

FREE!

FREE!

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**EASTTOWN**

**WRIF**

**TRIBAL  
COUNCIL**

**ANN ARBOR  
SUN**

COMMUNITY NEWS SERVICE

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Rainbow People's Party

**VIETNAM  
BOMBING**



***We Are A People!***



# A BROTHER DIES; KRASNY LIES

Early on the morning of December 20th, soon after midnight, Dirk Fisher, seventeen year old Ann Arbor artist, died in a friend's apartment. He was well known to a lot of the street community for his incredibly detailed, fine line drawings, which he used to sit around and work on for hours at the Rainbow house, or wherever he might be. A number of points were brought up by the series of events leading up to this death and then by subsequent events, which the Tribal Council felt were of enough importance to investigate and bring to the attention of the community.

The feelings those of us who knew Dirk have about him may well be summed up in these words of a friend:

"I had known Dirk, not well, but for about four years having great regard for his fire and his sensitivity. His creative talents were unusual and startling. I'd watched him growing strong living in a rugged street scene. His revolutionary potential was enormous. It was therefore with anger and sadness that I heard the news item on the radio that Dirk had died from an "overdose" of LSD, according to Ann Arbor Chief of Police, Walter Krasny. Even the radio newscaster (on a local rock FM station) questioned the idea of a lethal dose of LSD."

Pure LSD is lethal only in gargantuan doses much in the same way that salt would kill you if you ate more than a half a cup at one time. On the basis of this knowledge and police misinformation, many people, including us from the Tribal Council, jumped to the conclusion that Dirk had taken an especially crude dose of bogus "street acid." We set out to find out how to identify this poisonous "acid" and who was dealing it. What we actually found was surprising indeed.

The Ann Arbor News, which usually ignores drug related deaths, (heroin users and addicts are dying at an astounding rate—more on that will be reported at a later date in the SUN) gave prominent coverage to this supposed LSD fatality. Ann Arbor News police reporter William Trembl together with Chief Krasny used this tragedy to editorialize against the liberalization of drug laws stating, "The legislature is wrong in the direction they're going. The availability of LSD in this particular case cost a boy his life." Investigation has shown that the Ann Arbor News article was not only a travesty on decent journalism, but a pack of lies and a cover-up for a possible murder investigation that the police choose not to concern themselves with.

An interview was held with two brothers, Mike and Dave, who were with Dirk at the time of his death. We learned that the three dropped some blotter acid at about 9:30 pm Sunday, December 19. Two brothers, including Dirk, took four hits each. The acid was considered to be weak but effective. No unusual side effects were encountered as of midnight. At about midnight, from recollection, Dirk and Mike were walking east on Stadium sheltering each other from the chill wind. As they crossed Main Street they passed in front of a pickup truck which was stopped at the light. The truck turned east onto Stadium, pulled over

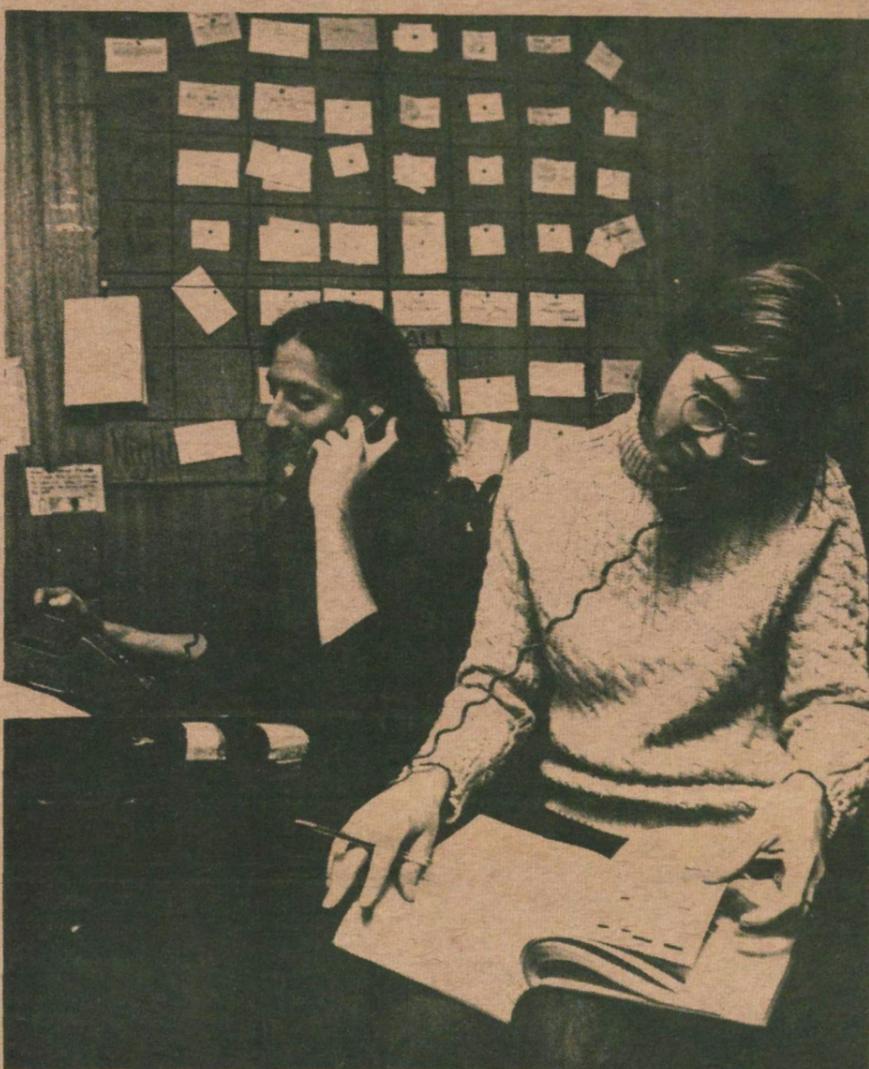


Photo: David Fenton

ON THE CRISIS PHONES AT DRUG HELP

"It is we who will make sure there is true information about drugs available to everyone."

and stopped near the Crisler Arena. Two young men, you might call them "greasers," with two women got out of the truck and approached Mike and Dirk, saying, "You know we hate faggots, boy." Dirk and Mike could plainly see that they were objectively overpowered and Dirk tried to cool them off saying such things as: "We don't want to fight—you're our brothers—I love you like brothers." This was not what the greasers wanted to hear. Dirk was struck several times and knocked to the ground where the beating continued. Mike attempted to go to Dirk's aid but was held back. Mike could not see exactly what was happening as Dirk was being beaten, but he did see the two women get very excited and struggle to pull Dirk's attacker off him. In fact, one of the women, according to Mike, yelled, "Stop, you're killing him!" The women succeeded in freeing Dirk and everybody split.

Dirk was bruised but not bleeding (at least not externally), and was semi-delirious. Dirk and Mike walked to Dave's apartment on S. State Street. After several minutes at the apartment, about ten minutes after the beating, Dirk fell to the floor, landed on his side and went into convulsions. Dave (who holds an advanced first aid certificate) and Mike moved Dirk to a couch. Shortly there-

after he stopped breathing. Dave administered artificial respiration and Mike ran next door to phone for an ambulance. Instead, the next door neighbor phoned the police who arrived in about 20 minutes. Around the time that the patrolman came Dirk's heart stopped beating. Dave continued mouth to mouth resuscitation while the patrolman administered heart massage. The fire rescue unit arrived shortly and took over with oxygen etc., but it was all too late. Dirk was pronounced Dead on Arrival at U. Hospital.

Monday morning Mike and Dave were taken downtown, locked up in separate cells and interrogated without a lawyer present. That LSD was involved was then revealed along with information concerning the assault on Dirk. The police released the news to the public on Tuesday, December 21 that Dirk Fisher had died of a massive overdose of LSD. Quoting the Ann Arbor News again: "Chief Krasny said an autopsy revealed that death was caused by large amounts of LSD which the Fisher youth had taken."

No mention anywhere of assault. The U. Hospital pathologist who performed the autopsy denied that the LSD charge was true and claimed that he had never said anything leading to such a conclusion. He called the Fisher family to contradict Chief Krasny.

One week later, December 28, the Ann Arbor News ran a small article without a by-line (on page 24) dealing with the question that Dirk's death may have been the result of the assault. Again quoting the Ann Arbor News:

"We have nothing verified on this beating angle," Krasny said, "In fact, our source for that information cannot be considered altogether reliable."

Karsny's "unreliable source" was of course the same and only source that had mentioned LSD.

The final autopsy findings are not yet published. When they are, they will probably be "inconclusive" as to the cause of death. The only internal damage that was detectable was fluid and blood in the lungs, pulmonary edema. This could have happened after death or during heart massage or from the beating or who knows?

There will be no murder charge even though a number of people closely related are convinced that the beating and Dirk's death are obviously related. It would do no good anyhow. Prosecution through the court system and punishment through the prison system in this country have been shown all too often to be a totally ineffective and indeed barbarous way of dealing with people. None of the people closest to Dirk want to be involved in more injustice.

So we ask ourselves, what lessons are to be learned, what needs to be emphasized about this tragedy to try and prevent it from happening again?

First of all, two brothers were walking down the street with their arms around each other, high on acid, keeping each other warm, and they were attacked by young people from Ann Arbor, probably schoolmates, who could not stand the sight of their warmth. We need to break down the ugly roles this American death-culture has developed and redefine ourselves as the loving rainbow beings that we are. That is foremost.

Second, we have to understand that most of the time the police are not acting in our interests at all. We should never give any information to police without a lawyer present (that's a Constitutional right we *must* be aware of—just tell them you don't have anything to say without a lawyer). Police are well known for taking *any* piece of information given them and using it for their own purposes. Chief Krasny took the information given to him and used it to perpetrate the misinformation and confusion about drugs in our community. The damage continues to be done as many people who read the Ann Arbor News, and don't read the SUN, will still believe the original allegation that Dirk died from an overdose of LSD. We have to question the motives of such an elected city official who must be aware of the *real* drug problems involving alcohol, heroin, and the list of other available downers that are killing off our people every day. He made his statements without even an autopsy report!

Third, it becomes increasingly clear that it is we ourselves who will define our problems correctly and develop ways to deal with them as a community of rain-

continued on page 3

# VOICE OF THE PEOPLE

Question: What do you think is in store for everyone during the new year?

Dale Hess  
Pharmacology teaching fellow—  
The New Year is going to be what people make it. Speaking for myself, I'm kinda at low energy but I expect to pick up as the year advances. Vibrations from other people would probably get me high. You see, it rubs off.



C.K. Clark,  
custodian—  
Looks like there are goin to be more taxes, every thing else is going up, and could be another war started in Asia. I don't think the Viet Nam war will be over this year either. It'll probably be toned down.



Charlene Bowser,  
student—I'm very optimistic, despite all the problems we're having all over the world. I'm with kids and I'm working in small ways. I'm hoping to get people to get well-adjusted and love themselves. And maybe through doing that, it'll happen in bigger ways. That's my hope.



Subramanian,  
research fellow in botony—I think Nixon will be re-elected. It's inevitable. The Democrats haven't succeeded in putting up a strong candidate. Spiro Agnew as VP will neutralize the opposition that Nixon has now in John Ashbrooke, a conservative Republican.



Tom Stribley,  
insurance salesman—I just hope more people get work. I just see too many of my friends unemployed and I don't want to see that any more. I think it'll get better basically because it's an election year. I don't know what legislatures can do about it but I think Nixon might pull off another surprise move. He'd have to, to get re-elected. The legislatures are going to have to do something to take the power away that the corporations now have, and cause of the economic plan, and let the people have jobs.



# PAPER RADIO

## FLASH!

The Community Center organizational meetings are every Tue. at 3 pm and Fridays at noon. Discover your community programs! Stop by at 502 Washington St.

## FLASH!

The Free Women's Community School will have lots of new classes starting the week of February first. Some of the classes offered will be psychology of women, Auto mechanics, crafts, lesbianism, women's self-defense, astrology & many more. All women are welcome to take and/or teach classes! For more information call 665-4944 or 769-5962.

## FLASH!

The brothers and sisters at Ozone House found a black brief case with syringes and insulin inside. We're sure someone really needs this medication. Call Ozone House at 769-6540.

## FLASH!

The Community Center wants your help! Anyone interested in working on the building itself should check out the list of things that need to be done, in the center's project office. The community Center is located at 502 Washington St. Just off of State Street.

## FLASH!

When you visit the Studio 8 Theatre in Green 8 Shopping Center in Detroit beware of the parking lots. A few brothers and sisters have been busted for possessing the sacrament there. As opposed to rumor started by the manager there are not police in the theatre itself. Watch Yourself, friends!



## FLASH!

Solstis Free School at 706 Oakland St. needs teachers, students and people willing to put their time and energy towards helping the school reorganize. Stop by Solstis at 706 Oakland St. Mon. nights. FREE SCHOOLS!

## FLASH!

Ozone House needs places for people passing through to sleep. If you or anyone else you know is able to open their homes call Ozone House at 769-6540.

## FLASH!

Center House is growing and wants to expand. Only YOU the community can do it. There are many ways: rapline counselor, medical volunteer, coffee house worker and so many others. The phone collective will be starting phone training for those interested on Feb. 21. The classes are 7:30-10:30, Mon.-Fri. for two weeks. Give us a call at 399-9090 or drop by at 109 E. 9 mile in Ferndale. Ask for Tom, Debbie, Shirley, or Dave. Anything you have can be of some help to some people. We must build and fight together. Serve the People!

## FLASH!

School driving you NUTS? If it is and you want to do something about it, get our packet of Youth Liberation materials. For \$2 you get 4 pamphlets about subjects of interest to young people, a sample copy of FPS, our newservice, copies of four high school underground papers from around the U.S., a youth liberation button, and reprints of some of the best articles from earlier issues of FPS. Or get a one-year subscription to FPS... it costs \$5 for movement organizations and youth, \$8 for anyone else. Our address is Youth Liberation 2007 Washtenaw Ave., Ann Arbor, Mich. 48104.

## ANN ARBOR SUN

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The SUN is edited by:  
Ann Hoover  
Kathy Kelly  
John Collins  
Mike Minnich  
Jeanie Walsh

in conjunction with and under the direction of the Central Committee:

John Sinclair, Chairman  
Leni Sinclair  
Gary Grimshaw  
Pun Plamondon  
Genie Plamondon  
Frank Bach  
Peggy Taube  
David Fenton

David Sinclair, Chief of Staff

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## PHONES

Rainbow People's Party, Ann Arbor SUN, Up Rock and Roll Company . . . . .	761-1709	Radical Lesbians . . . . .	763-4186
Ann Arbor Women's Abortion Service . . . . .	663-2363	Record Offices . . . . .	764-0106
Alley . . . . .	769-1600	Ride Switchboard . . . . .	769-6540
ARM . . . . .	761-7849	Solstis School . . . . .	769-7353
Campus Theatre . . . . .	668-6416	Summit Street	
Canterbury House . . . . .	665-0606	Dental Clinic . . . . .	761-2176
Cinema Guild . . . . .	662-8871	Medical Clinic . . . . .	761-2176
Community Park Program . . . . .	769-9405	Tenant's Union . . . . .	763-3102
Draft Counseling . . . . .	769-4414	WNHZ . . . . .	663-0569
Drug Help . . . . .	761-Help	WPAG . . . . .	662-5517
Ecology Center . . . . .	761-3186	Youth Liberation Front . . . . .	769-1442
Free People's Clinic . . . . .	761-8952		
Fifth Forum . . . . .	761-9700	YPSILANTI PHONES	
Mr. Flood's Party . . . . .	668-9372	Black Student Union Association . . . . .	484-1578
Gay Liberation Front . . . . .	763-4186	LSD . . . . .	482-5942
Legal Aid . . . . .	665-6146	Second Coming . . . . .	482-3159
Michigan Theatre . . . . .	665-6290	S.O.S. . . . .	485-3222
Moon Bail Bonds . . . . .	439-2530	Tenant's Union . . . . .	487-1470
Network . . . . .	769-6540	DETROIT PHONES	
Newsreel . . . . .	769-7452	Center House . . . . .	399-9090
Ozone House . . . . .	769-6540	Creem . . . . .	831-0816
People's Community Center . . . . .	663-6746	Fifth Estate . . . . .	831-6800
People's Food Co-op Store . . . . .	761-8173	K. O. T. C. . . . .	831-1574
Radical Independent Party . . . . .	761-6621	Record House . . . . .	398-3881
		WABX . . . . .	961-8888
		WDET . . . . .	577-4147
		WRIF . . . . .	354-Wrif

## Dirk Fisher

continued from page 1

bow people. It is we who in the end will make sure there is true information about drugs available to everyone. Programs like Drug Help (phone 761-HELP) in the Washington Street Community Center are there for general and crisis information and help. There are also extended study courses available now such as the special Psych 400, Section I class being offered at the U of M. Called Drugs and Behavior, it plans on discussing topics like crisis intervention and treatment, altered states of consciousness, history and legal issues of drugs, and black perspectives. It's being put together by community people and is FREE to the community, all are welcome. For information call 764-9279 (students get 3 hours credit).

Lastly, if you ever need quick crisis medical care, call the fire department. Their rescue squad, although not all they could be, is speedy and does have equipment. The need for all of us to know some basic first aid is becoming more apparent all the time. Again, self-determination is the key, understanding that the people in control of the resources and power now most often do not work in any interest but their own—check out the Free People's Clinic in the Community Center as an alternative for dealing with all kinds of medical problems.

This is as far as we can go at this point. Steps are being made to set up an appointment with Chief Krasny and representatives from the Tribal Council People's Drugs Committee to see what the potential is for resolving some of the contradictions between that office and the community. The misinformation about drugs that is rampant has been a major problem for a long time; it's a drag that it took Dirk's death to make the point all the more clear. Chief Krasny made a terribly wrong statement that we feel must be cleared up publicly. Dirk is gone and we will miss him.

