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Low-Income Family Housing Costs Skyrocketing

Street News Service
www.streetnewsservice.org

by Lisa San Martin

The number of low-income families spending more than half their income on housing increased by 76 percent between 1997 and 2003, according to a recently released National Housing Conference study. Boston's low-income and working families are among the hardest hit.

NHC defines "affordable housing" as housing that costs up to one-third of a family's income. A family is considered to have a critical housing need if they are paying more than half their income for housing or if they live in very dilapidated buildings.

In 2003, approximately one in eight American households had critical housing needs. According to the study, the highest rates of critical housing needs have occurred in the West and the Northeast regions of the United States since 1997.

In 2003, the median price for a Boston home was \$315,000. According to NHC statistics, a family would need an annual income of at least \$98,000 to afford such a home. The number of renters with critical housing needs was similar. To afford a two-bedroom apartment, the combined family hourly wage needed would be around \$26 per hour.

In comparison, the median price for a home in Houston is \$145,000. Families need to have an income of \$45,192 to afford such a residence there.

*These statistics are not

shocking, considering that the minimum wage has not gone up since 1997," Massachusetts Coalition for the Homeless Executive Director Robyn Frost said. "We have seen people earning as much as \$10 an hour not being able to make ends meet."

Affordable housing is even more of a challenge for some immigrant families, according to the study. Immigrant families, rather than native-born ones, were more likely to have a critical housing need. The rates of critical needs for immigrant families declined only slightly with the length of time the immigrant families have been living in the United States. Over one-third of such immigrant families come from Mexico, the study found. Mexican immigrants are much more likely to be living in crowded conditions.

The lack of affordable housing is not just an urban problem; a slightly higher percentage of working families with critical housing needs resided in the suburbs. This phenomenon has compounded the problem and added transportation costs to the housing costs.

The cost of housing and transportation together take up two-thirds of the household budgets for families who pay more than half of their income for housing, according to a second NHC study released recently.

"People are finding jobs outside the city, and they don't often have the luxury of their own cars," Frost said.

see **Skyrocketing**
page 7

Hate Crimes & Violence Against Homeless People Increasing

NCH Press Release

Washington D.C. - For the past six years (1999-2004), the National Coalition for the Homeless (NCH) has tracked and reported on a disturbing increase in crimes targeting homeless people. These violent attacks on homeless people, one of our most vulnerable populations, result in injury and in many cases death.

The well-documented affordable housing crisis is not the only crisis to affect the millions of people who are homeless every year. There is also an increasing pattern of civil rights abuses and violence directed at the homeless population. Homelessness is no longer simply an issue of the right to affordable housing but a matter of life and death. As the danger of living without a home increases, the lack of federal housing resources as well as the absence of the political will to end homelessness becomes increasingly more shameful.

In October of 2004, three Milwaukee teens murdered a homeless man at his forest campsite. The teens hit 49-year-old Rex Baum, with rocks, a flashlight, and a pipe, before smearing feces on his face and covering his body with leaves and plastic.

In August of 2004, Curtis Gordon Adams, 33, beat and stabbed a disabled homeless man to death and then licked the blood from his fingers on a Denver sidewalk.

More recently, on May 28th 2005, in Holly Hill, Florida, 53-year-old Michael Roberts was beaten and punched to death with sticks and logs by a group of teenagers who admitted to beating the man just for fun, to have something to do. The autopsy report indicates that Roberts died of blunt-force trauma to the head and body, his ribs were broken, his skull was fractured, and his legs were badly injured. Defensive wounds were found on his hands. The boys returned several times to make sure the job was done.

Homelessness is an issue that affects every community in America. Homeless people lack the protection of a locked door available to homeowners, leaving them in an unprotected position where they are subjected to hate crimes and violence. Sadly, the prevalence of hate crimes and violence against homeless people has risen, as well as negative stereotypes reinforced by the media and intolerant people.

Through this report, NCH hopes to educate lawmakers, advocates, and the public about the problem of hate crimes and violence against homeless people, as well as call for a U.S. Government Accountability Office (GAO) study addressing this issue.

This year's report, *Hate, Violence and Death on Main Street USA: A Report on Hate Crimes and Violence Against People Experiencing Homelessness in 2004*, includes data from news reports, advocates, victims' accounts, and homeless shelters on the number of homeless victimizations that have occurred in the past six years (for the full 2004 report and previous reports, please visit <http://nationalhomeless.org/civilrights/hatecrimes.html#8>).

Facts and Trends:

The number of homeless deaths has risen by 67% since 2002

The number of non-lethal attacks against homeless people has risen by 281% since 2002.

These crimes occurred in 140 cities in the past six years.

These crimes occurred in 39 states, plus Puerto Rico.

The age range of the accused/convicted ranged

see **Hate page 7**

Page 2	Interview with Jeffery Sachs
Page 3	Warriors of the Depression
Page 4	Update Board on Homelessness Food as Medicine
Page 5	Max's View
Page 6	Book Review: Root Shock
Page 7	On the Road Obituary
Page 8	Homeless Resources Info

Interview with Jeffrey Sachs

Street News Service www.streetnewsservice.org

by Peter John Meiklem

Predicting that you can end extreme poverty inside 20 years is more than just a bold statement. However, Peter John Meiklem discovers that Jeffrey Sachs is a man who firmly believes in himself and his vision.

Jeffrey Sachs, economist to the stars, answers his mobile phone just before we're due to talk. He power walks to the corner of the hotel and barks into the handset, his hand on the back of his head, knuckles grinding against his skull. "Who's on the phone?" I ask Mary, his PA. "Oh," she says smiling, "just the Canadian Prime Minister."

Sachs is here to explain how he will end extreme poverty by 2025, and heaven help anyone who gets in his way. That includes the Canadian Premier – a member of the G8 – who Sachs speaks to like a wayward child. His phone call finished, he sits down at the interview table. "I'm not an economist," I tell him nervously, turning on the tape. "Don't worry," he winks at his PA and laughs. "That's what they say about me."

