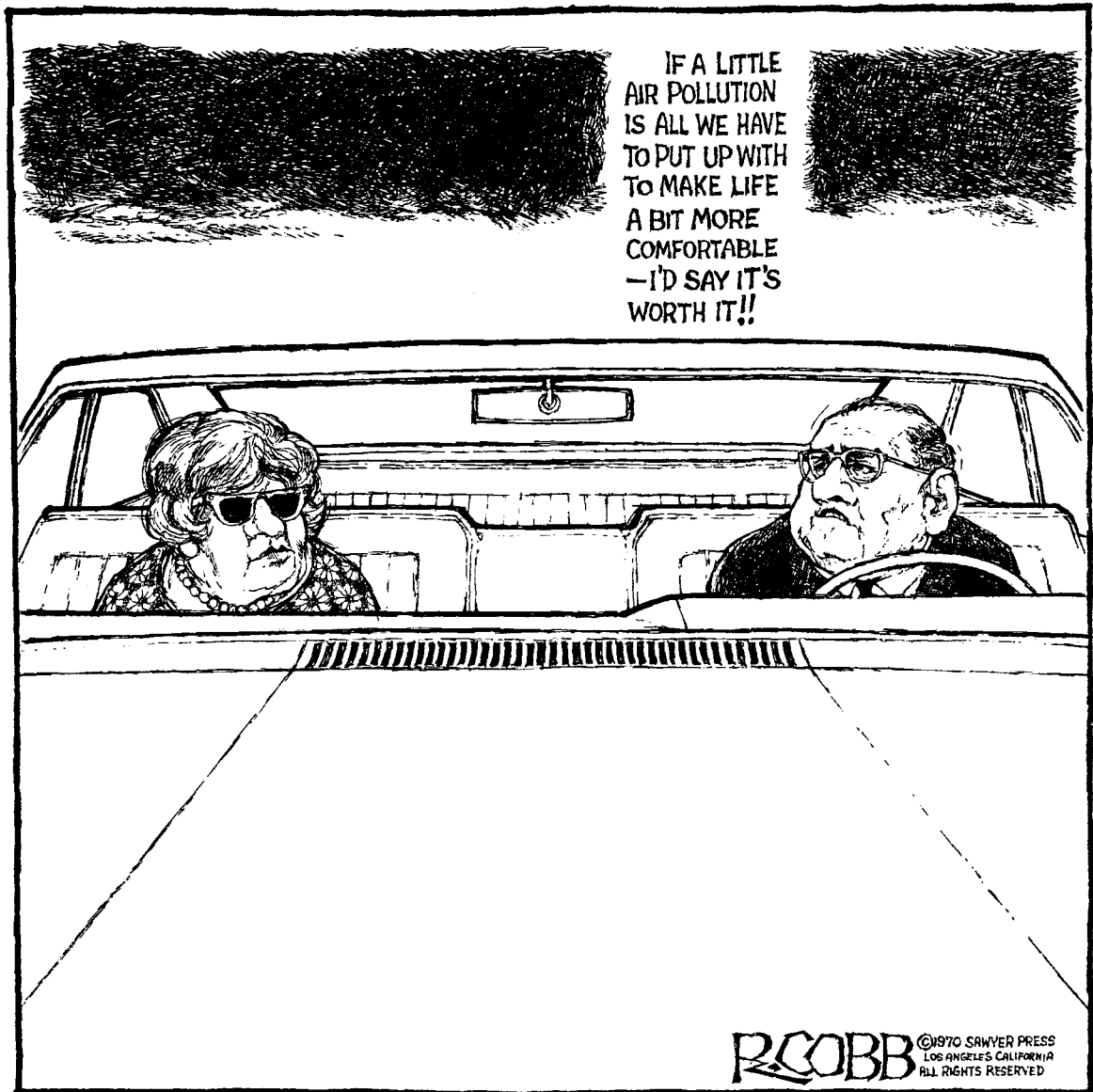


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Hate of country and radicalism

JULIUS LESTER

FOR almost a decade, America has been subjected to protests from blacks and white youth. Protests and rhetoric have not reflected 'love of country' and the burning of draft cards and American flags made it inevitable that, at some point, patriotism itself would become a political issue. Young political radicals simplistically have divided people into two categories: revolutionaries and counter-revolutionaries. At the other end of the political spectrum, people are rapidly being separated, like wheat from chaff, into two piles not very different from those made by radicals: patriots and traitors.