—Ann Arbor Tribal Council

## Chelsea Students Back

Rainbow student power took the upper hand in nearby Chelsea, Mich. last month as Charles Lane, principal of Chelsea High School, was forced by a union of outraged parents and children to nullify his own orders which had suspended one-quarter of the student body two weeks before. In a special meeting called December 28th to respond to the storm of protest unleashed on the board by the suspension of 223 students involved in a sitdown strike, Lane told a packed auditorium that all participants were being allowed back to classes immediately.

As reported in the last issue of the SUN, the strike was led by the Student Council at Chelsea and took place when principal Lane refused to allow the Up to play at the annual Christmas Dance after they had already been contracted. In literature passed out at the school the student government said that the dowsing of the Up was "unconstitutional" because it violated their "right to hear good music." In an interview with the Huron Valley Advisor Lane said there had been "trouble" with the Up when they had played at Chelsea two years previously and passed out literature he called a "bunch of filth."



EVERYONE IS WELCOME (AND BADLY NEEDED) TO COME AND HELP BUILD A2'S NEW COMMUNITY CENTER AT 502 E. WASHINGTON.

The students alleged that Lane was lying in that he had "discriminated against the band because of their political beliefs," because he told the board that the Up should not be allowed to play "on the grounds that the group was affiliated with the Rainbow People's Party in Ann Arbor."

The community filled the high school auditorium one week after the suspensions at the next regular meeting of the school board and students and their parents together forced the issue of the expulsions on the meeting's agenda so that they could be heard.

And heard they were. Tempers were high, especially because the board would not let itself make any comment on the complaints which flew madly; and support for the students was overwhelming. Many spoke out against Lane's special treatment of Joseph O'Neill, Tom Lixey, and Mark Collins, who were suspended indefinitely for helping to organize the strike. (Collins and Lixey are first-string members of the varsity football team.) One Chelsea resident attacked the board for "sitting like bumps on a log," throughout the meeting.

Dave Sinclair stood up and spoke for the Up and the Rainbow People's Party, saying that the students "were acting in the true spirit of 1776 as . . . victims of unlawful repression," and sat down to cheers from both students and moms and dads. By the next day all but 20 students had been reinstated.

But the status of O'Neill, Lixey, and Collins was still uncertain, and the right-wing forces seemed to be making sure that the Christmas Dance at Chelsea was not going to happen. When people's attorney Dennis Hayes tried to rent a hall at the Chelsea Fairgrounds so that the Up could play as scheduled December 23, he was first told it was available and then a few hours later told that he couldn't rent it. When a reporter from the SUN called the Fairgrounds he was told it was "unavailable" on the 23rd and further explanation was flatly refused. It was the only dancehall in town.

At the special meeting December 28th Charles Lane said that all students would be reinstated with a "clean record" and

denied that he had ever said that the Rainbow People's Party was bad for students. But Charles Cameron, Superintendent of Schools, left it clear that he would not "knowingly approve of any group which is un-American to use school facilities," and added that students "did not have the right" to organize a sit-in or "disrupt" the school.

"You won't be here next year!" one angry parent shouted.

## BPP vs. Michigan Prisons

David Johnson is a twenty-one year old black revolutionary who was working with the National Committee to Combat Facism and the Black Panther Party in Detroit. He is being held in the State Prison for Southern Michigan at Jackson under a sentence of three to four years for felonious assault as a result of the court actions against the Detroit Panther 15.

The conditions of the prisons all across the country are atrocious, and are just beginning to come to light and be recognized by the people as a problem that must be dealt with. But it is a problem that will be dealt with only if the people make enough noise to force the necessary changes. David Johnson and his attorneys are filing suit in U.S. District Court naming Perry Johnson, Warden of Jackson Prison, and Gus Harrison, Director of the Michigan Corrections Department, and all their "agents, assistants, assigns, employees and successors," as defendants in the case.

David was first incarcerated in Jackson in July, 1971 and soon transferred to the Michigan Training Unit in Ionia, a detention center for younger prisoners. He was transferred to the Michigan Youth Reformatory at Ionia in September, 1971. While at the reformatory he discussed prisoner's rights with other inmates and

the possibility of court action to enforce them. His trial attorney sent him a pamphlet containing the rules and regulations of the Michigan Department of Corrections while he was there.

In mid-October authorities at the Reformatory confiscated the pamphlet saying it was contraband. In just about a week's time David Johnson was transferred to Jackson and placed in a segregation cell where he is now, locked in a small individual cell for twenty-three hours a day, with only a forty-five minute walk in the exercise yard each day.

The suit lists other ways Johnson is being punished:

(a) Plaintiff is not allowed to participate in any of the educational, rehabilitational, vocational, or recreational programs offered at Jackson;

(b) Plaintiff is not allowed to have certain items in his possession, such as his own typing paper, which prisoners in the general population are allowed to have;

(c) Plaintiff's mail to and from his attorneys is opened, read, and copied;

(d) Plaintiff is not allowed to use the law library at Jackson. He may have one law book brought to him in his cell on each Monday through Thursday. Often the book brought to him is not the one he requested.

After fourteen days in segregation he was brought before a board that reviews the cases of people being held in segregation or isolation every thirty days. He was accused there of "participation in subversive activities" and was told that he would continue to be held in segregation because he was a "militant black." David was not allowed a pencil to take notes during the hearing.

The suit charges that the decision of the board was illegal because no written charges were ever brought against him, no witnesses or evidence were produced, the plaintiff didn't get an opportunity to properly respond or to present evidence or witnesses on his own behalf, or to cross examine his accusers, he was never allowed to be represented by counsel, and he had no knowledge of how to appeal the board's decision.

The suit goes on to say that the actions of the prison ". . . are not justified by any legitimate, compelling state interest, are not necessarily related to considerations of institutional security, but are part of a pattern and practice to harass, intimidate and punish Plaintiff in an unconstitutional and unlawful manner . . . As a direct and proximate result of the malicious and intentional acts of Defendants, Plaintiff has suffered continuing deprivation of his civil rights under the First, Sixth, Eighth and Fourteenth Amendments to the Constitution of the United States, financial loss, humiliation, mental and emotional pain and suffering, and loss of enjoyment of life and liberty, all past, present and future."

What the suit actually seeks is an injunction against the defendants from continuing to act in the manner they are accustomed to and that David Johnson be transferred back to the Youth Reformatory and be awarded \$25,000 compensatory damages and \$25,000 exemplary damages, plus attorneys fees, interests and costs.

Suits like these are extremely important in the fight for a humane penal system in this state. As long as no one challenges the snakes who are in control now they will continue in their diabolical ways. We in the RPP are involved in similar suits through John Sinclair and Pun Plamondon and the experiences they have gone through and are still going through. Unless all of us together understand and define the problem and demand action nothing will change. It is our actions out here that will give the brothers and sisters in prisons everywhere the strength they need to go through their days.

RAINBOW POWER TO THE PRISONERS! ALL POWER TO THE PEOPLE!

—Genie Plamondon, RPP



# TRIBAL~COUNCIL~NEWS

Starting with this issue of the SUN we're adding another regular feature to the paper which will be news and reports from the Tribal Council. On these two pages we'll include notes from Tribal Council weekly meetings, any upcoming Tribal Council events or projects and discussions of any community projects, proposals or events that might come to the attention of the Tribal Council and be of interest to our community. If anyone has any news that they'd like to bring to the attention of the Tribal Council or the community through the Tribal Council please contact Jeanie Walsh or Genie Plamondon at the SUN, 761-1709.

The past two Tribal Council meetings have been a lot more high energy than in the past and real plans are being made for more community activities and get-togethers. We're planning a whole Tribal Council Week beginning on the 16th of January. Check the Tribal Council Special Issue that was put together by the People's Communications Committee, for more complete details. (It should be available wherever you pick up your SUN here in Ann Arbor.) At the Dec. 28th meeting the idea was proposed that we have another community mass meeting like the one we had back in November at the Union Ballroom so that all the Tribal Council People's Committees could get together along with people from the Community Center and discuss any progress or new proposals that might have come up and also to get together again with the community of Rainbow people in Ann Arbor. We decided it would be far-out to have a community pot-luck dinner in conjunction with the meeting and to try and have an event like this at least once a month. A date of January 20th was proposed and work was begun on securing a place etc. At the Tribal Council meeting on January 6th we decided to expand the whole project into a week of events sponsored by the Tribal Council to raise money for the Commu-

nity Center, particularly the Artists Workshop and the People's Ballroom. It was decided to have a poetry reading one night, a film showing one night, a rock and roll benefit the third night, ending with the community meeting and pot-luck dinner on the last night to celebrate the first anniversary of the People's Food Co-Op. Again, be sure and check out the special issue about the Tribal Council Week put together by the People's Communications Committee; it also contains information about each of the People's Committees.

It was also decided to rename the Hard Drug Committee because we all felt that it is necessary to deal with all drug related problems and not just those associated with hard drugs such as heroin and

downers like reds. It's also more and more necessary to deal with the problems that arise from the spreading of incorrect information on the part of city officials about life drugs such as marijuana and LSD. They create rumors and false impressions and only make it harder for some brothers and sisters to deal with and come to common understandings with people like their parents etc., whose only knowledge of drugs comes from establishment newspapers etc. We decided to launch a People's investigation into the death of brother Dirk Fisher and to denounce Police Chief Walter Krasney for making the outrageous statement that Dirk's death was caused by an overdose of LSD even before an autopsy had been performed and the real cause of death could possibly be known. The Community Center still needs people to

help get the place in working order; be persistent about finding out what you can do to help, where the tools are and anything else you might need to know when you go there to work. It's our Community Center and all of us should help get it together!

Sherry Lucas from Ozone House came and talked about the broken down boiler at the Community Center at the Dec. 28th meeting and at the latest meeting a progress report was given that money for the boiler repair had been raised through donations and a bucket drive and that all the extra money that had been raised would be used to heat the ballroom and the Artists' Workshop area.

A sister from a new group of people who call themselves GROW came to the Jan. 6th meeting and asked that the Tribal Council help them generate more interest and support for their project to obtain more free land within or very near the city limits for free gardening. She asked that we come to a City Council meeting on January 10 to show support for a proposal that gardening become part of the city's recreation program and that gardening be encouraged as a family and community activity for all those people who dig gardening.

Information about all these new projects will be talked about at the Tribal Council Community Meeting on the 20th. Support our community by reading the community paper. KEEP IN TOUCH! READ THE SUN! JOIN THE TRIBAL COUNCIL! LET IT GROW!!!!

—Jeanie Walsh RPP

Grow is a neighborhood garden concept in the development stage. The idea is to supply land and information for people in Ann Arbor to have a garden close to their homes. Arrangements are being made to find sites (several locations are already available), arrange for water and locate other resources. We feel that gardening can be the sight of many activities, physical exercise, recreation, music, education (with emphasis on organic gardening) working with the aged and emotionally deprived people, and most of all uniting people of all ages and backgrounds are a few of the possibilities. Our future needs will include additional sites, equipment, seeds and gardening know how. Sound interesting? For further information call Joy Strider at 761-9000 or Susan Drake at 761-3719. Grow Yourself!



PHOTO BY: DAVID FENTON

**CELEBRATE THE FIRST  
ANNIVERSARY OF  
THE PEOPLE'S FOOD  
CO-OP, LET IT GROW!**

FIRST RUN OF THE PEOPLE'S  
FOOD CO-OP, DECEMBER, 1970

# ROCK *and* ROLL DOPE

by the UP

It's been over a month since we last got to you all through this column and now more than ever we have to start by saying that activity on the Rainbow Rock and Roll scene keeps going hot and heavy, and the energy and potential strength of the people keeps getting higher and higher every day. It's 1972 and there just has been a whole lot of stuff happening—and in this issue we'll try to cover just one of the more important changes that have gone down since last time.

Everybody knows that the old Eastown Theater has been closed by Detroit's Mayor Gribbs, and there's been a lot of speculation as to how the shut-down is going to effect the entire colony. Rock & roll is, after all, one of our most vital products—millions of dollars have changed hands just within the Eastown operation in the last four years that it kept running, and that's only a small indication of the importance that real live music has within our communities. It's obvious from the Eastown situation that dope, music, big money, and politics are tied up within and to our culture; and we've got to check out the Eastown deal on *all* levels so we can see how it affects us, which way we should go now and in the future.

The first thing that the Eastown's closing points to is something that lots of people have been complaining about for years: the theater was, in some very big ways, a bogue place to go—it frequently got too hot, dirty, and crowded for any kind of natural comfort, and the drugs openly sold there were often atrocious shit. 24 year-old Bob Bagaris ran the place (along with top rock honk Gabe Glance) strictly for money, and in shutting the theater the City government was only taking advantage of the same ridiculous Bagaris/Glance greed that had helped make the Eastown the only regular rock and roll center in the Midwest.

It should be remembered that the Eastown was opened in 1968 by Bagaris to make some money and be a groovier place than the Grande Ballroom, which was then being run by king-pin Russ Gibb and fat Mr. Glance. Gabe and Russ immediately moved down the street from the Grande to the Riviera Theater which they knew was bigger, would lose money because it cost more, and would be strong enough competition to bring the Eastown to its knees. Gibb and Glance had enough money so they could sit back and lose some while their cut-throat tactics put Bagaris up against a wall. When Bagaris was on the verge of bankruptcy Gibb and Glance forced the young challenger to *merge with them* and closed down both the Grande and Riviera so they could exploit the kids and pretty much monopolize things at one location: the Eastown.

Basically Bagaris did all the work and Gibb and,

Glance laid back and took their cuts of the action; then old "Uncle Russ" sold out to Bagaris and moved west where he apparently blew his quick fortune on radio stations. Bagaris continued to run the Eastown with Glance until it was closed and they have, of course, gone on to produce many a bigger show at Cobo Hall. During the Bagaris/Glance reign at the old movie theater people's objections to the way the place was run resulted at least three times in public attempts to force Bagaris to change conditions there.

Three years ago a group of bikers called the Universal Angles were led by the now defunct Open City services organization in an attempt to get customers to boycott the Eastown. During the summer of 1970 the Detroit Chapter of the White Panther Party also tried to get Bagaris to negotiate with representatives of the people on the issue of making the Eastown more human, and last year students at Oakland University attempted to bring civil suit against Bagaris for violation of build codes in regard to sanitation and crowd capacity. In all cases Bagaris stood firm and wore out its opposition.

The one reason Bagaris won out every time is because he ran the *only* big place in the area where freaks could get together and get high around their music so regularly. And *that's* why Mayor Gribbs was so quick to nail the doors shut on the rock and roll theater when the sordid Eastown scene was "exposed" for all it was on the front pages of the Detroit Free Press less than two months ago.

It has to be pointed out that the forces which run the government in the City of Detroit, together with the forces in power at the State level in Lansing, have been out to put the *dowse* on our music as a *matter of policy*. Last summer we saw Governor Milliken and the Detroit Narcotics Squad celebrate in turning off rock & roll at the State Fairgrounds when Eastown Productions did another typically stinko job at the "Rock & Roll Revival" ruses, the two festivals which have to be remembered as the all time dope bumper specials where not only the drugs were out of control but there was not enough water and narcs busted freely through the crowds. Later the same month, in a secret and almost unpublicized move, Milliken called off the WRIF Free Concert Series at Oakland University by simple, direct pressure on the State-financed University administration. The Rough Park Concerts, the only other free rock and roll series in all of Detroit, were called off the *same week* when the Detroit Department of Parks and Recreation revoked the concert permit on a ruse.

So Mayor Gribbs' Eastown shutdown last month was really only a return of the crazy shit that Milliken

has been throwing at the Rainbow Colony ever since the Guv first tried out his anti-rock & roll strategy by going on TeeVee to tell all the moms and dads how shocked he was about Goose Lake back in 1970. The idea being to stop the people from getting together, from getting down with their music, by using the old "dope scare" routine. The honks in office say they "want to do something about the Drug Problem" but, as usual, lots of heroin and other forms of wierd dope run wild everywhere from the schools and the shopping centers to the ballrooms and theaters. Busts for righteous, natural drugs like weed and pure psychedelics continue to stick, of course; and regardless of what lies the cops and politicians tell, more and more people keep getting messed up on bad dope every day. The effect of the whole program being to put the damper on our growth as a people and as the rising force on the planet that we are.

Mayor Gribbs and Milliken and their troops don't have any *right* to come among our people and put a stop to almost the only gatherings we have—but, of course, we aren't powerful enough to stop them right now. The way that we can move as a people to *take* that power, to keep the greedheads off our backs and out of our veins *as well as* keeping the creeps' cops out of our places, the way we can do it *all* is through the building of People's Ballrooms. Places run by and for the people, policed and kept clean by the people just like the Ann Arbor Tribal Council's Free Park Program was run so beautifully here last year.

The People's Ballroom idea has its history in the area, too; it starts back in the fall of 1970 when then-SRC manager Pete Andrews organized a meeting of local music people to talk about the state of the scene, and John Sinclair addressed the get-together through a letter from prison that proposed the People's Ballroom as a necessary step toward a stronger, more self-determined Rainbow community. The meetings continued some months without creating a ballroom, but the concept was picked up again last summer when workers from Center House, Fifth Estate staffers, radio people, RPP members, and other diggers tried to do it again in Detroit. One fund raising benefit was held in an unsuccessful attempt to start a program to finance a building and that was the limit of public work on any People's Ballroom project until the birth of the Community Center/People's Ballroom in Ann Arbor last November. (News on Community Center progress is on page 4.)

The reason why the People's Ballroom plan is essential to a solution of the whole Eastown-type rock-&-roll-rip-off-repression mess is because it is *through* the People's Ballrooms that we can win the power to define the music scene the way we all want, and *at the same time* we can gain ground in the struggle to keep the government's police forces out of our dances and our communities. Last summer the Tribal Council ran the Park Program in full cooperation with the local government, and police were kept out of Diana Oughton Park because the political reality is that the people **HAVE TO HAVE THE MUSIC** and the City couldn't avoid that fact any longer as they had in past years.

