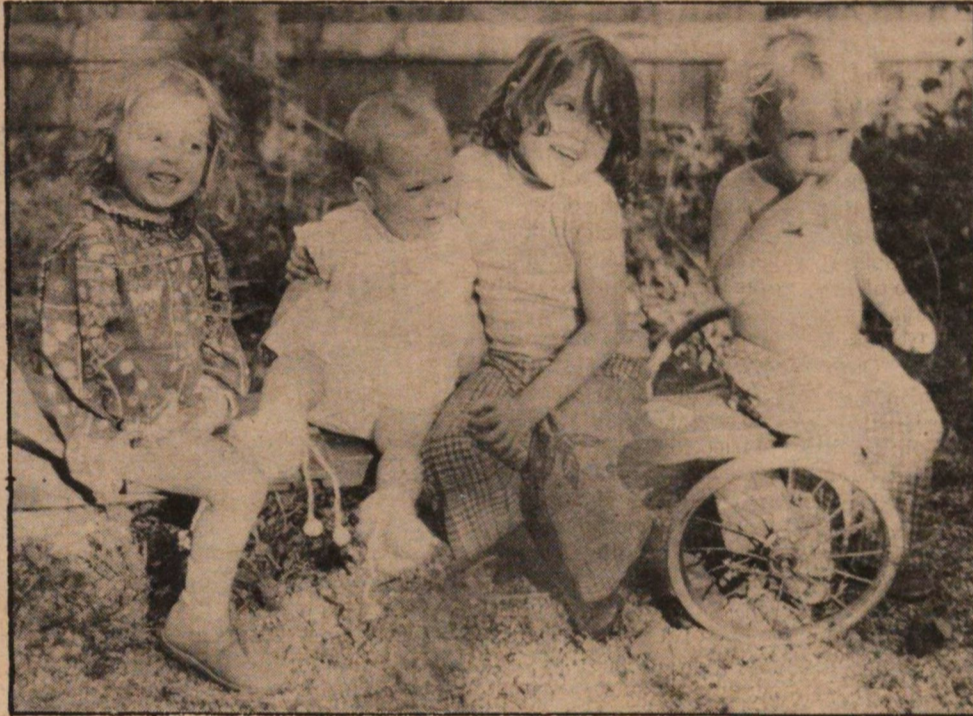
- We want to find a space where we can care for approximately 10-20 children, 2½-6 years, Monday through Friday from 8am-5:30pm.
- We will fund the Center through tuition (on a sliding scale), benefits, donations, and grants.
- We have a staff, including parents, of six full-time educational workers, plus an over-abundance of student and community volunteers.
- We anticipate being responsible for some rent if necessary, insurance, building maintenance and utilities, etc.
- We have many supplies and some good educational equipment on hand. We also plan on preparing lunches and snacks, so use of a kitchen would be desirable.

The Center's operations will be determined by all involved, with children, staff and parents designing philosophy and making decisions cooperatively.

The Children's Community has a short history. At the Ann Arbor Blues & Jazz Festival, we successfully operated a free child care tent in conjunction with the Tribal Council Education Committee — the first of its kind at a major festival. We are presently operating a free child care program in conjunction with UM Project Community on Friday and Saturday nights together with the People's Ballroom in space provided by the Free Clinic at the Community Center at 502 E. Washington.

We trust that this initial proposal makes our need clear, and that you will find it possible to help us grow.

For more information contact: Skip Taube, 761-1709, or write C.C.C., 1520 Hill, Ann Arbor 48104.



"It is necessary in communal education to cultivate in the children and youth the spirit of love for their friends and the people in order to develop the spirit of collectivism...It is important to educate the younger generation in the spirit of loving the future."

Kim Il Sing

Photo by Lynette Taube



"Takin' Over" is on WNRZ

"It's a new generation tellin' it the way they feel
It's a new generation screamin' it loud and clear
It's a new generation they really know what's happenin here
Gotta let em have their day.

TAKIN' OVER
TAKIN' OVER
SOCK IT TO EM
SOCK IT TO EM
LET EM HAVE IT
LET EM HAVE IT
GIVE IT TO EM
GIVE IT TO EM

MICHIGAN RADIO MANIACS

Chances are, if you're a regular Sun reader, you've read about the Tribal Council's Communication Committee. This committee, which is laying the foundation for communications and responsible media in our community consists of the Sun, our community grapevine and referral service, the Tribal Network, Rainbow distribution's leafletting, and the mysterious radio workshop. This letter is about clearing up some of that mysteriousness that surrounds the radio.

You probably have picked up on the fact that we have a weekly show on WNRZ-FM 102.9 on Sundays from 4-7pm, and maybe you've even heard us. If you have, no doubt you wondered who all those crazies were takin over the airwaves. And you might have wondered where we're comin from.

Where we're comin from is that we have all been radio maniacs for years. We used to listen to "The Leader of the Pack," "Louie,

Louie," the Temptin Temptations, etc. etc. and really got into it. We would turn the radio on after fightin with Dad over leavin the house on a week night and drown our sorrows in all the crazy music. Then things began changin all over and we were smokin the dangerous weed and droppin freak out acid and listening to a whole new world of music. The weed, the acid, the music all changed the world and us. Nothin's the same — that goes for the radio. Freeks started relating to the radio as their vital connection with each other while they still had to be in the skools, on the streets, drivin' vans, in offices and in the zone. Radio became a cultural unifying tool in our history. The music helped you keep your shit together and jocks became really important folks cuz they had access to this amazing power of the airwaves. And they started doin things like playing whole sets of music that had a whole direction and reflected the perspective of folks who get high. They had the potential of being the electric poets-politicians of the air, and some took the opportunity. But when you live in Amerika you gotta always be expecting wierdness. So not so slowly and not so subtly the slithering snake of monopoly and capitalism started fuckin with our energy. And gradually our life style got marketed and packaged and so did the radio. The days of Free Form Radio seemed to be passing quickly away. People that related deeply to us and we to them, like Jesse Crawford, Barbara Holliday, Detroit Annie, Jerry Lubin, Paul Greiner, Dan Carlisle, Bob Rudnick and a long list of others have paid dues because they were just too on top of things for the big busi-

ness of radio and music. And so today in '72 because of the wierdness we have all been thru in the past few years there is a new attitude that we can make it happen again, we can do it our way and to cop a phrase, "We won't get fooled again".

Us folks in this radio workshop have been workin together for nearly a year around the fact that the radio we crave isn't happenin and somebody, even us, could do something about it. We were in the beginning, as we still are, a handful of assorted freaks from various nooks and crannies in and around Ann Arbor. But we all have this one idea in mind and that is to take the power of the airwaves higher and turn it back to the people it should serve. In the beginning we really didn't have the clearest of pictures as to just how we'd do it. But as we kept gettin our heads together and as the history of progressive radio darkened with more and more Free Form stations turnin Top 40 crud, and the list of credible disc jockeys got shorter and shorter we realized we would have to do a group thing and get on the air ourselves to demonstrate that it could be done and this is the way it would have to be done if radio ever was going to use its potential. We did produce a few things like voter registration spots and a Sisters music show that was aired on WCBN-FM last spring. Our ventures were so few and far between, that it seemed as if we weren't getting anywhere.

We were finding that for the most part people with the skills and the use of equipment weren't always too willing to lend themselves to this group of crazy amateurs, that was us. But summer came around and as people started lookin for-

ward to Park Concerts — ZAP! WNRZ offered to let us do the concerts live from the park. One minute we were just talking about our need of real experience and air time and the next second were doin it! It was certainly a step forward for us and in fact a very progressive step forward for WNRZ, probably the only Free Form FM station left in the area. And things worked out well enough that we are doin a show in the studio on Sundays from 4-7pm, three hours of outrageous, unique radio.

UNIQUE is right. There isn't anybody doin what we're doin the way we're doin it anywhere!! And we're just blasted and inspired by this thought and takin it from there. We've been doin our show — picking up on the skills, tryin out new things TOGETHER.

Although we each have certain responsibilities to announcing, production and running the controls, we switch around so everyone gets a chance. And the music, the entire content of our shows is decided collectively. We are working at producing the most outrageous, courageous radio show your ears and head will ever have a chance to get into. We are a total unit committed to turning you on to the music that makes you move, to the information that makes you move and tuning you into radio that is not one crazy ego trip but a real connection to your community and culture.

That's why we're coming from the Tribal Council, because if we really are serious about bringing people together we must maintain our ties with the community. Tribal Council is our closest tie to what people are movin on. And the representatives at Tribal Council work the way we do — collectively to build the freek community here, first of all in Ann Arbor. So it's been a long long time since I started writing this letter and I'm hoping you got the point of it all — make sure we're doin a righteous job — TUNE IN EVERY SUNDAY 4-7pm, WNRZ FM 102.9 cuz we're "TAKIN' OVER".

Shaun
People's Communication Committee

Michigan BOOGIE!

Lightnin'



LIGHTNIN' STRIKES WITH FIRST 45

There's a whole lot of shakin' going on in Michigan, and the bands that are making the music which comes out of and inspires it all are getting ready to reach out to millions of starved energy addicts with their powerful Michigan jams. Another step in the revival is taking place this week as one of those bands, Lightnin', until last month known as Guardian Angel, releases its first single.

Lightnin's first 45 is coming out on Rainbow records, a division of Rainbow Multi-Media (which also manages the band) and should be available in your local record stores soon. If it isn't there within the next few weeks it's because your record dealer hasn't ordered it yet. The tune is "Hijackin' Love," a Memphis tune by Johnnie Taylor, and it was recorded live at the very last of this summer's free Tribal Stomps at Otis Spann Field. The b-side is a studio version of "The First Time I saw You Baby."

The record will be distributed locally, and efforts will be made to get it on the radio, both am and fm. People who listen to Takin Over, the People's Communications' Committee show on WNTZ-FM, have heard the record already along with the rest of the Otis Spann tape. The music is powerful rhythm and blues, but there ain't much we can SAY to describe the music; the best thing to do is to cop the single for yourself and come to dig it like we do.

"Hijackin' Love" is the second release on the Rainbow Label, the first having been the historic recording of FREE JOHN NOW! by the UP with b/side "Prayer for John Sinclair" by Allen Ginsberg, which was handed out free to the 15,000 people who freed John last December 10 at Crisler Arena. The cover was designed by Gary Grimshaw at Rainbow Graphics.

LIGHTNIN' has been playing their music for us at gigs around Michigan of all kinds (including benefits for the FREE JOHN NOW! movement, McGovern for President, the Michigan Committee for Prisoner's Rights, the Tribal Council Community Parks Program, the Human Rights Party and others) since its formation as Guardian Angel in 1971. Before that its members, all of whom went to Ann Arbor High Schools, were playing in some of the bands from the previous era of Michigan rock and roll.

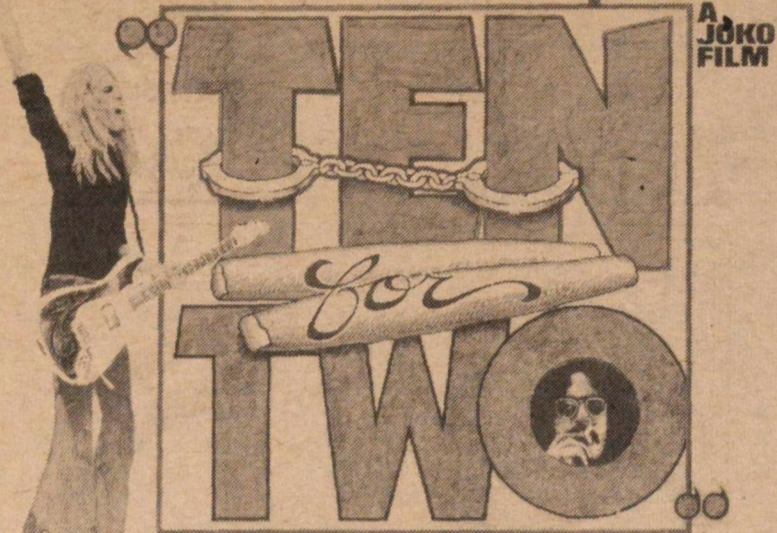
Scott Morgan, lead singer, played with bassist Terry Trabant before in the Rationals, which put out several hit singles back in the sixties; Jeff Jones (guitar) and Al Jacquez (vocals and rhythm guitar) played

together in the old Hideways and later worked with each other in Savage Grace; and Scott's brother, drummer Dave Morgan played in the notorious Our Mother's Children. Terry also used to play with DETROIT, and Scott has had offers to sing for several national recording acts, but both of them are staying here with LIGHTNIN' to do what they know they have to. (Some of you might remember Guardian Angel's former lead guitar player, Wayne "Tex" Shorter, and might be interested to know that he is now the lead guitar for Elephants Memory.)