American radicals are perhaps the first radicals anywhere who have sought to make a revolution in a country which they hate. And, it is this hatred of the country which, more than anything else, they have communicated to the rest of America. That there is ample reason to hate America is clear. The war in Southeast Asia is sufficient. Yet, can one wage an effective struggle in a country for which one has little love?

This is not to say that radicals should become flag-waving patriots. The American flag does represent as much evil as did the German swastika and there is no real way in which a radical can relate to the flag. Yet, America is our country, whether we like it or not. We are products of its history and institutions, shaped and formed by them, for better or worse. And, even in some distant future of an America of semi-autonomous regions, like Woodstock Nation, a black state, etc., those regions will reflect their birth in the American character.

We must come to our own positive sense of what it is to have been born and raised in America. As radicals we look for our models in the heroes of other countries. Our inspiration comes from blacks, and the history of the Chinese, Vietnamese and Cuban revolutions. There is nothing in the history of America to correspond to the socialist revolutions of the twentieth century. But, the fact remains that these revolutions did not look to the history of other nations for their inspiration. The Vietnamese

see themselves as the worthy successors to a long history of resistance. We, however, have completely turned our backs on the history of our country. We reject it as having been one long story of the oppression of others.

Partially this is because the radical movements which preceded ours in the twentieth century political radicalism have come from the members of European immigrant groups, who while accepting America as their new home, had their roots in other cultures and other nations. In becoming American radicals they were naturally unable to divest themselves of their own history or to acquire a sense of American history, which in the final analysis, can only come from having one's roots in America. The present radical movement, whether it wants to acknowledge it or not, is the successor of the Old Left, which did not have its roots in the American radical tradition of the Whiskey Rebellion, the Populists of the IWW. It was rooted in the European Marxism-Leninism, and in particular, German radicalism. As the inheritors of the Old Left, it is therefore not surprising that we so easily reject everything American and look elsewhere for our sense of history.

We cannot continue to do this. Just as blacks are beginning to feel that they are the inheritors of a tradition of resistance to oppression, young whites must begin to see themselves in a similar way, and not in the images of revolution given to us by the Chinese, Vietnamese or Cuban revolutions. As much as we might want to be, we are not barbudos. Our tradition is that of Joe Hill and the IWW. It is William Lloyd Garrison, Wendell Phillips, Charles Sumner and John Brown. It is Elizabeth Cady Stanton, Lucretia Mott and Maria Lydian Childs. It is Tecumseh, Sitting Bull, Nat Turner, Harriet Tubman, all of whom are closer to whites than Che or Ho can ever be.

We are also unaware of our history of resistance because we have accepted the ruler's version of American history. We accept it as

the only history of America and fail to realize that the importance of black and ethnic studies is through them, American history will be written from the point of view of those who have suffered. There has been a constant struggle against the evils of America by its people, but we will remain unaware of it as long as we take our inspiration from other countries, as long as we continue in the tradition of radicalism established by European immigrants.

The one thing which the so-called patriots have is a sense of their past. They have roots and are conscious of those roots. They are the descendants of slave traders and Indian fighters and are carrying on that tradition. Because we reject that tradition, we reject America and its people. That is not revolutionary thinking; it is adolescent emotionalism. The slave-traders and Indian-killers are only an aspect of American history. But their point of view will continue to be the whole story until we begin to write and tell and sing of those Americans whose daily lives have been a struggle against the evil which America represents and an affirmation of what is good in Man.

As long as we feel that we have no country, we can do nothing more than hate it. It is impossible for any sane person not to feel alienated from America, but we must define more precisely what it is from which we are rightly alienated. As long as we define it simply as 'America,' then we will be more interested in destroying than transforming. It is inconceivable that a Cuban revolutionary would've felt such an intense hatred for Cuba as many of us feel for America. But, he could not have felt it, for he knew that Cuba was good. It was merely being profaned by Cubans and Americans who did not love it.

We cannot make a revolution by hating the country we live in and the people who inhabit it. We can only force people to react against us and for the wrong reasons. If people feel compelled to Honor America, then they must think that our objective is to dishonor America, instead of, for instance, get rid of the profit motive. It (Please turn to next page)

From Liberation/UPS

MUSIC

RICK

Jimi Hendrix

"Have you ever really been experienced?
Well, I have."