And we can use our People's Ballrooms in the same way. And *more*, because the money from the Ballroom, once it gets on its feet, can be made to sustain a whole set of community service programs like food co-ops, drug programs, medical clinics, or whatever else is needed. But the first term of the Ballroom is that it replaces the kind of drippy low energy scene run by money-gobblers that the Eastown used to be with a high energy/high music scene run by high people who are the same folks that make and dig the jams.

People are *ready* for People's Ballrooms *now*, there's no doubt about that, and the one reason they aren't happening this very minute in everybody's neighborhood is because it has taken us all this long to find out not only that this is what we *need*, but how we have to go about *creating* this alternative. Each of our efforts had taken us a bit farther along the way till the point where, through the hard work of the Community Center workers, we can now see the possibility of a functioning People's Ballroom within the year. We've just got to keep working and keep the process going, and now that we've got a start here we should work as hard as we can to build the first People's Ballroom so that we can learn even more and eventually help other communities to build People's Ballrooms *everywhere!*

## Governor Milliken: Anti-Rock'n'roll Fascist?



# Letters

Dear John & Friends,

Got some time now for writing and all, so I thought I'd get this off to you. There is an incredible amount of work that must be done here and in my own self, but I finally wrenched that time away from all those that would have us all waste ourselves slaving for the monster. So now I have time to write letters that **NEED** to be written.

The paper is doing well considering all the uphill struggle involved. The major obstacles seem to be apathy and economics. Therefore, it will be a while before we can be doing as much with Rising Sign as we want to.

Apathy has become less of a difficulty in recent days. People are gradually coming to be involved in putting out the paper, in the ways that they can contribute best. What most of us have been doing is rapping with many, many people about what the paper can do for them and how they can use the paper to help attain the ends of various community projects/programs. What is really excellent is that people with experience in the media are becoming involved; they are needed desperately.

The economic problem will take a little longer to resolve. Printing costs are really bad. Advertising is almost impossible (especially because of the very concept, our hearts are not in it). Unemployment is very high in Battle Creek so the people who would contribute can't. Some of us on the paper have already gone broke getting it out. But we still can laugh and sing and dance, 'cause even if the paper don't get out for a while, we're in this for the rest of our lives. There is no defeat and no turning back. Even when there is no food and no money, we're happy.

These things will be resolved!! The second issue is coming out tomorrow! The potential here is beyond perception, but there are times when I've seen it and beyond, so I know. We have already obtained free office space. There is a group of people who will be supplying us with materials in a couple of months. The paper sells well so the printing costs are covered by that and advertising. The second issue is bigger and better than the first. None of us have starved yet so there is lots of hope (lots of free dope too).

A group of about 30 from BC made it to the Dec. 10 rally last week. Right now I can't say much about it because it was

really, really too much. One of our group (we were spread out throughout the arena) reported that some righteous person threw about 30 lids into the audience! Of all the people we've talked to, not one reported any violence between all the brothers and sisters there. But much of the Rally is locked up now in our heads and won't be forgotten! Best of all the rally sprung John from the slammer! The people freed John, the people freed Huey, and the people will free everybody!

With unifying love to  
conquer the monster,  
Mike and Donna

We received this letter last week from a rainbow brother from Brazil who visited Ann Arbor a few months ago . . .

Brother;

Here I am now, back in the streets of my town, together with my comrades, trying to start a truly revolutionary group. Feels very good to be home again, brother, it's really great to get together with my people and work hard all day long and then climb to the roof of my house and get high on some killer weed and feel the warmth of these beautiful cosmic tropical nights. I think of you and your people fighting for life in the heart of this automatic monster Amerika and it's so strange to be here now feeling the magic heat of this night sitting under a thousand stars, thinking of you in the middle of this mad machinery of death. But suddenly I can feel that even so far away the enemy we fight is the same, and I have this total belief that we're gonna win, nothing is going to stop us in our way to win the love of the people of the world. We're gonna get the togetherness we need and together as one we're gonna rise and destroy this un-human system and create human paradise all over this planet.

But conditions here now are real bad. The reactionary forces are strong and are keeping the people brainwashed, with the help of U.S. Imperialism, which supplies the government here with guns and tanks and bombs. Fascism is everywhere. One of my brothers was caught in Rio De Janeiro with some hits of acid. He was taken to jail and there he was beaten and tortured (electric shocks) for a week.

Anyway we're trying the best we can, We're together and revolutionary energy is high in our hearts. We want to start as a commune— a cultural guerilla center. Our first weapons will be a people's rev-

olutionary rock and roll band, a street poetry/theatre group and a newspaper. The band will be very much like the UP. We're working on synthesis of the UP, old MC-5, Stooges, Who and also influences of vanguard jazz people like Coltrane, Sanders, Gato, Shepp, Sun Ra. When the music gets to your blood you go crazy, man!

How is everyone? Please send me an issue of the SUN. I really want to be kept in touch with everything that relates to the American Revolution, which I see as the most important battle in the planetary movement for total liberation of humanity.

Love, Love, Love, Love  
Sergio

ple to write to prisoners to help keep them in touch with reality. I hope not to confuse you but this is reality. None the less the idea is good and you gave a telephone number to call or an address to stop by at. As I have no phone and I am temporarily detained I couldn't make it, so I am writing. I will volunteer to write to anyone in jail, in the service or on the streets. I would be really happy to write to anyone anywhere.

I'm not sure how long it will be until I get shock probation if I do get it so I am hoping to hear from you soon to get a couple of addresses in case I should have to go back to Columbus. I guess it doesn't matter too much cause if I get probation I'll be back in Ann Arbor soon no matter what.

My keeper only allows me one page so even though I have many other things I could and would like to say, I'll close hoping that I will hear from you soon.

Love and Peace,  
Jason

Dear Jeanie,

Yea well alright! The people have finally freed John. I guess I should introduce myself before I get carried away. I am told by my parents that I am John Hinkle. The great state of Ohio says I am 82365. I have chosen the name J. L. House and prefer to be called Jason. I was referred to in the newspapers as drug pusher. Sounds dangerous doesn't it?

I am presently in Lebanon Correctional Institute for the sale of 1 lid of grass to a well disguised pig. The lid only cost him \$15. It may end up costing me 20-40 years (38 months to the parole board). So far it has only cost me about \$1,000 in lawyer fees and as of this date, 105 days in jail. (Not to mention the wear and tear on my nerves.) I have one chance to be free and that is due to a law in Ohio providing for "shock probation." That is where they put you in jail for just a little while and then let you out on a 5 year probation. I am still trying to get shock probation and am asking to be probated to Ann Arbor because it is one of my favorite places to be. I also know some people there who have gotten me a job and a place to stay. Really fine people.

One friend of mine came to see me and I told her to go to the Hill St. house and find out John Sinclair's address for me. She said she would and one week later I heard over the radio that he had been freed on some type of bond. I was so happy, it was almost as if I had been freed myself.

I got a letter today from my friend and in it was a clipping from the SUN explaining what had happened with a picture of John & Leni. As I flashed the back of the page I saw your plea for peo-

Hey Man Dig,

I know that I might be one of the last people you ever expected to hear from but dig, I think that there's a message that we have in common now, and that is to tell all the people that are doing scag to stop doing it. It only destroys your mind and I'm not just saying that because I'm scared either, because right now I don't have anything to be scared of. I do wish that I would have listened to you and the hundreds of others that were telling me to freeze my actions. Now I realize that people can only know for sure by experience, but they can sure learn a lot of they only listen to people that are trying to help them. Now that I am behind bars my urge to help other people grows stronger. I don't want to sit here and let all of my brothers and sisters make the same mistake that I made, when there is a way that I can help them even though I can't be there in person. Man like drugs are the worst thing on the market, the cops and their friends put them there for people to put themselves into a position for a bust. They know that there is no reason that they can bust people for wanting to be free so they push you into other things . . . brother take care and remember I am trying.

Your friend,  
Larry Pickett

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# MIND CONTROL at WRIF:



**"TO ALL AIR PERSONNEL. FROM DICK KERNAN. SUBJECT: AIR APPROACH. EFFECTIVE IMMEDIATELY A NUMBER OF NEW APPROACHES WILL BE USED ON WRIF. THE FOLLOWING ARE ELEMENTS OF THIS APPROACH AND SPECIFICS OF HOW THEY ARE TO BE DONE."**

So begins a memo dated December 20 which was smuggled out of WRIF to the SUN from a source inside the station. The memo lists a set of rules that RIF DJ's must follow in order to keep their jobs—the restrictions they detail are a further step in the direction that RIF has been going since the firing of Barbara Holliday and Paul Greiner, which we reported two issues ago. The memo is responsible for the pre-packaged radio that you can now find at 101 on your FM dial.

WRIF is owned by the American Broadcasting Company, which last year decided that there was plenty of money to be made from the rainbow colony. ABC began changing the programming on their FM stations so as to rake in the cash from the new, rapidly expanding audience. At their seven stations across the country they began hiring "hip" dj's and basically let them do what they wanted to. The result was that stations like RIF operated on a "free-form" basis, and where the dj's really WERE hip, and freeks themselves, the result was some of the furthest out radio to ever hit a commercial station. Last summer, RIF was really getting to be DYNAMITE—you could leave your radio turned on most of the day and dig it.

RIF was becoming increasingly responsive to the needs of our community, not simply a showcase for the latest products of this or that record company or other advertisers. And, most importantly, RIF began to break away from the usual function of radio in America—to keep people under CONTROL, to keep people from thinking for themselves in ways contrary to the mindless consumer consciousness that the people who own media in this country need to spread in order to sell all their junk and maximize their profits.

Free-form FM was producing free people, tuning in tens and hundreds of thousands of rock and roll addicts to liberated, unprogrammed consciousness. Instead of blasting away ads for pimple creams and the same 40 "hits" over and over again, you could listen to the rock and roll station and hear the whole spectrum of our people's music and its history, pick up on longer jams, pointed sequences of tunes with a message, and raps with visitors. Free-form, when it's properly done, is a real energy and information service, a tool that we can use to spread our culture and turn everyone listening on to the rainbow world we're trying to create, away from the death culture and the ugly, regimented consciousness it depends on.

ABC moved in real quick and instituted free-form, and, just as quickly, realized their mistake. EVEN THOUGH THEIR RATINGS WERE GOING UP WITH FREE-FORM they decided to douse their best dj's and began bringing the FM stations back under control. As Allen Shaw, the head of the ABC-FM operation in New York put it, the dj's were "wild men" and things were getting out of hand.

In our last report on the situation, DJ's at RIF reported that they could determine about 35 per cent of the programming, with the rest dictated by playlists and other restrictions. Well, things have gotten worse, as evidenced by the memo we received in the mail.

The memo tells the DJ's what to play, how often to play it, what to say when talking about tunes and when to say it, how to read the name of the station, how to read the weather—it divides a clock hour into segments of tunes, commercials, news, and public service announcements and strictly dictates what can and cannot be done on the air. It reduces the DJ's to announcers and automated turntable operators, and effectively destroys most of the far-out stuff that can be done on the radio.

The most incredible part of the memo is a page of items entitled "Things to Avoid," which include . . .

1. Don't play two female vocals with less than two records in between.
2. Don't play more than two "high energy" tunes in a row.
3. Do not repeat the same artist in a given clock hour.
4. Don't play unfamiliar tunes back to back.
5. Don't play two super familiar tunes back to back.

Now obviously these restrictions make it almost impossible to put together a radio show that projects any kind of new consciousness—you can't even play two Rolling Stones tunes in the same hour. The potential for sequences of tunes with a message is destroyed. And ABC's specific singling out of high-energy tunes shows that they understand the power of rock and roll a lot more than most of us think.

The memo also further extends the playlist, which at RIF divides our music up into alphabetically designated categories and determines how often tunes from each category can be played. For example, Category A consists of hit singles—the sequencing ordered by the new memo dictates that the big "hits" be played once every four hours. Category B are cuts from currently popular albums, C is a list of 300 hit "underground" tunes going back several years, D are non "hit" tunes from popular albums going back several years, and N are new albums.

Each category has either a card-file of tunes or a list which demands that once a tune from a category

is played it can't be played again until everything else in that category is played first. Nothing can be put on the air that isn't specified by one of the categories, which makes it impossible to play jazz, blues, any spoken-word material (they can't even play the Fireside Theatre), or anything outside of what ABC considers safe.

So that's why WRIF has been sounding like it does these days. And things will probably continue to get worse as ABC tries to turn RIF into an FM version of Top-40 AM. Rumours are flying of the imminent firing or resignation of the remaining DJ's, who aren't at all happy with the situation and what they're being forced to do. We tried to talk to some of the DJ's still on the air, but they were afraid to be quoted in the SUN because they didn't want to get fired. But Hank Malone, who did the morning show on RIF and quit in disgust last week just after the new memo came down, told us that "I quit because I couldn't take that format any more. All they'd let me do was say the time, weather, station logo, and announce what records I was playing. I started at RIF with the hope of transforming the medium and doing something useful, and after all this happened I just couldn't see any reason for staying there just to spin records."

The stomping out of free-form radio at RIF leaves Detroit and Ann Arbor without a consistently high-energy relevant radio station. WABX in Detroit is free-form to some extent, and is becoming more and more involved in community programs and services, which is right on, but the jams they're kicking out are generally lower-energy than what they're playing on RIF. It's at the point now where often it seems like CKLW, WKNR, and WCAR are more worth listening to, especially when they get into sets of oldies and Motown.

The need for real rainbow radio is now more acute than ever before. Radio can really serve our needs as we grow as a people, but the potential for the medium hasn't come close to being realized. And it won't, until we take steps toward self-determination and set up a station which is controlled by our own people, and not by vampires from huge corporations whose main interest lies in keeping us all under control while ripping us off. Various people from the community are trying to put something together that would turn a local FM station into the kind of radio that Ann Arbor needs to develop into a true revolutionary community. Stay tuned to the SUN for further developments, and if tuning in to your radio dial is downing you out these days, you might check out some of the jams on the Rainbow Listening List on page 8 of the We Are A People Supplement to this issue of the SUN.

**FREE THE AIRWAVES!  
BUILD RAINBOW RADIO!**  
—David Fenton, RPP

## "NO MORE THAN TWO HIGH ENERGY TUNES IN A ROW"

Five years ago this month, on January 24, 1967, the Detroit Narcotics Bureau and its superiors in the city government in Detroit made a concentrated last-ditch attempt to stop the growth of the emerging rainbow culture, which was at that time just barely beginning to flower in the Detroit area. A massive "dope raid," involving the entire Detroit Narcotics squad, state and federal police, U.S. Customs officials, Food & Drug Administration hacks, and undercover snakes of all kinds, was launched against the Detroit Artists' Workshop and the hip community of which it was the center; 56 brothers and sisters, including an entire rock and roll band, the Magic Veil Light Company, head shop proprietors, the staff of GUERRILLA newspaper, a group of freeks who had assembled at the Workshop for a poetry class, and members of communes and households throughout the Warren-Forest area, were rounded up, held in jail until the newspapers could hit the streets with their sensationalistic headlines, and held up as examples of what would happen to all young people in the Detroit area who refused to toe the line.

The "Great Dope Raid" wasn't about dope at all—the police and newspapers used the incredibly small quantities of reefer they came up with to try to lay a so-called "legal" basis for their crimes against the people, but from the outset the intentions of the control addicts were clear: they were out to arrest the development of an entire people by threatening and busting people who refused to stay under control, and they were using the barbaric marijuana laws of the state of Michigan as their weapon. There was never any question in the community as to the political nature of the "Great Dope Raid," and now, five years later, there can be no question as to the ultimate failure of the pigs' strategy, our culture has continued to grow and spread despite the efforts of the control addicts, and each day we become stronger and stronger as a result of our ever-increasing numbers.

The January 24th raid marked an important turning point in the life of our community—it led directly to the formation of Trans-Love Energies, the forerunner of the Rainbow People's Party, and it gave those of us who made up the hip community at the time a whole new sense of ourselves as a people who were under attack by the forces of reaction. It gave rise to a five-year series of benefits (including the first rock & roll benefit in the history of the Michigan rainbow community) for the victims of the January 24th raid, a series which just culminated in the John Sinclair Freedom Rally December 10th, and it brought the entire community together in a way that would otherwise have been impossible. It also marked the start of a long and strenuous battle against the Michigan marijuana statutes, a struggle which cost our Chairman, John Sinclair, almost 2½ years of his freedom before the desired result was achieved on December 9, 1971, with the passage of the new marijuana legislation, and on December 13th with John's release from prison.

Today, five years after the "Great Dope Raid" of 1967, we can see that the control addicts have suffered a tremendous defeat through the power and the spirit of the people—instead of killing off our spirit and keeping us from developing our humanity and our common culture to a higher level, the fools in power have united us even more closely than before and have exposed themselves so openly that thousands and thousands of brothers and sisters have come to reject their vicious lies and their whole system of exploitation and greed. They've thrown everything except bullets at us, and we have not only survived their attacks but have grown more and more powerful as a result of our common struggle. Our culture spreads itself further every day, we are beginning to organize ourselves to take care of our own needs and to create an alternative social order in the midst of

this madness, our visions make more sense to more people all the time, we are stronger than ever while the dinosaurs just get weaker and weaker, we are a rising force in the world and there is no way we can be stopped.

We are now at another major turning point in our history—we've reached a point where there is no longer any question as to our survival, we've made it clear that we're going to survive and develop our culture no matter *what* they do to try to stop us, and now we can start moving to develop the institutions and the solutions which will enable us to further ensure our survival and to *grow* now into our fullest human potential. As our numbers grow larger and larger we can begin to see that our future is incredibly bright, and that it's now a matter of developing ourselves and organizing ourselves more and more until we're capable of dealing with *all* the problems which we face as an emerging people in this world. Our potentiality is huge now, it's beginning already to realize itself, but it can't be fully realized until we really organize ourselves and move together in an organized fashion to develop that potentiality into the beautiful real thing it is meant to be.

