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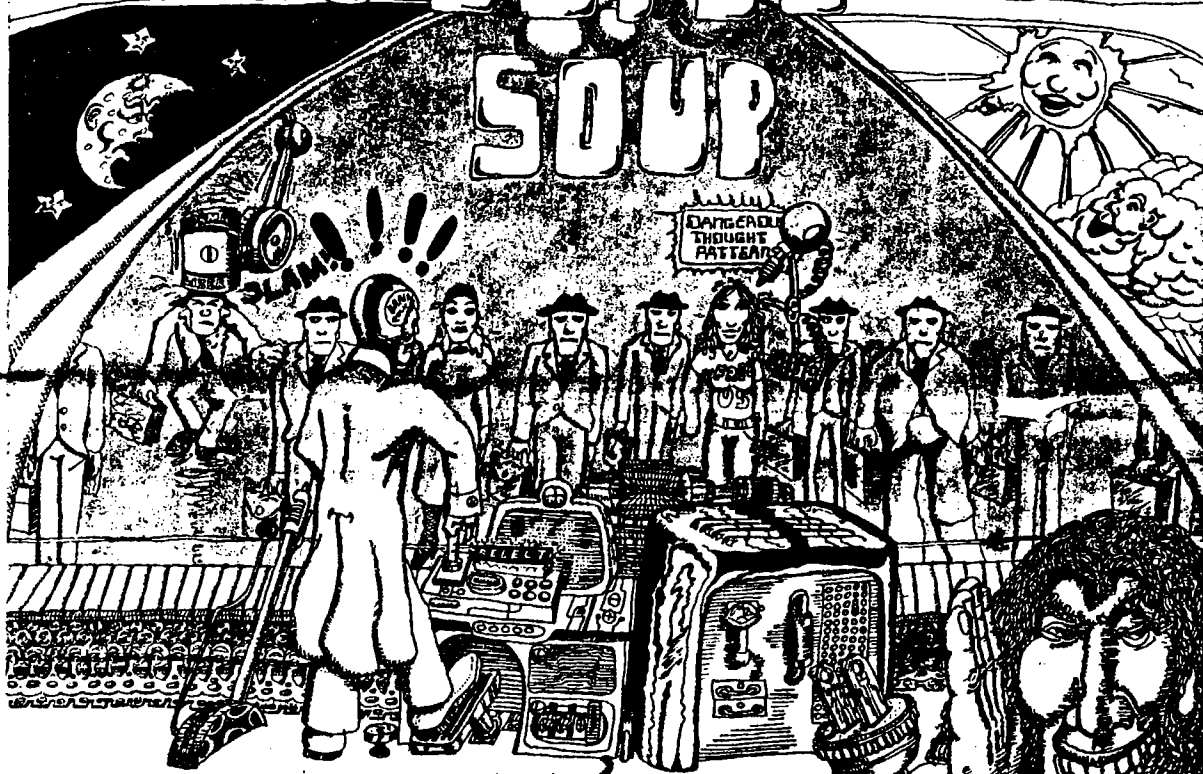
Liberal Religious Youth
25 Beacon St.
Boston, MA 02108

**POWER
TO THE
PEOPLE!**



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**PEOPLE
SOUP**



How Mass Media Distort the News by liv

Riddle: How can the media tell the truth, and yet end up misinforming the public?

Do you turn off the sound of the ten o'clock news, and laugh at the pictures? Do you cherish a secret distrust of your local newspaper? If you do, no doubt you are aware of two things: that the news is routinely distorted, and that you are interested enough to tune in anyway. We're stuck with mass media for the news. So let's get serious, turn the sound back on, pick up the paper, and ask a few basic questions about what we see.

"The Post is the most exciting paper in town. You can never tell where you'll find a front-page story!"--journalist I.F. Stone

In any TV newscast or daily paper, some stories, facts, and points of view get covered better than others. After all, there is only one front page. Decisions have to be made. But what are the values behind these judgments?

For example, in 1972, Richard Nixon ordered an attack on civilian areas in North Vietnam: bombing dikes and children's hospi-

tals. Yet for years the press has hardly discussed this, but instead has belabored Nixon's possible ties to a burglary at Democratic Headquarters. How can we make sense of this?

Consider too how violent crimes get more than three times the emphasis of "white collar" crimes, and how the "bad" reports about socialist countries overwhelm the "good". Consider the plentiful cover stories on entertainers, while ongoing issues such as exorbitant health-care costs and world hunger beg for attention. What messages do we get from these decisions on emphasis?

Even within a story someone must decide which facts are important. In an interview with David Frost, Nixon defended ordering the CIA to weaken and help overthrow Chile's democratically elected leftist government; he said it was better for U.S. security to have a right-wing dictatorship there than a left-wing democracy. The paper I read concentrated its story on Nixon's agony over Watergate, and briefly mentioned the Chile policy on the back page.

"Have you stopped beating your wife?"
But emphasis is only one part of how we are told the news. The ways the media put questions and facts affect us too. An article in *Newsweek* about gay people's fight for civil rights asks: "Can homosexuality be cured?" This takes for granted that gays are sick, and encourages people to think in those terms.

cont. on p.17

Personals

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 Shelley Cantril/Paul Pisman/Wendy
 O'Donnell/Abbe Bjorklund/Barbara
 Dykes/John Rosett/Susan Buis/Chris
 Blaisdell/Glenn Cooper/ Terry Her-
 ron/Sean deLaubenfels/Eric Joslyn
 Carol Hoffman/Mona Dayton/Jennifer
 Shaw

Art Credits:
 Shelley Cantril/Maggie Dale/Will
 Kates/C.T./Bob Davis/M/D/Devid
 Innes/Jewelly Benjamin/O.N.

Your contributions for this
 paper are welcomed. It is made
 possible through your energies,
 both spiritual and physical. Any
 contributions of news items, short
 stories, poems, editorials, or
 artwork are welcome and will be
 considered. None can be returned.
 Drawings or other artwork must be
 in black ink, and photos must be
 black and white. We cannot pay for
 contributions; the old budget just
 couldn't stand the pain.
 Address all correspondence to:
 People Soup
 25 Beacon St.
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 Personals that are not for individ-
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 1/3.....\$8.....\$35
 1/2.....\$15.....\$60
 full page.....\$35.....\$100

To whom it may concern:
 Uncle Steve is alive and living in
 Nashville and would somebody please
 remember me as a friend? Yes, it's
 true. This sad case you see in
 front of you was once an LRY ad-
 visor but I SOLD OUT. Please some-
 one remember me and write or some-
 thing. All my friends have gone
 away.
 Steve Graves
 Alias "Uncle Steve"
 2946 Primrose Ct.
 Nashville, Tenn. 37212
 (615) 385-0073
 after 11:30pm and before 2pm

To our cornhusker:
 Roses are red
 Violets are blue
 Whips and chains
 Couldn't keep us from you.
 -Your lil' pig and duck

I have been graced with a place to
 base my case. Yes, friends, Berkeley
 has finally accepted the graft. I
 can be found at: 18 The Uplands, Ber-
 keley, CA 94705. Letters are enthus-
 iastically encouraged! Love to our
 tribe, Timmer.

Dear Lincoln Fed: Are you alive and
 well? I'm in North Carolina at the
 School of the Arts. Write the Person-
 als and tell me what's happening!
 Remember me--Ellen R. (Coco)

To anyone who remembers me from Con.
 Conf. 77, I want a picture of you!
 Katie Walker, 1208 Bland Circle,
 Charlottesville, VA 22901. I will
 send a picture of myself in return
 if you wish. Love & Kisses from
 Katie.

Jerry Stone-when will you write back
 to me? Did you get the letter I sent
 to you? Katie.

Jeremy Downes! Write me back!!!
 Katie Walker.

Dear New England, I'm alive and do-
 ing really well in Oly, WA, and yes,
 there are people here who never
 heard of LRY. Forgive me for losing
 touch, and for not saying goodbye.
 Those things are not intentional,
 and I'm having lots of trouble fig-
 uring out the best way to say that I
 still want very much for us to share
 our lives and ourselves. Be well &
 please write/call. Much love, Rachel
 Leah Katz, The Evergreen State Col-
 lege, D403, Olympia, WA 98505 (206)
 866-5152.

World: Be forewarned that I am free.
 My shackles have been cut and I am
 rising over all, embracing the wind
 and the rain, free. Paul

Cygnus, we love you! --Persimmon and
 Morning Dew

To all you terrific LRYers from
 Star - I love you. Keep in touch,
 Traya

Jina, why don't you write?
 XOXOO Traya

To everyone at Continental 1977 who
 signed my jeans: David Schpok, Jere-
 my Downes, Eddie Bell, Dave Russel,
 Chris Granda, Alison Aume, Jerry
 Stone, Bruce, Rick, Elbridge, Stacey
 Warren, D.C. & E.J. The embroidery
 of your names is not yet complete,
 but I hope it soon will be. Thanks
 again! Love & Kisses from Katie
 Walker.



Steven- But why did the goddamn duck
 have to die? I miss it- Rita

To all and anyone: I'm now living in
 Cambridge, presently with Bob Davis
 and Chris Blaisdell. Our address is:
 30 Cogswell Ave, #2, Cambridge, MA
 02140. If you write me a letter, I
 will write you back. Love, Carol
 Hoffman (Mark K. Please write, I
 miss you)

Klondike Kate, Charlie the wombat
 was saddened to hear of the untimely
 disappearance of Wally Gomer-Ears.
 (A little Janey-dear told us.) Love
 to you, Mary Beth.

Kathy Dohner, Where are you? Come to
 a conference so we can wear our cos-
 mic shirts together! Keep in touch.
 Love, Mary Beth Heine

Barbara, does this mean the end to
 all our hopping, pygmy escapades,
 and quiet walks? I'm going to miss
 you--please keep in touch--Susan
 too. Roger Wilco, Over and out, Liz

To Barb Haze: I lost your address.
 Russell, Sandy and I are wondering
 how you're doing. Please write. P.S.
 think snow! Valerie Mentall, 115
 Pine Ridge Rd., Waban, MA 02168
 6179694924

All points bulletin out for Jack
 Lofton. If you have any information
 leading to his whereabouts, Please
 contact: Gail or Kyle Knapp, 1753
 Park Ave, Omaha, NB 68105 (402) 344-
 2619

Richard from Queens Village: we met
 at Continental, I will never forget
 your eyes or your smile, if you can,
 try and contact me. Eric Walters,
 1030 Field Ave, Plainfield, NJ 07060

Trince, I need your address. Mine is
 General Delivery, Ft. Angeles, MA
 98368. Loves and kisses, lit.

Tom,
 I need some communication from you.
 Love ya always,
 Bonita (Horowitz)

Dear Friends;
 I am being held captive at Grinell
 University (a corn field) in Iowa
 (a larger cornfield) where they beat
 me with rotten corn stalks and texts
 with ridiculous social portent.
 If you have a chance to write a
 consoling letter to a mountain
 person bored on the prairie,
 please do so. For the price of
 one small letter you can alter the
 state of life for a lonely person or
 you can turn the page.
 But there's a curse involved....

John Beebe-Center III
 Dibble Dorm
 Grinnell College
 Grinnell, Iowa 50112

To all Hmttsville LRYers (esp.
 Steve Giardini):
 I love, love, love you all and my
 single regret in taking on this job
 is having to leave you and not be
 able to enjoy the full experience
 of living with you all. I guess
 it was, uh... meant to be, huh?
 Take care and make good use of the
 watertower! Thanks for all the
 fond memories and all the love we
 generate. I'll be back in space
 city some time soon, okay? Do an
 sum for me in the tower....
 More love than you can imagine.
 Barbara

Sitruz Gypeez : float to cougar
 hot springs.

Ginny: You're beautiful - I love
 you - it will fall together one
 day - from a cloud - watch the skies
 for me - I love you a lot - Peace -
 A crazy diamond at a hippy bookstore
 in lost area

Dearest Heather,
 Read your article in the last Cream
 of Soup, love it and agree comple-
 tely. But I need your address. Love,
 Beth of Beth-n-Jeanette, 314 Alamitos
 Cal. Poly., Pomona, CA. 91768.

To all who may or may not know me:
 HELP... I have been lost in Pomona
 Walnut Valley for 2 years. Even my
 to the "Hello" has run out! Any
 and all assistance is appreciated
 and warm thoughts sent to each and
 every kindly person. Write to:
 Beth Cardall, 314 Alamitos, Cal.
 Poly., Pomona, CA. 91768

to whom it may concern:
 I'm alive and well and doing silly
 things to dogs in closets at this
 address:
 bob hettinga
 118 schurz hall
 columbia(ham), mo.
 65201

also thank to lindy, ben, jeff
 and greg(d) for helping me move
 my mommy on the 28th.

Trace De Haven,
 Miss your midnight visits at
 continental conference. Wish you
 at my side (always?) but know you
 cannot be because of distance. Call
 me some night at (612) 473-3649.
 The only person in cabin 9

Dear Persons:
 The following is a list of correct-
 ing addresses for the list of names
 given at Continental Conference.

Peter Kelley
 phone number: (612) 473-3649

Chril Woodbury should be Chris
 Woodbury

Trace De Haven
 R.D.#4 Locust Grove Rd.
 West Chester, PA. 19380
 (215) 388-1458

To all my friends:
 (enemies ignored)
 I am now residing at 85 Bartlett St.
 Somerville, MA. 02145 J.Rosett

cont. page 20

Sue- may all the love of LHPH descend
 upon you in its infinite variation--
 Love, a fellow elder of the Penquen-
 ist Fellowship

I lost a brown leather purse on the
 last day of the Continental Confer-
 ence this year. I would be overjoyed
 to have it back because I miss it
 very much. Please send any replies to:
 Roney Lee Colvill, 632 High Ave.
 Endicott, NY 13760 P.S. All let-
 ters welcome whether they deal with
 the purse or not.

Mr. K: I love you more than words
 can tell... I miss you!! love, Bab-
 u-wa

To Wendy, Bob, Emmy, Nancy and all
 you Tally-ites: Take care of good
 old Tenn. St. and rip up that town
 during the weekends. Boo-hiss Semino-
 les! Study hard... I love all y'all
 muchly.. Take care, Barbara

O.K. So whipped cream and cherries
 was a drag. How about three gallons
 of lukewarm pickle brine and a Nylon
 room? Gyldenstern

Attention LRYers and Munchkins:
 If you would like to receive an
 NSF Newspaper or even if you wouldn't
 want to, please contact:
 Todd M. Gatewood
 4932 Stevens So.
 Mpls., MN. 55409

Eric, my hero, I worship the very
 ground you tread upon. But why the
 hell don't you write? John in Cow
 Hampshire.

I've been out of L.R.Y. for a
 while (since Harrisburgh) and its
 really getting lonely. I think
 we should all stop grieving the
 death of Wilm.LRY and do something.
 I can't bring about its re-birth
 alone so HELP! So if you feel the
 same contact me at:
 104 Rochingham Dr.
 Wilm., Del. 19803
 (302) 478-3470
 Also Hiya Duncie!
 And Trace call me.
 Remember in Wilm. 'everything un-
 der the sun is in tune but the
 sun is eclipsed by the moon."
 Robert Gregory

To Squeem, Squash, Eggberta, Dave
 Marshall, Suzy Q, Eloise and the
 Blackman.

A pan of cornbread and a bowl
 of grits to yall, with all my love,
 Buisie



Dear People--

You may or may not know that LRYer Michael A. Lee drowned in the
 American River at Sacramento, California this April. He was 16
 years old.
 He wrote to many LRYers and contributed to People Soup art work
 from time to time.
 Mike is to be remembered in Sacramento by an oak tree grove and
 an LRY meditation/meeting room at the Unitarian Church.
 Some of his friends are working on a book of his drawings and in-
 spirational words. I am appealing to anyone who has letters or
 drawings of his to forward them to me. Some letters may be too
 personal or, under the circumstances, you may not wish to part with
 the original. In that case, copies of those words which you think
 might be included in a memorial book could be sent. Mike was a
 young man who loved LRY, life and you people and this love is what
 we wish to characterize in the book, as well as the sense of humor
 which carried him through.
 I want to send you all my love - an embrace to all of you who made
 his short life meaningful at conferences and through personal re-
 lationships.

Affectionately,
Joan B. Lee
 Joan B. Lee, Mike's mother
 7533 Ramona Lane
 Citrus Heights, CA. 95610

Youth Caucus at U.U. - G.A.

The 1977 Unitarian Universalist General Assembly was held last June in Ithaca, New York. The General Assembly (GA) lasts about a week and is made up of a collection of business meetings, exhibits, workshops, workshops, lectures, dances, concerts, and parties. Every UU church and fellowship in Canada and the U.S. may send delegates to the GA, plus anyone may attend as a non-voting observer.

Starting at the 1974 GA in New York City, UU youth who were attending the GA decided to start their own caucus. Over the next three GA's the Youth Caucus has evolved into a fairly strong, well-organized group of people who are generally listened to and noticed by the constituency.