--Jimi Hendrix

"I can see how poor people, lonely people, someone without hope, might do smack," a brother told me. "But Hendrix had everything. Why Hendrix?"

I didn't have a ready answer but it's been on my mind since. And I think the hollowness of the Youth Culture is largely at fault. Like we haven't done much to break down alienation. We have not truly become sisters and brothers.

The day after he died, a disc jockey on the radio called him "Brother Jimi Hendrix." But I'd never heard him referred to as "Brother" while he was still alive.

Jimi Hendrix was born and raised in Seattle. But he had to go across the country, and then, across the Atlantic to find acceptance for his music. Racism, cultural stagnation, the normal hassles of breaking into the "music industry." Whatever the reason, Hendrix had to leave the U.S. and go to London before he achieved recognition of his talent.

With drummer Mitch Mitchell and bassist Noel Redding he formed the Jimi Hendrix Experience. They were the first of the super high energy bands -- the epitome of acid rock. And the model for countless other bands and guitar players.

I saw the Experience on their first tour of the States. They played a free concert in the Panhandle of Golden Gate Park. Hendrix wasn't that famous yet, but you knew he would be soon.

He was absolutely beautiful! You couldn't just stand there -- you had to move. The music had too much power and life in it.

Finally, after a long set, he quit playing. Stage managers started taking down the stage and the generator. But the people didn't quit dancing! We kept it up about an hour after the music stopped.

The next time I saw him it wasn't so good. He played Winterland for Bill Graham. The place was packed and everybody had set themselves down in neat orderly rows. They were spectators who'd paid their \$3 and were there to be ENTERTAINED.

All the energy was flowing in one direction. It went from Hendrix and the band to the audience, which greedily consumed it. Hendrix obviously felt the drain. He was snotty and condescending. The music was good but he wasn't enjoying himself like he had been in the park.

Hendrix was, by that time, a rock idol. The believers paid homage (money) to bask in his presence. They hoped some of the idol's music, soul, excitement, power, sex, or whatever, would rub off on them.

The audience didn't realize they had the power themselves; the power to "recycle" the energy Hendrix was giving them. To tear down the performer/audience walls. To bring the performance together. To get the whole place high.

Our revolutionary music, our new art form, is still part of the old show business hype: The performers alone on a pedestal. The audience wishing they could be just like the performer, and BUYING the performer's artifacts. If they ever got together they might find they were all people. And the whole idol worshipper relationship might crumble.

The people who run the music industry know this. A few months back, when Jimi was in Berkley, some local people asked him to do a Black Panther benefit show. Jimi dug the idea. And his advisors did too -- if they could make a film of Hendrix relating to the radical community. They felt this would even further enhance the value of their "property."

Without the shuck film, the managers weren't interested. And though Jimi wanted to, "contractual obligations" prevented him from doing the benefit. Despite being a big star, he wasn't free to perform how and when he wanted.

This system is so tightassd that even its privileged classes are put in a box. And no one was meant to live in a box.

But why did Hendrix take up smack? Traditionally, smack has affected the poor. It's been put into the black community where poor people are glad to escape the daily degradation of slum

life. But more and more we find people of all races and social classes trying to escape through smack. Loneliness, alienation, and despair make smack attractive to increasing numbers of young people. Even the famous. Even the rich. Even Jimi Hendrix.

This wouldn't be the case if our righteous Youth Nation was a reality. But so far, its only a slogan, only a dream. We're going to have to build it. And we're going to have to put a lot of love and warmth and concern in it.

Altamont should tell us something. Dylan's "retirement" (was he perhaps sick of being

drained?) should tell us something. The death of Jimi Hendrix should tell us something. The Woodstock Nation isn't here yet -- no matter what Abbie, or Life, or the movie, or the record company say. We aren't together. Not yet.

If we can't tear down the walls that divide us. If we can't start being more open and loving to our sisters and brothers, if we can't relate both to Hendrix and the 12-year-old teeny-bopper, if we can't stop smack... then the culture isn't worth much. Goodbye Jimi. Thanks for the good times.

(The Tribe/LNS)

FOODS

PAULA AYERS

A course in sprouts

THE innocuous bean sprout could contribute more now to human survival than ever before in its five thousand year history. Sprouted seeds and grains are cheap, easy, untouched by chemicals, and delicious. The only reason we don't hear more about them is that they are hard to exploit commercially.

