

Liberal Religious Youth  
25 Beacon St.  
Boston, MA 02108

## ABORTION ISSUE!



### The Status of Legal Abortion

by Susan Goodstein

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I am sick and angry and very frightened. I want to take all the women in this country, all the women in every society that oppresses us, that keeps us birthing, keeps us dying, I want to go away with all these women to a safe place. This is not my country. It is

On January 22, 1973 the Supreme Court legalized abortion up to 24 weeks of pregnancy.

A few days later, Congressman Hogan introduced a bill stating: "Neither the U.S. nor any state shall deprive any human being, from the moment of conception, of life without due process of law; nor deny to any human being, from the moment of conception, within it's jurisdiction, the equal protection of the law."<sup>1</sup>

In May of '73 Senator William Buckley of New York introduced a bill stating: "Section 1, With respect to the right to life, the word 'person' as used in this Article and in the fifth and fourteenth Articles of Amendments to the Constitution of the U.S., applies to all human beings, including their unborn off-spring at every stage of their development irrespective of age, health, junction or condition of dependency. Section 2, This Article shall not apply in an emergency when a reasonable medical certainty exists that continuation of the pregnancy will cause the death of the mother."<sup>2</sup>

Unhappy with the loopholes in these bills- they apply only to state action, and would leave private hospitals and clinics free to perform abortions- the anti-choice movement is seeking to amend the constitution so that "no unborn child shall be deprived of life by any person unless it is medically necessary to save the life of the mother."<sup>3</sup>

Pennsylvania recently became the tenth state to ratify the proposal for a national constitutional convention to work on this amendment. If twenty-four more states ratify the proposal, the convention will take place.<sup>4</sup> Even without such an amendment, there's plenty to worry about.

A 1975 study showed that 95% of abortions were performed in large cities, and that most hospitals preferred not to do abortions. Only 27% of the 5,400 non-Catholic general hospitals in the U.S. provided any abortion service at all.<sup>5</sup> In 80% of U.S. counties there is not a single abortion facility.<sup>6</sup> This is the reason why 770,000 women who needed abortions in 1975 could not get them. They were mostly young, poor, and rural, unable to travel to cities where abortion was available.<sup>7</sup>

In October 1976 Illinois Senator Henry Hyde attached an amendment to the H.E.W. appropriations bill prohibiting the use of federal funds for abortion, (except in cases where the woman's life is in danger) The thrust of this amendment would be to cut off federal Medicaid payments for abortion. This amendment passed both the House and the Senate but did not go into effect at the time because of a 1976 District Judge's ruling issued in an injunction against it. The injunction was in response to two lawsuits, one of them brought by the NYC Health and Hospital Corporation.<sup>8</sup> The government appealed to the Supreme Court in February of 1977.<sup>9</sup> In August the Supreme Court overturned the lower court decision, upholding the right of the federal government to withhold funding for elective abortions. The House and Senate continue to pass different versions of the amendment. In October the House conceded that federal money could be used for "medical procedures performed before the fact of pregnancy is established, necessary for the prompt treatment of the victims of forced rape or incest reported to a law enforcement agency." This requires a woman to stay ignorant of whether she is really pregnant, and to report a rape to police in order to be a "certified victim."<sup>11</sup> The 12 year old girl pregnant by her father is required to go to the police and report it before she knows she is pregnant, or else she can't get a Medicaid-funded abortion. Failing this, she must either bear the child, or pay for an abortion. All rape victims not wanting to bear their rapist's child would have to undergo abortions without knowing if they were actually pregnant. This is supposed to be an improvement over the original Hyde amendment, which allowed no exceptions for cases of rape and incest.

In June the Supreme Court ruled 6-3 that states are not required to spend Medicaid funds for elective abortion. This ruling was in response to a Pennsylvania case seeking to determine whether the Social Security Act permits states to bar the use of Medicaid funds for abortion. The Social Security Act requires states to establish "reasonable standards" determining the extent of medical assistance given. The court's decision said in part that states had "a valid and important interest in encouraging childbirth" and that there was nothing in the words of the statute to show that it was unreasonable for a state to further this interest.<sup>12</sup>

As of August there is no longer any federal Medicaid money to pay for abortion, except in cases where the woman's life is in danger. Medicaid funds have previously paid for 300,000 abortions a year. Although states are still free to subsidize

abortions, 80% of the funding has been provided by the federal government in the past. It is unlikely that many states would be willing to increase funding for Medicaid abortions in order to make up the deficit.<sup>13</sup> At least three states have already cut off funding. Massachusetts is trying to.

The "Right-to-Life" movement claimed its first victim in October, when a 27-year old Texas woman died after a \$40.00 abortion in a Mexican border town resulted in massive hemorrhage and gangrene. Texas recently stopped funding Medicaid abortions.<sup>14</sup>

The Department of H.E.W. estimates that ninety women will die each year if those who would have gotten legal abortions have illegal abortions. That's 9,000 women each year suffering from hemorrhage, punctured uteruses, and the like.

The National Right to Life Committee now claims eleven million active supporters. Last year they raised \$250,000. This year they're expecting one million.<sup>16</sup>

By last March, the National Committee for a Human Life Amendment had received \$906,400 in contributions.<sup>15</sup>

President Carter has stated that "Life is unfair" in response to charges that the Hyde amendment would cause disproportionate suffering for the poor and third world women. (39% of black women are on Medicaid, compared to 7% of white women.)<sup>17</sup> He has proposed "federal subsidies that would pay adoptive families four times the amount paid to natural mother on welfare to care for a minority, ethnic, or otherwise 'hard to place' child." Administration sources say that future legislative proposals will include payment of maternity costs for poor women who agree to put their babies up for adoption!<sup>18</sup> In other words, poor women will be paid by the government to raise these children.

We're losing ground, that's obvious. The reason why is less apparent. There is a right wing backlash taking place in this country against women's rights, gay people, and third world people. Affirmative action programs are under attack in the Bakke case. The Supreme Court has refused to hear cases on discrimination against gay leaders. Phyllis Schlafly and "Stop ERA" think feminism is destroying the family. Mr. Bakke thinks black students are taking his place in medical school. The conservative elements in this country are becoming frightened by the various liberation movements. Although there is not the same kind of mass movement as there was around the Viet Nam war, leftist groups in the seventies seem to have a more developed political analysis; an understanding of what the situation is and why. The status quo is being threatened, privilege is being threatened, and it will not be let go of easily.

Cont. on page 5

# Personals

People Soup Vol. V, Issue 2  
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People Soup  
 1005 Vanderbilt Ave.  
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 (213) 626-6843

Carlotta and Jennifer, I still  
 remember you, love, Beth

To Abbe, Shelley, Susan, John, Max-  
 well, Ammonita, and Chaucer:  
 I'm enjoying living in our HOME  
 tremendously. Even though I get so  
 frustrated I could scream sometimes,  
 so frazzled I turn into the ulti-  
 mate bitch, I love recently come to  
 the realization I love every minute  
 of it. Have some re-fried beans  
 from Beantown on your tacos...  
 I love you all muchly,  
 just another taco

I've decided that I am in dire need  
 of warm fuzzies and mysterious hap-  
 penings. Please send lots of hugs,  
 strange letters, cryptic phone calls,  
 and unexpected visits to:  
 Beth Huffine  
 1005 Vanderbilt Ave.  
 Claremont, CA 91711  
 (213) 626-6843

To Sunco Federation:  
 I love you all!!! Until next time,  
 Brian Poteat!! La-di-da, la-di-da.  
 Peace,  
 Lynne

Hello to all yall Knoxvilleians!!!!!!  
 How's trix in the 'Gateway to La-  
 Follette? Do yall still have them  
 old 12-bar K.C. blues? If you ever  
 get over them, let me know and may-  
 be we can work something out. Say  
 hello to Stuart/Dave/Co. for me.  
 Yall take care!! JR

To Tom Smith from the 'Patch-  
 alive again, you'll have to come to  
 Bean Capital to do it! You had  
 better be at Winter Tri-Fed and you  
 better bring your instruments.  
 After all, I dragged my banjo all  
 the way down there and you were  
 gone! ONE MORE CHANCE, SON!!!!!!!  
 With all the love that's decent, JR

To: John Rosett, Barbara Dykes, Susan  
 Bois, Bruce Jo, John Elrond, Terry  
 Herton, Mona Dayton, Mark Kersting,  
 Greta Steve, Kim T., Jamie, and  
 anyone else: your presence helped me  
 heal faster than I could imagine pos-  
 sible. I no longer look like Franken-  
 stein and wish to see you all very  
 much. The best thing about the hospi-  
 tal were the shots. - Adam - I now  
 live in Texas at 1319 Quannah, Irving,  
 Texas 75060 (214) 253-5875  
 Alison and Nada from U.A.E.: I  
 miss your craziness. Love, Kathy,  
 ABCD-MDA, Yall have made living in  
 Boston very bearable for one lonely  
 (sometimes) Southerner. Love You,  
 Buisie

Ken Dermatta...Where are you???  
 love, ariel

To Bruce Jo, Twilly, and Doug Webb:  
 The Tacos are very irate at all  
 of you. If you want to find out why,  
 contact us, but DON'T CALL COLLECT!!

Charles Huff (AKA Carlos), how was  
 Alaska? I assume you're back.GA'76,  
 remember the coffee house?you fell  
 asleep by the fountain.i lost my LRY  
 button and i wish i'd gotten to  
 know you better. i'll try writing but  
 i'm not sure you'll remember me.  
 Love, Beth H.

Kristin Gulbranson: I love you!  
 I'm going to Star next year. How  
 about you? Julie (Blennock).  
 Act I:  
 (Hanging out in GLENROCK):  
 DAVID:"i wonder what happened to  
 BARBARA MEYERST!"  
 (No answer, set fades)  
 Act II:  
 (Spot on DAVID):  
 DAVID: "HINT!HINT!"  
 18 Warren Pl.  
 Glenn Rock, NJ 07452.

To Richie (cute and cuddly '77): How  
 is it that we live maybe 20 miles away  
 from each other, but I only see you  
 at conferences? Let's get together.  
 Much love-Jennifer

Paul Bailey (originally of New Brun-  
 swick): only once we shared a dream,  
 close to two years ago at a Princeton  
 Conference. I try to remain mundane  
 and tell myself it was a temporary  
 oblivion but everyday my love for you  
 is multiplied. I can't forget the  
 warmth and gentleness you project, I  
 feel it in my heart and hips every  
 second. I wish to be wrapped in your  
 warmth again. Is it possible?  
 Beverly Mauger  
 317 Washington Ave  
 Phoenixville, PA 19460  
 (215) 933-9003 (collect)  
 if anyone knows how I can get in con-  
 tact with him, let me know.

To all those lovely people I've  
 lost somewhere along the line:  
 I'm now alive and kicking at:  
 Drake Hill Rd.  
 Albany, NH 03818  
 p.s. i miss you all...please write!!  
 -ariel

Dave Marshall & Ellen Mintz, The  
 more I travel around in LRY, the  
 more I realize what truly excel-  
 lent people and good advisors  
 yall are. Your loving disciple,  
 Susan

**EDITOR'S NOTE:**  
 In August the Supreme Court over-  
 turned a lower court injunction  
 against the Hyde amendment. There are  
 now no federal Medicaid funds for a-  
 bortion, except in cases where the wo-  
 man's life is in danger. This fact was  
 accidentally omitted from the arti-  
 cle "A Decade of Reform". Please  
 forgive us...

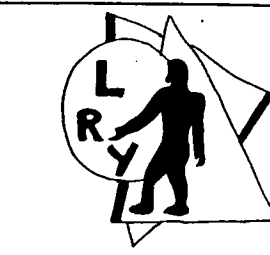
Ted Altenburg- we miss you out here  
 in foggy California. What's the mat-  
 ter? Broke your thumb? Love and hugs,  
 Julie.