So be listenin' for LIGHTNIN' coming out over yr. radio soon, and be lookin' for it at your local record store soon. Money made by the record goes to the band to keep them alive and kicking and to non-profit Rainbow Multi-Media, which'll use its share for more vital community cultural activities in the spirit of the ones it's accomplished so far.

TIDS AND TADS . . . The Blues and Jazz Festival two-record memorial album will be released on Atlantic Records in mid-February. The record will include a dynamite selection of the artist's who appeared at the festival, in yet another Grimshaw design that includes full color photographs of the performers and the people . . . The ROCKETS are packing them in at Detroit's Red Carpet; look for an interview with the band in a future SUN . . . RADIO KING has recorded some tapes at Morgan sound that you can hear on the Sunday People's Communications Committee Show on WNRZ-FM from 4-7 p.m. . . . RIO SMOKEHOUSE, who knocked people out at the Ballroom several weeks ago is playing this week at Mackinack Jacks . . . KOKO TAYLOR returned to Ann Arbor last week for an engagement at the Blind Pig which packed the place solid. On Friday and Saturday you could slip from Koko to the Ballroom and catch the MOJO BOOGIE BAND — seems like everywhere you turn now in Ann Arbor there's MUSIC ALL THE TIME! . . . The December 9 Allman Brothers, Dr. John, Rockets show at Crisler is selling out and will feature a huge video screen, as well as the removal of all the seats from the floor for dancing . . . Jim Dulzo filled in on WNRZ last week, doing an early morning show that got you out of bed and UP! It was Jim's first return to radio since he quit on the air at ABX with Larry Monroe last summer, and we sure hope to hear more of him on the air . . . DO THE MICHIGAN BOOGIE ALL DAY AND ALL NIGHT LONG!

The John Sinclair Freedom Rally



Produced by JOHN LENNON & YOKO ONO Directed by STEVE GEBHARDT

JOHN LENNON YOKO ONO
STEVIE WONDER BOBBY SEALE
 WITH * WONDER LOVE *
COMMANDER CODY AND HIS LOST PLANET
 ***** AIRMEN *****
ALLEN GINSBERG * BOB SEGER
 WITH TEACARDER AND VAKWINKLE
ARCHIE SHEPP ROSWELL RUDD WITH CJD
ED SANDERS * PHIL OCHS * UP * RENNIE DAVIS
JERRY RUBIN * DAVID PEEL * LOWER EAST SIDE
DAVE DELLINGER * Fr. JAMES GROPPY * ELSIE SINCLAIR

MUSIC + POLITICS = FREEDOM!!!
 NET PROCEEDS GO TO POLITICAL PRISONERS & PEOPLE'S ORGANIZATIONS

WORLD PREMIER

In July of 1969 John Sinclair was sentenced to 9½-10 years in prison for possession of two joints of marijuana. Two-and-a-half years later, on December 10, 1971, after innumerable attempts to gain John's freedom through the courts had met with failure, the Rainbow People's Party organized a massive Freedom Rally for John Sinclair at Crisler Arena in Ann Arbor, Michigan. Fifteen thousand people came to Crisler that night to join with a star-studded cast of dozens of musicians and political organizers to protest this enormous injustice. Three days later John Sinclair was released from prison. "TEN FOR TWO" is a record of that historic event, featuring the performers who made it all possible.

SUNDAY
December 10
4 SHOWS · 1 DAY ONLY
FIFTH FORUM
5th at Liberty
Ann Arbor

Continuous from 5 pm adm. \$2.50

Benefit for Rainbow People's Party and Rainbow Multi-Media

Advance tickets at Salvation starting Dec. 6 Call 761-9700 for information

GUITAR ARMY ARRIVES!!!

"A GUITAR ARMY is what we are — a raggedy horde of holy barbarians marching into the future, pushed forward by a powerful blast of sound, a whole new people singing a whole new song of ourselves. . ."

After more than three years of working and scheming to get it edited, sold and published we're finally able to say that GUITAR ARMY, a collection of the street and prison rantings and ravings which helped to land John Sinclair in the penitentiary and 2½ years later helped us all to get him out, is due in your local bookstore any day now.

Many of you reading this newspaper, which was also inspired in part by some of the writings in this book, have come across the pieces that are collected in GUITAR ARMY in their original incarnation in the SUN, Sun/Dance, Fifth Estate, Ann Arbor Argus, Big Fat, Creem and the Michigan Daily. Originally totalling more than 600 pages, these pieces were edited down, slightly revised and pieced together into the present 360 page unified whole while John was being held at gunpoint in Jackson Prison and the Wayne County Jail. More finishing touches were put on the book after the FREE JOHN NOW! movement brought about his release last December.

GUITAR ARMY takes its name from the killer tune of the same name written by Scott Morgan and recorded back when he was with the Rationals (Scott is now with Lightnin', a band managed by Rainbow Multi-Media), and which starts off:

"Some folks talkin about burnin down
Well I ain't talkin about burnin down
I'm just talkin about GETTIN DOWN!"

That's what this book is all about, how we need to get down and start marching together as the unified, conscious people we need to be if we're going to bring the rock and roll soul-charged vision of our music into joyous reality at last.

Before you start getting into the book you might take John's suggestion as he states it inside and "get your hands on a copy of KICK OUT THE JAMS, by the old MC5, put it on the record machine, turn up the volume, light up a joint, maybe take all your clothes off, roll around on the floor for a minute, and return with us to the thrilling days of yesteryear." Which is just what'll happen as you leaf through the over 100 posters, leaflets, cartoons and photographs from Michigan Rainbow History which appear through the book, in a design executed by Rainbow Graphics artist Gary Grimshaw.

Rushes of history will come to your head as you peruse old MC5 and Trans-Love posters, notorious graphic items including the jacket design from the first MC5 album which was censored by Elektra Records, pictures of John burning his draft card while blowin sax and getting arrested or beat up by the forces of law and repression on several different occasions, mass freak-outs at the Grande Ballroom, Pun and Genie in handcuffs; along with more recent photos and documents of the Ann Arbor Rainbow Community getting high in the Parks, the People's Ballroom, the Community Center, building the Tribal Council and engaging in other activities which were first proposed in large part by the writings in this book.

The writing starts with the Preview, a long theoretical work which narrates John's history and through it the history of all of us from when we first appeared on the set during the first rock and roll era of the 1950's, through the successful repression of the first energy charge by the rock and roll imperialists, the re-emergence of the bad black music we love with the second rock and roll era of the sixties and groups like the Beatles, Stones and later the visionary San Francisco Sound of bands like the Dead and the Airplane, and the eventual collapse of that era too at the hands of the vampire corporate power addicts who control our music and use it consciously against us. The point is that the third rock and roll energy revival is upon us and if we do it right this time we can make it last forever.

Street Writings takes you back to the midst of the second era when LSD was opening millions of people's minds to a whole new way of life and the new music which sung about that life was reaching out to crumble the morals of Amerika." It

was a Total Assault on the Culture by any means necessary, which through continual dope busts, arrests and harassment evolved into a total assault on the dying Amerikan system and the realization that we can't be free until that system is put out on the junkheap of history. Trans-Love Energies turned into the White Panther Party, and the writings go from the incredible MC5 saga through the White Panther statement and other pieces on how our culture is a revolutionary culture and what we need to do in order to defend it and make it grow.

Prison Writings begin with John being sentenced for two joints in the summer of 1969 by Records Court Judge Robert Colombo, the dinosaur of all time (who has a new associate in that same court, Chuck Ravitz, recently elected one of the first people's judges in America and the attorney who eventually had Colombo's ruling in John's case overturned by the Michigan Supreme Court). The writings which follow the transcript of John's being sentenced are given to developing a theory of what's happened to our culture and its vital components, rock and roll music and our righteous sacraments, both of which have been purposely poisoned by the Amerikan imperialist octopus, and both of which we need to reclaim and purify for use in our struggle for a new world. Through We Are a People, Bringing It All Back Home, Poet is Priest and the other pieces what emerges is a detailed analyses of the coming fall of the forces of Amerikan death and destruction and the coming dawn of the communal rainbow world of the future, along with some fairly precise instructions detailing what we have to do to bring that world about as quickly as we can.

GUITAR ARMY is bound to be greeted by many people, especially outside of Michigan, as total fantasy and impossible dreams, but here in Ann Arbor much of what is laid out in the book already exists at least in embryonic form. These writings have helped us over the years to define the phenomenon around us and move from there to transform those definitions into reality in the desired manner. The institutions, culture and the Rainbow community of the future that we're bringing into life right here in the midst of the monster are a testimonial to the power and coming victories of the GUITAR ARMY. PLAY THIS BOOK AS LOUD AS YOU CAN!

GUITAR ARMY is a Rainbow book, published by Douglas Book Corp. and distributed by the World Publishing Corp. It's available for \$3.95 in quality paperback and for somewhat more in hardcover edition. You can get a copy of the book by sending \$3.95 to GUITAR ARMY, 1520 Hill St., Ann Arbor, MI 48104.

David Fenton, RPP

GUITAR ARMY

STREET WRITINGS / PRISON WRITINGS

JOHN SINCLAIR



A Rainbow Book
**AVAILABLE
SOON!**

'TEN FOR TWO' COMES TO THE SCREEN!

When they came out to Ann Arbor almost a year ago to play at the JOHN SINCLAIR FREEDOM RALLY, John and Yoko brought along some recording equipment and 16mm movie cameras and preserved the entire event for history. The resulting nine hours of film and tape have now been edited down into a 82-minute color film of the highlights of the gathering of 15,000 people which forced the State of Michigan to release John from his infamous TEN year for TWO joint sentence. The movie will premiere at a special first anniversary showing this Dec. 10 at Ann Arbor's Fifth Forum, and should be arriving at theatres across the country soon after that.

TEN FOR TWO ("what else could the bastards do") is a rock and roll movie that blends music and politics together into one dynamic force for change; the speeches and the music are one. Together they reflect our struggle for life and the new consciousness coming into being from here within the Amerikan wasteland.

There's plenty of music, including John and Yoko, backed up by David Peel, Jerry

Rubin, Leslie Bacon and other enemies of the state, singing Attica State, "Sisters O Sisters," "The Luck of the Irish" and the tune that gave the movie its name, "John Sinclair;" Archie Shepp with Roswell Rudd and the Contemporary Jazz Quintet blowing space music, Commander Cody and His Lost Planet Airmen direct from the Ozone, the mighty UP, Stevie Wonder turned political inspiration, Bob Seger with Tee-garden and Van Winkle with some of that good old rock and roll, and Phil Ochs lamenting Richard Nixon.

The raps come from Black Panther Party Chairman Bobby Seale, truly one of the highest-energy points of the film, urging us all to organize to put an end to pollution of all kinds including "the historical pollution of war, racism and hunger in the world;" Allen Ginsberg chanting freedom mantras, Rennie Davis talking about "freeing ourselves from this sexist, racist, ego-money chasing, imperialist culture;" ex-Fug, poet, author and Yippie Ed Sanders; Jerry Rubin, who was responsible for John and Yoko's presence;

Father James Groppi, and Leni and Elsie Sinclair.

The movie ends with footage of John's release from Jackson Prison through the power of the people just three days later.

John and Yoko will not be making any money off the film; instead it will be put in the service of rainbow economic self-determination to raise money for movement groups and political prisoner defense funds so they can expand their activities in keeping with the spirit of the rally. A full and detailed breakdown of exactly how much money is going where will appear on these pages soon. In addition the film itself will be used in the future at benefits for various causes. (It's no wonder that the U. S. Government is trying to deport John and Yoko on a marijuana ruse when you consider how dangerous they really are).