The Youth Caucus has regular meetings at the GA. In these, they discuss the business before the General Assembly and which of the issues are important for the Youth Caucus to take action on. The General Assembly votes on business and general resolutions which they feel are important to the UU movement as a whole. The resolutions supported by the Youth Caucus last June were concerned with Nuclear Proliferation (opposed to nuclear weapons and power plants), Energy, (supporting the further development of ecologically safe energy forms), and Disarmament (encouraging the United States toward nuclear disarmament).

The Youth Caucus proposed amendments to all of these resolutions which were recognized and passed by the GA.

At the 1977 General Assembly the UUA by-laws were changed to read; "The Association declares and affirms its special responsibility, and that of its member societies and organizations, to promote the full participation of persons in all of its and their activities and in the full range of human endeavor without regard to race, color, sex, age, affectional or sexual orientation, or national origin and without requiring adherence to any particular interpretation of religion or to any particular religious belief or creed. (Article II, section C-2.3) The addition of age and affectional or sexual orientation was also supported by the Youth Caucus.

At the 1977 GA, elections were held for a new UUA president, moderator, and various officers at-large. The UUA candidates for president, moderator, and other offices at-large spoke to the Youth Caucus, offering youth an opportunity to ask questions about their stand on the issues. (youth issues in particular).

Two LRY activities took place at the GA in 1977. One was a worship service done by LRY on "Our Perceptions of Time and Eternity" and two workshops on "Youth Programming in Your Society" conducted by Doug Webb.

Though I have been a UU all of my life, I didn't really have much of a UU identity until I attended my first GA in Claremont, California in 1976. Suddenly I was meeting Unitarian Universalists of different ages, backgrounds, and geographical locations. Many interesting individuals were joined together, not by religious doctrines, but by a feeling of fellowship. This fellowship was formed through basic free religious ideals, a need to share and learn together, and the actualization of ideals such as peace and political and social justice. I was in the middle of something with a great

deal of spiritual growth potential. I started to feel that LRY has a great deal in common with the UUA; both have similar ideals and attitudes. Lately I've found that many of the UU's that I met were once LRYers. Getting older, they became active in their churches or other UU concerns like the UU Service Committee and the UU-UN.

Are you interested in going to the GA and participating in the Youth Caucus? As the Youth Caucus coordinator for this year, I'd like to see better organization and communication concerning group goals before the GA in 1978. If there is enough interest, I would also like to coordinate non-GA Youth Caucus activities having to do with youth concerns. The 1978 GA will be held in Boston at Boston University, June 18-25. I would like to see this year's Youth Caucus make a guide-to-GA handbook which explains business resolutions: their purposes; mechanics; and processes. I would also like to coordinate housing and food for youth so we don't run into the problems of last year. But to do this I have to hear from you. If you're interested in being on the Youth Caucus mailing list, please write me.

Abbe Bjorklund
c/o LRY
25 Beacon St.
Boston, Ma. 02108



WRITER IN THE FIELD

People Soup needs articles of pertinence to the themes of our issues. Therefore, in order to encourage some solid vegetables we are giving a \$10.00 prize for the writer of each cover story article. Therefore, anyone can make a little cash and be an all around greater person by researching or taking action in one of the following issues:

People Soup: Deadlines and Themes

- 1) Power to the People - You got it!
- 2) Abortion - Deadline: December 2
- 3) Spirituality - Deadline: January 17
- 4) Creme on Educational Alternatives - Deadline: March 1
- 5) Sexism - Deadline: April 16
- 6) Creative Contributions - Deadline June 1
- 7) Creme on Ecology - Deadline: July 20

All contributions on any of these themes are welcome, encouraged, and appreciated at any time. Please take note of our deadlines so we can serve you a thick, hot Soup.

Thanx,
Shell
The Editor

We Know But...

At various points in this issue of People Soup, you may see words such as: man, man's, his, he, mankind, etc. followed by a "(sic)". Sic means: "to show that a quoted passage, often containing some error is precisely reproduced". The error? Sexism. Unfortunately, it is not wise to play with writings that are copyrighted, or we would correct their mistakes. We hope you understand.

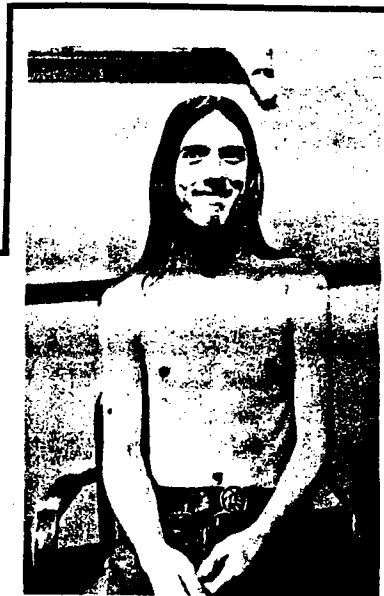
ATTENTION ARTISTS!!!!!! Artist in the Field

This is your opportunity to get a nibble from the Soup. People Soup needs graphics!!! We need an artist who is wanting more exposure for his/her work. This artist would be paid a Soup's portion of \$10.00 per issue (6 issues, 6 week intervals) in return for their concentrated artistic efforts. Graphics relating to themes of upcoming Soups would be most appreciated. We ask that portfolios be sent to:

People Soup
25 Beacon Street
Boston, Massachusetts

02108

Unfortunately we cannot afford postage for the return of all graphics. Therefore, it would be swell if you considered them a contribution to OUR Soup. Please make all graphics 9"x 12" black and white ink originals...



ARTIST'S PROFILE

David Innes was born on a mountain in North Carolina on a drizzly, cold day in March, 1955, and his life has been downhill ever since. As a child in school, his teachers quickly recognized his artistic talent and did their best to stifle what they considered an evil genius. David did his best, under the circumstances, and didn't drop out until two weeks before graduation.

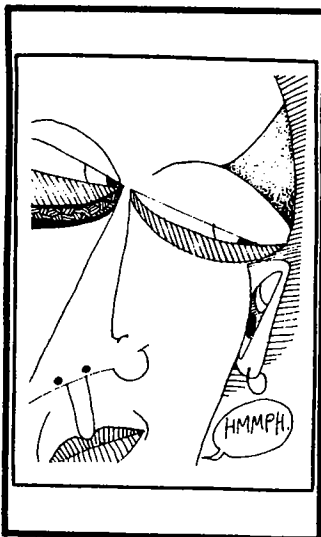
After Continental Conference in '74, David decided he needed a change of pace, so he moved north to Massachusetts, where he lived with a strange group of people who called themselves M.D.A.. For about two years, he ate nothing but potatoes, oatmeal, and coffee, and hung out in basements, except when it was raining or nighttime. This accounts for his healthy countenance and even temper.

David was a member of the famous bluegrass band, 'The Square Root Mountain Boys' who were laughed at across the country, until they went electric, at which point they were told to "stop that noise or else!"

David put a lot of work into the cover picture; it took him a week and a half to complete it, and another year to send it in to People Soup.

David now lives in a slum in Knoxville, Tennessee, where he enjoys his hobbies: pinball, looking at the wall, standing in the rain, and hanging around in bars. (He doesn't drink)

-JR





Dear Soup,

If you haven't already heard, a very great LRYer has died. Michael Alan Lee drowned in the American River on April 24, 1977. I would like the Soup to put a memorial in for me and all those who knew him. At age 16, he was one of the most intelligent people I have met. He served on the Starr King board, was a student at an experimental high school, and was loved by all.

Dedication to Mike Lee

You are beautiful Mike Lee
Your body is dead
But your soul, your touch and
your smile will be with us
as long as we live and hold
the memory of you dear
For we loved you
For we love you
For we will always love you
Rest in peace for you are our brother.

Dear People Soup,

8/13/77

Just wanted you to know that I thought the Continental Conference in W. Stockbridge, Massachusetts this year was absolutely great! Rarely in my life have I learned, grown, and changed so much. The energy of the people there was absolutely astounding.

I believe that the word "youth" as expressed in LRY is a state of mind rather than of age. And in that respect (although I'm only nineteen) I truly believe I grew younger.

Of course it can be argued that LRY is really just a big game. And maybe it is in some ways. But I don't care because it's a FUN big game. I really hadn't had so much fun in years before coming to the conference. And I want to thank everyone, the planners, organizers, and the people who came for making it so good. I've really never felt so comfortable or identified more with any group of people in my life as I did with you all. It's nice to know that there are other people in the world who have no interest in being molded into society's traditional roles. I love you all so much. You're all such beautiful people. I'll never forget you.

Love,
Ed Inman
1450 Meadowbrook RD
Jackson, Miss.
39211

ADVICE! ADVICE! FREE ADVICE!

Or there will be anyway, as soon as someone asks me to advise them on something. We will be featuring an advice column in every issue of People Soup with questions concerning the propagation, maintenance, and care of locals and federations. If you have any questions, especially ones you think other people in other feds or locals might have, concerning just about anything pertinent to LRY, send them to me and I'll do my best to answer them.

Barbara Dykes
c/o LRY
25 Beacon St.
Boston, MASS. 02108

WATCH YOUR (SEXIST) LANGUAGE!

People tell me I get downright bitchy about language. I get angry when I hear people talking about "mankind" and the "rights of man". "It's just words!" they tell me, "why do you have to get so picky about it?" Why? Because the language we use forms our culture to a certain degree, and if our language is sexist we are perpetuating sexism in our culture. The Eskimos have over twenty words for snow, but they have no word for war. You can tell where their heads are at, right?

We filter our experience and the experience of others through the words we use. I'm going to feel one way about a "chick" and another about a "woman", and there's a difference between a "faggot" and a "gay man." "That's reasonable" my friends tell me. "But you go too far. Mankind obviously includes women, and so does the word 'he'. That's the way the English language is structured."

Yeah, so what if that's the way the English language is structured? Our language is constantly changing. We're eager to use the latest slang - so why doesn't this eagerness extend to eliminating sexist language? "My teachers won't like it, I can't do that when I'm writing English papers," people tell me. "Besides, it sounds funny." If you use the words "freshperson" or "mailperson" twenty-five times, it stops sounding funny. The only reason it sounds strange is that we aren't used to hearing it. And I've never had a teacher grade me down for using non-sexist language.

So what do you say? Say "people", "human beings" or "humankind" instead of "man" or "mankind". Say "s/he" or "tey" instead of "he" (except when you really do mean "he"), say "tem" or "herm" instead of "him", and say "ter" or "hiser" instead of his. Be creative. Use your imagination. But just don't talk to me about brotherhood, because I ain't nobody's brother!

-Heather MacLeod



Dear LRYers, people, etc.,

Its 10:30 p.m. and I am presently looking over the entire secretarial files left by Chris Friese, secretary of GODARFUL in 1976. I am also presently finding myself astounded and disbelieving that so much social action went on only two or three years ago. From what I have observed at conferences and in myself, we all seem to be very self-defeatist in any action we take nowadays. Not to put us down, actually I am saying this so that we at least know what's happening.

In 1967, a paper was printed stating, and I quote: "we feel the United States does not have any reasonable rationalization for conducting an anti-personal war in Vietnam. We feel the killing, especially in such an inhumane manner, of the innocent inhabitants of Vietnam is against the moral concepts on which LRY is based; therefore BE IT RESOLVED that the members present at the 1967 Continental Conference of LRY go on record as being against the present anti-personal policy in Vietnam. We are particularly appalled and disgusted by the use of napalm and anti-personal bombs (guavas and pineapples)."

In a 1973 Social Actions Packet, Adam Auster, who was the Director of Social Action for Continental LRY that year listed some ideas about actions that LRYers could become involved in. Some of these I have repeated below:

- AIM (American Indian Movement)
- Environmental Concerns
- Non-violence
- Underground newspapers
- Conformity vs. Individuality
- Parent/Child imposed roles
- The Middle Class
- Students' Right
- Changing Your School
- Alternative jobs, institutions, and societies

I have heard so many people complaining about their schools, violence, and lifestyles, that I think any or all of this list could pertain to each of them. When the LRY local in Columbus is not supported by or put down by people in the church, I try to point out that in three to five years, we will be a major part of the congregation. Since we will be important, and since we are now for the simple fact that we are breathing air and taking up space, lets PLEASE stand up for our values. GET INVOLVED. Or stop complaining. If you haven't taken a step toward changing what you feel is a bad situation, then you have no right to complain about how terrible that situation has become.

Apathy is not funny. If everyone was totally apathetic, we would all be dead. LIVE!

Love, peace, and energy,
Lisa Adams



YOUTH: AN OPPRESSED MINORITY⁵

In our society, young people are discriminated against on all sides. The legal discrimination is the most obvious. In our country, if you are below a certain age you cannot:

- **Leave home without your parent's permission.
- **Decide how you want to spend your time, i.e. to go to school or not to go to school.
- **See certain movies or read certain literature.
- **Drive a car.
- **Stay out past certain "curfew" hours.
- **Get a job and be economically independent.
- **Be assured of a jury trial, even if you may go to prison for several years.
- **Vote for the people that make the laws that govern your life.
- **Run for office yourself.

In the eyes of the law, young people are the property of their parents. Or, if the parents are not fit, we are the property of the courts. But someone has to be in charge of youth. Even if it means locking a young person away until s/he is 18, a young person does not belong to her/himself until they turn 18 (in most states).

Less obvious than the legal discrimination, but more frustrating because it affects our lives more directly, is the attitude that most adults have towards young people--ageism. Adults (most of them) believe that they are smarter, wiser, and more capable than young people, and therefore have the right to tell us what to do "for our own good". Of course, being young often means that our ideas and feelings are not taken seriously; we're told we'll grow out of it or that it must just be a passing phase.

Young people are stereotyped in this society as irresponsible and immature. We are not the only ones in our society that are treated this way. Old people, stereotyped as senile and worthless, face similar difficulties i.e. the mandatory retirement law that makes them economically dependent. Women, gays, the poor, Third World people, the handicapped and others are discriminated against in this way also. In our fight for freedom

and self-determination, we must remember our brothers and sisters who are also oppressed by our society.

If you want to do something about the ageism in our society, you aren't alone. There is a group in Ann Arbor, Michigan called Youth Liberation that is working on it. They put out a monthly magazine called FPS: A Magazine of Young People's Liberation. They also have pamphlets on subjects like "Student and Youth Organizing" and "How to Start a High School Underground Newspaper". If you are interested in doing something about your school, your life or our society, write to Youth Liberation, 2007 Washtenaw Ave., Ann Arbor, MI 48104.



The following is a list of Young People's Rights, inspired by Youth Liberation. We want and are willing to work and fight for:

The right to self-determination--young people should have power over their own lives. We are not property; we are individuals; with needs, feelings and desires that should be treated as validly as any adults.

The right to alternate home environments--A parent's home is not always the best place for a person to live. Child abuse is frequent in our society and millions of young people run away from home every year. We should be able to choose from alternatives such as group residences, communes, single family homes, and a variety of schools.

The right to information--We should have access to all information usually available to adults.

The right to self-education--Young people should be able to design their own educations choosing from a variety of schools, working situations, and living experiences.

The right to freedom from physical punishment--Corporal punishment is used cruelly and arbitrarily in our homes and institutions. Young people should not have to live with the threat of physical pain from those larger and physically more powerful than themselves.

The right to sexual freedom and preference--Young people should have no more restrictions put on their sexuality than adults have. This should include the right to be heterosexual, bisexual, homosexual, or transsexual, the right to a nonsexist education, the right to information on sex and sexuality, and the right to obtain birth control and abortions.

The right to economic power--If young people are to end their dependence on adults, economic independence must come first. We must be able to have jobs, receive equal pay for equal work, hold leadership positions, and be treated as equals in the business world.

The right to political power--The eighty million young people should have the vote. We want to have a part in the decision-making process that runs this country; and we want to be able to run for office too.

The right to have full civil and human rights--Young people are human beings too, no more or less than any adults. We will not be treated as second class citizens. We want every due process of law guaranteed by our Constitution.

We cannot wait for adults to give us these rights. We must empower ourselves!

--Susan Buis

ISSUES FOR A SMALL PLANET by Barbara Dykes

Today we are at a critical point in our history. Much of what happens in the next ten to twenty years determines the fate of this planet, for better or for worse. The problem is that many people are not or refuse to be aware of the fact that our earth is severely threatened, and that we need to take decisive action, NOW! The number of interconnected problems is multiplying by the minute, but active solutions aren't. The complexity of these dilemmas demand long range solutions that will take serious thought, money and technology. Easy solutions will simply not provide the answers. And these problems do not just involve a certain nation or region - most of them we face as a total planet.

Problems we do face, to name a few: overpopulation, environmental deterioration, the nuclear energy and power question, and the depletion of our natural resources. Mere dimensions of these areas are catastrophic in themselves. Overpopulation is a staggering dilemma. With approximately 3.1 billion people living in 1965, the projected population for the year 2000 is 6.0 billion. That's a thirty-five year span in which the population could possibly double. Due to our "advanced" technology today, the birth and survival rates steadily increase as the death rate slows down. This earth simply cannot supply enough resources to maintain that many people, especially at the rate of our consumption now. In other words, we'll have to face up to the need for drastic measures to control population or face dire consequences.

Major areas of concern that are offshoots from explosive population growth are world hunger, poverty, and epidemic disease. Of course, the causes for these are multi-faceted; the population explosion is not the whole reason world hunger exists. But it sure helps...