To LIISA from ABBE  
 welcome to LRY! I love you, sweetie!

Sadam, You are the epitome of FUNK.  
 Come live in Boston with us Buisie.  
 hey you!...tuts...out in 'dem rocky  
 mountains...I love you...ariel

Dear LRYers,  
 I am spending this year after high  
 school back in high school but in a  
 french boarding school. I am in the  
 mountains in southeast France and it  
 is much like New Hampshire. It's beautiful  
 but I miss LRY. If any of you at home  
 would like to hear about what it is like  
 here or would like friends here visited  
 or if you know other LRYers or any  
 Americans living here, please write and  
 tell me and I'll be happy to write  
 back or deliver messages. Otherwise,  
 have a great year and enjoy LRY to its  
 fullest.

Lots of Love,  
 Chris Friese  
 GOUARFUL-UVF  
 c/o Le Collège Cévenol  
 43400 Le Chambon-sur-lignon  
 FRANCE



This here is the old LRY symbol, aban-  
 doned in 1974 because of it's sexist im-  
 plications. 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 Creat-  
 ive 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

**MOMENTUM TOWARDS DISARMAMENT UU-UN YOUTH  
 SEMINAR BY Abbe Bjorklund**

All LRYers and Unitarian Universalist  
 youth aged 15-21 are invited to the fifth  
 annual Unitarian Universalist-United Nations  
 youth seminar, from February 15 to 17, 1978,  
 at the UN Plaza in New York City.  
 The seminar was designed at a planning  
 session in October by a group of LRYers and  
 other UU youth. We decided on the subject of  
 disarmament because we feel that it is a  
 seriously pressing issue, to youth especially,  
 to become educated about the arms race and  
 aware of what you can do about it. There will  
 be a drafting Committee throughout the sem-  
 inar developing a plan-of-action, to be pre-  
 sented for modification and adoption by the  
 whole seminar at a final workshop.  
 The seminar will be a number of workshops  
 conducted by experts on disarmament, and also  
 discussion periods. The major topics to be  
 explored are: the dimensions of the arms race,  
 the differences in positions of the major pow-  
 ers, the prospects for the forthcoming Special  
 Session of the General Assembly of the UN on  
 Disarmament, the relationships of the arms  
 race with world hunger and the population ex-  
 plosion, and the perplexing psychology of pub-  
 lic inattention and indifference to the mount-  
 ing dangers of the arms race.  
 We will sleep in the Community Church in  
 New York City and have evening programs there.  
 Wednesday evening will be get-to-know-each-  
 other games, a folk music concert, and a slide  
 show and movie on disarmament. There will  
 also be a chance to explore New York City or,  
 for those who want to sleep, a quiet room.  
 Thursday evening will be a simulation game, a  
 slide show, and more opportunity to explore  
 NYC.

The seminar formally ends with a worship  
 on Friday evening, but for those who want to  
 stay together, we will have group restaurant  
 trips and opportunities for those coming from  
 outside the city to stay over in NYC with  
 those living in the city.

The seminar is being co-ordinated by  
 Bob Brown, the Director of the UU-UN office.  
 Rev. Joel Schoenfeld, the new minister at  
 the Community Church, will help out with non-  
 workshop activities like cooking and group  
 processing.

The planning committee decided on cer-  
 tain limits including a rule that no drugs  
 and alcohol are to be brought on the premises  
 and that everyone is expected to go to bed by  
 1 AM so that they're not too tired for the  
 morning programs.  
 The cost of the seminar is only \$16.50  
 including all expenses except transportation  
 and spending money. If you need scholarship

Laura, Fernand, Gretchen,  
 SPU's of the world unite! Let us  
 rise up and overthrow (undermine?)  
 the oppressor. We will stand up  
 and be trampled on no longer!  
 --Susan (5', 164")

To the peppermint freaks of German-  
 town Conference: Where are you hiding?  
 I'd really love to hear from you,  
 even if I don't remember you 'cause  
 we got somp'un in common. Write:  
 The Peppermint Pusher  
 c/o Jennifer Brett  
 36 N. Hillside Pl.  
 Ridgewood NJ 07450(please).

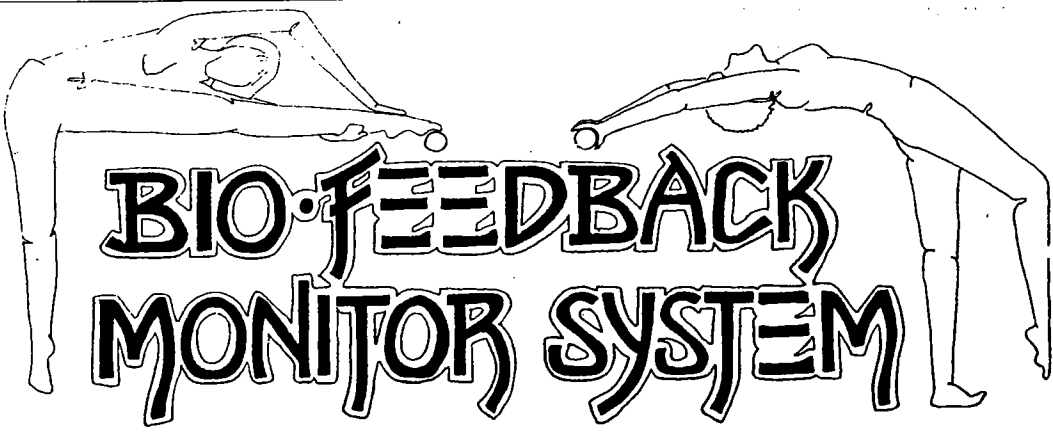
assistance check out your local church. When  
 this is not feasible, the UU-UN office is  
 willing to reduce the price to \$10.50 for peo-  
 ple from low-income families coming a long  
 distance.

It should be a lot of fun and an excellent  
 experience if you are interested in the arms  
 race and you want to do something about it.  
 The seminar is on a Wednesday night, Thursday,  
 and Friday, but if you give your teachers noti-  
 ce, you'll probably be able to get an excuse.  
 After all, it will be an educational experience!  
 For a registration form, write:  
 UU-UN Office  
 777 UN Plaza  
 Room 7D  
 New York, New York 10017

There is a limit of 50 participants, so  
 register fast!

Well folks, we (the exec. comm.) had a  
 big debate before we decided on abortion as  
 the theme of this issue. We were afraid of  
 alienating the male half of LRY by focusing  
 on an issue of such concern to women. We  
 finally decided that abortion, like birth  
 control, should be as much the man's re-  
 sponsibility as the woman's, and figured  
 that most LRYers would feel the same. Abor-  
 tion is an important issue and we think that  
 everyone should know the facts.

The views and beliefs expressed in this  
 paper are not necessarily those held by the  
 people who put it together.  
 By the way, people, the original idea  
 behind this paper when it was started in  
 1973, was that it would be a means of com-  
 munication between LRYers. The executive  
 committee is not supposed to write the  
 whole paper, just put it together. Would  
 yall please send articles, stories, poetry,  
 graphics, black and white photos, etc. in so  
 that it will be more your newspaper and not  
 just ours. Thank you! -- the exec comm



# BIO-FEEDBACK MONITOR SYSTEM

Dear People,

Hello! As you know, Kent, Ohio has been very active since the decision of the Kent State University Board of Trustees, to construct a \$6 million gymnasium annex on the site of the May 4, 1970 shootings, was made public late last spring. The Move the Gym movement, born on May 4, 1977, with the student occupation of the KSU administration building, has grown thanks to word and energy from around the country.

At 3:12 pm, Oct. 21st, the KSU president, Brage Golding, was granted a temporary restraining order (TRO) prohibiting rallies and demonstrations from the main part of campus. Fifty-four individuals, approximately 2000 John Dees, and any "groups acting with or in concert with a group called the May 4th Coalition", are listed as defendants in the university briefs.

The TRO gave Golding the power to make extensive use of tear and pepper gas at the October 22nd rally. A force of approximately three hundred armed police and sheriff's officers enforced Golding's directives, some officers on horseback. A few M-16's and at least one M-1 semi-automatic were also present. The resultant physical and psychological harm to those protesting or simply watching was enormous. The last rally which had been ordered to disperse was on May 4, 1970.

The true nature of the court order was exposed on Monday, Oct. 24th, when six people (five of them students) were arrested in the Student Center Plaza, for reading the First Amendment to the US Constitution. They were charged with criminal trespass and civil contempt of court. Others, including the Executive Secretary of the Student Caucus, were later cited for contempt for their alleged presence at either rally. One student was arrested outside of class.

A hearing was set for Nov. 10th, when Golding intended to make the TRO permanent. Late in the afternoon of the 9th, the university dropped the suit "without prejudice", meaning it can be reinstated at one hearing.

Golding originally sought the TRO on the day before the 22nd rally, of which he had been fully aware for the previous month. At the 21st hearing, Jones heard no arguments other than the university's. The order was then "dismissed" hours before the scheduled hearing on the 10th. Because a university was able to use the judicial system to blatantly restrain free speech and assembly, a dangerous social and legal precedent is set for other college presidents who would restrict social and academic freedoms on their campuses.

A major tool of the KSU administration and the courts is their supply of money: they seem to have enough of it to do anything but Move the Gym. Due to bonds set as high as \$5,000 for misdemeanor charges and mounting legal expenses for filing fees, appeals, etc., we are in a state of financial crisis. The KLDf, formed in 1971 for the defense of the Kent 25, is responsible for the legal and financial aspects of this movement. We are very lucky to have 11 lawyers who have been working since May for no money. At this point, some of them cannot afford to pay their phone bills. Close to 400 people have been arrested and unfortunately, money is one of the necessary evils in attempts to get a fair trial.

It is because of this crisis that we are appealing to students and people of conscience everywhere. We are thankful to the thousands who have come to Kent to Move the Gym. Just because there is nothing "sensational" for the wire services at this

May 4, 1970 was a significant day for the student movement. It still is today. This summer and fall in Kent and California have proven that the student movement is not dead. When administrations, courts, and police work in concert against us, people stand up to say NO to injustice. We are asking you to continue to say no and to help us get a fair trial in Portage County. If everyone put in their two cents...

In Struggle We  
Thank You  
Sherry Hahn  
Sue Hartman  
KLDf

Dear Soup;

I am a one-time LRYer, now 19 years old, and becoming intrigued by the recently formed CSA (Communities for Study and Action, at one time SRL). While I was associated with LRY (mostly in MYF and CMF) I feel that I had a lot of input. However, the amount I got back was vastly more than I put in. Therefore, I feel like sharing a few ideas, in hopes that I can continue to repay the benefits I have received.

Firstly, I'd like to say a few things about the "religious" part of LRY. Religiousness comes in socially useful and socially harmful varieties, using as criteria the amount of good it does the individual vs. the amount of detriment it leads the individual to cause society at large. A prime example of what I mean is that is my opinion that the Vatican's version of Catholicism is ultimately harmful, because the constructive reinforcement of the various members of the faith is not sufficient to outweigh the globally destructive effects of the edict against contraception. I guess it's obvious from that statement that one of the most important facets of my belief is the idea that we can and must control our own destinies.

There is a group in Evanston, Illinois (one of my favorite towns) called the National Center for Human Potential, dedicated to the philosophy of self-actualization, self-motivation, and self-determination. I am taking a seminar by these people, and their ideas very much promote the "master of my fate, captain of my soul" type of self-determination, but one point, important in my mind, is that they carefully refrain from making the point that this tends to conflict with the Judeo-Christian concept of relinquishing control of one's life. "God is my co-pilot" I can see, but "Climb into the backseat, leave the driving to the Lord" is an entirely different matter. We know that the world is in one hell of a mess, and Isaac Asimov, in his book Of Matters Great and Small, presents a very sound demonstration of the need to solve the population problem by the end of this century(!), if we are to survive for even another dozen generations. I don't want to go into figures here, but anyone who needs convincing should read Asimov in that volume or any of his others on the same subject. One thing he points out, however, is that we can and must solve this for ourselves, that we cannot "trust in the Lord" to haul our humanly erring asses out of this particular crisis. This is the application of the anti-Judeo-Christian ideas that I expressed earlier. I sincerely believe that if people

cannot change the other-world(heaven) centered directions of their religions, then this world is going to go swiftly down the drain. I don't mean that the standard of living will be vastly lowered, I mean that it is quite possible that within our lifetimes we will see world-wide famine, pandemonia of the first order, and as a direct result, Armageddon. I bullshit you not.

