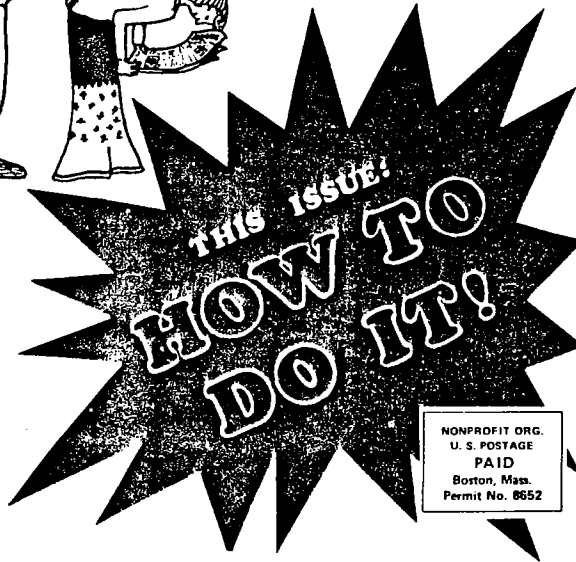


a publication of Liberal Religious Youth
volume II issue 3
February 1975
only 35¢



NONPROFIT ORG.
U. S. POSTAGE
PAID
Boston, Mass.
Permit No. 8652

Racism In Boston: What LRYers Can Do

By Sean Herlihy

Sean Herlihy has been out of LRY for about a year and a half, and going to Hampshire College most of that time. Now he is another Irishman trying to find work in the Boston area.

A Black Haitian, Mr. Jean-Louis, was caught in the midst of an enraged White mob in South Boston and would have been torn to pieces if not for the intervention of a policeman firing his gun into the air.

A White youth, named Mike Faith, is stabbed by a Black student in South Boston High. Hundreds of Whites then gathered outside. They shouted, "Give us the Niggers, give us the Niggers, send 'em back to Africa". They battle police for three hours trying to get at 131 Blacks trapped in the building. Later, one witness says that Mike Faith physically attacked the Black youth and brought on the stabbing himself. A few friends of Faith reportedly bragged about how he had beaten up Blacks before, and White anti-bussing agitators are said to have been overheard planning to provoke racial violence inside 'Southie'.

Mike Coachman, an Afro-American, at the previously all-White "L" Street Annex in South Boston said, "I don't go to the bathroom alone, that's where the White kids wait for you and jump you. To be safe, you have to go in groups."

You know about Louisa Day Hicks' anti-bussing organization, Restore Our Alienated Rights, better known as ROAR; and the frenzied crowds taunting Black students with in suits and slurs; and then the stonings of school busses carrying Afro-American children.

You may also recall accounts of Black initiated violence, and there certainly has been some. But, to the embarrassment of racist mobilizers the majority of serious incidents have taken place at White dominated South Boston schools, perpetuated either by White students or by the congregations of angry Whites outside. In contrast, previously all-Black schools of Roxbury have been relatively calm. There are several important reasons for the different reactions. At the surface is the simple fact that the hy-

sterical mobs and the racist demagoguery have been in South Boston, where Hicks, from her official position on the Boston School Committee, has been building an anti-Black power base for a decade.

Yet, at a deeper level it is apparent that this is just the latest effort to exploit the economic and social insecurity of poor and working class Whites. Throughout the history of this country powerful business and political interests have played ethnic groups off against each other. Immigrants were shipped in and then used to drive down wages and serve as strike breakers if more established workers tried to resist the company bosses. In this way ethnic antagonisms were created and accentuated. Since the end of the Civil War the Boston Irish (like my grandfather) have felt the impact of Black migration to Northern production centers. For the past few decades industry has been moving out of Massachusetts, leaving the state in this recession year with one of the highest unemployment rates in the nation and Boston with one of the highest in the state. The American economic system has put working people in a tight spot, and the huge corporations with their servants in the government who run this system do not want them to find out who is responsible. By creating the rivalry between Black and White workers for the few jobs and educational resources available, these authorities have prevented any unified movement that could threaten big profits and low wages. Thus, they have escaped the wrath of dissatisfied working people and redirected it toward racist goals.

Although a few Blacks have responded to poverty and racism by lashing out at Whites, most perceive that integration of Boston schools is necessary to insure equality in education. Ever since the abolition of slavery, "Jim Crow" laws established separate and inferior living quarters, rest rooms, transportation, education and so on for Blacks. In 1954, the Supreme Court recognized that segregated schools had been used to subjugate Blacks. Today, twentyone years later, separate schools still mean inferior education for Blacks. Boston has one of the poorest school systems in the U.S. but Black schools are the worst in Boston. When all Black En-

glish High became so rundown that the Massachusetts Board of Education offered to replace the building, the Boston School Committee showed its racism by trying to use the funds to put up a school in an all-White area instead. The Committee also refused for almost ten years to comply with the Massachusetts Racial Imbalance Law of 1965 which was specifically intended to speed intergration, and in fact the committee sabotaged efforts to come up with a plan suited to the realities of the Boston situation. The stalling went on until last year when Federal Judge Garrity ordered them to desegregate the sections of the city representing the most glaring violations.

The Civil Rights Movement of the '50's and '60's won political battles and court cases because of the determined efforts of local organizers and the massive sympathy and support, particularly among students, throughout the United States. Today a broad Coalition of Blacks and White liberals and radicals is needed to win the battle for equal education in Boston. The stakes are high, for if racist mobs can stall the implementation of equal education in Boston, bigotry will be encouraged in other areas, and as I write this the Massachusetts legislature is considering the repeal of its Racial Imbalance Law. If we break the back of this reactionary offensive we can accelerate the drive against racism all across America. Important steps toward building a popular movement against racism were made by the 12-20,000 marchers opposing racist violence on December 14th and most recently by the National Student Conference Against Facism held in Boston February 14-16. Groups supporting the conference included the New England region of the NAACP; The Southern Christian Leadership Conference; the Urban League; the National Student Assoc., which includes 400 student governments; the Socialist Workers Party, the Young Workers Liberation League, and well over 50 Black student organizations. 2009 registered at the conference representing countless organizations and schools and most of the States.

continued pg 7

People Soup, Volume 2 Number 3.
Published eight times a year by
Liberal Religious Youth, Inc.
All rights reserved. LRY publica-
tions are free to use any of the
material herein contained. Any
other publication must have the
permission of the publishers in
writing.

Cover: Bev Treumann
Staff for this issue:
Warren Senders
Lou Diehl
Lara Stahl
Bev Treumann
David Knight

Your contributions for this news-
paper are welcomed. It is made
possible through your energies,
both spiritual and physical. Any
contributions of news items,
short stories, poems, editorials,
or artwork are welcome and will
be considered. None can be return-
ed. Drawings or other artwork must
be in black ink, and it is consid-
erably easier for us to use black
and white photos than color. No
matter which you choose, they will
be printed in B&W.
We cannot, unfortunately, pay for
contributions. The ole budget jets
wouldn't stand the pain.

Subscriptions cost \$2.50 in the
U.S. and Canada.

Address all correspondence to:
PEOPLE SOUP
25 BEACON STREET
BOSTON, MASS 02108

Advertising Rates:
Personal ads which are not for
personal financial gain are free.

Private Classified Ads cost \$04
per word for up to 30 words.

PAGE FRACTIONS: LRY OTHER

1/6.....	\$5	\$7.50
1/3.....	\$8	\$13.00
1/2.....	\$15	\$25.00
Full Page.....	\$35	\$50.00

(a great way to advertise a conf)

LOST AND FOUND
LOST: Seth Deitch, Dove spirits
(this past year's batch), and
Terry Franklin. FOUND: John D.
L. Rosett, Adam Auster (he
found me), and Terry Franklin
(is he living with John?)
I am Douglas W. Hitzig,
Jencks Hall, St. Lawrence Univ
Canto, N.Y. 13617. Phone (if
so inclined): 315-379-6317.
By the way, Adam--I'm nowhere
near Niagra Falls. Check your
maps again. John--Who's this
Layni and what about our child
ren? UP URANUS

To Lianne, David, Val, Eric,
Lellie and all my Canadian
friends: Que pasa? L.K., candy
mand sends love. D.S., cathy
says hi! Don't forget ground
hog's day in Ann Arbor, please
Folks in Flint are Fine. How's
the farmer? Luv you SueB.

Hey Tigger! Let's run away
to Mexico this summer...let
me ask my mother first.
- A Crazy Martian with
the stomach flu.

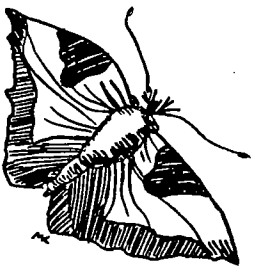
3 persons (2 females 15617 and
male 18) from Great Britain
are looking for American com-
panions (someone to show them
around and such) from Aug 4th
to Aug 22. If you are at all
interested contact
Rev Peter B. Godfrey
43 Kenwood Park rd.
9.ffield
57 UK England



personals
Sometimes referred to as the "Bony Part"

Los Alamos Local, Do you still
exist? Or has the Church taken
away our room because it is a
health hazard? Eric, what's
your address? did your plant
ever bear "fruit"? MISSING
since OPIK '73!, one Carl Ray
burn. Where on earth, if in-
deed it's earth you're on, are
you? I'm watching the stars.
Barb of Bowstone, did you get
your hat? Ask vivian about it!
Yeah Really!! Beijos,
Jeanne Lee

For E, (or the Starrking Queen)
I've been thinking about you.
And yes, I remember what happen-
ed then. Most amusing now that
I think back. Don't you agree?
I didn't mean to be so alienat-
ing in the last letter. Sorry.
Did you know that I found out
how much it costs to come and
visit your province. Hope your
Regime is doing O.K. ENJOY
Love,
A. From the Sick State



Patches--Couldn't get hold of
you by phone before you went
back to Amherst. Call me if you
can afford it, okay?
Sunday

Some people left stuff at the
Plainfield conf.. If you think
it's yours contact me. Emily
Naiven, 1327 Putnam ave, Plain
field, NJ 07060, (201)757-5627

Tony, I want my Contintental
Yearbook. NOW!!! E.D.

Joy Marshal--- I thought I'd
let you know how much I love
your article. Since the big-
gest conference my fed has
had in 4 years was 9 people,
it made me feel really warm
and bubbly inside.
!uch Love and Positive Re-
enforcement. Evan

Important: I would like to be
put on the mailing lists for
any & all upcoming conferences
until September, especially in
New England area, & especially
alternative education conferen-
ces. Thank you, Pearl
Laurie Knight
c/o Vershire School
Judgement Ridge
Vershire, Vt.
05079.

I'm a poverty stricken Continen-
tal Liason Director who wants
desperately to attend not only
Continental conference and
boards, but the IRF conference
in Canada. If there is anyone
in the Central/Southwest
with the same grand aspira-
tions and possibilities of
shared transportation, contact
Cathy Carney at 2642 Magnolia,
San Diego, Ca. 92109.