It's the first, and only, flash of self-depreciation from Sachs. The special adviser to the United Nations, director of The Earth Institute at Columbia University in New York and all round economic superstar knows exactly how important he is. A short man who looks younger than his 50 years, he has the kind of all-American look familiar from US programmes like the West Wing.

But when he starts talking, his voice a confident call to arms, the substance jumps out from behind the sheen. Sachs believes extreme poverty – defined by him as the kind that kills 30,000 people every day across the world – can be wiped out in the next 20 years. And he has just published a book explaining, in a matter-of-fact way, exactly how it can be done. Modestly, he has called it *The End of Poverty*.

"Millions of people are so desperate that they use all of whatever meagre income they have to fight to stay alive," he says. "These people are not just hungry and sick and poor – they are trapped in their poverty. If we helped in a smart way, we wouldn't just help people to help themselves and their children but also find a way out of this mess. That's the basic idea."

It's an idea that Sachs unravels over 380 lightly written pages. He uses his own experiences – parachuting in to help mend Bolivia's economic crisis, negotiating Poland's transfer from communism to capitalism – to

show the human face behind the economic numbers. That's his philosophy. While most of his peers look at the numbers first and try to squeeze the faceless masses to fit, Sachs looks at the people – and the countries, cultures and geographies that make them – and forces the numbers to fit the faces. Today, the problem of Africa is one of Sachs' biggest challenges.

"Very poor people live in places that impose real barriers to their economic development, but not insurmountable ones, so these people need more than lectures. They don't need to be told 'pull yourself up by the boot straps'. They need help in a very practical way."

Sachs calls it clinical economics; treating poor countries like sick patients visiting their GP. Looking at each country on an individual basis, working out why it's poor, calculating the investments needed to kick-start its economy, then hunting for the money to pay for it. Once a poor country gets the help it needs, Sachs argues, economic growth becomes a self-fulfilling prophecy. It seems simple but it's a world away from what happens now. Currently, 'poor' countries get what they're given by 'rich' countries and if that's not enough to haul them out of extreme poverty, then tough. Money comes first and the country's needs second.

"It reminds me of the farmer who is trying to train his cow to live without food. So he keeps the food away and finally the cow dies and he says, 'That's such a shame, the cow was just getting used to it,'" Sachs says. "This is what we're doing with poor people. If we go long enough collecting their debts, squeezing their budgets, we think they'll somehow get used to it. Well, they don't get used to it. We have millions of people dying from poverty this year and the rest of the world should stand up and say no more."

Everyone from Bono to UN secretary general Kofi Annan regard Sachs as a brilliant mind. He has been called the foremost economic reformer of his generation and was made a tenured professor at Harvard University aged only 28. "When you're given that, it doesn't come with a slip that says you know everything but they kind of hint at it," he laughs. Aside from his role as special adviser to the UN, he has launched the Global Fund to Fight Aids, Tuberculosis and Malaria. He is also the man in charge of making the world's promises to end poverty – the Millennium Development Goals – actually happen. No small task when international development rhetoric often veers wildly from the penny-

pinching reality.

It's the on-the-ground details that matter. Sachs says his PhD didn't prepare him for the reality of fighting poverty. "I knew nothing about fertilisers, malaria, growing food, rainfall patterns or transport costs." He soon discovered these were the critical factors, the reasons why poor countries were impoverished in the first place. "And I wasn't trained in any of it. I didn't realise that it was important to be trained in all those things. Frankly, many of my colleagues still don't."

To end poverty, Sachs wants all the 'rich' countries in the world to contribute 0.7 per cent of their GNP to helping 'poor' countries – something they have repeatedly promised but have yet to fulfil. He wants more debt to be dropped and aid to be distributed multilaterally by the UN on grounds of need. Although his ideas sound matter of fact, they have been controversial in the US where he has met stiff criticism, especially from the Bush administration. But Sachs seems to relish the fight.

"A lot of the people I talk to have not even taken the time to visit these places. One shouldn't underestimate the misinformation and bad ideas in our capitals by people who give lots of speeches about poverty but know nothing about it. Washington is in the grip of people who lack even basic knowledge. They may know a lot about running the Pentagon but they don't know much about development."

Since George Bush Jr. entered the White House, he has raised military spending by \$200 billion and has cut taxes by \$300 billion. That's \$500 billion that might have been used to help people living in poverty says Sachs. It's easy to see the contempt that the economist holds for the current US President. At several points in his book he highlights encouraging speeches made by President Bush but then points out the misleading statements, the fudged truths and the pitifully small

amounts of money pledged to back up the grandiloquent sentiments.

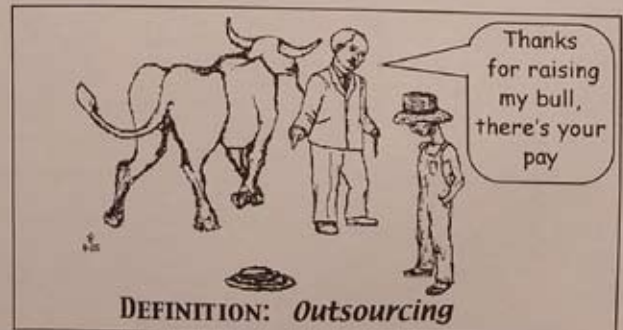
Despite panning Tony Blair for his part in the Iraq war – which he describes as a sickening waste of money that could have been used to help the world's poorest – Sachs praises him for the Commission for Africa and its report. "I think going to war was a huge mistake and I think advocating for Africa is a huge plus. In one case, I have no sympathy for the decision and in the other case I have great admiration. That's the complexity of real life."

He says Blair should be encouraged for showing that military prevalence isn't the only aspect to global life. "George Bush isn't even doing that. So I give Blair credit for saying there is a peaceful development side to global security."

The G8 summit, to be held in Gleneagles in July, will be the forum where Sachs' ideas hit the debating table. Sachs is a people person. He tells me he has a fundamental belief that if we give the right people enough time around the same table and, even if they are separated by massive ideological divides, they will eventually come up with an agreement. But surprisingly – especially since he is pro-sweatshops and free trade zones as spurs to economic growth – he shares many of the concerns of the anti-globalisation movement. He, too, is "bloody furious" at the world's leaders but, typical of the man, he is angry in a constructive way.