TEN FOR TWO will be distributed nationwide. Precise information on the Dec. 10 premiere at the Fifth Forum, which will be a benefit for the Rainbow People's Party and non-profit Rainbow Multi-Media, should be coming your way on the radio and in the streets soon.

Being the cold season, it is vital that people understand what a cold is, know differences between viruses and bacteria, when to seek medical help, and how to facilitate recovery. Firstly, colds and respiratory infections are caused by many different viruses that can be present in many different ways, such as the "common" cold with head congestion, runny nose, itchy eyes or as a sore throat and cough, or even as a deep cough in bronchitis. Viruses are often accompanied by fatigue, mild fevers up to 102 degrees and generalized muscle aches and pains. You may get swollen glands in your neck—these are lymph nodes which are composed of cells whose function is to help fight infections. The swelling and soreness is the inflammation—the response to enemy organisms. Aspirin is good in decreasing fever, muscle aches and the soreness due to inflammation. Viruses usually run their course and go away. Infectious mono and hepatitis are also viruses (I hope to discuss these illnesses in the future). There is no specific medicine or treatment that kills viruses. Antibiotics such as penicillin or tetracycline do nothing to viruses and should not be taken because each drug has its side effects and complications as well as allergic reactions and selections for other infections that are resistant to that antibiotic.

If you feel a cold coming on, it is important to start taking care of yourself right away, hopefully to decrease its duration. This means plenty of rest, stopping physical exertion, and keeping warm. Running yourself down and exposing your body to wetness and cold tend to lower your body's resistance and allow your illness to get much worse. It is important to drink plenty of fluids, water and fruit juices especially. This will keep you well hydrated and help wash out your cold. You should decrease your intake of milk, cheese, rice and other foods that increase mucous production and thicken your secretions.

It is probably helpful to take vitamin pills and especially vitamin C. The scientific data is questionable about the effects of vitamin C, but feedback I have gotten from people who use it and my own personal

experience—makes me think it is beneficial. Brothers and Sisters who take vitamin C regularly in doses of ½-1 gram (1,000 milligrams) daily claim very few colds—many who take one gram or more a day at the onset of their colds claim a shorter duration than they used to without vitamins. Rose hips and red raspberry herbs are high in vitamin C. All of this may be coincidence—if it's in our heads, well, that's cool—it's really far out to let your head cure

your body—sweet old Linus Pauling sounds good really.

Herbs have been used for medicinal purposes for centuries. The western doctors never heard of 'em. Sisters and Brothers who use herbs regularly and for illnesses really find them beneficial. Herbs have definite effects on your body just as pills doctors give you do. Different herbs have different predominant effects. Making herb teas is probably the most practical and nu-

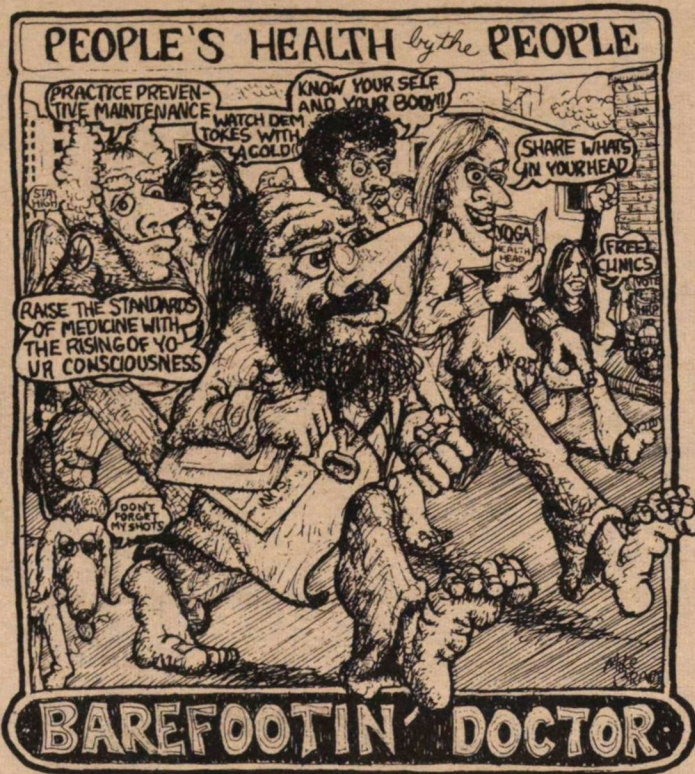
tritious way to use herbs. Don't boil herbs—boil the water, and brew the tea. Ginseng has a major effect in decreasing secretions and clearing up congestion and also soothes sore throats. A good cold remedy that sisters and brothers in the Rainbow house use is hot date milk (high vitamin D content) with ginseng. (See sister Jeanie Walsh's column, "Eat to Get High" in SUN Issue 23 for date milk and other herb instructions). Another herb that is helpful in congestion, decreasing fever plus a good source of vitamin C is red raspberry—it makes dynamite tea. Lots of hot herb teas with honey, especially ginger and sassafras help to soothe sore throats. Garlic is another cold remedy that has been used for centuries by many groups in both Eastern and Western cultures and also in Transylvania. Chewing parsley is a useful deodorizer.

Everyone knows they shouldn't smoke—cigarettes, of course—and this applies especially to periods of sore throats and coughs. Many smokers think nicotine has good effects on colds—bullshit—at first it opens up your breathing passages, but in reality it irritates your throat and makes colds, sore throats and coughs worse. People who smoke tend to get more colds, and their colds and coughs tend to be worse and last longer. This is also true for people who drink a lot of alcohol, for the drunk state lowers your body's defenses.

A lot of people think they should take a bunch of pills and shit when they get colds. Most decongestants and antihistamines tend to work minimally and usually make things worse when they wear off—especially nose sprays. If the congestion really drags you down, you can get some decongestants in any drug store. These are probably as good as prescription drugs. You don't need to waste time and money at a doctor's to get his favorite cold pills. If you really need any pills, use them sparingly as their effects wear off fast. Also, as I stated before, you don't need and should not use antibiotics for colds. They don't help and may hurt. **EAT WELL. FREE YOUR BODIES FROM THE DESOLATE REFUGE OF THE SYNTHETIC SOCIETY!** You don't need no doctor.

—Elson Haas

BAREFOOTIN' DOCTOR



GARY CRIVELLO
RAINBOW GRAPHICS

BLOZZIANA
MON. - WED., DEC. 4 - 6

RADOKING AND HIS COURT RHYTHM
THURS. - SUN., DEC. 7 - 10

RIO SMOKEHOUSE
MON. - WED., DEC. 11 - 13

MACKINAC JACK'S
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RPP POST 1972 ELECTION STATEMENT-PART II

(Editor's Note: The first half of the RPP Post-1972 Election Statement ("Masters of Deceit") appeared in the last issue (43) of the Ann Arbor SUN. The second half, "Four More Years of Struggle," takes up where the first section left off, looking toward the next four years of Nixon's administration and what it means to people in our community.)

As we said before, the first thing we have to understand about the Nixon/CREEP (Committee to Re-Elect the President) victory November 7th is that it was a desperate victory, the result of desperate strategies and even more desperate tactics on the part of the CREEP forces, and it must be seen as a clear example of the extreme desperation which characterizes the behavior and activities of the reactionary class which controls the United States government.

We have said many times that it is the people who are strong in the final analysis, and the reactionaries who are weak, no matter how hard the reactionaries try to convince us that the reverse is the case. Capitalism and its inevitable extension, imperialism, are at the end of their rope as vital historical forces; with no more room to expand, and with more and more of its colonies and neo-colonies rising up against it to reclaim their land and their material and human resources from the international pigs of imperialism, the furious disruptive force of international capital is turned back upon itself to wreak havoc within the very citadel of capitalism, the infamous mother-country USA.

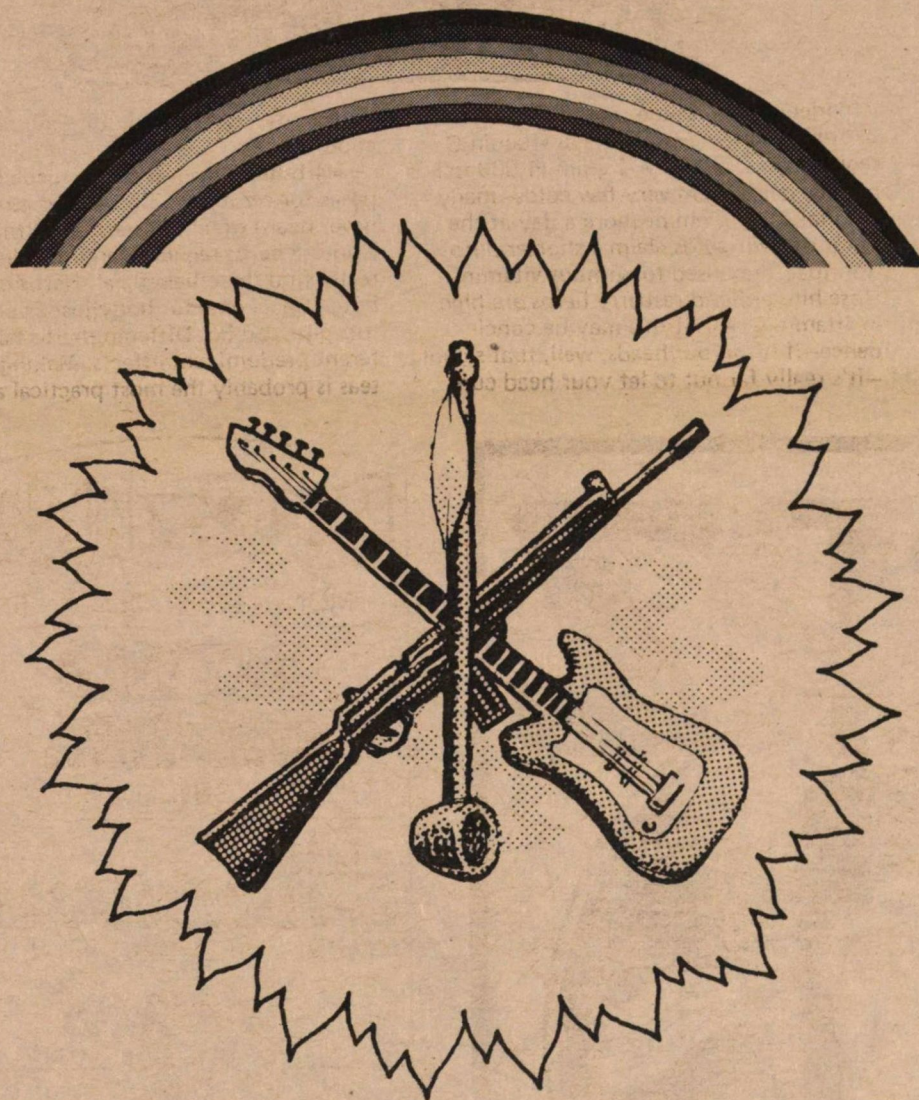
We believe with revolutionaries all over the planet that the victory of the people and the total defeat of imperialism are equally inevitable, that we are progressing more and more rapidly (in world-historical terms) toward the people's final victory, that each people's victory, no matter how small, further weakens the faltering strength of the imperialists, and that the correct strategy for the people is to continue the protracted struggle on all fronts against the imperialist octopus, cutting off its tentacles everywhere they appear and destroying its power step by step.

It may be hard to relate to this analysis in the face of what has been presented as the most smashing presidential victory in many years, but we would point again to the incredible lengths to which the CREEP forces were forced to go in order to insure Nixon's victory, (including the attempted assassination of George Wallace, an obvious CIA trick, and the "Peace at Hand" ruse), the fact that only some 55% of the registered electorate bothered to vote in the presidential election, the monstrous sums of money (more than \$37 million at last count) spent by the Nixon/CREEP gang on the advertising campaign for the Nix, and the willingness of the CREEPs to risk major exposures on many fronts in order to secure Nixon's re-election, as clear indications of the desperate straits in which the reactionaries presently find themselves forced to operate.