Ellery suppreal LOCAL ZEN now
forming in INNER SPACE. Join
by sending DATA to Ubik, c/o
Chris, 129 Spring St., Falls
Church City, VA.

Also Lost (or, rather, mis-
placed): Connie McNeal, Peggy
Clarke, and one somewhat Mod-
est Jack Lofton. My address is
in this column elsewhere.
D.V.Hitzig.

Dear John Beebe-Center:
I'll try to get to Washington.
Love, Leslie M.

Dearest LRYers,
Are you out there somewhere?
I feel lost, unwanted & truly
out of place here. I haven't
been to a rally (conference) in
months & months, & I miss all
you beautiful crazy people.
Would somebody help out a fuck
ed up 16 yr old by writing me
a letter? Even if we've never
met; I'm disgusted with the
"plastic people here and I'm
in desperate need of corres-
pondence from someone real.
Somebody please save my life.
I love you all,
Ms Crazy Carol Enkler
7152 Welland dr, Mentor
Ohio, 44060.

John Beebe-Center: Watch out!
My father tortured me until i
gave him your name. He's watch
ing you closely. I still love
you anyway. J.L.Doyle. W. D.C.

Lower Bucks local is alive and
well. Will DVF and anyone else
who wants to please contact us?
Scott (pres.)
12 Dolphin Rd.
Levittown, Pa. 19056.
(215) 757-6337

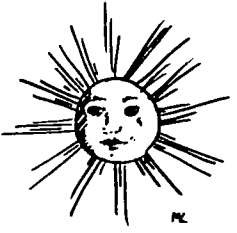
Dermotosis:
Sorry I missed you. Sorry you
missed me. But Murphy's law
says it had to happen. I love
you madly. "Please come to
Falls Church..." Give my love
to Rev-Kev, too. Jane Laura
Doyle.

Beth from G.W.A.F. I can
hardly wait until Easter'.
M. from Evanston

WANTED: Color slides of LRYers
doing their thing, for a slide
show to be presented at the
General Assembly. We want
slides that you have or ones
that you are going to take.
Send them to Youth Caucus
25 Beacon st, Boston Ma 02108.

Nashville Way-Station-LRYers
Finding themselves either pass-
ing through or going to Nash-
ville are offered a place to
stay-in the beautiful Uncle
Steve's house. Featuring air
conditionings, a real mattress
(unless someone beats you to
it), and FRFF conversation.
1/2 mile from the Unitarian
Church and within five miles
of most local LRYers. Guarant-
eed on night's lodging. All
this is avosolutely free (no
credit cards please.) No food
is offered do to the amazing
low price. Call 615-385-0073
for reservations.

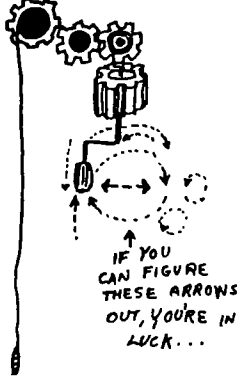
Howdy Linda,
I come from the land of the
Cool Mother Fuckers, in the city
of beer, in the church of the
ex-minister (see UU World around
October '74. I'm not sure of
the date), and I come to answer
your outcry. Please reply,
Mark



Rabbit - This is that blond
chick who keeps following you
around- please send me the wor-
ds (and chords if you have
them) to that song we sang at
tri-fed's worship service. I
think it's called "circle game"
Love Quim, 909 Chapeau rd,
Jax, Fla, 32211.

To everyone at the intergen in
Iowa City. Thanx for helping to
restore my faith in LRY/UUA. I
had almost lost it. It's been
a long time since I was sorry to
leave a conference.
Pam

Lost: I new, dark blue sweat
shirt w/white mesh like inside
at Midwinter Conf. in Hartford
Conn. If found write Mio Rod-
ríguez 300 W. 108th st. N.Y.
N.Y. or cousin Liane Mckayle
217 Cypress, Brookline. Can he
returned to me at Springthing
or to Liane.



Perrin, -So sorry that I in-
timidated you. I'll take it
all more easily if we can
continue to correspond on a
friendly level. Please write
your friend, Beverly

Define LRY?

Can You Define LRY?

We're going to try. We have an "everybody" mailing list that has grown to include some 2,000 addresses in addition to the People Soup file. Though far from complete we would like to send these people something. Many of the addresses were sent to us by helpful ministers and Religious Education Directors; hence, many of the youth know little or nothing about LRY.

We are planning to do a newspaper that would be sent to all. We plan to mail 3,000, 700 will be inserts in People Soup and the rest will go third class. They will be done in newsprint in a similar format to People Soup. We want lots of black and white photographs (pictures are worth a 1,000 words) of LRYers doing things. We need your articles and suggestions. Think about what characteristics make LRY special of different and choose one of them to write about. But let's be careful not to sound like "one way" orators. It would defeat our purpose to be alienating.

Another People Soup!

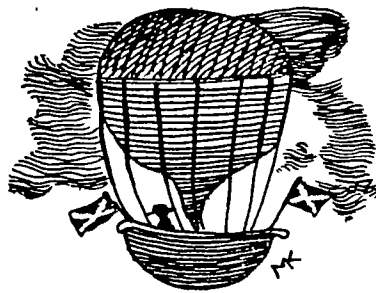
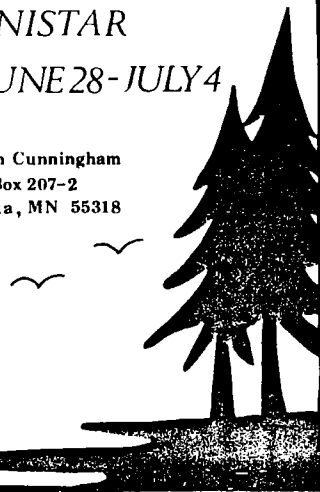
Each issue is easier than the last. Our materials are now organized in a more accessible and compact manner (necessitated by our small office), and our layout is developing more continuity. We've established some format by regulating column widths, adding borders, using a standard logo by the page numbers, and keeping certain articles in certain places. This enables us to begin layout earlier as we know that Patches will belong at the bottom of page 5, or that Fed Ups and Downs will be on page 11. Our volunteers are becoming more comfortable about understanding what is expected and each of the 4 of us are attaining more efficiency through the added structure.

We were ready to put out an issue in January but there was no material. We had one letter for Bio Feedback and a leftover article that hadn't fit into the December issue. After sitting over the layout table for a day with exacto knife in one hand and glue in the other, we realized that we had to back up to the pen and scratch paper stage. We wrote articles and scrounged around until we received material from other organizations. We begged articles and letters out of our house guests and friends, and one whole month later we were ready.

Sure, we could have slopped some Soup together in January, but do you want that? We have a lot of other work that demands our time and we just can't do it regularly without your articles, letters, and graphics. Please, please, help make this a better paper with every issue.

COME TO
MINNESOTA
TO G.A.
& THEN TO
UNISTAR
JUNE 28-JULY 4

Perrin Cunningham
Rt 2 Box 207-2
Chaska, MN 55318



Slide Show

Every year LRYers attend General Assembly, and keep themselves present and visible in some way, by maintaining a booth or a sample room, having a practica or possibly a worship service. Our previous LRY displays have amounted to little more than literature on a table and LRYers hanging about in a random fashion.

This year, we're hoping to host more inclusive and inviting programs. We're taking a lot of care to see that our sample room, practica and worship service attract people, young and old, who are new to LRY or who have always skipped our programs because of their limited focus and lack of coherency. We're trying new things this year in our entertainment as well as through the Youth Caucus. We'll have an evening room, coffee house style, for friends of LRY with LRYers creating the music and providing wine, cider, and cheese.

We also want to express LRY through media we haven't used before. One way will be through an ongoing slide show. We're looking for slides showing LRYers doing things, indoors and out, at local group meetings, social actions projects, conferences, worship services, and church. Though we'll gladly accept slides as a gift, we will pay for them. If you have further ideas about youth participation at General Assembly write to: Youth Caucus

25 Beacon St.
Boston, Mass. 02108.

No Symbol

We neglected to announce in our last issue that we received some 20 or 25 votes in regards to the symbol. The majority chose to have no symbol. The response was so small that nothing has really changed. Many feel that those who didn't vote didn't want a symbol, while others argue that the vote was influenced by the only two articles concerned with the issue. They appeared on the same page as the symbols and they both encouraged people to vote No.

Continue to choose your own symbols for your own LRY identity, or continue to fight to unite us all behind one. Do what you like and what you can, for no more talk of it will be instigated from this end.

LRY News Service

On occasion, we receive newspapers from various federations. There are five who have sent us issues and at least seven more who've expressed a desire to publish their own. All complain of the great difficulty involved in procuring articles.

The Continental Office is eager to help out. We're beginning a news service. Most of the papers we've seen are done on mimeo. We can send you electric stencils of any material that you have received in packets.

We will forward to you any relevant articles we receive from other organizations that are relevant to your area. We will send you camp advertisements from other feds. If you have an article or advertisement that you would like to share, or if you want to participate, write LRY News Service
25 Beacon St.
Boston, Mass.

02108.

When you publish your paper, send us 10 copies and we will distribute them among the other editors for common use.



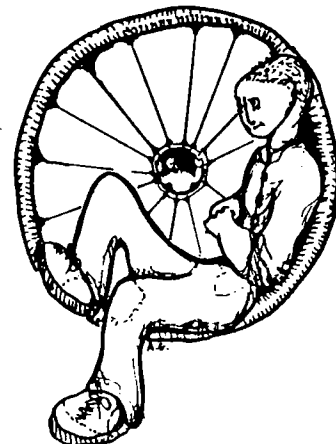
Affiliation Article

Federations, locals, and regional organizations tend to change very rapidly because the people in them leave and enter LRY over such a short period of time. Because of this, feds (and locals and regions) go through many sharp "ups" and "downs". Sometimes they pull out of the "downs", but sometimes they "die", disappearing completely. In order to balance this out, there's got to be some sort of renewing principle in LRY, so that LRY will be able to keep growing, since feds can't come into being by themselves, someone has to get them going again.

In other words, feds are not totally independent bunches of people. But is that so surprising? Part of being in LRY is the experience of working with--and depending on--other people. The separate feds and locals all form a loose-knit community, which depends on everyone's support to keep it going. In the last year alone, this community helped to revive two whole federations that didn't have enough energy to pull together on their own. LRY did this through its elected executive committee, which made phone calls, gave badly needed advice and sent people traveling to the feds to help. This same committee helped countless local groups and federations to avoid slipping down into a "dead" situation. All of this was made possible by the caring and involvement of the strong feds that elected this committee and told them to help build up the weak feds.

