

YOUTH AGAINST OPPRESSION

(LNS) On Wednesday, July 16, the young people of the "liberal" Unitarian Universalist Association discovered just what the word "liberal" means.

The youth were demanding an end to the oppression of young people in their denomination. They called for \$100,000 in reparations to the young people of America. Liberal Religious Youth (LRY) insisted on extending the war on racism and class oppression by carrying the battle into the high schools. Members of LRY, in well-organized cell groups scattered throughout the continent, joined forces with a small contingent from Student Religious Liberals (SRL), a campus-oriented Unitarian Universalist organization, in pushing their demands. This alliance, which formed the Youth Front, a movement pledged to fight manipulation by the Establishment, stated that if Unitarian Universalists did not come around, they would do all in their power to destroy the denomination, as it would thus prove itself to be no more than a tool of the elite reactionary clique running this country.

After months of fruitless "meaningful dialogue" with the reactionary UUA administration, and after meeting nothing but repression and reprisal from the delegates to the Assembly, the Youth Front took matters into its own hands by liberating the speakers' platform and the microphones in a gallant charge across the Assembly floor. The students immediately turned the meeting into a teach-in on "Institutional Racism in our High School Concentration Camps".



YOUTH STAGGER ADULT ASSEMBLY

(UPI Boston July 16) Lawrence R. Ladd, president of the radical Liberal Religious Youth organization, today violently disrupted the General Assembly of the Unitarian Universalist Association. Ladd demanded that \$100,000 be given to LRY with its sister organization, Student Religious Liberals. Apparently Mr Ladd and his compatriots represent almost no one. With chilling demagoguery and captivating rhetoric, they lead a large constituency of impressionable upper-middle-class American youth.

Ladd and a small group of disciples have organized themselves into a "Youth Front", which is the driving force behind the disruption today. Youth Front spokesmen refused to comment when asked where they had been getting funds to carry out their campaign. Rumors had been circulating around the denomination about a political coalition among the radical youth, the Black Caucus of the UUA, and the leftist UUA white pressure group, FULLBAC.

The Youth Front proposes to use the demanded \$100,000 for a program of violent disruption and revolution in our nation's high schools. To the best of this reporter's knowledge, the Youth Front members are themselves all dropouts.

Last year in Cleveland the UUA was met with Black demands, but now it must deal with even blacker demands in Boston which will shake the institution of Theodore Parker and William Ellery Channing to its very foundations.



FOR THE REAL STORY SEE PAGES

2-3, 10-12, 27, 32-35

I.

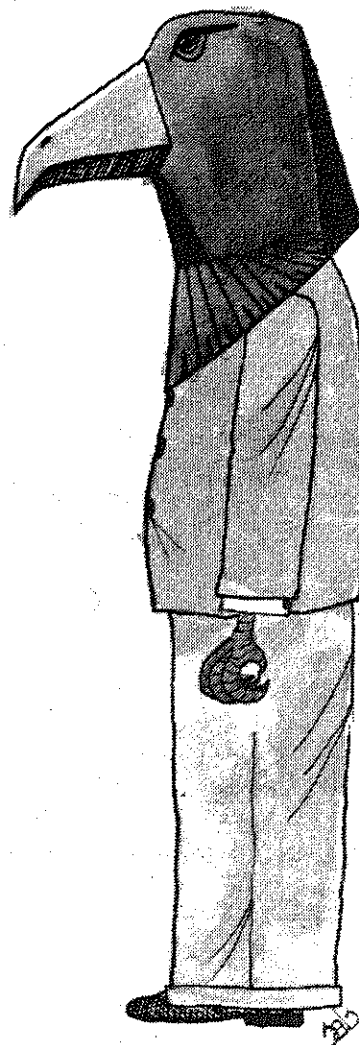
A passage from a novel by John D. MacDonald quoted several years ago in the Buffalo church newsletter and very appropriate for the upcoming Assembly:

"It was an organized way of achieving a gratifying illusion of importance. It was anthropological in nature. It was as if fifty nomad tribes selected a ceremonial meeting place each year, and gathered there to do the ancient ceremonies, elect chiefs, sacrifice maidens, brew bitter remedies, initiate young men. By gathering in such numbers they could convince themselves they were a great people, who would endure forever. They could make brave speeches to each other about their importance in the frightening size of the universe. They could rattle their symbols of rank, tell the glorious tales of victories since the last time of meeting, and, in quiet corners of the encampment, they could make secret, devious plottings, trades, alliances, and conspiracies."

II.

Oh how we paranoids thrive on dramatics and rumor! We so enjoy falling into a pit of mileable conversation lengths with any topic, even the dullest, that with the thought of this year's General Assembly approaching and all the overtones which surround it, our verbal odometers might be driven insane. Each Uni Uni who is the least bit informed as to recent event pointed at the July meetings probably has a personal prophecy for who will do what to whom etched in his expectations. Well, come all ye sunshine radicals, rhetoricians of a dying "new liberalsim", God-kissed civil libertarians, suave convention-goers, and peachfaced-bearded youth, to the liveliest performing arts festival ever to glitter in the doorways of Boston's Statler Hilton Hotel.

And the legions will come in, panting expectation of confrontations, fire-eating revolutionaries, conservative backlash mummings, or whatever. They will probably entice the performing artists they desire to see onto the stage -- throwing a well-worded tomato at the exciting, distressing performer if "implicitly racist",



CONTENTS:

Pages 4 - 6 - Racism in Canada comments on the three major oppressed racial groups in Canada. Food for thought for Americans & Canadians alike.

Page 7 - This is a nice page with nice things on it.

Pages 8 & 9 - two questionnaires to be answered by all you LRYers about the newspaper and LRY -- our directions are up to you.

Page 10 - concerns itself with kids, with a few notes about the \$100,000

Pages 11 & 12 - Larry Ladd's "Bitter Brooklyn", the text from his notable sermon delivered there with a few important up-datings.

Pages 13 - 24 - A tremendous game designed by specialists which deals with the UUA. Milton Bradley fought us for the rights, but in the end we won. Don't miss it.

Pages 25 & 26 - are devoted to a sermon given by Jack Mendelsohn of the Arlington Street Church in which he comments on the recent turmoil over the U-U Service Committee's involvement in Viet Nam.

Page 27 - Lawrence R. Ladd expounds on his "Vision for LRY".

Pages 28 & 29 - Contained in Dick Kossow's open letter of resignation are his reflections on LRY and comments on where it is going.

Page 31 - a poem

Pages 32 & 33 - Important information about G.A.

Pages 34 & 35 - Letters from LRYers on student action in their high schools

Pages 36 & 37 - Statement of the Black Manifesto, ie James Foreman.

Pages 38 - Review of the film High School & Tom Wolfe's Electric Kool-Aid Acid Test.

NAMELESS NEWSPRINT

A HOPEFULLY MORE THAN ONCE A MONTH OCCASSIONAL JOURNAL
PUBLISHED IN COOPERATION WITH LIBERAL RELIGIOUS YOUTH.

Editors-In-Chief: George Gowen & Gregory Sweigert

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Suscription Rates in U.S.: \$5.00 one year

Subscription Rates in Canada: \$5.25 one year

Foreign Postage: \$1.00 per year additional

SUBSCRIPTION CORRESPONDENCE:

Managing Editor - Nameless Newsprint
25 Beacon Street
Boston, Massachusetts 02108

EDITORIAL CORRESPONDENCE:

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25 Beacon Street
Boston, Massachusetts 02108

The Nameless Newsprint is published October through the end of July on an occasional basis, with offices located on the sixth floor of the Unitarian Universalist Association headquarters. All checks should be made payable to "LRY Newspaper". Unsolicited manuscripts are welcome; please include self addressed, stamped envelope. Advertising inquiries should be made directly to the Managing Editor. Rates are: \$40.00 per 1/2 page. \$20.00 per 1/4 page. Photos: Negatives must be 35mm; \$3.00 paid if photo used. Artwork: will not be returned unless accompanied by a stamped, self-addressed envelope; \$5.00 paid if used.

Printed at: South Shore Publishing Company, North Situate, Mass., in the United States.

or, conversely, lungeing between the "oppressive" tomato-thrower and his target with a bold proclamation of moral witness. Truly a living, involving theatre, to a point where the audience superbly upstages the actors, and whatever their message, as well as grossly upstaging themselves. A week of volleyed fruit ends and so does another day in our lives.

III.

On the personal level, we see you as one-armed bandits. On the gutty, emotional level, we put in quarters and expect a return in dimes. Your handshake is a well-worn lever, and sometimes we really want to jam it down out of frustration and wanting to wake you up. Emotionally, you seem as stationary as the bandit. We energize you through the lever, you intellectually compute whether your response is going to be apples or oranges, and you generally return us three lemons. Once in a great while we hit the jackpot and break through the defenses, but the next time we play the game we become even more frustrated at the one-shot return, a breath of humanity, and the probability that we won't hit the jackpot again for a very long time.

We want to spoil the generation gap by dealing with adults on one, a very sensitive, personal level (this level has much to do with inner forces and feelings), and two, dealing with them on a content or programatic level (this level has much to do with "situational politics and a vision for a new society which is non-enequitious). I state again that both of these communication processes are threatening to adult culture, as both are chiefly made up of "shortcomings" in the adult realm. Our emotional relationship now is at the point where the youth are subservient. When the youth constantly have to go more than half-way in communicating with adults on the personal relationship level, we are not equals. Youth have consistently picked away at adult anti-emotionalism to offer some "emotional currency" for the generations. But so often our attempts are blunted by disappointment and failure to "touch" another human being. The more times we try and fail to reach you with our appeals, the more tender and desparate we get.

IV.

It feels good to write something that comes right to the point.

I guess you are all sort of wondering why this issue of the newspaper is so late. For the sake of personal guilt alleviation -- the editor was sort of involved in things like a visit to his home, the occupation of the Uni Uni Service Committee, writing the entire Denomination Game, and meeting with adult groups who were uptight about Larry Ladd's "Youth Agenda" (i.e. "Bitter Brooklyn" pages 11-12). But be consoled by the fact that this issue is a full 40 pages of fairly hard work. Be further consoled by the promise that there will be yet another issue of Nameless. Happy trails to you...

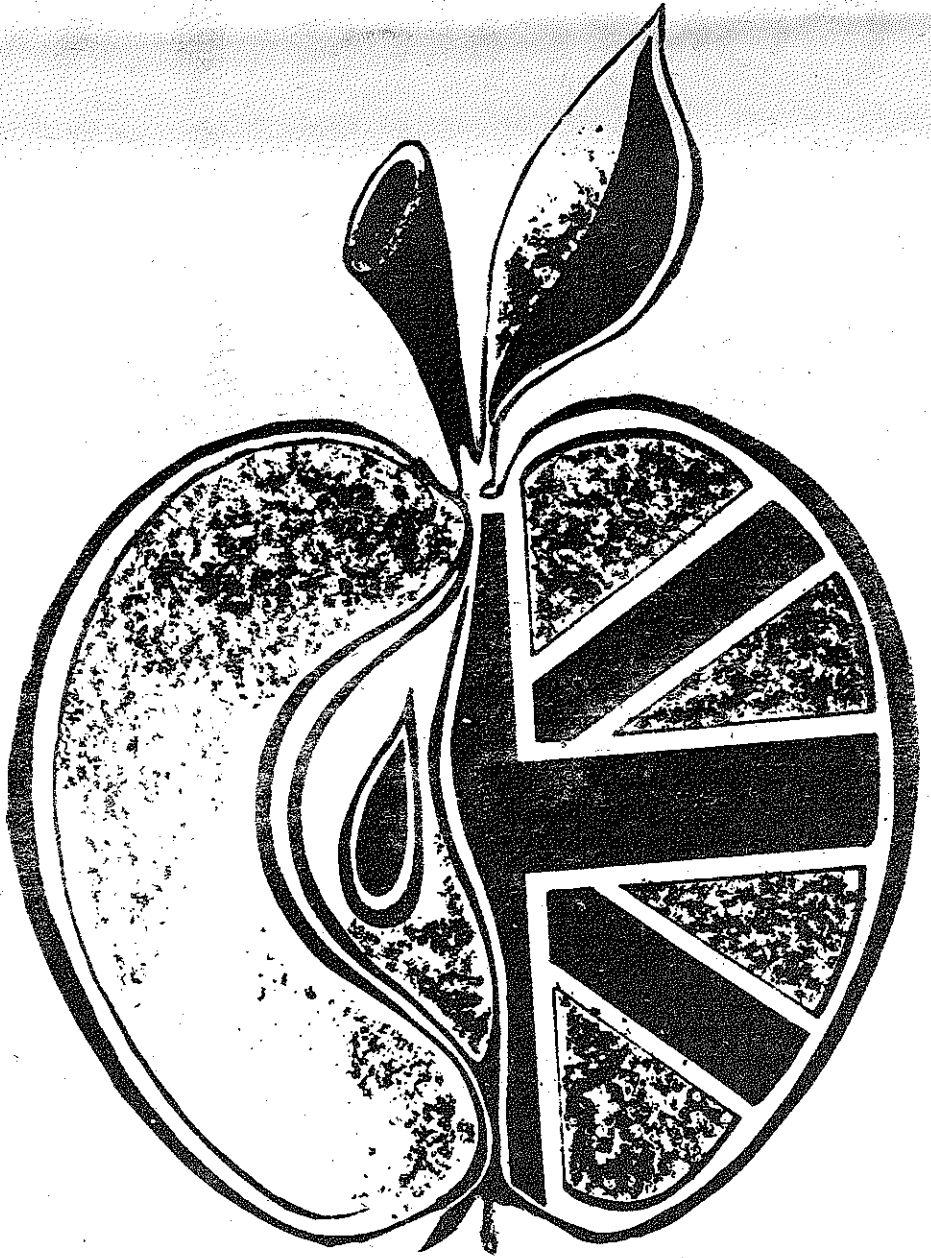
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IRF conference SHARPNESS England 19-26 July

Leeds, England
January 7, 1969

Dear American IRF'ers,
As President of IRF I want to invite you to be with us at our Annual Conference, this summer, in England.
The high spot of IRF's year is this conference, usually held for one week at the end of July in one of the member countries. (Last year, we met in Holland, in 67, in Canada) We spend the week discussing a theme (this year's is "Can Morality Survive Without Religion?"), holding the annual business meetings, and enjoying a social program. There's quite a lot of singing done, too, and on the last night we "send up" the previous week's happenings. But some of the best things happen without any preparation -- the international understanding that results from being together and discussing together, the warm friendships that develop, the wild things that happen between midnight and dawn. At Sharpness in July there will be 100 or more young people (aged anywhere from 16 to 25 or even 30) -- students, teachers, and workers from eight countries. Why not join us? You'll have a great time if you do.
Hope to see you there,

Andrew Patrick
President, IRF



For more info on IRF conference, write: Cheryl Ritter, Bryn Mawr College, Bryn Mawr, PA. 19010 or Georgie Willard, C/O Arthur Leighton, Dickersonville Rd. Ransomville, New York.