The present state of our environment is another area in which we must devote alot of

time, human energy, and capital. All kinds of problems exist - from the destruction of the ozone layer in the upper atmosphere right down to the problems of strip mining, to noise pollution, and over-crowding. Environmental deterioration is going on everywhere we look, breathe, smell, and touch. (If the earth is a garden and we are it's caretakers, we're obviously doing a pretty rotten job). Water pollution has many different causes--sewage, pesticides, industrial wastes, and radioactive material to mention a few. Air pollution results from those carbon-monoxide breathing machines (more commonly known as cars), cigarettes, aerosol sprays, and industry. All kinds of nasty chemicals are floating around in the air we use to live on. Noise pollution is a major problem, especially in the cities. Take the time one day to stand on a busy streetcorner and listen to the intensity of the noise surrounding you. Overcrowding and aesthetics- the preservation of space and areas pleasant to look at- may in the long run, be just as vital to us as energy is now. In other words, if you think living in the city is too much now with too many people, just wait until the year 2000...

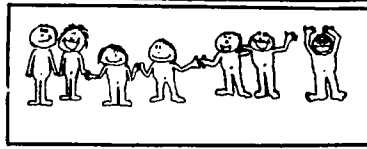
Nuclear power--need I say more? Much has been said on that topic in the newspaper, but I'll emphasize it once again. The nuclear arms race is a frightening world game. It is conceivable that some portion of the world is being blown to bits while you're reading this very newspaper. As soon as some nation decides it's time to destroy the world, life (at least as we know it) could very well end.

Nuclear power plants are also a critical area. Each year more and more plants are spewing out more and more radioactive wastes, which has a half-life of approximately 24,000 years. That means it must be stored for 250,000 years to be at a non-toxic level to humans and that is a long time, and a big, big risk to take if disaster occurs.

Well, what about dwindling resources you ask? They are definitely dwindling. Oil, as we all know, is getting more expensive and scarce by the day. Within the next twenty years a new major energy source must emerge. And the oil companies must be given incentive to find this new energy source. But oil is only one of the many resources lacking. Americans, composing six percent of the world population, use one-third of the world resources. It's true, while Americans are enjoying steak and potatoes, people in India are really still starving to death. Obviously some comprehensive system of justly distributing resources is needed.

Okay, so you've heard enough about all these concerns that we will have to deal with in our lives. The question is--how? True, a lot of people are working very hard to save the environment and ease these serious problems. But it is not enough, the scope is not broad enough. Too much is coming down too fast. Still, too many people are willing to sit and wait for their whole world to shatter around them before they try to do anything to change it. Must crisis be the key to change? If it is, then it certainly doesn't say much for the character of the human race. The time to act is NOW, and how you act is up to you. But at this stage of the game, doing nothing is most of the problem.

continue! on pg. 7



EMPOWERMENT

by Twilly

Future Shock

It took humanity 50,000 years to develop the steam engine, yet only an additional 250 years to develop a rocket capable of going to the moon. The Han Dynasty in China lasted 1300 years. Modern Syria has had seven military coups since 1954. If an individual was to construct a time line composed of significant historical and technological events, one would see that the pace of life is accelerating. When we say the pace of life is accelerating, we mean not only going fast, but faster and faster. The period of rapid acceleration since the 1780's has come to be called the technomatic revolution.

Sometimes an individual entering a strange and new culture has a period of difficulty adjusting to the new way of life. This is called culture shock. The primary effect of an accelerating life-pace is called future shock. The future shock occurs when an individual's life-pace is accelerating so quickly it has the effect of placing the individual in a new culture by changing the culture right around the individual. Future shock is a direct result of the technomatic revolution. The effects of future shock are many and varied, but it, together with some other results of the technomatic revolution, ultimately bear responsibility for several conditions of concern to the social activist today. The one we shall examine is environmental decay. In order to discuss like effects of future shock and the technomatic revolution, let us remember two of the major changes in our lifestyle since the advent of the technomatic revolution.

First, improved technology "freed" more people of "earth-craft" lifestyles (such as fishing, farming, livestock production, etc.) and allowed them to produce more consumer goods which new production techniques (another result of the technomatic revolution) made economically affordable.

Second, we see the growth of the urban-industrial city. These cities grew directly

as a result of production efficiency. It was more efficient to have a centralized operation so that workers, machinery, and raw materials were close together. (Consequently, cities grew around major transportation points, such as harbors and rail centers.) These conditions, people changing from an agricultural to industrial lifestyle and the growth of industrial cities, are some of the causes of social decay today.

As people changed from an agricultural to industrial lifestyle, they migrated to the city, away from the country. Living in the city they no longer could observe the intricate cause and effect relationships between people and the rest of their environment. Consequently, a system of misplaced values concerning people's treatment of their environment developed. This new value system did not only develop due to a new ignorance, but rather this ignorance allowed people to be taught the new values by the industrial complex for the sake of the development of an efficient, predictable, producer/worker/consumer (for the sake of profit). Basically, cleanliness costs—so environmental cleanliness was no longer considered a value.



Did you ever wonder why, after every major newspaper and TV station in the country reported excesses taken by Nixon as President, the country was so apathetic and slow to react? Do you ever wonder why conditions of ecological damage are tolerated? This is easy to understand if it is reviewed as a result of future shock.

Remember, we said future shock occurred when the culture of an individual changed right around him/her faster than the individual could adjust to the change. In other words, things seem to be moving so fast the individual can't understand the changes. The individual can no longer understand what was happening (as it happened), what is happening and, consequently, is unable to make projections of what will happen. Most importantly, the individual, unable to project what will happen, is unable to act to modify or change what will happen. We call this dis-empowerment. The dis-empowered individual is ripe for manipulation (education of misplaced values) by the forces that be (in this case, the military-industrial complex). So what is the solution?

Education

Ultimately, all actions of social reform proceed from empowering the individual. This is accomplished by educating the individual to the forces and conditions affecting him or her, allowing them to understand the chain of events which led up to the present, and to make logical projections of what actions will result in the future. In other words, education for empowerment for social change.

Next issue: Collectivism as a method of empowerment.

Alternatives In Transportation

There are many possible means of transportation available to everyone. Our range of possibility is basically limited by where we live and how much money we have to spend. I would like to suggest that we consider three other things when we choose the means of getting from here to there. It is important to travel in a way that makes the most of our energy, takes the least from our environment, and considers the social effect that means has on us and those around us.

Planes, taxis, and private cars are the most expensive and elite forms of transportation available within the United States. These are used mainly by persons with money and little time. These forms waste energy unnecessarily, ravage the environment unnecessarily, and create a chasm between oneself and the less fortunate in our society.

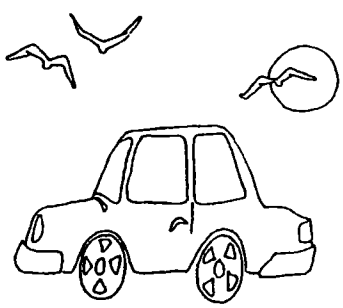
Buses, car pools, and trains are less expensive although less available at the exact times and locations they may be wanted for. I originally considered basing this article on the support of mass transportation but realized this was also supporting (in an abstract sense) the spread of industrialism and growth of the transit monopolies. Still, it should be noted that monopolies are less overwhelming amongst buses and trains than airplanes. Buses, trains, and car pools are the most practical energy-saving forms of transportation although they still feed off our natural resources. The environment is abused less when we pool our energy together in traveling along commonly traveled routes. By using the public means of transportation we avoid alienation from the plight of others in the society we live in.

Sometimes a person can't find the public means available or may desire a less crowded way of getting there. At these points there are three means of travel available to anyone with the personal energy at no cost to oneself, society, or the environment: walking, cycling, and hitchhiking. These forms of transportation take longer but do not abuse the natural rhythms of the earth. Hitchhiking

is taking advantage of the society surrounding us (and hoping they don't take advantage of you). Thumbing encourages the concept of car-pooling, cheap travel, and relating to others just because you happen to be passing each others' way. Walking is the most time-consuming way to travel. Walking is a fantastic way to get in touch with oneself and one's energy. Walking is not destructive by any means. The average walking pace is 2 1/2 m.p.h. Bicycling is the most ingenious and efficient means of transportation yet-based on distance covered by energy input. The average bicycling pace is 10 M.P.H.

If we are truly concerned with our environment, society, and the resourceful use of natural resources, then we must consider these things in choosing the transportation we use. If time and energy permits—walk, cycle, or hitchhike. If not, check out the public transportation available to you in your area. Our world's well-being relies on the conscientiousness of each individual.

Shelley



CREATIVE POWER

Power may be found through many sources. There are the powers of the earth, the powers of government, the powers of machines, and the powers of an individual. All of these powers are expressed differently depending on the source from which they come. The power I am most interested in at this time is the power of people.

The power of people is unique from all others in that we are creative. We have the ability to create. Each person's creativity seems to be the source of one's power. Contacting one's individual imagination and channeling it is using our personal power center.

One person may be an artist, or a musician, or a dancer, or a speaker, or a scientist, and the list goes on eternally. We are as many different types of creators as the impulses within us that we are aware of and develop. There are also as many purposes for our powers as there are powers amongst us.

A person effectively using her or his power becomes what only s/he can be. Realizing one's individual powers makes one a constructive and meaningful human being. Therefore, I advocate the development of anything that one enjoys so long as it can be shared (directly or indirectly) and is not infringing on the rights of another person. The most effective way for me to realize my own power is through the movements and designs I allow to flow freely from myself without any acknowledgement of social norms.

To disavow social norms is to be a part of an evolutionary process that brings about change. If we are to believe in and promote change, we must be unique, be ourselves, and be it proudly. Then if, after taking pride in ourselves, we take pride in others and visa-versa, we have what's called a revolution, or power to the people. If, after discovering and developing the energy within us, we choose to join powers with other such creative beings, nothing is unattainable. Freedom, justice, aesthetic beauty, peace, and true appreciation are the fruit of our imaginations joined and channeled.

Love & energy
Shelley



trust and sensitivity exploration



10 exercises

Trust, especially because it is not often verbalized well, is a very sensitive concept to deal with. The following exercises are geared toward learning how to explore your feelings of trust towards other people, including verbal and non-verbal expression. Most of the exercises are geared towards sensitivity. Hopefully, some of these exercises can help you feel closer and more in touch with the group you are doing the exercises with, whether at a local group meeting or a conference.

By the way, if you have any program ideas you would like to share with us, we'd love to see them. Send any programs or ideas to:

Programs
c/o LRY
25 Beacon St.
Boston, Mass. 02108

Dimensions of Trust : A Symbolic Expression

Goals: I. To explore the various dimensions and meanings of trust

II. To promote the creative expression of trust

Group size: Any number of groups of five or six participants each.

Time required: Approximately one hour

Materials: I. Multiple sets of Tinker Toys, Lego Blocks, or similar building toys.

II. Sheets of 8'X 12'X 11'paper.

III. Felt-tipped markers

IV. Background instrumental music (optional).

Physical setting: A room large enough to provide each group with an area in which to work without being disturbed by other groups.

Process: I. The facilitator may begin with a lecturette on the concept of trust. S/he focuses on the idea that although individuals acknowledge the need for trust in relationships, it is often difficult to relate the terms to the feelings involved in the expression of trust.

II. The facilitator forms small groups of five or six participants each. This experience is most effective if the participants in the groups have a previous history together, such as intact work groups or growth groups. If this is not the case, the facilitator should attempt to place individuals into groups in which they know at least some of the members.

III. The facilitator then instructs the groups to concentrate on what elements and feelings are involved in trust and to explore these ideas thoroughly with one-another. S/he tells them that they are to use their materials to build a model which symbolically represents these concepts as they have perceived them. S/he further asks that they prepare some statement

about their model, using a felt-tipped pen and paper. The facilitator encourages the groups to be expressive and creative in their statements so that what they indicate will aid other groups in understanding the dimensions of trust on which they are focusing.

IV. When all the groups have finished, the facilitator asks each group to make a presentation.

V. The facilitator asks the participants to examine the models of other groups and to note their own reactions to the various concepts that are displayed.

VI. When the participants have finished examining the structures, the facilitator asks them to return to their original groups and to select one group other than their own that they feel best communicated the concept of trust.

VII. The facilitator assists in the processing of the experience by asking groups to explain why they found the efforts of certain groups to be appealing. **Variations:** I. Newsprint can be substituted for the blocks, and groups may be instructed to draw a symbolic representation of trust

II. This exercise can be preceded by non-verbal trust exercises. (see below)

III. Key words or phrases from each of the groups may be brought together for a poster that summarizes the major trust concepts that emerged.

IV. Groups can be assigned the task of discussing what behaviors each member can attempt in the LRY local group or conference that might enhance personal trust.

Non-verbal Trust Exercises

Seated Roll- a group member who needs to develop trust in the other members stands in the center of the group. Other members sit in a circle on the floor, pushing their feet tightly around the central member's feet. S/he closes her/his eyes, and allows her/himself to fall while the other members support her/him with their hands and feet, rolling her/him around the circle.

Trust-Walk Variations- participants pair off and members of each pair decide who is to lead and who is to be led on a blind walk to study interpersonal trust. Later they reverse roles and repeat. The leading may be done in one of several ways, by barely touching the follower on the elbow,

by holding hands only, by placing hands on the follower's shoulders from behind, or by whispering directions. (can also run vigorously)

Red Rovers- participants form 2 lines facing each other. The persons at the head of each line cross over to the end (tail) of the opposite line. After all members have had this experience, collisions and styles of aggression and avoidance are discussed.

Trust Fall- (dyadic experience) one partner stands with her/his back turned to the other. With her/his arms extended side ways, s/he falls backwards and is caught by her/his partner. They reverse roles and repeat the activity.

Tug-of-War- partners imagine a line between them on the floor and have a tug-of-war with an imaginary rope. One partner is pulled across the line.

Roll (group experience)- group participants stand in a tight circle. A volunteer, or a participant who wants to develop additional trust in the group, is rolled inside the circle. S/he may be thrown from side to side. It is important that the person in the center keep her/his feet together, her/his knees locked, and her/his eyes closed.

Cradle- The group picks up a participant who is lying on her/his back on the floor with eyes closed (support the head). S/he is lifted high in the air and gently rocked back and forth. Then s/he is slowly lowered to the floor and hands are removed from her/him expressively.

Eye Contact Chain- Participants form two lines, facing each other about a yard apart. They hold hands, and the persons at the two ends hold hands. This forms a chain similar to a bicycle chain. Without talking, each participant establishes eye contact with the person opposite her/him. When the group is ready, everyone takes a step to the right. Eye contact is established with the next person. The group continues until all members return to their original positions.

Feeling Music- contrasting styles of music are played (romantic, rock, folk, etc.) Participants act out their feelings in dances.

HA-HA- group members lie on the floor, each person with her/his head on someone else's abdomen. One member begins laughing and all join in.

This material reproduced from
A Handbook of Structured Experiences For Human Relations Training, Vol I-IV
J. Pfeiffer and John E. Jones, Editors
La Jolla: University Associates Publishers, Inc; 1974

small planet cont

The first step anyone must take is to become aware. We must realize the internal costs of the deterioration of our total environment to ourselves before we can find the motivation to clean it up. So many people have blinders on, which even large doses of moral persuasion can't remove. The struggle in the process of becoming aware lies in maintaining continuity. The continuity is in being able to make your concern and activism in social issues an integral part of your value system. Therefore, social activism would be necessary for you to keep a positive self-image. Becoming angry and upset about injustice is good, but only worth something if you try and right the wrong. Continual awareness entails activism, momentary awareness, unfortunately, does not.

The second major need our society faces, in order to bring about change, is cooperation from everyone, worldwide. A very tall order, indeed. Cooperation and sharing entails working together, in all areas, from business to recreation, in protecting our ecosphere and justly distributing the resources. The massive network of global interdependence is absolutely astounding. Much as North Americans hate to admit it, we are very dependent on other countries for resources and raw materials. It is simply not feasible to think in terms of each country out for itself. There must be a cohesive world order, if we want to keep our race alive. Nations must start thinking of this planet

as a whole instead of "my place on the map". This is the idea behind the United Nations, but the world needs an organization that yields more power and serves as an effective arm in making international decisions. The UN, at present, serves in a more diplomatic, non-pragmatic capacity. Before we have an organization like the one mentioned above, all peoples must realize that the concept of world citizenship-that we are all citizens of the world instead of this that country-is so vital. In the words of Albert Camus:

"We are asked to love such and such a country and such and such a people. But some of us feel too strongly our common humanity to make such a choice."

Decidedly, we must all do our part. But we can't all save the world as individuals. Each of us has a slightly different place in society with slightly different thoughts, ideas and dreams. We all must play our own part, do our own dance, in the fight to bring about social change. And we can't do it alone. Social actions groups like Common Cause and the Jacques Cousteau Society, are formulated for the empowerment of individuals who want to change the world.