Seeds have everything needed to renew the cycle of life. In order to preserve these transient values, nature has put many of the nutrients in an insoluble form, until conditions are right for germination. Once seeds have begun to sprout, some of these nutrients increase and all are assimilated more easily.

There are many qualities in sprouts which aren't in the dormant seed. Rations of sprouts restored fertility to cows that had lost, or never had, the ability to reproduce. Dr. E. Pfeiffer, a leading scientist of bio-dynamics, has, without exception, restored fertility to bulls by following a limited diet of green alfalfa with generous amounts of sprouted oats. In experiments as far back as the turn of the century, old decrepit rats (equivalent to 90-year-old humans in age) were transformed into youthful, active animals by a diet of newly sprouted stems and very young leaves.

Home-brewed sprouted-millet beer provided enough vitamin C to protect Algerians in their homeland from infections and scurvy. Transplanted to France, where they drank commercial Hi-Dry beer, many developed scurvy during wartime conditions. This is probably due to other values of sprouts as well as the high vitamin C content.

Not only is the vitamin C increased by sprouting, B vitamin content, which is relatively high in seeds and grains, is increased as much as 13 times in some cases. Vitamin E increases markedly, probably accounting for the value of sprouts in restoring fertility to animals.

Sprouts are rich in enzymes, which are

necessary for starting and stopping every chemical interaction required for life. These complex molecules, containing vitamins and minerals, are destroyed by heat over 140° F. The body gradually makes less enzymes with age. Since fresh fruit and vegetables contain enzymes very similar to human enzymes, you can conserve your body's supply and thereby maintain and extend your vitality by eating lots of fresh, raw produce, especially sprouts.

In all sprouts, starches tend to be reduced to simple sugars, making them a sweet and good energy food (not empty calories, though).

Chlorophyll develops when sprouts are exposed to daylight. The chlorophyll molecule is very similar to hemoglobin, the difference being that it has magnesium at the center while hemoglobin has iron. Chlorophyll is very helpful in healing wounds, sweetening the breath and cleaning the intestinal tract.

All these values of sprouts are quite stable. Even drying (dehydration) of wheat sprouts doesn't destroy the newly made nutrients. Sprouts also freeze well.

Ann Wigmore, in Boston, has shown the usefulness of sprouts combined with wheat grass (seedling wheat grown in flats of organic soil) in curing or retarding problems from diabetes to ulcers to cancer. Because she is unorthodox, she is ignored by professional medicine. Yet even now, sprouts are being tested by doctors here in D.C. as a cancer treatment.

Alfalfa seeds are probably the easiest to sprout and are among the best tasting since the crisp stem and tiny leaves predominate over the seed itself. Alfalfa has long been considered the best fodder for animals. Its roots penetrate the soil deeper than any other known plant, up to 100 feet! Alfalfa leaves have long been used to reduce the pain and swelling in rheumatic and arthritic conditions and also as a di-

(Please turn to page 8)

Radicalism cont'd

would be far better that they oppose us on the latter grounds than the former, for then, they would have at least been forced to confront something real: profit and the function it has in their lives.

Patriotism is a phony issue, but with the July 4 'Honor America Day' rallies, with the nationwide flapping of flags in the breeze, it is becoming the cutting edge for America's people. This is going to increase as the nation moves toward 1976 and the two-hundredth anniversary of its declaration of independence from England. We must not get caught in this trap, but must keep our attention rivetted on the basic question: the creation of a humanistic society. Patriotism can become the over-riding issue of the seventies if we fail to do this, and, if we fail to concretely link ourselves with the history of those Americans who have resisted.

Our roots are here and the seed was planted on July 4, 1776, when it was declared that 'whenever any form of government becomes destructive of these ends (life, liberty and the pursuit of happiness), it is the right of the people to alter or abolish it, and to institute new government laying its foundation on such principles, and organizing its powers in such forms as to them shall most likely to effect their safety and happiness.' And, it was America's second president who stated, matter-of-factly, that 'a revolution of government is the strongest proof that can be given by a people, of their virtue and good sense.'

The struggle in which we are engaged is in the tradition of America that those who consider themselves patriots want us to deny. We must not accommodate them.