"The G8 leaders need to know they are not going to Gleneagles for a game, or for a little vacation, not for photo ops, not for smiles. They are there to set us on a real path to ending extreme poverty. This is the way I hope the people of Scotland will greet these summits. Not just with open arms but with the very serious warning – don't leave here without doing your work. Don't leave here without solving these problems."

see **Sachs** page 7





by Israel Bayer

"The Bonus Army," an American epic by Paul Dickson and Thomas B. Allan, tells one of the many stories of disgruntled American veterans after war.

During the summer of 1932, in the middle of the Great Depression, the Bonus Army was born in Portland with 200 men. It would end with more than 45,000 World War I veterans flocking to Washington, D.C., in one of the greatest moments of non-violent civil disobedience our country has ever known. Demanding pay promised to them eight years earlier, veterans, many with their families, squatted 20 makeshift shantytowns and tent cities known as Hoovervilles.

Fearing the veterans were controlled by communists and would turn violent, the federal government intervened. Led by President Herbert Hoover, General Douglas MacArthur and George Patton, the authorities drove the veterans out of Washington with tanks, tear gas and bayonet-tipped rifles and then burned down the camps.

The actions performed by veterans that summer had a profound effect on American history, like so many untold struggles left out of the history books in the classroom. Street roots got the chance to talk to Paul Dickson, co-author of "The Bonus Army."

Street Roots: Can you describe what the Bonus Army was, and why it came about?

Paul Dickson: The Bonus Army was the biggest public event of the Depression. The Bonus Army is about a group of guys who had fought in World War I and had been promised a bonus, which they hadn't gotten. Each soldier received \$1 a day during the war, and a \$1.25 if you were overseas. They had to buy their uniform and war bonds with the money, and then it was promised to them immediately after the war. Most of the soldiers were making much more than this before being drafted. Let's say you were a shipyard worker. You would have gotten paid between \$16 and \$17 a day after the war. Congress agreed that soldiers wouldn't get their pay until 1945, and that seemed to have settled it. But in 1932 a group of veterans headed up by

Walter W. Waters organized 200 of his buddies, who decided to hop freights back to Washington D.C. to go lobby for the bonus they were promised. They left Portland with what they had on their backs and an American flag. By the time they reached Washington they had picked up 10,000 veterans.

The men in the Bonus Army thought anyone had the right to go to Washington and lobby for their rights. To the average American, these guys deserved to get paid. The big companies had gotten paid after the war, money was going to foreign countries who had been devastated, and the Bonus Army believed the people who had fought the war deserved to be paid, too.

Here, a week after leaving Portland the Bonus Army began to realize that people were welcoming them as warriors of the Depression, just as people in France had welcomed them as "Yanks," referring to their service in the World War.

S.R.: Can you talk about some of the highs and lows the Bonus Army faced on their journey from Portland to Washington D.C.?

P.D.: At first, people were afraid of them but they started to realize they were not a threat. They were just a group of veterans going to get paid. Part of the resistance from Americans was based on race. There were 800,000 blacks who fought in World War I and the Bonus Army was black and whites alike. The country had never seen anything like this before.

They ran into various authority figures who didn't want them, but by and large, the people of the country loved these guys. You have to take into account the times. There were so many homeless people just wandering around the country looking for work, but there was no work. Well, the Bonus Army were wandering too, but they wandered with a purpose. Most Americans viewed these guys as heroes, not only because they fought in World War I, but because they had the courage to go get things straightened out. And they were non-violent.

Once in D.C., the camps were pretty much self-governed. We have found evidence that 20 camps existed. Waters created a

leadership group that ran them as military camps — no drinking, no guns, nobody could say they were bums. In fact, records show the crime rate went down when they were in Washington. The worst you could say they were doing was panhandling.

S.R.: According to the book, most of the camps in D.C. that summer were not segregated. In fact, in a time when the Ku Klux Klan had influence in D.C., and blacks and other minorities were being oppressed around the country, the Bonus Army was working together. What message did that send to the country?

P.D.: It's interesting — nobody knew about it. The blacks were invisible to the country. During that time, period papers didn't acknowledge the black community. For example, the Negro baseball leagues were extremely popular, but no paper in the country covered the leagues. But the African American newspapers took notice, reporting that thousands of black and white families were living side-by-side. There was no Jim Crow in the Bonus Army. And this was 1932.

So, while many people around the country didn't know about desegregation in the camps, the message it sent to the power structure was loud and clear. Most congressmen, especially from the South, grew up believing races would never be able to get together and organize, but the Bonus Army did.

The federal government, from the time the Bonus Army was on the freight trains headed east, had infiltrated the group. Some of the intelligence reports said the Bonus Army had "Negros, people with Jewish features, and poor whites" all working together — the establishment was very nervous.

S.R.: Can you talk about some of the different sympathizers who helped the Bonus Army?

P.D.: Almost all of the great journalists and writers of the time were sympathizers. In fact, you would have reporters writing news stories with pro-bonus slants, while editorial boards were coming out against the veterans.

Also, Walsh McLean, one of the richest women in the world was fascinated by the group. One night she went into a restaurant and ordered 2,000 sandwiches,

and got a 1,000 cartons of cigarettes and passed them out to the people. It was like a scene in a Woody Allen film.

You have to understand the place was like a huge carnival. There were musicians, jugglers, speakers — the people of Washington loved it. They also sold their own newspaper the same way street roots is doing, and they would make up postcards and sell them.

Despite what was going on in the world they were a hopeful group in a time when people didn't have any hope. They had no money, no jobs, nothing, and they set out to change it.

S.R.: General Douglas MacArthur, George Patton, and a young Dwight D. Eisenhower all took part in sweeping thousands of veterans out of the nation's capital. All of this before they would be thrust into history forever. MacArthur disregarded orders from the president on the conduct of the sweeps, something he would later be reprimanded for during the Korean War. Can you expand on some ironies of these circumstances?