If Nixon and the super-rich reactionaries he fronts for were in a position of strength they wouldn't have to do any of this shit, and whatever criminal operations they found it necessary to pull off wouldn't be continually exposed to the broadest masses of the American people as they are now. They wouldn't need to flood the streets of our communities — white, black, brown and rainbow alike — with heroin and Quaaludes and other severe depressants in order to maintain control of the population; they would instead continue to rule virtually unopposed, as they did in the 50's, with no fear of effective resistance to their horrendous master plan for total control of the planet and its people.

Above all, they wouldn't need to expend so much money and energy in trying to convince us of our weakness and their strength, because their strength would be readily apparent and our own weakness

FOUR MORE YEARS OF STRUGGLE



equally so. If they were actually strong our numbers would be decreasing instead of increasing every day, their attempted suppression of our mass movement would be an unqualified success instead of an outright failure, they would have all of us safely under their thumb instead of being on the verge of losing their grip completely, and we would all be caught up in a desperate attempt to defend our persons and our people from immediate extermination instead of being able to devote most of our time and energy, as we do here in Ann Arbor, to organizing our communities and building people's institutions to serve our people's needs while we establish, consolidate and extend more and more people's power on the most basic levels.

Nixon's Next Four Years. . . And Ours

Our point is that the Nixon regime has plumbed the depths of desperation in order to maintain its hold on the government, and that it will stop at nothing during the next four years in trying to maintain that government's already-slipping hold on the people it has had under its control for so long. This is where we must have no more illusions: four more years of Nixon means exactly that, four more years of the same desperate shit that we've suffered through

since 1968, except that their desperation will increase precisely as the strength of the people continues to grow and develop, and they will be forced to expose themselves more and more as their hand gets weaker and weaker.

At the same time we have to understand that Nixon's attempts to convince us of his strength and our weakness are simply functions of the reactionaries' desperation to hold on to their control over our destiny. We have to understand that we — and the people as a whole — are the rising force in the world today, that we are in fact strong and getting stronger all the time, and that the only correct way to combat the desperate strategies of the reactionaries is to become ever less desperate ourselves, ever more rational and deliberate in our own strategies, and ever more dedicated to creating and expanding people's power on every level which will enable us to resist ever more effectively and to build our potential strength higher every day.

We can't tell precisely what measures the Nixon clique will take during the next four years in its attempt to maintain its steadily-weakening grip on the people of the world, but we know from the last four years, and particularly from the excesses of the CREEP re-election effort this past two

years, that we can expect anything up to and including the bombing of Ann Arbor, Oakland, and other progressive communities where people's power is being created and consolidated. We have witnessed the most massive crimes in the international arena, and the most systematic persecution of progressive forces within the USA, during the first Nixon term, and we are prepared to witness even more horrible excesses between now and 1976, but the point to remember is that we have not only survived but have grown steadily stronger during the course of Nixon's rule, and that this is true not only of Ann Arbor but of our people as a whole, even though people in most places haven't yet begun to develop even the most primitive forms of community organization to deal with their needs as we have begun to do here.

Nixon and his gang can be counted on to do whatever history forces them to do in attempting to maintain their power, including unleashing the Just-Us Department again; undermining the so-called "checking power" of the Supreme Court the rest of the way; murdering masses of students, workers, freaks, black people, chicanos, and other oppressed people who dare to challenge the government's policies; placing dangerous areas of the country, particularly those areas where people aren't just rioting but are organizing their communities into bastions of people's power, under military rule; singling out individuals in these communities for extermination by CIA assassins, individuals who have demonstrated positive leadership qualities in doing community work and who have won the respect of their people; stepping up their constant and relentless program for infiltrating and/or coopting people's movements and twisting them around so that they benefit the government and actually harm the people; increasing the flow of death drugs into our communities in an attempt to bring the people totally under their control, turning the cities into literal jungles of chaos and terror and preventing communities from ever coming into being; generally developing ever more horrendous and bizarre control devices and methods to deal with the ever-rising ferment among the masses of the people everywhere, a ferment which even their most powerful control machinery cannot succeed in bringing back under a volatile boil.

We repeat that we cannot predict what atrocities the Nixon gang may be moved to commit over the next four years, either here at home or out around the world; we only know that they will be extreme, as the reactionaries' condition is extreme, and that they will be born out of desperation and total fear rather than out of strength and clear-sightedness. We know that the reactionaries will expose themselves further to the people of the world with each successive move they make, and that the contradictions which are inherent in the capitalist system and which grow higher each day will continue to develop to higher and higher levels as the reactionaries flail about in their furious desperation.

We know most of all that, whatever Nixon and his gang attempt to pull off, no matter how intense it might be, there is no way they can possibly gain a victory for their obsolete life-form in the end — no way. They may appear to be winning at certain stages and for certain periods of time, but their overall and final defeat is inevitable. They have no viable future — that's precisely why they're so desperate, and just as precisely why their desperate strategies are doomed to failure in the end. They have no basis — certainly no economic basis — for their continued existence, they are doomed as a species to total extinction, and the length of their life-span is directly proportionate to the time it takes for people to organize themselves on a massive scale and to move together to begin effective mass action, on every level, against the oinks in power.

continued on next page

RPP POST 1972 ELECTION STATEMENT PART II: FOUR MORE YEARS OF STRUGGLE!

continued from page 9

THE POWER OF THE PEOPLE

We believe with revolutionaries all over the world that the people and the people alone are the motive force in history, or the force which through its action brings about change, and that the reactionaries essentially react to the people's movement, always attempting to impose the past on the present through the most vicious and inhuman of means. We believe that it is up to the people what happens during the next four years of Nixon's regime and thereafter, and that Nixon and his ilk will remain in power precisely as long as the people let them get away with it, that is, precisely until the people organize themselves into a concentrated force which is capable of removing all such gangsters from positions of power and dismantling the entire machinery of power and greed they have constructed in the service of their own selfish interests.

We believe that people can organize themselves and can, when they're sufficiently organized and inspired, fight back against the octopus and imperialism to the point of kicking its ass, as the people of Vietnam and the people of China have done in the past twenty-five years. We believe that the example of the Vietnamese people, fighting for years and years against the most monstrous military technology ever brought to bear against a people in human history, armed themselves with only primitive weaponry and whatever modern arms they could salvage from the wrecks of their aggressors' materiel, made powerful by their own organizational genius and the participation in the struggle of their entire people, stands as ample evidence that what we're talking about is not an impossibility by any means, and that the Vietnamese people have likewise laid out for us the correct method of struggle against an enemy so huge and ruthless as the U.S. government: the method of protracted struggle, organizing people everywhere, at every level, to resist the monster octopus, striking out as a unified and thoroughly organized force against its rampaging tentacles, marshalling every resource of the people — economic, political, and cultural — into the people's struggle for liberation from imperialist oppression.

We believe that this method of struggle, and the principles upon which it is based, are not only applicable to our situation here in Babylon USA but are actually demanded by the conditions under which all of us are forced to exist here in the home base of imperialism. And, what is more important, we believe that this method of struggle, carefully and correctly adapted to the concrete social conditions of the U.S., can and will bring about the necessary changes in the structure of our society which will remove the burden of an oppressive, exploitative, and increasingly obsolete capitalism (and its outgrowth, imperialism) from the backs of the people here in Babylon and all over the world.

What's more, we believe that only through pursuing this comprehensive strategy for a people's victory over a protracted period of time, moving systematically step-by-step to create, develop, consolidate and extend people's power in locality after locality until there is a vast trans-

continental (and inter-continental) network of interdependent and interconnected people's institutions and communities working out of a common analysis and a common strategy for action, — then and only then will we be able to deal effectively with the problem of removing the capitalists from their positions of economic, political and cultural power, and with the even greater problem of eliminating their inhuman economic, political and cultural institutions from the minds and lives of the people of the world who have been so severely burdened with this machinery of oppression and exploitation.

We believe that the people of the world are contained, as Huey P. Newton has said, within numerous oppressed (and less numerous liberated) communities across the planet, and that the oppression which is suffered by these captive communities has a common source in the capitalist clique which controls our own national community here in the U.S.A. We believe that these oppressed communities, each and every one of them, must and will inevitably gain their freedom from the iron clutches of the international vampires of imperialism, and that a victory for the people in any single community is a victory for all oppressed people, due to the nature of our common oppression and its common sourcepoint in the U.S. ruling clique.

We believe that the primary characteristic of all oppressed communities is the fact of their oppression by the imperialist gangsters; that this condition gives all of the oppressed communities around the world a commonality of purpose (to free themselves first of their oppression by outside imperialist elements and then of their oppression by imperialism as it works through international capitalism to exploit and oppress even those communities which have already managed to gain for themselves their national liberation); that their common oppression and their commonality of purpose provide an objective basis of unity upon which the struggling communities of the world can begin to erect, or to perfect, concrete structures for the establishment and development of intercommunalism, or the non-exploitative, anti-oppressive interaction and interrelation of communities everywhere; and that this basis of unity can only, and will only be strengthened by the successful practice of people in every oppressed community in the world working step by step to combat imperialism, in both its causes and its effects, everywhere and in every form in which it exists, with people in the many communities gaining inspiration and strength for their struggles from the scattered but increasing victories of peoples in other communities around the world.

We believe that, for example, the many small victories and the major overall victory of the people of Vietnam in their struggle against the full military might of the imperialist forces in their own community have had a direct effect on the struggles of people in the many various communities within the mother country itself; that these victories have provided people in this country with a tremendous inspiration and a clearcut mandate for emulation of the strategies and tactics which have brought about these victories; that the most effective form of support

people in this country can provide the Vietnamese people and other struggling peoples is to put into practice in their own communities the principles developed by their brothers and sisters who are struggling against imperialism in their communities; and that the victories we can achieve through applying these principles to our own condition here in the USA will likewise provide great inspiration to struggling peoples elsewhere and will add more and more fuel to the fire of international revolution which is threatening the very existence of the miniscule imperialist class of international vampires which is the sole remaining cause of the people's misery.

We believe that it is the task of conscious people in every oppressed community in this country — and particularly in the rainbow colony — to begin first to relate to the struggle of all oppressed people, including the oppressed peoples within the USA, as a common battle with a common purpose against a common enemy; second, to understand that resistance and initiative by the people are absolute necessities in every community on the planet, relative of course to the given conditions at any given stage of the development of that particular community and its relation to world historical development; third, to comprehend once and for all the conditions in this country and its many communities, at this particular stage of its development, and within the context of present world historical conditions (that is, within the context of international revolution and the final collapsing stages of imperialist rules), are precisely those conditions which make resistance and initiative not only absolutely necessary but also absolutely possible in this time and space/place, that is, within the oppressed communities of Babylon USA in the year 1972-1973.

Fourth, we have to begin to understand that conditions are only states of existence, potentialities, *givens* — and that conditions change only when sufficient force is exerted by a sufficient body of people who are committed to change and to doing whatever is necessary to bring that change about. That is to say, the people as a mass will not change automatically or by magic, although the conditions which make change possible may be present in a given time and place; the mass changes bit by bit as its components, millions and millions of individuals and collectivities of individual persons, begin to change at the primary level, that is, where they live every day.

It is there, and only there, that the greater change — that of the mass — is made possible, and it is precisely there that any movement toward liberation and intercommunalism must both begin and end, or return. There is no abstract "community" which exists apart from the lives of people in their homes and workplaces; the struggle is everywhere all at once, the octopus has millions and millions of tentacles reaching down into the lives of every person on earth, there is no community which must not be liberated from its grasp and no community can be "free" until all the communities of people throughout the world are finally liberated from the slipping death-grip of the monstrous octopus of imperialism.

Conscious people everywhere must begin to organize first themselves, and then their communities (for the communities do not organize themselves without the consistent working involvement of a stable, wholly dedicated, practically experienced cadre of conscious community organizers who are committed to their communities without reservation for a protracted period of time), wherever they are, in every community in the entire country, in order to contribute in the most direct and finally the most effective fashion to the worldwide struggle against imperialist control of the planet. People must organize their communities, patiently and carefully and over a protracted period of time, into strong bastions of people's power, bases of struggle from which the decisive battle against the octopus of total control can finally be mounted and won.