We are entering a period where many of the visions and dreams we've entertained in the past can begin to come true, but unlike we used to think, they *aren't* going to come true spontaneously—that's the first thing we've learned as a result of our struggle, that no major social change happens spontaneously, not even something as relatively small as changing the marijuana laws or getting one person out of the penitentiary, and we know now that change comes only through the organized efforts of the people. We know that despite the almost limitless possibilities which are open to us at this point, despite the tremendous wealth of energy and genius we possess as a people, none of it means anything unless it is developed carefully and systematically by the people moving together in an organized fashion in the service of their own interests; and we know that the people are being held back now by the lack of strong people's organizations which can lead the people in their struggle and help the people organize themselves into effective survival/growth units during the period of transition from the old order to the new.

The Rainbow People's Party is 100% dedicated to communalist social change; our organization exists only to serve the people and to help our people any way we can. We are absolutely committed to the arduous task of organizing ourselves effectively enough so that we can give our people the kind of help they deserve, and we realize that our first responsibility must be to get ourselves and our organization together enough so that we are able to help the people first in our immediate community; and then in all of our communities across the planet, organize themselves to deal with their immediate problems and finally to create the new world which will replace the decrepit world we have inherited from our ancestors. We know that our primary concern has to be the level of our organizational development, and that everything else we do flows from that; we know that our effectiveness is limited only by our own incompetence and our own lack of organizational strength rather than by the alleged apathy and lack of interest in change on the part of the people; and we know most of all that we have to get ourselves together before we can really make ourselves of any positive use to the people.

There are a great many things we could do if we decided to pursue them, and in the past we wasted ourselves much of the time working in areas and on problems we were incapable of handling properly, but we know now that the first thing we have to deal with is our own internal development, and after that the development of our immediate community, so that we will have a solid base from which to move and upon which to build a real alternative

# STATEMENT OF THE

1967—"FIVE YEARS OF

# RAINBOW PEOPLE



THE RAINBOW PEOPLE'S P

social order in this weirdo place. We are considering many possibilities right now, possibilities which are equally promising of success, but we want to make it clear that the first two possibilities we will explore are those closest to us where we are right now: the possibility of developing a powerful people's party which will be capable of dealing with the needs of the people, and the possibility of developing the Ann Arbor community and the Michigan rainbow community into models of the communalist social order of the future.

Like our people as a whole, the Rainbow People's Party is at a major turning point; the primary task we set for ourselves during the first eight months of our new organizational existence—to Free John Sinclair—has been accomplished, we have achieved our other major goals of publishing a regular community newspaper and beginning to establish an organizational base for ourselves in the party

and in the community, and we are now ready to embark upon the next stage of our development as a revolutionary political party. With Chairman John back with the rest of us we are now able to turn our attention fully to the problems which constantly face our people, and we can begin to move forward again as we have not been able to move since July 25, 1969 when John was ripped off by the state of Michigan. We know that we have won a tremendous victory over the forces of reaction, a victory which was achieved as a result of five years of struggle and the concentrated strength of rainbow people throughout Michigan and across the country, and we face the future with a tremendous sense of optimism and strength.

Our major problem during the immediate period is one of evaluating the possibilities open to us and choosing those areas of work which are most immediately promising of success; where everything seemed gloomy and hopeless a month or

# CENTRAL COMMITTEE

OF STRUGGLE" - 1972

# PEOPLE'S PARTY



Photo: David Fenton

## PEOPLE'S PARTY REVEALED . . . .

so ago, now everything seems just the opposite, and it is very difficult for us to limit ourselves—as we *must*—to working only in those areas where we are capable of contributing directly and concretely to the immediate development of our potentiality as a people. We realize that there are so many things our people need that a hundred organizations like our own wouldn't be enough to handle all the possibilities open to us, and we are struggling very hard to keep our feet on the ground so we don't go flying off in all directions at once and thus fail to accomplish anything real at all.

We had hoped to announce in this issue of the SUN the programs and the areas of work which we will be undertaking in the next stage of our development, but after a month of intensive investigation, discussion and study we are still unable to reach a definite decision on the specific directions our work will take in the immediate future, and we have de-

ecided to postpone such an announcement until we have our whole plan of work laid out and finalized. We want people in the community to understand what we're trying to do and how we propose to go about doing it, but we *don't* want to spread unnecessary confusion and weirdness, so until we finalize our plans—hopefully within the next two weeks—we won't say anything definite at all about what we hope to do. There are certain general areas to which we have already made a general commitment, but we haven't yet worked out just what our specific commitments to specific projects will be, and until we can get that worked out completely we'll have to postpone any detailed presentation of our overall program.

We *can* say right now that we are definitely committed to strengthening, consolidating, and expanding the party organization itself, at least in the Ann Arbor community and hopefully in the Detroit

and Michigan community in the next few months; that we are definitely committed to strengthening, consolidating and expanding the alternative people's institutions which have been developing in Ann Arbor over the past three years and which have begun to come together under the banner of the Ann Arbor Tribal Council, a mass people's organization; that we are definitely committed to the task of creating alternative institutions and self-determination power in the cultural field, and particularly in the rock and roll industry, institutions organized on the communal model and with an undeniable socialist content, on both the local and the national level; that we are definitely committed to supporting the struggle of prisoners to gain their humanity and to secure their most basic constitutional rights as citizens of this country, any way we can; and that we are inalterably committed to bettering the conditions of our people and helping our people prepare themselves for the struggle for survival and the struggle for liberation in every possible way. These are the primary areas of work to which we have already committed ourselves for the next stage of our development as a people's organization, and we hope to be able to break down the whole thing and explain in detail what we plan to do, by the next issue of the SUN.

There are two specific matters we would like to clear up before we move on into the future: the first is the question of the status of our house on Hill Street, and the second is an accounting of the finances of the John Sinclair Freedom Rally of December 10, 1971. A considerable amount of confusion was generated last fall when we announced that we were being evicted from our headquarters at 1520 Hill Street and then failed to report on further developments in that area, and we would like to announce at this time that we are in the process of purchasing this house and the two other structures on this property from the owners who refused to let us rent or lease from them any longer. A down payment was made in November, thanks to many friends who came through with loans and pledges of money when we needed it most, and we are in the process of finalizing the purchase agreement at this time. When the matter is settled we will make a full accounting of the transaction in the pages of the SUN so everyone in the community can know what's going on here, but for the time being the threat of eviction is definitely over.

The John Sinclair Freedom Rally was the largest event ever produced by our organization, and while it raised an impressive amount of money for the John Sinclair Freedom Fund it also involved an almost unbelievable number of expenses. In order to give people an idea of the magnitude of this event and the costs involved in putting it together, staging the rally, and covering all the expenses engendered during the course of the planning and implementation of the rally, we want to offer the following financial statement as a preliminary accounting of the project; a more detailed account can be made available to any brothers or sisters who are interested further.

The gross income from the John Sinclair Freedom Rally totalled \$40,381.16; the expenses (so far) amount to \$25,440.44; and the net income for the Committee to Free John Sinclair was \$14,940.72. The expenses can be broken down as follows: (1) Rental of Crisler Arena—\$6,000.00; (2) Production costs (sound system, stage rental and equipment rental, projector and screen rental, etc.)—\$2,899.08; (3) Security costs—\$285.00; (4) Truck & car rentals, gas & oil, parking tickets, & related transportation expenses—\$1,282.49; (5) Advertising & promotion costs (including printing costs for the program, the posters, and other materials, pressing of the "Free John Now" 45, postage for mass mailings, etc.)—\$3,054.74; (6) Operating expenses during the planning and production stages of the project (includ-

ing staff expenses, office equipment rental, telephone service for regular and special phones used in planning and coordinating the event, etc.)—\$1,378.38; (7) Travel expenses for performers (plane fare two ways in most cases, plus room & board arrangements during the event)—\$7,366.02; (8) Planning & coordinating costs before, during and after the event (including a number of trips to New York for planning purposes)—\$1,050.98; (9) Miscellaneous (including interest on advance loans for anticipated expenses, legal expenses, and filming expenses)—\$1,223.75.

The major single expenses (over \$500) include \$1,600.00 in expenses for Commander Cody and His Lost Planet Airmen; \$1,298.50 in travel expenses for Bobby Seale and retinue; \$1,296.15 in travel expenses for Joy of Cooking, who didn't even get to play due to an equipment foul-up; \$712.25 in travel expenses for David Peel & Co.; \$1,000.00 for projector rental; \$1,250.00 for rental of sound equipment; \$522.08 for hotel rooms for the performers; \$713.15 for printing the Rally program; \$1,050.50 for pressing 15,000 copies of "Free John Now" for free distribution at the rally; \$1,400.00 for printing 15,000 posters which were given out free at the rally; and \$823.03 (with more to come) in telephone charges.

Of the net income turned over to the Committee to Free John Sinclair, the first \$2,500.00 went for John's bond in the Michigan Supreme Court; \$3,250.00 to legal firms which have worked on John's case over the past five years; \$1,450.00 to repay personal loans made to the Committee during the course of the struggle to Free John Now; \$3,873.63 to the Rainbow People's Party to cover expenses incurred during the six-month campaign to Free John Now, including many outstanding bills for printing materials, mass mailing expenses, newspaper ads, telephone service, etc.; \$109.65 for the typesetting costs on a fund-raising brochure for the CIA Conspiracy case; \$78.75 for an additional planning trip; a loan of \$3,142.00 to the Michigan Committee for Prisoners' Rights used for advance expenses in the production of the benefit for the MCPR at U of D January 15th (a full accounting of that event will be printed here as soon as it's available); and a loan of \$274.56 to the Ann Arbor Tribal Council for printing costs on the Tribal Council newspaper. Expenditures total \$14,678.59, leaving a balance with the Committee to Free John Sinclair of \$262.13!!

Finally, we want to thank each and every person who has helped us during the past five years of our struggle against the established power of the state of Michigan, and we hope that everyone who has participated in this campaign to change the marijuana laws and to Free John Sinclair feels the sense of exhilaration and joy which all of us feel at the completion of this historic battle. We hope the energy which has been generated in the past month since John's release will serve to lift all of us to a new level of activity and struggle, because we've really just *started* to move the way we have to move in order to survive and grow into our fullest human potential. It's a hell of a beginning, though, and it's up to all of us to carry it on to its natural conclusion. All Power to the People!

(signed),  
 Central Committee, Rainbow People's  
 John Sinclair, Chairman  
 Leni Sinclair  
 Gary Grimshaw  
 Pun Plamondon  
 Genie Plamondon  
 Frank Bach  
 Peggy Taube  
 David Fenton  
 David Sinclair, Chief of Staff  
 January 19, 1972 Year of Unity

# ALBATROSS

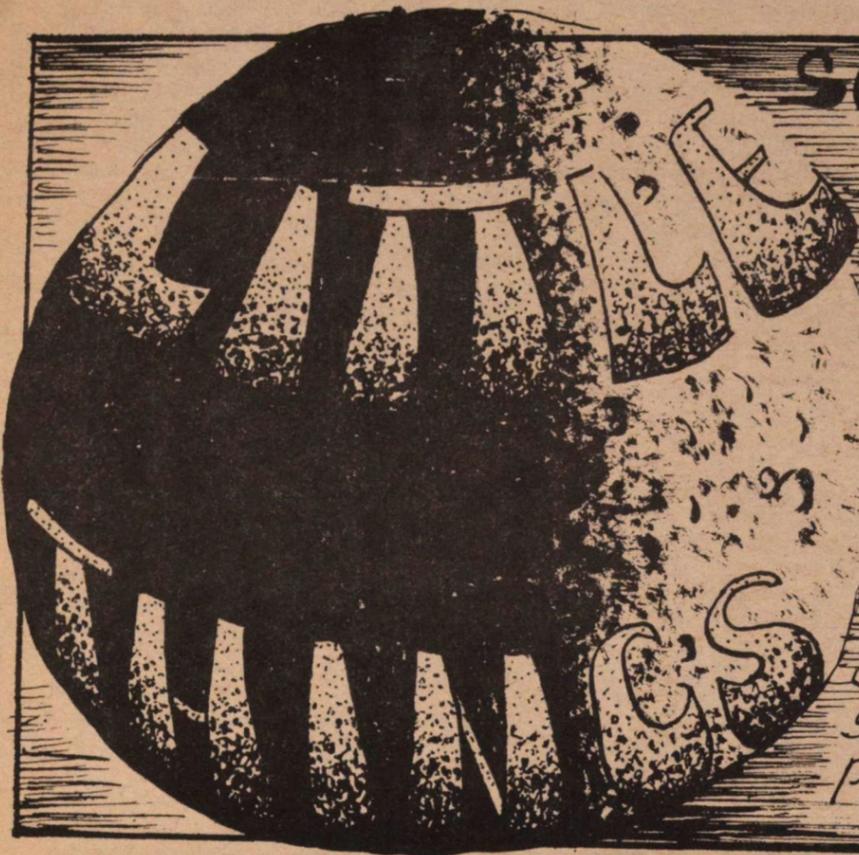
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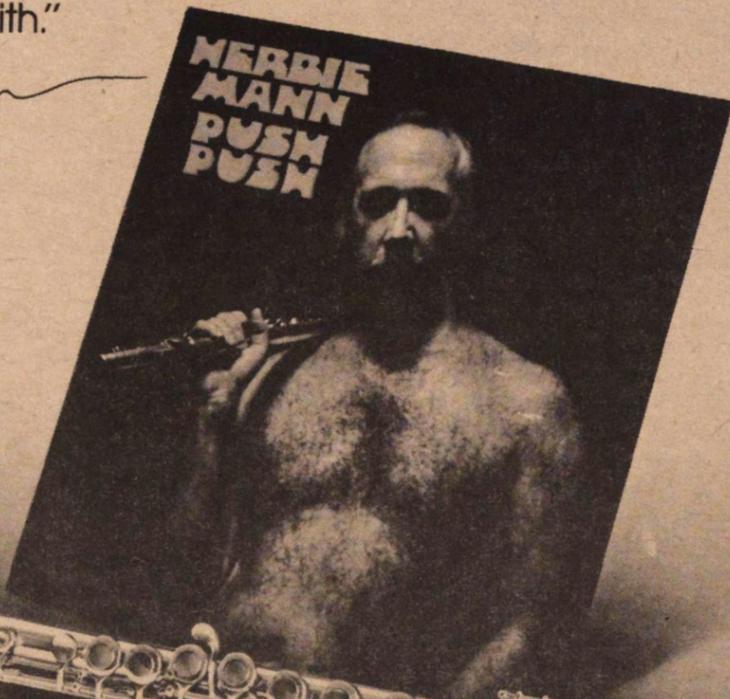
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# PESC: Community University

## 'Community Control of Prisons' Course Offered

Photo: David Fenton

PESC—Program for Educational and Social Change—is a group of students, teachers and workers within and outside the University of Michigan who are working to extend the university into the community in which it is based.

Many of more than forty different classes, ranging in subject from Community Control in Washtenaw County, and Community Control of Prisons, to more conventionally academic courses in History, Economics, Political Sciences and Anthropology started this last week, or will begin shortly.

All courses are open and free to members of the County community; age, formal qualifications, conditions of employment will not bar your participation in any aspect of this program.

PESC has opened an office at 332 South State Street (tele. 764-7548), which can answer any questions and coordinate admissions into courses, even if they have already held their first session.

"When the prison doors are opened  
The real dragon will fly out"  
—Ho Chi Minh

At a time when public interest and concern for the rights of prisoners is at an unprecedented level, there is still very little concrete knowledge of the conditions under which prisoners are forced to live on the part of the vast majority of concerned people. This situation is due to the nature of the prison system itself, and its determination not only to suppress prisoners' rights but also to keep the people from knowing what's going on inside the penitentiary walls. The arrogance and barbarity of prison officials is almost beyond belief, even to those prisoners and their loved ones who have suffered under their tyranny, but as yet people in what prisoners call "the free world" remain victims of the rosy propaganda churned out by the wardens and directors of corrections who will do anything to cover up their crimes.

All of us share a direct interest in the



John &amp; Leni Sinclair back on the streets.

conditions of prisoners, not only because we are fellow humans with an indivisible interest in freedom and justice but also because we are fellow victims of the real criminals who rule this country. Prisoners, almost universally, are poor black and white people who were led to commit criminal acts as a condition of the survival, and who are finally the most grievous victims of the viciousness of capitalism.

Following the example of the Rockefellers and Fords and DuPonts, criminals decide that they should be able to survive without working too, but when they attempt to emulate the pillars of capitalist society they are brutally suppressed by its lackeys in the prosecutors' offices and courts and prisons of the state.

We have another overwhelming interest in prisoners' conditions too: all prisoners

are valuable members of the new society we are committed to creating, and as they struggle inside the prisons to gain their humanity for once, we have to realize that we can only gain by supporting their struggle—it's just another aspect of our overall thrust for humanity and for freedom, and the faster it proceeds the greater is the advance of our own struggle. Prisoners must be free to develop their humanity, to educate themselves politically, and to prepare themselves for their role in the struggle on the streets upon their release from prison; otherwise we all suffer from the determination of prison officials to perpetuate the condition of ignorance and desperation which underlies the entire crime problem.

COMMUNITY CONTROL OF THE PRISONS is a course in prison conditions and prisoners' rights; its purpose is to inform people of the condition of prisoners, to help them reach a common understanding of that condition, and to move them to *change* that condition by supporting the struggle of prisoners for humanity and justice every way they can. The course will combine theory and practice, its goal being to involve all those participating in the course in active struggle against the crimes of the corrections departments and prison administration of Amerika, and particularly of the state of Michigan. It will draw on many resources: the prison experiences of the course leader and other ex-convicts, testimony from lawyers and other legal workers who have been engaged in conflict with prison officials, communications smuggled out of the prisons themselves, readings from Malcolm X, George Jackson, and other survivors of the assaults on their humanity by the prison system, attempted tours of penal facilities, and whatever else is needed to make us aware of the problem and the means for dealing with it.