P.D.: I think it reflects what kind of men they would later become. The day of the sweeps, Patton was on horseback with a saber. MacArthur was acting like it was all-out warfare. It was ridiculous. His orders from the president were to get them out of downtown, but he went in and burned many of the camps to the ground along with people's only possessions — cats, clothes, photographs — you name it.

Eisenhower, however, is documented saying that this was wrong and it was a police matter and it wasn't the job of the military to be dealing with civil affairs. Eisenhower was a thoughtful and logistic man. History would later reveal all of these things.

S.R.: One of the main arguments the federal government made to sweep the encampments was of communist activity in the camps. Communists and fascists had active members in the Bonus Army, but the majority of the veterans were just average American citizens. What are your thoughts about this?

P.D.: You have to take into account the time period. The wheels were coming off the

country, a lot of people were flirting with communism and fascism in the country. Nobody knew how history was going to turn out — there were about 150 communist veterans in the camp. When federal agents tried to prove all the men in the Bonus Army were criminals, radicals, and communists they pulled up people's records. The only thing many of the men were guilty of is vagrancy. Their only crime was being out work.

The men, women and children living in the camps were not communists. They didn't want to overthrow the government, they just wanted their bonus.

S.R.: What did the Bonus Army accomplish for the long-term?

P.D.: I think the biggest thing they did was pave the way for the GI Bill after World War II. History has shown us that governments take people from the working and poor classes of society and ask them to fight great wars, and then dump them back into those societies. After World War II, veterans coming home were at least offered benefits. It helped create the middle class. If you're going to ask a person to fight, it's only right that the government should take care of them — the Bonus Army was just one example of this throughout history.

S.R.: Looking at all of the federal cuts to veterans benefits, and having more than a half a million veterans sleeping on the streets every year (according to the National Coalition for Homeless Veterans), do you see a correlation with the past and our current conflict?

P.D.: The business of war is a terrible thing. What has to happen is a new GI Bill of Rights. If they need education, medical care, and financial support they should get it. But as I'm sure you are aware, that's not the direction we are headed.

After the Bonus Army was swept, many newspapers and policy-makers thought they should just go home, but they had no home, so they spread out in camps all over the country. And there are remnants of those camps with veterans living in them in cities all across the United States still today.

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Update on Sac Board on Homelessness

Staff Report

The Sacramento County and Cities Board of Homelessness (SCCBOH) has been around since October of 1998. It was formed by Sacramento City Council and Sacramento County Board of Supervisors to mitigate and reduce homelessness and was later charged with the task of writing a 5 year plan to mitigate homelessness. The 5 year plan included many elements but stressed the production of new permanent supportive housing for 1,600 people. Though lack of funding sources has been a major constraint in progress, Sacramento is closer in meeting the goal.

Since the SCCBOH had strong representation and participation from many different community members and organizations that serve the homeless population, it was recently decided that the board would reform into a coordinating and planning body for Sacramento's Continuum of Care. This is very important, not only to insure better operations and coordination of homeless services, but to insure funding from the Federal Government. HUD has stressed that communities that work together in this way, will have a better chance of scoring high enough in the competitive funding process.

Another recent suggestion from the Federal Government, is for communities to focus as a priority on unaccompanied people who have been homeless for more than a year or repeated episodes of homelessness and who are also disabled. They

have termed this population "chronically homeless". There have been studies showing that this population may make up only 10% of the homeless population but they use services more than others, requiring a majority of the funding available for homeless services. This part of the homeless population are usually harder to serve and are the most visible. It is reasoned that after communities help this population find permanent housing, funding and resources may more adequately meet the emergency needs of the general homeless population.

With the community planning process and addressing "chronic" homelessness, comes the federal "suggestion" that communities actually show eventual progress in implementing their plans. This is a boon for us, especially if our community takes good efforts in writing out a plan that reflects the wisdom to research best practices and proven successful models across the nation, making sure the plan does not offend civil rights and ethical concerns, making sure the community planning process includes input from those being served and many minds with practical experience. It would be an embarrassment to our community to come up with less than a very good plan. And with a very good plan, comes the pressure to follow that plan in implementation.

The latest craze in community planning is "The 10 year plan to end homelessness" or at least "The 10 year plan to end chronic homelessness". Many communities across the nation have chosen the

more ambitious goal of ending homelessness in 10 years. Sacramento has chosen the less ambitious goal of ending "chronic" homelessness in 10 years, still a monumental task. The Community Services Planning Council was hired as consultants to research and facilitate the community 10 year planning process. They have facilitated focus group meetings (one meeting was with a group of people experiencing homelessness), work group meetings, and leadership committee meetings (of which Mayor Fargo and Supervisor Dickinson are a part of) and have done extensive research and reporting. Homebase, an organization with extensive experience with other California planning communities, has also offered valuable help. The plan is expected to be complete by August and will go before the Board of Supervisors and City Council in September for approval.

In exploring best practices, we have some very innovative success models to follow from communities across the nation. One model is the Housing First model. Very popular with many planning communities, the philosophy of Housing First states that people need housing, first, and after they are housed they may access services to help with their other problems, such as drug and alcohol usage, mental health counseling, employment services, etc. Usually it is not required of the resident to access these services though they are made available to them. The current continuum of care model is the opposite, in that people are required to quit drinking or using drugs before they are offered housing, usually requiring people to live

in shelters or transitional housing, first, until they prove themselves "stable". Housing First residents are still required to follow tenant/landlord agreements. Communities that have used the Housing First model found that residents were more apt to stay in housing for longer and that it was more cost effective in reducing homelessness than the current Continuum of Care model.

Other models being reviewed include Safe Havens (may be suitable for residents that would have trouble meeting basic landlord requirements), Wet or Damp Housing (which allows shelter for people that may not wish to quit drinking), Tent Cities (such as Dignity village where people camp legally and are often self-governing), community courts, discharge planning, creative funding sources and strategies and other services and models. Decisions haven't been made but we can probably guess the Tent City model won't be the most popular or uncontroversial.