People must organize their communities sector by sector, district by district, region by region, building upon each victory and evaluating each defeat so as to learn not to make the same mistakes again, drawing more and more elements of the people into the struggle with each public measure taken and each victory gained, consciously uplifting the level of the people's consciousness of and commitment to the struggle by carrying on consistent educational work and backing it up and illuminating the theory with exemplary practical actions, attacking the enemy system both by entering and transforming its corrupt, inhuman institutions and by creating and developing concrete alternatives to those structures in the form of people's institutions which will help sustain the people throughout their struggle and which will then completely replace the old institutions after the people's ultimate victory.

We must repeat that we believe without a doubt, based on our experience in our community here in Ann Arbor, Michigan, that people in any community in the country, provided that they base themselves upon the principles of community organization outlined above, are capable of organizing themselves and moving in an organized fashion to deal directly with the oppressive conditions which obtain wherever they presently live, and that they can begin to make progress as a community toward the



This North Vietnamese irrigation canal was clogged: lacking machinery, hundreds of men and women dug away the mud with their hands.

Photo by Marc Riboud

universal goal of liberation, self-determination, and intercommunalism precisely as rapidly as they embrace the correct method of struggle and begin to carry it out in practice in their own communities.

We believe further that the peoples of this country will not begin to make any effective progress against the imperialist system and its slimy components until the conscious elements in every given community accept and embrace correct methods of struggle, and that, for one immediate example, there will be no significant change in the results of the electoral struggle four years from now if people do not begin to move now, in an organized and thoroughly conscious manner, to build their many communities into local outposts of incipient people's power within a nation-wide (and trans-national) network of inter-connected people's organizations, institutions, and locally-based mass political movements.

We would also repeat once more our belief that people must organize in their communities along the lines of the problems the broad masses of the people face daily in their incessant struggle for survival, and particularly along the lines of the people's culture, or the complex of activities, attitudes and aspirations which informs — and which is finally — the life of the people in any given community. That is to say, any would-be mass movement in any given community which does not take the people's culture, or the day-to-day life of the people, fully into account, and which does not structure its policies and its programs into forms and other terms which the masses of the people can readily relate to, in terms of their own daily lives and their own bitter struggles for survival, is doomed to failure, no matter how exciting its possible temporary successes may be. A people's movement must be deeply and inextricably rooted in the culture of that people, in the people's daily lives and in the collective daily life of the people as a whole; nothing else can begin to qualify as a people's movement, no matter how noble its organizers' intentions may be.

A revolutionary movement, the kind of movement which is needed to remove Nixon and his entire class of super-rich exploiters and oppressors of millions and millions of people all over the planet from their present position of power, must be a mass movement, involving hundreds of thousands (and ultimately millions) of people in its daily processes on the most basic and intimate levels. It must be capable of expressing the people's most basic interests in

terms the people can easily understand and accept as their own, and it must become capable of representing the people's interests, in ways the people can understand and accept, during the course of the people's struggle to secure its needs (including liberation, self-determination, and intercommunalism) by organizing itself and moving in an organized manner to achieve its collective goals.

We firmly believe, on the basis of our collective experience of more than eight years' duration as rainbow community organizers, that as Mao Tse-tung has said, "the people have a potentially inexhaustible enthusiasm for socialism"; we believe just as firmly that this potentially inexhaustible enthusiasm can be activated among the people by presenting the people with concrete channels and courses of action through which they can move, individually and collectively, in a creative and constructive fashion, to express their incredible energy and their basic commitment to a higher form of human life than that which has been imposed on all of us by the dinosaurs of capitalism and imperialism.

We believe, finally, that the poor and oppressed peoples of the world can and will ultimately achieve their liberation from the forces of imperialism, creating in the process a non-exploitative, anti-oppressive, intercommunalist social system throughout the world which will replace all the institutions of capitalism and imperialism with people's communal institutions on every level, economic, political, and cultural. We believe that the poor and oppressed peoples within the confines of the so-called United States, including the people of the rainbow colony as well as the black, brown, yellow, red and the vast majority of white (Euro-American) peoples who likewise share no control over the means of production which shape and make possible our lives, not only must but can and will inevitably engage in mass struggle against the fuling forces of US imperialism in their local, regional, national and international manifestations; that their struggle will be ultimately victorious; and that it will progress just as rapidly as the conscious people in every community in the country begin to organize themselves and their communities to resist the foul strategies of the exploiters in every area of life and to begin to take the initiative against the greed creeps wherever and however they affect the people's lives, both by confronting and transforming the existing institutions of imperialist society as they extend into our communities and our lives, and by creating and developing alternative, communal institutions which are capable

increasingly of serving the needs of the people during every stage of their struggle.

We believe that there is an incipient mass revolutionary movement straining to be born into this time and space; that it manifests itself most obviously in the ever-increasing social consciousness of the people of this country as a whole; and that it is the absence of stable, thoroughly committed, wholly dedicated, practically experienced, class-conscious organizations of community organizers who are ready to work in whatever ways necessary and for a protracted period of time to develop the potential strength of their communities and of the people as a whole, which prevents for the time being the emergence of such a mass revolutionary movement among the masses of the American people.

Our interpretation of the results of the November 7th elections, both national and local, is based in this analysis, and our conclusions concerning those results have been drawn in its light. We believe that the general electorate on the national level, both by the outright refusal of almost half its members to even participate through voting in the corrupt bourgeois political process, and by the delivery of almost 40% of those votes which were cast in the election to George McGovern (a choice of sorts which was in no way available in the 1968 electoral contest), has demonstrated a significant advancement in its social and political consciousness as compared to that of four years ago, and that this obvious advancement is the primary factor which must be considered for the future in terms of the strategies and tactics to be developed in the course of the next four years of the people's struggle for liberation, self-determination, and intercommunalism.

We believe that the people's consciousness must be systematically heightened, through education and instructive action, and that the people of every community in this country must be systematically organized into a powerful mass political movement which will be capable not only of forcing greater exposures and greater risks on the part of the imperialists in the next election, resulting in the defeat of the most rabidly reactionary faction of the ruling class, but also of building increasingly effective people's power in many localities during the course of the four years between now and 1976. Struggle has been on the people's agenda increasingly over the past few years, and will undoubtedly witness its steady expansion into more and more sectors of the population.



Rainbow people in Ann Arbor, understanding that we are fighting the same enemy, express their solidarity with the Vietnamese people by digging this bomb-crater last summer.

Photo by David Fenton

BUILD THE PEOPLE'S COMMUNITY CENTER!

"Once our minds are made up,
Nature has to bow
And when our minds are at one
Things will be better than now."
—Vietnamese poem

The struggle against nature, the struggle to control and construct our physical surroundings to best serve our needs is a problem humanity has faced for thousands of years. It is a timeless struggle that we as rainbow people must also carry on as we build and repair the physical space we need to survive and grow as a people.

For the past several months, the Rainbow People's Party has concentrated a great deal of its energy and resources towards building and repairing our houses on Hill St. We realize that in order for us to organize ourselves best politically, the physical space in which we live and work must be sound and organized. The same is true in the rainbow community as a whole. The buildings which house those institutions that serve our people's needs must be strong and healthy in order for us to carry out the programs which will move us ahead to self-determination and liberation.

As an extension of the construction work on RPP headquarters, members of the Rainbow People's Party and active members of the rainbow community have intensified efforts to improve the condition of the People's Community Center. In the past few weeks, several substantial steps have been made to further build the Community Center into the killer people's center it needs to be.

The first major task undertaken was the painting of the outside walls of the Community Center bright Navajo red. Now when our people come to rock & roll at the People's Ballroom or to get themselves healthy at the Free Clinic, the freshly painted red walls stand out as inspiration to what we can do when we work together, and as a reminder of all the work that is still necessary for us to do.

In addition to the painting of the outside of the Community Center, many

people have been working in the past few weeks to improve the appearance of other parts of the building. The Tribal Council Food Committee donated time and energy as well as the actual paint, and painted the benches and the food stand in the Ballroom. There are plans in the near future to paint the walls of the Ballroom, paint the People's Ballroom logo on the large door at the end of the alley leading to the Ballroom, and to construct a new, more permanent food stand. Work has also begun in the Artist's Workshop area. Much of the junk has already been cleared out and work is expected to begin in the next week or two on the heating and electricity. The SUN is ready to begin construction in the basement so that we can carry out the long awaited move of our editorial and production facilities to the Community Center. The Tribal Council Communications Committee also has plans to set up space in the Community Center to provide for the Radio Workshop, Rainbow Distribution, and machines needed to serve the communication needs of the community.

The more work we do and the stronger we get as a people, it becomes clearer all the time that only through self-determination and self-reliance will we be able to build a strong community capable of serving our people's needs. The "new" red Community Center stands in sharp contrast to the dull institutional gray of the city owned parking lot adjacent to the Community Center. The dinosaur elements of the city hope to turn the Community Center itself into a parking lot when the lease runs out next November. These dinosaurs are not going to give us anything. Only through our own efforts, and only if we are strong and unified will we be able to build our new rainbow nation on the ruins of Amerika.

**POWER TO THE PEOPLE
RAINBOW POWER TO THE PEOPLE
OF THE FUTURE**

Mike Minnich



Only through self-determination and self-reliance will we be able to build a strong community capable of serving our people's needs.

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—Washington Post

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"MY TALENT BELONGS TO THE PEOPLE!"

an interview with John Lee Hooker

The following interview with John Lee Hooker, formerly from Detroit, was reprinted from the Black Panther Inter Communal News Service, October 28, 1972.

QUESTION: Brother Hooker, would you tell us a little about your life, when you first began singing, and what led you to sing?

BROTHER HOOKER: Well, what led me to singing was really my stepfather, who was a musician, a guitar player with the style I'm playing now . . . he was playing then. It's the style which I've got now, which you don't hear nobody else playing but me. When I was pretty young, about 13 or 14, I used to follow him around. I used to idolize him. When I was 14 years old I was playing real good. I left home about that time. They had a big farm down in Mississippi, Clarkville, Mississippi. I never did like no farm work. I didn't want to do it, so that's why I tried so hard to do this. Right around then I came to Cincinnati and spent some time, played around in the Pine Tree Pavillion in Atlanta. I left there and went to Memphis, where I ran up on a few cats who are well known today, like B. B. King and Bobby Bland. We used to jam around Memphis-house parties. Then I left there and headed for Detroit and I worked theaters here and there, whatever I could pick up—little light jobs, and a few hard jobs, but still playing my music and night clubs and things like that.

Around 1948, this Black cat discovered me, Elder Barber. He said, "You sound good, I got somebody . . . I can turn you on to a few things. Do you want to make records?" I said yeah. He said, "Yeah, you really sound good. I'm going to cut some dubs on you and send them to Pan American Record Comapny." I said okay. I started cutting dubs and getting different sounds, and about 3 or 4 weeks, a month later on—he took them down to Woodward Avenue . . . I recorded 'Boogie Children,' 'Hobo Blues,' 'In the Mood,' I recorded them all at the same time. Everyone that came out was a number one hit. I started from there, and I never did look back ever since then.

Q: There have been many interpretations

of the Blues. By that I mean there have been attempts to define what Blues is. Is Blues singing particular to Black people, and how, in your opinion, did it develop?

BROTHER HOOKER: It is Black people's music, and they're the only ones who can do it with the most feeling. There are others who can do it, but no one can do it like the Black man. Blues is the root of all music; spiritual, jazz, any kind of music you name, Blues is the root of all of that. It comes in many forms, in many different ways . . . with many different feelings. There's happy Blues, there's sad Blues. When you're disgusted and don't know which way to turn, that's the Blues. When you're real hungry and have problems, that's the Blues.

Getting back to Black people; when we were out on farms, working in cotton fields during slavery, things that we could not come out and say in words, we would hum in song. We would feel so bad and so hurt, we'd just go along humming these things, and the song was saying this for us. So it developed on with the Black man down through the years. He recorded, he'd make songs, and write songs, and the white man would take away his rights because most of us didn't have a chance to go to school because he had to work, and we had to get on the cotton fields, and we were just handicapped. Now, it's no more of that. Because the Black man won't stand for that. He'll fight, he'll die for that, I don't blame him, because down through the years, he saw his people being treated like horses, and cows, and the white man had his feet on him, kept him down. One white man, just one, and a whole big plantation full of Black people, you've probably read about that, you've probably never experienced that, but I saw that. That was a very, very sad and critical time, all we could do was sing the Blues and hope, and pray that this dreadful tragedy, this nightmare would end somewhere, somehow.