Again, I want to refer to Asimov. He says that many people accuse him of doom-saying, and either claim that he is being overly alarmist, or point their fingers and ask him why he is just hollering, and not doing something about it. I'll take my stand, with Asimov, being the eight-ball on that one. The proof is there, without changing moral opposition to birth-control, we will perish as a race. As to what to do about it, the most effective weapon in our arsenal is the pen, is education, is dissemination of these fundamental truths of our human predicament and survival.

Where do we go from here, if we want to survive? Paolo Soleri gives us one highly creative and practical alternative in his concept of population implosion as presented in Archology, but this is at best a stop-gap measure and leaves unanswered to at least some degree the problem of food supply. Much as I dislike the idea, I must realize that synthetic foods are necessary, that no matter what R. Buckminster Fuller and many others say, we cannot rely on Mother Earth any more than on Jehovah to pull us through this one. Robert Heinlein has two sayings which go hand in hand, and I think they have bearing here. Just as "Never underestimate the power of human stupidity", says a lot about how we get here, so "Never underestimate the power of human ingenuity" is a good expression of my belief that if we could only get together, we could figure this out.

I'm becoming far too windy. But this means a great deal to me and you and the human race as a whole. I hope I have succeeded in arousing some curiosity, alarm, disbelief, or whatever. If so, please write to:  
Peter Heyar #30456  
107D PO Box 1568  
Hutchinson, Kansas 67501

I will answer all letters. I need support and stimulation desperately.

much love,  
Pearl Wisdom

**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

# illegal abortion ~ a personal account

Most people reading the *Soup* are too young to know what it was like not to have legal abortion available. We have a general sense that having intercourse then was a big deal, and that if you got pregnant you went to Tijuana, or to a "home for unwed mothers" somewhere in southern Jersey. This article is an attempt to help people understand what is involved in having an illegal abortion.

Mary Frances was brought up in a Catholic neighborhood in Mass. She went to parochial school through high school. "I knew the catechisms, I knew the Bible backwards and forwards, and I knew that none of it made much sense in terms of my lifestyle." She hung around with a tough crowd, mostly people older than herself. They were considered sluts. "Good girls" didn't associate with us. "Good boys" would tell them stories about what they did with us, and they'd keep away. Still, she couldn't help but assimilate the values around her to some extent. "The ultimate fear was that you'd be an unwed mother. Whenever I saw a pregnant woman, I would look at her fingers to see if she was wearing a ring, to see if she was married. I still do that, it's a habit. Virginity was a big deal. You were supposed to save yourself for your husband. Men were really into that 'popping cherries'. We used to joke about what we would say on our honeymoon when we didn't bleed. 'Oh, it was only once, with one other man.' Everyone pretended they weren't messing around. Everyone talked about who was doing it, and who'd gotten pregnant. 'There goes one more.' We were disappearing, and we were scared we'd be next. It was sinning against God, and you'd be punished for it. You'd have to carry the child around like a scarlet letter. I tried not to be religious, it was 'uncool', but it was so ingrained, you believed it and lived by it."

"I was fourteen when I got pregnant. That was in 1967. I'd been using condoms, sometimes. Foam was hard to get, it had just been invented. You would try to tell the druggist you were using it for a douche. There was very little information available. You learned a little 'on the street'. Everyone was always trying to do rhythm in some vague way. People used withdrawal."

After four and a half months of not getting her period, she went to her family doctor to confirm that she was pregnant. He didn't do a urine or blood test for pregnancy, but examined her and asked "How many times did you do it?" She told him she didn't see how that had anything to do with it. He gave her some pills and told her to take them, not explaining what they were, not even telling her she was pregnant. She left in disgust and hasn't seen him since.

"They were morning-after pills, DES. I didn't know that at the time. I'm a DES baby, he had it right there on the chart in front of him, but he just gave them to me and didn't tell me anything."

She didn't take the pills. They wouldn't have done anything at that point anyway, except to make her incredibly nauseous and expose her and the fetus to the risk of cervical cancer. Knowing she didn't want to have the baby, but not even knowing what an abortion was, she called her sister-in-law.

"I went to her house and we talked. 'But that's not legal,' she said. Then she called a friend and she came over and explained the different kinds of abortion to me. They made arrangements for me with some doctor and a woman who called herself a midwife. Anna Lee and her friend found out it would be a saline, and that it would hurt, that I would 'give birth'. They never said, 'What about the baby?' Anyone else I might have told would have. They encouraged me to talk about my feelings.

"I pretty much ignored it, tried not to think about it. The abortion was done at Anna Lee's house. The doctor and midwife were good people, I was lucky. They were doing it as a service, because they believed in it, not for money, because I never gave them any money, and my sister-in-law said she didn't either. They were political people, they stole the saline and other supplies from where they worked. They wouldn't tell me their names. There was a lot of fear of getting caught. I still won't tell all the details of the abortion because I'm still scared for them, even after ten years.

"The abortion took a long time. It hurt. They gave me something else before they gave me the saline, if it wasn't an anesthetic, something else to start the contractions. They all stayed with me throughout. Anna Lee held my head. She kept saying how I was so calm, it was so amazing. I was a zombie. I was in pain, I was scared, I felt like everyone else knew more about my body than I did. I tried to float away from the whole scene, to not be there, and I did most of the time, but the pain kept pulling me back.

"When I expelled the fetus they told me not to look, but I did. I freaked out, I felt like I had killed something. I kind of went into shock, I went into a crazy space. I just took myself out of that place and that situation.

"I stayed in the house for four days, and Anna Lee took complete responsibility for me. She told me when to eat, when to go to the bathroom. After four days, when I was still hemorrhaging much more than I should have been, she took me to a hospital. I don't know how she got me in, she must have told them I'd miscarried.

"In a lot of ways being in the hospital was much more frightening. Anna Lee knew I'd probably get a D&C, but she didn't know much about it. She said something about 'scraping'. The word frightened me.

"After I came out of the hospital I took care of myself. I had to, I had to function. I just put away my feelings. I never cried or got angry, I never dealt with it.

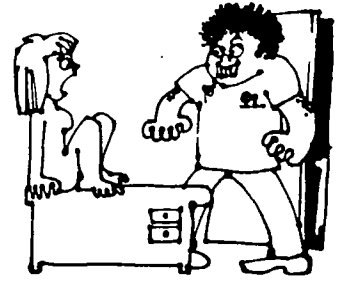
"Sometimes I would see the image of that mass, the fetus. It was a five month fetus. It would have been worse for me not to look, I might think about it even more, try to imagine what it was like. I was still afraid of getting caught; I wondered if they would send me to prison. I felt like I was wrong, like I'd had to bury this shameful thing, bury my pregnancy. Sometimes I feel like it was an injustice—I would have had a ten year old child by now, and I killed it. But then I think about a ten year old child, and I knew I did what was right for me."

About four years later Mary Frances became pregnant again. She'd been taking birth control pills her sister-in-law gave her, but stopped because they made her breasts swell and hurt all the time. "That was the first time I told anyone else about my first abortion. I told my best friend I was pregnant. She cried, I didn't understand why. Later we understood; it was because we were in love with each other, and there I was pregnant by some man.



"I knew that I wanted an abortion. There was no question about it. But they had this law that you needed the father's consent. He wanted the baby, he wanted us to get married. He kept making plans for his son, making up names for it. I understood the way he felt, he thought he was in love with me. But I knew it was something I shouldn't have to put up with all that hassle. He knew he couldn't stop me.

"Before I could have the abortion we had to go see a counselor to make sure that it was okay with the man. He didn't tell me anything that was going to happen, just kept saying stuff like 'What are your other op-



tions?' 'Well, we could get married,' Louie said. It was ridiculous. The counselor gave the impression that he just couldn't understand why I didn't want to get married.

"I made all the appointments. I knew what I was doing this time. I told my boss I had to take time off to go to the hospital for an abortion. He was disappointed in me. I'd ruined his image of me as his good little girl. He thought he was my father, would tell me not to go out at night, and throw away my 'Ms.' magazines.

"It was expensive, over \$400, because they made you stay in the hospital overnight. They put me in the maternity ward and women would see my small belly and say 'Oh, did you just have your baby? What was it?' I just told them it was a girl. Whatever they wanted to hear.

"There are all these people taking care of you, but you don't get any support. You have to lie there with your feet in the stirrups while some stranger comes in and bathes you and shaves you and douches you. I don't know why they had to do that. It felt absurd.

"They make you wear these leggings and a drape, everything's covered except your vagina, the doctor can't see you and you can't see him. When he came into the room he said, 'Are you clean?'; like he wouldn't touch me unless my body was clean, my vagina was clean. The doctor and nurse barely spoke to me, they didn't explain anything. The nurse kept shaking her head, she obviously didn't like what she was doing, and looked down on me. The only comfort I got was she kept dabbing my face with a wet sponge. It wasn't much help.

"The abortion only took a few minutes. There was very little pain. I kept looking down at the tube, expecting a little body, but there was nothing, just mucus. I didn't feel any religious guilt, the mass wasn't a baby. And this time I knew I hadn't sinned by having sex.

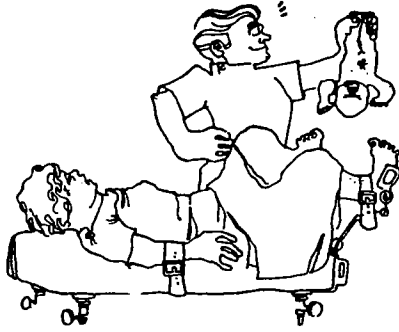
"Afterwards my best friend and the man came to see me. I felt good, like I was a 'hip chick', I knew what I was doing. I knew all the stuff in the hospital I'd had to deal with was bullshit. I felt powerful, liberated, really good about not having the child.

"The first abortion was an introduction to feminism for me. All the support I got from those two women. The second time, I got a sense of my own strength, and I also realized how much more I wanted my best friend there with me than Louie. That's when my whole sexuality started to change. After the abortion I slowly cut things off with him.

"I told my mother awhile ago that I'd had two abortions, I didn't tell her any details. She freaked. She was upset that I hadn't told her, that I had 'disposed of' two of her grandchildren. I'm so glad that I didn't tell her. I would have two kids right now."

Mary Frances' story isn't the classic one of aborting alone in agony in a hotel room somewhere, contrasted with legal abortion in a clinic surrounded by good doctors and counselors. The reality of abortion does not guarantee that in simple, medically safe abortion the people involved are caring in any way. This is by no means an argument for the "good old days" when dedicated radicals would do abortions right in your own home. The fear of being caught, the pain, the danger from a botched or incomplete abortion, are all real. Her experience was exceptional. She was lucky to have such friends and connections. Most women don't. The issues raised here are not just ones of accessibility and safety. They include the whole problem of patriarchal medicine's attitude towards women and our bodies, and the shame and fear that women were brought up with in the sixties and are still learning in some form today.

-Susan Godstein



# ABORTION: the medical procedures

If you are a woman thinking about having an abortion, there are some things you should consider first. Your medical background is important, as well as that of your mother and grandmothers. Also, your own physical, mental, and social state of being should be examined. You should learn about the types of abortion available and the alternatives and investigate places, prices, and the abortion laws of your state (the latter is especially important if you're a minor).