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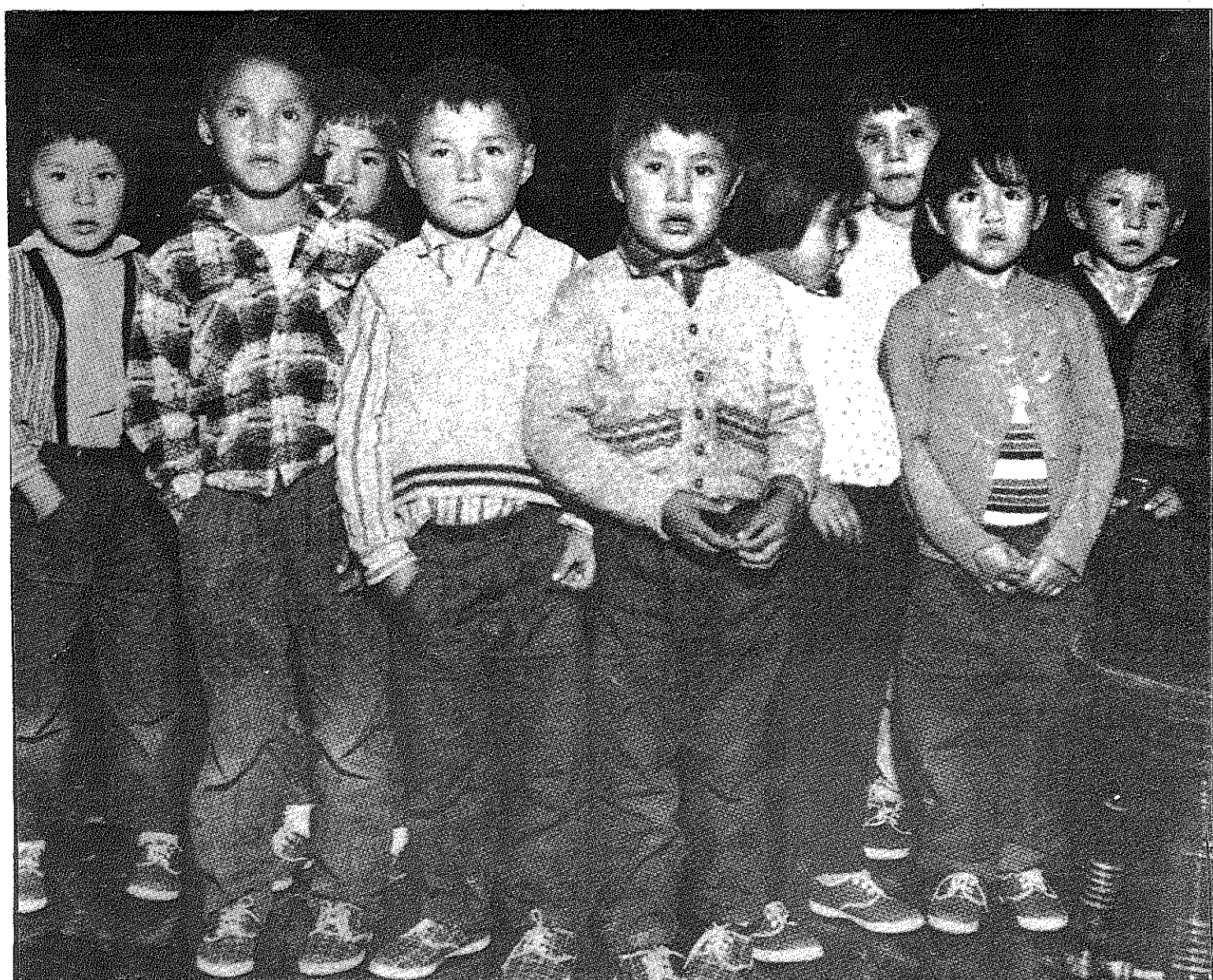
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IN CANADA by WAYNE ARNASON

The problem of racism is one of the most disturbing and confusing social issues that white liberals on this continent are facing today. It's nothing new to the blacks, or to the Indians, or to other minority groups, for racism has always been a part of their lives, but in this last decade, the extent to which white racism has become a North American way of life has been revealed, and the white liberal of the past has been forced to look deep inside himself to see where his feelings are really at. Canada has an image of tolerance and civilization, which we nationalists are only too happy to nurture when we come to the states. It's much easier that way. But, as I said, racism is a North American way of life, and although the problems of racial tension are quite different in Canada than in the United States, they are still present. This isn't meant to be any great exposé or revelation, for these problems are quite apparant and we are all more or less aware of them here, although we are not as yet really sensitive to them. This article is instead intended to be a report, largely for the information of interested Americans, about where the Canadian racial situation is at now, what we're feeling, and what is being done.

The most prominent racial problem is that of the Canadian indian. The U.S. has a similiar problem, but the Black revolution has shifted the focus of racism in America to the black community. 3% of Canada's population is made up of native peoples, compared to the 10% black population in the States. One of the major differences between the two situations, and one which certainly affects the attitude of the white population, is that most of the indians in Canada are on reservations -- Crown land set aside for their use. The indians are thus largely segregated from white society. In Canada's Federal system, there are two classifications of indians: the Federal government has responsibility for those whose names appear on the tribal or band list, and the provincial government has responsibility for those whose names do not. The latter group includes most of the Metis (pronounced: May-tee -- of mixed French and indian blood). The Federal indians have the option of living on a reserve under the control of the Department of Indian Affairs, and are eligible for all the services under the Indian Act. The other category of indians are left largely on their own. Education is one of the services provided free for those indians with the treaty status.

Yet, in my province of Manitoba, with three universities in operation, there are only about twenty indian students.

The indian who leaves the safety of the reserve and comes to the city finds himself completely adrift. On the reserve, he was the ward of the government, but in the city he finds himself completely alone, and left to his own devices. His major problems are housing and employment. The cost of accomodation itself is enough to keep him away from anything we would consider habitable, and even if he has the money, the white prejudice, ingrained through an education of distorted history and too many Westerns, meets them head on. The concept of indian as savage still remains. Employment is just as difficult. Lack of proper training usually precludes any good jobs. Also, the free life on the reserve makes it difficult for any indian to adjust to a time clock and the demands of regular employment. That is, if anyone will hire him in the first place. The indian in the city is forced to adjust to white society. He meets all sorts of good intentions, but little actions on the part of those in positions of influence. On top of all the handicaps of poor education and a background of poverty, the indian has to deal with the strange ambivalence of the white race -- on one hand showing paternalistic concern, and on the other, indifference or outright hostility. The result is often a life of welfare payments and beer parlours. The problem with adaption is that it usually brings with it assimilation, and this is perhaps the major threat to the indian race of Canada.

The biggest problem of the indian today is not so much the poverty, not so much the lack of education, but rather the attitude of the white population. We're making the same mistake here that white liberals made in the States for years in regard to the black community: we're trying to absorb the indian into the white society. It's the old square peg in the round hole game and, dammit, they just won't fit! As well-meaning as some whites may be, their intervention usually becomes interference, and they fail to learn from past mistakes. Of course, there is also the same paternalistic double standard deep in the minds of the white population that is at the heart of all racism. What white liberals don't seem to realize is that the indians are mostly quite content to stay on the reserve.

They would rather stay in an environment that they know than take their chances in the city. Their standard of living has increased greatly in the last century, although it is still far below the national average. The fact is that the majority of Indians would probably be satisfied with their lot, if only they were left alone, if only they were permitted to live their lives in their own culture, and if only they were permitted to govern their own affairs within the reserves. This does not mean that the rest of Canada should close its eyes to what's happening on the reserve, for on many of them the conditions are still deplorable. However, all the action that is warranted on the part of the government - the guaranteeing of basic human rights that others in this society enjoy: the right to adequate medical care to keep the infant mortality rate down, the right to a decent amount of food, the right to fair employment to earn an honest living. These are rights enjoyed by other peoples of Canada which the Indian finds by and large denied to him by reason of the circumstances he is born into. If these problems aren't solved and if the young Indian can't make for himself a decent life in the north, then the whole race faces extinction as a cultural entity. This is the inevitable result of trying to force the Indian to fit into a white society.

The philosophy of the Department of Indian Affairs seems to be to grant minimum financial assistance under tightest administration possible in order to keep the Indians from relying too heavily on the government. They maintain that the welfare state is ruining the Indian, and that the only way to solve the problem is to make welfare hard to get. They also seem to feel that the cost of welfare payments to Indians is astronomically out of proportion to their size and value as a segment of the population. In actuality, the opposite would appear to be true. There is a new spirit in the Indian community today. They have been encouraged by the black revolution, and are eager to determine their own destinies in Canada. The Indian is a member of a very proud race, and is only too happy to get off welfare when there are jobs available. The argument that they are costing the government too much is ridiculous in light of how little the Indian people have received of benefits the whites have taken for granted: benefits like old-age pensions, social assistance, free secondary education, and community facilities.

The black revolution in the States has had some effect on the attitude of the Canadian Indians. On the prairies, especially in Saskatchewan, there have been hints of "Red Power" becoming the new Indian tactic. Saskatchewan seems to be the centre of this because the concentration of Indians in certain constituencies would make it possible for them to decide which party would win an election, providing they organized and solidified their voting strength into blocks. The real Red Power movement, however, is taking place internally on the reserve itself, where the Indian chiefs and band councils are demanding control their own government on the reserve. The few instances where this has been granted have proven successful, and more such experiments are sure to follow. The real revolution is taking place inside the Indian as he becomes more aware of his heritage, his dignity, and the place he deserves in Canadian society.

I understand that the financial resources of the Black Affairs Council are not solely for helping to find solutions to racial problems in America. The BAC constitution "contemplates the elevation of all persons so located both in the United States and Canada whose need require the attention of our programs". I suggest that it would be worth looking into the many Indian self-help programs in Canada, to see where BAC assistance could be of value.

The black problem in Canada is a very nebulous one. In most places there just aren't enough blacks around to make you think about it. Most Canadians have very little personal understanding of racial tension because they can go for weeks without ever seeing a Negro (or an Indian, for that matter). Our holier-than-thou attitude toward racism in America is only present because we haven't up until recently had any direct black-white confrontations in Canada.

Halifax, Nova Scotia, is the focal point of the black problem in Canada. Halifax has become the great Canadian racial scapegoat -- it's a situation within our own borders that we can moralize about and feel better because we do not have to face it directly. Halifax is a long way from anywhere. The ghetto in Halifax was called Africville. It used to be a little community of shacks on the edge of town where most of the

city's 10,000 blacks lived, or rather, were kept. One day, when the civil rights movement was at its peak, an intrepid magazine reporter stumbled across Africville and gave it nation-wide publicity. Faced with national moral indignation, the city began a program to close down Africville, which was eventually a success. They succeeded in moving the black population from the outskirts of the city to a mid-town tenement district, and there they remain today, growing bigger and more militant. Halifax blacks have watched the growth of black power to the south, and have greeted it with mixed reactions. The older ones tend to disown themselves from it, and are trying to meet the problem through their own kind of moderate reform, through an organization called the Nova Scotia Association for the Advancement of Coloured People. The younger blacks are watching black power with interest, and are for the moment sitting tight, waiting to see what happens. This may not last long, however. Last year the Black Panthers sent Bobby Seale up to Halifax, and the publicity he got caused a lot of concern, especially in Parliament, where the Opposition loudly protested the government's allowing revolutionary elements to enter the country. Halifax is the only major city in Canada where the concentration of blacks is large enough, and where the living conditions are bad enough, to cause concern. The city is ripe for a riot. It all depends on how the conflicts over tactics within the black community are solved.

Much of the black militancy in the U.S. seems to be coming from the campuses. In Canada, the few black students that there are are largely West Indians, with an image of being "British subjects" before being black. The tragedy of this assumption has unfolded during the past year at Sir George Williams University in Montreal. The situation at Sir George is very significant to the Canadian people for two reasons: first, it marked the first major act of violence associated with student radicalism in Canada. Sir George has become our Columbia. Secondly, the issue at Sir George was racial, dealing with alleged discrimination on the part of a professor against black students. A great deal of bitterness and confusion has resulted from the combination of these two factors. It was in the spring of 1968 that black students of Professor Perry Anderson accused him of discriminatory grading and treatment toward them. For eight months the administration ineptly tried to resolve the affair, and it appeared to the blacks that they were being railroaded. Finally, in 1969, about two hundred students, most of them black, occupied the university computer center. Their demands were the most moderate in the history of student revolt. All they wanted was a new hearing committee, agreeable to both sides, to investigate the charges. For two weeks the occupations continued, until finally a peaceful settlement appeared to have been reached.



From this point, the stories of what happened conflict. The students say that at the last minute the administration backed down from the agreement and sent in the police. The frustration of two weeks in the center exploded with this action, resulting in two million dollars worth of damage to the computers. Ninety-seven were arrested on charges of conspiracy and arson, and are presently standing trial.

The point about the incident at Sir George is that it probably would never have happened if the students hadn't been black. The way the affair was handled by the administration and the news media, and the charges of racism that were at the heart of it all, brought the situation to its unhappy conclusion. The administration didn't want to issue to develop into one of black vs. white. They could have handled a simple student revolutionary action, with the issue secondary to the action itself, but they were not prepared to handle an open racial conflict. The power behind the occupation definitely was black, for the radical whites that were involved were also afraid to get too deeply into the racial aspects of the affair. Everybody was very sensitive to the racism, and tried to play it down, but inside they treated the problem differently because it involved black students. The news media treated it differently too, and the students sensed that it was their colour that was newsworthy; not their occupation. So with all the good intentions in the world, and being very careful not to offend anyone, the administration brought the situation to an end involving \$2 million worth of broken computers. It was this attitude of "difference" that brought about the violence at Sir George. And this is the same attitude that most Canadians have toward blacks. We're very careful here, because we see the signs, and we're not sure what to do. The people of Canada have seen the major issue at Sir George as the destruction of property; the student movement has seen it as the administration's betrayal of the students, but the blacks themselves see it more than ever as an issue of racism. In regard to this central issue, the reaction of the people of Montreal to the incident has taught us that in any society, no matter where, when pushed hard enough, will bring its racism out into the open.

Canada is unique and different from the United States in one other "racial problem" -- one not dealing so much with colour, but with language and culture. This, of course, is the problem with French and English. Canada is almost one-third French-speaking, with 90% of the French population in the province of Quebec. The major problem of Canadian Confederation has been the maintenance of cultural dualism. Arnold Toynbee, the well-known historian, considers the survival of French culture in Canada a miracle. It has only been within the last decade, during the period of Quebec's Quiet Revolution, that English Canada has really awakened to the presence of the French factor. They simply regard the political aspect of this matter as majority rule, but French Canadians aren't buying this anymore. The English Canadian attitude toward the French Canadian is rooted in two important historical facts. First, the two cultures are completely foreign to each other. The languages are in no way similar, the religions are different, and so there is very little understanding between the two peoples. Secondly, English Canadians still think of themselves as the "winners" in the battle for Canada. We learn of the French defeat in 1759 at the hands of General Wolfe, and although we are taught that Montcalm and Wolfe are both heroes, we still find ourselves rooting for the English "goodguys".

Gerald Pelletier, the present Canadian Secretary of State, compares the feelings of French Canada to those of a little man who is sitting on a bus. He

puts his hat down on the seat beside him, and this very big and very tough-looking man comes and sits on it -- and he doesn't realize that he's sitting on it. Pelletier recalls a session of talks in Washington with American officials over mutual problems. As usual, the Americans displayed very little knowledge of or sensitivity towards Canadian feelings or distinct national attitudes and problems. The English Canadian delegates came out of the meeting fuming over the lack of sensitivity. Pelletier remarked: "Is it something like the feeling you'd get if some big guy came along and unwittingly sat on your hat in a bus?"

"Yes," they replied, "that's it exactly!"

French Canada has in the past been content to let the English Canadians maintain their majority rule of Canada as long as Quebec got her share of the pie, and was allowed to maintain her language and culture. But now, the language and culture are threatened. It is getting more difficult to live entirely in French even in the large cities of Quebec, and it is absolutely impossible outside of the province. These are the key desires of French Canadians today: to be able to live in French, and to be "Maitre chez nous" -- masters in our own house. Prime Minister Trudeau's gamble is that if he can make bilingualism real from sea to sea, he will be able to keep French Canada happy in Confederation. In the West, they're not too happy about this, for they see it as a threat to their right to live in English. Western Canada has always been the center of English racism to the French in the East, but this kind of racism is not the same as the traditional meanings of the word imply. It would be wrong to try and draw an analogy between the American Blacks and the French Canadians, for there aren't the same malicious racial myths around the French as there are around the Negro race. In the past few years a healthy separatist movement under Rene Levesque has gained support to the point of forming a new political party. Levesque feels that the only way for Quebec to go is out of Confederation, and that this is the only way French culture will survive. The situation is still very much in a state of flux, and depends largely on whether English Canadians can accept French Canada as an equal partner, but with different needs.