Q: The cultural co-optation of Black people is very blatant in the musical field; white singers have "borrowed" our lyrics and singing style, and have gone on to become famous making millions of dollars imitating Black music and singers. Would you say



JOHN LEE HOOKER

that this is one of the main reasons why so many Black Blues singers have never received the exposure necessary to "make it" in the musical world?

BROTHER HOOKER: Yes, it's true. They take our songs and make triple the amount we would make. We do the same songs and do them better. Whites have made bundles off the Blues, and I didn't start to make it until lately. They stole our lyrics and our songs and there wasn't too much we could do about it. Big Mama Thornton and the song 'Hound Dog' — Elvis Presley did it — and made millions off that song. But Big Mama wrote it; she's very angry about it right now, everytime it comes up — and she sang it five times better than he did — she didn't get a dime.

Q: Black people very definitely relate to the music you present — which brings to mind the Black Panther Party's last Black Community Survival Conference (June 24, 1972) where you were so kind as to volunteer to perform, free of charge. You created — generated — such excitement that Black people, young and old, were dancing in the aisles and on top of seats; at one point we were dancing on the stage with you. Can you tell us what you were thinking as all this occurred?

BROTHER HOOKER: Well, when I first came in there, I was hoping that — I can get them going. But I was a little nervous because it was a lot of beautiful young Black people in there that I thought wouldn't get off on the hard Blues. When I found myself getting to them, I went on and did the boogie, you know . . . And I was glad. I was really glad they enjoyed it. For weeks and weeks that really grew in our minds, how proud all the guys felt in just doing this. We'll do that anytime. We like doing it. Everything went down so nice . . .

Q: What did you think about the 10,000 bags of groceries? Free food to the people?

BROTHER HOOKER: Yes, you don't see that too much. Mostly, when you do something free like that, they don't give the people anything. But you all were on the giving end. Ya'll gave away all that food . . . and showed me all around. As far as I could see was just food . . .

Q: Didn't you recently do a benefit at Soledad Prison?

BROTHER HOOKER: Yeah, I really enjoyed doing it. I enjoyed playing to the fellas there. I dedicated my time free of

charge. I did the live album. I just said, produce the album, and put it out, and I'll get paid from the album and from ABC. They said, oh you'll do it for nothing? I said yeah, I want to make the fellas happy, they're behind bars. Anytime I've got free time, any day I'm not working, I'll go out there and do it. We really did it. I ran into alot of Black people out there — prisoners. I like to do things like that; I feel like I belong to the people, not to myself. I would say God gave me this gift; that's the only way I know how to put it. Anyway, I feel like my talent belongs to the people and to the public.

Q: You do a lot of benefits?

BROTHER HOOKER: Oh yeah, benefits for prisoners, crippled children and for the people messed up in the drug thing; I mean it's destroying our people.

Q: Who do you think is responsible for this?

BROTHER HOOKER: I think the big man is — the white man. It's one weapon that he can beat Black people with. He's got the pusher out on the corner and the pusher's a Black man. The big man upstairs you never see. He gets the stuff over here. They say they can't stop it. Every once in a while you hear them claim that a big raid's been made; and they took off so much heroin, but there's so much heroin they don't take off, because there's millions of dollars involved. They know about every ship that goes out of the country, every plane that goes out and comes in — they're checking everything else. It's profitable to them.

Q: At our last Survival Conference, Bobby Seale announced his candidacy for Mayor of Oakland. What do you think of this?

BROTHER HOOKER: He'll get my vote. I'd love to see Bobby as mayor of the city . . .

Q: You're so committed to people — using your talents to help people. Is this something you feel all Black entertainers should be doing?

BROTHER HOOKER: Yes, I do. I've talked to quite a few of them and I tell them this. Black entertainers should support Black people, I've been saying that down through the years. A lot of them do, but not as much as they should . . .

NOTE: Brother Hooker's latest two album releases are: 'Never Get Out of These Blues Alive', and 'John Lee Hooker Live at Soledad Prison.' Both are on the ABC record label.



SOUTHERN U MASSACRE

A month long boycott of classes and continual demonstrations at Southern University campuses located in Baton Rouge and New Orleans, Louisiana, reached a murderous pinnacle Thursday, November 16 with the shooting deaths of Denver Smith and Leonard Brown on the battle-torn Baton Rouge campus.

The brothers were killed during the police riots stemming from a plea by University President G. Leon Netterville to forcibly remove the large number of students that had "taken over" the administration building. The students had been occupying the president's waiting room outside his office for two hours in anticipation of his expected return — with the only thing taken being the waiting room chairs. The remainder of the building, including Netterville's office, was still operating.

The students at Southern U, one of the largest black universities in the nation, had been boycotting classes and demonstrating over a three week period to bring attention to their demands, of which the primary is the resignation of Netterville.

"That was our main complaint," one student spokesperson said. "We felt that the overriding thing was to get rid of Dr. Netterville, because if that did not happen nothing else would."

"We also had complaints about such things as food; living facilities with mat-

tresses so worn and torn that some students would rather sleep on the floor; and high prices for everything, such as room and board, that kept many students who were on financial aid in a pinch."

Upon arriving on the set the sheriff's department and the state police opened up with tear-gas to scatter the hundreds of students that had gathered outside the administration building. In the wake of the clearing smoke and scattering students, were left the bodies of brothers Denver and Leonard lying on the blood-stained ground.

For days police "speculation" contradicted itself with varying reports that the two had been trampled, died of shrapnel wounds inflicted by exploding grenade bombs, and sundry other excuses other than direct shooting. But the coronor finally copped to the brothers being shot with number three buckshot in the head and arms. Police officials still insist that the shots weren't fired by any of the officers on duty.

But a Black eyewitness, from Detroit, said he saw at least one man in uniform fire several shots.

"There was this guy with E-5 stripes (equal to a sergeant in the army) dressed in what appeared to be Army fatigues or olive drab fatigues," said the witness, who had asked that his name be withheld. "I thought he was a National Guardsman, but



Police stand over bodies of two murdered students at Southern University, Baton Rouge, Louisiana.

they later told us no guardsmen were on the scene at that time." (They have since been sent to the campus by Governor Edwin Edwards.)

The man, apparently a sheriff's deputy, fired his rifle rather than his tear-gas canisters.

"I saw him fire once, then another time, and the third time he fired I figured discretion was the better part of valor, so I headed inside an adjacent building," said the witness.


When he later left the building the police

were "picking things up from the ground." Police are believed to have removed shell casings from the ground in a desperate attempt to cover up the shooting. No other persons have been reported as to firing shots.

A 12 member commission has been set up to act as a grand jury type investigative body, although they have no powers of subpoena; to look into the murders on the campus. Members of the commission consist of 6 whites and 6 blacks, all university presidents, state representatives, lawyers, and ex-police commissioners. Two black students are to be included in the commission.

Classes at the southern campuses were to continue November 27 after being recessed after the shooting on November 16.

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TRAIL OF BROKEN TREATIES

"If a man loses anything and goes back and looks carefully for it he will find it, and that is what the Indians are doing now when they ask you to give them the things that were promised them in the past; I do not consider that they should be treated like beasts, and that is the reason I have grown up with the feelings I have. . . I feel that my country has gotten a bad name, and I want it to have a good name; it used to have a good name; and I sit sometimes and wonder who it was that has given it a bad name."

—TaTanka YoTanka (Sitting Bull)

In the spring of 1834 U.S. Congress passed an Act to Regulate Trade and Inter-course with the Indian Tribes and Preserve Peace on the Frontiers. This act set aside all land west of the Mississippi as "per-manent Indian territory; but even before the law could be put into effect the line between U.S. and Indian lands was moved many miles to the west. The treaty — which forbade any white person from entering Indian country without permission — was broken. The U.S. Calvary, which was operating out of the numerous fortresses built along the divide to keep white people out of Indian country, if you can dig that, quickly became the economic foundation of the rapidly developing, newly-birtherd capitalist economy; an economy that was based on the wholesale slaughter of the Indian people and the robbery of their priceless lands, forests, and buffalo, and then the quick rape of those same lands and forests by those life-sucking vampires using the bonded, blood-stained labor of the black and yellow peoples.

With the discovery of gold in California back in 1848 thousands of fortune-seeking white marauders raced across the western terrain of this naturally wealthy land, spewing forth the stench of racist supposition in their malevolent quest for ultimate control of the planetary wealth. To justify this final invasion on what little land the Indians had left of their once bountiful country — and all other breaches of treaty



Members of the Trail of Broken Treaties caravan leave the Bureau of Indian Affairs building after occupying the building for over a week.

obligations over the preceding 400 years — the control addicts in Washington invented "Manifest Destiny". This ordained the Europeans and their descendants, by destiny, to rule America — the lands, forests, mineral and water rights, along with the native people themselves. The ghost-white ruling elite were now legally the "protectors" of the beautiful people whose song once harmoniously enveloped the country, whose dirge now began echoing in the barren valleys.

As the "permanent Indian territory" had nearly diminished into nothing but a few square miles of worthless rock the words of Yellow Hair attest to the continual robbery of Indian rights.

"We have given up nearly all our land and you had better take the balance now (picking up a ball of earth) — here I hand

it to you."

On October 30, 1972, the Trail of Broken Treaties caravan, representing 300 tribes of North American Indians, gathered in Washington, D.C. to demand the government's fulfillment of all U.S. treaty obligations and the right to institute self-determination over the reconstruction of their lifeless reservation existence.

(The average life of a North American Native is 42 years. The death rate of Indian children is three times that of Euro-American children. The average Indian income is approximately \$1,500 a year!)

After having spent the first night in a rat infested church donated through efforts by the Bureau of Indian Affairs (BIA) the leaders of the American Indian Movement (AIM) asked for decent housing and were denied in the dying tradition of the BIA.

Unable, and unwilling, to remain in the church another night, but with no other place to go, the Indians went to stay at the BIA building, necessitating the rapid flight of the racist chumps that have directed the rip-off of the Indian peoples — including \$50 million to finance the race to the moon, and the U.S. military occupation of South-East Asia.

The brothers and sisters were forced to take over the BIA building in order to get the Nixon administration to take the demands and problems of the Indian people seriously.

Due to the upcoming elections, the exemplary perseverance of the AIM, and the necessity for Nixon to remain behind his falsified cloak of peace and good will, the Indians held the building until the evening of November 8. The departure of the Native Americans came as a result of setting up of a 12 person commission, consisting of 7 Indians and 5 honks, to investigate the demands of the AIM.

The major demand was that the U.S. renew and uphold its treaty obligations, abolish the BIA, which oversees all activities of the Indians, and the stripping of all duties and powers that are connected with the Indians in any way of Assistant Secretary of the Interior, Harrison Loesch. They also demanded that Bob Robertson, director of the National Council on Indian Opportunity, which is controlled by Spiro Agnew's office, be fired along with other high-level officials.

Before the Indians left the building they retrieved a ton of documents and records exposing the criminal operations of government and corporate institutions — one ton of paper strewn along the trail of broken treaties. The red people have gotten the records that could insure that the people can control their own Indian affairs agency.

Above the auditorium of the BIA building the Indians left this message: "Gentlemen, we do not apologize for the ruin or so-called destruction of this mausoleum. For in building anew, one must first destroy the old. This is the beginning of a new era for the North American Native People. When history recalls our efforts here, our descendants will stand with pride knowing their people were the only ones responsible for the stand taken against tyranny, injustice, and gross inefficiency of this branch of a corrupt and decadent government."

The reason for the actions of the AIM are exemplified in this one short statement by Spotted Tail in 1860: "This war did not spring up here on our land; this war was brought upon us by the children of the Great Father who came to take our land from us without price, and who in our land, do a great many evil things. . . This war has come from robbery — from the stealing of our lands." —John Collins

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Vol. 1 Blues Originals

Blind Willie McTell: Atlanta Twelve String

Blind Willie McTell was a true twelve-string guitar wizard. His fingerpicking style on the awkward instrument is instantly recognized. This album contains fifteen sides which were cut for Atlantic over 20 years ago and then lost in the files. They were recovered in good shape last year and now, this last great block of superb music recorded commercially by Blind Willie McTell can be heard.