The course is open to any interested citizen; it will meet at 4 pm on Tuesdays at a place to be determined later, and the course leader will be John Sinclair.

—John Sinclair, Chairman RPP

## CONSPIRACY Co-op Coffeehouse Opens

CONSPIRACY is the new, non-profit coffeehouse-theater, in the space that used to be Canterbury House and the Alley, on the ground floor of 330 Maynard Street in Ann Arbor.

CONSPIRACY has been established by ARM—American Revolutionary Media, which is a commune of media workers. But it has taken a lot of help from our friends, and people we never knew before.

Soon, CONSPIRACY will be legally incorporated as a self-determining, non-profit cooperative of participating groups, members and staff, together setting policy and making plans for coming months.

Initial capital for the \$600-a-month lease and equipment was loaned by the Black Economic Development League of Washtenaw County.

CONSPIRACY is a 14-hour-a-day people's coffeehouse, open from 11 am to

1 am every day but Sunday (when we open at 2 pm).

Coffee, tea, hot or cold cider, organic bread and cheese, fresh fruit and pastry will be served all day long. There is music (on record or tape) at moderate volume, and a people's library of the current press, power-structure dailies, the people's press and magazines.

CONSPIRACY is a people's theater where there is something going on every night: films initially, at 60¢ for matinees Tuesdays and Thursdays, 75¢ weeknights and Sunday, \$1. Friday and Saturday nights; where the price of admission includes a free coffee, tea or cider.

As the CONSPIRACY grows, we will develop a balanced program of films, small theater, mixed-media and speaker events, and live music, all at low cooperative prices.

Join the CONSPIRACY

CONSPIRACY is a membership cooperative. It is not, and will not be subsidized by any element of the corporate power-structure. Its continued existence, low and lowered prices, and a developing social-cultural scene all depend on people's support and participation. We must rely on ourselves.

DAY-MEMBERSHIP fee is 25¢ (minimum purchase). This cost, and the price of a nourishing lunch or supper will be provided for people who cannot afford it, through a voluntary, revolving People's Fund, or from the cooperative surplus, if necessary.

QUARTERLY MEMBERSHIP fee is \$5, for three months. This covers any minimum ever, and a 20% discount on everything—food, films and other events—which will be refunded quarterly. In ad-

dition, quarterly members will be notified by mail of the coming month's events, and may phone in reservations for any event one-day in advance. A comfortable maximum seating capacity of 160 will be maintained at all times, and this may result in sell-outs for particularly interesting films, theater or music.

SPONSOR MEMBERSHIP fee is the donation, or interest-free loan for three months, of a minimum of \$25.

CONSPIRACY is open now, as a coffeehouse—film theater. Lunch will start next week (January 17-0n). Sunday supper will start January 23. Inside this paper is a schedule of films and events that we have set for the first month or so, but there will be others that are developed as we go along.

We hope to see you in the CONSPIRACY.

—American Revolutionary Media



# RAINBOW NATION NEWS

## People, Let's Stop The War!

As part of the new U.S. Christmas-present bombings of North Vietnam, Thanh Hoa province was bombed once again. I remember Thanh Hoa very well; I was there in June, 1970 as a representative of the White Panther Party, along with Nancy Kurshan and Judy Gumbo, both Yippies. We had been invited by the North Vietnamese government through the Committee of Solidarity with American People.

It was the first time that the Vietnamese spent any time with freaks from the rainbow colony, and they wanted to understand everything about us and wanted us to understand them. We have the same enemy, and they feel much love for all American people. When I read in the paper that the U.S. dogs were attacking and bombing gentle Thanh Hoa again the fire burning inside grew a little brighter.

Thanh Hoa province is about 80 miles south of Hanoi, beautiful beyond description. The city of Thanh Hoa is on the coast, on the Gulf of Tonkin. I should explain that what is called a city in North Vietnam is barely equivalent to a village or small town in this country. Small white mud/brick buildings with palm-thatched roofs. The area was at one time one of the most popular for the French and American colonialists to come and enjoy the countryside and exploit the people. You can climb way up on the surrounding hills and see the remains of many bombed out resort buildings, hospitals and churches; none left standing complete.

The ocean water in the Gulf of Tonkin is warm for swimming and it was killer to get out of the hot jungle air and get refreshed. They warned us about swimming out too far, because the 7th Fleet had started to move back in and the possibility of frogmen was imminent. We spent two afternoons on the beach, swimming talking; exchanging experiences and deep feelings with the local people. The hills around there were a favorite place of Ho Chi Minh to come and be quiet when he got older. There is a temple at the highest point facing the Gulf, small with beautiful old painted holy statues, bombed along with everything else. On the climb up there were shells from old bombs lying beside the way, some whole, but de-activated. That area was one of the hardest hit in North Vietnam, a prime target for the imperialists whose tactics are to destroy in order to control.

The people who live there are so simple it blew my mind. They survive mainly by collective fishing. They make their boats themselves from bamboo and other wood, and

work socially, or socialistically. Dig it. Behind each group of boats in the trees is a small fishing hamlet, made up of fishing families. They go out to sea in groups. When one group goes, the other two help take care of the families of the group that's out fishing, in case of any emergency, remember they go out in the Gulf of Tonkin, and have had to face the battleships of the 7th Fleet with only rifles on their backs, not to mention the natural hazards that could injure them so easily with such primitive technology. When they return they divide the fish among themselves according to their needs and pass on any tools, nets, or boats the next group might need for themselves and their families.

While we were there, close to everyone in the surrounding area came by to greet us and watch us talking and swimming, and we all felt really close. They gave us presents of small, sweet, watermelons. (In North Vietnam everything is organic, since the technology has not been perverted and misused as it has been here.) One thing that will forever stick in my mind about these tiny, delicate and so strong people (I'm 5' 6" and was probably one of the tallest people in the country at the time) is their readiness to face at all times whatever enemy might attack. When we were there the bombing had been halted since 1968, but they were expecting it again at any moment, literally.

Vietnam is the far, far east, and it's very delicate and rugged and pure, and defiled at the same time. On the one hand, watching the Sun set, in the darkening heat, or standing in the full light of the day near some mountains covered with colored flower trees, it was hard to think it was necessary for all the elaborate security

and for all the people to be as prepared for attack as they were. But on the other hand, once you notice the land, once you see the holes in the land all over the place, for miles and miles, the bomb craters—when you see these reminders it's not too hard then to understand their constant readiness.

They have factories inside mountains to make machine parts. Watching someone work in a rice paddy with a rifle on her/his back was not uncommon at all. When we were in the mountains sitting in beautiful bamboo houses raised up off the ground to keep the tigers out (no more tigers though, they were all chased up north to China to seek refuge during the bombing) drinking coconut milk, and every once in a while someone would walk through with a rifle on their back, sometimes a young woman with a baby, too. There was nothing imposing about it at all. They simply were ready, waiting for this time that has come now—the resumption of the bombing of North Vietnam, their home. When I think of what I saw of anti-personnel bombs and napalm and then realize that it's happening again right now, my skin crawls and the feelings I have are not expressible.

I keep remembering brother Pun, my closest partner, saying how we've got to make our entire lives as revolutionary as we can, from the food we eat to the music we listen to, to the way we relate to each other. And the Vietnamese, who kept repeating how they had learned that you had to do things step by step, to realize that things develop strong and true organically in stages, as part of a whole process. We can't possibly effect what's going on in Vietnam unless we can effect what's going on in our own country, in our own

communities. We've got to change things here, because its what happens in our country that will finally determine what happens in the rest of the world.

Nixon, Laird, Mitchell, all have made it clear that they intend to ignore the will of the people of this country and continue the war. We keep wondering WHY they think they have to do these horrible things to people, why continue this atrocious war that nobody wants? And it becomes increasingly clear that they have definite economic interests to preserve. The relationship between the military and big business and politics in this country has lead directly to the development of war for war's sake, as we see happening now in Southeast Asia, where a beautiful people and countryside have become the testing and proving grounds for murderous,

vicious weapons. Remember that the more bombs they drop and have to replace, the more defoliants they experiment with, the more money they make. That's what this war is all about; raking in the cash for Lockheed, Honeywell, General Motors, Bob Hope, John Wayne and Ronald Regan and the other major Amerikan corporations who profit off the war, and who are out to get the fantastic natural resources available in that part of the planet for their control, so they can exploit and plunder it.

Time and time again the government of this country on all levels from local cities to county, state, federal, CIA et al, have gotten away with the most incredibly diabolical madness, from the conditions in the county jails to the tiger cage prisons and napalm of Vietnam, from the shooting of George Jackson to the shooting up of our sister Janis Joplin. WE have to start in our own homes, in our every day lives, in our communities, to redefine our existence in our own terms, and create a whole new way of life. It is self-determination that we seek as rainbow people, just as the Indo-Chinese people seek self-determination as their own beautiful selves. We all need to figure out a way to live in harmony while retaining our unique identities, like the colors of the rainbow. We need to work step by step to build something strong and true like the tiny Vietnamese, who fight the most formidable enemy on the planet. We need to come together as the sisters and brothers we are.

**RAINBOW POWER!  
PEOPLE, LET'S STOP THE  
WAR!**

—Genie Plamondon, RPP



GENIE PLAMONDON, NANCY KURSHAN, JUDY GUMBO, N. VIETNAM, 1970

## 'Next best thing'

NEW YORK (LNS)—A bomb that kills everything within a 3,280 foot radius is being used by the Air Force in Indochina, two scientists told the American Academy for the Advancement of Science convention in Philadelphia. Originally intended for use in blasting jungle clearings for helicopter

landing zones, the scientists added that the bomb is also being used as an anti-personnel weapon.

They quoted several military men who described the device as "the next best thing" to a nuclear bomb; and it even produces a mushroom cloud.

## Aretha, John and Yoko Jam for Attica

NEW YORK (LNS)—1500 people, most of them black, jammed Harlem's Apollo Theater to hear Aretha Franklin and John Lennon and Yoko Ono perform a benefit for the families of slain Attica prisoners.

Aretha performed for an hour to a cheering throng at the benefit, sponsored by the Urban League. John and Yoko, who performed three songs, including their new one, "Attica State" were also greeted enthusiastically at the performance on December 17.



# RAINBOW NATION NEWS

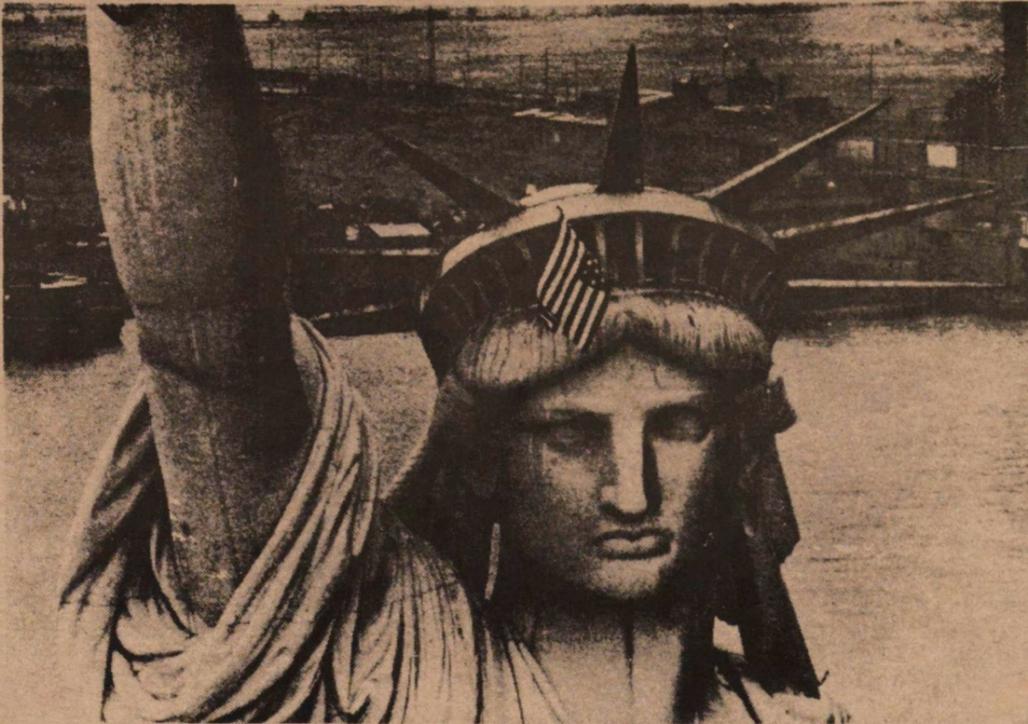
## Vietnam Vets

The Vietnam Veterans Against the War staged several anti-war protests in at least five cities across the nation this week as former soldiers seized the Statue of Liberty in New York, surrounded the Lincoln Memorial in Washington, D.C., and occupied Betsy Ross' House in Philadelphia.

The Vietnam Veterans announced that they were conducting the seizures to call attention to the continuing presence of American troops and war planes in Vietnam.

Approximately 50 veterans abandoned the Statue of Liberty on Tuesday afternoon after occupying that national monument for more than 48 hours. The small band of servicemen vacated the giant statue just minutes before federal officials could serve them with a court-ordered restraining order.

As the veterans were abandoning the Statue of Liberty, other anti-war veterans were beginning to physically surround the Lincoln Memorial.



At least 10 protesters were arrested by Washington police on Tuesday afternoon, but the veterans were reporting that they had enough volunteers to keep the Lincoln Memorial shut down for at least 24 hours.

Police in Philadelphia were forced to break down the door to Betsy Ross' House—the

place where the first American flag was designed—in order to evict 25 veterans there early this week. Other Vietnam servicemen were planning to stage additional demonstrations in Philadelphia with protests at Independence Hall.

Vietnam Veterans Against the War also sponsored pro-

tests at Fort Hood, Texas, where 100 men stormed the base and passed out anti-war literature; and at Berkeley, California, where mass reenlistments into the Air Force were conducted under the conditions that no war crimes would be carried out by the new enlistees. *Earth News*

time or who has been in exile "has done enough alternative service." It was also pointed out that under Taft's proposed law the Attorney General's office would make decisions as to what qualifies as "alternative service." Gralnick does not think of the Justice Department as the most humanitarian government agency.

Taft estimated that there are now 500 men in U.S. prisons serving time for draft resistance, and another 70,000 young men living in exile in Canada and elsewhere. *Earth News*

## Army Freeks Get Active Duty

At least 10 Michigan Army reservists are suddenly facing the prospect of active duty, victims of an apparent crack-down by some reserve commanders on soldiers whose hair is too long.

The reservists were among some 150 who were sent home from their weekend drills last month to get haircuts. The men were given unexcused absences for the lost time, and for the 10 the action put them over the annual limit for unexcused time off.

Army regulations forbid hair over the ears or back collar and forbid sideburns below the bottom of the ear canal, but the regulations apparently had not been enforced too strictly in some reserve units.

## 30 Years For One Joint!

Lee Otis Johnson—a black organizer for the Student Non-Violent Coordinating Committee who has been in prison for the past three-and-a-half years—will ask this week that his conviction for marijuana possession be overturned by a Houston federal judge.

Johnson is presently serving a 30 year sentence in the Tennessee Colony Prison in Texas after being convicted of giving one marijuana cigarette to an undercover police officer. Texas law is particularly tough on grass offenders, and Johnson, a controversial organizer in the black community, received the maximum 30-year sentence after an undercover policeman testified in 1968 that Johnson gave him a single joint, after he had followed Johnson for two months during which the only crime the black revolutionary committed was to give away the joint.

Johnson's defense team is planning to call approximately 15 witnesses this week in front of U.S. District Judge Carl Bue. The defense team is asking that the 30-year conviction be overturned on the grounds that Johnson was not given a fair trial when he was convicted in 1968; attorneys for Johnson insist that he should have been granted a change of venue during his original trial since adverse publicity made it impossible for him to get a fair hear-

ing in Houston in 1968.

The federal court hearing is scheduled to begin in Houston with pretrial motions on Monday (January 3rd) and is expected to conclude on Thursday. *Earth News*

## 25 Million Smoke It!

President Nixon's National Commission on Marijuana will release the results of a nationwide survey this week which will report that approximately 25 million Americans have smoked marijuana.

The survey which was conducted by the prestigious Response Analysis Corporation of Princeton, New Jersey, is said to be the most comprehensive study on marijuana smoking ever undertaken in the United States. A spokesman for the Marijuana Commission told *Earth News* that 2000 adults and 600 young people between the ages of 13 and 17 were selected at random and interviewed. The survey concludes that approximately 15 percent of all Americans over the age of 12 have smoked grass at least once. The findings mean that better than one in every seven persons in the United States over the age of 12 has broken existing marijuana laws.

A director of the Response Analysis Corporation confirmed that the survey results are being printed this week—but declined to comment on the findings until the results are released by the Marijuana Commission in Washington. *Earth News*

## Amnesty for 70,000 Draft Resisters?

An Ohio Republican who is known to be on very good terms with President Nixon has proposed a bill which will grant amnesty to draft resisters, though those pardoned would be required to do three years of alternative service with the military.

Three years of alternative service, for example three years of work as an orderly in a mental hospital, is now required for conscientious objectors.

Senator Robert Taft proposed the bill this week. It is similar to a measure put forward recently by Democratic Presidential candidate George McGovern in that resisters who return to the U.S. from Canada or other foreign countries would not be prosecuted. McGovern's idea goes further, however, in that his proposal

would not require any alternative service for men who have fled the country to avoid the draft or who have gone to jail rather than serve in the Armed Forces.

Richard Nixon has said a strong "no" to the proposal of amnesty for draft resisters, but McGovern's office told *Earth News* this week that it is their opinion that Nixon is changing his mind and that Taft is working with the blessings of the White House.