It would seem then that a better word than "tolerant" to describe Canadian racial attitudes would be "insensitive". We are the big guys who sit on hats and step on toes without even knowing it, while at the same time expressing our sympathy for the plight of the little guy. It can't be very long before we get to the limit of the little guy's toleration, and he stops asking politely for us to get off. This has already happened in the United States, and it's not going to be long before it happens in Canada.



if i were to sit

if i were to sit
here, and watch you,
you would do something,
funny
i know

then i will laugh
and you will smile
and i will smile
what fun

god, can this be
life

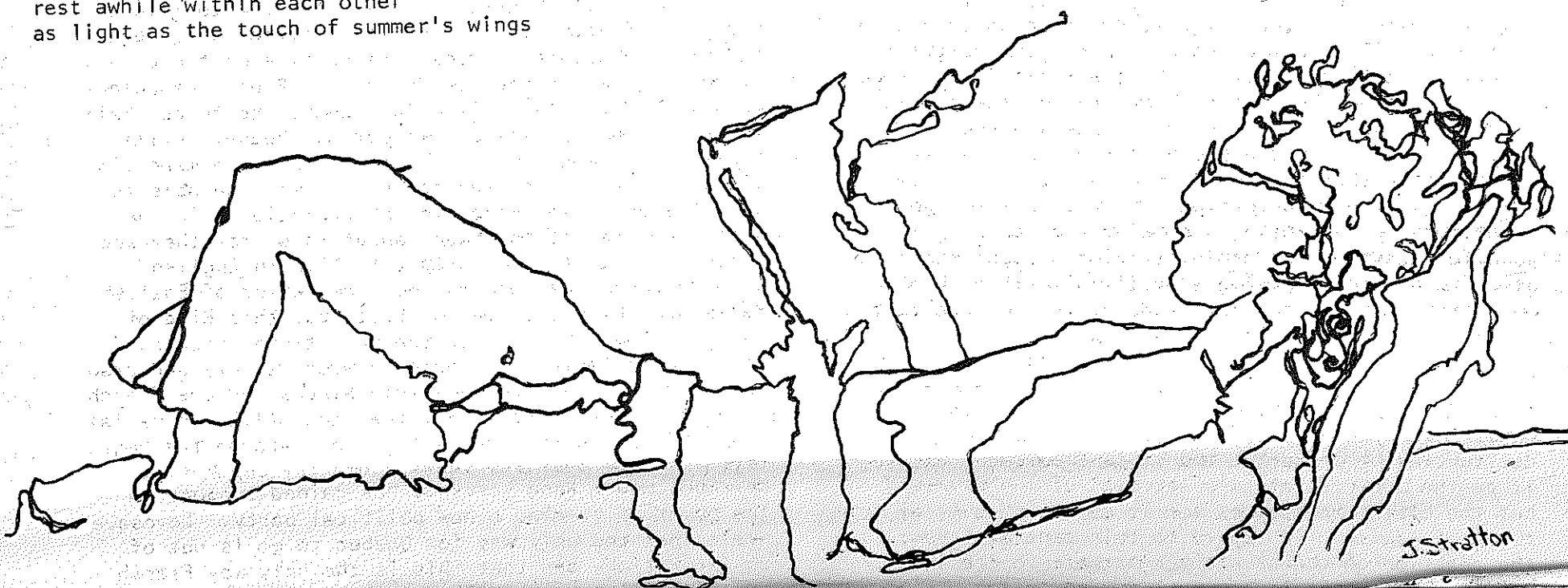


To Kim To Touch Summer's Wings

coming together
two hands stand apart
have felt the world with fingers rough from touching

coming together
two hands woven slowly
bringing the worlds they touched to one

rest awhile within each other
stay awhile and feel the changes
rest awhile within each other
as light as the touch of summer's wings



the rain comes so slowly
the drops touch my chin
coming so slowly till the pools fill with faces
from here's where the river flow begins

when you come together, come like the rain
join the river from where it flows
don't come too fast or you'll drown yourself
grow with the river, grow slowly....

come slowly to each other
come gently and feel the changes
come slowly to each other
as light as the touch of summer's wings

how many loves have you taken this life
how many lives have you lost
how many voices have whispered you love
then vanished inside the night

tell me of the ones that have held your tears
are their memories the fingers on your hands
did love come like the rain bringing both joy and pain
like the river that weaves through our years

memories to share each other
time to feel the changes
memories to share each other
as light as the touch of summer's wings

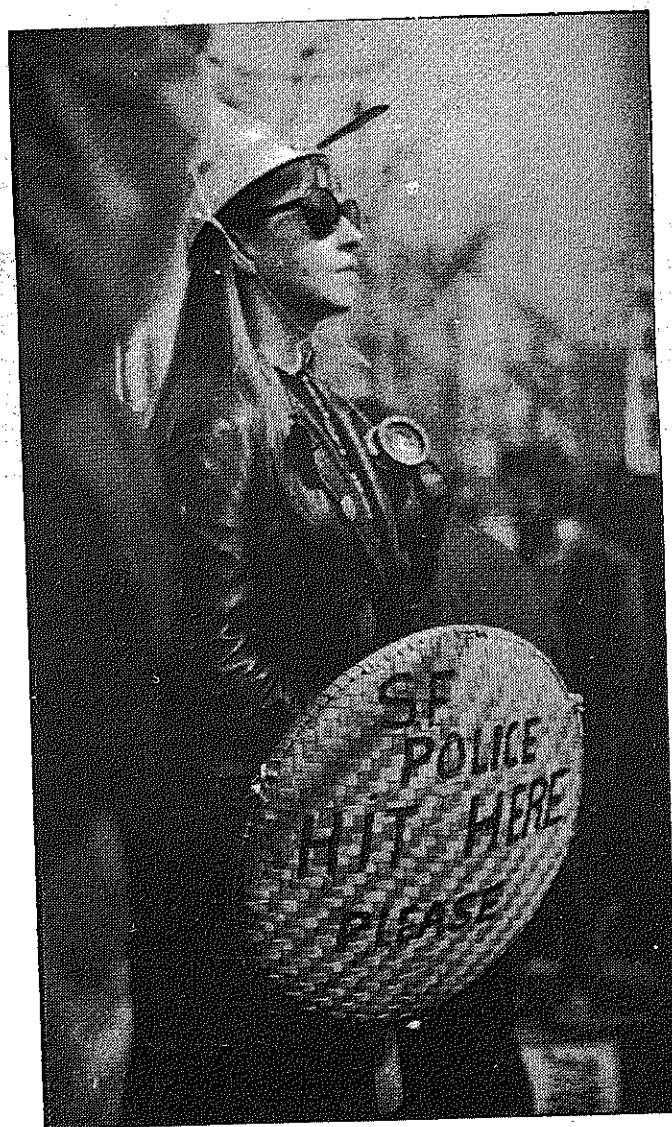
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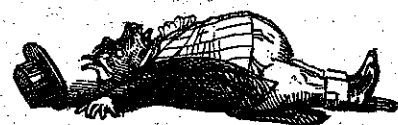
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QUESTIONNAIRES

The two following questionnaires are designed to harvest from the "grass roots" of LRY an evaluating and direction setting response for use by the future editors of Nameless Newsprint and the next LRY Executive Committee. The first deals with an evaluation of the Nameless over the past year, and some questions about its future, and the second involves new roles and programs for Continental LRY in the next year. We hope that you will take time to respond to them, in order to give the new LRY Board of Trustees a chance to take your feelings into consideration when it makes decisions on these issues at its Annual Meeting after General Assembly. Don't bother trying to answer the questions on these two pages -- we hope you'll have too much to say for that. Use as many sheets as you wish and address all responses to Questionnaires, LRY Office, 25 Beacon St., Boston, Massachusetts 02108. To help us compile these results, could you please state your city and age?

NAMELESS NEWSPRINT



The questionnaire is divided into three sections: Circulation, Organization, and Content.

I. Circulation

1. Was there much interest created by the Nameless Newsprint in your LRY group? In your church?
2. How well did it sell to adults?
3. How long did it usually take the Newspaper to reach you from Boston? Would you be willing to pay more to have it sent second or first class consistently?
4. Should the Newspaper be sent to all Federation and Local Group Presidents, rather than have it distributed by the present subscription method?
5. Would you have any further suggestions for increasing circulation and generally increasing NN's effectiveness?

II. Content

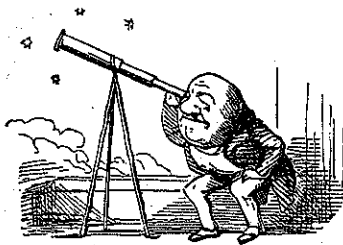
1. Do you have any preferences as to more or less:
 - Outside News
 - Artwork
 - Poetry
 - Advertisements (what kind and from where?)
 - Book Reviews
 - Long Essays
 - LRY News and Business material
2. Which, in your opinion, was the best issue this year?
3. Do you think entire issues should be devoted to one subject? (e.g. #5-the issue on the National Guard in Wilmington, Delaware.)
4. Do you like the idea of double (32 pages) issues?
5. Should the Nameless be directed primarily towards the UUA, youth-adult relations, LRY itself, or something else?
6. Any general comments or ideas for next year's content?



III. Organization

1. Do you think the Newspaper should be controlled and financed by LRY, or run on a semi-independent basis, as has been the case this year?
2. Do you think the Newspaper should be published monthly or semi-monthly?
3. With a few exceptions, the Associate Editors this year have been largely ineffective. What do you see as a possible role for regional Associate Editors in the future?
4. What do you think the role of the Newspaper should be in relation to the whole area of communications within LRY?

LRY DIRECTIONS



This questionnaire is also divided into three sections: Communications, Program, and Relations.

I. Communications

1. How do you feel about the discontinuation of the LRY local group packet in favour of the Nameless Newsprint?
2. Should LRY have a regular mailing to local group presidents? If so, what should it include and how should it relate to the functions of the Newspaper?
3. How do you feel about the virtual discontinuation of The Promethean (LRY's former literary symposium) in favour of the Newspaper? Do you feel that some kind of solely literary publication is needed? If so, what kind?
4. Do you think the idea of LIP Service (the distribution of packets of Fed newsletters to all the newsletter editors on the continent) should be continued and expanded? Does your Fed have a newsletter?
5. Should LRY move into the audio-visual field? How could we best approach this area?
6. What do you feel could be done to improve communication between Continental LRY and the individual LRYer?

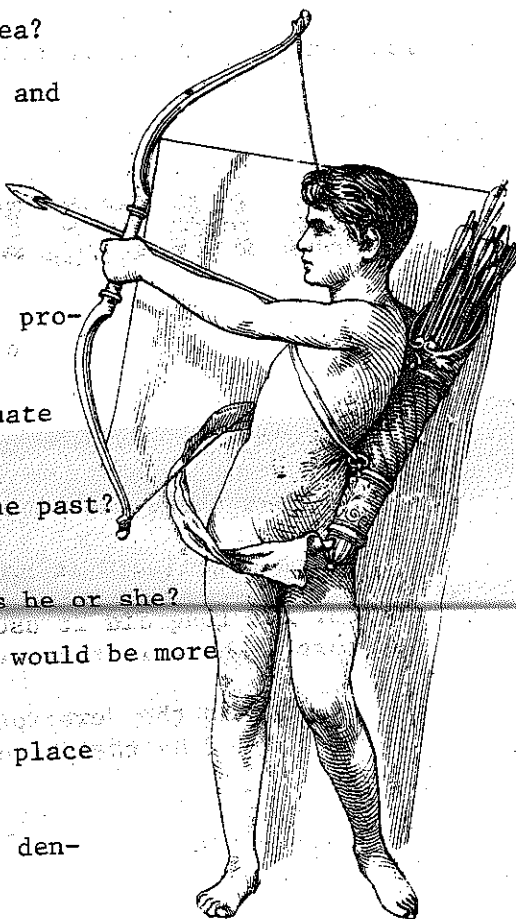
II. Program

1. How would you feel about LRY paying its President (or other Exec Comm members), providing he (they) were working full time?
2. Do you think three Directors on the Continental Executive Committee is an adequate number? How many would you suggest and how would you divide or define their roles?
3. Would you like to see officers of Continental younger than they have been in the past? Should these jobs be full-time?
4. Did your Fed have a field tripper from Continental this year? How effective was he or she?
5. How do you feel about the value of Continental field trippers? Do you think it would be more valuable for Continental to finance inter-Fed field tripping instead?
6. Do you think that one Continental Conference per year at one specific time and place is enough?
7. Would you like to see LRY get involved with other youth organizations in other denominations, in a sort of ecumenical youth movement?
8. Should LRY take a role in trying to increase the awareness of high school students of the situation they are in in high school, and what they can do about it?
9. What do you see as the role of LRY in relating to political action within the local church? Within the denomination? Within the outside community?

III. Relations

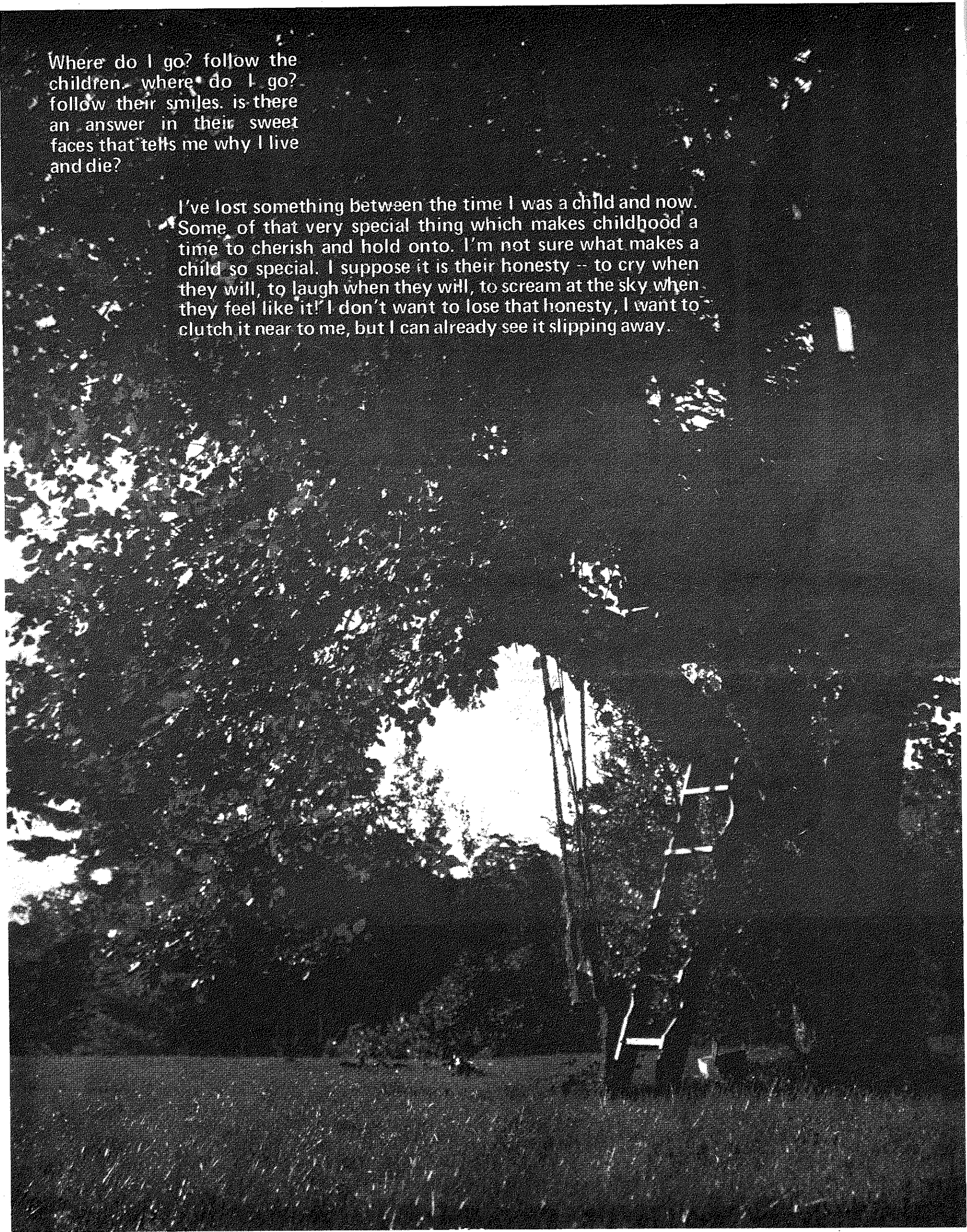
1. Would you like to see LRY strive to work more closely with SRL, both on the local and Continental levels?
2. Would you favour de-centralization of the LRY Office? (Some of our suggestions are setting up regional offices in Chicago and Berkeley, and hiring regional field workers to replace the Executive Director.) Do you have any ideas?
3. What do you feel should be the position of Continental LRY (structurally) in relation to the Unitarian-Universalist Association?
4. What, in your view, should be the role of Continental LRY in relation to the federations? the local groups? the individual? How can the Executive Committee best fulfill this role?
5. Do you feel the present structure of LRY adequately fulfills this role which you envisage for Continental? Should the individual LRYer be able to exercise more control over the actions of the Executive Committee and Board of Trustees?

When you answer these questionnaires you should include the following information about you as a person. 1. Age. 2. Sex. 3. Federation. 4. Years in LRY. 5. What officer positions have you held, if any. 6. Are you a full member of your local church. 7. Are you in school. That's all there is to it. Please respond promptly.



Where do I go? follow the
children. where do I go?
follow their smiles. is there
an answer in their sweet
faces that tells me why I live
and die?

I've lost something between the time I was a child and now.
Some of that very special thing which makes childhood a
time to cherish and hold onto. I'm not sure what makes a
child so special. I suppose it is their honesty -- to cry when
they will, to laugh when they will, to scream at the sky when
they feel like it! I don't want to lose that honesty, I want to
clutch it near to me, but I can already see it slipping away.



11

The Youth Agenda is a mood; is in the same state of flux as the human condition. Enter Bitter Brooklyn -- everybody starts getting constrained over this \$100,000 question. The denomination at this point in history is financially sensitive. That realization went into the decision of LRYers to make the "dialoguing" youth and adults of the denomination encounter and confront each other. It was great being "noticed", and you don't get noticed by Unitarian Universalists any faster than by saying, "\$100,000!" Trouble is, that seems to be all that most adults are interested in. LRY received little feedback on its thoughts for a high school liberation program, or its demand for full autonomy -- the only responses from the adult world were diatribes about the 100 thousand.

Why did it take \$100,000 to get our parents' (your?) attention? If we say that LRY and SRL are presently getting \$99,580, counting fringe benefits, LRY/SRL endowment, and the Billings Lectureship Fund, would we still have the adults' attention? At General Assembly youth will be "noticed", but even then will adults really be listening, from their guts as well as their heads?

GHS

LADD'S "BITTER BROOKLYN"

What we are usually invited to contemplate as "ripeness" in a man is the resigning of ourselves to an almost exclusive use of the reason. One acquires it by copying others and getting rid, one by one, of the thoughts and convictions which were dear in the days of one's youth. We believed once in the victory of truth; but we do not now. We believed in our fellow men; we do not now. We were zealous for justice; but we are not so now. We were capable of enthusiasm; but no longer. To get through the shoals and storms of life more easily we have lightened our craft, throwing overboard what we thought could be easily spared. But it was really our stock of food and drink of which we deprived ourselves; our craft is now easier to manage, but we ourselves are in a decline.