Members of the Sacramento County and Cities Board on Homelessness and the committees are all dedicated to help people experiencing homelessness become housed. Whatever their personal philosophy on how or why this should happen, working with others of often unlike minds finds new answers and new understandings and necessary connections that make up a wiser continuum of care for serving the homeless population in Sacramento.

Food as Medicine

by Lillian

Hippocrates stated in four hundred B.C. "your food shall be your medicine and your medicine shall be your food." Dr. Linus Pauling, a holder of 48 honorary Ph.D.'s was the world's only two time unshared Nobel prize laureate and the founder of modern chemistry. He ushered in the modern era of alternative medicine with his concept of orthomolecular medicine and mega vitamin therapy. Orthomolecular medicine describes the practice of preventing and treating disease by providing the body with optimal amounts of substances which are natural to the body. Food is natural to the body and in this article food will be defined as the product of soil, organic soil ideally with no chemicals or poisons. That the body can heal itself with the proper nutrition taken daily will be the focus of this article.

As adults, we have hundreds of man-made chemicals lodged in our bodies. Normal body elimination processes do not remove them all. Foods, drinks, polluted air, medications, stress, disease, personal products applied to skin, synthetics, home and workplace chemicals all contribute to the body's toxic load. Eastern medicine teaches that toxic accumulation leads to

a variety of degenerative disease (cancer, diabetes, arthritis) Proper nutrition then is food free from harmful additives such as MSG, aspartame, pesticides, tap water impurities, chemicals, preservatives, artificial colorings in food, irradiated foods, any kind of synthetic additive.

There are five nutritional groups which are required every day in proper proportions to each other in order to bring about this healing of the body: vitamins, minerals, amino acids (proteins), enzymes and essential fatty acids. These foods all work together depending on one another to be there in order for the job to get done.

The whole key to health is that the more man touches the food, the less you want it. In addition, cooked food is hard to digest. Organic food is full of nutrition, minerals and vitamins. When food is processed, it is depleted of all these things, when plants are grown on non-organic farms, they are grown several times on the same soil, eventually, the nutrients are depleted from the soil. Vegetables (raw or steamed) provide the highest content of fiber, vitamins, minerals, micronutrients and enzymes the body needs to break down the food. Disease is most often caused by one of two things:

toxicity or deficiency. When the body is toxic, fruit will help cleanse it. Fruit is easy to digest and full of vitamins, minerals and enzymes.

Studies by the National Food Review Board show that up to 93% of the nutrients in food are destroyed by cooking, canning, freezing and processing food. Fresh foods have very low levels of minerals due to commercial fertilizers. Enzymes are present in raw fruits and vegetables, but cooking, food processing, preservatives and extended shelf lives kill off many of the active enzymes in the foods we eat. The aging process reduces our enzyme levels further still.

When a person has a disease it usually means that the immune system is not working properly hence the holistic food supplements often contain immune enhancers, often herbs to strengthen the immune system. There are many: garlic, Vitamin C, echinacea, golden seal, dandelion, pau d'arco, aloe vera, ginkgo biloba, maca chlorella, etc.

Red meat and sugar are particularly hard on the digestive system and for this reason, it is recommended that the very ill avoid them. The reason being to concentrate the body energy on healing and not on digestion. This is why juicing is sometimes recommended,

because it bypasses the digestive system altogether.

Most MD's do not believe in nor practice alternative medicine as taught by Dr. Linus Pauling. Instead, they treat the symptoms of the disease with pharmaceuticals. However, many people combine the two schools of medicine by taking the pharmaceuticals prescribed by the MD's and at the same time, supplementing with organic food from the five groups. Gradually, as the organic foods take effect and bring about healing, less and less of the pharmaceuticals are needed and at times they are totally eliminated when a healing has been effected.



Max's View

by Max Biddle

In the early 1970's, I visited a gospel mission in southern California. A typical mission where the homeless and poor travelers spent the night. While I was there, a group of young people arrived who needed shelter. One young man had long hair and an angular face, also was slim in stature. The mission's minister, upon seeing this young man, lost his decorum and verbally assaulted him for his hippie appearance. He proceeded to expel him and his friends from the premises. When someone pointed out to him that the young man had a strikingly similar appearance to the likeness of the picture of Christ hanging in the chapel, the minister again lost composure, and in a heated retort, stated in no uncertain terms that if Christ were alive today he would have close cropped hair, would wear a business suit and drive a Cadillac like the one he had. And undoubtedly Christ would be a successful businessman as well. Then turning in anger, he moped into his office muttering to himself why did he ever get into this business with all it's headaches.

This is what Christianity has become in America - an all pervasive Capitalist influence on religion. The Christ of the Gospel has been kidnapped by a materialistic version, expounded by religious fundamentalists, or used by laissez-faire capitalists to justify greed in our economic system.

I contend that the kidnapped Christ of Materialism is the Christ of George W. Bush and his fellow worshippers, not the Christ of the Gospels. Lets weigh the evidence.

In the Gospel of St. James, it is written, "What good is it, my brothers, if someone says he had faith but does not have good works. If a brother of sister has nothing to wear and has no food for the day, and one of you says to them, 'Go in peace, keep warm and eat well,' but you do not give them the necessities of the body what good is it? So faith of itself, if it does not have good works is dead." It is time to measure the works of the Bush Administration against his professed faith and see

where his works lead us.

Christ said, "Blessed are the peace makers for they will be called the children of God." In the Middle East, Bush unleashed a torrent of destruction and death not seen since the Vietnam War. And using the same flawed reasoning and misinformation to justify a policy of economic imperialism, kept using excuse after excuse to justify his war. After failing to find weapons of mass destruction, he finally settled on "Bringing Democracy to Iraq" to justify his war. A reason only used when they failed to prove their original case for invading Iraq. Would Christ of the Gospel approve of this war, or the kidnapped Christ of Materialism?