For abortion information, referrals, and/or counseling, look in the phone book under abortion or family planning or call your local Planned Parenthood or Women's Liberation group. It is common for women to have conflicting feelings during pregnancy. Guilt, fear, relief, joy, and depression are all normal emotions to have at this time. If you want or need someone to talk to and share your experience with, don't hesitate to get counseling. Many women like to have a friend or counselor along before, during, and after the abortion. Emotional support does make a difference.

There are four types of abortion commonly performed in this country today. They are vacuum aspiration, dilation and curettage, the saline injection, and the hysterostomy. The health of the woman and the length of her pregnancy are the factors that determine what type of abortion technique will be used.

In vacuum aspiration, also called suction curettage, the uterine contents are sucked out with a vacuum apparatus. It is used up to the twelfth week of pregnancy and sometimes to the fourteenth week, although the risks are then greater. It can be done in a doctor's office, clinic, or hospital with a general or local anesthetic. With this method, a speculum is inserted into the woman's vagina and a local anesthetic is injected into the cervix (unless a general one is used). The cervix is dilated so that the fetal material may be removed by suction. The uterus then starts contracting back to pre-pregnancy size. Recovery from a local anesthetic is anywhere from 1/2 to 5 hours; recovery from a general one takes longer.

Vacuum aspiration is the simplest, fastest, safest method of abortion that we have today. But, as with all minor or major medical procedures, complications can happen. The complications associated with a vacuum aspiration are hemorrhaging, infection, and an incomplete abortion. Some bleeding following an abortion is normal; hemorrhaging is rare but does occur. Infection, sometimes accompanied by fever, usually causes cramps and nausea. The symptoms of an incomplete abortion are cramping, heavy bleeding, and nausea. If you suspect that something is wrong after you have had an abortion, call your doctor, clinic, or hospital immediately.

Dilation and curettage (D&C) is an older abortion technique than the vacuum aspiration. A D&C is not as safe as the newer method and therefore is not as widely performed today as it once was. The D&C

is done just like a vacuum aspiration except that the uterine contents are scraped out instead of sucked out. The complications, anesthesia, timing etc. are also the same for both methods.

Saline injections (salting out) are usually given after the woman has entered her sixteenth week of pregnancy. A long hypodermic needle is inserted into the amniotic sac through the abdominal and uterine walls. Some of the amniotic fluid is replaced with a salt solution. This causes the uterus to begin contractions. The amniotic sac breaks and labor begins. The fetus and placenta are expelled through the cervix and vagina. This process is usually shorter and less painful than child-birth labor. Saline injections are almost always performed in hospitals, with a local or general anesthetic. As usual, a general anesthetic increases risks, costs, and recovery time. The complications are hemorrhaging after the placenta is expelled, infection, and pain. Acute pain when the saline solution is injected means that the needle has lodged in the uterine wall. Pain in the lower back and a cold, faint feeling is the result of the solution entering the blood stream. An injection is a more expensive and difficult method of abortion than the vacuum aspiration or the D&C.

If the woman has passed her nineteenth week of pregnancy, a hysterostomy is usually performed. This is major surgery, requiring hospitalization for up to a week. This method does not affect your reproductive system, don't confuse it with a hysterectomy, which is the removal of the uterus. In a hysterostomy, the fetus and placenta are removed from the uterus by incisions in the abdominal and uterine walls. A general anesthesia is used and all future deliveries must be by caesarian section.

Infections are the most common complication of abortion. Some doctors prescribe antibiotics to prevent infection; some don't because it might mask the symptoms of one. To help prevent infection, do NOT do any of the following until all bleeding has stopped: douche, use "feminine hygiene" sprays (which are really harmful anyway), take tub baths, use tampons, or have intercourse. In other words, don't put anything into your vagina for the next 2 to 6 weeks. See a doctor immediately if any complications appear.

Right after an abortion is an ideal time to get birth control. An IUD can be inserted while you are still on the examining table. Even though you shouldn't have sex for about a month, this is a good time to get a prescription for birth control pills because it takes a month on the pill to insure that ovulation has stopped. And the post-abortion checkup is a good time to have a diaphragm fitted or the size rechecked.

Every medical procedure has drawbacks and complications associated with it. But don't let the mystery surrounding abortion scare you away from what may be a solution to an unwanted pregnancy. If done in sterile settings by a licensed doctor, all of the above methods are safer than carrying a pregnancy to full term.

by susan buis

The family is one of the basic units this society has for raising and training future citizens and workers in the ideology of those in power. The authoritarian and hierarchical structure of the nuclear family provides an excellent model in which children can learn obedience to authority and other attitudes which the state requires. Whenever the women's movement seems to pose a substantial threat to the family, defensive action is quickly organized. If women are not subject to compulsory pregnancy and childbearing we have much more freedom to choose whether or not to make marriage, child rearing, or men parts of our lives at all. We are threatening to break out of the role of beast of burden for the state, which has a "reasonable interest in promoting childbirth." The current attacks on abortion rights represent an attempt to push women back into our traditional roles, reestablishing the slowly crumbling patriarchy on solid ground.

1. "America" Mar. 8, '75
2. op.cit.
3. op.cit.
4. N.Y. Times, Oct. 23, '77 p.1
5. "N.Y. Times" Jan. 2, '77 sec. 4, p. 8
6. "Sister-a West Coast Feminist Newspaper" vol. 8#5
7. "N.Y. Times" Jan. 2, '77
8. "N.Y. Times" June 21, '77
9. "N.Y. Times" Feb. 15, '77
10. "N.Y. Times" Oct. 23, '77
11. "Sister" ibid
12. "N.Y. Times" June 21, '77
13. "Sister" ibid
14. "Village Voice" Nov. 21, '77
15. "Sister" ibid
16. "N.Y. Times" Oct. 23, '77
17. "Sister" ibid
18. "Sister Courage" Dec. '77, p. 9

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

### Picketing

- Susan Goodstein  
Circling quiet and slow, well-mannered we, the men in suits pass by, the cops watch close, keep the law, we circle with red-dipped hangers, with kinked wire, in the street we carry cervical blood flags, in front of men, in front of cameras, we parade our blood, we circle with the blood of fetuses of children planted in us, life scraped from the walls of our wombs, we hold this up, we labor on nests of newspaper, we dribble red, we scream of cramps, of wire, we wail trying to unborn what's left inside us.

clean up your papers, we don't want to see, you have no permit, you have no license to do this, to bleed in front of good citizens, to scream on the steps of the statehouse, don't go through the motions of dying, don't lie with ash faces on Beacon Street, don't spread your legs to abort, not in front of all these people...

pass leaflets, call your senator, march in silence, wear a button, get down on your knees and pray to holy jesus; if he's listenin'; if he still loves us sinnin' wimmin, go into the country and learn from the old women, collect penny royal leaves and learn the proper dose, go to the old stacks in the library, read the testimony of witches burned, copy what they knew, find out what they died for.

ring around the senate chambers angels of death, blood on our hands, hair stringy, teeth white: "keep out, keep out, this is not your place" you were floating bubbling in the womb, all, air, food, life, from the umbilicus, birth is not your province, you cannot get at its magic like locks of hair, fingernail parings, your bills give you no access, we are closing up, we are shutting down, we will stop suckling, stop bearing the burden of your fears, of your heavy bodies, of your sons crowning, battering out, battering in, we just want to rest, this dervish dancing is too fast, too long, we are getting thin and the air is thick with blood and women crying.

## 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

# poverty and abortion

Margaret Dykes is a woman from Jacksonville, Florida who presently works at a home for un-wed mothers. She has worked in the Jacksonville City Welfare Division, in public school systems, and an adoption agency, among other places. She has a master's degree in social work from the University of Chicago. She has a lot of experience in working with young women needing to make decisions after becoming pregnant. Besides, she's my mother. -B.D.

## thoughts of a social worker

Alice, aged 19, had just given birth to her fourth child by Caesarian Section, due to the fact that her pelvic bones had been broken in an automobile accident. She has a three-year-old-son being cared for by an aunt in Texas, because Alice cannot provide for him. A year after his birth she had had twins born dead after she was thrown against the dashboard in an automobile accident.

Alice looked at her new daughter and said, "How could anything so beautiful come out of me?"

But the baby would be going to an adoptive-home following discharge from the hospital, as Alice didn't know where she would be going and has no income. Her mother and five-year-old half-brother were living in a home for battered wives after she had left her fifth husband. The adoption agency would find Alice a temporary live-in baby-sitting job with a little money, until she felt physically well again. Alice had left school in the ninth grade and aspired to nothing more than watching soap operas all day. At times she talks of being a nurse but seems to think she can acquire the training by osmosis.

"But Alice, why did you get pregnant again?"  
"Just carelessness, stupidity! Besides, having babies is all I can do well."

As a social worker, my job is to somehow help Alice develop the responsibility for her behavior that she failed to learn in her poverty-stricken, multi-problem family. She has attended Family Planning classes, but how can she be motivated to learn to make responsible sexual choices, to not be a victim of her own emotions. This is not such an easy assignment for more mature persons than Alice. After she finds herself pregnant, where can she obtain \$150 for an abortion.

For most poor women, abortion is not really an option. The Family Planning Act of 1970 does not include abortion services. The Social Security Administration has identified 5.3 medically indigent (impoverished) women of child-bearing age. Congress has just decreed that Medicaid may no longer fund abortions for women receiving aid to families with dependent children. However, Medicaid does pay medical expenses for pre-natal care and delivery, as well as additional AFDC benefits for the unwanted child as long as the family is on welfare. The fact that public hospitals and health care facilities will not perform abortions, means that the poor and the young have to depend on private, profit-making clinics or physicians. Therefore, because of their poverty-status they will experience illegal or self-induced abortions, out-of-wedlock births, school dropouts, precipitous marriages, and other health and social hazards.

There is a widespread impression that the poor are not interested in birth control or abortion, but to the contrary, in fertility. However, illegal and self-induced abortions among poor women continue to be reported where legal abortion services are not available.

In many states, clinics are reimbursed from Health, Education, and Welfare funds for sterilizations, but not for abortions. There is a suspicion, especially among certain minority groups, that they are subject to compulsory sterilizations, because of attitudes among the medical community that they reproduce irresponsibly. Many times, doctors will only perform an abortion if they will submit to sterilization.

Of course, family planning may be preferable to abortion as a means of managing human fertility, but family planning or birth control demands a sense of self-identity and self-determination that many poor women have simply not had the family or social culture in their formative years to provide them.

Family planning and abortion should provide the poor, as well as the affluent, with individual choices--not social control. Denial of abortion, or compulsory abortion and sterilization are coercive. The burden of individual choice demands a sense of responsibility.

About one-third of all the abortions in the United States in 1975 were obtained by teenagers; the rate has risen by sixty percent since 1973, the year of the Supreme Court decisions legalizing abortions. Therefore, teenagers who are making such sexual choices need to have all the knowledge and services available to them that adults have, in order to avoid the serious adverse effects of early motherhood.

There is a moral issue involved in abortion, but there is also a moral issue involved in the quality of life. More than one million teenagers become pregnant each year. Fifty-nine percent have their babies and forty-one percent are terminated by abortion or miscarriage. Of these married and unmarried teenagers who had babies, ninety-four percent kept them. Many of them become members of society with incomes below the poverty index, dependent on welfare, and unable to continue their education or learn new skills because of the necessity of an income. They are immature, become weary and frustrated by their heavy burdens, and are potential child abusers. The children who grow up in such homes may become physically and emotionally damaged, functionally mentally retarded, inadequate human beings, and two thousand each year wind up dead. Child abuse is more common among the very young parents and low income groups, those who use violence to settle arguments and those suffering social and economic crises, such as loss of jobs. Is this not also a moral issue? *End*



It took me almost a year to find a doctor that would give me a vasectomy. I wrote to the Association for Voluntary Sterilization in New York and they sent me a very short list of clinics in the Boston and New York areas that might be able to help me. One of these places gave me an appointment for a counselling session. At the session, the counselor tried to dissuade me by telling me that the operation is irreversible, and that I would probably change my mind. I assured her that I knew all the implications of having a vasectomy, and yes, I was sure that I didn't want to "raise a family". At last she gave me an appointment. When I came in for the operation, the doctor refused to perform it. I felt very angry and powerless to do anything about it. The doctor's attitude was very condescending: "You obviously have no idea what you're doing to yourself, so it's up to me to keep you from doing something stupid." It took me another month to find a clinic that would take me. This time the doctor himself interviewed me. He saw that I had given the matter serious consideration, and agreed to do the operation.