This community has done even more than this in caring for individual members, locals, and feds. In a three-year (1969-72) period, the LRY community, through its elected Board, gave over \$5,608.00 in unrestricted money to different feds and regions. Though some may question the wisdom of this policy, there is no denying that the existence of this money must have helped to keep some LRYs on their feet during some difficult times. For example, the New England (note: now North Eastern) Regional Organization (NERO) received over \$1200.00 of this money during the time that it was just getting started, and an additional \$560.00 two years after that. Of course it is impossible to say for sure what would have happened without that money, but it is a safe bet that NERO, which is right now \$500.00 in debt, would not be nearly as strong an organization as it is today, and that just possibly NERO might not exist at all. Multiply this by all the other feds and regions (GLURC, SLUT, and PURE are regions that all died out despite money and help from LRY, to name but a few) over a

continued on page



BIOFEEDBACK MONITOR SYSTEM

Dear LRY:

In working on the Traveling Circus proposal I found many questions in need of answering. The letters I received were too vague for my purposes now and it's extremely difficult to write everyone personally and ask. So here I am in People Soup. I want everyone to consider--all you need is 1/2 an hour, a ten-cent stamp and a pen and paper. So come now, these are not toughies. Answer on a personal basis, please:

1. What is LRY?
2. What good is LRY to the LRYer, the advisor, and the Parent?
3. What good is LRY to each church?
4. What good is LRY to the community?
5. What good is LRY to the UUA?
6. How can the Circus answer these questions in a direct, supportive, and enjoyable way?
7. How can the circus give every prospective, new and old LRYer the sense of belonging, need, equality and security that LRY should give? (this is not only for the Circus)
8. What are some direct ways that anyone interested in LRY can help strengthen and support it?

My address is: Regina Wooden
105 High St.
St. Albans, Vermont 05478

Dear LRY,

I have decided to move from the L R Y apartment in Boston back to my home town, Toronto. The reasoning which led me to this decision is as follows.

There has long been a certain stereotype, and one which borders on being a stigma, attached to anyone who seeks this organization's highest office. Old traditions die hard, and the image of Super LRYer is a hard one to shake off. The prevailing opinion which people seem to hold is as follows; "That person is cosmic, beautiful and meaningful, and is equipped to handle any crisis be it physical or spiritual. S/He is easy to live with, not demanding of personal time or space, and is capable of making fast friends with anybody. We'll send that person to Boston, and they'll live in groovy peace and harmony forever."

Unfortunately, there are very few people who fit such a demanding set of prerequisites. The hope of Youth springs eternal, tho, and every year a new crop of people are plunged into the LRY-UUA-Boston environment, to either sink or swim.

And every year, someone sinks, one way or another.

I was elected to serve LRY this year, and took on this new commitment with a verve and hopefulness that I reserve for only a few of the things in my life which I find really important. It's very easy to forget about elements in one's personality when one seeks to become a part of this milieu, and that unfortunately, has caused the chain of events which has culminated in my decision.

We all feel that the most positive steps possible have been taken to ensure that the four of us fulfill our mandates, both individually and collectively. By leaving Boston,

I will relieve a considerable part of the pressure from the office and the apartment, and by this action make this year's executive committee far more constructive and productive.

It is no secret that previous Executive Committees have suffered from intense personality struggles and interpersonal differences. The upshot of such destructive dynamics is (generally) a group of four wasted, cynical people, who are tired of their jobs and each other by year's end. By changing some of the elements of the dynamic the overall picture should be brightened.

Rather than resign, it is my intention to go back to Toronto and conduct my business from there. The move will facilitate my

continued p9 12

Dear Whomever--

They say when you're "hot under the collar", write three letters before you mail. The first one burned to a crisp before I'd had time to finish. The second was too scorched to be accepted at the PO, but this one has been tuned down to where I think it will get to Boston intact.

Being born and raised in a liberal UU home, having experienced college and fraternity life "fully", raising two teenage sons in a completely open discussion home and having taught junior high school for a goodly number of years, I feel qualified to speak my piece.

First--the "paper", People Soup contained the worst report I ever expect to read. Even my sons, neither of whom could be called "hot-house flowers" reacted with "gross". How the UU can possibly condone such actions and have the nerve to let it be put into print is way beyond me and many others.

What others do for kicks, how they handle their sexual life and their personal views on politics matters little to me, but there is a line where sane, sincere, and truly intellectual people stop.

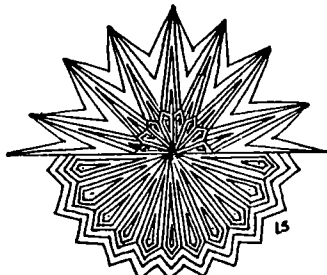
If this course of action is condoned and allowed to continue, the UU might as well pick its grave site now for more and more of us are finished supporting sexual orgies, smelly, dooperidden KOOKS, fairy dells, etc, with our hard earned money.

I could never embrace the "Bible Banger" view-point, but I and many more can lock-up the purse as we did on the leftist political stand and simply stop all support until someone at 25 Beacon Street regains and shows some responsible leadership.

Time has run out--do we move forward with a positive program or continue the downwardslide? You'd better poll the "people out in the provinces" or we'll end up with a disaster that makes Watergate look like a Victorian teaparty.

My "Rasputin" as I call him attended one campus meeting and informed me that was enough; he couldn't hack the bunch. I don't pry, but hope the UU plea wasn't turning kids off because of the likes of the "Canadian Capers".

Hopefully Constructive,
J.Q.M.



Dear Souper People,

I don't know how the rest of the country feels, but I am wondering where those climax dances, on the last night of the conference went.

I am 1/3 of a rock/blues/? band that is trying to break out. We are not into the money trip that goes with being a top name band. (We do charge, but we're not expensive.) We do 95% our own music, no top 40.

I hereby apply for position as an official L.R.Y. Band, to play at conferences, Rallies and anything else. To begin in and around the Ohio area until such time occurs that we are able to go cross country.

We expect to Rock Out at the Columbus mid-winter conference after which I will ask someone to write up a review. If interested write to L.R.Y. Lives!! Lightning.

39 E. 13th Ave.
Cols, Ohio, 43201



Dear Soup,

I just noticed that the lightbulb that hangs in a cloud over my head was glowing. The illumination began with thought that is possibly only relevant to NERO, because of the unique proximity of our federations, but my conclusion does relate to all LRY as I know it.

The chain reaction of ideas started with the oft-stated phrase "so and so is having a conference next weekend". That's a simple enough statement on the surface, but the implications...

1. so and so is a good friend or well known LRYer (I consciously avoid the term "super LRYer")

2. since so and so is a good friend well known, the conference unquestionably will be a good conference
 - a. the chairperson is going to put on a good time for his/her friends, and perhaps for anyone else who happens by.

3. the conference will be readily available to any transient LRYer, as NERO roads tend to lead to Mass.

Let me pause here to say that I have nothing against friends, faith in one's friend's conference planning ability, people who travel by the state of Massachusetts.

I think/ in my opinion/ from my observation, LRYers are going with expectations of a "pre-fabricated, good" conference, leaving all of the pre-fab arrangements to the conference committee, especially the chairperson. If we stop to think a minute, we will realize that there is no foundation for such expectation. We all know of conferences that have looked great in the planning stages, but have fallen through when faced with "reality" and at the same time, we know of scantily and at the same time, we know of poorly planned conferences that have been successful. Then, too there are conferences that reflect the degree of planning that went into them, large or small.

My point is that LRYers are going to a conference expecting it to happen without input of their positive energy. This relates to the fed-ers as well as non-fed-ers. Workshops are expected to come off, meals cooked dishes washed, church services planned, business meetings to flow, fears to be dissolved and love to grow and prosper as the result of the committees blood and sweat. Granted, the committee was formed to guide the conference; but LRYers must realize that they are the ones who ultimately will define its course, success and/or failure.

I've always maintained that LRY has the power to do anything that it sets its mind to doing, and that we literally have a whole world to work with. We are LRY and we are solely responsible for the utilization or stagnation of our energy, our bodies and our minds. By sitting back and expecting a good show to be put in front of our eyes, we are forcing our exec. comms. and conference committees into the role of circus performers. We are separating ourselves into segments and losing sight of our goals and the potential to reach them. We are LRY, and it will be our own apathy or enthusiasm that will determine the length and breadth of our life span. The time is now; live or die.

With determination and hope,
Liz Ferry
Montpelier, Vermont



ATTENTION: ALL NERO LRYERS!

At the February NERO Board of Trustees Meeting, a resolution was passed stating, in part, that NERO is to undergo a structure change. At the NERO Springthink conference (April 22-26) proposals for changes in the structure will be discussed and a conclusion reached.

This will influence you directly, regardless of whether or not you attend Springthink conference. Certain proposals are bound to influence your involvement in LRY. For instance, it may be proposed that there be fewer conferences, or that local groups be combined. In any case, things are bound to change for you in some way. Even if you don't attend Springthink conference, your proposal will be discussed if you send it to:

Structure-Change Proposals
c/o Sunday Harris
72-A Pleasant St.
Cambridge, Mass. 02139.

Write it up, legibly and coherently. Send it as soon as possible. If you need additional information and/or inspiration: call (617) 491-8711.

There is no place for apathy in our search for a better, more nurturing structure. Think about how you would like to see NERO operate, or not operate. Talk with your fellow localites or whatever. (Discover perfection for NERO!)

It is up to you to set up a structure you feel is relevant and suitable to your needs; it is up to you to create a co-operative working community, if that's what you want.

People Soup,

This year at Boards someone started a list of themes of past conferences. It had some really good ideas on it but I never saw the list after it was finished. (if it was) I'd like to carry on that idea in the federation packet that the exec. comm is putting out in the spring. I offered to compile a list of past federation conferences but I need YOUR help. If you would send me themes from some of your past conferences that turned out well and a little bit on how you carried it out.

Federations, at least out here, are pretty spread out and I think we have a lot to learn from communicating with each other. I know that letters can be a hummer to write but I think we can all gain a lot from sharing. So, if you'd send me conference ideas I'll compile a list of them and maybe we will gain something from each other. Yours in California, (Cali what?)

Ellen Popenoe
96 Dellbrook ave
San Francisco, CA 94131



Dear Alpha King and other People Soup People,

I can sympathize with this feeling of conflict between LRY and "the real world". Although LRY and I are relatively new to each other, it pains me to recognize that the spirit one finds at conferences and other such gatherings aren't shared with our fellow human beings. "But you just can't mix LRY and...this", I was sagely advised. But shouldn't sharing on a larger scale be part of LRY? Shouldn't its participants try to share some of the love and caring and honesty of LRY with non-LRYers?

Even though I don't become as immersed in conferences as those more experienced in LRY do, I find it hard to accept the cold reality of the outside world when I leave one. The impersonality of the "real world" is re-emphasized, and I feel even more alienated from "them" than I was before I encountered LRY.

In response to that letter in the December 1974 issue of People Soup, yes, I would be interested in living with LRYERS for a period of time, but this would necessarily be during the summer. You see, in spite of my hostile feelings toward the society I live in, I'm very much caught up in it-graduation, college, and the whole bit. Anyhow, please send me more information.