I listened in my youth, to conversations between grown-up people through which there breathed a tone of sorrowful regret which oppressed the heart. The speakers looked back at the idealism and capacity for enthusiasm of their youth as something precious to which they ought to have held fast, and yet at the same time they regarded it as almost a law of nature that no one should be able to do so. This woke in me a dread of having ever, even once, to look back on my own past with such a feeling; I resolved never to let myself become subject to this tragic domination of mere reason, and what I thus vowed in almost boyish defiance I have tried to carry out.

—From *Memories of Childhood and Youth*
ALBERT SCHWEITZER
(tr. C. T. CAMPION)

This statement is a synthesis of the proposal of the youth caucus that appeared at the National FULLBAC conference held in Philadelphia this spring. In was subsequently endorsed in principle by the LRY Executive Committee, although the text was written by Larry Ladd in consultation only with himself. This statement was originally delivered as a sermon at the First Unitarian Church in Brooklyn, New York.

A time bomb is ticking in our world today today. And with each succeeding tick, the of ultimate destruction approaches. The bomb was built by men who used power to degrade, exploit, and oppress other men, and the fuel is the accumulated rage of those who have been oppressed, and the fuse is the empty promises of liberalism. The riots in the cities, the rebellions on campuses and in the high schools, a war in Viet Nam, and the revolution in the Third World are all part of the steady ticking of the bomb.

The time bomb is a testament to our burning need for justice, and to the failure of the liberal process. Liberalism has failed because it has promised much, while its lack of action perpetuated the conditions that created the bomb. It has tolerated the intolerable. During the liberal era, men were free to kill, free to exploit, and free to manipulate. That kind of freedom has created the sick society in which we live.

We have tried the liberal way, heard the rhetoric, and waited patiently. But the ticking is getting too loud.

The new era is struggling to be born. The victims of the former era are getting their heads together and planning their course of action. We will have what is rightfully ours: control over our own

affairs and no arbitrary power over us that we have not sanctioned. People shall be recognized as people -- shall live as free human beings be they black, yellow, or young.

We were born into a world that is against us; that treats us as things rather than as people. Now is the time to awaken America's conscience to what it is doing to its children.

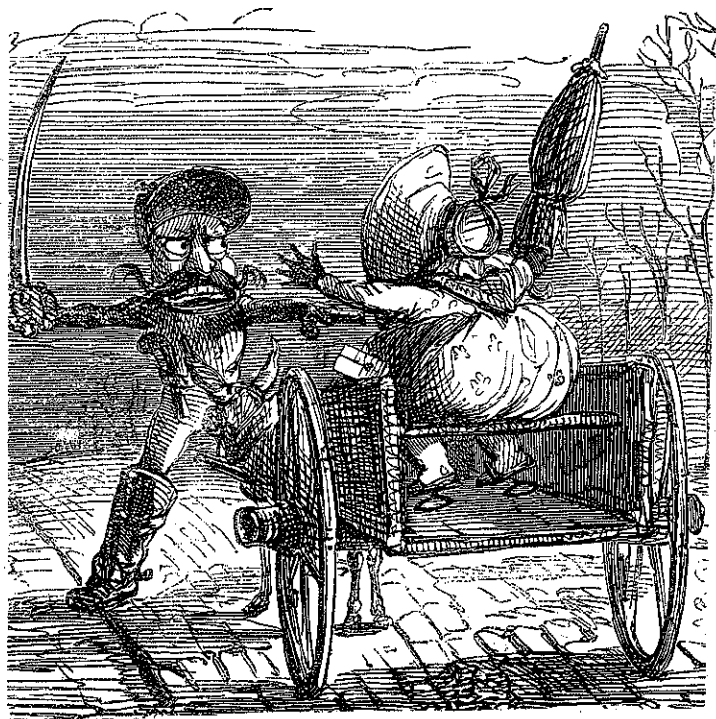
It has often been said that growing up is a process of "finding oneself". On the contrary, growing up in our society is much more of a process of defending oneself against a system that is determined to convince us of our worthlessness and to shape us in its own image. In the past our defenses have failed, as is demonstrated by the empty robots that inhabit North America. We as youth have been denied all human rights and responsibilities until we leave Never-Never Land and approach the Kingdom at 21 years of age. By then we are good niggers and know our place and are unable to handle either freedom or responsibility.

Our schools are youth ghettos training us to fit into existing culture rather than educating us to be individual men and women. We are taught that conformity, in word and deed, is a virtue. We learn that to get ahead we must please authority (read "teacher") rather than ourselves and our peers. We are forced to attend carefully patrolled prisons where we continually confront dull classrooms, irrelevant curriculums, dress codes, censorship, and toy student governments. Some indignities may seem trivial, but, as Edgar Friedenberg has pointed out: "What is not trivial is the continuous experience, day after day, of triviality; of being treated like a tiny unit in an administrative problem. This is how you are taught not to take yourself seriously." Few survive such dens of horror with any personal autonomy or dignity.

Our churches join the partnership in repression. The youth group is usually kept at a safe distance from the rest of the church. No one pays much attention to us unless we do something judged wrong by adult standards, at which point we are brought into the fold for quick corrective measures. We are denied the use of the building or financial resources if we move off the chosen path. Although the UUA allots about \$99,000 to LRY and SRL already, the money is not controlled by us, but by adult executive directors. And when we do participate on church boards or committees, it is often as tokens who are not to be taken seriously. We are not regarded as people, but as nuisances.

The community completes the trinity. Here the restrictions become endless. We are faced with a legal system that denies us such basic civil liberties as the right to trial by a jury of our peers. We face curfews to keep us off the streets. We are denied the right to vote or otherwise participate in government. The law restricts our personal decisions about sexual mores, drugs, and liquor. The draft makes us involuntarily fight in an immoral war. Personal autonomy is a foreigner in this jungle of autonomy.

Paul Goodman described the process well: "In our society, bright, lively children, with potential knowledge, noble ideas, honest effort, and some kind of worthwhile achievement, are transformed into useless and cynical bipeds, or decent young men trapped or early resigned."



Young people live in a virtual police state, plain and simple. We are confronted with institutions designed to perpetuate the unfreedom, the humiliation and abuse, of our society. What is more tragic than this is the fact that most people, young and old, have not been enraged by it!

Amy Lowell wrote: "Youth condemns; maturity condones." If growing up means condoning these conditions, then I hope never to come of age.

North American society is destroying its youth. By our indifference, we in the Unitarian Universalist movement are accomplices in that crime.

The Unitarian Universalist movement, and especially LRY and SRL, has attempted to build a fellowship in which the dignity of man is paramount. We have striven to build concepts of community that hold the individual to be sacred and allow him to reach full development in an atmosphere of care and freedom. We agree with Sophia Lyon Fahs when she wrote: "The freedom for which we stand is not freedom to believe as we please, not freedom to live in a world of fancy, not freedom to evade responsibility, not freedom to pretend good is bad and bad is good; BUT freedom to be honest in speech and action, freedom to respect one's own integrity of thought and feeling, freedom to question, to investigate, to try to understand life and the universe in which life abounds, freedom to search anywhere and everywhere to find the meaning of Being, freedom to experiment with new ways of living that seem better than the old."

Our society is a flagrant violation of these concepts. If we really believe what we say and practice in our enclaves, then we certainly have a responsibility to work to create this kind of community throughout the world. When we leave LRY and SRL, must we move into a world that is an antithesis of our free faith? I hope not, and I am determined to prevent it. We must assert our faith and work for its realization everywhere. For we are not merely preparing to enter the active world, we are in it now!

Our religious beliefs are the building blocks of a new age of liberation. As the institution that embodies these beliefs, we must become the vanguard of the forces leading the way to that era. If we hesitate now, we will be left behind and die with the old. We now face the most difficult challenge of all: learning to practice what we preach. For the generation gap is inconsequential

tion gap is inconsequential in contrast to the glaring gap between what Unitarian Universalists say and do.

Youth and blacks are the leaders of the movement

Youth and blacks are the leaders of the effort to put our movement into the forefront by putting our principles into practice. And it is at this point that we, as the youth of this movement, must come alive!

The keynote of the youth liberation movement is youth self-determination and empowerment. We are demanding the personal liberties and responsibilities inherent in our humanity. We demand the right to determine our own life-styles without adult intimidation. We must be accepted for what we are -- there shall be no more "holier-than-thou" judgements, no more arbitrary powers over our values, whether those are expressed by our politics, sexual attitudes, or anything else. If adults cannot go beyond these and see us as persons, then dialogue is impossible. Finally, we are demanding that our church join us in our struggle for liberation.

Here are our goals:

IN OUR COMMUNITIES we call for the liberties and responsibilities guaranteed by the Bill of Rights. All minors accused of crimes should be tried by their peers. Police repression of "youth deviates" (read long-haired hippie weirdo's) must end. Curfews must be abolished. The age to vote and participate in government must be lowered. The liquor and drug laws must be reformed to allow for individual discretion. The draft must be abolished. Birth control and abortion information must be made available to us.

IN OUR SCHOOLS we call for student control of our own education. The student government must be reformed and given genuine authority to decide major school issues. Students must have the power to shape the curriculum to fit their own needs. The indignities of censorship and dress codes must be eliminated. Compulsory attendance laws must be repealed.

IN OUR DENOMINATION we call for total UUA commitment to the youth liberation movement. This means full church support for youth-initiated strategies to achieve our goals. It means a drastic increase in youth participation in the denomination at all levels, including the abolition of all age barriers to membership. Adult intimidation (through control of funds or property) that may undermine our right to define our own life-styles must end. At the continental level, we call for UUA funding, through the Annual Fund, of a total of \$100,000 to LRY and SRL. This is almost equal to the amount we presently receive. We demand self-determination for LRY and SRL, apart from the UUA Division of Education. We further demand a radical increase in youth membership on the Board and committees of the UUA.

In short, we are seeking control over our own affairs, participation in the larger movement, and UUA commitment to our cause. FULLBAC and BUUC have already pledged their support.

For the past several years, we have worked diligently for the Annual Fund because of the promise of that the UUA could become. We are now moving to fulfill that promise. Now we need more than comment: we need commitment. If our church is with us, then it will give us priority and fund our movement. If it is not with us, then it no longer deserves our continued loyalty and commitment. We are committed not to the institution, but to the ideals it represents.

We are unwilling to compromise our birthright. We agree with Peter Berger when he lamented: "It is a regrettable fact of our cultural situation that capitulation to permanent half-honesty is often seen as maturity. By contrast, the intellectual passions of rebellion are seen simply as a symptom of 'immaturity'." It may happen in some cases that the one moment in an individual's biography when questions of truth and authenticity are at least glimpsed becomes neutralized by looking upon it as just part of a process of sowing one's wild oats. The rest of life becomes a more or less comfortable settling down with the half-truths or even the organized delusions which are embodied in the various social institutions. Both love and truth become at best the subject matter of nostalgic remembrances."

Our youth liberation movement is very threatening, for it will touch every person in his own home. And adults will feel especially threatened by the youthful idealism and individualism that they have repressed within themselves.

We may be "out of order", but we insist upon a new order and will settle for nothing less. We may be out of place in a world we did not shape, but we are determined to shape it for our own lives. For while we are oppressed by institutions, we are possessed of a vision.

As Theodore Parker declared a century and a half ago: "A church that believes only in past inspiration will appeal to old books as the standard of truth and the source of light; will be antiquarian in its habits; will call its children by the old names; and war on the new age, not understanding the man-child born to rule the world. A church that believes in inspiration now will appeal to God; try things by reason and conscience; aim to surpass the old heroes; baptize its children with a new spirit; and will lead public opinion and not follow it."

Ready or not, here we come!

-- Lawrence R. Ladd
President, LRY
May 3, 1969

SERVICE COMMITTEE

VIET PROJECT

BY

JACK MENDELSON

Flames of controversy are crackling around the Unitarian Universalist Service Committee.

Tinder, accumulating ever since UUSC seriously began to explore an AID-financed project in Viet Nam, was fully ignited on May 21, when members of the Interdenominational Radical Caucus occupied the Service Committee's headquarters building and demanded an immediate end to the project.

The passions aroused by the war are deep and anguished. By many Unitarians and Universalists, perhaps the most, the U.S. role in the war is a depraved act and a monument of American injustice.

Liberal Religion, among its other attributes, is the mother of rebellion against injustice. A rebellion against the UUSC project in Viet Nam was inevitable, since there are so many who view the project as a tacit alliance with American policy. But there is also a moral tradition in our ranks concerning rebellious behavior. We expect it to be governed by principles of moderation and limitation. These virtues are often difficult to define in particular situations.

The rebels who occupied 78 Beacon Street felt that their cause was just. That feeling is widely shared. There are agonizing questions about our project in Viet Nam, yet the Service Committee was going ahead anyway. The Radical Caucus felt that milder forms or protest simply were not working. They escalated the protest dramatically. Their acts also dramatized other moral dilemmas. Were they guilty of intimidation? Were they betraying the protest itself by their verbal violence? Was so stark a confrontation necessary?

Now that the occupation of 78 Beacon Street is over, we are able to separate, for the moment, questions about the Viet Nam project, from questions about confrontation and its tactics. I deal here only with questions about the project.

Our Service Committee has a proud record. It is a new and harsh experience to find ourselves divided over it. Most religious bodies engage in some form of humanitarian service, but certain qualities have long marked the work of UUSC. While it bears a sectarian label, it has no sectarian aims. While it operates from an American base, its purpose has always been to restore and strengthen human dignity, not to sanctify American power or policy.

The legitimacy of the Saigon project is questioned as a betrayal of the Service Committee's moral posture, on the grounds that work in Viet Nam, under contract with the United States Agency for International Development necessarily implies support for U.S. policy there.

Since the United States entered in force into Viet Nam, our troops and planes have inflicted between 120,000 and 150,000 civilian casualties annually, created nearly 2 million refugees, defoliated more than a million Vietnamese acres, and dropped more than 200 pounds of bombs for every man, woman, and child in North and South Viet Nam. Here at home the war policy has reduced the purchasing power of the consumer's dollar by 10%, distorted the economy, strangled housing construction, deepened poverty, rendered impossible required expenditures to renovate our decaying cities, and generated the greatest threats the civil order since the Civil War. Now, in addition, the supporters of the UUSC are split asunder.

Obviously the UUSC leaders who voted the Viet Nam project into existence did so with humanitarian purposes in mind, hoping to help at least a few of the millions of Vietnamese who, when the war ends, must rebuild their lives. But the dominant cause of the human catastrophe in Viet Nam is American policy. Without disavowing that policy, can we hope to reach and work with the people who are in agony because of it?

We are in Viet Nam as an agency sponsored and financed by AID.



reproduction of a tractuk painting by Arnold Trachtman

Does this mean that our representatives are under military control? As long as we restrict our activities to Saigon, the answer is probably no. In Saigon, such projects are the concern of the Embassy rather than the military. But what does this really signify? Is the Embassy any less implicated than the military in Viet Nam's torment?

What about our freedom of action? Does AID sponsorship automatically limit that? In the chaos that is characteristic of the American presence in Saigon, we could probably act with considerable independence, at least until such time as we were cashiered out of the country, if we had a mind to do so, and had personnel there capable of understanding what independent action requires.

Personnel competent to act independently is a crucial issue. In Viet Nam it spells the difference between making real contact with Vietnamese people and simply playing what is cynically known as "the old AID game". Vietnamese have become shrewdly and sadly wise in such matters.

The nub of our government's tragic course in Viet Nam has been a consistent failure to understand the situation and the people. The UUSC is now compounding this calamity. From the first day of negotiation on this project to the present moment, our UUSC representatives have not spoken Vietnamese, had Vietnamese experience, or been subject to rigorous area training.

Vietnamese have repeatedly said that scores of inadequate advisors are worth less than nothing to them, while one highly motivated and thoroughly-trained individual is worth everything. What they mean is intensive language training and intensive area training. We have not listened to this, therefore most Vietnamese will not trust us, and should not. We are defenseless. The notion that we can help Vietnamese simply by sending them good-hearted, professionally-skilled Americans (who otherwise know nothing of Viet Nam) is another evidence of American megalomania, not of humanitarian service.

A jarring example of the pitfalls we have dug for ourselves was the recent letter from our personnel there -- a letter circulated in our denominational magazine UUA NOW -- which parroted the official U.S. line that Cholon, where our project is located, was devastated by the Vietcong in their 1968 Tet offensive.

NEWS NOTES:

Vietnamese know that Cholon was battered to rubble, people and all, more by American fire power than Vietcong fire power. If our project people do not know this, one can only imagine with horror the psychic distance between them and the population they are there to serve. If our project people do know this, but still reported as they did, the horror intensifies.

There is also the question of UUSC relationship to the Saigon Government, which, in addition to its notorious corruption and unrepresentative character, muzzles poets who versify about peace, shuts down newspapers that dare to criticize governmental policies or persons, exiles scholars who speak for reconciliation, locks up Buddhist priests and politicians who have the audacity to mention a possible cease-fire, and wouldn't last a day if U.S. support ended. Is it possible to work in our present project in Saigon without subtly legitimizing the Saigon Government, whether consciously or unconsciously? Again, the letter from our people in Saigon is chilling, speaking as it does of negotiations with a high Saigon official. By common Vietnamese consent he happens to be one of the most unabashed extortioners in the Saigon Government. If these are the people we are petitioning in behalf of our multi-service center, we have already been shrugged off by the Vietnamese, and the truth about their feelings is a closed book to us. But since our representatives do not speak Vietnamese and have no preparation for moving comfortable among ordinary Vietnamese, how could they know?