When a rich young man approached Christ and asked, "What good must I do to gain eternal life?" Christ said, "To be perfect go sell what you have and give it to the poor and you will have treasures in heaven." George W. Bush is proposing some 60 billion dollars in cuts to federal programs that effect food stamps, help in affordable housing for the poor, healthcare,

like Medicaid, and all programs that help the poorest or the low-income population. Is this what the Christ of the Gospels would do? Bush did cut taxes for the rich so they would have even better lives than they already enjoy. He has bought into the extreme form of Capitalism that calls for the elimination of any welfare state. His Social Security plan is nothing more than a subterfuge to begin the elimination of all federal social economic assistance programs, returning us to a society of survival of the fittest, a wholly unchristian society.

The teaching of the Christ of the Gospel, and the Ten Commandments, condemns the bearing of false witness and lying about our neighbors. The Bush political machine, with the aid of Right Wing Christian organizations, does not hesitate to send out scurrilous mailings and character assassination material about their opponents. Their foreign policy agenda has been cloaked in high-minded false rhetoric to sell their programs to the American people. They will indulge in any distortion to bring about their return to the economic system that prevailed before the New Deal social programs that aided the disadvantaged. An economic system of low wages and exploitation, allowing poverty to increase while ignoring the needs of working men and women so as to satisfy the investment class. Treating the wealthy as the only deserving social class. Is this what the Christ of the Gospel would do - or the kidnapped Christ of Materialism?

In Matthew, Christ of the Gospel said about judging others: "Stop judging that you may not be judged. For as you judge so will you be judged, and the measure that you judge others will be judged against you." This is the greatest transgression of Fundamentalist Christianity in America today. Their vicious attacks on people who disagree with them and their determined desire to condemn these people to hell is in direct opposition to Christ's teaching in the Gospels. They claim that the reason they are fundamentalist Christians is because they follow the bible exactly as it is written. This simply isn't true. They pick and choose scripture to serve their agenda and ignore what would stand in their way or criticize their behavior.

The supreme irony of American Christians is to turn Christ into a political figure when the Gospel could not

be clearer that Christ resisted his followers and disciples from doing just that. "Give unto Caesar what is Caesar's, and unto God what is God's" There seems to be a clear separation of church and state inherent in this statement. But the religious right wing, which now seems to dominate the Republican Party, is moving to eliminate this country's long tradition of separation of church and state. They can ignore the criticisms or opinions of others simply because they feel any opposition comes from evil, inspired by the Devil. In their point of view Liberals, Gays, Socialists, other religions, or any other group that disagrees with them, has no legitimacy, and shouldn't even be a part of American society. They are determined to use religion for political purposes. The irony in this is that they are regressing to a time in history when state sponsored religion was the reason the colonists came and founded this country. That's why the religion clause is in the Constitution. The Religious Right wants to restore the religious tyranny of old Europe that would probably lead to a modern version of the inquisition.

In Matthew, the Christ of the Gospel warns: "Beware the false prophets, who come to you in sheep's clothing, but underneath are ravenous wolves. By their fruits you will know them." Their fruits, of course, are their works. It is the easiest thing in the world to stand up and proclaim oneself a born-again Christian. All over America people are doing this to gain advance in politics, in business, or to influence their communities. The hypocrisy is so blatant in every walk of life today as to be an embarrassment to any genuine Christian. But in politics we are mired in the muck of religious deception, so that to call oneself a Christian is to leave one with a feeling of discomfort.

The kidnapped Christ of Materialism is now triumphant throughout the land. If we don't cleanse religion from it's materialist base, we may never recover the Christ of the Gospel. It is time for true Christians to mount a rescue mission and reclaim the Christ of the Gospel. The demagoguery of the likes of Jerry Falwell and Pat Robertson, who preach a Christ of intolerance, militarism and a form of Capitalism that exploits the poor the world over, has nothing in common with the Christ that we see preaching the Sermon on the Mount. If Christ is to have relevance in today's world he must be rescued from those who have corrupted his basic teachings. Time is running out.



Root Shock - a review

Street News Service www.streetnewsservice.org

Book Recommendation: Root Shock: How Tearing Up City Neighborhoods Hurts America, and What We Can Do About It. Mindy Thompson Fullilove, M.D. (New York: One World/Ballantine Books, 2004)

By David R. Miller

W. E. B. Du Bois, writing at the beginning of the last century, declared that the problem of the twentieth century needed to solve was the "color line." One hundred years later, the overriding problem facing America in a new century may be displacement. At least that is the argument Mindy Thompson Fullilove, professor of clinical psychiatry and public health at Columbia University, makes in her book *Root Shock* (page 5).

One source of that displacement was the urban renewal movement, a federal program enacted through the Housing Act of 1949 and its subsequent modifications. Fullilove examines that history through a set of case studies grounded in three cities: Pittsburgh, Pennsylvania, Newark, New Jersey, and Roanoke, Virginia. Following in the tradition of social psychiatrists such as Robert Coles and Oliver Sacks, Fullilove strives to understand displacement through the words of the people who suffer from it. By this approach she is able to put a human face on several of the 2,500 neighborhoods in 993 American cities that were destroyed between 1949 and 1973. One million people were displaced from those communities (page 4).

To speak of a million displaced people in the United States is hard to imagine, but remember a statement attributed to Stalin: When you kill one person, it's murder; when you kill a million people, it's a statistic. A sterling virtue of Fullilove's book is her fine ability to introduce us to the individuals who experienced the ravages of urban renewal, allowing them to speak for themselves. One older black man in Roanoke, Virginia, laments his experience of loss in these words: "What is it, what is it about us, what is a weakness about us that we can never win none of those battles that break our hearts to see done. Our landmarks gone, no description of what happened. Nobody cares after they've accomplished their purpose" (page 107). Such a man is already incapable of becoming a caricature or two-dimensional figure for us. He is real.