The actual operation was much easier than all the hassles I had to go through to get it. The night before the operation I had to remove the hair from my scrotum (Nair works well if you can stand the smell). When I got to the clinic, after paying, I put on a paper smock and waited about ten minutes. The doctor called me into the operating room and I lay down on a flat table. The doctor found the vas deferens on either side of my testicles and injected novocaine on both sides. He then made an incision about one-half inch long in one side, and using tweezers, pulled the vas deferens out a little bit. Two small metal clamps were put on the vas deferens about one-half inch apart, and the section in between was cut away with a pair of scissors. After putting in three stitches, the doctor repeated the process on the other side. The operation took about 15 minutes. After I was dressed, I took the bus home. I was a little tender for a couple of days, but there was almost no pain involved in the operation. I still

# VASECTOMY by John Rosett

Vasectomy is the term for male sterilization. It involves cutting the vas deferens, the tube that carries sperm cells from the testicles to the penis. It is a very simple and safe operation.

Having children is a major consideration in almost everyone's life, but for most people, it's a question of how many and when. I don't believe that having children is essential, or even desirable in a world that becomes more overcrowded and polluted every day.

In my opinion, the world situation is very bleak; thousands of people are starving to death every day, not only in poor, third world countries, but right here in our own backyards. The need for people everywhere, especially the rich and powerful, to regulate their own growth is overwhelmingly apparent, and we will all have to deal with the consequences if we don't.

This means to me, that we all have to take an equally active role in regulating world population growth, even though it may seem like we have the financial capability to raise two or more children. This planet will not stand the extra people, poor or rich, because the resources we use all come from the same place in the end.

These are the ideas that started me thinking about getting sterilized, but there were other reasons too, which convinced me that a vasectomy would be desirable for me.

I felt that I had to take a more active role in using birth control, if I was going to be sexually active. Almost all methods of birth control are the responsibility of women, and women certainly have to bear the consequences of pregnancy. Moreover, all the 'reliable' methods of birth control can be physically harmful to the user.

By getting a vasectomy, I felt like I was doing a small but significant part to help the world situation. This is very important to me, and it made me feel good about my decision. When I started trying to find a doctor or clinic that would do the operation, however, I encountered a whole different attitude about it. People were absolutely aghast that I would want to be sterilized without ever knowing the joys of parenthood, and being so young, of course I would want to settle down and raise a family someday...



had to use another form of birth control for about two months until I could get a sperm count taken, to see if any sperm was still present in my ejaculate. There was none, and the doctor pronounced me sterile.

Many people have asked me if a vasectomy affects sensation or sexual performance in any way. The only difference that I've felt is a freedom from worry about pregnancy, for both people involved. The sperm cells make up such a small amount of the ejaculate that there is really no difference at all.

I feel that having a vasectomy was the right thing for me to do. I don't think it would be the right thing for everyone, but there seems to be a lot of myth surrounding this form of birth control, and I feel it is worth looking into as a viable alternative. Naturally, it's something you should give a lot of thought to before you make a decision, because once you've had the operation, you can't ever change your mind.

Considering the alternatives, I feel that sterilization could be a good thing for many more people than would even consider the operation now. We all have to think about how we can do our part to alleviate the deteriorating world situation. Zero population growth starts with you.

If you do, however, decide that you want children at a later date, there are lots of children waiting to be adopted.

For more information on vasectomy, and a list of clinics in your area that perform the operation, write to:

The Association for Voluntary Sterilization  
708 3rd Avenue New York, N.Y.



# A Religious View of Abortion

BY Abbe Bjorklund

Abortion is a moral and religious issue above anything else. The basic ethical questions underlying the issue are: Is the fetus a human being before birth, with a right to life? Is the fetus' right to live more important than the mothers right to choose to bear it? And finally, does government have the right to make an ethical decision into law?

No one has determined with certainty the exact moment at which "ensoulment" of the fetus occurs, whether at birth or conception. The definition of when a fetus becomes a person can be explained only in a theological context. Writing into law an ethical value of abortion entangles the law into religious doctrine. As stated by Supreme Court Justice Douglas: "Abortion statutes deal with conduct which is heavily weighted with religious teachings and ethical concepts." Yet few religious groups have hesitated to create the political pressures that translate into secular law their notions of morality.

Governments around the world are greatly effected by the religious and ethical values of their societies, and the abortion facilities that they provide or allow, are a reflection of this. Traditional attitudes about women's roles in society, often determined by religious ideas, also effect abortion facilities. Muslim, Jewish, Christian and Hindu faiths all have a history of sexual attitudes that de-value women and their rights.

Today these religious traditions have begun to overcome their sexist attitudes. In their struggle for the separation of religious values from their laws, many governments are trying to provide the family planning and abortion needs of their populations.

Family planning programs are turning to traditional health care providers to design programs compatible with religious and cultural mores, to overcome attitudes about women's roles in society, and superstitions concerning menstruation, birth control, and abortion.

Jewish and Protestant groups have been progressive in their support of birth control and abortions in recent years, except for a

few fundamentalist sects still opposing abortion and Orthodox Judaism which prohibits sterilization but generally allows abortion. A number of religious groups in the US (including the Unitarian Universalist Association) have joined in a Religious Coalition for Abortion Rights which supports the separation of abortion from any penal codes of law. They believe that women have the right to make their own personal decisions about abortion.

Though the Catholic Church had a history of endorsing abortion before the middle ages, the church's stand is strongly opposed to abortion and birth control today. In the twelfth century it was believed that "ensoulment" did not occur in males until forty days after conception and in females 80 days. In his decretals Pope Gregory IX wrote, "he is not a murderer who brings about abortion before the soul is in the body." Yet when the New Code of Canon Law was rewritten in 1917 the reference to the 40 to 80 day distinction was removed.

Despite the stand of the Pope, twenty-four bishops in Latin American countries support family planning, and abortions are available in christian countries around the world. When Pope Paul confirmed his opposition to abortion and to the pill in his 1968 Encyclical there was a drastic decline in church attendance. Many European and Latin American priests council couples to make their own responsible decisions on family planning.

In Sweden, Denmark, and Norway abortions are available in hospitals with psychiatric approval. In the US, Italy, England, Australia, France, and Canada abortions are available and feminists are battling for free abortion rights. In Eastern Europe abortion laws were decreased in 1958, except Romania which reversed its previously liberal laws in 1966 to increase the population and labor force.

Throughout the Moslem world traditional sanctions have been translated into almost complete support for family planning. Islamic scholars have, for the most part, permitted early abortions but consider it immoral (except to save the mothers life) after the fourth month of pregnancy. Most larger Moslem countries have extensive government programs to

reduce population growth. These programs are limited by Moslem traditions concerning the position of women in their society. Being denied many social roles beyond motherhood, women in Moslem societies rarely accept family planning methods which require a physical exam by a male doctor.

In Hindu and Buddhist societies there is a gap between the ideal and what is permissible. There are different standards for different social classes. There are aspects Buddhist and Hindu doctrine that speak both for and against abortion, but these ideas have little effect on the governments support of family planning. In most Hindu and Buddhist countries, the government supports family planning and abortion facilities because of the overpopulation problem.

In Hindu and Buddhist countries there are strong biases against abortion but it is tacitly approved, particularly among the poor, in the early months of pregnancy, or if there are medical problems. The Hindu principle of ashmasa, which means "no harming", goes against abortion. Some Buddhists think that abortion interferes with Karma (principal of reincarnation) and is a suppression of life.

But Buddhists also believe that any increase in human population which is disproportionate to the available resources is a departure from Buddhism's "middle way". Hindus believe that early abortion and all contraception are permissible and justifiable. Abortion became available in India in 1969.

In 1971 there were thirty million abortions in the world, compared to one hundred and fifteen million live births; a one to four ratio. Abortions continue to be performed in societies in which the traditional social and religious ideals are opposed to women's and abortion rights. An example is Rif tribes in North Africa where men could divorce or kill their wives for having abortions, but contraceptives and abortions could be obtained in "women's market" which men could not enter.

Despite social and religious opposition, people are struggling for the right to separate religion and law, and to allow each woman to make her own ethical decisions.

## ABORTION AND THE UUA

The Unitarian Universalist denomination was the first church organization in the US to speak out for the right of a woman to decide whether or not she will bear a child, through this resolution adopted by the UUA General Assembly in 1968:

Be It Resolved: That the 1968 General Assembly of the Unitarian Universalist Association urges that efforts be made to abolish existing abortion laws except to prohibit performance of an abortion by a person who is not a duly licensed physician, leaving the decision as to an abortion to the doctor and his [sic] patient.

Today abortion is legalized, but the battle isn't over. At GA 1977 another General Resolution was passed by the General Assembly concerning abortion. The purpose of the resolution is to oppose attempts to deny Medicaid funds for abortion and Constitutional amendments that would limit abortions to life-endangering situations. The UUA feels such legislation is an infringement of the principal of the separation of church and state, and denies the right of women to make decisions concerning their own bodies. Also such legislation would cause the revival of illegal abortion and result in the criminal exploitation of women who are without money or influence, thus forcing them to resort to unsafe procedures.

### GENERAL RESOLUTION ON ABORTION

Be it resolved: that the 1977 General Assembly of the Unitarian Universalist Association opposes the denial of Medicaid funds for abortion and any Constitutional amendment prohibiting abortion and urges members of the churches and societies of the UUA to write their representatives in Congress and state legislatures to inform them of our position on these issues.



-Abortion Averages  
One out of every three couples practicing birth control will have an unplanned pregnancy within a five year period.  
Even using contraception, a woman (on the average) will experience two unplanned pregnancies in her lifetime.  
-Abortion Facts  
prepared by the Abortion Rights Council, Sept. '77

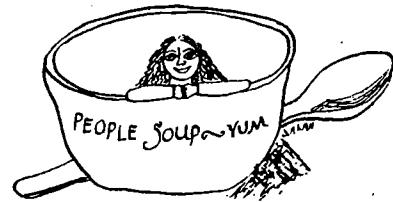
## IRF

The International Religious Fellowship 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.

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 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 costs 75 pounds, not including most meals. Bookings must be in by March. The theme of the conference is "Limits of Tolerantion."

If you are interested in receiving a copy of "Forward Together", the IRF newsletter, minutes from the last IRF General Meeting, or information about the next conference, write Abbe at LRY Headquarters, 25 Beacon St., Boston, MA 02108. I'd like to encourage everyone interested to attend. 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!

-A.B.



# 8 THE RIGHT TO LIFE

EXCERPTS FROM THE ADDRESS GIVEN BY THE  
HON. HENRY J. HYDE OF ILLINOIS  
October 22, 1977  
Framingham, Massachusetts

## THE PROTECTION OF HUMAN LIFE-- CHALLENGE AND RESPONSIBILITY

...God save me from people who say, "I'm against abortion, but..."...the question is, "Is human life something special in our civilization, in our country, or are we to be guided by the precepts of animal husbandry?" Do we live on an ant hill? Or is this a special world and do we have a special role in it? I used to think that abortionists have an animalistic conception of humanity.