The case against our being there, given the way we have chosen to operate, is simply overwhelming. If the Service Committee insists upon continuing without a fundamental overhaul of its approach, it will be engulfed in waves of denominational dispute and disenchantment. This need not happen.

As the jailer said to St. Paul, what can we do to be saved?

Some guidelines have clearly emerged.

1) If, as a solemn policy commitment, the UUSC will declare that the most fundamental way to help the Vietnamese is to help them gain a peace which must first be found in America, we will put ourselves on the same wave length as the overwhelming majority of Vietnamese, and achieve a moral basis for seeking ways to work with them.

2) If this causes summary cancellation of our contract by AID, so be it. At least we can look ourselves and the Vietnamese people in the eye, and we can look to the future in terms of other financing, other projects.

3) Whether AID is willing or not to work with us on new terms, we should act:

- to suspend our present project, taking full account of the individual circumstances and needs of our personnel there.
- to assemble a group of independent advisors. Vietnamese and American, who know Vietnam thoroughly, its language, culture, history, present circumstances; and ask them what the UUSC, with its resources and skills, might best do to help, then move vigorously in the indicated directions.
- to involve our Unitarian Universalist constituency with completely open information and discussion of every facet of this process, being unhesitatingly frank about its financial implications and requirements.

There are dangers in this course. The UUSC may be too fragile to survive measures as drastic as these. But if this is so, the UUSC is also too fragile to survive a denominational confrontation over its present program in Viet Nam, and such a confrontation cannot be avoided if the program is continued on its present basis.

This is a moment of anguish, yet there is no reason to opt out in despair, or to freak out in spiteful action. We are caught in the toils of a terrible situation, but there are Vietnamese and others who can help us if we listen to them. Even the seemingly endless hideousness of the war moves on toward something different, and we can be part of that movement, helping to infuse it with the humanity that is in us, and which we so desperately want to share.

There are no villains and no saints in the drama that has overtaken us. If there is an enemy, it is within each of our breasts. There is also a friend there, and it is as friends that we must now seek one another out, and once again find our way, different from our present way, but better, and truer both to ourselves and to our Vietnamese brothers.

The delegates at the Annual Meeting of the Pacific Central District adopted the enclosed resolution at the May 17, 1969, meeting in San Jose, California.

"The youth of the church are seeking for involvement

"The youth of the church are seeking for involvement, communication, and the coming together of all liberal religions. That is why we want to maintain our connection with the liberal church. Our common purpose transcends the generation gap; good youth/adult relations exist not when we sit on opposite sides of a negotiating table, but when we celebrate common values and dreams. Together we can seek to expand our capacity to love, to share experiences, hopes and dreams, doubts and failures.

"Many times adults question, 'Why don't young people come to church anymore?'

"The church is old and has failed to keep up with the times. It is gailing as a vehicle of viable religious experience. Seldom is there any feeling of real commitment to each other or to social change. It is an institution more concerned with maintaining itself and protecting its status than it is with changing to meet human needs. Therefore we are disillusioned and so elsewhere to meet our need for personal sharing and commitment ... We the LRY necessitate that the youth of the church be given an equal voice because of youth's position of being affected by all decisions made within the church. We LRY as the potential church feel it necessary to have an equal voice in decisions which affect the church.

"BE IT RESOLVED that the delegates present at the 8th annual meeting of the Pacific Central District of the UUA recognize the youth as a part of the framework of the denomination and shall urge our societies to grant youth full membership rights."



"PROWL CAR 39 THINKS HE JUST SEEN A SUSPECTED BLACK PANTHER CARRYIN' WHAT HE IMAGINES COULD BE A CONCEALED LETHAL WEAPON!"

WHERE DO WE GO FROM HERE ?



15

This coming year, LRY will need to define itself more than it has ever done before. Specifically, it will need to define its goals and the means by which it will achieve these goals.

By saying that we must define our goals, I am really asking what our "agenda" will be for LRY next year. I am asking what specific objectives will have priority. From my point of view, some goals are emerging. The more specific ones include:

(1) self - determination for LRY, which means that LRY controls its own affairs, including the UUA allocation to LRY.

(2) working towards changes in the UUA to make it an organization more consistent with its religious goals and more consistent with the kind of community that we attempt to form in LRY.

(3) educational reform, most specifically within the high schools, to work to eliminate unnecessary restrictions and trivia, and to make the educational program in the schools more consistent with the needs and objectives of the students.

I do expect that eventually these specific goals will be brought to encompass a wider range, but we can't bite off more than we can chew at this time.

After outlining an "agenda" for LRY, we must then define the means by which we will achieve those objectives. Some of those means include:

(1) LRY control of the UUA financial allocation to us. This includes having LRY decide how all of our budget will be spent, deciding who should be our Executive Director and/or whether or not to have an Executive Director this year. I personally would hope that LRY would become financially independent of the UUA, raising its own funds, but this cannot happen, I am sure, for another few years. This would greatly enhance the strength of LRY as an organization.

(2) A drastic increase in youth participation within the denomination, coupled with a request for a greater degree of adult support and involvement in the programs of LRY. It is my hope that LRY and LRYers can set an example (provide a model) for the UUA.

(3) Local LRY groups and local LRYers initiating strategies within their local high schools to work for educational reform. Some ideas include formation of student unions working to elect kids to student councils, working to stop dress codes and censorship of student publications, establishing underground newspapers, etc.

(4) A possible increase of the current UUA allocation to LRY as a catalyst to these means. This would mean that the UUA would need to decide that the process that we are employing in LRY deserves priority in our movement at this time.

(5) A decentralization, which can be broken down as follows:

(a) A reduction of Continental responsibilities to the following:

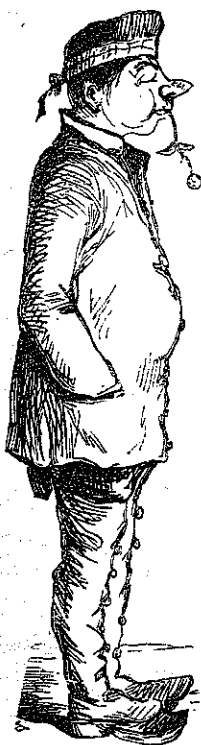
- (i) Structural relations on a continental level to UUA, UUWF, IRF, etc.
- (ii) Responsibilities for Continental gatherings: LRY Board of Trustees meetings, Continental Conference, and the UUA General Assembly.
- (iii) The LRY Newspaper
- (iv) I would personally like to see no Executive Director hired to next year, but a part time advisor for Continental LRY in his stead.
- (v) An end to the formal W.C.Fields Fundraising Day, to be replaced by LRY activities on the local level within the churches to raise money, which will be channelled through the Annual Fund.



(b) Establishment of regionalism, by which I mean clusters of federations with regional field workers, who could be youth or adults hired part-time or full-time, but who would work or field trip for an extended period of time in one region, and would be responsible to the LRY in that region. These field workers would help structurally and programatically to build LRY and to work for the implementation of the LRY Agenda. They would also be authorized to provide seed money that would implement the Agenda (primarily local projects). These projects would either be sponsored by LRY or initiated by LRYers. These projects would be given money only if there is no other significant source of money within that region. Regional offices would issue packets, etc. and serve as headquarters for the regional field workers. This would mean a radical reduction of the responsibilities of the Continental LRY office. Through regionalism, we could also begin to move ecumenically. Since the youth organizations of most other denominations are highly decentralized, significant ecumenical action can only take place at the regional or local level.

These are some ideas quickly spoken into this crazy dictaphone. I hope that it will give you some idea of the kinds of programs that are running around in my head. The LRY Board of Trustees, when it meets in Boston at the end of July, will be the ultimate authority to decide all the questions raised by the Youth Agenda. Theirs is a unique opportunity to re-shape LRY and to make it more consistent with the stated objectives of its members.

LARRY LADD



RESIGNATION LETTER

of

DICK

KOSSOW



AN OPEN LETTER TO LARRY LADD, & THE REST OF LRY, and to
NORMAN BENSON, AND THE REST OF THE UUA.....

Dear Larry, and Norman, and all:

I have resigned as Executive Director of LRY, effective August 31, 1969. I want to gather my impressions of the past two and a half years, and of where I think LRY is and where it is going. This letter is a final report.

When I first started this job, I defined it in four areas: 1) supervision of the LRY office, mostly a center for communication between Continental LRY leaders, and between them and the LRY constituency. The LRYers now want to run this office their own way, according to their own life style (which incidently is not my own -- the disorganized confusion often drives me up the wall); 2) to be one of a team of field trippers to try to bring the Continental LRY program home to local groups and federations and to help these people with at-home problems. The LRY leadership now feels that this job is more properly that of LRYers themselves. At times I have been able to act as a mediator and conciliator in local crises, whereas the kids may be seen only as organizers and spokesmen for local LRYers. This may lead to a greater incidence of confrontation experiences in local disputes; 3) liason between Continental LRY and Continental UUA. On the LRY side, and increasingly on the adult side, the role of liason has been by-passed in favor of direct discussion and confrontation. 4) advisor, lending an adult perspective, to the policy-making and executive bodies of Continental LRY. I believe this is an essential ingredient of the LRY process and I think most of the LRY leadership agrees. Another part of this is being a personal counselor and sounding board for a group of people who are in a transitory period of their lives, and who are searching for the pattern for their lives and for their own basic value structure.

All these functions have been carried out in relationship to and in cooperation with the LRY leaders. However, I think the relationship has undergone an evolutionary change over the last several years. When I started, areas of responsibility were divided between the youth leaders and myself by category. (You take care of this set of things with my help and advise, and I will take care of this set of things by myself). Gradually this shifted to working together as a team of equals on all jobs and projects. A new phase has now evolved where the LRYers want to take care of everything, and my help and advise is welcomed only where requested. The requests for help have been less and less frequent. This evolution has left me in a curious and sometimes painful place. I don't think I have manipulated LRY through this course, but I believe that a parallel evolution has occurred within me and in my view of youth ministry. I find a part of me cheering on my young friends who have chosen to determine their own lives, individual and organizational; another part of me is fearful and distrustful of their ability to do it wisely.

The thing that I fear most, perhaps, is that LRY will not be able to develop enough leaders with the time, energy, self-confidence, and steadiness, to keep a continent-wide organization network going -- even if it has the money. But maybe the important thing is that LRYers think that they can do it, and therefore must have a chance to try. And if they fail, they may conclude that it is not worth doing. Some people argue that kids should not be so deeply involved and committed in LRY, but should be about the business of making a place for themselves in this world; this in reference to the host of LRYers who have more or less left school to do LRY work. I still believe that LRY is a good place to grow into free, potent, and skillful human beings, and that's more than I can say for most schools and colleges that I am aware of. A concern that I do carry is that these kids could get so bogged down in fund-raising and organizational Mickey Mouse as to be jaded from the principal business of relating to people, forging values, and experimenting with life.

Whatever else it is, LRY exists in an intimate relationship with the Unitarian Universalist Association and its constituency. One of my main interests has been to help the LRYers realize the importance of this relationship. I do not pretend to understand our denomination as well as many others do, either from a historical viewpoint or as it exists today. I do have some general impressions which I think bear on its relationship to LRY. Largely, the denomination is minister-centered. The U-U minister is the spiritual and administrative leader of his flock. Too often he carries his role as spiritual leader to such an extent that he sets up his congregation to vicariously feel involved in the real issues of the time while continuing to live their lives as part and parcel of contemporary American middle-class life and values. Unitarian Universalist churches and ministers do not vary much in style and process from the rest of middle-class protestantism. The content is liberal, and sometimes radical, but the process, the degree of individual involvement, modes of worship, preoccupation with property (buildings, organs, mortgages, endowments), is the same. And the movement is characterized by authoritarian forms, democratically selected, yes, but authoritarian in practice.

In sharp contrast to this pattern, LRY generally is involved in a different kind of process. Informality, group decision by consensus, open sharing of concerns and values, reduction in the value ascribed to things as distinguished from people. The resulting conflict in life styles and values appears every day somewhere in the denomination, including 25 Beacon Street.

It seems to me that this relationship, and this conflict, is roughly analogous to that between a typical Unitarian parent and his teenaged son or daughter. That's the position I am in with Rick, the boy who lives at my house who was born thirteen years ago to Ginger, my wife, and me (I hesitate to say "my son" because of the possessive implications of that form of words.) He is very much like me and he is very much as I was at his age. He has many of the same fears and many of the same ways of dealing with those fears. He has many of the same values. But he has grown up in a much different milieu than that in which I grew up. His awareness of the world, both close-in and far-flung, is many times greater than mine was at that age, or for many years after. That's not his fault, nor particularly to his credit. It's just the way life is now. I think it is somewhat due to the large exposure that Ginger and I have provided for him as to what's going on in the world. He fiercely values and demands freedom to make his own decisions and to establish his own life style. He is most critical of me when he thinks I have compromised my own values for expediency or when I criticize him for something because of my concern for him or for myself stemming from other people's reactions. My greatest concern for him right now is the fear of the damage the world can do to him and the scars that he might obtain from stepping too far out of accepted patterns of living.

It seems to me that I have three choices on how to respond to this situation. I can authoritatively force him into patterns I approve of and out of patterns I don't approve of by rewards and punishments. I can be tolerant of his life styles and choices and let him go his own way and try not to let it bother me. I can do my best to really understand what he is trying to do, try to get into his skin, empathize with him, do everything possible to keep an honest communication between us and try to admire and value him and his choices.

I have rejected the first, partly because I don't think it will work - he can probably get away with most things by subterfuge and deceit and I would rather that he didn't learn that as the key to living in this world. Also because I philosophically react to imposing my will on any other person - it offends my own sense of freedom. I have rejected the second, largely because it is inhuman. I love Rick and value his love for me. Our relationship is an important one. I want him to have the benefit of my experience and what wisdom I have. That leaves me with number three, which also has its discomforts, but which I think are less than the other two. Much of his behavior is going to be abrasive to me, and often I am going to be frightened as to what will become of him. Maybe the hardest part is the necessity of taking the risk of really letting him know when something is bugging me, presenting my reasons and exposing them to his critical analysis, and risking that he may reject them entirely. I believe that the UUA must engage in something of this same soil, regarding the young liberals of our movement and their organization. To do so may obliterate much of the fear and distance that seems to permeate the institution. It is interesting to note that most major religious denominations no longer have national youth organizations. They were disbanded from five to ten years ago. The reasons are unclear and varied, but among them seem to be that some of these organizations were becoming too vocal and independent and threatened an alternative church model and that the organizations were not attracting and holding the most able and significant church young people anyway. I think it is to the credit of the UUA that LRY is still around, that we have been able to live with ambiguity, the frustration and the criticism that have always characterized LRY. However, I do feel that too often the UUA has tolerated LRY and LRYers, rather than valuing it and seeking genuine involvement with it.

Recently I heard a well known college president say that liberal institutions, particularly the universities, had better start listening to moderate student voices, or they would be increasingly hearing the radical, revolutionary and violent voices. I think that the voices of today's LRY leaders are essentially moderate. The voices they are listening to over the last few years have changed. When I first came to Boston, it seemed that the principal influence on young people was the "voices on the hi-fi" (i.e. Ric Masten) -- hip, drug oriented, sexual freedom, alienation, and powerlessness. Today, young people are listening to and quoting more and more radical college students, SDS, black power leaders, and New Left politicians. And this has contributed to the change in focus in the Continental LRY leadership.

The youth liberation movement and particularly the planned political activity at General Assembly may spell the end of Continental LRY. I hope not, but it really seems possible if the youth demands, process, and tactics prove too abrasive to a large segment of adult delegates. A youth defeat and/or a large backlash in local churches and districts could cause such a loss of financial and other support as to make continued existence impossible. If this were to happen, it would not mean the end of a liberal religious youth movement in our churches and fellowships. But it would mean the end of a central focus for the movement, capable of exerting youthful influence on a centralized adult denomination and capable of nurturing young leadership, cognizant of and concerned with our total movement. I believe that this continental leadership has done much to synthesize and crystalize the attitudes and desires of LRYers and that it has been effective at times in inspiring and helping LRYers free themselves from overly paternalistic/authoritative/oppressive adult churches and districts on local and federation

levels. (Some district leaders are wise in discouraging Continental field workers from visiting their area, considering their objective of keeping LRY a part of the adult denomination.

I described earlier how I have seen myself and my position evolve over the last 2! years. But, I am unsure of how the adult denomination has viewed my role. I have sometimes been miffed (no, hurt) in my relationship with the UUA administration. Obviously, I see the youth program, LRY, as one of the most important segments of our denominational life. Yet I, as the only staff member working in this area, have had virtually no advice, no support, open criticism or contact for that matter with the UUA administration other than that which I sought myself in emergency situations. My advice or counsel has been sought on only two occasions by District Executives regarding youth relations in their districts.

I conclude from this that I have, for the most part, been seen as a filter or screen that keeps the denominational administration from having to see their own young people and the issues they are struggling with. To the extent that I have performed that function docily, it has been a disservice to both youth and adults. To the extent that I have pulled aside the screen and fostered direct communication and confrontation, it has been a goodness. Maybe soon the screen can be permanently pulled down.