Well, all these thoughts are idealism until we act on them. When it comes down to reality we must face human probability and human possibility that we can avoid nuclear war, and live peacefully together on this earth, but sadly enough, human probability dictates that a serious nuclear threat hovers over us. In any event, this society as we know



it will disappear very soon, and how we deal with those changes determines our fate. We do have the choice, figuratively speaking, of shoehorning our way into the incurring changes or dumping ourselves flat on our faces. Will we wait for crisis to be the key to change? I hope not. If we do, we will more than likely be signing our own death warrant. It seems a very massive project to undertake, but if we take a defeatist, apathetic attitude and don't try, we forgo any chance of survival. World unity seems so unlikely, but if we think about it and spread the word, maybe, just maybe, enough people will make a difference.

We can do it if we care enough to try...

Barbara Dykes

P.S. Thanks for the inspiration, Scott!!

WHAT IS YOUR FAITH?

by Abbe Bjorklund

A major goal I have for the coming year as Director of Denominational Communications is to help "put the R back into LRY". My most meaningful and memorable LRY experiences were those in which people have communicated religiously, sharing truths with each other. I define a religious experience as being totally honest; when people feel safe to bare their souls, and perhaps ask questions that they've never asked themselves before.

The type of questions I'm referring to concern how we can best be ourselves - realize our goals and values, find the lifestyle that does not conflict with these values, and realize what is meaningful to us; why we think we exist. These are questions I often ask myself, and I hear other LRYers asking themselves. I find answers to these questions, and then find myself asking them over again. The world makes sense, but my perspectives change and things don't make sense in the same way. Then I formulate new ideas about what I believe in; changes.

This seems to be a process that everybody goes through: having faith and then finding new truths. You may be saying "But I don't believe in anything really - not God, not Jesus, not the Bible". To have faith, you don't have to believe in anything. Faith isn't something that you have as much as it is something that you do. You organize your ideas, feelings, and relationships relative to what you think the world is about, i.e., whatever your conception or construction of your environment is.

Everybody has their own definition of reality. We all live with a sense of lack of meaning; with certain views which are both reasonable and emotional, concerning the nature of the universe and meaning of life and death. We may not talk about it much, but it's there and it forms our reactions, our trusts, our behavior, our expectations, our feelings toward other human beings, our feelings about ourselves. This is our faith.

"Faith is not abstract and removed from human experience. It is human experience. It is how we deal with love and loss, with joy and sorrow, with birth and death. Our underlying feelings and perceptions of the nature of the universe determine the way we live and experience our lives. So we are not talking, in speaking of faith, of something limited to some people in particular religious traditions. We are talking about something which involves us all from the atheist to the Christian mystic. Faith is something which involves us on a daily level, and on the deepest levels of our beings".¹

"...faith is not a phenomena in man's sic personal life, manifest and hidden at the same time. It is religious and transcends religion, it is universal and concrete, it is infinitely variable and always the same. Faith is an essential possibility of man, and therefore its existence is necessary and universal."²

To verbalize our faith is a hard thing to do. To make a statement of our faith means risk-taking, but it also means realizing your truths and perhaps benefitting from interaction with others. By stating your faith, you are building a basis for your growth. The statement will probably not hold forever but it will serve as a beginning for new truths.

I'd really like to encourage you to reach within yourselves and define your faith (like a dyadic encounter). Below are questions which you can take hours asking with someone else. It's best to do this with another person who will have an objective view of you - to whom you must clearly verbalize your thoughts. Make one tape of your interview and one of the other person's. Sometime in the future, you might want to play it back and make new tapes as your ideas change. You'll be able to follow your faith development as you grow and learn more about your environment. This would be something that you might even want to do as a workshop at a local meeting or conference.

¹ Elizabeth E. Adams, DRE, "A Journey in Faith" First Parish Church, Lexington, MA 02173. (Jan., 1977).
² Paul Tillich, Dynamics of Faith, Harper and Row, New York (1957).

QUESTIONS

1. What persons and experiences are important to understand your feelings about life?
2. What gives your life meaning? What do you feel is the purpose of human life?
3. What beliefs and values guide your life?
4. What values do you think people ought to have?
5. Are there any ways of life that are more right or true than others? Explain.
6. Can you pin-point any special experiences or relationships where your fundamental beliefs and ways of being took shape or changed?
7. Do we control our lives or do you believe that there is a "plan" beyond our control?
8. What do you think happens when people die? How do you relate to your own death?
9. When you are really bummed-out and hopeless, what renews your hope? Think of some recent examples.
10. Do you have opinions about what needs changing in the future to make the world better?
11. Why do you think there is suffering in the world? Should/could this be changed?
12. Do you believe that there is a difference between men and women by nature or only as the result of upbringing?
13. Do you consider yourself a religious person? Explain.
14. How do you feel about the concept of God?
15. Are religious ideas other than your own true? How do you relate to other religions?
16. What areas do you feel most unsure about religiously?
17. What do you think about the concept of sin?
18. Where are you changing or struggling religiously or morally?



International Religious Fellowship - IRF -

IRF is an association of young people from liberal religious groups in Europe, North America and Japan who come together at an annual summer conference to share a common experience. In general terms, from our experiences we seek to know more about ourselves, about each other and the world around us, and to develop our understanding of the values which direct our lives.

Each year at the conference, the members of IRF elect an Executive Committee (EC) comprising representatives from each country with a member group. Officers of the EC are the presidents (one from Europe and one from North America), the secretary, treasurer, editor of IRF's magazine "Forward Together", and a person responsible for liaison between IRF and the International Association for Religious Freedom (IARF), the IRF equivalent for older people. In addition, there are members-at-large from the countries not already represented by the officers of the EC. The EC is responsible for carrying out the policy and decisions laid down by the General Meeting at the conference.

Contact persons are chosen by each member group to act as a link between the EC and IRF members in each country. Their role is to ensure that newsletters, magazines and other information are distributed to IRF members in their group. Each country has a welcome person to whom travelling IRFers can refer to for help in finding hospitality.

LRY is a member group of the IRF. Our representative at the IRF conference last summer was Stacey Bamford of Minneapolis. She was elected as a member-at-large. Our contact person is Abbe Bjorklund from the LRY executive committee.

The next IRF conference will be an IRF/IARF congress in Oxford, England July 28-August 4, 1978, followed by the IRF Tour of Europe. It will begin in Oxford and from there it will ramble across Holland, Germany and Switzerland for a couple of weeks, staying at people's houses, hostels etc. and returning back to Holland where it will conclude. The tour will extend from the last week of July through the first two of August. Cost for the tour, which probably doesn't include most meals but does include most accommodations, is 75 pounds. Bookings must be in by March. This is the first time that IRF and IARF have come together to share a conference. The theme of the conference is "Limits of Toleration".

If you are interested in receiving a copy of "Forward Together", the minutes from the last IRF General Meeting, or information about the next conference, write Abbe at LRY, 25 Beacon St., Boston, Mass. 02108. I'd like to encourage everyone interested to attend the conference in Oxford. It is an opportunity to meet people from all over the world and to see Europe too! There has been very little LRY representation at IRF conferences lately (only one person in 1977). I'd like to see a large delegation in 1978!

UU-UN Youth Seminar

All UU's and LRYers aged 14 to 21 are invited to the "Sixth Annual UU-UN Youth Seminar on World Affairs". It will be held February 15th-17th, 1978, at the UN Plaza in New York City.

The contents of the seminar will be designed by youth at the UU-UN Youth Seminar Planning Session, November 13th at the UN Plaza. Outstanding experts and audiovisual elements on the topic are to be selected by the youth at the planning session, which is free.

The minimal fee for the seminar (\$16.50) provides for the program, materials, accommodations, and six meals. More details will be provided to you after the planning session in November.

I've talked to a few people that were at the Seminar last year and they were all excited about attending it again this year. If you are interested in attending the planning session and/or the Seminar, please write:

Bob Brown
UU-UN Office
Room 70, 777 United Nations Plaza
N.Y., N.Y. 10017
Registrations are presently being accepted.

Abbe Bjorklund



NEW DIRECTIONS IN YOUTH PROGRAMMING

I. LRY/UUA Board

While attending the UUA Board meetings, on October 23, I was shocked, surprised, and saddened by action the Board took concerning youth programming. A proposal was passed, allocating \$4,500 to Tom Greenspon (a UU, an LRY advisor, and Visiting Associate Professor at the University of Minnesota). The ultimate purpose of Mr. Greenspon's project is "to develop a set of guidelines for attracting and training responsible adult advisors to youth, and for producing effective youth programs."

This proposal was passed, even though the majority of the Board members had not read the proposal. It was briefly summarized by Ted Machler (Florida/Mid-South District), quickly discussed and then voted upon. I felt it was extremely irresponsible of the Board to pass this proposal and allocate money without examining it more closely. For one thing, the Board overlooked a committee it formed, the Special Committee on Youth Programming (SCOYP). The whole purpose of this committee is to investigate youth programming in the UUA (or a lack thereof). It would seem that the Board could at least have waited until SCOYP submitted its final report so that the Board could have examined more alternatives and could then have chosen the best from among them to fund.

Another disturbing point in this matter is the fact that the article was not listed on the Board agenda, and LRY had no idea that the proposal was going to be brought up. Fortunately, the executive committee had already read it several weeks prior to the meeting, thanks to Paul Carnes, UUA president. Mr. Carnes had come to the LRY office to discuss the proposal and ask LRY to fund it, but when he realized what a small budget we had, he didn't even mention it. Still, we had little time to prepare our views on the matter. Abbe managed to persuade the

Board to hold off voting on it until the next morning so LRY could present a statement. Consequently, all of us stayed up a good portion of that night attempting to prepare a coherent statement of our views. As it was, Abbe only got a few minutes to speak as the Board was pressed for time. I was very disappointed that the Board cared so little about what LRY considered to be very relevant, important, even vital to us as an organization. It seems to me that the UUA Board, the directive body of the entire organization, should take its business more slowly and carefully, examining all aspects of a proposal before jumping into it. It seems to me that the Board, in effect, leaped at this proposal simply because it offered some solution to the problem of inadequate youth programming.

I feel that the UUA has not focused enough on youth programming in recent years. LRY is the only denominational-wide program for adolescents in the UUA community at this time.

The Continental LRY office is in the corner of the basement of Eliot House, out of sight (out of mind?), and overcrowded. The organization itself is underfunded and the staff overworked. The total annual amount of money allotted to LRY (the only high school youth program funded by the UUA) by the Board is less than what the Board spends on its meetings alone. Is this anyway for the UUA to treat their own children?

What the Board seems to be forgetting is that the LRYers of today are the Unitarian Universalists of tomorrow. We are the Denomination's tomorrow. Presently, LRY simply does not have adequate funds to run a comprehensive youth program that meets the needs of a majority of UU youth.

Though LRY has a negative image to some it must be remembered that this image was formulated during a time when today's LRYers were still children. We are not responsible for past problems, though we must still bear the burden of mistrust. For example, it has been my experience as a member of an LRY local in Jacksonville, Florida, that it is very difficult to find interested adults as LRY advisors. We had to beg people, and even then it was difficult. If adults and LRY would work together instead of walking away from each other, maybe LRY wouldn't have the problems it does, and we all might be a bit happier.

11. The Greenspon Proposal

The Greenspon proposal provides \$4,500 to pay Tom Greenspon to prepare materials for a kit to set guidelines for attracting and training responsible adult advisors to youth, and for providing effective youth programs. Some of the philosophy concerning youth, adults, and the relations between the two, included in the proposal is extremely valuable. Yet, I see some serious drawbacks.

Dr. Greenspon has overlooked many aspects important to many UU youth group's organization. First of all, he states several different sources which he plans to use as resources and background information. LRY, the only present adolescent UU youth program, is not mentioned in the proposal. Fortunately, the UU board did pass an amendment to the Greenspon proposal that requests him to communicate with LRY and with the Board's own Youth/Adult Committee.

Still more troublesome is Dr. Greenspon's plan to base his program on work done with youth in the Minneapolis-St Paul area only. My experience in LRY in the past four years, especially with youth from different parts of the continent, has convinced (continued; pg. 18)



ATTENTION!



There will be a free conference!

(FEDS UPS & DOWNS)

Now that I have your attention, we need all Federations and affiliated local groups to write in contacts (names, addresses and phone nos.) so we can publish a huge list in the Soup. For Feds, we need the names and addresses of all Fed officers and contacts for each local group. For affiliated local groups, we need the name and address of one group member. It's very important that everyone writes in so that we will have a complete list.

Thanks, and send those cards and letters soon!! Preferably by Jan. 1st.

Narragansett Fed- Narry just held a conference in Providence Rhode Island, and will be holding another large one in January. One of our main goals this year is to increase in population and activity.

Connecticut Valley Fed- December 10-12 at the West Hartford Church in Conn., CVF and CMF (Central Mass Fed) will have their first operative business meeting this year. At this time, we will elect a new executive committee, make a proposal to merge both Feds, elect a conference chairperson, and make constitution amendments.

North Star Fed- Our first conference is the same weekend as the Prairie Star District meetings. The conf. theme was "Repression". Our newspaper has come out (hopefully) by now. No one is contributing! Next conf. is the end of November.

Sunco Fed- Jacksonville local is planning a conf November 18-20. We just had a BOD conf. on Labor Day weekend in Tampa. There was a lot of energy and spirit, a lot of hope for the new year!
PSLRY- Christmas camp is Dec. 26-30 at De-Benvenue Pines, Angulus Oaks, CA/cost about \$50.00. We will be electing new board members at our camp. For further info contact Lynn Susko, 5928 Trojan Ave., San Diego, CA 92115

Bay Shore Fed- The state of affairs in BSF is pretty poor. We had plans for a day rally and a newsletter but things got ahead of us and we've nothing done. We need some motivation; we'd greatly appreciate it. The officers are: Phyllis O'Donnell (moderator) 24 Grafton St. Brockton, Ma. 02401 Janet Swain (Dir. of Finances) 12 Mitchell Ave. Scituate, Ma. 02066 Lisa Bithell (Dir. of Public Relations) 675 W. Chestnut St. Brockton, Ma. 02401 Freddie Forsgard (Fieldtripper) 49 Daedalus Scituate, Ma. 02066 Willy Mitchell (Fieldtripper) P.O. Box 797 Brockton, Ma. 02403

Metropolitan Area Fed- We had a day rally in Sheep's Meadow in Central Park, N.Y.C., but it bombed. MAF AID-"MAF is almost dead". Members of MAF-where are you? If anyone has seen the MAF executive committee, please return them to or write to: Hendi Poulson 93 Edge Hall Dr. Wapp Falls, N.Y. 12580 or Tracy King 10 Forrairie Rd. Summit, N.J. 07901

MVF- Annual Omaha body Conf. was held in Kansas City. Omaha is planning a conference the 4th and 5th of November. Also Manhattan and Cedar Rapids are planning the other conferences (in that order). The Fed. is generally healthy.

Lower Southern District Fed- LSD is having a Thanksgiving conf. in Huntsville, Alabama. It will be cosmic, yall cum. We'll be having workshops, games, and a worship service in the watertower. The theme is "God is a verb". For more info, write to: Glasgow & Richard, Inc. 518 E. Clinton Ave. Huntsville, Ala. 35801 It's just you, me and the universe, baby!

Sahili Fed- there has been a mutiny in Sahili and the lowly serfs have taken over. Too bad!

Godarful Fed- Godarful is alive and well. A very successful "youth" conference happened in Bloomington, Indiana Sept. 31-Oct. 2 on "the clear conscience". A fall Leadership Training Conf. will happen in Cincinnati, Ohio the 2nd weekend in Nov. and the fall LRY conf. will probably happen in the beginning of Dec. in Ft. Wayne, Ind. All out-of-Fed people are more than welcome!

Massachusetts Bay Fed- We've had a conf. in Framingham (Oct. 21-23) and are steadily working towards Nirvana. Our next conf. will be at the beginning of Dec. We are content and happy. God (or whatever) bless.

Central Midwest Fed- CMF had a board meeting Sept 23-25. Planned a Leadership Development Conference that was held on Oct. 21-23 in Champaign. Fall conf is tentatively scheduled for Dec. 2-4, in Chicago (Hyde Park local).

Starr King Fed- Two confs. are now being planned. One will be Thanksgiving weekend in Sacramento and the theme will be "turkey". The other will run from Dec. 31-Jan 4 in Palo Alto.

METAM THE SOC



CONTI AUG

Morning starts in the middle of the Day. it's still cold outside
And clouds are interrupting the sun
In their race to the other edge of the Sky. people wrapped in blankets
Everywhere, trying to avoid the almost Violent cold. Somewhere near the Edge of camp, someone's
Recorder is playing a sad soft
Yet sweet song, sun shines on the Water reflecting all the different Hues of the fast approaching sunset
Ending a day of quietness and Rest. just the way it was meant to be-Easy.

-anonymous

"Power to the loincloth," he yelled as he tore off his hoopedoo Hawaiian shirt, and his Joe-everyday brown corduroy pants. This left him clothed only in his flesh-colored, cosmically-created loincloth running through the grass and sunshine like a bird in a cage he cannot see.

-David Orfald

She reached up her ass
pulled out WRATH
and flung it at him!

Then she reached in her mouth
pushed alllll the way down
to her toes
and took a firm grip...

Then pulled herself inside out
so she could carry her heart on
her shoulder
as he did

Climbing out of one box
to find herself in another...