But you know, that's much too kind. They think more of animals than they do of human beings. We set a limit on the number of dolphins that can be killed -- 69,419 I believe. If you kill one more, you've violated the law. You can't take an eagle's egg from its nest without violating the law. There are limits on certain protected species. They stopped the building of a dam because a little fish called the snail darter might be endangered. But no limit on human beings. No limit on the unborn innocents who are simply inconvenient and, hence, expendable.

...But what is an abortion? What is it that you are doing when you perform an abortion? Are you evacuating the "products of conception" from the womb? Well you know, we are so often accused of being unrealistic -- of not understanding life as it really is. But the pro-abortionists are the ones that turn their backs on reality, clinical, biological and medical reality. Because that isn't a chicken. That isn't a tumor. That isn't a bad tooth or a diseased appendix that is in the womb.

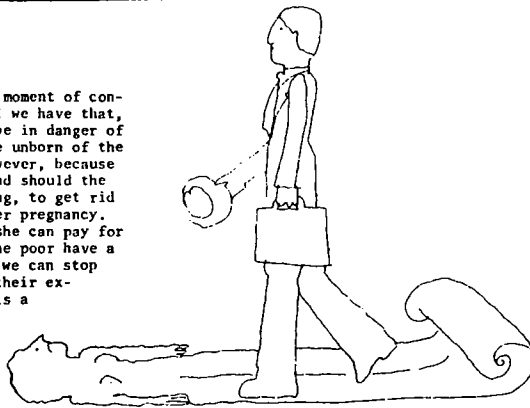
That is a human life. Not a potential human life, but a human life with potential: a continuum from the moment of conception until natural death perhaps ninety years later. So that is human life and to say it isn't human life is to really believe in the tooth fairy.

We hear from some theologians that, all right, it may be a form of human life, but it isn't a person. It isn't a person until it is aware. Now I don't know on what Mount Sinai that was handed down, where that is in Revelations. But, God forbid you should be caught sleeping and not conscious or you are not a person, or that you should be comatose in a hospital.

...It just seems to me that it is the function of law to protect innocent human life and when the mother, who should be the natural protector of her unborn, becomes its adversary, then it is the function, the duty, the responsibility of law to intervene to protect that innocently inconvenient life.

We are told that we are denying something to the poor woman that is available to the rich woman when we stop Medicaid abortions. First of all, the fact that there is a double standard present (which I concede) is certainly not of my choosing or any of the pro-life legislators' choosing. The Human Life Amendment is essential if human life is

ever to be protected from the moment of conception until death, and until we have that, then the unborn are going to be in danger of being exterminated. It is the unborn of the rich that are in jeopardy, however, because there is no one to raise a hand should the mother wish to murder her young, to get rid of her unborn, to terminate her pregnancy. There is no one to say no if she can pay for it. At least the unborn of the poor have a fighting chance to be born if we can stop Medicaid payments to pay for their extermination. So, yes, there is a double standard, but it operates to the disadvantage of the unborn of the rich rather than the poor.



## LRYERS TAKE ACTION

During a recent LRY conference in Framingham, Ma., thirty LRYers participated in a proabortion picket sponsored by two Boston abortion action groups. The picket was protesting the Hyde amendment, which cuts off Federal funding for abortions. US Rep. Henry J. Hyde (R-Ill.), the sponsor of the amendment, was speaking to 350 members of the Massachusetts Citizens for Life (an antiabortion organization) at a dinner banquet. While Hyde spoke, 450 demonstrators marched outside, carrying signs and coathangers and chanting.

When asked why he was at the picket, LRYer John Rosett said, "I am sick and tired of watching the legislators discriminate against poor people, especially poor women, without those people having any say in the matter." Another LRYer, Susan Buis, said she participated because "the Hyde amendment is really sick. It forces poor women who can't afford an abortion and certainly can't afford to raise a child to bear the child anyway, or to expose themselves to the dangers of back-alley or self-induced abortions. If Hyde is so prolife, why doesn't he care about the lives of the women who must resort to illegal abortions." [ed. note-Rep. Hyde is also a supporter of capital punishment.]

So that argument, as I say, does not hold water. Although it's one we hear a great deal about. Sure, there are problems with unwanted pregnancy. Remember, though, unwanted pregnancy does not mean an unwanted child. It will be wanted by somebody, somewhere. And even if it isn't wanted, that doesn't make it a total loss. Believe me. I think that this great country, which has the technological capacity to colonize the universe, certainly has the capacity to provide for its unwanted people. The measure of a society, the measure of a society's soul is what it does for those people who are unwanted, who are on the edge of humanity, the dispossessed, the ill, the sick, the aged, the feeble, the handicapped, the unborn. How do we treat them? Do we put our own convenience ahead of respect for these people and concern for their inalienable rights?

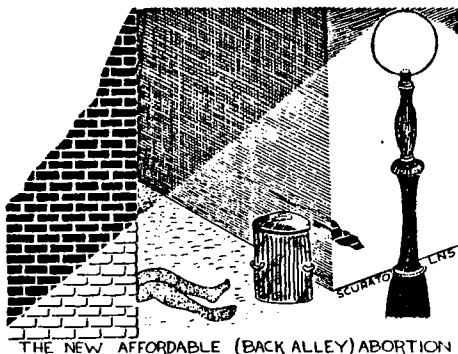
I think that is what the issue is all about. If we are to be better than the barbarians, we have to respect human life even when it is inconvenient. Even when it costs us something. Because abortion is not a solution. It is a failure to really look for a solution. We say we are against violence. ~~Is there anything more violent than an abortion?~~

Earth Mother -Liz Benjamin

Simultaneously  
the coffee pot percolates.  
and the telephone rings.  
the house wakes.  
the kids tear down the stairs  
like wild raving tigers(lumatic)  
and begin gnawing at something  
that shrinks into a corner of  
the kitchen.  
who is it? what is it?  
A mother. thats it. I've heard the  
word many times. dust. vacuum.  
scrub. polish. they all belonged  
together. she was a saint  
but now we have mechanized.  
speedqueen. dynomatic everything  
that bitch of a witch has been  
replaced... she has now joined  
society to clean up and do its  
dirty work.  
long live reality!



At the end of the picket, many LRYers left their coathangers on the Cadillacs and Lincoln Continentals of the people attending the banquet. John Beebe-Center said later that "the picket helped me to increase my awareness that we must continue to fight for the right to control our own lives. I think we got our message across to the Mass. legislature at the picket. It's a powerful feeling to actually be able to make your actions count." Afterwards, back at the conference, there was much thinking and talking about abortion and the effectiveness of mass protest. Susan Goodstein, an ex-LRYer who has worked with proabortion groups for several years, says, "it was a good picket. The energy level was high. We were united in action and that's a powerful feeling. The discussions that happened after the picket at the church made it a valuable learning experience for the LRYers involved." Some of the LRYers who participated have continued their involvement by working with pro-abortion groups in their areas.



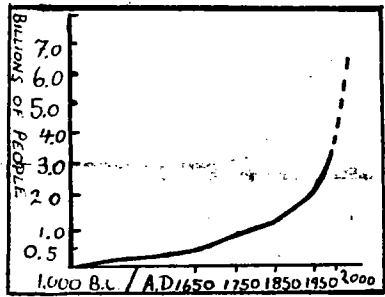


# POPULATION PRESSURE

by barbara dykes

Up until the age of the Industrial Revolution, population growth was considered a national asset. In some countries, this still holds true. Before the Industrial Revolution, and in some developing countries today, parents had and have six to eight children to insure that two or three survived. Children in these societies were cheap labor and social security, helping out on the farm, and supporting their elders when grown, thereby insuring survival. With the Industrial Revolution came the growth of large, urban slums, producing overcrowding. Children, especially after child labor laws came into effect, no longer were an asset but a financial burden. More children simply made more mouths to feed. Even as far back as 1798, Thomas E. Malthus noted that human procreation takes place geometrically while material production of food and shelter takes place arithmetically. For example, two people have four children. Those four children each have four more. That's sixteen children in all. Population grows in a pyramid fashion. Now in production of food, for example, a country may produce two tons of wheat in one year. The next year (unless a miracle takes place) they will again probably be able to produce only two tons of wheat. Production rate is mainly affected by new technology and better methods of production.

Population growth, indeed, takes place geometrically. Through the centuries of humankind, population growth has operated on what's known as a J curve. On such a curve, population grows by doubling. For a long time, nothing significant appears to happen. Then suddenly, population turns the bend of exponential growth; the numbers skyrocket, and the curve becomes almost vertical.



Population growth is determined by birth rate-death rate.

The world birth rate is now almost twice the death rate. The actual annual rate of population growth in mid-1976, (according to the Population Reference Bureau) is 1.8%. That means the approximate number of years to double the present population is thirty-eight. With population now at almost 4.5 billion people, it may very well be somewhere around 7.0 billion by the year 2000.

So here are the statistics, but what does this great influx of people on our planet mean to us, the inhabitants? These new people must all be fed, clothed, and housed; they will use more resources and create more pollution. For many developing countries, such as Honduras or Tanzania, almost all capital growth achieved is eaten away by horrendous population growth.

ANNUAL (mid-76)	B.R. per 1000	D.R. per 1000	per capita GNP	capital growth
Tanzania	50	22	\$140	\$1.68
Honduras	49	14	\$340	\$1.70
U.S.	15	9	\$6640	\$225.76
Sweden	13	11	\$6720	\$241.90

source: Population Reference Bureau

If we take birth rate-death rate in Honduras, we get a 3.5% growth in population. Normal annual growth in per capita GNP (the total value of all products and services divided by the number of people) is 4%, and taking 3.5% from 4%, we get .5%. If we multiply that by the actual per capita GNP it will give us the actual increase in per capita GNP over a year. That figure comes out to \$1.70 increase per person per year for Honduras. Not much when you consider rising inflation, aside from economic depression in the first place. That same figure for the United States comes out to \$225.76. Quite a difference...

Well, those are the cold numerical facts of the matter. One way or another, this planet will somehow be brought to a steady-state, and population growth will level off. Either by massive starvation, or by extensive, accelerated use of birth control, the J curve will level off and population growth will stabilize. Soon, if population continues to grow at today's pace, per capita GNP will drop with the further depletion is in part caused by the growing number of people, and affluence (the average amount of goods devoted per person to individual welfare.). But it also has to do with the facts that methods use raw materials and energy faster than old ones, and at a faster and faster rate to keep up with the growing population. For example, the manufacture of food products has changed drastically since World War II. Food is now processed with more synthetic preservatives than it was forty years ago. This processing takes more resources and energy.

One key to the solution of these problems, of course, involves population control. A very broad range of alternatives lies under this rather elusive concept. They include: family planning (voluntary birth control), legalized abortion (also voluntary), education (about birth control, women's rights, and the changing family structure), and involuntary population control.

Family planning means basically that individuals take the responsibility of planning ahead when, if, and how many children they want to have. This primarily involves the use of contraceptives or sterilization. At least thirty-one of the developing nations have already adopted policies regarding family planning. Although it is really too early to tell, some positive effects appear to be occurring. On the negative side, however, at least thirty-seven countries (mostly African and South American), are neutral or hostile to family planning.



Many professional scientists and ecologists argue that family planning is not comprehensive enough that its results are not creating the dramatic reduction in population growth that is needed. First of all, while family planning efforts in their initial stages makes great progress, the rate of success declines drastically once the program is in full operation, and the more receptive couples have been reached. Furthermore, only a small percentage of the world population has actually used successful family planning programs.

A major hole in the family planning program is its philosophy of making "every child a wanted child". The problem here is that twelve children may actually be wanted by the parents, even if it is unethical in accordance to current population statistics.