Love and peace,
Valerie Bloch
54 Vesey Street
Brockton, Mass. 02401

← PATCHES →

Last month, one person who responded to the issue of homosexuality helped me a lot. I have been told that some people have been forced to reject People Soup because someone does not want them to confront a discussion of homosexuality. But this person's letter to the paper helped to guide me to the needs of the people I'm writing for, in a positive way. She is aware of her difficulty accepting people who are gay on an emotional level she is sometimes uneasy around them. Let's work on trying to understand these feelings.

One thing I could do here would be to justify homosexuality, which means to rationalize it. But I would rather avoid that, because I would certainly be met with rhetoric to challenge any argument I might make. Being gay is not a political attitude; it is a fact and a way of living and, pardon the cliché, a reality. I think that what needs to be done is to answer the question "What is so bad about being homosexual or bisexual?"

Before I start a lecture which would sound like a reprint from What Every Homosexual Knows (by R.O. Benson, 1965, Ace Books), I think I'll throw in some data to show that there are a lot of people who believe that being homosexual is bad.

The U.S. Government will not allow a homosexual to hold a job involving national security or money, because this person is supposedly subject to Blackmail.

I think that this is a good example, because it allows me to ask some questions of you. Please work on them.

Why does the government as an employer feel that a homosexual will give in to blackmail in order to keep his/her sexual preference a secret?

Why must sexual feelings other than exclusively hetero be kept hidden?

What would happen if people (family, friends) found out about this person?

How would you react if this person were your mother, brother, lover, brother's girlfriend, a new teacher at school, your best friend's father, or a co-worker?

Consider this: Suppose this homosexual person told the employer: "I am a homosexual and I don't care who knows it. I am telling you because I don't want it used against me later if/when people find out. I am not ashamed, and I am immune to anyone who would try to use it against me."

This person has made a tough decision, which may cost him/her a lot. Apart from possibly losing the job anyway, what do you think would be affected by this person "coming out" publicly?

Back here in LRY, what effect would it have for someone (or some two) to make it known that they had homosexual feelings? (note: this does not necessarily negate any heterosexual feelings they may or may not have.) How do you think a person feels when they know that taking the chance at being open can cost them all the love they had gotten from people before they came out?



OK, I have avoided rapping about the types of oppression which affect all minorities: violence, loss of job security, discrimination in housing and services. I feel like I can leave a lot unsaid by mentioning key themes, but I may be overestimating the awareness of some people. Please let me know if I don't make things clear enough.

How I can get down to the question: "Why are people uncomfortable or hostile to homosexuality?"

Homophobia, the fear of homosexuality in this case, is the basis for all the problems. This means that, like racism, the solution is with the oppressor and not the oppressed. It is tied in with sexism. We try to ignore the people telling us to be traditional self-centered men and masochistic women, but we still feed on our culture's definition of us as adults when it comes to relating sexually to the other gender. As we get older, we are rewarded for having opposite-sex friends and are subtly pushed toward thinking of a permanent relationship (sometimes known as mar-

riage). The permanent relationship idea is a basic human need, and those who are aware of their homosexual feelings are also looking for a "mate" or "family". But, we are taught that the opposite-sex relationships are more important, and the pressure builds to suppress any preference for forming The permanent relationship with a person of the same sex. One of the chief "arguments" against homosexuality is that it doesn't make babies and the assumptions it makes about gay lifestyles.

Think about the ways in which you were told that it is wrong to be homosexual: What is a Faggot? Why did most girls in gym class hide their bodies from one another?

A question for the males: When you had to share a bedroom or shower with a male you didn't know, did you look for any signs that he might be homosexual? Did you trust him more after he made a comment (regardless of how sexist) indicating his sexual interest in females or his lack of respect for gay men? a question for the females:

How did you think when you first realized that a woman can have a sexuality which is not dependent on men teaching her?

I want you to work on these questions. Here are a few to discuss and share in groups or maybe role-play:

How might you feel if you were heterosexual and the society expected you to be homosexual?

As a mother or father, how would you react if your daughter or son told you that s/he were homosexual or bisexual?

What problems would you have if the person you love and care for had a body and sexual response as familiar as your own? Suppose you wanted to share that response..... scary, isn't it!!

thank you for listening
take care,
Patches



W O R S H I P S E R V I C E

This worship service came from an intergenerational conference held in Iowa City the last weekend in February. The songs were played and the underlined verses were read, as food for thought, after each song, before moving to the next.

Yester day a child came out to wonder
Caught a dragonfly inside a jar.
Fearful when the sky was full of thunder
and tearful at the falling of a star.
Then the child moved ten times round the seasons
Skated over ten clear frozen streams
Words, like when your older, must appease him
and promises of someday make his dreams.
And the seasons they go round and round
And the painted ponies go up and down
we're captive on the coroucell of time
we can't return we can only look behind
from where we came
and go round and round and round
in the circle game.

Sixteen springs and sixteen summers gone
now cartwheels turn to carwheels thru the town
and they tell him, take your time, it won't
belong now
till you drag you feet to slow the circles
down

CHORUS

So the years spin by and now the boy is
twenty
though his dreams have lost some grandeur
coming true
there'll be new dreams, maybe better dreams
and plenty
before the last revolving year is through.
by Joni Mitchell " Circle Game"
Read: Underline verse.

Younger Generation John Sebastian

Why must every generation think their folks
are square and no matter where their heads
are they know Mom's ain't there. 'Cause I
swore when I was small that I'd remember
when I knew what's wrong with them that I
was smaller than. Determined to remember
all the cardinal rules, like sunshowers
and legal grounds for cutting school, and
I hope that I recall them all before the
baby's due, and I'm sure He'll have a
question or two.

Like: Hey Pop, can I go ride my zoom?
It goes 200 miles an hour suspended on
Baloons and can I put a droplet of this
new stuff on my tongue and imagine froth-
lin dragons while you sit and wreck your
lungs. I must be permissive, understanding
of the younger generation. And then I'll
know that all I've learned my kid assumes
and all my deepest worries must be his car-
toons. But still I'll try to tell him all
the things I can, relating to what he can do
when he becomes a man, and still He'll stick
his fingers in the fan. And Hey Pop, My
girlfriend's only three. She's got her own
videophone and she's taking LSD and now
that we're best friends she wants to give
a taste to me. What's the matter daddy,
how come you're looking mean? Could it be
that you can't live up to you dreams?

Read: Underlined

A reading from Hear The Sound Of My Feet

Walking by Dan O'Neill "Stomp the Frog"
Characters: Hugh, Angry, Frog.
Hugh: How did you die...?
Angry: I was chained to death.
There goes a frog!! Quick stomp him
before he gets away!!
Frog: Hop for it Howard!!
Hugh: How is on chained to death??
It sounds terrible!!
Angry: Actually it's a quite ordinary way
to die... Drat!! Missed the little
dodger!!
Frog: Full speed, Howard to the pond!!
Hugh: You haven't explained death by chain-
ing!!!
Angry: It's simple!! People who love you
load you with chains.. One upon the
other.. Until the chains grow so
heavy you aren't there anymore...
Where's that frog?
Hugh: Is it painful to die of chains!!!?

Angry: Of course it is.. But it's most pain-
ful for the people who loaded you
with the chains in the first place..
Damn sneaky frog!!!

Hugh: Really?
Angry: Sure!! There they are.. holding one
end of a loose chain.. nothing feels
so loose as a heavy chain that isn't
taut anymore.. You and your questions
the frog has eluded us...

Hugh: Do the people with the chains suffer?
Angry: Of course.. they loved you!! they
only wished for you to be happy...
Hark!! I hear a frog giggle.

Hugh: Oh yes.. we are in pursuit of a frog.
Frog: OOPs they're on to you Howard!!

Angry: There he is!!
Hugh: It must be sad holding an empty chain
Frog: No time for formalities like hopping,
Howard, run like hell. I should give
you comic books for good!! If only I
could read comic books in the pond where
it's safe!!

Angry: We see you!! Sneaky little devil!!!
Hugh I must be especially sad when you real-
ize you wasted precious time building
and holding chains.. and your own life
has been waiting to be lived..but
why are we chasing this silly frog!!!?

Angry: Because it is our nature to chase
this frog.. It is his nature to be
chased!! and stopped if we catch him!
and we're trying hard to catch him!!
We must do what we must do! He got
away.....

She's Leaving Home Beatles

Wednesday morning at five o'clock as the
day begins. Silently closing her bedroom
door. Leaving the note that she hoped would
say more, she goes downstairs to the kitchen
clutching her handkerchief, quietly turn-
ing the backdoor key, stepping out side she
is free. She (We gave her most of our lives
is leaving (Sacrificed most of our lives)
Home (We gave her everything money could
buy). She's leaving home after living alone
for so many year. Bye, bye. Father snores
as his wife gets into her dressing gown.
Picks up the letter that's lying there.
Standing alone at the top of the stair she
breaks down and cries to her husband, Daddy
our baby's gone. Why would she treat us so
thoughtlessly. How could she do this to me.
She (We never thought of ourselves) is
leaving (Never a thought for ourselves)
home (We struggled hard all our lives to
get by) She's leaving home after living a-
lone for so many years. Bye, bye. Friday
morning at nine o'clock she is far away.
Waiting to keep the appointment she made.
Meeting a man from the motor trade. She
(What did we do that was wrong) is having
(We didn't know it was wrong) fun (Fun is
the one thing that money can't buy) Some-
thing inside that was always denied for so
many years. Bye, bye. She's leaving home
Bye, bye.

Read: Underlined " People who love you
load you with chains.. One upon the other
until the chains grow so heavy you arn't
there anymore..... It's most painful for
the people who loaded you with the chains
in the first place.....nothing feels so
loose as a heavy chain that isn't taut
anymore..."



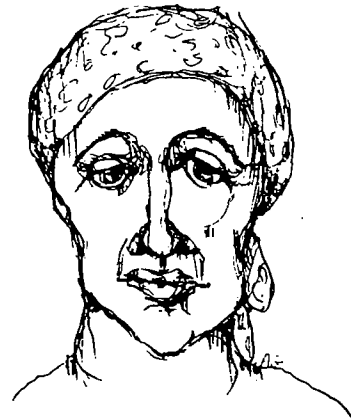
BOOK REVIEW

Getting Clear: Body Work for Women, by Anne Rush

While talking about books that are good
resources for local groups, activities,
Getting Clear was set as a priority. The
book centers around body awareness, massage,
consciousness raising, women's/men's/peo-
ple's liberation, and opening up avenues of
communication as well as other related to-
pics.

The means of conveying these themes is
through various exercises to be done by one-
self, with a partner, and a few can be done
by a group. Of the many good ones, here are
a few that could be tried at a local meeting:

1. Imagine (p.126)-is a potent exer-
cise which gives an experience in role rever-
sal. It reverses the use of the word "man"
(i.e. men's progress, chairman, etc.) to the
word "woman". By doing this, one (male or
female) can see the unbalance of our lan-
guage. This is best accomplished by reading
it, and then talking about how you feel.