-Susan A. Stewart



by Glenn Cooper

LYR's Continental Conference was held this year at Camp Kingsmont in West Stockbridge, Mass. from August 21-28. The theme was "Metamorphic: The Social Integration of Self." The conference committee (Alexander Shelley Cantril, Bev Hendricks, Hank Hennessey, and Terry Herron) did an excellent job of putting together an interesting and varied program. The site they found was quite nice, too.

Camp Kingsmont is a camp designed to help overweight children lose weight. It has enough cabins for several hundred people to stay in comfort, a large mess hall, and an even larger rec. hall; though its main attraction for LYRers was the outdoor facilities. These included several large fields for ball games, frisbee, and frolicking; an arts and craft building, many acres of woods culminating in a mountain, a fire circle, horseriding available up the road (for an additional fee), tennis courts, and so forth. The sauna/pool combination garnered more use than any of the other areas. All day and late into the night one could find people roasting themselves in the sauna, followed by a quick dip into the pool, then back to the sauna.

The planning committee was generated throughout the year. (Bev and Shelley live near Kansas City, Terry and Ben spent last year in Cherry Hill, N.J. while Hank hails from Edina, Minn.) and were only able to meet as a whole three or four times. They found a fine site and developed an excellent program based on their chosen theme. The program was especially strong in outside resource people. One of the developers of "About Your Sexuality", the UU church program, did a week-long workshop. Scott Herrick, proponent of a world citizenship program (we are all citizens of the world regardless of where we live, and should be free to communicate with any other citizen regardless of Iron Curtains, travel/trade embargos or whatever) did a series of workshops. Rob Alpern, the director of the Washington D.C. office of the UU Service Committee, came up for a few days. A representative of Free Public Schools (a youth liberation group based in Ann Arbor, Mich.) came for a series of workshops which focused on starting underground highschool newspapers. Sam Lovejoy, an opponent of nuclear power and one of the founders of the Clamshell Alliance, presented a documentary one evening about the Seabrook occupation and spoke against nuclear power. The New Games Foundation Boston branch (devoted to the premise that non-competitive games are fun, indeed they can be more enjoyable than competitive games) came for a day bringing with them energy, enthusiasm, and two Earth balls (10 foot in diameter balls with the globe painted on them.) Also many workshops were run by conferencees.

Workshops weren't the only things going on, by a long shot. People spent their time talking to old friends, meeting new ones, playing instruments, wait-

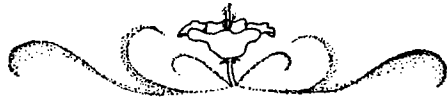
ing in line for meals, drawing, playing frisbee, and practicing a talent show. The talent show happened on the last night of the conference for about four hours. Participants demonstrated amazing amounts of talent, mostly in a musical sense, although a few dances and skits were presented, too. I wish the talent show had been split up into two nights, no matter how good the entertainment. Each entrant found a woman sponsor to help in the acquisition and selection of suitable attire, makeup, and hairstyling. The twenty-some contestants ranged from the bizarre to the beautiful. I'm sure the judges had difficulty picking the field to the semi-finalists. At this point the contestants exhibited "talents", ranging from dance to singing. The winner of the contest, Marni Hutt, wooed the judges with a little something the boys down at Club taught me to do, namely pick a Coke bottle without using his hands.

Other formal activities included North-South Capture the Flag game, ball being rejected due to the risk of injury. It was an interesting game to a third force intent on doubling sides impartially with water ball. South rose again and won the game till next year ya'llll! One night campfire singalong, often with two songs arising from different part circles. Nights at the conference were so it was warm and both spiritually and physically to gather em mass, around a fire and sing. Workshops were another of spiritual warmth. They did not every night, and when they did occur late at night that many people chose over worship, yet the experience for those who attended.

We had some problems at Cont most of which were financial, though were due to lack of participation interest on behalf of the conference. A fine assortment of workshop led nothing if no one comes to them. Some workshops were cancelled due to interest, and others with less participation. Many workshops, however, those run by outside resource people well attended. "About Your Sexuality" all week with a closed group of 5, the schedule at most conferences, assumed that no one needed to sleep fast was served between 8:00 and 10:00 and worship often didn't happen every night. People can't attend work and sleeping late. All the uphill walking did people in, too. design or thanks to nature, Camp Kingsmont is built on hills. I'm sure that and down hills all day would be intensely those people who came to



METAMORPHOSIS: THE SOCIAL INTEGRATION OF SELF



CONTINENTAL '77 AUGUST 21-28

ing in line for meals, drawing, sleeping, playing frisbee, and practicing for the talent show. The talent show happened on the last night of the conference, and went on for about four hours. People demonstrated amazing amounts of artistry and talent, mostly in a musical manner, although a few dances and skits were presented, too. I wish the talent show had been split up into two nights: no matter how good the entertainment, it's hard to sit on a wood floor through four hours of it. The talent show was preceded by the "Mr. Ugly" contest, which was basically a beauty contest of men in drag. Each entrant found a woman sponsor who helped in the acquisition and selection of suitable attire, makeup, and even hairstyling. The twenty-some contestants ranged from the bizarre to the beautiful—I'm sure the judges had difficulty narrowing the field to the semi-finalists. At this point the contestants exhibited their "talents", ranging from dance to poetry to song. The winner of the contest, Richard Marnhaut, wowed the judges with "just a little something the boys down at the Rotary Club taught me to do", namely picking up a Coke bottle without using his hands.

Other formal activities included a North-South Capture the Flag game, football being rejected due to the risk of injury. It was an interesting game thanks to a third force intent on dousing both sides impartially with water balloons. The South rose again and won the game, just wait till next year ya'll!!! One night we had a campfire singalong, often with two or more songs arising from different parts of the circle. Nights at the conference were cold, so it was warming both spiritually and physically to gather en masse around a campfire and sing. Worshipers were another source of spiritual warmth. They did not happen every night, and when they did often were so late at night that many people chose sleep over worship, yet the experience was good for those who attended.

We had some problems at Continental, most of which were financial, though some were due to lack of participation and interest on behalf of the conferees. Even a fine assortment of workshop leaders can do nothing if no one comes to their workshops. Some workshops were cancelled due to lack of interest, and others with less people than desired. Many workshops, however, especially those run by outside resource people, were well attended. "About Your Sexuality" ran all week with a closed group of 32. Like the schedule at most conferences, this one assumed that no one needed to sleep. Breakfast was served between 8:00 and 8:30 AM, and worship often didn't happen until mid-night. People can't attend workshops if they are sleeping late. All the uphill and downhill walking did people in, too. Either by design or thanks to nature, Camp Kingsmont is built on hills. I'm sure that walking up and down hills all day would benefit immensely those people who came to lose

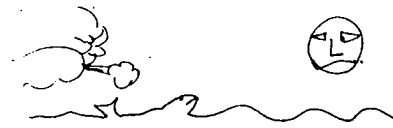
weight, but for we who simply wanted to be at Continental Conference, it quickly became a chore to trudge up and down hills to get anywhere.

Another problem the conference faced was that we did not have control of the kitchen, since we rented Camp Kingsmont's kitchen crew as well as the physical site. The head cook is a dietician with many years of experience preparing meals for dieting people (but this didn't prepare him for vegetarians who wanted more than yogurt with chemicals in it for Sunday night's dinner. Food for vegetarians improved as the week went by, but trying to make good vegetarian food upset the kitchen crew so much they went into a spin and crashed while learning about complementary proteins. Meal hours were fixed throughout the week, which sometimes became inconvenient. A "snack" happened at 11 PM, but no way of making coffee for an all-night burnout at 4:00 AM. Buying all our food through the camp and paying the wages of the kitchen people helped drive the price of the conference up, too.

We were paying \$48.75 per person for the week at the camp. All of the other expenses of the conference were fixed: telephone, publicity, transportation for committee meetings (anyone taking a two day bus trip from Camden, N.J. to Kansas City, MO. deserves all the help they can get), transportation fees for resource people, and so on. Continental Conference's budget would have been fine except that the conference only had 250 people attending, rather than the 350 to 400 people expected. Since New England has more LRY'ers (and Unitarian Universalists) than any other area, 350 people seemed to be a reasonable guess. It wasn't, and the conference finances suffered.

In spite of it all, and because of it all (and us all), LRY Continental Conference '77 will go down in history as LRY's only continental conference in 1977. More importantly, it will stay in the memories of those who were there, especially those who made it happen: the planning committee of Ben Alexander, Shelley Cantril, Bev Hendricks, Hank Hennessey, and Terry Herron. I had a great time, as did most everyone I talked to. Won't you come next year? It will be somewhere in Texas, Oklahoma, Arizona, or New Mexico. The planning committee is: Stacey Bamford (Minneapolis, MN), Dianne Dunnington (Chicago), Peter Kelley (Minneapolis), Nina Martin (Fort Worth, TX), David Russell (Winchester, Mass.), and Jerry Stone (Bedford, Mass.). See you there!

Love,
Glenn



Sunshine
like a young sapling I grow towards
light and warmth
opening my heart to each stronger ray
us green buds are unfurled.
do not tower above me and shield
my sunlight,
let me grow as I will,
neither hide beneath me for
I don't want to steal your rays.
grow beside me and we will reach up
together towards love.

-cathy orfeld

With a belly full

With a belly full of sun,
The beast lay across the galaxy.
Its head butted against tomorrow,
and its tail sweeping moments that
had long gone hard and cold.
The beast floated in itself.
And watched other galaxies through
the aching in-between,
Wishing a never-wish for their strangeness.
Then the beast let go and fell out,
Tumbling and,
Spreading and,
Reaching and,
Becoming hooked and sharpened to
catch a million new stars,
And now flattening,
Until spread in a film between
the blocks of light,
The beast shouted love at the heart
of the universe.

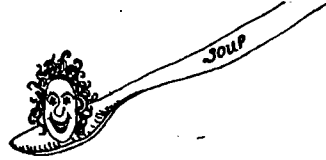
-Crunchy Granola

The sound of your sails
is two rainbows, colliding.
-Richard Marnhaut

Back in the city
Faces smile
sometimes
Their eyes meet mine
But
ashamed of letting their masks
Slip
Ever so slightly
They look away quickly
As if showing their interest
In another being
Is somehow sinful
But sometimes
The loving force of crowds
Generates a happy energy
And spreads it
To touch...
A face devoid of emotion
Molded into a smile
By all around it
Opening
Like a flower
To the life-giving rays
of
The Sun
N.Y.C. after Continental
-Eddie Hollinsed



ATTENTION!!!
Continental Group Photos and Yearbooks can be purchased from the LRY office. The cost is \$2.00 for the photos and \$1.50 for the yearbooks. Write to: Liberal Religious Youth Continental Conference Trivia 25 Beacon Street Boston, MA 02108





The Committee: left, Shelley Cantril; upper middle, Abbe Bjorklund; lower middle, Susan Buis; right, Barbara Dykes.

THE 1977-78 EXECUTIVE COMMITTEE

Barbara Dykes

Hi! I'm Barbara Dykes, and the recently elected Director of Leadership and Program Development. I come from Florida - at least that's where I've lived the longest in previous years. I lived in Jacksonville with my parents until last year when I flew the coop and went off to big bad college. College was located in Tallahassee, a very challenging experience; except that I got disillusioned and even unsure of what I was doing there. Now look where I am.

How did LRY enter my life, you ask? Well, when I was fourteen, a good friend of mine kept telling me about this organization she belonged to that was just so ultimately neat and groovy. She finally convinced me to go, and I did. Lo and behold, I went to Continental '74 in Chapel Hill, N.C., where I became completely overwhelmed and hooked on LRY. Since then I've been up to my neck in LRY affairs.

So I guess I should write something informative and witty about myself. Let's see, I'm eighteen years old, have long (usually snarled) brown hair, braces, and am a non-functioning being until noon. I tend to get a wild gleam in my eye whenever I come up with evil ideas. I love music, dreaming, learning, being cosmic, my puppy Jazz, nature, my wierd cat Maxwell, and last but most importantly my friends. There are probably other things too but I didn't think of them at this writing. Oh yes, I love to be childish and playful and rowdy and sarcastic when the occasion comes along.

How did I get here? Good question, I kind of got whisked away on a magic carpet (actually a greyhound bus) to Hartford, Conn. A bunch of crazies there fired questions at me and later informed me that I had been elected. That decision to run for office may have been the best one I've ever made.

My first priorities are to put out a Leadership Training packet, a complete How To Start A Local/Conference Planning packet, and an Advisor's packet.

I feel good about living in Boston as long as I can get out to the country once in awhile. The country is very beautiful here, although my heart still belongs to Dixie. I hope my thin Florida hide can stand a bitter-cold New England winter...

Well, take care - I hope this coming year brings out the best in everyone!

Love & Energy,
Barbara

Susan Buis

Last spring, in between a job at an oppressive day-care center and one at a far-out library, I did some serious thinking about how I will support myself in the next couple of years. I have decided that my job must be an integral part of my life. I don't want to work at McDonald's ever again; I want to have a job where I can be me, where I can use my talents and skills, a job where I can be honest and communicate with those around me. I want to feel like my work is benefitting myself and others. It came down to choosing between working at the library and here at 25 Beacon St.

CONT. ON PAGE 18

Abbe Bjorklund

Wow! I never imagined that I'd be introducing myself to all you scattered LRYers. I'm fairly tall with blonde hair and recently I've been wearing gold-rimmed glasses. You may have seen me at conferences around Boston or at the CA Youth Caucus in California and Ithaca, New York. I grew up in Minneapolis, Minnesota; Northbrook, Illinois; and Lexington, Massachusetts. I lived with my parents in Lexington until I joined the Taco ranks.

I've been a UU all my life and when I got into high school I joined LRY. At first my local was small - about five to ten - but it grew to almost thirty people in the last four years. I found myself taking a strong leadership position in the local as I realized how much potential there was for us as a group. We have been very involved in church functions and have done alot of fund-raising and consciousness-raising for the United Farm Workers. I found a lot of personal strength and friendships in LRY and as time passed I joined the executive committee of my federation, MBF.

I graduated from high school last January and traveled around some, working odd jobs until Summer Boards. I was planning to do an internship in my congressman's office in the fall, then enter college in January but at Boards I decided to run for the Directorship of Denominational Communications. In the last year, especially since I've been out of school, I've begun to realize alot of my values and aspirations for my future. I've found that most of all I value the life/love force that I call God, which I sometimes find quietly growing in my friends and myself, or sparkling from a sunny day, or enveloped in the essence of a starry night. Actually, I feel that one can find God anywhere if one is open to it.

I decided to run for Director of Denominational Communications of LRY because I realized that it was a way for me to work with my values and ideals - much more so than going off to college. I knew that it would be an opportunity for me to truly be productive instead of merely absorbing knowledge. I knew that LRY needs alot of the energy and conscientious concern that I can offer, particularly in relating to our spirituality and the UUA. After attending two UU General Assemblies and being active in the Youth Caucus, being an active LRYer on a local and fed level, and taking part in UU churches and curriculums all my life I feel that I have enough familiarity with denominational concerns for the job.

So here I am in Taco-villa with three people that I'll be sharing my destiny with for at least the next year. They are not interesting strangers anymore, they are sisters that I'm getting closer to with each day of conflicts and sharing. I feel very positive about my room-mates, my lifestyle, my friends, and myself. Things are changing all the time. I've weathered lots of changes in the last month - not necessarily good or

bad, just changes.

There are a lot of important things happening and that will happen in the upcoming year. There are people in the UUA who are concerned with LRY and with helping us effectively serve the needs of UU youth. I have a lot of confidence in this executive committee, in the UUA, and in LRY; that we can deal with our difficulties and that we can grow as an organization in energy, membership, and participation.

with hope,

Abbe

Shelley Cantril

I've always enjoyed society's movers and shakers. It all started when my untimely birth interrupted my father's sermon. I arose a seedling in the belly-button of the bible belt (Kansas). I have naturally curly red hair and am a PK twice-over (preacher's kid and psychologist's kid). I've spent my life span with my eyes open a majority of the time making ruckus and watching it from several alternative angles.

This past year was spent toiling through that standard American institution of education; working at a bookstore; nurturing the Missouri Valley Federation; and working with the Continental Conference Committee. Still in Kansas City, I adopted my first born son in the spring. My babe is a long-haired pussy called Chaucer who is all white except for his head and tail. His exceptions are red although his hair is not curly.

This summer I did something outlandishly trite by waitressing at a place called Flo's Restaurant in Kansas City. I spent much of my remaining energy getting in touch with myself physically. Uh-oh. What I mean is I was a student of yoga and the belly-dance and am to this day. I find these to be the best ways for me to relax and center myself.

So, here I am in Boston writing for the Sour which has been a dream that I very seriously wanted to come true. I feel like there's much opportunity for personal growth and growth with our organization here. This is all very challenging to the areas of myself I am most interested in developing. I have always been an artist and writer and I get the inkling it will be handy for the Director of Publications. Being here also provides me with my very favorite sanity devices-acouple good dance classes and feminist activity that I find very supportive. LRY has been the focus of my life and a major part of my values for several years. I am no longer idealistic about LRY or totally cynical. I believe LRY can be and is a unique learning process that is important to preserve, and I'm willing to devote lots of energy to our growth, development, and preservation. But everything I do is meaningless until ya'll realize that The Power is with the People.