The family planning programs in the United States also have some serious defects. The programs existing now are primarily to aid poor young women and minorities. Little is provided for middle and upper class Americans in the way of education and active methods of birth control. They are left to find such things on their own, usually not being

eligible in free clinics. This is really amazing to me, considering that in terms of affluence and pollution, overpopulation (overuse of world resources) is primarily caused by the middle and upper classes. Present population control tactics by American family planning agencies raise suspicion among many of the poor minority groups, including fear of genocide (the elimination of an entire race of people). For example, many poor black women are convinced that the US government is attempting to reduce the number of black people by planned birth control methods, on a scale much more accelerated than those for middle class white women. Repressed in many other areas by the "establishment", they often feel that family planning is just another expression of racism.

All these criticisms do not mean that I feel the family planning programs in the U.S. should be junked. For the most part, family planning is an important force in the attempt to deal with the population problem. It seems, however, that the program could be a little more comprehensive to reach people from all socio-economic groups.

Legalized abortion is another method of voluntary birth control (legalized insures the freedom of choice). Countries which have achieved a decline in their rate of population growth in a relatively short period of time, (Hungary, Romania, Bulgaria, Czechoslovakia, Poland, and Japan) have used abortion as the primary method of birth control. The moral issue of abortion, as I see it, must be the freedom for each individual to choose for him/herself. Equally as religiously convicted people may very well hold opposing views on the subject. Anthropologists estimate that in 99% of all societies in the history of humankind, abortion has been the most widely used method of birth control. I don't by any means recommend abortion as the primary method of birth control, but freedom of choice is very important. Probably the most dangerous medical risks in abortion happen when it is outlawed and an invariably great number of illegal and self-induced abortions occur.

Education is another consideration in ways to deal with the problem of over-population. One of the main functions of education in society is to solve problems as well as socialize our children. Changing the current socialization process which youngsters undergo is vital. Most public education systems, in the U.S. for example, are teaching values which often degrade women and their importance as active members of society. We also need to teach our young that it can be desirable and is acceptable to not marry or not have children. If many young women did not grow up believing their main purpose in life was to bear children, perhaps there would be less battered children and unhappy parents. Educators also should treat sex education very openly and deal frankly in talking about birth and population control. It could then very well act in an effective prevention capacity. Another method of population control, perhaps the most extreme mentioned thus far, is involuntary birth control. This would entail such methods as: involuntary sterilization, mandatory birth control devices, and set limitations on the number of

children parents may have. But how can any nation conceive of setting up such rigid standard controls? The answer may lie in the old adage, "Your rights stop where mine begin!" Certainly, personal rights must be respected, but we are quickly nearing a crisis situation. For all individuals to live on this earth in a democratic atmosphere, we must limit ourselves in some ways. For example, we limit our automobile driving with traffic laws so we won't crash into each other. It's exactly the same attitude involved in overpopulation. We must restrain our childbearing so that we won't step on other people's toes (literally!) If rigid laws are the only way we can effectively solve the problems, then laws are what it takes.

I want to stress that overpopulation isn't a problem we should decide to come to grips with in twenty years. The broadcasted future problems are here now knocking on all of our front doors. If we don't take it as a personal threat to our health and welfare now, then that threat will soon be stark reality, and by that time, there will be no way to reduce the catastrophic numbers of people that will already be here.



# ASK BARBARA



QUESTION: HOW DO I GO ABOUT STARTING A LRY LOCAL?

An LRY local group plans meetings every week or so at which members come together to share interests, knowledge, personal growth, involvement in social actions, and just plain old socializing and having a good time. Many local groups act as extended families and offer members alternatives to the high school/growing up experience. LRY is a youth-run organization, and it's up to the members of the group to decide what kind of direction they want to move in. After the organizational meeting of the group, a goals clarification session should be held in which all members talk about things they'd like to see happen, and activities they'd like to do. LRY is youth-run, but that does not mean that we don't want to have anything to do with adults. People in the Unitarian Universalist Association, or any adults for that matter, are important to us as guides, suggestion-givers, and friends. But, we need to learn how to lead ourselves. That's where the beauty of this whole organization lies.



An LRY local contains a few necessary items:

- A) meeting place
- B) advisor
- C) organization
- D) membership and community/fellowship spirit

A) MEETING PLACE—a central place, especially in a church, has been found to be the most successful in keeping local groups together. It is essential for the group to decide the most convenient time for everyone to meet, and coordinate that with the church. The room in which you meet (if it's your designated room or you have permission from the church) can hopefully be decorated in such a way as to assist in giving the group a sense of identity through the individuality of its space. The best items to decorate with are often handmade, a project the entire group can work on together. If your group meets in the church, it is important to take good care of the room you are using. After all, it is church property, and the room was probably provided in the agreement that the group would take care of the space. Besides, good relations with the church are important, and this is one easy way to keep them up. Make it artistic and individual!

B) ADVISOR—The advisor is a person, usually from the church or fellowship, who can be trusted by the local as a friend. The advisor's role is not one of babysitter, leader, policeman, or protector. Unlike an advisor should be resourceful, helpful, understanding, and able to give advice to the group when it is warranted. The advisor should not be the one planning programs and organizing. S/he should be an observer, a listener, and an advisor.

C) ORGANIZATION—it is important that some system of delegating responsibility is set up. Jobs which need to be fulfilled include:

1. **program coordinator**—someone who makes sure a program happens every meeting. This person is not in charge of always doing the program, s/he can get different people in the local to actually come up with it. This person just makes sure they happen.
2. **worship coordinator**—someone who makes sure some trust and sensitivity activities happen when they are wanted and needed. They don't need to happen at every meeting, just when the group feels the need for it. Worship can be as simple as somebody singing and playing a musical instrument.
3. **treasurer**—someone to take care of financial matters for the group, such as money for outings, group fundraising projects, conference money (transportation money or the actual finances of a conference held by that local).
4. **board representative**—it is really crucial for LRY/UUA relations to attain a position on the church or fellowship board. If you can't be a board member, go sit in on the meeting anyway. It is important for both the church and LRY to know what each other are up to. Many of the people in the church would probably be very good as resources for the group. Don't be afraid, UU's most certainly don't bite!!!
- This person should also represent the local on the federation board of directors (if the federation has one).
5. **moderator**—this person should be in charge of the business meetings, seeing that everything runs smoothly (facilitating meetings). Also, this person could help other members of the local to do their jobs.

These responsibilities can be shuffled around any number of ways, as long as they are all taken care of in some way or another.

D) MEMBERSHIP—numbers in LRY locals can range from four on up to thirty or forty people. The number is not so important as the input and the nature of the family of individuals. Many LRY locals act as extended families

and support groups, a refuge from the inhumanity we all suffer in everyday life. To develop these kinds of feelings takes time to get to know each other, and find friends within the group. It also takes a chance to share experiences that are meaningful for those involved. A cooperative spirit is essential, in which members all share in the workload, and not just burden the responsibility on one or two people.

The actual process of...  
"GETTING THE LOCAL ROLLING"

The first thing to do in getting it going is to contact the person in your church/fellowship in charge of membership. Find out from him/her all the names, addresses, and phone numbers of all LRY age people (ages 14-19, inclusive), and call them all up and personally invite them to attend. If you can't call, write. Also, put an ad in the church/fellowship newsletter saying you are trying to start an LRY local group, giving the time, date, place, and who to contact for further information.

The first meeting should focus on introducing LRY to all the people who attend. The best way to do that is to find a seasoned LRYer who lives in the area (maybe a federation officer) who could come to the meeting. To find such a person, if you can't find any contact through area churches or the district, write to US!!! at...

LRY  
25 Beacon Street  
Boston, Massachusetts 02108

This person should explain LRY in terms of:

1. what it means to the people in it, giving also a personal account.
2. structure (local-federation-region-continental)
3. what kind of programs LRY does in locals, conferences, and continentally wide.
4. What is a conference?
5. What kind of services federations and continental have to offer in the form of advice, programs, etc.

In other words, this person should know their stuff about LRY. It is important to stress the meaning of LRY and what people can get out of it, and go light on the structure. LRY structure can be very confusing at first!

POSTLUDE

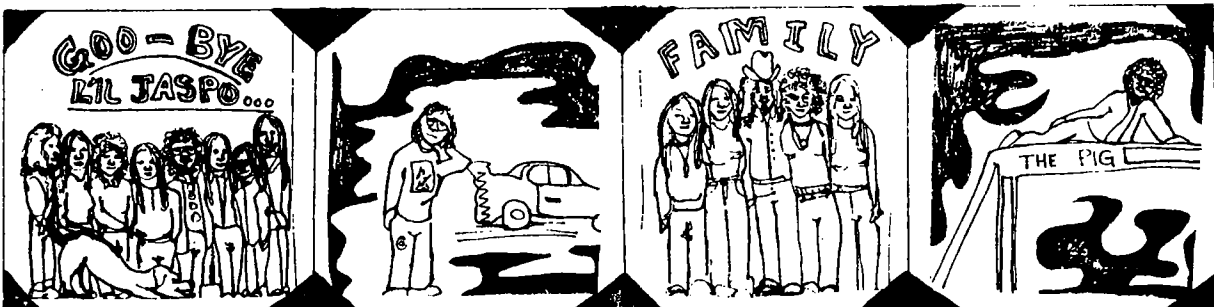
Well, here are some suggestions. Hope this information will help some people to create a local, or just strengthen an old one. If you need any more help, contact your federation officers or the central continental office whose address is listed above.

TAKE CARE AND GOOD LUCK!

Love and energy,  
Barbara Dykes

If you have any question to put in the column, write me.

## Reflections of Taco Villa...



# ABORTION IN MASSACHUSETTS

- Wendy O'Donnell

In the year 1973, abortions were legalized in the Commonwealth of Massachusetts. At that time hospitals, doctors, and licensed clinics wishing or willing to perform abortions in this state were legally allowed to do so. Since that time, however, virtually every aspect of that law has come under fire. This article is not interested in a comprehensive history of that issue in this state. Rather, in the limited space of this newspaper, I'd like to highlight some of the issues raised and the trends that seem to be forming.

One of the first bones of contention, and one that is still being challenged today in Massachusetts, is the right of a minor (someone under 18) to receive an abortion without parental consent. Case after case has been brought to the courts on this issue. Some say any pregnant woman, regardless of age, has the right to self-determination concerning her body. Others feel at least one parent should be consulted. While yet others feel if both parents do not consent that the minor has no right to obtain an abortion. The court decision that is law, here and now, is that a minor must have the consent of at least one parent/guardian, or in lieu of parent, the minor may go before a judge to request consent.

The solution in this case may appear as some sort of compromise. But, it seems to me, to leave very few options for the minor involved. For a person who is under legal age and who feels that they cannot tell their parents, much less obtain permission for an abortion, it is very difficult to appear before a judge (transportation to a court house, getting on the docket, etc.) and still retain their anonymity. In the few cases I've spoken to, that is minors trying to get abortions without parental consent, the law seemed vastly more frustrating than it was of help.

In the Boston area, at least, there

are other options. Places exist that will perform abortions on women under 18 without her parents permission. Yet since these places operate outside the law as it stands now, they are not always easily accessible.

The second major conflict I'd like to discuss came out of the trial of Dr. Kenneth Edelin. Dr. Edelin, a physician at Boston City Hospital, performed an abortion on a woman at the end of the second trimester of pregnancy. The fetus died. Dr. Edelin was charged with manslaughter in the death of a fetus. He was convicted and later acquitted upon appeal. But the issues raised from that trial - at what point does a fetus become viable? and where does the responsibility of the physician performing the abortion lie? - are questions still running rampant.

The effects of these questions on the status of abortion in this state are still being felt. Even though Dr. Edelin was acquitted, a precedent had been set in the trial, and many physicians saw that as adequate reason to decide not to perform abortions after the first trimester. And the laws concerning abortions in this state, restrictions were already on the books concerning abortions in this state, restrictions were already on the books concerning abortions after the first trimester and this made them even more difficult to obtain.