Program

Here is a suggested program for a lo-
cal group meeting. A lot of these sugges-
tions make meetings in themselves, depend-
ing on how much time you want to spend on
each. Good Luck.

● Have group sit in a circle, go around
the circle saying names, maybe a little bit
about yourself, or for more familiar group,
talk about something that happened to you
over the week, or what you did this after-
noon.

● Take an empty box, shoe or hat, pass
it around the circle having each person im-
agine something inside it. Describe it. Be
creative.

● Role playing-1. have someone play a
parent, and someone else be an LRYer trying
to explain a stubborn parent why, (something
most youth live happily without) is import-
ant.

2. Have someone play a
minister who walks in on a meeting where is
giving and getting massages.

3. Brainstorm other situa-
tions, perhaps ones that people have exper-
ienced, then act them out.

● Grokking-(not to be confused with
Stranger In A Strange Land) Break into
groups of 9 or 10. Have someone lie down on
there stomach, the other people surround
the subject. Choose a leader, the leader
will start massaging the persons back.
Everyone else will Massage also, using the
same methods as the leader. Rub for a while
massage, slap lightly, whatever. After a-
while, the leader will signal for people to
turn the subject over; then lift the sub-
ject over their heads. Walk around, then
slowly role the person down. Let everyone
who wants to have a chance to be "Grokked".

● Do any business
● Close the meeting by either passing a
glass of water around, or reading something
aloud.

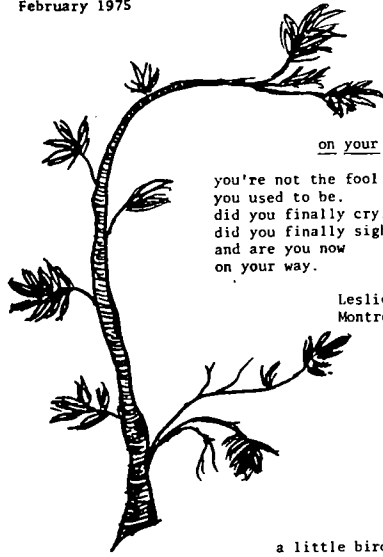


2. You: Male and Female (p.176). This
exercise allows you to express your feelings
on the use of the words "masculine" and
"feminine". It is important to talk about
your experience after doing the exercise.

3. Food Awareness (p.76). This section
talks of enjoying and really "feeling" food
instead of simply chewing and swallowing.
Touching, smelling, and "experiencing" food
is something too neglected in our society of
quick-order, quick-eats. Once getting past
any inhibitions, this can be a whole lot of
fun.

Some more things covered in this book
is how to start a consciousness-raising
group, collectivism, relating to your doctor,
how to choose a therapist, anger and sex,
men using the book, yoga, and the list goes
on and on and on.

As well as being a good resource for
a local group, it can also be a personal
thing which can help you open your eyes to
millions of sensations that go on all the
time.



on your way

you're not the fool
you used to be.
did you finally cry.
did you finally sigh,
and are you now
on your way.

Leslie Morgan
Montreal, Que. Canada.

When my eyes are open
I see a live man trying
to die
but when I close my eyes
I see a dead man
trying to live

Richard Terrass
N.Y.C., N.Y.

a little bird sat for a moment on my tree
this morning and he sang a song that flut-
tered in my ear like a frightened dragonfly.
it was a small song,
perhaps stately enough to warrant the atten-
tion of anyone grand,
but I captured it in a little cage
and let it out when the sky turned grey.

sunsan fabrick
Gainsville, Fla.

Are you my lover?
Am I your lover?
So much love going 'round
Can it come 'round to me-and stay?
So much love going 'round
My love also goes around
But my love wants to stay
It wants to stay with you.

Are you my friend?
Am I your friend?
So much friendship going 'round
Can it come 'round to me-and stay?
So much friendship going 'round
My friendship also goes around
My friendship has already stayed
It has stayed with so many people-even you.

You are not my enemy.
Am I your enemy?
So much hatred going 'round
Will it come 'round to me-and stay?
So much hatred going 'round
My hatred also goes around
I hope my hatred never stays
Never stays with anyone-especially you.

So much love going 'round
Can it come 'round to me-and stay?
So much love going 'round
My love also goes around
But my love wants to stay-with you.
Are you my lover?
Am I your lover?
So much love going 'round....

Lou Diehl

I'm tired. I'm tired of
not knowing. Not knowing
what people think of me.
Not knowing where I'm going
to school. Not knowing my
friends. Not knowing myself.
Not knowing where life is
taking me. I'm tired of not
knowing. I'm tired-that much
I do know.

Lou Diehl

sometimes i think
i am strung together
by memory
and hopes that tomorrow
will be like today.

nothing's wrong, but
don't let me come unstrung.

Kristie Musick

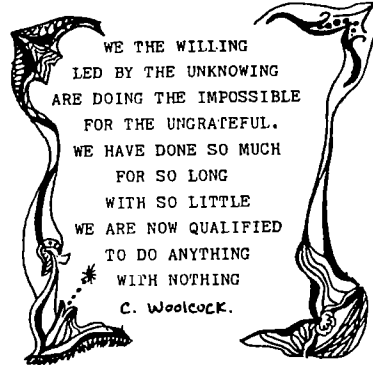
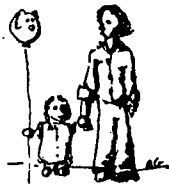
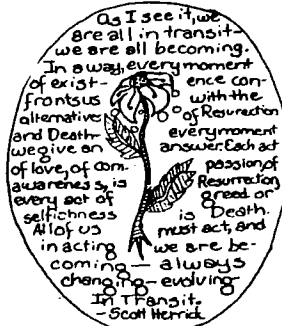
time is passing so quickly
and I see myself growing
into a woman with
my own thoughts and feelings.
friends have come
and had their say
and passed me by
and I wonder if they look back
at me as I look back at them.
I remember how good it was
to talk to a friend when you're
so low you want to die.
I wonder if I ever helped them
the way they helped me.
Death isn't so far away
it'll come when I stop growing and thinking
quietly, without warning
or regrets or promises unkept.

Leslie Morgan

in reverse

why, when it comes time to say no,
do I wait for the last moment and hesitate
until it's too late.
what is it with you, that you can't under-
stand my smile, when I understand yours.
why can't you see that the sun is shining on
my side of the hill too.
won't you join me in the mutual paradise
that only two people can share.
is it too late for me to say yes now.

Leslie Morgan
Montreal, Que. Canada.



continued from page 1
They learned, taught, got to know strangers, insulted each other, cheered, suffered a walk-out and a lot of New Left factionalism and hammered out the framework for a national campaign. They voted for the following resolutions, among others, by overwhelming majorities.
1. To keep the busses rolling to de-segregate Boston Schools.
2. To maintain and expand bilingual programs in the public education system for non English speaking Americans.
3. To build a massive demonstration on May 17th, 1975, against racism and for equal education.
4. To initiate local actions on April 4, the late Dr. Martin Luther King Jr. was assassinated in 1968.
5. To set up the National Student Coalition Against Racism, (NSCAR), the purpose of bringing together the anti-racist efforts. LRYers have made important contributions to the Civil Rights and Anti-War Movements in the past. Here is what you can do to fight racism now.
1. Contact the National Student Coalition Against Racism at 720 Beacon St, Boston MASS 02215 phone (617) 266-9665 or get hold of the local office of an organization which supported the conference. They will put you

in touch with your nearest NSCAR group.
2. If necessary form your own area NSCAR group. Just write to the main office and tell them what you are doing; they will gladly send you their information packet and answer any questions you have.
3. Find out what's going on in Boston and in local black struggles. Hold workshops and teach-ins with your LRY group, church, club, school etc. -bring in speakers.
4. Investigate, and expose instances of racism around you, such as: police harrassment of blacks, Indians, Latinos or other minority groups; discriminatory hiring policies dealing with racist governments like South Africa or Rhodesia; segregation or tracking systems in school, etc.
5. Inform everyone you can, (with leaflets; announcements; articles in and letters to local papers) about the mass demonstration in May 17th in Boston. We can get tens or even hundreds of thousands of people out there if we tell enough people about it enough times. The Stakes are high.
Source Notes
1. March 1975 issue of Spark
2. "Black Students Speak Out, Inside South Boston Schools" by Mac Warren, Jon Hillson and Greg Franklin in the Feb., 1975, issue of Young Socialist.

3. From Maceo Dixon, a Coordinator of NSCAR in an article by Ginny Dixon in the Feb 1975 issue of The Militant.





Get Involved Now

The Youth Caucus Committee was a new idea that, throughout the week of summer Board meetings, developed into a directive to the Continental LRY executive committee. It is to bring a large delegation of informed youth to General Assembly, the annual business meeting of the Unitarian Universalist Association, and impress upon them that LRYers are also interested in our denomination. We want to give the denomination an undistorted picture of youth and open up lines of communication that have become stagnant.

How do we do this? Well, that's a good question. The first step is for youth to start participating in their churches. Take part in the Religious Education program; at attend Board meetings, keep in touch with what your church is thinking and doing, but most of all **Get Involved**; become a delegate to the General Assembly. Each church or fellowship is entitled to a certain number of representatives to the Assembly, depending on it's size of membership. A minister or Board member in your church will be able to explain the procedure for becoming a delegate.

This year General Assembly will be held on June 24 through the 28th in Minneapolis, Minnesota. We hope to have a small one or two day conference before the Assembly to prepare the youth delegates for what is to come. There will be workshops on convention procedure, speakers on the issues, pro and con, a little history on General Assembly, discussion on why we are there and what we want to accomplish; we will also learn a little about Minneapolis.

The cost of attending GA is high. There is a delegates fee which will cost 45\$, a travel fund that will cost 15\$(there is a good possibility that travel fund money will be refunded), and of course your

expenses while in the city. Check with your church about possible scholarships for delegates fee, they might be able to help out. The LRY will be providing a free place to sleep and two meals a day, that will cost 50¢ each.

The Unitarian Universalist Association By Laws state that, "General Assembly shall make the overall policy for carrying out the purposes of the Association and shall direct and control it's affairs." The only way that General Assembly can be a valid decision making body is if it is truly representative of the local churches. It must be respected as the decision making body of the UUA, by local churches, Board members, and the Administration. Getting involved in the process is the only way to bring about change. **DO IT!!**

Continued from pg 3

period of five or ten years, and the result is frightening. Many of us could survive without LRY (and some of us could not) but nobody wants to see it disappear.

The point of all this is to show how much everyone and everything in LRY needs the support of every other one and thing. If no LRYers affiliated with each other for five years, then it is very possible that the end of that time would find each one of us in very sad shape, simply because we didn't stay together to help each other over the rough spots.