At the same time, Fullilove ably sets those individual stories within a broader social analysis and history. The book concentrates on the consequences of urban renewal within the black community. Fullilove estimates that 1,600 black neighborhoods were destroyed during the urban renewal period. The loss of those places, of the houses, churches, shops, jazz clubs, and streets where so much of life is played out, is like cutting the roots of life in which culture, language, dietary traditions and social bonds are passed on from one generation to the next. Many of the most important connections we share are channeled through and sustained by the places and buildings in which we

dwel. We are not independent of them, but are like Siamese twins, "conjoined to the locations of our daily life, such that emotions flow through places, just as blood flows through two interdependent people." "Root shock" arises when these settings, which are part of our "emotional ecosystem," are lost (page 11).

The burden of Fullilove's work is an attempt to help people "reconnect" after root shock, to re-form the web of relationships. She points to the biblical story of Noah's Ark as illustrative of the ancient stories that deal with human struggles to rebuild lost worlds. We continue reading Noah's story, she says, because so many of us keep living that story.

At a macro-historical level, *Root Shock* helps us understand why the gains gathered from civil rights legislation did not translate quickly into broader gains for black Americans. Following the two great migrations of African Americans from the south to northern industrial cities (1910-1930 and 1940-1970), hundreds of ghettos were created. These neighbors became islands of life and culture for black Americans - a kind of "archipelago nation" within the American nation. Since ghettos are places of enforced residence based on ethnicity or religion, they became deeply ambivalent settings, at once despised because they represented segregation and cherished as havens where a distinct culture and life were created. When civil rights were accomplished the freedom to move beyond the ghetto was accompanied by a pernicious development that was all but completed by the late-1960s. That development was the destruction of many black communities which, while often poor, were otherwise providing foundation and protection to individuals and families. The loss of these neighborhoods and the "emotional ecosystems" they offered cast the lives of many individuals into turmoil, helping to generate epidemics of drug addiction, the collapse of families, and the rise in incarceration of black men. All of which arise after the civil rights movement (page 20). While Fullilove acknowledges that the sources of dysfunction are legion, it's impossible to ignore the "bulldozing" of 1,600 African American neighborhoods.

When Fullilove moves to specific case studies, people familiar with the cities she describes will recognize the terrain. Personally, I lived and served as a pastor for ten years in Roanoke, Virginia, before coming to Meeting Ground. The church I served is located just west of the Gainsboro and Kimball neighborhoods. Fullilove discusses and today the church building is surrounded by many of the black families who were forced to move when their old neighborhoods were "bulldozed" for an interstate highway, convention center, car dealership, post office, and Coca-Cola plant. Bitterness among many members of the black community is palpable. Charles Meadows is particularly articulate. From his living room he tells Fullilove: "I don't own this house. I'm just leasing it until the government comes to take it away." He is especially grieved

- even now, a generation later - at the loss of the old neighborhood, the loss of the old friendships, that resulted from the dispersal of people. And related to this, he misses the street activity in a society that is now so dependant on cars.

This scattering of people by urban renewal is especially noteworthy. Roanoker and former U.S. congressman Caldwell Butler was a young lawyer starting in practice in the 1950s when he represented some of the families fighting for fair payments for their homes. Through that work he got to know African Americans as few whites of the era did. "I guess," he recalls, "the thing that impressed me more than anything else was that these people were comfortable, happy in their houses. They were old houses, had been for years. They were well situated, in that most of the people worked at the [railroad] shops within walking distance, almost across the street." He goes on to say: "I was struck by the unfairness of the whole thing. [T]he housing authority did make good use of the property they took, from an economic standpoint. But from a social standpoint, it was horrible. These people were rounded up and spread all over town" (page 79).

That process was repeated from sea to shining sea, in city after city, to people who were black, white, and every hue in between. The process starts when an area is declared "blighted." Or as one of my parishioners in Roanoke said in reference to the old Gainsboro and Kimball neighborhoods: "They were just a bunch of shacks." (A quite different assessment from Butler's own discovery once he got to know the people living in those communities.) Next, cities used their power of "eminent domain" to force people to sell their houses. In Pittsburgh, 15 - 20,000 people were displaced, in Detroit, some 8,000 housing units were destroyed, nearly 12,000 families were displaced in Newark, New Jersey. Finally, while municipalities promised new housing, what they built in no way equalled what was lost in number of comparable units or in residential quality (high rise housing projects do not equal street front houses).

"The real evil of urban renewal," the author concludes, "is that people were stripped of their roots, and forced, without aid, to struggle through the period of shock to replant themselves as best they could" (page 191). Or to say it in another way, "The poor may always be with us, but do we have to see them every day?"

Fullilove's way of working at re-connecting, or "re-forming" the web of relationships, pushes us to reevaluate our perception of beauty. Is a place really beautiful if poor or homeless people are chased from the area? Too often we judge beauty according to standards that have nothing to do with equity or sustainability. People can understand the science of ecology, yet choose to buy a gas-guzzling truck they consider "beautiful" (page 198). So in an effort to develop an "aesthetics of equity," Fullilove articulates four principles (pages 199-208):

- Respect the Common Life the way you would an individual life. A precious resource is created any time people live together in a place.
- Treasure the buildings history has given us. If we respect the relationships history has given us, so it is right to hold in deep respect the buildings found in a particular place.
- Break the cycle of disinvestment. Specifically, we need to attend to the weak links, the "broken windows," that often invite undesirable activity and discourage caring.
- Ensure freedom of movement. Every place must be connected to every other place. There can be no isolated places - no archipelago nations within a nation.

This is an important book. One that challenges us to think about race in America, about urban life, about politics and economics. More than these, it challenges us to examine our understanding of place and the meaning of "dwelling," or of being at home in a particular place. There's more to a good neighborhood or community than pretty houses.

In addition to issuing a call to action, Mindy Fullilove sets forth a path anchored in the reality of grief and proceeding toward healing. Americans are famous for skipping grief, at least publicly. But being mindful of our grief is the beginning of changed life, one where "grief is assuaged by resistance, expressed through joy" (228). If that happens then it may be possible, in the words of J. A. Reynolds, who lost both his home neighborhood in Pittsburgh and a son and several friends in New York City on September 11, to see that "You can make something beautiful of your grief" (page 227).