Presently a new threat has been posed to the availability of abortions in this state. It is commonly referred to as the Doyle/Flynn bill. While the bill itself has been killed, the threat of it still exists. The specifics look something like this:

A bill was filed jointly authored by Representatives Doyle and Flynn (surprisingly enough!). The purpose of the bill was to end Medicaid funds for abortions except when the life of the mother is in danger. It would also have cut funds for abortions for State employees under their health plans. The bill passed, but was vetoed by Gov. Michael Dukak-

is. An attempt to override the veto was successful in the House of Representatives but failed in the Senate. The bill was dead. The bill was dead.

A clause stating the exact same things was then attached to the Supplemental Budget for Massachusetts for this year. The Governor was successful in separating that clause from the rest of the budget and vetoing it. Once again it died.

Presently, so the word has it, the Representatives are planning to attach it to the Health Care appropriations package for this state, where they feel it can not be separated out.

To many minds, this issue is one of sheer bigotry. That is, that we are effectively denying the right of poor women to obtain abortions, and that abortion will become a service for the middle and upper classes. We are denying abortions, by refusal of state aid for them, to those who can least afford more children.

One other action was taken by the Massachusetts Legislature this summer on the issue of abortion. Many of the pro-life groups have been calling for a Constitutional Convention to add an anti-abortion amendment to the US Constitution. Their method for doing this is to try to get state's Legislatures to vote for such a convention. During this past summer Massachusetts did so.

Since abortions were made legal in this State in 1973, they have come under constant challenge, and never more strongly than at the present time. Although government is frequently reputed to be unresponsive (and in many cases that reputation is well justified) it rarely hurts to try. Letters stating your opinion to the Representative or Senator from your area (state or national) may have some impact - and at least you made a stab at it.

## 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...

### 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:

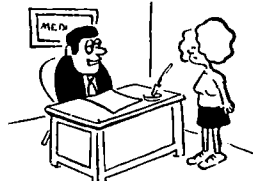


### poetry

sylvia collects pain in her body like a rainwell,  
like a lightning rod,  
she's getting skinny,  
not even pregnancy helped,  
the scale iron floats at 96  
children?  
one  
miscarriages, abortions?  
four  
operations?  
medication?  
accidents?  
diseases?  
saline-induction, six-weeks ago,  
fine needle pierced uterine walls to draw out fluid,  
pumped in salt to start the labor,  
panting and screaming through contractions to  
birth a corpse.

sylvia climbs up on the table  
hips and ribs sticking out sharp,  
eyes huge like a teenage anorexic.  
The doctor takes i.u.d. tools from the special  
drawer  
silver tenaculum, the points well-sharpened,  
scrubbed clean of blood.  
"Now just relax."  
"Doctor, I'm afraid.  
I'm afraid of being touched.  
I'm afraid of things inside me."  
"You're too tense."  
and she wasn't at all well behaved,  
but rolled and twitched in a rude sort of way,  
her eyes showing white.  
He rushed to push the copper wire in,  
starting cramps again.

-Susan Goodstein



THE GOVERNMENT WILL NOT PAY FOR ABORTIONS.....



BUT IT WILL HELP WITH A BOTCHED... DO IT YOURSELF ABORTION!!



BARBARA LINS



1966- 8,000 legal abortions performed in the U.S. Conditions: only if carrying out the pregnancy would be likely to endanger the mother's life.

1967- Colorado and California included new grounds for legal abortion in their state laws to include legal abortion if there was a substantial risk that the child would be born deformed. California included legal abortion if there was a substantial risk that the child would be born deformed. California legalized abortion in cases of rape or incest and if the pregnancy threatened the physical or mental health of the mother.

1969- On August 18, 1969 a legal ban on the sale and advertising of contraceptives, and on the dissemination of information ended in Canada. Birth control pills had been prescribed relatively liberally since they were first on the market in 1961. Condoms had always been sold openly in hopes to lessen the spread of venereal disease.

Statement of the California Supreme Court, Sept. 5: "The fundamental right of a woman to choose whether to bear children follows from the Supreme Court's and this court's repeated acknowledgement of a 'right of privacy' or 'liberty' in matters related to marriage, family, and sex." This was the 1st State Supreme Court decision declaring any anti-abortion statute unconstitutional in U.S. history.

Abortions were made totally legal in Washington, D.C. as of Nov. 10, 1969. This decision required a medical practitioner with proper medical standards and equipment and could be performed in his/her office. The decision did not require hospitalization and hospitals were minimally affected. Abortions were done for an average of \$600-\$800. After two court cases favoring abortion rights for the poor by the U.S. Court of Appeals and a front-page banner in the Washington Daily News, D.C. General Hospital accepted 1,000 abortion patients a year on mental health grounds and set up a special unit for accommodation. It was difficult to find doctors who would work for lower profits and with the intense pressures of possibly losing other hospital privileges.

1970- Abortion repeal laws adopted in Alaska, Hawaii, and New York. The grounds were the substantial risk of a woman's mental health or life. Doctors were faced with 1-10 years imprisonment if he/she couldn't prove this.

State Senator John Rader of Alaska introduced a bill stating a woman's right to a legal abortion up to 20 weeks without mental or physical grounds- succeeding 20 weeks the same grounds would pertain. The bill failed twice. He changed it to allow the same conditions up to 24 weeks (more radical). Meanwhile, Kay Poland entered the Senate and the bill passed April 1, 1970. April 9, the House approved the bill. Later, the bill was vetoed. April 30 the veto was overturned with one vote to spare.

March 8, 1970 New York's mayor endorsed the repeal of abortion laws in his state. New York paid \$4 million in 1969 to cover the treatment of serious complications in illegal abortions, which didn't include the cost of minor problems. The repeal of abortion laws saved an enormous amount of money that the State had been spending on delivering unwanted babies, providing them with homes, and welfare costs.

By 1970, 16 states in the U.S. had adopted 'reforms' or 'repeals'. States with pro-abortion statutes at this time were Alaska, Arkansas, California, Colorado, Delaware, Georgia, Hawaii, Kansas, Maryland, Mississippi, New Mexico, New York, North Carolina, South Carolina, Oregon and Virginia.

In Canada, abortion could be performed legally by a doctor on the sole request of the pregnant woman up to 12 weeks. Beyond 12 weeks of pregnancy the conditions were that the pregnancy was a substantial risk to the woman's mental or physical health; or if the child would likely be greatly handicapped, either physically or mentally if born.

1971- Medicaid abortions banned in New York. Complications caused by botched abortions were cut in half. The maternal death rate dropped by 2/3. Legalized abortion destroyed the problems of unwanted births and the underworld system of illegal abortionists (many were part of the MAFIA). The legalization of abortion distributed equally the maternal health gains among all ethnic, racial, and economic groups.

1972- 600,000 abortions performed in the U.S. this year. New York performed 200,000 legal abortions. Second California performed 135,000. Abortions were \$150 as an average price. 80% of the abortion applicants in New York received 1st trimester abortions. Massachusetts declared unconstitutional a 93 year old law banning contraceptives to unmarried women.

1973- U.S. Supreme Court decision on abortion nationwide. The conditions are that abortion is legal up to the end of the first trimester and the decision is between the patient and physician. After the first trimester, the physician must use his/her professional judgement and determine that bearing a child would endanger the life or health of the mother in order to perform the abortion legally. The State may determine the increasing restrictions on abortion as the pregnancy lengthens. If the physician abuses his/her privilege to professional judgement the usual medical and intra-professional remedies are to be imposed.

There was a 40% drop in abortion-related deaths.

1974- Maternal death rate per 100,000 legal abortions was 3.9.

1975- 1st trimester death rate for legal abortion was 1.2 per 100,000. Abortions performed in the 1st trimester are 12 times safer than childbirth.

1976- A majority of American voters supported legal abortion. Depending on the poll, anywhere from 49% to 81% favored leaving the decision to abort up to a woman and her doctor.

1977- Supreme Court modified their decision, giving the states the right to choose whether Medicaid funds would cover the cost of abortions. As a result of this, 300,000 poor women seeking abortions annually will be denied legal and safe medical care.

Unfortunately, we just did not have time or space to cover this issue in all its aspects and to the extent that it deserves. Therefore, if you're interested in furthering your education on this issue please drop a line to the LRY office. We have knowledge of an extensive amount of information on abortion and where to find it. We also have access to resources on other social concerns- just indicate your interest...

LRY Headquarters  
25 Beacon Street  
Boston, MA

02108

## FED'S UPS AND DOWNS

Jersey Area Federation- Ridgewood is affiliated as a local, but would like to be a part of a fed, namely the old and gone JAF. If you happen to live in New Jersey and would like to see a Jersey Area Fed rebuilt and activated, contact:

Jennifer Brett	Sue Randall
36 N. Hillside Pl.	189 Selvage Av.
Ridgewood, NJ	Teaneck, NJ
07450	07666
201-444-6329	201-833-1833

Greater Washington Area Federation- 2 different reports. 1. We're doing fine. Closed in by society and would like a little more country though. Come visit in the garden. We'll be waiting! -lt. Vernon LRY

2. GWAF is in shambles. All LRYers and potential LRYers in the DC area are requested to send in their names, addresses, and phone numbers to: Alec Bobotek  
2102 Mason Hill Dr.  
Alexandria, VA. 22306  
703-765-4954

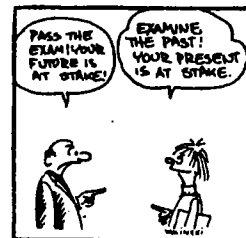
Eastern Canadian Fed/Niagara Frontier- Having a conference at the Niagara Falls church Dec. 27-30. The theme is "Growth: What a funny thing!" Pre-reg is \$13.00 and at the door is \$15.00. Send pre-registrations to: Trish Leighton  
4271 Dickersonville Rd.  
Ransomville, NY, USA 14131  
716-791-4206

We are trying to compose a local group directory to publish in the next issue of the Soup. If you are a federation officer or a member of a local group, please send a list of any and all local groups and contacts you know of. Include name, address, city, zip code, and telephone numbers. This is very, very important. Please send your information (IMMEDIATELY) to:

LRY/LOCAL GROUP DIRECTORY  
25 Beacon Street  
Boston, MA 02108

Sunco- Had a conference in Boca Raton Nov. 18-20. Some of us plan to go to S.C. for Nexus I (mid-winter tri-fed). For more info about that, look at the ad in this issue. A new Director of Social Actions was elected when the old one resigned. Her name is Diana Filippi. Things seem to be going real well. There is interest for new locals in Sarasota, Clearwater, and S. Miami. Good luck, sunpeople!

Mass. Bay Fed- had a weekend conference Oct. 21-23. Also received a grant from the Mass. Bay District for \$100.00 for local program development. Has strong communications with the district. New local starting in Danvers and interest in Attleboro Falls and Beverly. Strong recruiting efforts underway to get more locals started.



North Star Fed- just had our Voyagers conference in the middle of Nov. the newspaper should be out very soon. Locals are sort of happening. One main local in Minneapolis We're working on it.

Rocky Mtn. Fed, Great decrease in membership. Planning a conference for Feb., to be held at Denver 1st Unitarian. Denver local is getting it together-electing officers and hopefully writing a Constitution. Contact: Jenny Bridges  
2076 S. Fillmore  
Denver, Colorado 80210

Lower Southern District Fed- is doing well and growing. We had a conference in Huntsville Ala. over Thanksgiving weekend that was really good. At the business meeting there we passed three resolutions: 1. to give Nashville to SAM fed to correspond with district boundaries 2. to open up membership to youth of all ages, not just those between 14-19 3. to keep the name ISU. We have two new locals starting, Auburn, Ala. and Montevalley, Ala. Our next conf. will be Valentine Day weekend, but we aren't sure where yet. For more info,

contact: Ellen Beattie  
1164 Milmar Dr.  
Atlanta, Ga. 30307

Laughingly submitted, Ellen Beattie via Buisie