I have been beset by personal concerns since I have been in Boston, about my own industry, about my inability to swing with the youth scene and lifestyle, about my ability to carve out meaningful work from the chaos of a youth run organization in the process of change, about my ability to relate to adults who have come to some kind of terms with this dehumanizing society, about the fact that 25 Beacon Street generally depresses me and that this building, including the LRY Office, seems to sap me of energy, about whether or not a life devoted to this movement is wasted and about where I will invest my life next.

It has been the most important period of my life. I have grown and changed more than at any other time. I am glad that it occurred, I am glad to have learned what I have learned and I am glad for the relationships that I have that grew out of this work.

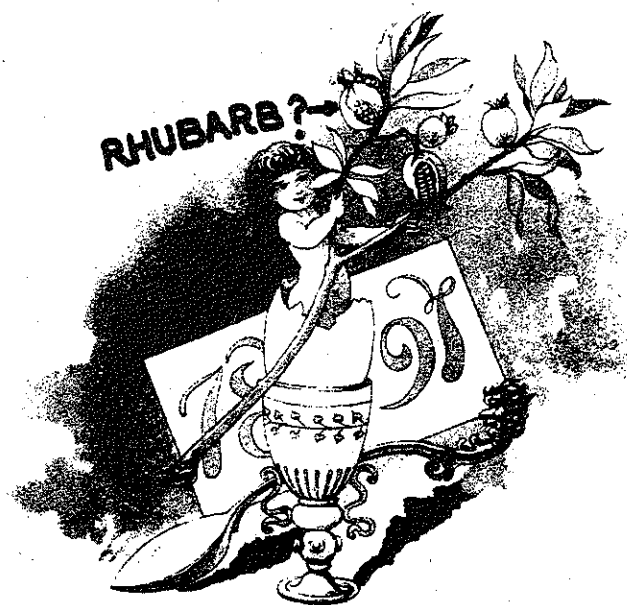
In Peace, freedom and love,

Dick Kossow



STEWED RHUBARB

LRY CONTINENTAL CONFERENCE '69



AUGUST 22 - 28 , 1969

AT CAMP SEABECK, WASHINGTON

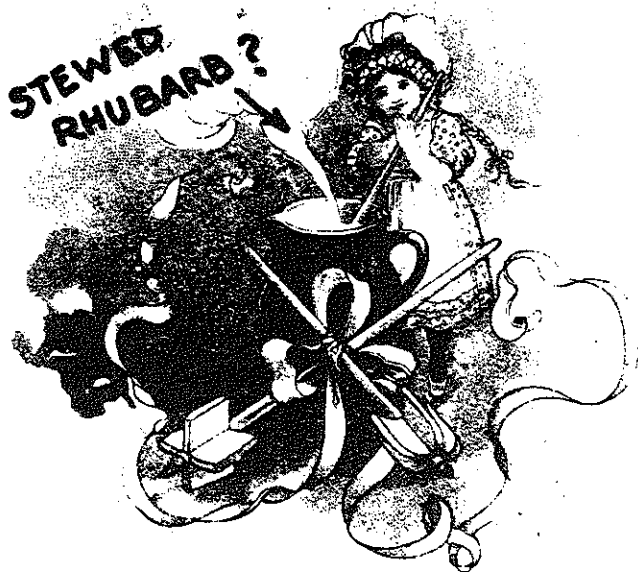
TO REGISTER:

The registrar for Stewed Rhubarb is Erika Gerson, 1040 Aubeneau Cres., West Vancouver, British Columbia, Canada. If you do not have a registration form, they should be available from your Fed president, local group president, or the LRY Office. Send the registration form with 15 dollars American (16 Canadian) to Erika. You will be notified as soon as possible as to whether your form can be accepted.

It is of utmost importance that you get the registration forms in early, before July 1st if at all possible. July 1st is the deadline for automatically receiving priority list registrations.

If accepted, you will receive an acceptance packet with all the information you need to prepare to cook up a batch of Stewed Rhubarb. The full conference fee is fifty-five dollars American, sixty Canadian, so be prepared to pay forty American or forty-four Canadian dollars in cash, traveller's cheques, money orders, or your cheque, although cheques are the least desirable form of payment.

Come only if you are notified that you have been accepted. There is only so much room at Camp Sebeck.



SEE:

THE INCREDIBLE WALK ON WATER

AT 8:47 PM THE FIRST EVENING (First time in North America!)

THE PAGEANTRY OF THE WORLD RENOWNED **MISS SEA BITCH CONTEST**

HAIR RAISING BATTLES IN A CONTINUING **WAR**

BETWEEN SAHILI FED AND SAM NeWT FED FOR THE CONTROL OF
THE RICH YUKON TERRITORY

FANTASTIC MIND-EXPANDING **Happenings**

JONNIE ZEPHYR STEAM HOME IN HIS TREMENDOUS

TILLSON **TUGBOAT**

THE RICH IN HERITAGE BREMERSON *Fairy Ferry*

AND THE THRIVING MEGALOPOLIS OF **SEABECK**

AND MAYBE:

TREMENDOUS GEODESIC DOMES RISING FROM AMONGST THE
TREE - COVERED HILLS OF WASHINGTON

PRESIDENT NIXON ARRIVING BY POLARIS SUBMARINE

HORDES OF FREAKS DESCENDING IN HELICOPTERS

MOUNTAINS OF JUNK





Photo: Jeff Chop

I am alone.....

and yet I am with myself

He is the poorest of companions

for I do not know him.

-- Robbie Isaacs

G.A. info

To have any effect at General Assembly, LRYers are going to have to get their heads together, and this means some sort of organization to spread information around quickly.

We have come up with some possible solutions to the "communications gap". However, first and foremost, youth delegates, alternates, and observers must send in their names to the LRY Office, so that we may have an idea of how many people are coming - both to insure housing, and to keep you all informed on what's happening.

Hopefully, one or maybe even two LRY Newspapers will be published during G.A. Also, we will have use of the LRY typewriters and a UUA ditto machine for quick publicity. In addition, there is also the chance that we may be able to utilize 2 or 3 more mimeograph machines. The L.R.S. (Liberal Religious Students) office at 110 Arlington Street will serve as a makeshift communications centre, and a meeting place for youth delegates and observers.

LRY may even have a booth at the Statler Hilton (in the lobby). Its purpose will be to sell Newspapers, publicity, pictures, etc. It will also serve as an LRY information centre at the Assembly.

Two darkrooms in the vicinity will be at our disposal. LRYers who come to GA with cameras will be assigned to photograph specific functions of the Assembly. When out of film, they will rush back to one of the two darkrooms, whereupon it will be developed and printed, with the prints to be sold at the LRY booth.

With good planning, we can inform youth delegates about key functions of the Assembly, and have a strong youth contingent at these meetings. Also, at important votes of the Assembly, all youth caucus members will be urged to attend.

The Youth Caucus will begin its meetings July 10, the day before GA begins. A number of decisions on strategy and policy for the Assembly will have to be reached. The Youth Caucus will be deciding whether to vote as a bloc or split its strength. The weight Youth will have at GA depends on the actions of each individual, however to reach tangible results, our strength in numbers is very important. We can either:

1. Vote as a bloc on major issues.
2. Vote as a bloc on a few selected issues.
3. Discuss issues in the caucus, but reach no common decision.
4. Vote in the caucus on all major issues, and report that vote to the Assembly, but do not vote as a bloc.

The Youth Caucus will have other decisions as well. Should we endorse a presidential candidate? Should we endorse other candidates for office? Should we endorse some or all of the Youth candidates? The list goes on with decisions about resolutions (should we even vote on them?) and supporting BUUC's slate of candidates for UUA positions.

As you can see, the Youth Caucus has a great deal of business before it. I only hope that we here in Boston can provide the communications necessary to aid the caucus in its work, and make it possible to make a strong impression on the rest of the delegates at G.A.

Sals.

Out of fifty-six resolutions submitted to the UUA Business Committee for referral to the General Assembly, eleven have been chosen to be put on the agenda. I share with many young people a lack of faith in the value of resolutions. In most cases, resolutions are simply another part of our denomination game. Wordy, cliché-ridden, and predictably liberal stances on a wide variety of issues are hassled over at great length in the Assembly, and are subsequently forgotten even before the hot air collected below the ceiling has cooled.

There are a couple of aspects of General Resolutions which are valuable, however. They say to our own church and to our constituency that the Annual Meeting of the denomination has taken a stand on such-and-such an issue, and suggest that Uni-Uni's as individuals or as a group take action to support this stand. The best way to achieve such an effect is to plainly call for the member societies to take action. Such was the case with the resolution on Draft Resistance passed at last year's Assembly. Direct action by member societies in the form of sanctuaries and draft counselling resulted in some cases. It is this form of resolution which is in my opinion most valuable.

A second way in which resolutions can be significant is in an instance where the support of a respected institution like the UUA of a certain stand is of political benefit to the actions of individuals or groups who are working towards that goal. Such is the case with the UUA's past support of conscientious objectors. This gives individuals applying for C.O. status some religious grounds to stand on in court.

With these thoughts in mind, I would say that six of the eleven resolutions on the GA Agenda are not worth passing (or defeating, for that matter) because their effect will be virtually nil, both on the powers-that-be to whom they are directed, and on individuals within our denomination. These six include the resolutions opposing the ABM program; calling for the eighteen year old vote; calling for the abolition of the Electoral College; opposing environmental pollution; calling for a guaranteed annual income; and suggesting that the U.S. and Canada send aid to victims of the Nigeria-Biafra war. The ABM resolution is too little, too late. The others will all look very good in the GA-1969 File at 25 Beacon. The only one that calls upon member societies to do anything is the one on environmental pollution, and that suggestion is so weak that it will probably be ignored by the societies.

I feel almost the same about the resolutions on Amnesty and the Selective Service. They are: "Be It Resolved: That the 1969 General Assembly of The Unitarian Universalist Association calls upon the President of the United States to grant amnesty to those who for reasons of conscience have been unable to co-operate with the Selective Service System or the Armed Forces." and "Be It Resolved: That the 1969 General Assembly of The Unitarian Universalist Association urges that the President and Congress take immediate steps to abolish the Selective Service System and establish a volunteer military service with the financial, educational, and professional incentives necessary to attract personnel." Both may be significant in that the UUA, respected institution that it is, favours such action, but I doubt that anything meaningful in the form of action by member societies or the U.S. government will result.

The resolution on equal employment opportunities for women reads as follows:

"Be It Resolved: That the 1969 General Assembly of the Unitarian Universalist Association supports action which strengthens the rights of women in employment:

1. Urges greater efforts to enforce provisions of the Civil Rights Act of 1964 prohibiting discrimination in hiring, upgrading, and pay on account of sex.
2. Calls upon states to enact fair employment legislation prohibiting discrimination on account of sex where such laws do not exist.
3. Encourages employers, including the Unitarian Universalist Association and its member societies, to make on-the-job training and experience available to women workers at job levels commensurate



with their potentialities for increased responsibilities and greater skills. " The saving grace of this resolution is its third section, which calls upon the UUA, its member societies, and I assume individual Uni-Uni's to follow through on the preceding rhetoric by definite action to increase women's employment opportunities. I would support it for that reason.

The resolution on Narcotics Laws, proposed by Michael McKinlay, co-chairman of SRL, reads: "Be It Resolved: That the 1969 General Assembly of the Unitarian Universalist Association:

1. Urge that all local, state, and federal laws making the growing, sale, trade, and consumption of marijuana a criminal offense be repealed.
2. Urges that penal laws covering acts resulting from the use of marijuana be analogous to those covering the use of alcoholic beverages.
3. Urges that any effects of the consumption of marijuana dangerous to the user be handled by proper psychological or medical care."

This resolution is important to the whole Unitarian Universalist Community because there are literally thousands of Unitarian Universalists, young and old, who are under the present Narcotics Laws considered criminals for their consumption of marijuana. With the continued controversy about these laws, any stand which a religious institution can make in favour of their repeal becomes significant. This resolution may seem to fall into the same trap as the ones on Amnesia and Selective Service in that it recommends no action, but in this case, that would be difficult because it would amount to counselling individuals to break the law. However, if this resolution was passed, I know I would feel more confident about proposing some direct action, such as an act of civil disobedience, to my local church. I feel that the support given to Unitarians under indictment for marijuana and to those using marijuana is long overdue and very important, and that this resolution should be passed by the Assembly.

I have left the resolution on Campus Freedom and Responsibility for last, because there is a lot to say about it. It reads as follows:

"Be It Resolved: That the 1969 General Assembly of the Unitarian Universalist Association affirms its adherence to the following principals:

1. The free search for truth requires freedom to examine all questions, to seek ideas and evidence from whatever sources, to listen to any speaker whatever for information or inspiration.
2. Students should be free to support causes by orderly means which do not infringe on the freedoms of others; as citizens they should enjoy the same freedom of speech, peaceful assembly, and right of petition that other citizens enjoy.

3. Freedom to speak includes the right to express dissent in diverse ways, but does not encompass action to prevent full, open, and orderly debate or to restrict or restrain the freedom of others to speak or learn. On the contrary, such use of physical disruption or force is destructive of the pursuit of learning and of a free society." This resolution is a perfect illustration of all I've said before about the ridiculousness of many of our General Resolutions. With the University structure of North America finally being challenged by both students and faculty alike, and with all the rhetoric already being spouted from both the left and the right about campus confrontation, we are now presented with a resolution which encompasses all the same cliches and rhetoric that President Nixon uses! The resolution avoids the whole issue of campus freedom. It deals only with some of the physical aspects of student rebellion, and says nothing at all about what has caused it. It assumes that the campuses were in fine shape before the student rebellion began, and that freedom of speech is the issue at hand. "Academic freedom and all the cliches which accompany it have been the smokescreens behind which the universities have hidden from reality and responsibility for years. It means freedom to talk until doomsday, and freedom to continue to turn out irrelevant courses which make irrelevant people.

I can say honestly that I believe in most of the democratic principles cited in the resolution, but I cannot support it because it ignores the following facts: that although all must have the right to speak, the time comes when more talk is nothing but a stall and a farce; that revolutionary change results when evolutionary change fails to keep up with the needs of the people; that violence is deplored by everyone, but that it is occasionally the only way to fight the subtler violence of rhetoric and political stalls, and has in a few cases, proved to be the only way to effect any change at all. For these reasons I would vote a strong NO on this resolution.

These are merely one individual's observations on the General Resolutions. They are not intended to be representative of the "youth opinion", nor are they intended to be instructions to "youth delegates" on how to vote. This is the way I'm feeling about these issues today - someone may change my mind at G.A.

--Wayne Arnason



Of Importance to All LRYers Coming to G.A.

To get to the point, we will not and can not provide free Youth Front housing for any LRYer, regardless of his rank or credentials, who has not informed us well in advance of his plans to attend the Assembly. Heart-breaking as it is, we can do little to improve the housing situation, which is far less embracing of numbers than we had hoped and planned for.

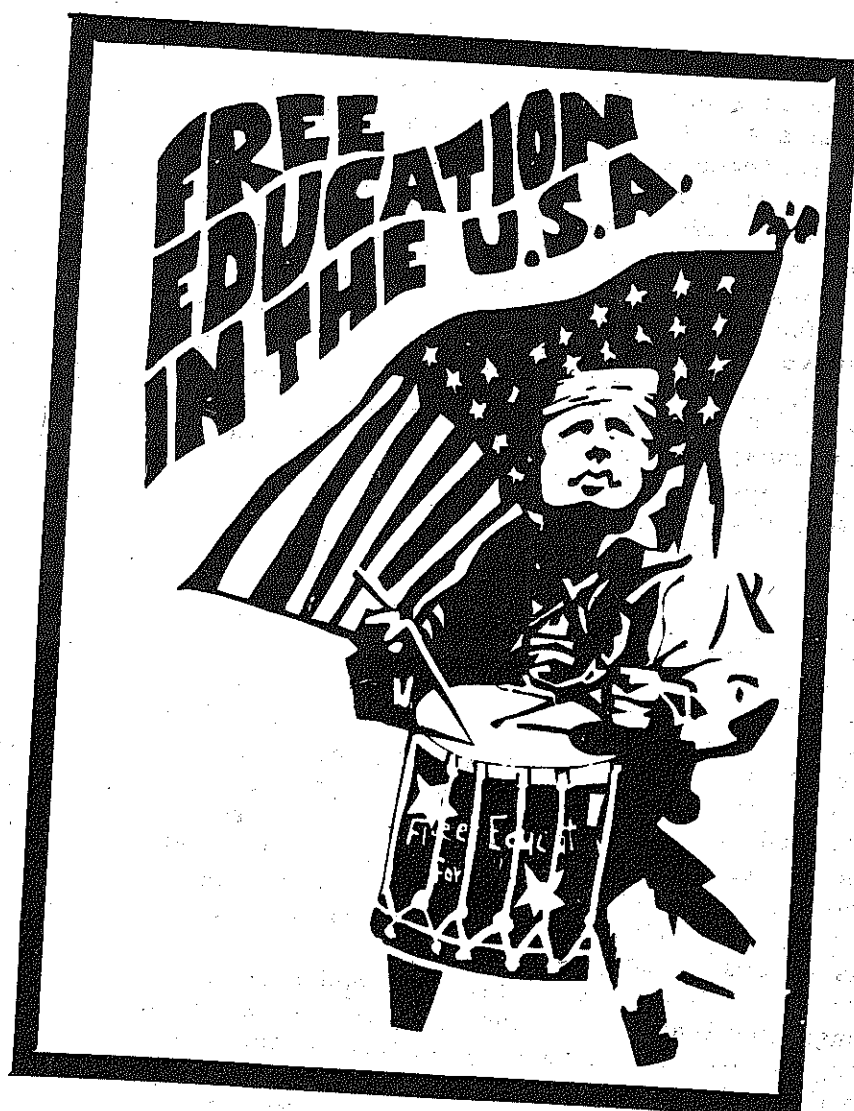
As it looks now, we may even have to cut the bottom of the observers list in order to accommodate all youth delegates and alternates. I'm sorry, I'm sorry, but due to certain circumstances (such as aged plumbing) which have caused our host churches to limit their invitations, we must subject all of you to the following:

- * NO MATTER WHAT YOUR RANK, how much we love you, or how groovey you are, there will be no sympathetic squeezing for unannounced attendees.
- * IF YOU ARE A DELEGATE, do everything in your questionable power as a youth delegate to get your church to pay for a hotel room for you. There are many churches that cannot afford such luxury even for prize delegates, but be sure to inquire.
- * ANYONE with any possible alternatives for housing -- push them and use them! And see if you can squeeze an extra or two into your crib.
- * IMMEDIATELY SEND ME (c/o LRY Office) your name, address, phone, and rank (i.e. delegate, alternate, or observer), if you are going to want Youth Front Official Crude Housing.