Love,
Shelley Cantril
Director of
Publications

SUMMER BOARDS 77

-Shelley

A cluster of young liberals representing their respective federations met together in Hartford, Conn. in mid-August to hold the annual LRY summer board meeting. Unfortunately, many federations were not represented and/or affiliated. Those who did attend spent a long week with their noses to the grindstone, discussing business, federation problems, new directions, changes in the directorships, and electing a new executive committee, moderator, and judiciary committee.

To receive insight as to how the federations are doing, check the fed's Ups and Downs. We have not received any information from some federations and hope to hear from you soon. It is important to know the state of the entire organization to assist it effectively.

There were four major changes made in the directorships. The office of Director of Finances and Publications was split into two jobs because, as it was, it was too much responsibility for one person. The directorships of Leadership and Program Development, previously two separate positions, were combined because they were considered essentially similar in the work involved. The job of social actions was formerly part of program development but is now the responsibility of the Director of Finances and Social Concerns. The mutually shared responsibilities of the executive committee were outlined more specifically. For a copy of the new directorships, contact your federation representative or the LRY office.

New directives proposed and accepted by the Board to be fulfilled by the new executive committee are as follows:

- 1) The age limit for the Continental Executive Committee was changed from 19 years of age to 20, inclusive. The decision will be reviewed at Winter Boards.
- 2) The Director of Leadership and Program Development was asked to assist federations which are dead, dying, or just coming together through the distribution of packets, advice, and field-tripping when possible.
- 3) The executive committee will print an advice column in People Soup to be a medium for expressing problems and ideas pertaining to leadership and programming within feds and locals.
- 4) A copy of "Feds Ups and Downs" will be included in the '77-78 board packet and in each board newsletter to encourage participation in "Feds Ups and Downs".
- 5) Continental Conference 1979 will be held in the California, Nevada, and Arizona area.
- 6) A request for information concerning protests, demonstrations, boycotts, etc., having to do with major social action issues will be put in the Soup and the Director of Finances and Social Concerns act as a clearinghouse for such information; and that such information be published in following issues of People Soup.
- 7) The new executive committee shall be given access to the safety deposit box (traditional).

JUDICIARY COMMITTEE REPORT

Last Columbus Day weekend, the Judiciary Committee of the LRY board had its first meeting. We got together in Boston and spent two days brainstorming, arguing, and writing. Finally we had three proposed by-law changes to take to the Winter Board meeting. All three deal with the affiliation process.

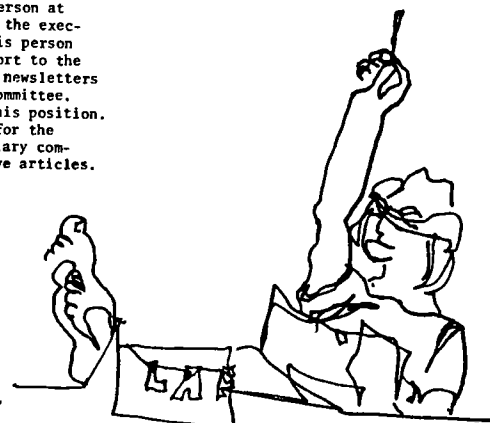
One proposal would change the number of people who need to be present at the business meeting when each fed elects their fed liaison from twenty-five to one-half the membership of that fed.

The second proposal is to base the dues each fed pays to affiliate on the amount of money in their treasury. Right now there are no dues set in the by-laws. Dues are supposed to be set by the LRY Board at its annual meeting, but no vote has been taken on the matter since '74 when the current policy of \$50.00 was set.



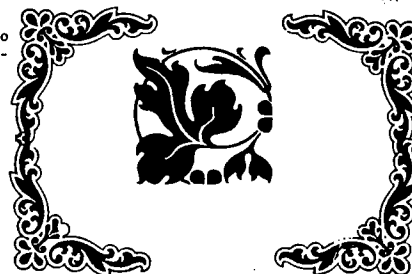
- 8) Winter Boards will be held in either Evanston, Illinois or Kansas City, Missouri.
- 9) The 1977-78 executive committee will run a campaign in People Soup to find a new logo and present the best designs at Winter Boards.
- 10) The Judiciary Committee shall research and suggest changes in the affiliation process as stated in the LRY by-laws (see the judiciary report).
- 11) The LRY secretary should draft a letter of welcome to the new UUA president, Paul Carnes.
- 12) The LRY Board of Directors will request the UUA to direct a jointly chosen UUA staff person to serve, when asked by the LRY exec comm, in a consulting capacity in the areas of program, personal advising, liaison, or in any other capacity for which they are qualified (and to which both parties agree).
- 13) The Director of Denominational Communications shall publish a column in the Soup "dealing creatively with topics of personal, spiritual, and religious concern to young people".
- 14) People Soup will now be sent, free of charge, to all individuals and/or groups who request it.

Another major change includes the establishment of the office of moderator of the LRY Board, to serve as chairperson at board meetings and liaison between the executive committee and the Board. This person would watch the committee and report to the Board at the meetings and through newsletters the activities of the executive committee. Jeanie Wilkinson was elected to this position. For the results of the elections for the executive committee and the judiciary committee, please see their respective articles.



The third proposal would be to make a deadline for affiliation papers to be sent to the feds and a deadline for the completed papers to be sent back to Boston.

All three proposals will be sent out to Board members in full legal form. Then, when we all get together at Winter Boards they will be fought over, re-worded, and either voted in or thrown out. The three members of the committee are Danny Gediman from Mass. Bay Fed, Clay Vernon (chairperson) from Seafoam, and myself, Katrinka from Starr King. Susan Buis is the ex-officio member from the Continental Executive Committee.



Tom and Me

Tom was an imaginative boy, at least so they said. But, then they said alot of things about Tom that weren't true. I know, I'm David, Tom's best friend. I know everything Tom knows, 'cause Tom tells me. Tom tells me everything, even if I can't understand it, 'cause we're best friends, aren't we Tom, we are, he knows, Tom does. Everyone knew we'd be bestest friends forever, they knew that so did we, didn't we Tom, we did.

Tom and me, we's different, Tom's the smart one, uh huh, not me, not old David, I'm kinda dumb-like. But Tom, he taught me alot, at least he tried, it was hard 'cause I don't learn too good, but he taught me. About colors and their names, and about when lions flew, and when fairies and gnomes roamed the earth, and how it was different then. But I knows all about it, 'cause I's been there with Tom, he took me, it's his special place. He didn't want to take me at first, not really, uh huh, but I wanted to go real bad and I started to cry, he hates that, cryin', don't ya Tom, he does. So he took me. I'll tell ya about it, uh huh.

There's trees everywhere, uh huh, and it was all misty, it musta been morning, 'cause it weren't very light, and Tom and me, we tippy-toed, even though no one was about, didn't we Tom, we did. Perty soon it started to get light, uh huh, and the mist, it all up and disappeared. It was beautiful, wasn't it Tom, it was. I was struck with it, I could just sit and look at it, but Tom didn't have to, he had seen it all before, he knew it, he did. We was in a hurry, wasn't we Tom, we was. We was to see some elves, and we did, we seen em in the forest. They was dancin', Tom was dancin' to, Tom can dance, can't ya Tom, I can't. Tom can do alot of things I can't, can't ya Tom? When it was supper time, alot of strange folks came; fairies, and dwarves, and the like. It was a real good meal, even if we didn't know what it was, at least not me. After a while, a bunch of the strange folks, and Tom and me, we got up and went deeper into the forest ta talk. Tom, he said it was important that I wasn't ta laugh, even though some of them was kinda funny lookin' and talked strange, 'cause Tom said not ta laugh, he's smart and knows stuff better 'un me, and I does what he says. I didn't listen ta the meetin' real hard, 'cause I found an ant trail, and it was real interesting, I put my foot right amongst 'em and they crawled right over it, I was real careful 'cause I didn't want ta hurt 'em, ants is real nice, I don't never hurt 'em, I don't never hurt nothing. I did hear 'em say somethin' in the meeting 'bout a battle, so I didn't listen no more, 'cause I don't go with hurtin' things I don't like it when Tom talks about hurtin' things, everythin' turns all red, I don't like red, gotta do somethin' 'bout the red, Tom knows, he understands, don't ya Tom, he does.

When Tom was through meetin', he said we was goin' back ta the real place ta get others ta help fight some old Zarkons that was attackin' the strange folks, I didn't know why he cared about what happened ta the strange folks anyway, but he's smarter than me and he knows better than me, I guess. We went back ta Tom's house real quick, then we went ta Jeff's house, Tom said he could help fight Zarkons. As we was walkin' Tom started ta tell me 'bout wars and fighting, and everything started turnin' red, Tom understands, he does. The train was comin' real fast, and Tom, he wanted ta jump in front of it so bad, real bad. I had ta help him, he wanted me to so bad, 'sides, he couldn't want ta take Jeff ta his special place, our special place, I know I'm his best friend, he said only his best friend could go there, and that's me. And Tom, he couldn't want ta hurt anything, he knows that I get red when he hurts, he understands, he does.

They lie 'bout Tom, I know, 'cause they say he's dead, but he's not, are ya Tom, he's not. Here comes the lady in the white dress, it's time ta go back, won't ya come Tom, how come ya like layin' under the ground so much, right under that rock with your name on it, maybe I'll break it, then ya'll come, not now though, the white lady's here, time ta go back, back ta the white place, I don't like it there, it's all white, too white, please don't make me go, but I have to, don't I, I belong in the white place, at least so they say, but they lie, don't they?

-Gordon Klement



Confused

When the world seems all confused
and I don't know what to do
Can I turn to you or to you?
I need some good advice, or maybe, no
none of that
I need someone to tell me that I know
That I know what to do
What to do for me by myself

Will you give me that support
and I don't know what to do
make it hard for me to do what I must do.
I need some understanding
for you to listen while I talk,
not tell me what to do, not even to
offer a way out
I need someone to tell me that I know
That I know what to do
What to do for me by myself

I'll only be satisfied with the
decision that I make
If I make it by myself.
I may need your support,
I need someone to tell me that I know
That I know what to do
What to do for me by myself.

Wendy Vogl



Haikus

by Katie Walker

Dawn starts each new day
Waking every living thing
To follow Nature.

Noon: the highest sun
the middle of every day
the high'st point in life.

Twilight: the evening.
The end of the day; darkness.
Twilight of life: Death.

Ode to People and Other Lifesavers

yesterday was
five cups of strong
black coffee and a
pack of Newports ago,
now it's 4:30 AM (nearly dawn)
i'm shaking from the
caffeine and freezing cold, though
wrapped inside my down sleeping bag
with three other people.
We're alive and we
await the sun. i've had
16 1/2 hours sleep in three days
and when the sun comes up,
we're happy together.
exhausted ecstasy.
then we all run inside to
awaken our friends, our lovers,
ourselves; to kiss, to hug; to pack.
we loved, we talked, we listened
we cried, we loved
for one minute instance,
for one millionth, zillionth of a second
we shared each other
unselfishly, naturally,
we flew
good-bye, we shouted, see you soon
I love you,.....i do i will,
always, you know that.
in bus terminals, among our
bundles, leaving, returning to
what we so willingly escaped from
leaving each other with each other.

is that love?
i hope so.

Lisette Ilse Fuhs

i dream of us all in a circle
 sitting on rag-edged paper the color of cream,
 our cunts pressed against it to shape
 a red rorschach.
 print of bloodflowers.
 let us make a new communion:
 "this is my blood i eat.
 this is my blood i paint across my body in pale stripes.
 this is my blood dripping,
 dripping onto the paper where your breath pushes it,
 dark liquid crawling in spiders across the page,
 grown dizzy with blowing."

we sit in a circle.
 eggs burst out like microscopic purlite.
 we sit in a circle.
 sperms swim with tails whipping.
 in a circle, egg,
 clots of blood not a child
 come loose.

my body is a good fortress.
 when will the fortress break,
 child fill me like a tumor,
 lungs and stomach squished?

biology whispers:
 "once more you have escaped me,
 o' woman,
 o' egg,
 o' womb of the race.
 i will catch you yet."

-Susan Goodstein

"Conforming"

I look, but find it hard to see
 oh look at what they've done to me
 Lighten up on me
 oh, can't they see
 what they've done to me
 they've taken what was left untouched
 and moulded and shaped it
 so it is no longer mine now
 they are blind
 they cannot see
 oh look, oh look, at what they've done to me.

The difference between
 being alone and being lonely
 is that when you are alone,
 you have yourself; and when you
 are lonely you have no one.

-Katie Walker

my poor mister, nobody cries
 he waves good-bye
 and then dies
 now he is somebody
 himself.

-ME
L'77

If you do not respect your dreams
 Then I am the wiser.

"Bread & water!", you cry!
 "You must be fed and clothed.
 You cannot eat dreams!"

And I reply:
 Have you not clothed yourself
 with clothes enough for twenty?
 And are you not fattened
 by food beyond your need?
 And does not your dwelling
 serve more than keep you dry?
 A person concerned with pebbles
 does not move mountains.

If you do not respect your dreams
 Then you cannot understand
 What lies beyond your comfort.

Chris Woodbury

It seems so long ago now,
 when I ran hand in hand with another
 girl, and the older kids laughed and told
 me it looked bad.

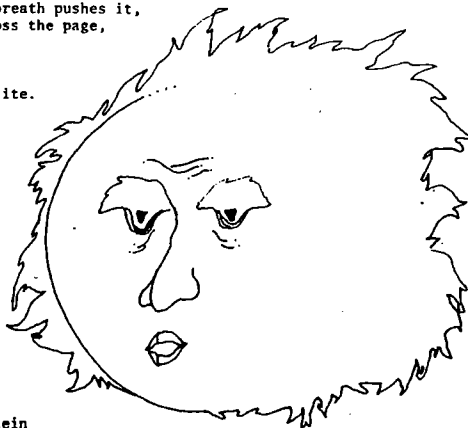
It seems so long ago now,
 when pot was just a joint, smoked in the
 bathroom in school, and speed was "pushed"
 by the bad guy on Police Story.

It seems so long ago now,
 when everyone told me hitch-hikers
 were dirty and carried knives.

It seems so long ago now,
 when the word "cool" was just a word-
 not a goal of mass conformity.

And it's been a long time now,
 since I saw a lamb-shaped cloud,
 and smiled at the simple joy of seeing
 a baby sleeping.

-Nendy



"Telephone Solicitation Blues"
 (or/How ya gonna pay the rent this summer?)

I gotta house
 I wanna dog
 Don't need no telephone job

no Miss Bush boss
 no smokey throat
 no sittin inna chair all day

no commode bowl brushes
 no kitchenette brooms
 no rubber door mops

no lady-of-the-houses
 no we don't want anys
 address changes
 busy signals
 thank-you no's
 may I speak to your Mommy's

no 441's
 882's
 391's
 or
 682's

don't want no push-button phone
 no desk with a drawer
 no Dr. Pepper inna can

don't wanna sell no ironing board covers
 no blind-made brooms
 no dishcloths for \$2.90
 warsh wrags for \$3.20
 or tea towels for \$6.90 a pair

no hand-wove rag rugs
 pick-up butlers
 hostess set aprons
 waffle weave potholders
 or adjustable stick mops

just got me a house
 gonna get me a dog
 and gotta find some kinda
 decent job

-IM

"As Night Sweeps Silently By"

a feeling, strange---, yet
 I wish, I would, to have known
 it sooner - alive it must be
 for it thinks, or at least
 reflects upon itself ...

That we are but whirlwinds
 of warmth which can fuse,
 become one with others,
 yet still retain our own
 images...

We must, I feel, recall that
 we are at least and at most
 one...

and can more than two touch?
 Isn't anything, any limit
 be it two or two thousand, for if
 you admit the possibility of
 more than one isn't anything
 between that and infinity
 preposterous?

But if we hurt another we
 surely destroy the only part
 of us that will keep us free,
 our love and care, both of
 which give us hope,
 and it is hope that keeps us
 free.

Robert Campbell

Go ahead. Stare at me with your hot, clouded
 eyes, or turn from me and rape my life with
 your disdain. Raise your ilk to brandish their
 fists at me, hating my love, rejoicing my sorrow.
 You cannot vanquish me now, for I have found that
 I am many, and only as weak as my strongest
 comerade. Perhaps one day, when my mind sleeps
 and my body lingers, I will be yours to tear and
 ravage, but today I am young and quick, and your
 laws bring contempt to my hard drawn lips.
 Steve Edderson

Discovery: beginning certainty
 It must be somewhere in the writings of the ages,
 this discovery that has brought me to the peace
 of deep religious devotion.

My mesmerized friend,
 I think I have achieved fulfillment
 similar to yours

But I could not find it in the long-dead scholar
 who spoke with spirits and angels
 I can't accept the second-hand word of God.
 passed on to a human that elected himself
 to be God's one messenger.

I am whole-heartedly enthralled
 by the first-hand evidence
 of divine presence in life and beauty;
 if you will, reality.

I have little use for theological text.
 This discovery is not unique universally, I know.
 But it's unique to me; my peace has been
 attained through the goodness in people.
 It is not other-worldly, nor anything
 more or less than my first love-chant
 To the people and the earth.

-Rachel Leah



Frogmore is No More

To Susan and Sascha, who were with me on the beach that day.