Vol. 2 Blues Originals

Professor Longhair: New Orleans Piano

Professor Longhair's piano style has influenced all the great New Orleans pianists. Dr. John, Fats Domino, Alan Toussaint, Huey Smith to name a few, venerate Longhair as their true mentor and speak of him with deep love and respect. Professor Longhair is a part of New Orleans music history and his records mean humor and enjoyment, which this album indicates. Featuring every track he cut for Atlantic, the songs are taken from two sessions, one in late 1949 and one from late 1953.

Vol. 3 Blues Originals Texas Guitar from Dallas to L.A.:

T-Bone Walker, Guitar Slim, Lawyer Houston, Al King, Ray Agee, R.S. Rankin

The scope of Texas blues is as broad as Texas itself and the effects of Texas styles on the blues of recent past in turn have affected much of the pop and rock music occurring at this moment. This is a collection of six of Texas' most important blues guitarists—T-Bone Walker, Guitar Slim, Lawyer Houston, Al King, Ray Agee and R.S. Rankin. It provides an extensive survey of Texas guitar styles and music.

Vol. 4 Blues Originals Blues Piano, Chicago Plus:

Little Johnny Jones, Floyd Dixon, "Little Brother" Montgomery, Frank "Sweet" Williams, Meade Lux Lewis

There are some areas of the country notably rich in a heritage of piano music. Chicago is one of the richest. Examples of the various types of blues piano styles of Chicago are well represented in this album which includes performances by Little Johnny Jones, Floyd Dixon, "Little Brother" Montgomery, Frank "Sweet" Williams and Meade Lux Lewis.

Vol. 5 Blues Originals

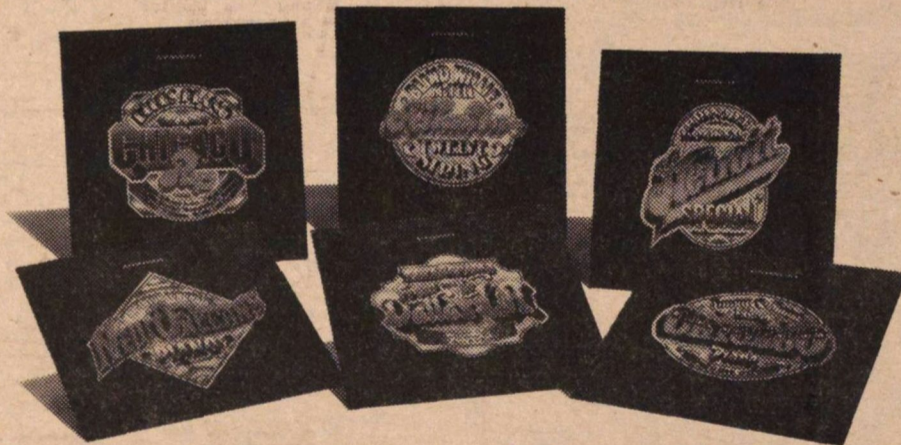
John Lee Hooker: Detroit Special

John Lee Hooker has been an important part of the Detroit blues scene since the late forties. The songs on this album are typical vintage Hooker that were recorded in 1953 and 1961 in Cincinnati and Miami. There are sixteen tunes on this album; each is superb, original and totally John Lee Hooker.

Vol. 6 Blues Originals

Jimmy & Mama Yancey: Chicago Piano, Volume One

The effect of Jimmy Yancey on contemporary R&B is incalculable. His bass lines, six- and eight-beat-boggies, in shuffle as well as rhumba time, have been used on countless records. This is a collection of exceptional examples of Jimmy Yancey's blues piano and some very moving vocals by Estelle "Mama" Yancey. This was the last session for Jimmy and Mama Yancey together. Jimmy Yancey died eight weeks after the session from diabetes.



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Freddie King sings for the people at the Ann Arbor Blues & Jazz Festival.

HISTORIC YEAR!!

continued from page 1

and hush things up as much as possible. The University on the other hand wanted blood, not only the blood of the Vietnamese people, but the blood of the Ann Arbor Rainbow people and any progressive element in the community that would dare to call attention to the role the University plays in the mass slaughter of human beings in the greed creeps' quest for profits.

In June, another landmark legal victory was celebrated as the U.S. Supreme Court ruled that wiretapping without a search warrant, to protect "national security" was illegal and a violation of the people's most basic right to privacy, dissent, due process of law, and equal protection of the law. The victory came about

through the brilliant work of the people's attorneys and the militant solidarity of the people. The pigs' plan called for them to know everything, see everything, hear everything, and be everywhere by use of various electronic technology and other science fiction/James Bond gadgets. The control addicts deranged plan of total control was stopped, brought into the light of day and exposed for the neo-fascist plan that it is.

Out there, the people were grabbing back more and more of what the enemy had tried to rip off. Brother Skip Taube was returned to the people where he is needed, stronger and more beautiful than when he went to the slam, kept strong by the ever growing love and energy of the

people. Shortly after Skip's return, Pun Plamondon was released after serving 2 years in Federal Prison, Pun's energy was brought back home and added to the fire the people had created in Ann Arbor

While John was in prison, he as well as Pun and Jack Forrest were charged with bombing and conspiracy to bomb a secret Ann Arbor CIA office. But the Rainbow Community was riding along so tuff now after a string of victories, that the CIA decided to drop the case rather than go into court, expose the extent of their illegal wiretaps, and have their operation exposed once and for all in an open court of law. Once again the spirit of the people was stronger than the man's technology; the defenses the reactionaries had established to protect their crumbling empire was nothing to the human powered bulldozer of righteousness.

Rolling off the energy from a string of victories, the people organized and built on the firm ground that they had already won. A new front was opened with the opening of the People's Ballroom at the People's Community Center. The Ballroom is a constant, ongoing struggle in self-determination, it is some sacred space that is so killer deadly to control addicts, it is land that we control, that is there to serve the interests of the community, not a select few or any individual, but the entire Rainbow Community.

As the unity of the people grow and the collective resources and strength of the community grew stronger, the community was able to undertake still bigger self-determination projects. In September the people of A2 hosted the Ann Arbor Blues & Jazz Festival. The Festival was the largest and most ambitious project the Ann Arbor Rainbow Community had yet undertaken. Resources were drawn from all over the community to carry out the various tasks involved. The Festival was a tremendous success culturally and politically, if not economically, because the whole people were involved in the production, planning and pulling it off, with this wide base among the people the Festival was embraced and given the overwhelming support of the people. The Blues & Jazz Festival was the first time that the principles of self-determination were put into practice on such a massive scale. Never be-

fore had the need for such unity of purpose been necessary, and never before had the people of the community responded with such vigor and imagination.

From December 10, 1971 to December 10, 1972 marks one historic year of struggle. From the John Sinclair Freedom Rally to the opening of the People's Ballroom and the Blues & Jazz Festival, the people have mounted offensive after offensive and won time after time. From freeing John and 128 other marijuana prisoners, to stopping Nixon's neo-fascist plans of wiretapping, to changing the state and city weed laws, to electing 2 Humans to City Council, to the release of sister Angela Davis, to the perseverance and diligence of the Vietnamese in the face of the most deadly foul monster run amuck in the history of the world, to the release of Skip Taube and Pun Plamondon and hundreds of other political prisoners....all this, all this the people have created and sustained together.

All this is added to the rock solid foundation that has been built up over past years of work. The Free Parks Program has established itself as the oldest alternative institution constructed by the rainbow community, with 6 years of dynamite concerts. The Ann Arbor People's Produce Co-operative has been serving the people since 1969. The Tribal Council is a year older and more of its people's committees have taken root and grown into functioning alternatives to the way of honk. The Psychedelic Rangers, since 1967, have proven themselves to be dedicated servants of the people, and they continue to grow and develop. Other alternative organizations have struggled through another year, and are continuing to offer services to the people.

With each year our alternative becomes brighter, more clear and defined, it becomes wider and more complete, more and more people can relate to it as it becomes more and more real.

We look forward to another great year of struggle, we anticipate our victories, expect setbacks, fight against pessimism, build unity through work.....Say, "All Power to the People!"

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I AM A BLACK 25 YEAR OLD, 6'3". 230 pound convict eligible for release in 5 months. Would like to write women only ages 18 to 47, in or out, race inconsequential. Will answer all letters promptly. Be sure to use prison number when writing. Joseph Branch No. 18297, Drawer B, Stormville, N.Y. 12852.

MY SON AND I NEED A HOME. If you know of a rural commune type of thing with room for us,

please let me know. There are many things I want to teach my son and the country is the best place to start. JoAnn Ross, 10902 Crystal Hill, Cincinnati, Ohio 45240.

BENO THE CLOWN!!! Where are you? The notorious "whirling dervish" himself, Derbis the Turtle, would like you to write him immediately c/o Turtle in Residence Allet Cat Enterprises, PO Box 2574, Livonia, Mich. 48150. — Remember oh mysterious Beno, the great words of Ed the Boss (no less mysterious): "You know who I am!"

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HOMELESS! Barbara, Heather and Eli Rice — a sister and two children returning to AA from NY need a place to live — at least one good-sized room or two small ones or some kind of group living. We're able to pay reasonable rent. Est. interested in children's community programs and people with similar interests. Please leave messages for us with the Tribal Network or Ozone House. URGENT!

LETTERS



From Terre Haute Federal Penitentiary Indiana, USA

Brothers & Sisters —

Hey, sorry about not letting you know I'd copped one issue of the Sun on subscription. But I'd assumed that it had been sent before & was being shortstopped at the mail room. Since that issue (the one where the pig judge attempted to rule the \$5 fine for grass null & void) nothing else has made its way to me.

Of course, I've been residing in the hole for the last two weeks behind the strike here, I was victim number one of the pigs vacuum cleaner type lock-up.

The particular conditions for this strike began to be laid down by Warden Alldredge in late July & early August. He came into the joint professing a desire for change, & began to change things. . . superficially. He attempted to give the joint a new facade, he allowed educational funds to be deferred for a complete remodeling of the education department. This used up so much of that allotment, that people who

asked for correspondence courses or aid with special educational needs were told that there was no money available, the regular educational courses are attempting to function with inoperable equipment and a shortage of texts and very little work-book materials. By the time of the strike, what was once lauded as the best educational provision in the federal system, had deteriorated to the point where the only meaningful educational program going was operated by the Afro & the Muslims! I'm talking about academic courses now, not political.

Then on top of all this, the prisoners were still too busy hacking & butchering on themselves because of his sanction of the use of race, by his pigs, to keep prisoners unaware of their common energy, to think about striking so a cohesive force was necessary.

This appeared in the form of the new captain, George Ralston. This pig wasn't in the joint three full days before he was issuing memos & policy statements as fast as his pen could write. What were the content of these messages to the prisoners? They stripped each & every prisoner of every shred of individual identity he had managed to preserve. Art objects in cells became contraband, visiting from one range to another range or cell to cell on the same range were suddenly prohibited, a ban on friendship if you will, & many other things which reached down & touched each & every prisoner personally & focused that prisoner's attention on one man whom he hated. This created the consciousness which resulted in a spontaneous strike. All that was needed was a list of demands which were relevant to be circulated & someone did just that. I'm glad I don't know who it was but whoever it was he did the right thing & he's a beautiful brother. I'll write them down here hoping you might distribute them where necessary as other federal & state prisoners can take a look at them & think about them:

1. An end to overcrowding
2. Legislation be passed to enable prisoners to form a prisoners' union
3. Automatic parole after serving 1/3 of the maximum sentence imposed.
4. Work & Study release for all prisoners
5. Minimum wage for all jobs industrial & institutional
6. An end to petty harrassment & ambiguous & ridiculous rules as well as better food on the mainline.
7. That George Mische's committee for equality & justice under law be allowed to enter the institution to arbitrate between prisoners & administration for a settlement of these demands.

When you think about it, anything else that is necessary to a specific joint would find its solution in the above list, so 20 & 30 demands weren't necessary.

Like the man said, if the earth would defecate, Terre Haute is where it would come out.