More later,

Debbie Mendelsohn

FEEDBACK *from our readers*



Dear LRY Task Force:

I guess I should start by saying that I go to San Marcos High School, one of three public high schools in the Santa Barbara area. Ours in general is a white upper-middle-class school.

Last September, half a dozen seniors and half that many juniors got together and decided to organize. We began by getting ahold of fifty stencils, permission to use the Santa Barbara Resistance's stencil machine, and purchasing reams of paper from them at a low cost; and the first issue of the SPECTRE was put out.

We ran into distribution difficulty the first day because there is a California state law prohibiting distribution of material on a school campus which has not been approved by the school administration; so, any distribution had to be done off campus. (Actually, we didn't let this stop us). In our first issue we cut down our administration for everything we could think of, which was our first mistake. But we began to catch on and improve the appearance of the paper as well as the quality of the articles.

We printed 1000 copies once a week for a student body of 1800.

As time went by, things began falling into place, and we began making legitimate complaints. One day, we got a break. The administration called all our staff members into the office (most articles were signed, and staff members' names were printed regularly in the paper). Our Principal and Dean of Activities said they would permit unofficial distribution of the paper on campus, which meant they would not suspend any of us for distribution. However, they said we could no longer collect money on campus -- this was to be part of the bargain. We agreed, but secretly continued the collection.

Our first step in the right direction was to get public opinion onto the administration's back to set up a dress code committee to review and change out antiquated rules. They gave in and set up a portion of the committee consisting of five teachers and five parents, and said the students could set up the remainder of the committee with ten students. We pressed our student council to choose ten of our members (we now had 25 active and 1000 passive members) for the committee. We managed to get only two.

Naturally, we were disappointed, but we forced the committee to set up a suggestion box, and in the next issue of the paper we put out a printed suggestion calling for the abolition of the dress code, with a place at the bottom for signatures. Totally the committee received 575 of these in their box. At the next meeting abolition was proposed, but was voted down by two votes, one a teacher, and the other a student. Since that time, due to increased pressure, the committee has decided to let hair on boys to grow to the bottom of the collar, girls to wear pants to school, etc. We considered ourselves fairly successful.

Our next challenge was the ASB elections. We began here by setting up a Unified Students Party with a slate of candidates; but when the administration found ways of disqualifying our candidates (like suspending our candidate for president from activities for the entire coming year because he was late to class three times) we called for an election boycott. The results were overwhelming: only 16% of the student body turned out to vote, compared to 67% last year. Then, by managing to get six members of the organization on the election committee, we got the election invalidated, and run again; this time, the Unified Students Party will support a slate of candidates, which we feel certain will win.

Where we go next is uncertain -- copy for the next issue includes an article on the activities of our Dean of Athletics, who recently suspended a student for hair length. When the student protested, and mentioned the recent Supreme Court decision, the Dean said, "Take me to court," and proceeded to point out that it would take four or five months to get the case to court, and the student would have to be suspended until the end of the year. So even if the student had won his case, he would have to repeat his senior year.

hope, peace, and love -

Mark H. Miller
Santa Barbara, California



FEED
BACK

I am a junior at Franklin High School, the public high school of Franklin, Massachusetts. Franklin is a middle - lower middle class suburb, about 25 miles outside of Boston. The high school has approximately 1200 students, 8th through 12th grade, about 25% of whom go on to college.

The Social Concerns Chairman of my church, a part time member of the New England Resistance, asked my sister and I if we were interested in getting together a group of kids - LRYers and others - to talk about education. He said he might be able to get a younger member of the Resistance to come and talk to us, and that we might be able to schedule meetings.

The guy from the Resistance was a very hip-looking guy. He started a discussion about education, and most of the kids joined in. All but my sister and I were non-LRY, so for them it was a rare chance to express anti-school sentiments in the presence of adults. Needless to say, they got pretty carried away. When it was proposed that

we leaflet the school, citing the lack of student participation in school affairs and the repression of students as issues, there was enthusiastic approval. I reminded the kids that we could all be suspended for this, and they stopped to think about it for the first time. One asked me if I was willing to be suspended, and I said I was...so everyone else agreed. We passed the leaflet around and all signed our names. One of us said he could have a thousand copies printed at the Resistance "House" in Boston.

We met again a few nights later, less two or three kids. By this time the remaining kids had calmed down considerably. The printed leaflet was shown, and it was really a piece of garbage. The "cartoon" seemed to be the work of a seven-year-old, and there were so many typing errors that even some of the kids' names were spelled wrong. After a heated debate, we decided to destroy all copies of that first leaflet and write another. I called my minister, and he agreed to let us use his house for a meeting place and our church ditto machine to print the leaflets.

By the time we met to write leaflet #2, a week later, our twelve kids had dwindled down to six. The leaflet turned out better this time, perhaps because there was no pressure on us, and we printed 500 copies of it. Our main problem was trying to make it comprehensive to the majority of the kids at school, which was no small task.

We met in school the next day, and agreed not to pass out leaflets during classes. We started leafleting before school, and by second period, about two hours later, we were all called to the principal's office. We had only passed out one or two hundred leaflets. The principal proceeded to give us a 70-minute lecture (I timed it) on how he had his own problems, too. He gave us the good old "I agree with your point but not with your method" line. Then he proceeded to pick apart the whole leaflet. We couldn't have a class in comparative religion, he said, because religion in the schools is illegal. (During Junior High School, the Catholic Church sponsored a class for Catholic kids, and, every Friday afternoon, 50% of the school was dismissed one hour early to attend it.) There was no course in Black Culture, he said, because "not enough students wanted one." (That was true; most of the students don't know there is a Black Culture.) When he finally dismissed us, he was confident that we had come to an understanding. "Talk it over with the Parent-Teacher-Student-Association," he said. It became clear that we couldn't even hold a conversation with him.

Most of the kids were either completely oblivious or totally confused about what we were doing, until they saw how excited the teachers were about it. Even then, it was only one more thing that they could credit to the "Franklin High School Hippies".

Some teachers tried to ignore the whole thing, but quite a few teachers spent the whole school day discussing the leaflet and its implications. I was questioned thoroughly by my French teacher about my political beliefs and philosophy of life. He was interested, but not malicious. One of the others was not as lucky. Her history teacher swore at her and humiliated her in front of the whole class, and has continued to do so every time she has opened her mouth since that day.

Instead of growing closer through the experience, we six grew apart. The "movement", all the plans we had for future action, fizzled. Everyone looked to me and a friend to start it up again, but we knew that if we did we would eventually be alone. One of the boys transferred to another school, and the other two acquired sugar-coated girl friends to get back into the good graces of the "in crowd."

The conclusion that I can draw from my own experience, limited as it may be, is that its success depends not only upon how much adult support (not leadership) those who are organizing receive, but also the type of community and the interests of the kids involved. I am not sorry that I attempted to organize and create enthusiasm for activism in my school, but I would warn Continental LRY that encouraging local LRYers to do the same will in some cases result in more disillusionment and disgust than they already feel for their school, making their remaining years in their school more difficult than usual.

Should Continental LRY encourage high school organizing at all? I say yes, because the beliefs in freedom and creativity in the individual that we cherish are daily being violated in the high schools. But I would stress that it be encouraged only where it is reasonably possible to be successful. The individual community must be taken into consideration. Once we start to automatically ask for help from any organization other than LRY, we are asking for trouble. Pluralism should be important to us. We must remember that some LRYers among us do not agree with this approach. Finally, we must keep in mind that the success of any high school organizing venture will depend primarily on the convictions of the individuals involved.

Karen Ellsworth.

Franklin, Mass.

Yesterday I witnessed another exhibition of typical Americanism (that is what I justly call it). It was a mild yet classic example of The American Way. Many of you reading this are presently, have been, or will soon be confronted with this issue. It is the co-called problem of school dress-codes.

On Tuesday, March 4, at 7:30 p.m., a meeting for parents of Burbank High School students was held. This meeting followed a similar but open gathering held the preceding week at the request of some of those parents opposed to the proposed change in the dress code. After being carefully scrutinized at the door, I was allowed to attend the meeting, probably because it was closed only to students. The meeting was well-publicized, and in the words of the Burbank Daily Review, "Some persons objected to the presence of students at a similar forum last week". The Review further noted that "Dr. Robert Leland, Burbank principal, said he agreed to ban students from the meeting to show parents that he and the Burbank faculty are cooperating with them on the dress code matter".

Who, through this whole show of madness, is cooperating with the students? Certainly not the parents. When one father stood and accused the administration of trying to shirk their duty by involving the parents in what he felt was their (the administration's) job, and what they were getting paid for, he returned to his seat being widely lauded. I estimated that at least 85% of the audience was in opposition to the students' proposed change. This does not surprise me, for I have all my life been subjected to American justice and all those who have made it possible; I expect this type of action from the vast majority of the people of this country. What truly appals me is that there were several liberal-type people present (Unitarians included) who made no showing.

A number of teachers did make admirable attempts at defending their banned students. Some pointed out that the students in their classes with long hair, short skirts, or both, were neither dirty nor dumb. Others made it clear that they did not share the feelings of some parents that long hair denoted a low I.Q. or that this lowered or raised a student's potential to learn, (one remark being that perhaps girls were smarter than boys because they have long hair, and that the hair-raising conspiracy was an attempt on the part of some not-so-bright boys to raise their grade points.) A few teachers sided with the parents. Still, the Unitarians sat by quietly.

The importance of the dress code matter (or confrontation) cannot be exaggerated, for as some parents put it, this is truly a question of "where to draw the line". This was Burbank's first real confrontation in the Neo-Left versus the Reactionary (some call it Conservative) war; and this is truly a war. Whether or not it is the New Left or the Old Right that is winning is subject to question, but it is certain that the neutrality of the present-day liberal is losing. Liberalism is losing at such a rapid rate that it has been obsolete for years.

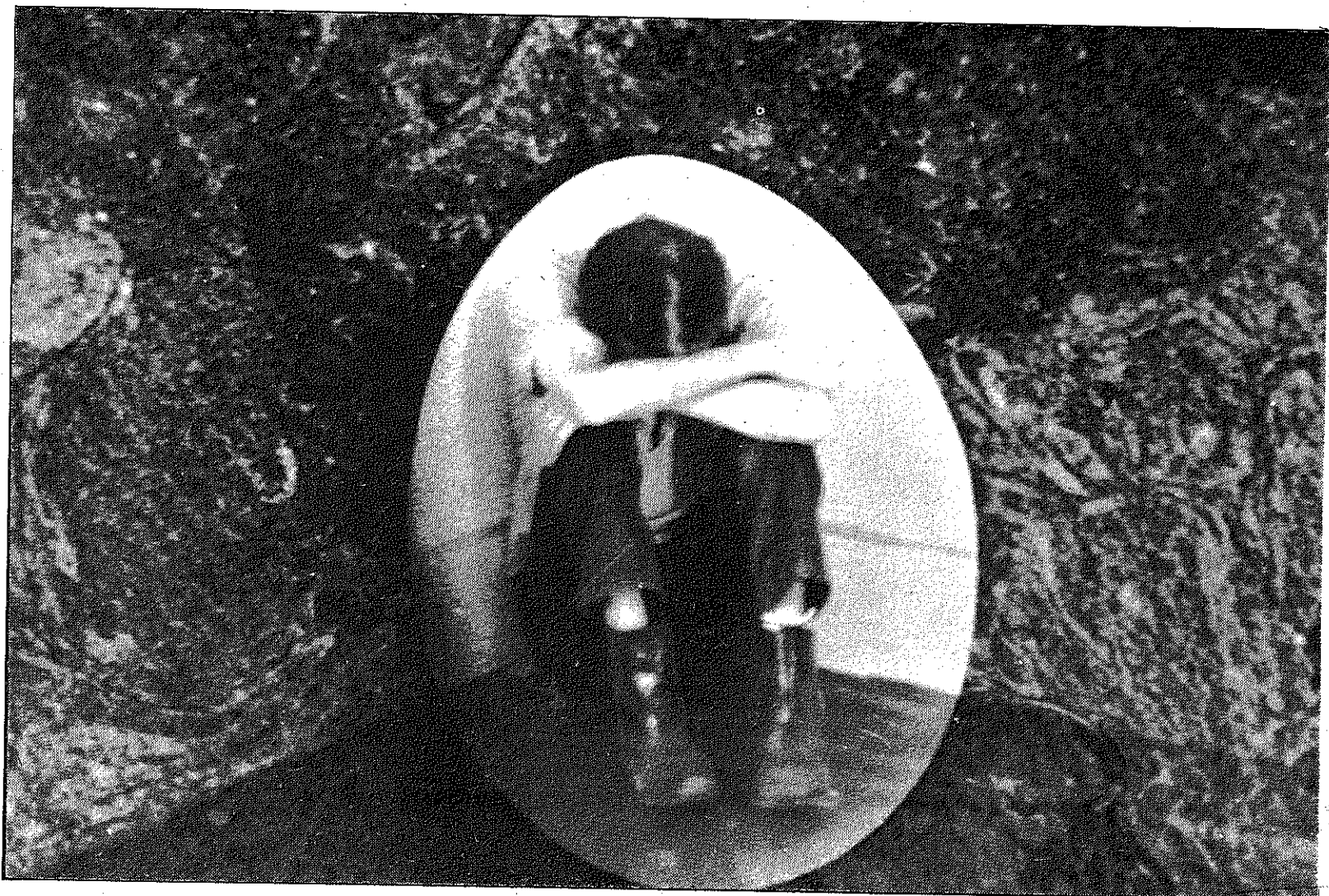
FEEDBACK

Presently the Burbank Unitarian Fellowship's LRY is dying. Dying because, as the LRYers put it) there is nothing to do. The membership is dropping fast. In a recent meeting that I attended, two members sent word that they were henceforth to be considered ex-members of that group. Meanwhile, there are several students who are actively working toward the liberation of Burbank High, and many more who are in favor of such action. Almost all lack organization, or any ability to get themselves together. Still, the LRY has "nothing to do".

A mother who would not let her picture be taken ("Not for your dirty magazine!"), and audience angered by my presence, and stares (following the first show), do not surprise me, anger me, or frighten me. The blatant hypocrisy, too often exhibited by rhetoricians, does.

If LRY and the Unitarian world are dying, it is because they are being killed. LRY is dying. And it is not being killed by an invisible rightist attack. It is being killed by the Neo-Left. It is being killed by the revolution.

-- Marsh Agobert, Director LRY



\$500 MILLION^N REPARATION^N

"We the black people assembled in Detroit, Michigan, for the National Black Economic Development Conference are fully aware that we have been forced to come together because racist white America has exploited our resources, our minds, our bodies, our labor. For centuries we have been forced to live as colonized people inside the United States, victimized by the most vicious, racist system in the world. We have helped to build the most industrial country in the world.

"We are therefore demanding of the white Christian churches and Jewish synagogues which are part and parcel of the system of capitalism, that they begin to pay reparations to black people in this country. We are demanding \$500,000,000 from the Christian white churches and the Jewish synagogues. This total comes to 15 dollars per nigger. This is a low estimate for we maintain that there are probably more than 30,000,000 black people in this country. \$15 a nigger is not a large sum of money and we know that the churches and synagogues have a tremendous wealth and its membership, white America, has profited from and still exploits black people. We are also not unaware that the exploitation of colored peoples around the world is aided and abetted by the white Christian churches and synagogues. This demand for \$500,000,000 is not an idle resolution or empty words. Fifteen dollars for every black brother and sister in the United States is only a beginning of the reparations due us as people who have been exploited and degraded, brutalized, killed and persecuted. Underneath all of this exploitation, the racism of this country has produced a psychological effect upon us that we are beginning to shake off. We are no longer afraid to demand our full rights as a people in this decadent society.