As I've been implying all along, however, there's a lot more to LRY than fed structures, meetings and all the other things that always seem to need "help to keep going". Because when you--through your fed, or your local, or just individually--affiliate with LRY, you aren't just affiliating with a Board and a bunch of committees. You're affiliating with all of the people in LRY. Affiliation is a way of saying that you care, that you belong. It's a kind of emotional support, not just for LRY and all it stands for, but for all the other LRYers, doing their LRY thing and offering their support--in turn--to you.

I was going to explain about LRY's financial situation, and how these dues really are needed to keep this whole beautiful thing going. I was going to try and outline how this all relates to the fact that LRY has shrunk to a quarter of its former size since 1970, and how there are a bunch of problems ahead in the next couple of years that we've all got to be together on. I've already written an awful lot, though, so I'm not going to go into that, but I sure hope someone does, because most folks in LRY don't know about the things we're faced with, and if we're going to be a community we've each of us got to know just what is coming down.

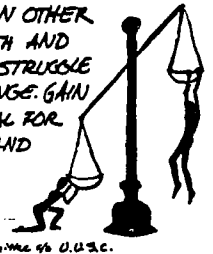
There are people who leave LRY because they think it's phoney, that the LRYers only pretend to care about each other. The events of the next few years will prove them to be either wrong or right. If they are right, and LRYers turn their backs on each other, then both the physical body and the inner life of LRY will stop growing and start dying. If they are wrong, LRY and the people in it may reach new heights of human experience--and then keep going.

Let's hope we can prove them wrong.

Adam Auster

BOSTON OR SAN FRANCISCO

**LIVE WITH ELEVEN OTHER
HIGH SCHOOL YOUTH AND
SHARE IN THE STRUGGLE
FOR SOCIAL CHANGE. GAIN
SKILLS BENEFICIAL FOR
YOUR OWN LIFE AND
COMMUNITY.**



JULY 1975
\$250
For more info write
Urban Service Committee of U.U.S.C.
77 Beacon St. Boston, Mass 02109

Has Social Activism Gone Out of Style?

The paranoia of the 50's defined social activists as "fags", "Bohemians", and "Pinkos". Such people were not the type that one comfortably admitted to knowing. By the turn of the decade, the country tried to forget Joe McCarthy and various movements gained momentum. The people who fought for them were regarded with a bit more compassion, and sympathy sometimes, if not respect. Some churches encouraged prayer and support for the freedom marchers of the South and as the media began to remind us of the Bill of Rights youth became uneasy with the assumptions their parents had been willing to make. By the middle of the 60's, anyone knew a protester; most looked on in disgust, but in our circles, they were glorified. The "aware people" of that era knew what was going on in Viet Nam; they wrote letters to Congress, distributed petitions and marched in the streets.

Today, we give such activism only a courteous nod or even a "power to the people" arm in the air, but in reality; we'd rather not talk about it. We'd rather talk about ourselves. Today's "aware people" are learning yoga and meditation or are simply perceptive and "together".

There's a whole rash of groups urging you to find your happiness. There's Guru Maharaji, transcendental meditation, encounter groups, astrology, Golden Book or Jesus Christ. They all offer happiness in this life. So does LRY and, at times, the UUA. We're all talking about developing personhood and discovering our inner selves and/or inner peace. Workshops and conferences are devoted to turning inward to search for true happiness. As never before, we meticulously question the definitions of words like love, understanding, and beauty. We often continue through each mood we can think of--anger, respect, depression, joy, and on and on--analyzing each one and how it

is a part of our lives. This concern has been truly beneficial to ourselves and indirectly to all people who are dissatisfied with the social restrictions that define their lifestyles. Though it began among small numbers of society's "misfits" and "wierdos", their social awareness of the aspects of currently popular questions grew to earn an acceptance that has aided women to pursue their ambitions, men to learn to cry, workers to demand decent working conditions, and lovers to calmly relate their grievances to each other.

Human relationships have become more honest and intimate. Reflect on the 50's again; think of Salinger's descriptions of adolescence in *Catcher in the Rye*. Think of the possessiveness, secrecy, and jealousy related through the rock n' roll love songs. Think of the lives (husbands) young girls yearned for, of Joe McCarthy, and of the importance of social appearances that troubled young and old alike. Now think about what you feel comfortable saying and doing in 1975.

But what do our personal lists of priorities look like now? We want to love, be loved, learn, teach, and find security and happiness. Though these desires are not exclusively characteristic of the people of the seventies, we do take them much more seriously, at least more analytically, than any previous generations.

We've all turned our focus from world causes to personal development. We've redefined the "aware person" because the energy we spent in the 60's appears to many, to have been futile and ineffective. The massive efforts that were made for change again and again were made without immediate and obvious result. It was too much pain and too discouraging.

We can't really look at the sixties and say that the freedom marches, the anti-war rallies and marches, the riots, the sit-ins, and the student strikes and boycotts were all to no avail. Changes were made. The American public began to question the stories that presidents tell. People's minds were changed and the congress began to reflect those

changes. The press gave Vietnam cover-story status as long as Americans cared. To the stubborn who insist it wasn't worth it; let them prove it. Aren't we here now because we were there then? Who can tell? We have no tangible way of knowing what would have happened had the movement not persisted.

We've turned our backs to Indochina now; we want to believe it's all over. We boycott Gallo wine, but who has time to write Chavez for posters that we could put up at nearby colleges and coffeehouses? No one dares do anything for an anti-racist cause for fear of being pinned as a "liberal do-gooder", and all politicians must be corrupt, so why bother.

What about the word "responsibility"? Talk about that at your next local meeting. Isn't it our responsibility to try for social change, even if we believe there's only the smallest chance of doing any good? Many of us spend so much time wondering if we're neurotic that we develop neuroses. It seems to be the luxury we've chosen to replace the materialism of our parents.

Yet, in order to learn about world issues again, we don't need to entirely give up our present concern for personal adjustment and happiness. If we work for the world, our personal growth could be a by-product of our struggle for social change. If we keep talking to each other, sharing our fears and desires (something we're much better at than the movement people of 1968) and continuing and strengthening our guard against sexism, we will be nurtured by our community, and by having purpose and direction we will earn our security and confidence. Let's not use all our energy on ourselves and our organization.

Turn ourward for a change!!!





Indochina still America's war

You Can Help End the War

Meaningful progress toward finally ending the Indochina war can be made by community pressure on Congress. This year, Congress has already voted significant cuts and restrictions on U.S. war funding. In the next year, American public opinion can be instrumental in encouraging Congress to end Presidential war-making in Indochina.

The Results of Active Concern

Public pressure made the difference on many close Congressional votes on Indochina during the past two years.

- August, 1973: Congress prohibits U.S. bombing over all of Indochina.
- December, 1973: Senate bans use of Foreign Assistance funds for Saigon prisons.
- April-June, 1974: In three close votes, Congress blocks Administration requests for a total \$1.149 billion in war aid for the military dictatorships of Indochina.
- August, 1974: Congress cuts new military aid requests to \$700 million by a decisive margin.
- December, 1974: Ford asked for \$825,000,000 for Cambodia, but in an unprecedented action by Congress, a ceiling on all military and economic aid to that country was set at \$377,000,000.

What You Can Do

- 1) Write or call your Representative's and Senators' offices to express your opposition to any future American financing of political or military intervention in Indochina. For information on upcoming votes, contact the Coalition to Stop Funding the War, 120 Maryland Avenue, N.E., Washington D.C. 20002, (202) 546-6751.
- 2) Urge conference committees, local groups and churches to help bring us up to date on the war by inviting a speaker or seeing a film or slide show. See if you can do this in your school too. Afterwards, ask them to adopt the Indochina Pledge/Resolution (copies available from IPC, 181 Pier Avenue, Santa Monica, Ca. 90405, (213) 392-3942).
- 3) Participate with fund raising campaigns to send medical equipment to Indochina by organizing such a project within your local group.
- 4) Distribute petitions demanding political asylum for Vietnamese living in this country.

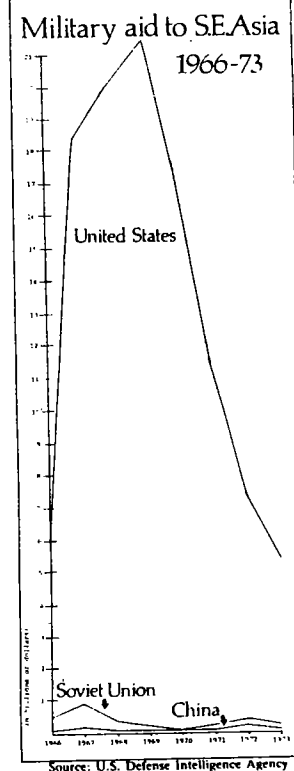
The phony threat



Amb. Martin

"Our intention all along was to balance the aid given by the Soviet Union and the People's Republic of China to North Vietnam." (Graham Martin, U.S. Ambassador to Saigon, Congressional Record, June 3, 1974).

IN FACT:



Ford must end Nixon's war



Pres. Ford

On Congressional cutbacks of aid to Saigon: "This Congress, by majority of both houses, has forced our country to let down a small, brave ally, fighting alone now for survival. I am very fearful that it may well be a sign of the times." (Pres. Gerald Ford, Washington Post, May 12, 1974).

President Ford came into office promising both to unify the nation and to continue Richard Nixon's foreign policies. If he truly does want to heal the divisions of the Nixon era, he first must end Nixon's war in Indochina. In the first year of the "cease-fire," over 80,000 Vietnamese were killed in the war — more than the total Americans killed in a decade of combat (Senate Subcommittee on Refugees, January 27, 1974). The war rages today because the U.S. continues to fund 85% of the costs of the Thieu and Lon Nol regimes.

As long as the U.S. aid continues, we can expect continued slaughter, and an increasing threat of escalation, renewed U.S. bombing, new POWs, and more polarization at home.

President Ford must choose peace if he wants unity.

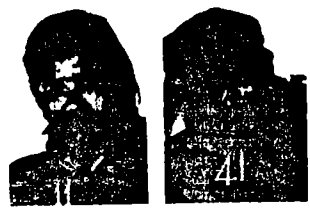


The political prisoners



Amb. Martin

"There are no political prisoners in South Vietnam." (Graham Martin, U.S. Ambassador to Saigon, interview, January 22, 1974).



IN FACT: "The existence of political prisoners in South Vietnam is beyond any reasonable dispute . . . estimates range from 2,300 to 200,000 . . . further, substantiated accounts of cases of mistreatment and torture of such prisoners have been consistently reported." (Senate Appropriations Committee, Dec. 13, 1973).

What is our real commitment?



Secy Kissinger

"We have thus committed ourselves very substantially . . . we believe it is important that we continue our support as long as it is needed." (Henry Kissinger, U.S. Secretary of State, Los Angeles Times, April 1, 1974).