Tripp Isle

Walking on the beach watching the ocean foam blow across the sand and be lost. The wind filled our minds all we saw were the waves and each other. We finally ran and danced in the surf shouting with the beauty of it all. The sun always shines on Tripp Island.

Buisie
Frogmore VII

Frogmore. Ah, the mere sound of its name is pure music to my ears. It's a beautiful semi-tropical island in the middle of the cold snowy winter. Frogmore is a conference center on Tripp Island, on the South Carolina coast which accounts for the weather. Every year from 1968-1975, the Southern LRY Tri-Fed had their Mid-Winter conference there the last week in December. To give you some idea of what a truly cosmic place it is, read the above poem and then drool over the following:
Two big dormitories for sleeping and living in, even private rooms enough to go around... a big mess hall and kitchen out back... a soft carpet of thick grass and giant oak trees dripping Spanish moss... a hundred barefoot hippies running about in the sun and gentle breezes... the beach, playing in the sand and swimming for those brave enough... a light-house, climb to the top onto the platform outside-you can hear the seagulls screaming and the wind is so strong you don't dare spread your arms for fear you'll fly away-inside in the top glass

part the wind is muffled and you feel warm and secure... palm trees and wild flowers... an old graveyard to explore... and a water-tower to climb... It's a warm gentle place (especially in Dec.) to spend a week with those you love.

Now this here's a sad tale in the telling folks. For those of you who have felt Frogmore's magic, please don't commit suicide. For vall that haven't been that privileged, take heed, there's a moral to this story. We have lost Frogmore, for good probably. We left the grounds and buildings a mess last time

we were there. Then we piddled around before reserving it for the next year and they had already found a group that can pay alot more than we could. I guess that'll teach us to be lazy slobs. It's a drag, very depressing and a bummer. All of Tri-Fed has gone into mourning until New Year's Eve. The moral of this story is : When you have a good thing going, hold on like hell to it!

However, not all is lost. The Southern Tri-Fed will have Mid-winter conferences; we'll just call them Frogless from now on. The dates will be December 27-January 2. We aren't yet sure where it will be, most likely someplace warm like South Carolina or Florida. If you want information on it write to: Patsy Abbott
27 Dolphin Dr.
Treasure Island, Fla.
33706

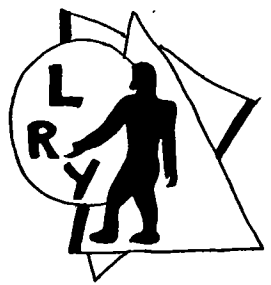
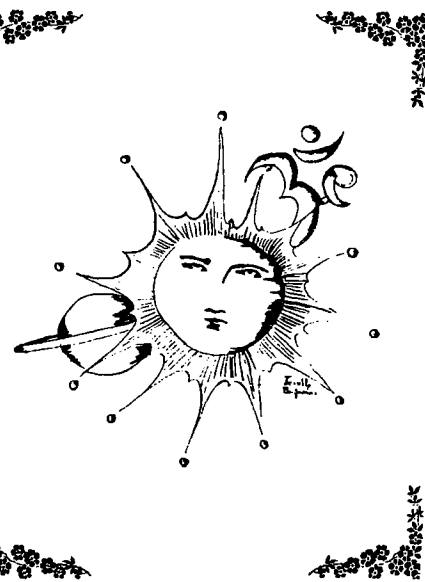
It will be a typical Tri-Fed conference, wonderful, loving, exciting, supportive, fun, thought-provoking and full of our own special brand of Southern Hospitality. There is one drawback however, there ain't no such thing as a free lunch! The Tri-Fed committee is already in debt to the tune of a coupla hundred bucks, so... ABSOLUTELY NO MUNCHKINS! If you can't come up with about \$50.00, don't come. We're gonna have to face up to the hard cold facts of financial reality sometime; we can't afford any freeloaders, not even one. C'est la vie. Sorry yall.

Susan Buis

To LRY

You ought to have a leather medal
You should have a statue carved of butter
You deserve a large bouquet of turnips.

CJ



This here is the old LRY symbol, abandoned in 1974 because of it's sexist implications. At that point there were attempts to create a new symbol but no conclusion was ever met. Therefore, at the 1977 Summer Boards a directive was made to find a new symbol. This directive hopes to provide an expression of the spirit of LRY in one specific art form we can all relate to.
The symbol will be printed in our Creative Contributions issue. Contributions are welcome anytime up till our deadline June 1. At that point you will be free to vote on the symbol of your choice. Results will be presented at the Summer Board meetings 1978 where a final decision shall be made. Please send symbols to:

LRY-People Soup
25 Beacon Street
Boston, MA 02108

HUNTSPATCH holds LAST THANKSGIVING CONF.

(AT CLINTON ST. CHURCH)



THEME: GOD IS A VERB
TIME: THANKSGIVING, NOV. 23-26
PLACE: UU CHURCH, 701 E. CLINTON ST. HUNTSVILLE, ALA. (205) 536-8881
PRICE: PRE-REG. \$8, \$9 AT THE DOOR

RULES: THE USUAL

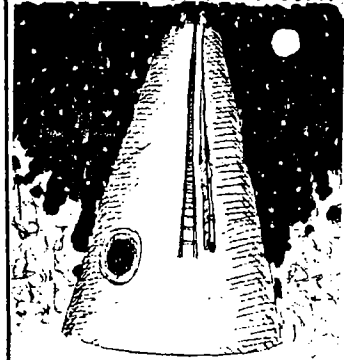
BRING: ENERGY, MUSICAL INSTRUMENTS, DOODLE ARTS, ADVISORS, GREEN SLIME,

ACTIVITIES: MIME, PERVERTED (HEE, HEE) BREAD MAKING, LSD FED BUS-INESS MEETING, HIDE N' SEEK, BI-CYCLE MAINTENANCE, YOUTH SUNDAY, FREIGHT-HOPPING, WATER TOWER TRIP, PICNIC, GOOD OLE SOUTHERN

FRIENDS!!!

HOSPITALITY!!!

GREEN MOUNTAIN WATER TOWER



SEND PRE-REG. TO:

BARBARA RICHARDS
518 E. CLINTON ST.
HUNTSVILLE, ALABAMA
35810

ALL MUNCHKINS WILL BE SQUEEZED!! (FOR WORK)



Fight Male Chauvinist Piglets!

Fed up with little squealers? High School Women's Liberation is a pamphlet with 20 articles by and for young women which will help raise your consciousness. It's only \$1.25 from Youth Liberation, 2007 Wachtelaw Ave., Dept. W, Ann Arbor, Mi. 48104.

mass media CONT.

Think about these words. "Communism" is used to connote "dictatorship", while the "free world" (free for U.S. corporations to invest in, that is) included police states like South Africa where the black majority can't vote, Chile where political parties are outlawed, and at least fifty military dictatorships receiving military aid from the U.S. For all their content, half the time, "moderate" and "extremist" might as well be "good guys" and "bad guys". "Illegal alien" sounds like a Martian. And then there's that beloved word "terrorist". Bombing children's hospitals to intimidate the Vietnamese at the peace talks is official and legitimate, while protesting the war with a bomb in a White House toilet is "terrorist". Because these words are used routinely, they appear "objective". Actually, they suggest how people should think about events.

Of course any choice of words or questions will affect how we think; but are these the ways we want news portrayed?

"I didn't censor it, I edited it."
--an editor

No matter how carefully we look, we won't see what has been left out. For instance, in 1976 while Carter was campaigning on an image of being anti-establishment, his involvement with David Rockefeller and other bigwigs of an international power elite in a little known policy-making group, the Trilateral Commission, was virtually ignored by the media. (Carter later appointed many of these people to his Cabinet.) This was the "top censored story of 1976", according to former presidential press secretary Jerry Terhorst, and other prominent members of a nationwide research effort. They also found neglected: the export of banned pesticides and drugs to Third World countries, unsafe working conditions in U.S. industries, over-the-counter drug hoaxes, dangers of nuclear reactors, and the fact that a birth control device called the Dalkon shield killed some of the women who used it. And the list goes on.

Or consider the parts of the political spectrum left out. Some dangerous groups may understandably be denied a forum, but when was the last time you read a mass media columnist who opposed our economic system? Or saw a documentary or newscaster who was left or moderately liberal? Meanwhile, Milton Friedman, economic advisor to the fascist Chilean junta, gets a column in Newsweek, and solidly conservative William F. Buckley, Jr. is a regular in newspapers and TV.

Asking the wolf to count the sheep...

Omitting one or two facts or quoting someone's lie can really warp the news. So it's good to question where media get their information. The AP and UPI wire services provide about 75% of the news we read and hear. These wire services in turn tend to take the word of dubious sources. The New York News featured a story of the Attica prison rebellion under the headline: "I saw seven throats cut." UPI, the New York Times, and other news agencies carried similar reports; only one named sources. But within a day a medical exam proved that the hostages had not died of slashed throats but of shots fired by the state police. The source of the original story was prison officials.

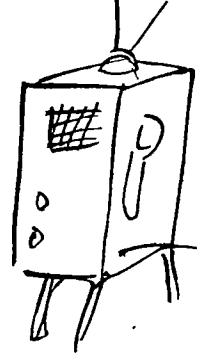
Look at who gets interviewed next time the TV news covers a strike. Do they ask the workers on the picket line for their point of view? Odds are, they don't. (Imagine how they might cover the strike differently, from the point of view of the rank and file workers.)

How widespread is this press practice of asking the wolf to count the sheep? A Columbia University survey found 40-60% of the news in the daily and weekly press comes from public relations sources and the government!

These outrageous facts imply news coverage has a general bias towards corporations and certain government policies. Media take "business as usual" for granted. But to only criticize content would miss a second important point: with even the best of content, the very way news gets brought to us undermines our understanding of it.

This undermining reaches its zenith with TV. No one can tell us what happened today all over the world in a twenty-two minute newscast. TV news is reduced, as the executive producer of NBC news put it, to "basically just a headline service."

But another type of undermining affects all mass media. "News" is brought to us isolated stories about sudden events. Chronic problems, such as the millions of young people, especially blacks, who can't find jobs, and what it means, are not covered well. But when a statistic changes we see headlines,



seemingly from out of the blue: "Unemployment now 7%." After scratching our heads awhile about such headlines, we tend to simply forget them. How many readers understand why jobs are so scarce? Or what's been going on for the past three years in the United Mine-workers Union? Do you remember the April 3, 1976 abortion-rights demonstration of 100,000 women in Rome, Italy? Yet consider the depth in which the media covered the Patricia Hearst story, and our memories of that. Without a context and background information the news appears haphazard and absurd, and sorting through even accurate facts is frustrating and confusing. Perhaps this is one reason people are often apathetic.

Riddle #2: Why does the free-est press in the world voluntarily wear blinders?

How do we explain these common, typical-for-all-media news distortions? Why do reporters for top-quality papers, who have no intention of lying, ask only prison officials what happened at a prison rebellion? Are they just crazy? Here's what I think, based partly on talking with folks in the Biz.

Crazy like a fox!

"Editors and publishers," a 1941 Senate Committee concluded, "are owners and managers of big business enterprises, and their papers inevitably reflect, at least to some degree, their economic interest." Who said love makes the world go 'round?

Media owners have ties and investments with other businesses, plus their own stockholders to please. Eleven banks have voting rights to 38% of the common stock in CBS. Frank Stanton, the president of CBS from 1946-71, sits on the boards of directors of CBS, Atlantic Richfield, Pan Am, Electric Power Co., New York Life Insurance, New Perspective Fund Inc., and is a trustee of the Rand Corporation.

"Protection against government is now not enough to guarantee that a man who has something to say shall have a chance to say it. The owners and managers of the press determine which persons, which facts, and which ideas shall reach the public."

A Free and Responsible Press; A General Report On Mass Communication. by The Commission on Freedom of the Press.

In 1947 the owner of Time and Life magazines commissioned a major report on the press; to his surprise the report found free speech to be in grave danger, since the media's owners and managers have a stranglehold on the community's life-line to information.

How can we loosen the stranglehold? Some people have tried to get media to open up voluntarily to other points of view and to inform us better, for instance by spurring dialogue between citizens and editors, but little has changed. (One investigation had to be dropped when only seventeen of seventy publishers would agree to having their papers studied for fairness.) Media don't distort news because editors are unaware of the public's needs, but because there are business pressures, and profits at stake.

Regulating media through the government is dangerous-it might inhibit criticism-and besides, hasn't worked. The people appointed to the Federal Communications Commission do precious little for the public, for they come from the ranks of and have the same interests as the managers they are supposed to watch.

What are the alternatives? The workers in the media, and the public, will have to push for change.

Just how we'll do that, or how much media can be changed under capitalism, I don't

Control at the top

Newspaper and TV managers select editors who believe, or at least follow, the "party line". (The news editor of the New York Post told journalist James Aronson why he was not promoted to assistant editor: "...because your political views are at variance with those held by the managers of this enterprise and therefore not acceptable to them"--his views had become socialist.) Needless to say, this discourages those who don't like the "party line" from even going through the training.

Editors see their interests as being aligned with the owners and other businessmen. Thus, whether liberal or conservative, their question is not whether U.S. corporations can continue to exploit the rest of the world, but how. Their papers discuss how much the energy conglomerates should be allowed to extort from us, but never the more fundamental issue of whether any resource as basic to human needs as energy should be privately owned at all.

Media are structured in such a way that reporters have little say over what gets aired or published. Reporters know that certain subjects or points of view will be "edited out", and that trying to report them may endanger their jobs. So they do as they've been trained: ask authorities for the facts and be conduits of "expert" opinions. Their imaginations are stifled.

Don't bite the hand that feeds you.

Media, as big businesses, like to squash news unfavorable to other big businesses, but they also have an immediate incentive. For to offend a big advertiser, when it could be avoided, would risk losing support and money. In fact, as of 1969, ABC news let its main sponsors pick the topics for documentaries, as well as make changes in the scripts.

cont. on page 20



WORLD HUNGER 18

by Abbe Bjorklund

2) Get in touch with the UUSC at:

78 Beacon Street
Boston, MA 02108

Have you ever thought seriously about what you can do about the world hunger situation? Especially at Thanksgiving-time, when we all pig-out excessively, do you ever think of the people who are starving, many of them because of our country's profit-centered political system?

World hunger isn't necessarily a product of over-population or lack of food production, but often attributable to political systems. These systems limit the under-developed nations' citizens from producing food, and obtaining the food that is produced. Grains are shipped to countries such as the U.S. and fed to cattle that yield one tenth the amount of protein that they consume. Instead of growing food, under-developed nations (such as many in South America) often grow coffee or tobacco, which is more profitable to the plantation owner. The average citizen doesn't have control over this situation since most hungry, under-developed countries are controlled by the rich elite; a profit-minded few who take advantage of the impoverished.

The United States cooperates with this practice by consuming meat, tobacco, and coffee; and by supporting oppressive political systems through direct or indirect financial support, especially to military dictatorships.

One example is El Salvador, where wealthy plantation owners are the power behind a very corrupt political system. The growers are converting more and more land from food production to coffee production, driving common workers off the land, raising food prices, and lowering income and nutritional standards for the majority. In El Salvador, concerned citizens tried to get a more representative president by introducing a new

candidate. The government stuffed ballot boxes and resorted to political torture, assassinations, and massacre to ensure that the oppressive government would remain intact.

The Unitarian Universalist Service Committee (UUSC) gives assistance, encouragement, and carefully developed, reliable information to those interested in becoming better informed about world hunger. The UUSC also encourages participation in a continent-wide effort to change the hunger situation, and the patterns of behavior and decision-making that create food scarcity. They are organizing a network of local hunger action groups. These groups are knowledgeable about the hunger situation and are willing to call or wire administrators or legislators who shape the United States' food policy. The U.S. dominates the world's food supply more completely than the OPEC nations control the world's petroleum resources!

Some of the things you and your local can specifically do about world hunger is to:

- 1) Observe World Hunger Day either Sunday, November 13th or 20th (most observe it the 20th because it's closer to Thanksgiving). Last year my local gave an alternative Thanksgiving dinner where we served all vegetarian foods such as brown rice, whole wheat bread, soy beans, and bulghur. We charged a dollar or two per person and sent the profits to the UUSC World Hunger Fund. Over one hundred people came from the church and it was a goof' way for the church to see what LRY was doing. Another common World-Hunger-Sunday practice is to fast for a day and send the money you would have spent on food to the UUSC Hunger Fund.

Ask what groups or projects you can get involved with in your area, or for resources and information. They have materials such as books, cassette tapes, filmstrips, and slideshows.

Another group concerned with world hunger is:

Oxfam-America
302 Columbus Avenue
Boston, MA 02116

The primary purpose of Oxfam is to provide financial support to groups helping the low-income people of developing countries. Oxfam does not itself run projects, but works to expand good programs. They seek and support programs in which people make their own choices and take charge of their own development.