"We are demanding \$500,000,000 to be spent in the following ways:

"1. We call for the establishment of a Southern Land Bank to help our brothers and sisters who have to leave their land because of racist pressure for people who want to establish cooperative farms, but who have no funds. We have seen too many farmers evicted from their homes because they have dared to defy the

white racism of this country. We need money for land. We must fight for massive sums of money for this Southern Land Bank. We call for \$200,000,000 to implement this program.

"2. We call for the establishment of four major publishing and printing industries in the United States to be funded with 10 million dollars each. These publishing houses are to be located in Detroit, Atlanta, Los Angeles, and New York. They will help to generate capital for further cooperative investments in the black community, provide jobs and an alternative to the white-dominated and controlled printing fields.

"3. We call for the establishment of four of the most advanced scientific and futuristic audio-visual networks to be located in Detroit, Chicago, Cleveland, and Washington, D.C. These TV networks will provide an alternative to the racist propaganda that fills that current television networks. Each of these TV networks will be funded by ten million dollars.

"4. We call for a research skills center which will provide research on the problems of black people. This center must be funded with no less than 30 million dollars.

"5. We call for the establishment of a training center for the teaching of skills in community organization, photography, movie making, television making and repair, radio building and repair, and all other skills needed in communication. This training center shall be funded with no less than ten million dollars.

"6. We recognize the role of the National Welfare Rights Organization and we intend to work with them. We call for ten million dollars to assist in the organization of welfare recipients. We want to organize the welfare workers in this country so that they may demand more money from the government and better administration of the welfare system in this country.

"7. We call for \$20,000,000 to establish a National Black Labor Strike and Defense Fund. This is necessary for the protection of black workers and their families who are fighting racist working conditions in this country.

"8. We call for the establishment of the International

Black Appeal (IBA). This International Black Appeal will be funded with no less than \$20,000,000. The IBA is charged with producing more capital for the establishment of cooperative businesses in the United States and in Africa, our Motherland. The International Black Appeal is one of the most important demands we are making for we know that it can generate and raise funds throughout the United States and help our African brothers. The IBA is charged with three functions and shall be headed by James Foreman:

(a) Raising money for the program of the National Black Economic Development Conference

(b) The development of cooperatives in African countries and support of African liberation movements

(c) Establishment of a Black Anti-Defamation League which will protect our African image.

"9. We call for the establishment of a Black University to be funded with \$130,000,000 to be located in the South. Negotiations are presently underway with a Southern University.

"10. We demand that IFCO allocate all unused funds in the

planning budget to implement the demands of this conference.

"In order to win our demands, we are aware that we will have to have massive support, therefore:

(1) We call upon all black people throughout the United States to consider themselves as members of the National Black Economic Development Conference and to act in unity to help force the racist white Christian churches and Jewish synagogues to implement these demands.

(2) We call upon all the concerned black people across the country to contact black workers, black women, black students, and the black unemployed, community groups, welfare organizations, teachers' organizations, church leaders and organizations, explaining how these demands are vital to the black community of the U.S. Pressure by whatever means necessary should be applied to the white power structure of the racist white Christian churches and Jewish synagogues. All black people should act boldly in confronting our white oppressors and demanding this modest reparation of 15 dollars per black man."



Note the gentleman in the center of photo on the reader's left. Especially take interest in the cautious stare said gentleman exhibits, while also recognizing that just a solitary white poker chip belongs to our friend in the photo on the reader's left. Realize; there exists a direct symbolic reference twixt the Mr. W.C. Fields in the photo on the reader's left and Liberal Religious Youth's Mr. W.C. Fields Fund Raising Program, i.e. corresponding gloomy, distraught countenances and disheartening fiduciary supplies. Friends, the fund is in a great deal of trouble. We have raised \$5,000 out of an original goal of \$12,000. Half of the \$12,000 was to go into the UUA's Annual Fund as LRY's fair share in the Association, while the remainder was to benefit youth delegates attending the fast approaching UUA General Assembly. What was the distant future, is fast becoming now and W.C. Fields monies are desperately needed. Since our gift to the UUA is in every sense "non-negotiable", all funds gracing the old man's billfold would be directed toward buffering youth expenses at General Assembly and throughout the coming year. So please kind friends and gentle people, if but a miracle of heaven could occur and the very heavens of federation treasuries might part to yield forth a few farthings toward a worth cause, all people of the earth and General Assembly would most certainly be stupified. With abiding and keeping Faith we ask in the Lord's name that LRYers come through. Keep the Faith, Jesus.

FORREST GLEN FISCHER

ESSAY CONTEST

In memory of Forrest Glen Fischer and in the hope that other young people might have the dedication to democratic principles which he did, Liberal Religious Youth sponsors the Forrest Glen Fischer Essay Contest made possible in part by contributions from members of the Unitarian Fellowship of the Sabine Area (Beaumont) Texas.

Forrest Glen Fischer was a young fellow who lived in an East Texas community where racial segregation and prejudice had become the way of life. His frank sense of justice and feeling of compassion for the unfairly treated moved him to indignantly question the contradictions he saw all around him. He did not simply worry and talk about the oppression which he saw but he took positive action. He showed where he stood by attending services at a black church, by drinking from the water fountain labeled "colored," and by working for an anti-segregation candidate in a political campaign. Forrest knew that he had cancer, but he decided to take advantage of his long hours in the hospital to publish a newspaper for and about the children of several races and nationalities who were his companions there. Forrest died on October 10, 1961 at the age of thirteen. But the pure spirit of common justice and brotherhood which he felt so strongly lives deep in the hearts of many young people like him.

Rules of the Essay Contest:

- 1.) Anyone 11 through 19 years of age may enter. Judging will be for two groups: 11-15 years; 16-19 years.
- 2.) Essays are to be concerned with the advancement of Civil Rights, the abolition of Bigotry, or related to the erasing of religious discrimination.
- 3.) Essays shall be between 500 and 1000 words.
- 4.) The winning essays shall be formally published by January of 1970.
- 5.) All essays must be received typed, double spaced with name and age of the author at the top of the first page -- by August 15, 1969. Essays should be mailed to: Forrest Glen Fischer Essay Contest % Liberal Religious Youth, 25 Beacon Street, Boston, Massachusetts 02108.

PRIZES:

Prizes of thirtyfive dollars will be awarded to the winning essayist in each age group.



—BOOKS:

THE ELECTRIC KOOL-AID ACID TEST by Tom Wolfe (New York: Farrar, Straus, and Giroux - 1968).

Tell me now -- what are some of the great LRY fantasies, dreamed by LRYers from California to Montreal? A bus! - That's one! A Day-Glo Volkswagon bus, or school bus, or Greyhound bus, with a dozen people aboard, and a summer of freedom and a million square miles of country to explore. And another fantasy? The commune in the woods -- accessible to the outside only when we want it to be, and complete with friends, frass, a huge sound system, and miles of forest. Another? To start the new era, to create the new life style, to turn the whole world on! And who has done all that? And who did it first? Ken Kesey and the Merry Pranksters, that's who!

The Electric Kool-Aid Acid Test is the story of Ken Kesey, the father of freakdom, and his disciples, The Merry Pranksters, as they gave birth in the years from 1964 to 1967 to a new life style that has touched all of us. Tom Wolfe has compiled an amazing chronicle of their explorations from personal conversations, tapes, letters, newspapers, and a forty hour movie made by the Pranksters of their cross country bus trip that started it all. Wolfe follows Kesey and his crew through their Magic Movie bus trip (the later inspiration for the Beatles "Magical Mystery Tour"), to their retreat at La Honda, California, where they discover the "unspoken thing" between them, to the first Acid Tests in the Bay Area, all the way to the celebrated Watts Electric Kool-Aid Acid Test and Kesey's Bust. Wolfe writes the documentary subjectively - in mind-flow - the language of film and tape and brain set down in print. Its a book you don't really read -- you feel it.

Of special interest is the chapter on Kesey's takeover of a Unitarian Conference at Asilomar, California, entitled "A Miracle in Seven Days". It's a predictable enough chapter: the first genuine freaks in North America turn up at the cradle of progressive thought, a Unitarian conference, and "the Sport Shirt multitudes", as Wolfe calls them, just couldn't understand. The LRYers there could dig it, and a few of the denomination vanguard (Paul Sawyer, Bob Kimball, and Dick Weston are mentioned) knew what was happening -- but as for the rest, the "Intellectuals Roughing-it", they just weren't "on the bus". LRY even gets a mention -- the "real hope of the church", he calls us. It seems one of the Pranksters was even an LRYer way back. And so it goes.

Reading The Electric Kool-Aid Acid Test gives you a real sense of perspective on all that's happened and is happenig now in the youth culture of North America. You feel as if you're witnessing a conception from the inside. Perspective is one of the most valuable things anyone can gain today. If you sit down and start to think about the last five or ten years, you begin to realize that you are living through one of the most signifigant social revolutions since the Renaissance. Its like you're one droplet in a growing tidal wave, and its where you're at in the wave that determines how you're going to view it. And I don't know how you feel about it, but I want to be on top of that wave, so I can see where its taking me. Reading this book, and looking around, makes you realize that although the Unitarian church used to be on top of the wave, its not any more, and you start to wonder why. I think maybe its time we got back on top -- back "on the bus". Its not necessarily Ken Kesey's bus, but its one of our own, and one that can be just as revolutionary.

-- Wayne Arnason

— FILMS:

I was asked sometime ago by Dick Kossov to write a review of the movie "High School" for the newspaper. So before I begin, I must exuse myself for not taking the position of the reviewer who sees everything from the third person point of view. For me, the movie "High School" was an experience and I would like to try to relate to you my reactions to this experience. Unfortunately, I feel like telling you about the kind of day it was when I first saw the movie, the school that I had just left, the LRY'ers (all or most high school drop-outs and experimental school drop-ins) and Women's Federation members who drove down to OSTI to see the film, the beautiful sunset as we drove away, and above all, the false sense of freedom that I felt after thinking how lucky I was that things weren't that bad for me; anyway at least I had escaped the inspector at the factory -- still a free-thinking and feeling human being. (read: somewhat) All these things seem as important as the movie itself.--

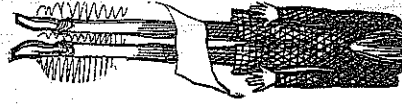
Frederick Wiseman (who also made "Tuticout Folliage" and "Law and Order") is the author of this revealing documentary on the American high school and the youth that it is destroying everyday. The fim makers from OSTI spent one week filming at Philadelphia's Northeast High school. Northeast is a suburban orientated institution (ie. mostly white) and it is considered (as so many high schools are) "one of the best high schools in the area". The hours of film was edited down to about 90 minutes of confrontations between the students and administrators and teachers. These confrontations illustrate the fact that the high school is anything but an institution of learning. The high school administrators turn

"HIGH SCHOOL"

social values (everything from virility to sex morals) inside out as they attempt to maintain order in everything. And it is a mindless Order indeed.

It seems that even those persons who are 'in order' are mistook for being 'out of order' and then ironically become 'out of order' for refusing to take the resulting punishment. (The factory has trouble recognizing its own perfect products!) I am refering to a boy who in the opening scenes faces a bully of a man (no doubt impotent) who tells him that he must prove that he is a man by taking a detention. The boy tries to maintain his individuality by saying that "as a matter of principle" he will not take a detention for something that he did not do. But, there is no hope for this boy. He is facing the product of a past factory similar to the one he is in now; a man who has trouble even imagining that the fault lies with the teacher- in the very machinery of the system.

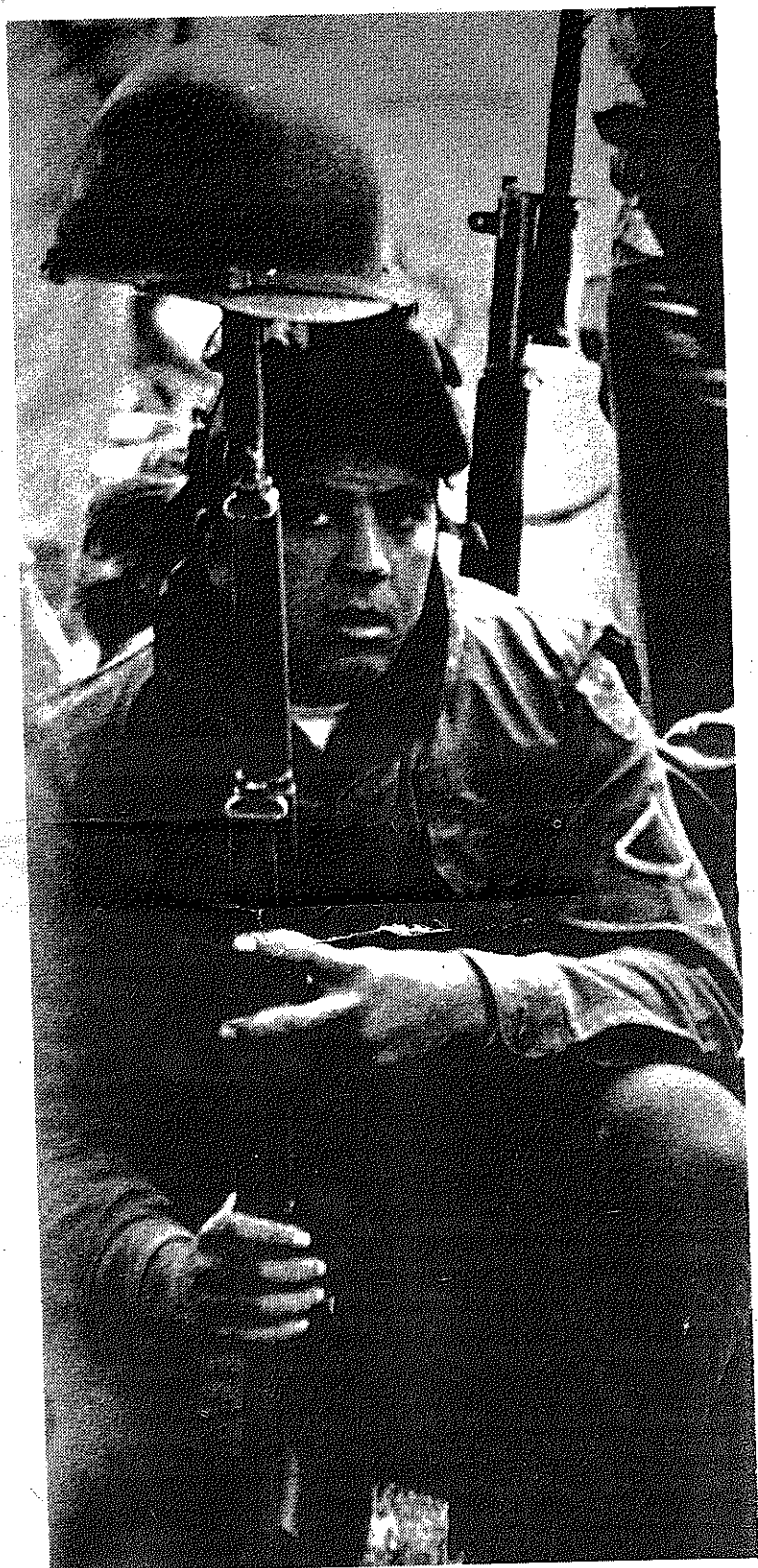
The contradictions in the system are immense. A gudance counselor tells one problem child that she is a leader and with determination she can "break the circle" (of talking back to teachers and other anti-heorism). Influence your friends to do the same.....Be individualistic.....Join the Order!!! When the boy before tried to use the 'break the circle' technique by being an individual and refusing to take the detention, he was not applauded. It is clear that the system cares little about the actual values that it is teaching. The values are one more instrument to maintain order and they are used only when they serve that purpose.



Hands Instead of Swords

When Jesus was walking the earth
And Peter cut off the ear of a man
Did Jesus say "Hands instead of swords"?
And swords became popular,
Swords, wars, swords, wars,
Then guns,
Guns, wars, guns, wars,
And years and years will die,
Then people will.

-- Patrick Nehin
Age 8



The system fails to stimulate the creativity of its inhabitants and it succeeds only in its destruction of it. It is no wonder that one teacher proclaims that a boy's willingness to volunteer for a suicidal mission in the jungles of Vietnam ("in order that those at home may always live in freedom") is proof of Northeast High's success.

The movie began with Otis Redding's song, "The Dock of a Bay": "2000 miles I roam just to make this dock my home...just sittin on the dock of a bay watching the tide roll away..." The words certainly set the tone for what followed. The words also brought to mind the American epic; the search for the utopia, the resulting pilgrimage, and finally the wasteland achieved.

It is pointless to argue whether all high schools are similar wastelands or even whether this movie was completely accurate in its picture of Northeast High. What Mr. Wiseman filmed took place. That is enough!

One must view Northeast High School and the ironic distortion of values in order to maintain the status quo as symptomatic of the most widespread of all the "diseases" of the American society in the sixties: FEAR. Fear is everywhere apparent in this movie. The fear of being different overshadows the fear of change. Indeed, the establishment has an inferiority complex. For it must, if it fears that change, no matter how small, even if it is just a girl wearing a short dress to a formal dance, will destroy the system.

Lynn Arenella