Jeff Gralnick of McGovern's office pointed out what he called several "flaws" in the Taft bill. The first is the requirement of alternative service. McGovern feels that a man who has been locked up for some



"It's like Tricky Dick says, baby. As long as our feet ain't touchin', we ain't here!"

# FREE ADS

BROTHER IN PRISON desires correspondence. Twenty eight years of age. Anyone wishing to write, address to Cleophes Parkey No. 127-459 P.O. Box 511, Columbus, Ohio 43216

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COUPLE WITH TWO FRIENDLY CATS want to rent a room from mid Jan. to Mid March. Call Joan at 483-9642.

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FREAKY BROTHER WHO IS still trying to get his head together needs some friends to write to. Write anything but please be sincere. Write to: Jeff Cohen, 151 East Bean Street, Upper Class No. 103, Washington, Penn. 15301.

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# CALENDAR



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**TUESDAY JAN. 18**

**FILMS**

- \* "2001 A Space Odyssey" State, 1-3-5-7-9
- \* "Cool Hand Luke," "Klute," Campus, 7:00
- \* "Dollars," Michigan, 1-3-5-7-9
- \* Community Film Festival: The Conspiracy (Alley), Films at 7:30, 9:15, 11:00, \$1.00 donation for Community Center
- \* "Phantom of the Rue Morgue," The Conspiracy (Alley), 2:30, 6:00, (ARM)

**TV**

- \* "The Advocates," WTVS Channel 56, 8:30

**WEDNESDAY JAN. 19**

**FILMS**

- \* State, Campus, Michigan -Same
- \* "Phantom of the Rue Morgue," The Conspiracy (Alley), 7:15 & 9:30, 75¢ (ARM)

**MUSIC**

- \* SRC-Oddesy
- \* Guardian Angel, Up, John Sinclair-Tribal Stomp Benefit by the Tribal Council for the Community Center, 7-12 pm, \$2.00

**TV**

- \* "The Great American Dream Machine," WTVS Channel 56, 9:00

**EVENTS**

- \* Food Coop Meeting, 3rd floor SAB, 7:30

**THURSDAY JAN. 20**

**FILMS**

- \* State, Campus, Michigan -Same
- \* "Bell, Book, & Candle," The Conspiracy (Alley), 7:15 & 9:30, 75¢ (ARM)

**MUSIC**

- \* Ron Brooks Trio-Floods
- \* Bob Goldenthal Blues Band-Oddesy

**TV**

- \* "Yoga and You" WTVS

Channel 56, 2:30

**EVENTS**

- \* Community meeting/dinner, The Conspiracy (Alley), 6:00, bring food

**FRIDAY JAN. 21**

**FILMS**

- \* Campus, Michigan ARM -Same as Thursday
- \* "Dirty Harry," State, 1-3-5-7-9

**MUSIC**

- \* Dr. Ross-Floods

**SATURDAY JAN. 22**

**FILMS**

- \* State, Campus, Michigan -Same as Friday
- \* "Grapes of Wrath," The Conspiracy (Alley), 7:15 & 9:30, \$1 (ARM)

**SUNDAY JAN. 23**

**FILMS**

- \* State, Campus, Michigan & ARM-Same

**MUSIC**

- \* Dr. Ross-Floods

**TV**

- \* Film Oddesy, "The Blue Angel," WTVS Channel 56, 3:30
- \* "Firing Line," WTVS Channel 56, 8:00

**MONDAY JAN. 24**

**FILMS**

- \* State, Campus, Michigan -Same as Saturday

**MUSIC**

- \* Hog Tate-Floods

**TV**

- \* "Yoga and You," WTVS Channel 56, 2:30
- \* "All About Welfare," WTVS-Channel 56, 6:30

**TUESDAY JAN. 25**

**FILMS**

- \* State, Campus, Michigan -Same as Saturday

**TV**

- \* "The Advocates," WTVS Channel 56, 8:30

**WEDNESDAY JAN. 26**

**FILMS**

- \* State, Campus, Michigan -Same as Saturday
- \* "Petrified Forest," The Conspiracy, 7:15 & 9:30, 75¢ (ARM)

**TV**

- \* "All About Welfare," WTVS-Channel 56, 2:00
- \* "The Great American Dream Machine," WTVS-Channel 56, 9:00

**EVENTS**

- \* Food Coop Meeting, 3rd floor SAB, 7:30

**THURSDAY JAN. 27**

**FILMS**

- \* State, Campus, Michigan -Same as Wednesday

**MUSIC**

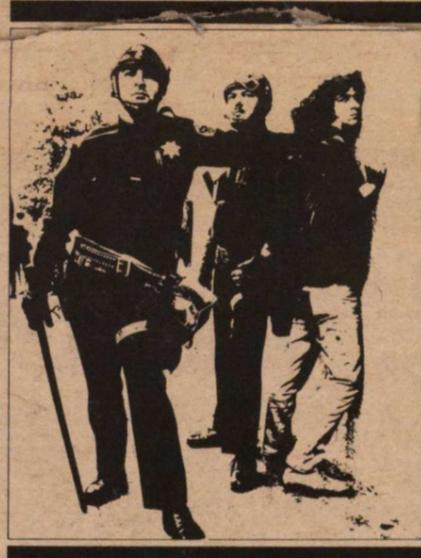
- \* Ron Brooks Trio-Floods

**TV**

- \* "Yoga and You," WTVS Channel 56, 2:30

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# WE ARE A PEOPLE!



by **JOHN SINCLAIR** Chairman, Rainbow People's Party

Long ago the ancient ones told us  
that this would be.  
The white man would kill the spirit of our people,  
and take it to a far place,  
but after a while it would come back again,  
it would be born again.  
In time a new spirit would come into the world  
and we should look for it.  
Like the raindrops gathering in the clouds of springtime  
so would the spirit come to a thirsty land  
and a dying people.  
Let it grow! Let it grow!  
This light you must find.  
When you seek for your vision on the mountaintop  
you will be told how to find it.  
For it will be something so big and so wonderful  
that in it all peoples of the world can find shelter,  
and in that day all the little circles  
will come under the big circle  
of understanding and unity.  
The rainbow is a sign of that which is in all things.  
It is a sign of the union of all peoples  
like one big family.  
Seek the vision. Become a warrior of the rainbow!  
Let it grow! Let it grow!

*Printed in Sun/Dance #1 & #2, July and October 1970, as "Message to the People of Woodstock Nation," this piece was composed in Marquette Prison in May-June 1970 and extensively revised in the Wayne County Jail, March-April 1971.*

Brothers and Sisters—

It is time for us to realize a number of very important things. We are a people, we recognize each other as brothers and sisters united in a common struggle for our freedom, for our survival, and we recognize each other because we share a common culture. We do the same things, we live the same way, we listen to the same music, smoke the same sacraments, we are united by our age, our common values, our common vision of the future. We want the same things—freedom, self-determination, peace, justice, harmony and equality for all people. There are millions of us, we are a people, but until now we haven't started to realize our strength because most of us have been primarily concerned with our **individual** freedom, our freedom as separate individuals, and we haven't really been aware of the need for our freedom as a **people**.

We've been giving too much attention to our individual selves, or to our separate little families and tribes, and what we have to realize now is that none of us can really be free until **all** of us are free. That's what we have to start with. We have to go beyond our spaced-out individualism, which has brought us up to this point in our history, and we have to start thinking about our freedom as a people, as a vast nation of free brothers and sisters who must unite with each other in a struggle for our **collective** self-determination and freedom. We have to get ourselves together, we have to unite

on the basis of our commonality, we have to come together and emerge together, as a powerful new political and social force which is capable of bringing about the changes we all know have to be made if we're going to survive and grow into our full human potential as a new people on this earth.

We want to be free, and we want all the people on earth to be free—that's what we've always wanted, right? There's never been any doubt about that. But we've been going about it all wrong. We've been asking and begging the established order for our freedom, like they're going to give it to us as a favor, and we've got to realize that we're not going to get what we want without a struggle. We have to struggle for it. We have to understand that the creeps who now control our lives, the "ownership" class here in Babylon, are not going to give up any of their power or any of their control unless we **make** them give it up, and the only way we can do that is start from where we are right now and move together in an organized fashion to get what we need. That's the only way we can do it. And the first step in that direction is to start re-defining reality in its own terms, in our own terms, in terms which will make it possible for us to realize our collective strength and to use it in our own interests.

We have to force our own definitions on these creeps, and the very first thing we have to do is seize control over our own images. We have to make it clear that we are **not** simply a "protest movement" but a **liberation** movement, a movement for total change and total revolution which will not be satisfied with anything less than the total freedom of all the people on the planet. And once we do that, once we define

*continued on next page*

*"WE ARE A PEOPLE!" is from GUITAR ARMY by John Sinclair, to be published in March by Douglas Books.*



PHOTO BY: DAVID FENTON

## ROCKIN' IN THE PARK, SUMMER, 1970

continued from pg. 1

and advance our own image of ourselves and our people, then we can start moving in the right direction. We can get out from under the definitions the pigs have put on us, and we can force them to start dealing with us on our own terms.

How do we do this? We start out by saying that **WE ARE A PEOPLE**. We are a people. We are not a bunch of isolated protesters, or one side of the "generation gap," or a collection of weirdos and misfits, or anything like that. We are a people, and we have been a colonized people with no control over our national destiny, we have never enjoyed the ownership or control of the means of production of the goods and services necessary to our survival, we have been subjected to the classical type of colonialism in which the mother-country "owners" have come down into our communities and ripped us off not only for our labor but for our national resources as well, and they take our resources back into their economy and refine them and adulterate them and then sell them back to us at exorbitant rates, with all the profits from our energies and materials going not to us but to the mother-country exploiters. Check it out. You can start by thinking about the example of Woodstock, which is something we're all familiar with. Woodstock was something we produced out of our own national genius and energy, it was a beautiful experience for hundreds of thousands of our people which we produced ourselves, but the mother-country record companies and movie companies and vampires of all kinds swooped down on it and grabbed it and took it into their factories and cooked the reality of Woodstock down into records and movies and shit which they now sell back to us at \$3.50 and \$12.00 a shot. We control no part of it, yet it's entirely produced by us. And if we do get any share of the wealth our energy and labor and genius has generated, then we are trained and pushed by the mother-country "owners" to squander that wealth on their products, their plastic junk, their degrading entertainment and products which they use to keep us under their control. They pump us for all we're worth, and they make sure that

we don't get any control over our own economy.

That defines us as a colonized people, that objective situation defines us as a colonized people above and beyond our national culture which is only the visible manifestation of our peoplehood. We are exploited as a people, we are oppressed as a people, and we are denied our freedom as a people. But there's more to it than that—our whole relationship with the mother-country system is a colonial relationship. We are impressed into the mother-country armed forces and sent to fight its wars under threat of imprisonment or death. Right? We are not permitted to vote or otherwise take part in the mother-country political process, those of us who aren't "old enough," and those of us who do "get to vote" don't have any say in the selection of the candidates for public office since the mother-country political process is controlled by small cliques of professionals who are responsive only to the big business interests who bankroll them. We don't have an effective voice in the mother-country government so we can't say anything legally about what wars are fought or where our taxes go—we do pay taxes, and those of us under 18 are literally subjected to what our ancestors called "taxation without representation."

We are conscripted into the training and brainwash centers of the mother-country—the schools—and all of us are forced under pain of imprisonment to stay enrolled in those centers until we're at least 16 years old—until they can be sure we've been pumped full of their poison. We are forced to accept the ugly death culture of the mother-country under pain of imprisonment. If we try to say anything about it, about how rotten it is, we are beaten or arrested and jailed by the mother-country's troops. Or else we get away with it, but we still have to worry about getting beat up or arrested and locked up, because we know that's what's happening to our brothers and sisters and we're bound to be next. We're bound to be next. Or we might get shot down for trying to demonstrate against the death machine, we've seen that already, we've seen our sisters and brothers gunned down by the mother-country troops just for walking across

the campus at the wrong time, or for carrying a sign saying End the War in Cambodia, or for calling the troops names fitting their functions. Dig it. And if we try to build an alternative to the death culture, if we try to create an alternative order which suits our needs, it's even worse.

But the point is that we are a colonized people, subjected to the classical methods of colonialism by the American ruling class just like colonized peoples all over the world. That's where we have to start. And we may have the highest so-called "standard of living" of any oppressed people in history, but this "standard of living" is ours only so long as we toe the line, only so long as we accept the terms of the death merchants and reject our peoplehood with our brothers and sisters in the colony. We can't do that, and we can't accept the bribes of the mother country either, because we know that its "high standard of living" is only possible through the colonization and exploitation of millions of other people around the globe who get ripped off so the Euro-American people can have all those color TVs and electric toothbrushes and new cars and shit, so we have to reject it on that basis also. Besides, having had access to the so-called fruits of this exploitation, we know how worthless they really are. This is one advantage we have over other oppressed peoples, many of whom are still struggling to attain the privileges and material well-being which were given to us at birth and which we have now rejected as worthless.

We've had it, we've had the whole thing, and now we've rejected it and we will keep on rejecting it until all the people in the world can have the same advantages that we've had, and until the death culture is finally junked on the scrapheap of history. We don't want any of it until everybody can have it, and we won't be satisfied with anything less than total freedom for everybody on earth. We can't be bought off, no matter how hard they try, because nothing they can give us or sell us is worth as much as the freedom of the people.

We are a colonized people, but there is one quality of our situation which is not shared by any other colonized peoples, and it is the condition which gives

our struggle for liberation a very special role in the international revolutionary drama. Our colonial status is supposed to be merely a temporary stage of our development, since we are expected to "graduate" from colonialism into the mainstream of the mother country social order. We are the expected heirs and successors of the mother country's ruling class and we are the heirs and successors of the mother country's working and management classes as well. If the mother country's socio-economic order is to survive we must be persuaded or forced to step into the shoes of our mothers and fathers. There are no replacements for us. If we refuse to toe the line, if we refuse to step into the roles we are expected to play in the mother country system, then that system must collapse.

Check it out. It will collapse without us. That's why our secession is so important, above and beyond the fact that we must have our freedom, because we are indispensable to the economy of the mother country. We are indispensable to its survival. They have to have us as workers and as consumers, and if we won't go for it then their system falls apart. No other colony has ever enjoyed this distinction, although with the contemporary form of economic imperialism which is necessary for the survival of international capitalism, all colonial peoples are necessary as markets for the consumer economy. Imperialism has to have markets for its degrading products, and it can't afford to let people reject its imperialist culture or else its own domestic economy will fall apart. They have to keep expanding their markets, they have to keep smearing their ugly death culture over the face of the earth, and when any people stands up to them and says they don't want it, that creates a tremendous crisis for imperialism—especially when that people is determined to fight back for the right to control its own destiny.

So we have to see how important our struggle is within the context of world revolution—we are not only an oppressed people, but our liberation is the key to the liberation of all oppressed peoples. If we can free ourselves from the grasp of the imperialist octopus which keeps us oppressed—which we can only do by cutting the head off the octopus and dragging its corpse off the stage of history once and for all—then we remove at one blow the force that is keeping all other peoples on the planet in a state of exploitation and oppression. It's as simple as that. We have been expected to step into the shoes of the oppressor and run the death machine, but if we refuse to do that, if we instead strike out for our freedom as a people, the death machine itself will fall apart, because it can't run on by itself—there have to be people to operate it. If we break free from the deathgrip of the octopus, if we refuse to go along with its program of exploitation and greed, if we do the one thing that can liberate us from this beast—that is, if we cut off its head—we not only free ourselves but we create the conditions of freedom for everybody. That's why our struggle is so important.

But in order to do that we have to get ourselves together and we have to move as a united people to win our freedom. We can't get any freedom as individuals—all we can win for ourselves as individuals is a place in the driver's seat of imperialism. And that isn't anything at all. That's what we're trying to get away from, because that just keeps the system going when what we want is to put an end to it forever. **There are no individual solutions—none of us can be free until all the people are free.** And we can't free ourselves without a struggle, because the people who have the power now are not going to give it up just because we want them to—they never have and they never will. More than that, they are not even going to let

continued on pg. 3

continued from pg.2

us survive without a struggle, because they can see even better than we can that our existence poses the most serious threat of all to their continued rule. They are going to keep trying to stomp us out, and if we want to survive—let alone realize the fulfillment of our vision—we're gonna have to fight.

Now this goes against the grain of our whole thing, because what we want is peace—we don't want war, we hate war, we want to eliminate all wars, but what we have to realize that we are not going to have peace until everybody on earth has their freedom, and there can be no freedom without a struggle. We have to fight for it. That may be hard for a lot of us to accept, but unless we understand that we are going to have a very hard time of it indeed, and we will not be able to survive. **We have to fight.** That doesn't mean that we have to run out into the streets right now with rifles and shit and start shooting down all the pigs we see, but it means that we have to start thinking about the future of our struggle, the survival of our people, the development of our struggle for the liberation of the youth colony over a protracted period of time. We have to start thinking about how to move when to move, where to move, who we can move with, who we are moving against, what they will do to stop us, and how we can overcome all the obstacles they will be sure to place in our way, to stop us from gaining our freedom.

We have to start thinking very seriously about **revolution**, brothers and sisters, because that's what this is all about. And we have to understand very clearly that the revolution is more than just an apocalyptic armed struggle which comes in a big flash, which happens all at once, is fought out and decided on the spot. That's just the way it is in the movies—in real life, the revolution is the entire scope of the people's efforts to achieve self-determination, and armed struggle is merely one tool of the revolutionary people which can be used in our cause. It is a tool and it should be picked up and used when it fits the specific task to be undertaken, and then it should be put down and replaced in the people's hands by other tools of liberation: revolutionary education, revolutionary economics, revolutionary technology, revolutionary culture. The revolution is a process which develops according to the given conditions in a given time and place, and

it encompasses all of the efforts the people make in their struggle to achieve self-determination.