- 3) Seek resources for more information on world hunger from your library. Resources available from the UUA Distribution Center at 25 Beacon Street, Boston, MA. 02108 include:
 - 1) The Black Book of Hunger by Josue de Dastro (\$1.95)
 - 2) Hunger USA: A Report of the Citizens' Board of Inquiry into Hunger and Malnutrition in the U.S. (\$1.95)
 - 3) FOOD CO-OPS: An Alternative to Shopping in Super-markets by William Ronco
 - 4) 30-second Public Service TV spot on Over-Consumption
 - 5) SACH Packet on Hunger (\$2.50)

NEW DIRECTIONS, (cont. from pg. 11)
me that any program based on a narrowly confined area would be open to grave reservations. Youth from different parts of the continent simply have different needs. To propose that rural, suburban, and city youth; youth in Canada, on the east and west coasts and in our midwestern states could have their needs met by a program based on experience culled from only two neighboring cities is shocking in both its naivete and its negligence.

Dr. Greenspon states he believes a successful youth program would contain the following items:

- 1) Free periods for socializing with friends
- 2) Rap sessions, for discussing issues of importance to young people in general
- 3) Exercises, such as those contained in the UU curriculum unit "Freedom and Responsibility"
- 4) Activities of several sessions duration such as discussion of, or action on, problems confronting the group in the local church or community, and preparation for conferences with other youth groups;
- 5) Discussion and action concerning the politics of running the groups, and perhaps denominational politics.

These items are all very well read as a lesson plan for the adult leader of a youth group who wishes to be controlled by adults.

III. LRY

They are, however, a direct threat to LRY, a group based on autonomy. Autonomy is one of the core concepts of LRY. Youth need to have freedom in order to learn the responsibility that goes with it. Adults are important to us, as guides, as friends. We need, however, to learn how to lead, ourselves.

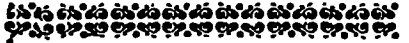
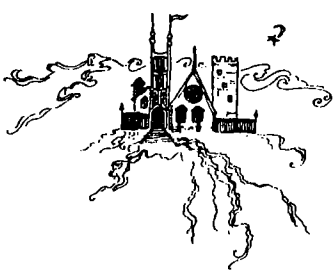
I have, mainly through LRY, learned how to deal with accepting responsibility. LRY has been the greatest growing and learning experience of my life. The experience of learning how to deal with the problems and challenges of being a young person in this society was and continues to be invaluable in developing my character. There is no way I could possibly repay LRY for it. I would never have gained that unless I was able to take the kind of leadership position that only LRY has to offer. LRY contains many of the UU religious ideals: freedom of belief, equality, community, and fellowship in the liberal spirit. In short I feel that LRY has many good experiences to offer Unitarian Universalist youth.

If the UUA is really concerned with their youth, why don't they give us money and help us help ourselves, instead of paying other people to do for us? LRY would be very happy to work more closely with the UUA in developing youth programs. But it is essential that any youth

project have input from LRY, because we are the organized youth of the church, and the Unitarian Universalists of tomorrow.

-Barbara Dykes

We would like to encourage response, ideas, and suggestions from the grassroots through People Soup or through your federation's continental liason who will be meeting Tom Greenspon at LRY winter Board meetings in December.



SUSAN BUIS, introduction, (cont. from pg. 12)

I chose here; the pay is much worse but the rewards are far greater. In fact, this job is just about perfect for my needs and abilities right now. I have a flair for leadership and organizing, for doing detailed work, for talking to people, and for overworking myself. I am interested in a wide range of social actions and I'm a tightwad. It's as though the position of Director of Finances and Social Actions was created for me.

My name is Susan Buis. (Y'all ready for some background now?) I was born in Birmingham, Alabama and have lived down south all my life, the last ten years in Atlanta. That's where, at the age of twelve, I joined our local LRY group. I grew up in the Unitarian Universalist church though, so it was no shock. By the time I was thirteen, I was president of my local and in the last six years (I'm nineteen now) I've been president, off and on, of two locals, run weekend and weeklong conferences and camps-outs, a Leadership Development Conference,

started a newspaper-the Sugar Cube, and been head-honcho of the Lower Southern District Federation. I'm a Leo you see, I like to have a finger in every pie. Also, I'm a Red Cross Water Safety Instructor; I was involved in a youth center in my neighborhood for awhile; I've worked with kids alot; and I was on the steering committee of a feminist student group last year at Georgia State University. At GSU, I also ran for a position on the student government, on a feminist ticket, and won, but I had to resign when I moved up here. So much for all my accomplishments. Besides that, I'm into being me: finding out who me is; reading anything; alternative education, jobs and lifestyles; being a conscious aware person; being strong; playing; ecology and nature; music; whitewater canoeing; people; yoga; learning about the world in general; sharing what I know with others; macrame; and having my head together. I am a good listener, usually understanding, energetic, enthusiastic, and willing to work for what I believe in. My motto is: Always keep 'em guessing. Sounds cosmic, huh? Bullshit, don't let me fool you. I'm also very impatient, sarcastic, a perfectionist, moody, cynical at times, and I have a nasty temper. And I eat too much and talk alot.

Let's see now, what do I want to do for LRY in the next year? Specifically, I plan to put out a pack of finances for Feds and Locals and one for social actions. I'm making a Directory on Directories to put in a Soup as well as writing articles for it. I want to look into ways of investing LRY money that would be profitable and non-exploitive; and I'm investigating the feasibility of doing a directory on alternative education. And I'm establishing a Lending Library. Plus all the routine stuff like answering mail, going to meetings, and balancing the budget. Generally, I would like to see communications between all LRYs and UU churches strengthened; and just all around make LRY a better place for all of us.

I am looking forward to the coming year; it will be a challenge. Boston is an OK place to live, not enough trees but lots to do. It's hard to find grits in the grocery stores though. I like New England but I'm a Southerner and an LSDer at heart. Well (how can I end this without sounding sappy) here's to LRY, hoping we all leave it a little better off than when we got into it.

Peace,
Susan

Chicken meat

Obviously an anomalie,
it nonetheless contains
reference points
to a particular diner in Bayonne, New Jersey,
famed for it's hash browns.

Within the confines of this place, (Shaped
something like a trolley car,
only more chrome,)
sits the archetypal waitress.

Twenty four hours a day,
the Bunn electric warmer behind the counter,
permanently earmarked with a myriad of coffee stains from pyrexes past,
knows only heat.
(since it's installation in 1956, this is all
it has known; save for the big blackout of '65.)
Sol is proud it has never needed repair.
His letter of praise graces the wall
of the factory
that the Bunn warmer came from.
It's dull red electric eyes have seen little other than this:
Coffee smoke, the chrome moulding over the glass doored refrigerator,
a small chip in the ceiling,
and the slow evolution of Kellogg's Corn Flakes boxes.

Although she doesn't know it, this reminds the waitress of herself.

Tim

Billy Kates

Up this catwalk
the wind hits harder
the grey wood groans with every careful step
God, the way is so narrow.

I see the world from here
though I am no bird or airplane
I am suspended in stagnation
then
slowly
dripping down
on the heads of innocent bystanders
I can neither soar nor pounce

He catches a glimpse of me
Up here I am even more the speck
the missing button, the threadbare sweater

His sweater is soft, sky blue, and it ripples
She runs to him with her yellow,
blown dry halo
And the wind on her skirt teases her ass
She is the precious pet.

He squeezes her
and they will play tennis
but never sweat

And here I lurk
like a ball that rolls a little when it falls
I can't get up enough power or control
doomed to a life of smelly black pubic hair
and sleepless night mornings

And they will play tennis in the sun
the net between them
stitched in boxes
they will run
bouncy, simple shine
they won't hear the bitter thud.

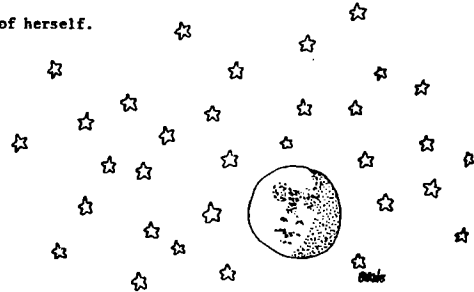
-E.A.M.
New York City

You cut your hair
an act of symbolic self lobotomy
I said. "No" you said "my mind
is still free;" but
freedom defined by the car
you buy with the money
you make at the job
you take that no woman
or longhair can have?

Are you free, oh really
how can you be
sitting there on top
with the world so fucked up?
You say "It's cool when it's hot"
I thought you were cool but you're not
It isn't long hair that's going
on tee vee
It isn't the revolution that's
going out of style either
It's only you dear brother it's you

Any a me

and



more poetry

The following was taken from a work of
Thomas Augustine MacMahon entitled-
" An Untitled Trilogy or Find the Hidden
Meaning(what do you really mean?) ? "

#5

Two canaries are having a discussion
as they fly over the beautiful aqua-
colored sea in the South Pacific.

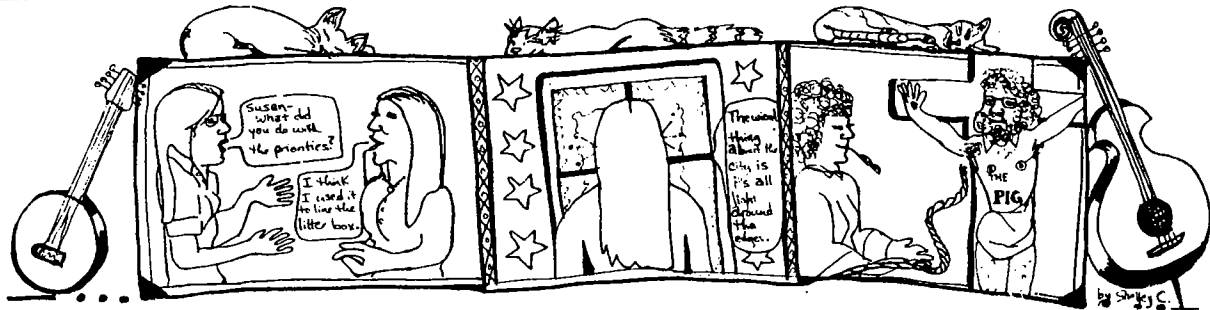
The one on the North said to the one on
the south, " I think that these humans are
getting too powerful. We should show them
that they are not as powerful as we are
and then take over."

"No." said the second one, "We have
lots of time to plan a take-over before
they get too powerful."

As the second canary finished they
were both fried in the heatflash of a
nuclear test.



Reflections of Taco Villa...





Hello out there, Just a note to say hello, I'm still alive, etc. Also- I am currently residing at-92 Montell St, Oakland, CA 94611(415)654-9437. Cards, letters and phone calls(no collect) are welcome from old friends. Please say "hi" if you're ever in Smoggy Northern California. Love- Emilie Blattman
 PHP in B'ton-You'll make it, I know you will. Ultimate faith reigns again. love-EJB
 Emilie Jean loves Jenny lane. Will write soon, toots XO

Bill-Typing and thinking of you--- again. Iloveyou.-A. Taco

Friends, Howdy! I'm alive and well in the south. 4321 Balwin Dr, S.W. Huntsville, Alabama 35805. Amy Rood Kevin Bell,...member me? Greta P.S. Bob Davis- can i have a photo of your jean jacket? Please- Greta

LRV Intern Program

LRV is now offering several attractive positions as interns in its continental office in Boston. These internships are primarily designed for LRVers who are thinking of running for a continental directorship at summer Board of Directors Meetings. Only one intern per month can be accommodated, and room and board are provided for that time, although you should bring enough money to pay for your transportation and any luxuries you want.

If you are interested, contact LRV for further information.

Internship Program
 c/o LRV
 25 Beacon Street
 Boston, MA. 02108



Winter Boards

The LRV Winter Board of Directors meeting will be held at the Evanston, Illinois Unitarian Universalist Church, Dec. 26-Jan.1. Interested LRVers are welcome, but Boards are strictly business meetings. BOD meetings are very important to LRV in that they determine the direction LRV takes, and provide a place for LRVers from all parts of the country to communicate on issues that they feel are important to their feds and the organization as a whole. If you plan on coming, and aren't on the Board, please let us know so we can plan enough food and space. The price for non-Board members is \$18.00, or \$2.50 per day.

If you don't want to put alot of energy into the meetings, please don't come, we want as few distractions as possible.

To everyone I met at Continental: Thank for making it the best conference I've ever been to. I love you all and miss you. All my love, Sue Randall

To the UN-Workshop: Keep UN-doing it!! UN-derstand?!! Love, Sue
 To Richie, in case you didn't get my letter. Sorry you weren't at Continental. I miss you. Please write. Love, Sue, 189 Salvage Ave., Teaneck, NJ 07666 201-833-1833

Anyone interested in re-forming JAF PLEASE contact:
 Sue Randall or Jennifer Brett
 189 Salvage Ave 36 N. Hillside Pl.
 Teaneck, NJ Ridgewood, NJ

Roger S.!!! where are you? it's been a year since i heard anything. did my fears and depression ruin it? i'm more centered now (many changes). please, PLEASE write me...(I still love your hat and you)
 Beth Huffine(GA'76) 1005 Vanderbilt Ave., Claremont, CA 91711
 laurie prager i miss you awfully summer was fun! Love,love,love,beth p.s, i'm not a sex maniac, just a people maniac. a strange thing about most of the people i know however...

To Dear Kymmie: Why don't you write me you scum? I'm becoming thoroughly convinced my best friend has abandoned me in the cold, dismal north-east--write or come surprise me soon --PLEASE!! Yours interchangably, Barbara P.S. I need your contact high!!

Marc S. in PA: I ran into the Winston man in Boston the other day, we had a brief fling but it was no fun without you. After all-two's company, but three's a helluva good time. I love you, Karin

To: Jen, Willy, Phyllis, Lisa, Gary, Eric, Dennis, No-D, Ellen, Judy, Dusty, Kim, SuB, Bert, Scott, and all other friends-Love ya, miss ya, want ya, need ya. Take care, Karin

Bruce Jo: May all your ramblin bring you joy. Cum visit. Buisie.

hey all you midwestern LRVers of fortune and fame, I'm in love with Portland, but I'll BE HOME at Xmas, so come by Montorenci and see me. To all CMP board members new and old,sorry I missed you. I was high in the Rockies.hee hee hee.Congrats you elations and Good luck to all of you and know my love goes a LONG WAY.-Multnomah Martha(the spaced)

To all of Dixie, I love you all and miss you so, New England is cold and living in the city is a drag. I'll be home at Christmastime. Please write. That lil ole LSDer, me.

Hey people, if there are any social actions movements (boycotts, rallies, demonstrations, etc.) going on in your part of the country that you would like to share with others, write to me about it and we'll put the info in the Soup.

Susan Buis

MASS MEDIA-CONT.

But media also have to keep their credibility with the public. In 1969 the well-documented My-Lai massacre story, a thorn in the side of the war effort, was rejected by one network, Life, Look, Newsweek, Harpers, UPI, AP, and others. But when some newspapers finally decided to print it, nearly every news agency, including those who had rejected it, gave the story prominent coverage.

Given these ground rules, media go on with their main business: competing for profits.

The how-to-succeed-in-business blues

Competition for profit leads to some high quality news coverage. But it also leads to playing up crime and disaster, and skimming important issues. For example, the details of looting during the New York City blackout were amply reported--what was looted, the number arrested, and the color of their skin. But few considered the main story to be (the less sensational) "Why?" What is the significance of people walking out of stores carrying a TV set under each arm singing "Merry Christmas"? What is happening to our cities? They tell us little. (They seem to assume blacks, by nature, will loot if you don't have order, and select the facts to illustrate that idea. The news is packaged to sell, to be titillating, to appeal to our human interests, but not particularly to inform us about the forces that shape our lives.

To fill out this sketch could take a book; things are not simple, and no doubt you've found exceptions to what I've said. But my point is that the mass media do not primarily inform the public, as they might if things were done rationally, but compete for profit and protect the long-term interests of "free enterprise"; that's why the ten o'clock news inevitably slants toward corporations and certain government policies; that's why that newspaper is a catalog of fires, murders, and interesting but disjointed events.

What to do until the media change

Some groups have set up an alternative. They work to inform the public, and forego good wages (network reporters' salaries range from \$35,000 to \$75,000; Barbara Walters gets \$1,000,000). Though they can hardly compete with the media giants, they do make a good supplement, for anyone who would like to see another side. You're well informed, even if you drop Time, if you get one of these and a daily paper.

Non-profit, listener-supported radio stations with fine news and programs you won't hear elsewhere may be in your area. (For non-profit radio stations, write to: National Federation of Community Broadcasters, 1216 Massachusetts Ave, Washington, DC 20005)

Seven Days has the professional look and feel of a mass circulation magazine, but it will give you a different view of the news. Available at some newsstands. (206 Fifth Ave, NY, NY. Subscriptions \$12.60 for twenty-one issues; sample copy free.)

In These Times is an independent, non-dogmatic socialist weekly newspaper. If you are interested in social change, check this out at your newsstand. (1509 North Milwaukie Ave., Berkeley, CA 94705.) (\$15 per year; sample copy free.)

International Bulletin, an eight page biweekly, though it is more for international news buffs than a general audience, is so insightful that it deserves mention. (2718 Telegraph Ave., Berkeley, CA 94705.) (\$8 per year, sample copy free.)

Write for free sample copies; if you don't like them you could always laugh at the pictures.

For documentation of the facts cited in this article, or more resources, write me c/o People Soup.