IN FACT: the U.S. is legally committed to the new Peace Agreement. On January 27, 1973, William Rogers pledged the U.S. not to "impose its political tendencies or personality on the people of North Vietnam." (Peace Agreement, Art. 13(c))

Instead, the U.S. has continued to support one faction in South Vietnam with massive funding, arms, ammunition, aircraft, and advisers. In all, the Administration is asking American taxpayers to spend \$1.1 billion next year in Indochina for its military dictatorships.

A false amnesty



Pres. Ford

Resisters and deserters. Committed the extreme folly of slaking their thirst at the expense of others." (Pres. Gerald Ford, speech, August 19, 1974)



IN FACT: the U.S. involvement in Vietnam has been an unconfessional war and those who opposed it acted in the belief now held by a majority of all Americans. Pres. Ford's proposed pardon asks for forgiveness for about 500,000 and his figure of 50,000 does not even allow the possibility of pardon for 100,000 of those in need of amnesty including all veterans with less than an honorable discharge.

Deportation Threatens Vietnamese Students

The U.S. government is deporting seven South Vietnamese students for their outspoken criticism of the war and the Thieu regime. If forced to return to Saigon, their opposition views will mark them for certain imprisonment and torture. The students have requested political asylum in the U.S., and express confidence that Americans who want peace in Indochina will help them stop the deportations.

The seven are not the only South Vietnamese students in danger. Others whose passports were denied extension by the Saigon government for political reasons face similar deportation proceedings in the future.

For example, Nguyen Quoc Luu, a graduate student in Systems Engineering at UCLA was arrested on August 28 by Immigration and Naturalization Service (INS) agents for alleged passport violations. Luu tried twice, unsuccessfully, to get his passport renewed by the Saigon Consul General in San Francisco. On one occasion, the Consul General even told Luu, "Yes, I am violating the Peace Agreement, go ahead and write Saigon to tell them that I am repressing you".

The Saigon administration is increasingly alarmed about the effect these students are having in keeping the issues of war and repression alive in the United States. The students have reached thousands of people through demonstrations, poetry readings, Vietnamese dinners, and cultural events.

The INS district office in Los Angeles denied the students' initial appeal for



Students threatened with deportation. Left to right:

Mr. BUI VAN DAO

25, native of Than Hoa, Vietnam, came to the U.S. on March 23, 1968, graduated from California State University, Long Beach, in Civil Engineering.

Ms. DOAN THI NAM HAU

25, native of Ba Xuyen, Vietnam, came to the U.S. on March 23, 1968, graduated from California State University, Long Beach, in Journalism.

Ms. CAO THY MY LOC

25, native of Hue, Vietnam, came to the U.S. on March 23, 1968, graduated from California State University, Long Beach, in Psychology.

Mr. NGUYEN HUU AN

26, native of Thu Duc, Vietnam, came to the U.S. on March 23,

1968, graduated from Northrop Institute of Technology, Los Angeles, in Electrical Engineering.

Mr. NGUYEN HOANG

31, native of Cho Lon, Vietnam, came to the U.S. in September, 1970, attended California State Polytechnic University, San Luis Obispo, in Electronic Engineering.

Mr. VU NGOC CON

26, native of Ninh Binh, Vietnam, came to the U.S. on March 23, 1968, also graduate from Northrop Institute of Technology, in Mechanical Engineering.

Mr. NGUYEN DANG YEN TRUC

24, native of Quang Tin, Vietnam, came to the U.S. on March 23, 1968, graduated from Northrop Institute of Technology, in Aircraft Engineering.

asylum and began deportation hearings after the State Department claimed: (1) The students will face no repression because of their political beliefs in South Vietnam if they use the "legal channels" available to them; (2) The students don't want to return to South Vietnam and rebuild their country, but simply want to stay in the U.S.

The students dispute both assertions. They point to Saigon's laws which make advocating peace a crime, and give police the power to keep opposition candidates off the ballot (New York Times, Aug. 20, 1974).

They explain that their demand is for temporary asylum until the Peace Agreement is implemented and they can return home safely. The students feel that the struggle to stop their deportations is a matter of life or death. Today, in Saigon, expressing the desire for peace or opposing the Thieu regime is extremely dangerous. "Those expressing anti-war sentiments have long been targets of police scrutiny, both because such views are regarded as communist...and for fear that they will spread among a war-weary population." (New York Times, August 18, 1974).

End the War-Heal the Wounds

THE VIETNAM WAR CONTINUES

The Vietnam war has been "legally" over for two years. However, the signing of the Paris Peace Accords on January 27, 1973 by representatives of the United States, north Vietnam, and the two governments in south Vietnam (Saigon and Provisional Revolutionary Government) has not ended the fighting.

The U.S. has been spending billions of dollars since the Peace Agreement, with billions of dollars requested by Ford and Kissinger, to give the Saigon Regime the ability to keep the war going and stave off a political solution to the country's divisions. Almost as many Vietnamese were killed in the "ceasefire" year of 1973 as in the war year of 1972.

Every day, men, women, and children are maimed or killed by the 300 million to 600 million tons of mines and unexploded bombs and shells (figure from report of the Study Mission of the Kennedy Subcommittee on Refu-

gees). In the Paris Accords, the U.S. promised to remove all of its mines, both land and sea, but only the far less numerous naval mines were removed.

The Saigon government is illegally keeping tens of thousands of political prisoners under barbaric conditions of torture and malnutrition. People are jailed for belonging to the "third force" (neutralists) for denouncing corruption, for demanding peace, for striking, for failing to pay bribes, for not having their identity cards, or for countless other reasons. This is possible only because of the massive aid provided by our government.

WHAT WE CAN DO

Groups of concerned citizens have organized campaigns to pressure Congress to cut off its funding of the war, to demand of Saigon the release of its prisoners, and to publicize these issues throughout the country. The Boston Indochina Peace Campaign is launching a Medical Aid Project. Here is an

opportunity to take direct, person-to-person action, to help heal the wounds of war. IPC has selected seven articles of urgently needed medical supplies to send to the civilian health service of the P.R.G., whose territory has been the target of intensive bombing for over a decade. Our aid project is based on the knowledge that throughout Indochina, hospitals and medical facilities were incessantly targeted by the U.S. Air Force in an attempt to disrupt society and force the people into submission.

Individuals or groups can provide the money for one of the selected items, ranging in price from \$6 to \$120, which we will then purchase and ship to Vietnam. A label will be attached with a statement of friendship and the donor's name. Samples of each item may be available for inspection, and for use in fund-raising.

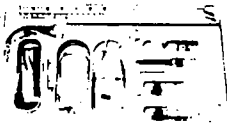
For further information, please write to or call the Indochina Peace Campaign / 1151 Massachusetts Avenue / Cambridge, Mass. 02138, tel. (617) 492-0489

Items to be provided to Liberation Red Cross in south Vietnam



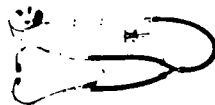
BOWELS STETHOSCOPE \$5.95

Because of the tremendous destruction, even the most basic medical instruments are in short supply



BLOOD TRANSFUSION KIT \$13.04

Mortality in landmine accidents is often due to loss of blood. These kits will save lives by increasing the availability of blood for first aid in such cases.



LEFF'S (FETAL) STETHOSCOPE \$27

Even unborn children are casualties of the war. Poison chemicals widely used as defoiliants are believed to cause birth defects. In addition, the rigors of living under constant bombardment add greatly to the hazards of childbirth.



HEMACYTOMETER \$33.50

For the red blood cell, white blood cell, and platelet counting. Used in detecting anemia, infections and other diagnostic work.



POCKET ANEROID (SPHYGMOMETER) \$62.55

This instrument measures blood pressure. It is one of the fundamental tools of diagnosis.



COMBINATION OPHTHALMOSCOPE / OTOSCOPE \$120.60

An estimated 30,000 children in Vietnam have lost their hearing due to bomb blasts (figure from Madame Hoa, First Minister of Health). This instrument is the first step in diagnosing hearing problems.

Fed Ups & Downs

Bay Shore's new Exec. Comm. was appointed in November- they're getting themselves together; a mailing list, newsletters, etc. Bay Shore is reportedly planning to affiliate itself with Continental.

Central Massachusetts is now a fed, with a grand total of three (count 'em:3) locals. A local in the Cambridge School of Weston, Chelmsford, Billerica. CSW is having a conference April 11-13.

Connecticut Valley fed is alive and well in Connecticut.

Delaware Valley: Well, folks, DVF is going to come through. The next few months will be stronger, tighter, and with more communal feelings than we've had in a long time. We had a conference in January and will be having a beach conference sometime this spring. Also, you people in DVF locals can expect to hear from us in the form of a field-tripping and plenty of mailings. Call or write to Jeff Barnes, 503 Falkirk rd, Willmington, Delaware 19803

Down East: No News

Eastern Canadian Fed: Ottawa is making pancakes, talking a lot, printing Pelicans (a printed thing). Montreal is "alive and kicking" in the words of ECF's Publication chair person, Lisa Franceschini. Toronto is also rising. Guelph and Hamilton we haven't heard from, SPAM has ten members and seems to be doing well, and Don Heights had a conference but don't know anything more.

Greater Washington Area Fed had a conference on something or other, January 24,25,26. Their promo stuff looks interesting, but no theme is given.

GODAREFUL's winter conference on perceptions was held Jan 31- Feb 2. hubba- hubba!

Josea Ballou Fed: No news.

Jersey Area Fed: has suspended its constitution, held conference in Ridgewood, and in Plainfield, New Jersey. (Ridgewood was a meeting on the state of the fed.)



Long Island Area Federation the traditionally dormant fed, is almost ready to affiliate. for the first time in years, there are 36 active people and three local groups. Contact: Gene Ward, Lattington rd, Locust Valley, New York 11560

Lower Southern District is alive and growing, had our Christmas Conference (Frogmore, VI) in Frogmore South Carolina with Sam and SUNCO. About 100 people were there.

Metropolitan Area Fed: Expanding like crazy in the words of Marco Elmen. 30 people in NYC proper, and Marco is frothing at the mouth. We're told that the people are apathetic, that there is a new mailing list, a newsletter, and MAF will have elections at its THEATER ARTS conference.

Missouri Valley held the third annual Kansas City Winter Conference. the theme was BIG CITY LIVIN'. Said to be a truly far continued on page 12

Arkglow on GODARFUL

Last year, the membership of GODARFUL dropped drastically from the fall to the winter conference. Nothing had been done to encourage the participation of the new interested youth in the area; it was obvious that we needed to act. We began by writing a new constitution, which was presented, and passed at the spring conference. The new constitution abolished the old pres and vice pres. structure and distributed the work more evenly between four people.

We are now working on rebuilding membership and creating a special sense of identity as a group and as GODARFUL. Because of all this new activity there is a new local in Mentor, Ohio.

We had a very successful Winter Conference in Columbus, Ohio. Half of the 80 people who were there, were experiencing their first conference. The food was excellent, even the usual grumbly cynical food critics had a few kind things to say about meals.