Right now our revolutionary culture is our most powerful tool, because it brings us together and inspires us to keep pushing for what we know has to come to pass. It unites us around a high-energy core and gives us the strength to go on even when it looks like things are getting worse and worse for us all the time. Our culture helps us see that we really are a people, that we are a new people, that we really do have a vision which can light up the earth and take everybody into the future. What we have

to do is to start developing our culture to higher and higher levels, consciously and precisely, purging it (and ourselves) of the poison and filth that the death culture has implanted in it (and in ourselves) so it can lead us more directly and more perfectly into the New World. We have to put our vision out in front where everybody can see it for what it is, and we have to temper everything we do in the heat of that vision, letting it lead us and inspire us to new heights of creativity and struggle until we finally emerge victorious over the forces of death and destruction which want so desperately to wipe us out. We have to

build our culture into a powerful force for a revolutionary change, and we have to defend it (and ourselves) against the constantly increasing attacks on our way of life.

We have to realize, as brother Che said, that it is time to moderate our disputes and to place everything at the service of the struggle. We have to do that. We have to see that all of us are engaged in a single struggle against a single enemy, which is the imperialist octopus with its tentacles spread all across the globe, strangling and choking whole peoples in its terrible greed. We have to come together as a **people**—freeks and students, musicians and scholars, radicals and radio technicians, factory workers and filmmakers, lawyers, and laborers, dope fiends and deviates of all kinds—and we have to move together to free our whole people from the death machine. We have to start looking beyond our own immediate interests and see that none of us can grow and develop unless all of us do, that none of us can have our freedom unless we can have our freedom as a **people**. That's where we have to start.

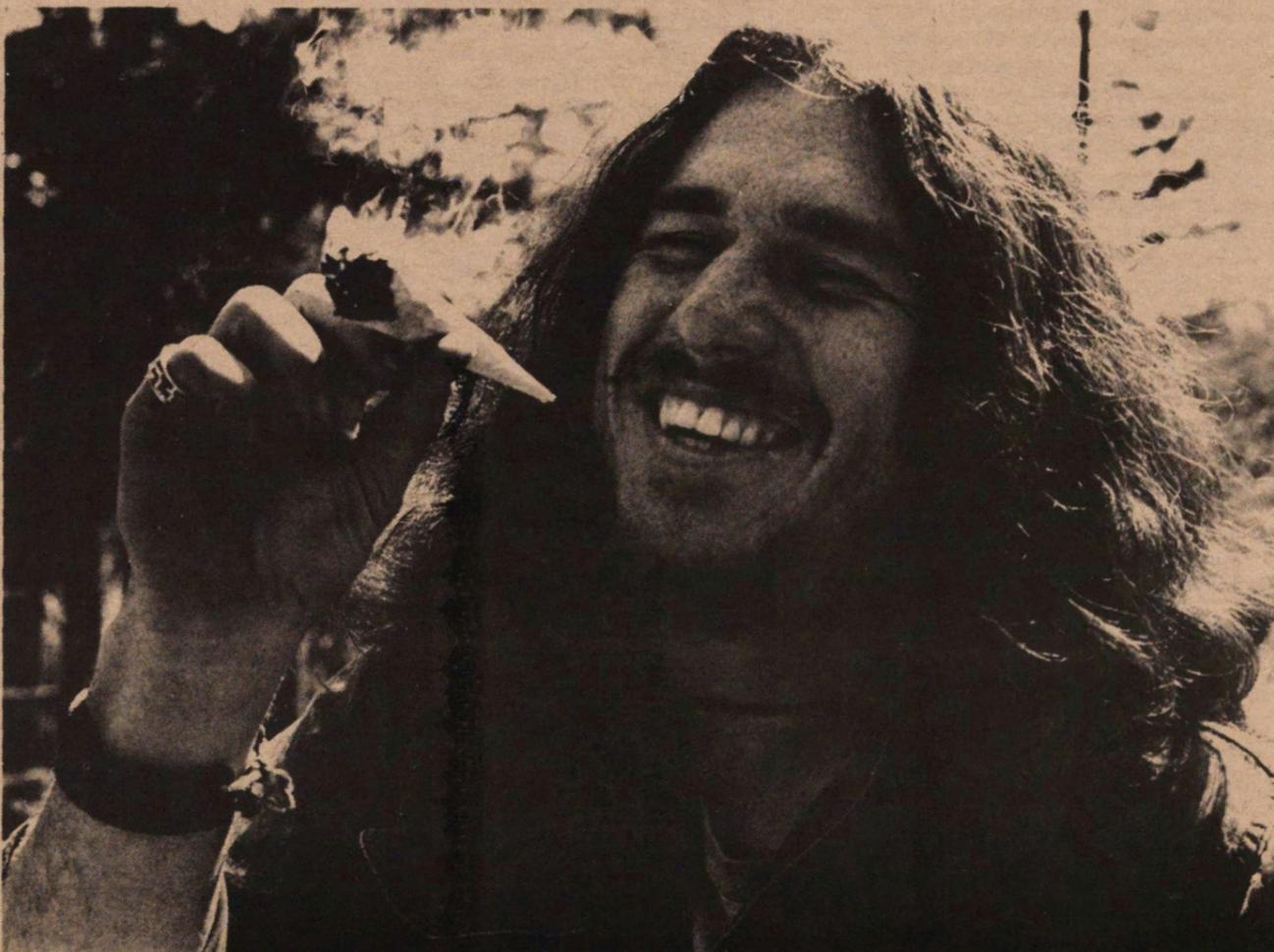
We have to be concerned above all with our survival (self-defense), because if we don't survive we don't do anything else either. And we have to be concerned with our political and economic development (self-determination), so we can grow and maintain ourselves during our struggle for the liberation of our people. We have to survive, and either we move to insure our survival as a people or else we face genocide as a people, because the death culture is **not** going to let us carry on like this. It can't afford to. We all represent a serious threat to its continued rule, whether we realize it or not, and the point is to start moving **consciously** to get ourselves so together that we can turn that threat into an actual act of liberation, a prolonged blow against the very roots of imperialist control which will free all of us from its grasp.

Now a lot of our people have already been rising against the oppressor—or at



RAINBOW STUDENTS TAKING "5" BETWEEN CLASS

Photo: David Fenton



SMOKING A JAMAICAN JOINT

Photo: David Fenton

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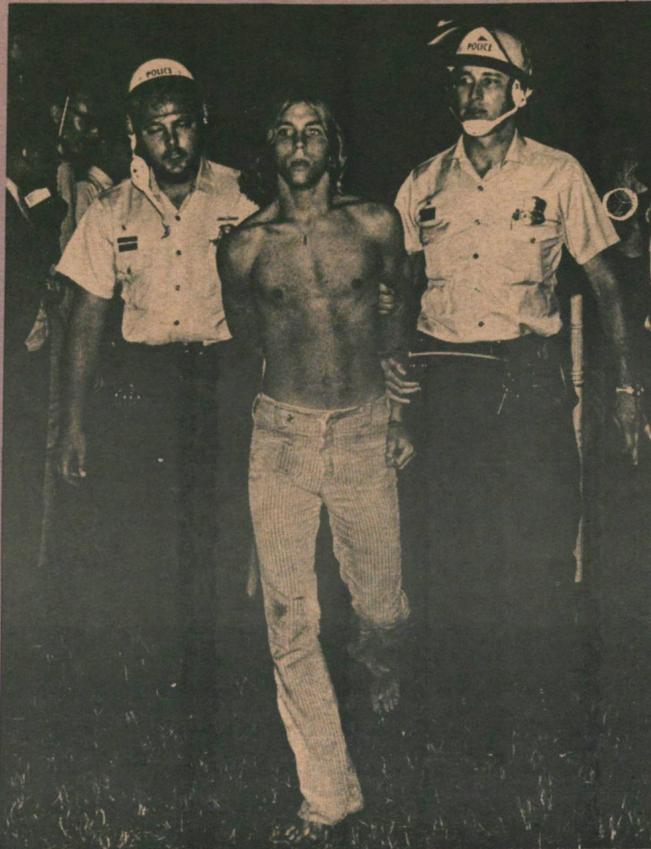
# WE ARE A PEOPLE!

least against the symbols of oppression and the storm troops of the oppressor, on the campuses and in the youth ghettos—people have been rising spontaneously and striking out in their own individual ways, striking out against individual policemen and buildings and shit, but we have to realize, we really have to realize that spontaneous risings are not enough, that they are far less than enough, that in fact they usually play right into the hands of the oppressor, because their actual physical effect is minimal at best and the pigs use them to organize the broad masses of the people against us.

Spontaneous unarmed risings against an armed, disciplined, highly organized, brutal and technologically far superior force are not in the best interests of the people. They are beautiful in that they express the people's righteous anger, and the people's energy, and the people's intense need for change, but they are no more than that. In fact, when you break it down you will see that spontaneous risings are really just a form of ego-tripping in a lot of cases, where a brother or a sister makes himself or herself feel better by smashing a few windows, or throwing a rock at a pig, or shouting slogans which have no basis in reality at the time. They are expressions of the people's frustration and our feelings of powerlessness, and as such they are wrong—because in reality we are really very powerful, we can do a lot more than that, we can really make some changes, but we can't do it unless we get ourselves together, organize ourselves, and make the fullest possible use of our tremendous energy and our collective genius.

**WE HAVE TO MAKE IT CLEAR THAT WE ARE NOT SIMPLY A "PROTEST MOVEMENT" BUT A LIBERATION MOVEMENT, A MOVEMENT FOR TOTAL CHANGE AND TOTAL REVOLUTION WHICH WILL NOT BE SATISFIED WITH ANYTHING LESS THAN THE TOTAL FREEDOM OF ALL THE PEOPLE ON THE PLANET.**

I don't mean to put down the brothers and sisters who have been moving spontaneously like that, because they've been a great inspiration to a whole lot of us and they've certainly made us see that we can't just sit around waiting for something to happen—they've taken the initiative and they've moved to do something about their condition, which is certainly right on. But what I am trying to say is that now we all have to start carrying on our struggle consciously—we have to start thinking about the effects of our actions, we have to start thinking about doing specific things to achieve specific results, and we have to start bringing all of our activity within the framework of a conscious revolutionary program which will bring about the liberation of our people. We have to relate to the fact that these risings have to be part of an overall strategy, a strategy which calls for and which can promise the collapse of the death machine. Too many of us don't see the difference between strategy and tactics, and we tend to make our tactics our strategy too much of the time without relating to the need for an overall strategy which incorporates all kinds of different tactics. If demonstrations and risings will advance the people's cause and bring us closer to victory, then right on, but we have to start figuring this shit out in front and picking our shots, choosing our tactics in accordance with the objective conditions in any given place and time, making sure that any given tactic



OUR FEELINGS OF POWERLESSNESS

is in line with the overall strategy for victory, and then moving with all our collective energy and rage to make each tactical battle a success.

We have to start organizing for our struggle in earnest. Smashing windows and throwing rocks at armed troops, without thought for the consequences, is not in the interests of the people. Even shutting down the universities is not in the interests of people finally, although organized strikes against the universities are certainly more effective than a few rocks and bottles thrown spontaneously through some windows or at some pigs in the streets. Shutting down the schools might show people that we are determined to do something about our situation, but that isn't enough any more. What we have to do is start taking over the schools so we can use their facilities in the best interests of our people—use them to teach the people what they need to know to survive and grow. We have to take control of the schools, and use them to further the growth of our culture, to further the growth of our people and to provide for our collective needs. We can use the facilities and the incredible technology which is at hand on the campuses, we can use the radio stations and printing facilities, the television equipment, the scientific equipment and laboratories, the dormitories and cafeterias and auditoriums and stadiums, all those buildings and all that technology, housing and dining and meeting facilities, we can use all of this for our people, and when we control our schools we can also throw them open to all the people in the communities in which these tremendous physical plants are located. The people need that stuff a lot more than General Motors does, or North American Rockwell, or Standard Oil, or Dow Chemical, or any of the other greedhead institutions which now control the schools and use them to

keep the people enslaved. And we can get it. We can get it!

**WE WILL KEEP REJECTING IT UNTIL ALL THE PEOPLE IN THE WORLD CAN HAVE THE SAME ADVANTAGES THAT WE'VE HAD, AND UNTIL THE DEATHCULTURE IS FINALLY JUNKED ON THE SCRAPHEAP OF HISTORY. WE CAN'T BE BOUGHT OFF NO MATTER HOW HARD THEY TRY, BECAUSE NOTHING THEY CAN GIVE US OR SELL US IS WORTH AS MUCH AS THE FREEDOM OF THE PEOPLE.**



photo by: Andy Fulton

RAINBOW SISTER ROCKIN' ON

We can get it through organizing our people, and education our people, and banding all of our people together so we can operate at our full strength. That's the only way we can get it, and all there is to it is to start doing it. The people are ready for it, and all they need is a program for action which makes sense to them and which has room for them to take part in it. Millions of us are tired of this shit and want to change it, millions of us are ready to start moving to determine our own destinies, millions of us are ready and waiting to take the steps which will spell death for the death culture and life for the life culture, but we've been more or less paralyzed so far because we haven't had a clear picture of what it is we want to happen. And it isn't just young people who are fed up, although we're the ones who are most ready to move—there are millions and millions of straight people, Euro-American people, who are sick to death of the kind of life that's been forced on them but don't know what to do about it. We have to reach across the

our friends, our real friends, that objectively speaking the masses of Euro-American people are as beaten down and oppressed and colonized as we are—as Huey says, all Americans are colonized by the "owners," or the ruling class—but subjectively, in their heads, they have been made to believe that we are their enemies and that we are trying to destroy them, to destroy their way of life just as they have been trying to destroy ours. The oppressor has been able to brainwash them so successfully that they identify with their own oppressor against the people who are fighting to try to free them from their own oppression. It's weird, but that's the way it is, and we have to recognize it and come up with ways of dealing with it so we can bring them together with us to make the revolution against our common enemy.

Another problem we have, which is just the other side of that one, is that so many of our own people, people in the youth colony, still have the feeling, the subjective, incorrect, totally wrong

**WE SHARE A COMMON CULTURE. WE DO THE SAME THINGS, WE LIVE THE SAME WAY, WE LISTEN TO THE SAME MUSIC, SMOKE THE SAME SACRAMENTS, WE ARE UNITED BY OUR AGE, OUR COMMON VALUES, OUR COMMON VISION OF THE FUTURE. WE WANT THE SAME THINGS — FREEDOM, SELF-DETERMINATION, PEACE, JUSTICE, HARMONY, AND EQUALITY FOR ALL PEOPLE. THERE ARE MILLIONS OF US, WE ARE A PEOPLE.**

line between our two cultures to draw all those people into our movement too, we have to make our vision available to them, we have to give them a clear idea of what it is we're fighting for and what we plan to do when we do win our victory.

We have to realize that the masses of the people in the mother country are never our enemy, that the masses are

feeling that the Euro-American people are our enemy, that we are carrying on our struggle correctly if we attack the masses of Euro-American workers, policemen, army troops, bureaucrats, store-owners and other elements of the masses. That is not true. The masses of the people are our real friends, even if they don't know it, and although we may be forced to struggle against them to protect ourselves at certain stages of the revolution, we have to keep firmly in mind the fact that the people are our real friends, and that only the "owners," the big capitalists who control all the means of production and information in this country, are our real enemies. Our job is to educate and teach the masses of the people that we are their real friends, and that the "owners" are their real enemies. We have to do that. It's not going to be easy anyway—it's never easy to win your freedom, and we're fighting against the biggest monster humanity has ever known. But just because it is so difficult that only means that it's even more necessary for us to get ourselves together and move in a conscious fashion to do what has to be done. We can win over the masses, and if we are going to have a revolution in this country we have to win them over and unite with them and with all oppressed peoples to defeat our common enemy—the Euro-American ruling class. Otherwise we're not even talking about revolution.



photo by: Detroit Annie

WE ARE ELECTRONIC ABORIGINES

Now, these things I've been talking about are what we might call our strategic objectives—these are the things we have to accomplish in order to realize our goal of liberating the youth colony and winning freedom for our people. We have to develop a strong sense of peoplehood; we have to develop our collective consciousness and direct it toward liberation for our people; we have to educate and organize ourselves for self-defense and self-determination; we have to purify our culture and hold it up in front of us to light our way to the future age; we have to win over the people of the mother country and unity with them to make the struggle against our common oppressor; we have to come together on all levels and move together to develop power for our people. Which means that we have to create political machinery for ourselves which will enable us to become powerful, we have to organize our economic development as a people, and we have to create new social and organizational forms through which we can move to survive during the struggle and to build up the new order which will sustain the people after victory is won.

We have to build a whole new nation on this continent, a whole new social order which will be capable of dealing with the needs of all the people, not just the ones the pig power structure sees fit to take care of. We have to build a new nation which will be the last nation in this place, which will be the bridge from the old society to the new, from the old order of the capitalist dinosaurs to the New World of our spaced-out visions. We have to destroy the old order, there can be no doubt about that, because there's no way we can have our freedom with the dinosaurs still around—they want everything for themselves, and that's just not happening any more. But as we destroy the old order we have to build our new nation in its place, so we can survive during the struggle and so all the people can see what it is we're trying to make available to them. That's the way we can win their support, by demonstrating that we do have an alternative to the death culture, an alternative which is every bit as open to them as it is to our own people, the people of the post-western youth colony.

We've got to do two things at once—we've got to build the new order starting

right now, building it up within the shell of the old, but we've also got to crack that shell and smash it completely open so our new world can come into life on its own, free from the strictures that bound it to the past. This isn't going to happen overnight, but it has to happen or else we'll just be suffocated within the shell before we can truly be born as an independent thing.

The gestation period—the time we're insulated and contained within the egg of the old society—will be fairly long,

longer than we used to think, and as we grow we will find our situation more and more oppressive, until we no longer have any choice but to break out the egg, crack the shell, step out of it altogether and leave it behind us to crumble into dust, empty and useless without us. It will keep us contained as long as it can, but our liberation is inevitable, and it will come when the time is right, when we have reached our earliest maturity, when all the conditions are right for our freedom, and it won't come before that.