Later Bro.
Love & Revolutionary Best Wishes
Eddie

COBBLESTONE RECORDS PRESENTS
NEWPORT IN NEW YORK 72
THE SOUL SESSIONS

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"SOMEWHERE"
(Courtesy of Atlantic Records)

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"I NEED MY BABY"
(Courtesy of ABC Dunhill Records)

Billy Eckstine
"I APOLOGIZE"
"JELLY JELLY"
(Courtesy of Stax Records)

Herbie Mann
"HOLD ON, I'M COMIN"
(Courtesy of Atlantic Records)

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Calendar of Ann Arbor Events



December 1, Friday

MUSIC:
Rockets at Carpenter Hall
Lightnin' at The Red Carpet Lounge
The Blind Pig - Houston Stackhouse
Mackinac Jacks - Ramble Crowe
The People's Ballroom 8-12 \$1 to be announced - Children's Community Center Free Clinic 8-12

December 2, Saturday

MUSIC:
Lightnin' at the Red Carpet Lounge
The Blind Pig - Houston Stackhouse 75¢
Mackinac Jacks--Ramble Crowe 75¢
The Peoples Ballroom 8-12 \$1 to be announced - Childrens Community Center Free Clinic 8-12

FILMS:
Cinema Guild Arch. Aud. 7 & 9:05 pm "Tales of Manhattan", Duvivier

December 3, Sunday

MUSIC:
Lightnin' at the Red Carpet Lounge E. Warren
The Blind Pig--Classical (string quartet) No Cover!
Flicks - John Nicholas 50¢
Mackinac Jacks--Ramble Crowe 75¢
Odyssey - Open Jam or Poll Tournament
WNRZ-FM 102.9
4-7 pm "Takin' Over" PCC
7-1 am Ann Arbor Blues and Jazz Festival of the Air

FILMS:
Cinema Guild Arch. Aud. 7 & 9:05 pm 75¢ "Tales of Manhattan", Duvivier

December 4, Monday

MUSIC:
The Blind Pig--The Bomber SDO's on Rubber Glover NO Cover!
Mackinac Jacks - Blooziana 50¢
Odyssey - Diesel Smoke and Dangerous Curves 75¢

MEETINGS: Artists Workshop 4pm Community Center Music and Ballroom Committee 7:30 pm 1522 Hill Community Center Project 1pm Community Center

FILMS:
Cinema Guild Arch Aud. 7 & 9:05 pm 75¢ "Program of Chaplin Shorts"

December 5, Tuesday

MUSIC:
Flicks - Mojo Boogie Band 50¢
The Blind Pig--Jazz Okra 50¢
Mackinac Jacks - Blooziana 50¢

MEETINGS: Network 12:30pm Community Center
Defense Committee 4pm Community Center
Tribal Council 7:30 pm Canterbury House
GLF 8pm 3rd Floor Conference Rm Union
HERSELF 8pm Feminist House 225 E. Liberty

FILMS:
Cinema Guild Arch. Aud. 7&9:05pm 75¢ "Passion of Anna" Bergman

December 6, Wednesday

MUSIC:
The Blind Pig--Jazz Okra 50¢
Mr. Floods Party Terry Tate 25¢
Mackinac Jacks Blooziana 50¢

MEETINGS: Peoples Communications Committee 7:30pm 1522 Hill
Gay Awareness Womens Kollektive 8:30pm Feminist House 225 E. Liberty
Drug Help 8pm Community Center Food Committee 4pm RPP Hse.

December 7, Thursday

MUSIC:
Detroit at the Brewery in Lansing

Mr. Floods Party--Mojo Boogie Band 75¢
The Blind Pig--Brooklyn Blues Busters 75¢
Mackinac Jacks--Radio King and his Court of Rythmn 75¢

MEETINGS: MCPR 7pm RPP House

FILMS:
Cinema Guild Arch. Aud. 7&9:05 pm 75¢ "Way Down East" D. W. Griffith

December 8, Friday

MUSIC:
Mr. Floods Party - Mojo Boogie Band 75¢
The Blind Pig--Brooklyn blues Busters 75¢
Mackinac Jacks--Radio King and His Court of Rythm 75¢
The Peoples Ballroom 8-12 \$1 to be announced Childrens Community Center 8-12 Free Clinic

FILMS:
Cinema Guild Arch. Aud. 7&9:05 pm 75¢ "Orphans of the Storm" D.W. Griffith

December 9, Saturday

MUSIC:
Rockets, Allman Brothers, Dr. John Crisler Arena 8pm
Mojo Boogie Band at Monroe Highschool
The Blind Pig Brooklyn Blues Busters 75¢
Mackinac Jacks Radio King and His Court of Rythm

FILMS:
Cinema Guild Arch. Aud. 7&9:05 pm 75¢ "Nosferatu", F. W. Murnau

December 10, Sunday

MUSIC:
Lightnin' at the Lantern Theatre in Romeo
The Blind Pig Classical No Cover!
Flicks John Nicholas 50¢
Mackinac Jacks Radio King and his court of Rythmn 75¢
WNRZ FM 102.9
4-7pm "Takin' Over" PCC
7-1am Ann Arbor Blues and Jazz Festival of the Air

FILMS:
Cinema Guild Arch. Aud. 7&9:05 pm 75¢ "Nosteratu" F. W. Murnau

December 11, Monday

MUSIC:
The Blind Pig--Absolutely Nothing FREE!
Mr. Floods Party--Erlewine Brs. 25¢
Mackinac Jacks Rio Smokehouse 50¢

MEETINGS: Artists Workshop 4pm Community Center
Music and Ballroom Committee 7:30pm 1522 Hill
Community Center Project 1pm Community Center

December 12, Tuesday

MUSIC:
The Blind Pig Jazz Okra 50¢
Flicks Mojo Boogie Band 50¢
Mackinac Jacks Rio Smoke House 50¢

MEETINGS: Defense committee 4pm Community Center
Network 12:30 Community Center
Tribal Council 7:30pm Canterbury House
GLF 8pm 3rd Floor Conference Rm. Union
HERSELF 8pm Feminist House 225 E. Liberty

FILMS:
Cinema Guild Arch. Aud. 7&9:05 PM 75¢ Western Union" Fritz Lang

December 13, Wednesday

MUSIC:
The Blind Pig Jazz Okra 50¢
Mr. Floods Party Terry Tate 25¢
Mackinac Jacks Rio Smokehouse 50¢

MEETINGS: Gay Awareness Womens Kollektive 8:30pm Feminist House 225 E. Liberty
Education Committee 8pm RRP Hs.
Drug Help 8pm Community Center
Food Committee 4pm RPP House

FILMS:
Cinema Guild Arch. Aud. 7&9:05 pm 75¢ "Man of the West" Anthony Mann

TV:
Channel 56 "SOUL" 10pm Black-fire with Taj Mahal Exuma

December 14, Thursday

MUSIC:
The Blind Pig Brooklyn Blues Busters 50¢
Mr. Floods Party Mr. Stress Band 75¢
Mackinac Jacks Chain 75¢

MEETINGS: MCPR 7:30pm RPP

FILMS:
Cinema Guild Arch. Aud. 7&9:05 pm 75¢ "Sherlock Holmes"

December 15, Friday

MUSIC:
Detroit at the Toledo Sports Arena
The Blind Pig Brooklyn Blues Busters 50¢
Mr. Floods Party Mr. Stress Band 75¢
Mackinac Jacks Rio Smokehouse 50¢
The Peoples Ballroom 8-12 \$1 to be announced
Childrens Community Center 8-12pm Free Clinci

FILMS:
Cinema Guild Arch. Aud. 7&9:05 pm 75¢ "The Adventures of Sherlock Holmes" Alfred Werker

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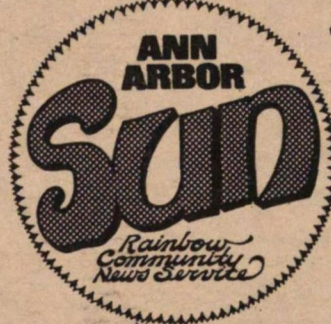
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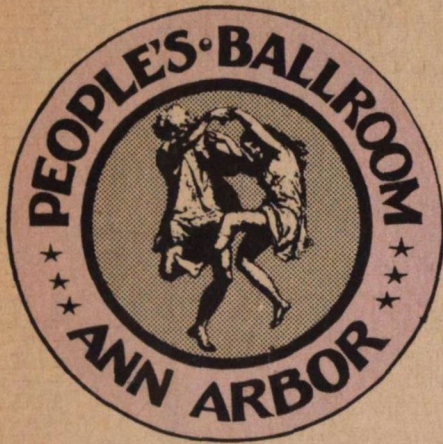
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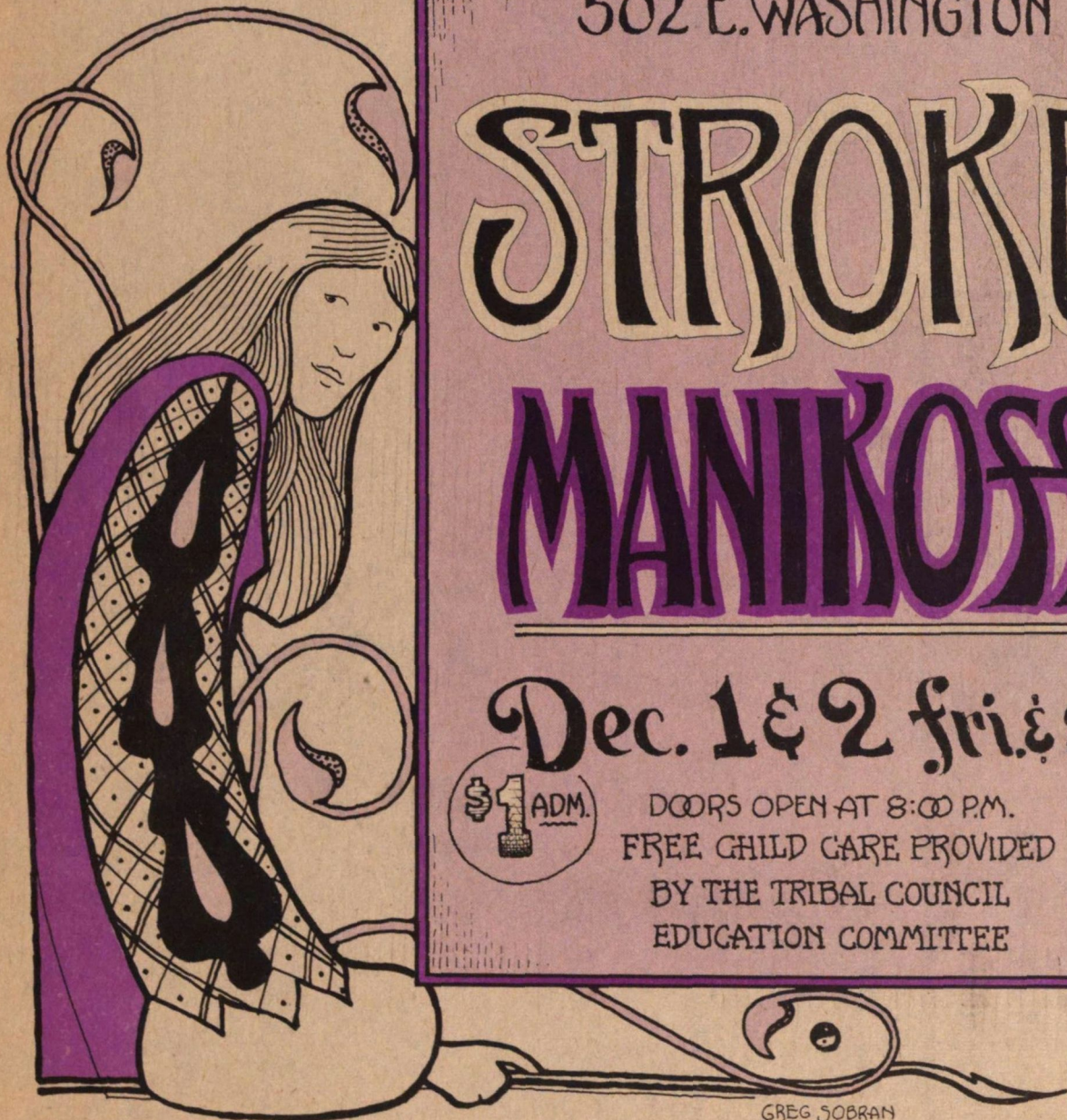
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