The healing process involves attending to the specific wounds created by the loss of place and community. One such task will be improvement of schools, especially those schools that serve poor people. All children need to be equipped to work and live in the twenty-first century. Another task is the overcoming of fragmentation. Every community needs a place for gathering, an institution, like Jane Addams' Hull House in Chicago, where people can gather despite, or perhaps because of, their differences. A place where distinctly different people can help each other; a place where learning and exchange are possible. Fullilove says plainly: "If there is no exchange, there is no community" (page 233). Finally, we have to face the contest of greed versus sustainability. If we cannot curb our appetites for wealth regardless of the environmental and human costs, how can disaster be averted?

Our actions create ripple effects. The destruction of the poorest neighborhoods in inner cities generated a housing shortage that jacked the cost for obtaining housing at every income level. The poor, of course, bore the proportional brunt of that increase. An increase in housing cost

Cont. Next Page →

ON THE ROAD

by Teresa

In the 17 years that I have been a full time traveler, I have met so many other travelers. Many that feel like having any kind of a plan will jinx the entire trip, but I've also met micro-managers, the kind that will call off a 3 month bicycle trip on the second day because the whole crew isn't making 15 miles an hour.

While there is much to be said for spontaneity ("Hey, Six Flags is only 22 miles that way-"), there are some emergencies that need to be planned for. For instance, I had a bike trailer break down on the uphill side of the mountain between San Jose and Santa Cruz.

Bearing this in mind, here are a few guide lines for being on the road. Of course, you can choose to disregard them, but I guarantee you will enjoy yourself much more if you are prepared.

1. Always have a public transportation map of your destination. If you're driving or hitchhiking (not a good

plan, but sometimes necessary), have a road atlas. If you're bicycling, a good bike shop will carry maps of bike trails and routes of the area.

2. If you're camping out, start looking for a site an hour before sunset. The Rand McNally road atlas will show you where the pay camp grounds are. Always remember that in California and Arizona, it is illegal to camp out within any city limits, but in Sparks, Nevada, the cops will tell you the safest places to camp. The same goes for Trinidad, Colorado.

3. If you haven't been to your home town in 10 years or more, count on nothing being as you remember it. The good neighborhoods will have gone bad, and the bad ones will have gotten worse.

4. If you are bicycling, take along spare parts, tools, plus emergency food and water. There can be long stretches of nothing on the road. Emergency food should consist of foods high in protein, relatively high in sodium (salt will help you retain water), and fruit. All should be non-perishable like peanut butter & crackers, dried fruit, etc.

5. No matter where you are going or how you're getting there, always carry a first aid kit with bug spray. West Nile virus can lead to encephalitis (swelling of the brain), and nobody is immune.

6. There are good and bad in all walks of life. I've had career criminals feed and medicate me when I was not well. I've also read about police being indicted for beating a citizen nearly to death for no other reason than to appease their anger management issues.

7. The Golden Rule (in modern English): Treat others the way you want to be treated.

All this being said, please have a safe, happy and productive trip.

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Skyrocketing Cont. from page 1

"They must depend on the public transportation system, which is way behind the times."

Working families are more likely to depend on more than one wage earner, according to the study. In addition, they are more likely to be headed by a female and comprised of minorities.

"Housing subsidies need to be targeted to these areas," Frost said. "The reality is, the poorest of the poor, and even those working above minimum wage, will require subsidies, both at the state and federal level, in order to make a living."

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Sachs cont. from page 2

Sachs believes in getting things done. He is harsh, to the point of intolerance, about anything that hinders his goal. In his mind, children are dying now, we could stop that happening now, so answers - like the one he has provided - should be implemented now. His confidence is soothing, so strong and absolute that doubts turn into dithers and suspicions fall away. Despite making decisions that affect the lives of millions, he refuses to admit an iota of self-doubt. He tells me the only sleepless nights he has are the ones when he finds himself with too much to do. He does, however, acknowledge the enormity of his mission and the huge responsibilities that come with his job.

"You better take care when you're dealing with poor people living right at the edge. Theories are one thing but provide some help, some cushion, some generosity along the way because people are very vulnerable. Don't inadver-

Hate cont. from page 1

from 11 to 65 years of age.

The age range of the victims ranged from 4 Months old to 74 Years of age.

Gender of victims: 296 Male and 44 Female.

Request for U.S. Government Accountability Office (GAO) Study

U.S. Representative John Conyers (D-MI), along with the bipartisan support of 21 other members of Congress, is calling for a GAO study to assist Congress and the public in obtaining much-needed information on the extent and scope of violent acts and crimes against people experiencing homelessness. This request has been endorsed by nearly 500 local and national organizations.

"A GAO study is urgently needed to shed light on this frightening trend of hate crimes and violence. These horrific acts threaten the lives of over 3.5 million women, men and children experiencing homelessness each year," said Michael Stoops, acting executive director of NCH.

tently, because of some theory, push them over the edge."

Beneath Sachs' high ideals and, at times, stunning clarity of thought, beats an angry heart. In The End of Poverty, he justifies his plan to end poverty in every way imaginable - financially, morally and militarily. But it's the moral argument that wins the day. The fact that so many millions of people die from want is simply wrong. And Sachs writes and talks with the frustration of a man who has the answers at his fingertips. The G8 leaders would do well to listen.

"I think it is shameful what the rich world has not done. But I can't think of anything more inspiring than some real solutions being finally put on the table in Scotland. Don't trash the summit - make it deliver. Don't let them out of Scotland until they produce real solutions."

Reprinted from The Big Issue in Scotland, May 2005
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Obituary

Don Chinn

d. 3/7/05
of O.D.
aged 53

Amos Kimber

d. 4/16/05
cause pending
aged 41

Robert Brown

5/5/05
natural causes
aged 60

Donald Bruns

d. 5/11/05
cause pending
aged 55

David Christensen

d. 6/12/05
of aneurysm
aged 39

Lawrence Barnes

d. 5/10/05
of cancer
aged 49