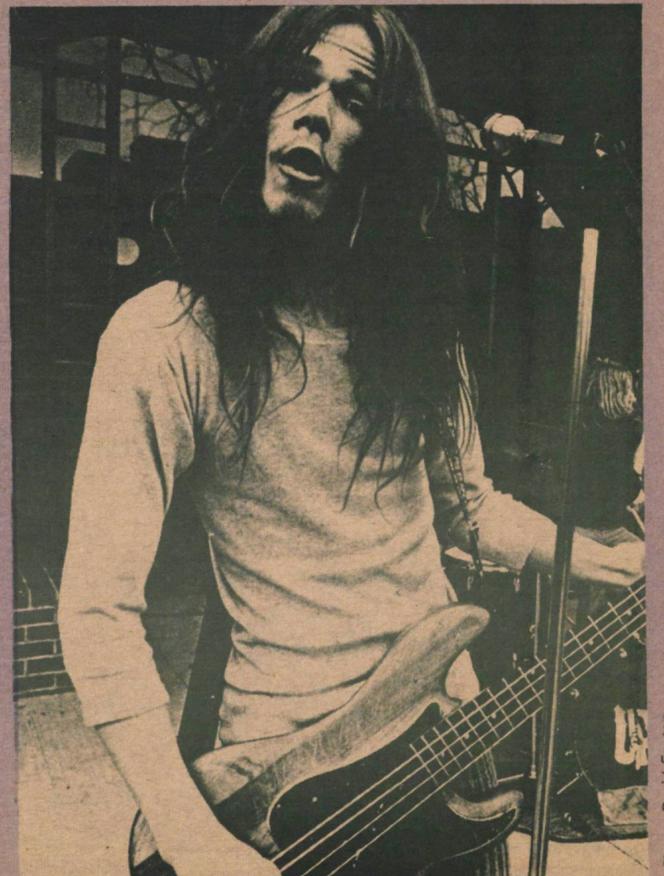


Photo: David Fenton

KICKIN' OUT THE PEOPLE'S MUSIC

continued from pg. 5

This means that we have to look upon our struggle for liberation as a **protracted** struggle, a long and arduous fight, and we have to do the things at each stage of this protracted struggle which are right for the particular time and conditions. Our development must proceed carefully, from one stage to the next, and we can't leave out any stages or try to skip them because we'll fail if we do. It's like breaking an egg open before the life inside has matured past the first stage of its development—all you'll get instead of a baby animal strong enough to climb out and walk around on its own is egg yolk sprayed all over the table, and the pigs will just fry it up and eat it. You dig? So we'll have to be very careful in that respect—we can't go on the offensive until we're strong enough to handle it, to complete our victory, or else we'll just get crushed like an egg in the hands of a giant.

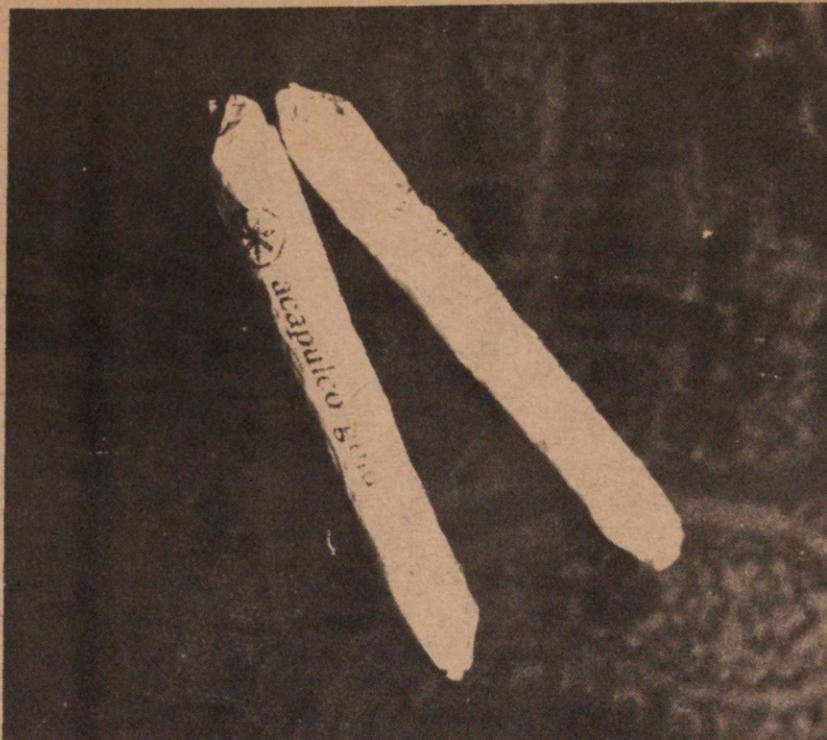
A protracted liberation struggle historically goes through three main stages: the strategic defensive, when the revolutionary forces are relatively small and scattered and survival is a problem; the strategic stalemate, when the revolutionary forces and the reactionary forces are fairly evenly balanced (although the new revolutionary forces are in the ascendancy, and the old reactionary forces are going downhill); and the strategic counter-offensive, which leads to the final victory of the revolutionary forces over the reactionaries. Right now we are in the first stage, the strategic defensive, and our tactics—the things we do to advance our struggle—must fit that condition. We can't go on the offensive until we're strong enough to survive, until we have consolidated all the scattered energies and resources available to us, united all our people, and won the tentative support of the masses of the people, in the mother country.

That's why our primary goal right

now must be to unite our people, spread revolutionary consciousness, and start moving together to defend ourselves against attack and to ensure our survival on the economic front. If we can't do these things we simply won't survive, because we're up against the most powerful, the most well-organized machine in the history of humankind, and it wants to crush us before we can get ourselves together. That doesn't mean it's invincible—in fact, the case is just the opposite, because the machine is falling apart at its center and it's got a whole lot of internal problems of its own above and beyond the trouble we're causing it—but it's still plenty strong, it can still do a lot of damage, it still carries itself along on its own momentum, and in order to stop it from crushing us we have to be just as well organized, just as tightly put together, as the death machine is. We can't stop it any other way.

And in order to unite our people we have to have programs that the people can relate to—programs which deal with the people's needs while at the same time holding up the vision of the new order we're working to bring into being. We have to have programs, and we have to develop the machinery through which these programs can be carried out. And again that means that we have to **organize** ourselves, on all levels, so we can deal with our common problems. We can't keep trying to attack these problems as individuals, because no individuals are powerful enough to overcome the problems by themselves. It's only through **unity** that individuals can gain political power, and economic power, and whatever other kinds of power are necessary for the people to be free. Without unity we can only get farther behind all the time, and eventually we'll be crushed for good. That's real, and that's exactly where we have to start.

We have to build unity within the colony, among all the segments of our people, and we have to give that unity



a political meaning, because our struggle is first and foremost a political struggle—we're fighting for the power to determine our own destiny as a people, and that fight is a political fight. We have to start from that understanding, to make ourselves consciously political—we're all political beings anyway, whether we want to be or not, and the only question is whether we'll be consciously political or remain unconscious and thus ineffective. We need to unify our people, and at the same time we have to formalize our unity so everyone will be able to see what we're about. Since our struggle is a national liberation struggle, we need a symbol which embodies and consolidates into a clear image the particular nature of our movement for the liberation of the youth colony. The symbol I want to suggest is this one.

In this drawing the two cross-sticks represent a rifle (on the left) and a guitar (on the right), with a peace pipe full of the righteous sacrament crossing them and bringing those two elements together. We can't have the guitar without the gun or we won't survive, we can't have the gun without the guitar or else we'd just be more of the same old shit we are trying to do away with; and without the sacrament that gives us our vision neither the guitar nor the gun would amount to anything worthwhile.

Further, the conjunction of the three sticks draws a tepee, symbolic of the shelter our new nation provides for its people; The whole thing is contained within a circle, which is the circle of understanding and unity. And the circle has flames bursting out of it, flames which symbolize the sun, the most powerful source of energy and light known to humanity—the sun which is our source, which shines through the storm to lead us through it to the Rainbow on the other side. And underneath it all is the word **NATION**, to remind us and everyone else what we're fighting for—a new nation of free people which will serve as a bridge into the New Age, where all the people of the world will live under the sign of the rainbow as brothers and sisters of the New World.

We can use this Nation symbol as a formal image for our struggle, as a sign of our life and of our determination to make that new life available to everybody on the planet. At first the New Nation will be primarily the people of the youth colony, our closest brothers and sisters, the People of the Future who are the natives of the New World even now—but it can't be limited to that because we want **everyone** to join us in our struggle to create a whole new world, and as our struggle develops more and more people will join with us to fight against the monstrous octopus of imperialism which is our common enemy. We want a nation to end all nations, a nation of free people which is dedicated to doing away with all unnatural boundaries and realizing the global unity which is necessary to the survival of all humanity. That's the nation I'm talking about.

This Nation symbol can be embraced by all of us to show that we all relate to the same thing—it should be a sign of our unity, a formal image of our common aspiration for freedom and self-determination. My hope is that all the people of the rainbow colony can relate to this symbol and use it to give definition to our dreams of unity and solidarity. The Nation symbol should be everywhere—on all the products created by our people, on record albums, newspapers, books, in people's windows at home or in their cars, on their guitars and drums, on flags (yellow on red) waving in the air over homes and demonstra-

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continued from page 6

tions and festivals, on their shirts and jackets and t-shirts, around their necks, painted on the sides of buildings, in the middle of the streets— everywhere our people are the image of our new nation should be seen. And when people see it and ask about it, the sisters and brothers can explain to them what we're about, so they can understand what we're doing and join us in our struggle and make themselves one with us. Because that's what it's all about.

But it's also about being together in reality too, not just on paper or in drawings and symbols—the symbol has to stand for the reality which we want that image to reflect. We have to organize ourselves on all levels so we can gain our freedom and bring our new nation into being—it isn't enough to have the image in our minds, we have to construct the machinery which will make it possible for that vision to become reality. It's like if you hear a song in your head, that isn't really music—you have to get a guitar and an amplifier maybe, in order to flesh it out, and then you have to get together with some other musicians and organize yourselves into a **band** to give the music its fullest definition. The music we all love doesn't just spring into life the music its fullest definition. The music we all love doesn't just spring into life spontaneously—it is highly organized and comes into being the way we hear it only as a result of hard work and killer dedication by the people's musicians. I think you all can relate to that.

My point is that we have to organize our whole people as tightly and as effectively as our bands are organized, so our whole lives can become the kind of brilliant music we all need for our daily inspiration. We have to organize ourselves to deal with our daily problems, to protect ourselves from the pigs, and to ensure our survival during this stage of our struggle. We have to start in the towns and cities and communities where we live and organize ourselves at the most basic level—we have to organize ourselves into communes, into collectives, into councils and coalitions which will give us the power to deal with our most immediate problems, and we will grow from there. We start with our bands and move to regain control over our music, which has been ripped off by the octopus of greed and competition and profit—we develop our own ballrooms and concert places, our own recording studios and record companies, our own distribution networks and radio stations, our own presses and television stations, our own **means of pro-**

**duction** which will enable us to support ourselves and spread the word of the revolution we are making. We start on the most basic level to seize control of our lives and make them **ours** for once. That's the first step toward self-determination.

We start in the towns and cities and communities where we live and organize ourselves into **Tribal Councils**, community councils which are set up to deal with the needs of the people on the most basic level. The Tribal Councils should be the basic political unit of our new nation at this point—they will be the models for our new state machinery, and we can see for ourselves how the new order will work by putting it into practice in our communities right now. The Tribal Council is based on the government forms of the native red people who once flourished on this land, who lived then like we want to live now and in the future—we are the electric aborigines of the New World, and it is only natural that we should organize ourselves into the same forms as our aborigine brothers and sisters did before our

European ancestors came over here to wipe them out.

The Tribal Councils are the political organizations of the rainbow community—everyone in the many youth communities should take part in the Tribal Council programs, because everyone in the communities shares the same problems, and those problems can only be solved collectively, by all the people working together to solve them. Within the Tribal Councils many various committees can be set up, people's committees made up of the most dedicated individuals in the community, who will commit themselves to serving the people by helping them solve their problems in an organized fashion. We need **People's Food Committees** to grow food and to organize food cooperatives which supply food to the community at the lowest possible prices; **People's Defense Committees** to set up bail funds for people who get busted, to obtain lawyers and bondsmen, to train the people self-defense techniques, to provide security at our gatherings, and to organize teams of Psychedelic Rangers who will serve as the people's peace force; **People's Health Committees** to set up and coordinate the work of Free Health Clinics, anti-smack campaigns, and drug treatment centers in the community; **People's Music Committees**, to create and operate People's Ballrooms and community centers, to organize and produce free concerts in the parks, to set up booking and recording cooperatives for the bands in the community, to build equipment and recording studios, and to get as much music as possible to the people who need it; **People's Information Committees** to produce local newspapers and get the news out to the sisters and brothers in the community; **People's Education Committees** to set up liberation schools, communal childcare/education centers, and to teach the people what they need to know to survive and grow; **People's Communications Committees** to organize communications, set up switchboards, bulletin boards on the streets, and full-scale information networks in the community, to hook everybody up with everybody else so we can have real communities where we can all grow and develop together, not separately, not alone but totally **together** at last like all people are supposed to be. We need People's Housing Cooperatives, People's Radio and Television Stations, every kind of institution which is necessary

for our survival must be created and controlled by the people themselves—that's how we start to build a self-determination for our nation!

This is what we can do to start with, and it's something we **have** to do or we won't survive much longer. That's for real. Our struggle has really only just started, and if you think the pigs have been bogue so far you've got a lot of weird surprises coming—because, believe me, they haven't **begun** to be repressive like they will be before it's over. The snakes and rats and vampires of the octopus power structure use the pigs—the police in uniform—as their shock troops, and as our new way of life becomes a greater and greater threat to the established order in this country, as our nation grows and begins to consolidate itself into a powerful political force, these vampires and other animals will step up their repression more and more in their insane attempts to stomp us completely off the set.

But if we **organize** ourselves and get ourselves together on all levels, if we move for self-determination and self-defense on an organized basis, if we all unite under the banner of the Rainbow Nation we're fighting to bring into being here on this planet, and if we keep our vision of the future out in front where everybody can see it and pick up on it for themselves, we can survive anything the pigs throw at us, and we can come out of this period much stronger than we are now. We are a people, we are just beginning to define and develop ourselves as a people, but if we get straight on what we're doing and what we want to do from the very beginning our struggle will be a lot less difficult and a lot less confusing for all of us. We've been stumbling around in the dark, feeling our way around, trying to figure out what's happening to us, and we've made a lot of mistakes that we couldn't help but make. This is all new to us—we're a whole new people anyway—but we're starting to put it all together, and armed with a revolutionary analysis and our powerful revolutionary culture we can move to give flesh to our holy visions of the Rainbow World of the future. All Power to the People! Rainbow Power to the People of the Future! Revolution is the Way to Life!!!

John Sinclair  
Chairman, Rainbow People's Party



Photo: David Fenton

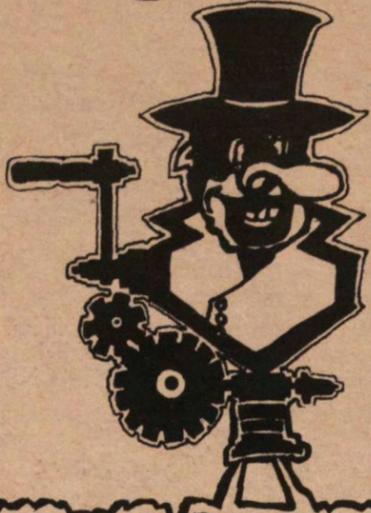
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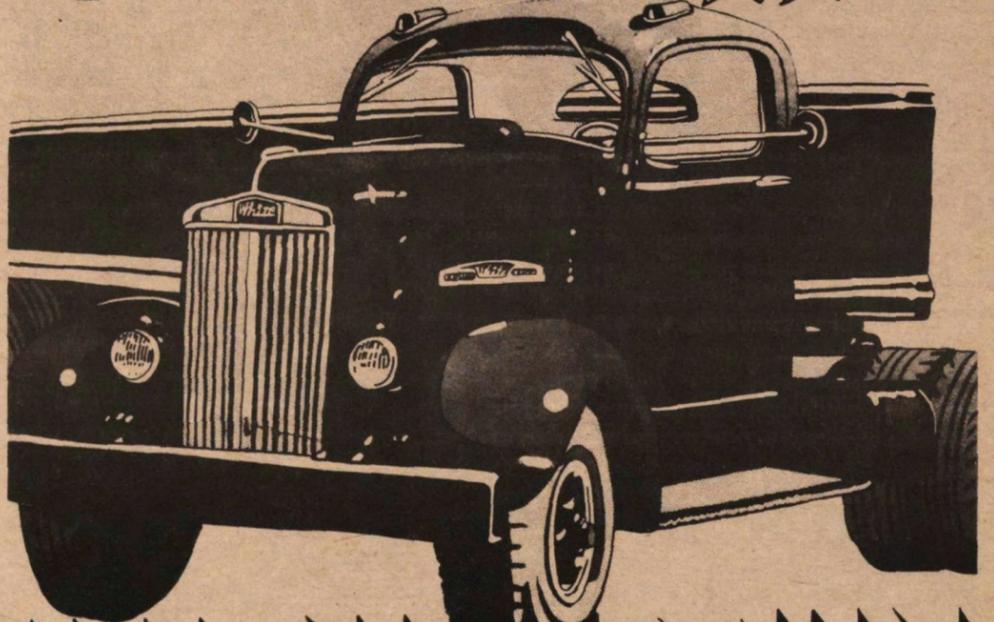
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