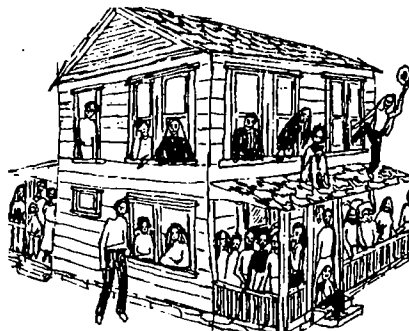
GODARFUL. In case you just happed to be wondering stands for "Greater Ohio District Alleg ieny Regional Federation,(of) United Liberals.We appreciate absurd names. One of our locals name's is ChaShaOsa, and our mascot is a Wombat.

"A wombat? what's that?" will, um, ah, hm, it's sort of hard to explain. He is a paper mache animal that has been our mascot since we were formed and the ARF mascot before that.

The next GODARFUL conference will be in Pittsburg, at the Shadyside church. It will be the 3rd or 4th weekend in April. For more information write to Carlotta Woolcock, 26165 Taylor, Cleve Hts, Ohio 44118.

THE Clearinghouse

A RESOURCE SERVICE



For the purposes of this letter, the definition of a religious person will be: a person who 1) knows and continues to re-evaluate their beliefs and values and 2) has made their lifestyle reflect them.

Basic Purposes

The Clearinghouse was conceived at the 1973 Continental LRY conference because although LRY has helped individuals to develop their own values, it has done little to help act on them. This may not be the place for LRY, but it does little good for a person to develop their "religious" insight without continuing to develop their "religious" life. The Clearinghouse was formed with the intention of connecting individuals with other individuals, groups and/or resources which can help to empower that person to live according to their beliefs. It is in essence a reaction to the realization that a "New Community" reflecting our needs and values is not being formed around us and if it's going to happen we are going to have to do it.

Long Range Goals

When the Clearinghouse has built up enough resources to split off from LRY, it could have its own formation conference and begin to serve a larger constituency, including LRY, former LRYers, and others. It could coordinate a network of communities

aiding each other and potential communities to make community living a viable lifestyle in this culture, and a reflection of the beliefs of those involve; co-ordinate people interested in progressive legislation; infiltrate the media and basically all sorts of idealistic stuff.

What Happens On This Form

The questions on this questionnaire are designed to enable the information to be listed most efficiently, yet the form is not intended to restrict anybody. For anything that you think could use more response please feel encouraged to enclose another peice of paper.

Please answer all the questions relevant to you, and try to fold and return it in the next two weeks; but don't return it if you don't finish it in the next two weeks, (get it?). As well we would ask you to enclose two 10 cent stamps with your form. The reason for this is that our budget is pretty low for the things we want to do and postage looks to be about our largest cost. By enclosing the stamps you will cut the cost of processing the form in half.

The Questionnaire

First we will try and sort it out and send your name to the various offices of the clearinghouse (education, hostelling, social actions, etc.) so they can get in touch with you. If you ansvser yes to some questions you will recieve another questionnaire as our questioning is rather sparce in some areas. You will also be recieving a newsletter telling you what kind of progress is being made and what resorces we have available. Near the end of May we hope to have the first catalogue done and in the mail.



STAMP HERE

CLEARINGHOUSE

c/o LRY
25 Beacon Street
Boston, Mass.
02108

-----fold here-----

Very Important!

Name: _____

Address: _____

Town: _____

State or Province: _____

Zip or Post Code: _____

Phone: _____

Birthdate: _____

12



February 1975

Fed Ups And Downs

Name _____
Address _____
Fed _____ Date _____

Fed Ups And Downs Material

Send to: Fed's UPS & Downs
People Soup, 35 Beacon St
Boston, MA 02108

out conference. They've been "traveling all over on unofficial visits, they had a visit from the Starship. Blurb" Davenport Conference is the first weekend in May.

Mohawk: Nobody seem to know anything about MOHAWK (that's what they tell us)

Narragansett had a conference Jan 24-26 in either Providence or East Greenwich. The theme was "Word and Communication"

Niagara Frontier: No news

New Hampshire: No news

North Star Fed had a LTC that exposed LRY

to a lot of new people. Our federation seems to be on the upswing again, but all the new people means a lack of leadership so out of feder's are welcome to attend our conferences for free. We also organized a committee to win Unistar back for another year, We got it! And for the best week possible! Come to Unistar, June 28 to July 4, immediately after G.A.

Phoenix: New Officers for 1975: Communications-Joy Marshall; Development-Chas Nol; Publications-Ted Arwulf; Finance and Assemblies- Rob Zieve. An experimental Phoenix Traveling Circus is being planned, Ann Arbor Conference, Jan 31-33, went well. New local in Grand Rapids.

PSLRY elected a new Board at a very successful Christmas camp. Newsletter, "The Other", Local and cluster activities are going strong. Next conference will be March 21 thru 26 at DeBenneville Pines, Ca. An SRL group is getting started. Contact Cathey Carney, 2642 Magnolia, San Diego, CA 92109

Rocky Mountain Fed is alive and will. Good conference held in the mountains in late September, good retreat for Colorado LRY held in December. 3 out of 5 people on the executive committee resigned and still the posts are unfilled. The constitution is being rewritten and there are LRYers showing up in new areas, beginning new locals.

Sahili: there have been two groups in Sahili with active LRY functioning as separate entities. Now they have found each other and are planning a summer conference. Sahili LIVES!!

Sam Newt: was present at the winter regions.

SeaFoam: had their annual winter conference, it was supposed to be a pretty good one.

Star King: had a conference in Santa Rosa and it was a very Beautiful affair. They, too, are in the process of rewriting their constitution.

Sunco: is getting ready for their annual Florida district meeting. They plan to have a strong representation of youth at the meetings and are hoping to sponsor a workshop and distribute an information packet about LRY for the representatives.

continued from page 4

work, as the office is nearly impossible to work in when all four of us, plus the large number of hangers-on are all crammed into the small confines of its four walls. I will have a full-time job in Toronto to support myself. I consider myself capable of maintaining a standard at least as high as that for which I am responsible here. In addition I will be working in a much more hospitable environment, one that will keep me happier than I have been here. I have made precious few friends in Boston, and I have been losing touch with my many close friends in the Toronto area. These are the people who are most important to me in the world, and I feel myself losing touch with them.

I do not feel as if I have failed my commission. There is no clause in our by-laws which specifies that persons elected to this office must be overcome by their environment to such a degree that they become dehumanized, and that is too high a price to pay.

I left a great deal behind me when I left Toronto, and I will leave a lot behind in Boston. My feelings about the other members of the Exec Comm. range from grudging respect to absolute love, and I have made some few very close friends. But I will see them all again, whereas if I forced my situation to the point of resignation, I would have to live with extreme remorse and feelings of personal loss and guilt, which I do not feel under the present circumstances.

I wish you all the best, in the true LRY spirit...

Respectfully Submitted

Stephen Ross-Wiley

Director, Peace and Social Concerns
Liberal Religious Youth

THE QUESTIONNAIRE

Please read the other side of this sheet; then complete this form; then fold it up with the address showing. MAKE SURE that your name and address are written in the space provided.

1 The Hostelling Office

The purpose of this office is to help co-ordinate your travels. At present the office is processing listings of places to stay, maps, tips on hitch-hiking, busses, trains, planes and lots of other stuff of use to the transient. Information should be available in packet form in the spring.

- 1) Are you interested? yes no
- 2) Is it possible that travelers can stay at your house?
yes, definitely
yup, probably
well...I think so
uh...well...
nope
- 3) There is a possibility of a hitch-hiking union, would you be interested? yes no
- 4) We are thinking of compiling a book of good travelling stories. If you have any good ones send them along.
- 5) If you hitch-hike you probably agree that next to the law and getting killed, robbed or raped the biggest hassle is getting through or out of large cities. If you have any tips on accomplishing this feat (the best ramps, good secondary highways, etc.) please send them along.

2 The Education Office

The purpose of this office is to try to aid people in getting a better education. In other words, if your school eats shit we hope to help you get around it. The office is working on facilitating three separate types of action. The first is high school activism-that is to say, making changes within the system. The second is starting your own alternative school and the third is providing info on the where's and how's of colleges (like tests, grades and which colleges would suit your needs). We feel that high school guidance counselors just don't have the attitude towards colleges and life that we do. Besides, we have the information

minus your past record.

- 1) Are you interested? yes no
- 2) Do you know of any particularly good schools, student rights organizations, books on education, etc?

3 Communes And Work Co-ops Office

This office will be trying to aid people interested in communal living or co-operative economics. We see it performing two functions. The first will be to make contact with those indicating interest in these areas by sending out a questionnaire, then linking people together in whatever way seems appropriate. The second will be to compile a catalogue of resources useful to individuals interested in this area (books on the social problems of group living, land trusts, etc.).

- 1) Are you interested in communal living or co-operative economics? yes no
- 2) Do you know of any useful resources along these lines? If so, send them along.

4 The Social Actions Office

The social actions office is to aid people who want to work for social change. This office is planning on compiling a catalogue of organizations, books and other resources useful in social actions. We are interested in hearing from people and organizations for a better society.

It is also hoped that this office can provide a referral service for people in need of financial, legal, psychiatric or medical aid.

- 1) Are you interested in working for social change? yes no
If you answer yes you will receive another questionnaire. (as this field is rather broad)
- 2) Do you know of any relevant organizations, literature or resource persons involved in social actions? If so, please let us know.

5 People Soup

People Soup is a newspaper published by continental LRY and is at present the only continental communication device LRY has.

- Do you want to subscribe to People Soup?
Yes, enclosed is \$2.50 for 8 issues.
Yes, bill me.
Nope.
I already get it.

6 Projects, Packets, Offices

What are your priorities? What do you need to know? What kind of packets, projects and offices should the clearinghouse undertake? Please explain (feel free to use more paper). Also, is there something-some resource, some book, record, person or place you think we should know about? Please explain.

7 Clearinghouse Coordination

The clearinghouse coordination office produces the newsletter and catalogue, coordinates the information and offices and aids in starting new offices.

- 1) Do you want to get involved organizationally in the clearinghouse (run an office, help with printing, gather information, do shitwork, etc.)? yes no
Please explain.
- 2) Are you interested in being a local Clearinghouse contact? yes no

8 Books And Records

How about letting other people in on the books and records that have been of value to you? Send some reviews of your favorites to the clearinghouse and when we get enough we'll print a "Good Books and Records Catalogue", and let you know how to get it.

Speaking of music are you interested in producing an LRY record? yes no

9 The Clearinghouse Listing

Of all the resources the Clearinghouse hopes to make available to individuals the most exiting is the people themselves. The plan is to have everyone write a short description of where their interests and goals lie, and distribute these descriptions to all the clearinghouse members. By so doing we hope that people will catch enough of a glimpse of others to find support and collaboration in their endeavors. Use another page to write your listing.

*by the way, are you a(n)
LRYer SRLer Advisor
Unitarian (of some sort)
I don't know anything about it