

# PEOPLE SOUP

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## POETIC LICENSE by BECKY MUCKENTHAUER

IN ALL FAIRNESS just walked in and was asked to write for you do not feel i should write at feature length on any one subject \*too much can be said % ending in reams of repetitive selfperpetuating monologue, missing the mark, like you to weave own thought wave pattern wave, (YOU KNOW)

CROSSED THE COUNTRY came across mid-eastern american states one week ago exactly arrived in boston. learned some lessons + traveling/hitching. the climate is changing NEW american thoughts include! traveling salesman disgust with UNITED STATES WAR in dominican + nam dominolao and dominocambodia. MANY truckdrivers knew ten years ago that the war could not be won or so he would have you believe middle aged failing hipster ex-national guard domino kent state (domino jackson) picks us up and tells us he always likes to help folks out! mother says that someday he will be stabbed. would like for us to understand, that we could not possibly understand what it was like rioting students throwing bags of shit at you ANDCILLING commanding officer a SON OF A BITCH rioting students looking up the dresses of female guards daintily marching over reclining students (WOULDN'T YOU) and that is how it really happened OR SO HE WOULD HAVE YOU BELIEVE rode the SUBWAY this morning, just realizing (few months) complexities of worlds within worlds intensifies thoughts and lives whole universe interpretations inside each and every mr. and ms. commuter ditto salesclerk pumpjockey and soda jerk. ITS HEAVY when you think of worlds colliding within greenline m.t.a. SHALLOW OR DEEP it all exists each science fiction writing CONSTANT brain impulses wires of nerve endings miles of nerve endings connecting thoughts information stimuli YET all this human chemical energy did not short circuit greenline m.t.a.

## PHENOMENA

FEAR of flying is a book that seems to be causing all kinds of connections (HAVE YOU?) a brief reflection on current mass media connections reveals TRAVEL LOGS fear of flying chariot of the gods and the passenger, dawning age of aquarius preoccupation WITH finding self, finding god (the same) finding tommy and new guru john denver (colorado) and a liberated cher MEANWHILE: i am eating NAKED LUNCH william s. burroughs WHO was never afraid of flying, addicted to junk fifteen years. AND new writer enjoying almost NO major PUBLICITY william kotzwinkle friend of horse badorties, wrote the fan man, night book and elephant bangs train.

i don't know i just don't know lou reed mantra  
thank you thank you poetry of movement astance glance  
rapid eye movement NOT HOSTILE you mistook my ambivalence for a sneer, just gotta be (Y'!) KNOW

# personals

**People Soup.** Volume 2 Number 4  
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made possible through your en-  
ergies, both spiritual and  
physical. Any contributions of  
news items, short stories,  
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are welcome and will be consid-  
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Drawings or other artwork must  
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siderably easier for us to use  
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We cannot, unfortunately, pay  
for contributions, the old bud-  
get jes wouldn't stand the pain.

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1/6.....	\$5	\$7.50
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(a great way to advertise a conf.)

Morning Dew Associates takes  
pleasure in announcing the open-  
ing of another branch of MDA (MDA  
action) at 210 school st, Acton,  
MA, 01720. (617) 26501275 rented  
by Chris (Blue) Blaisdell, Shadow  
Glen Cooper, Tuesday, Bob Davis  
and Fire. This branch is half a  
duplex- we are on the right hand  
side. Please be careful to get  
the correct side, as our neighbor  
Doberman Pinscher gets upset  
easily. Please call before com-  
ing. Our lease runs out Sept 3rd  
so act fast. Luv, us

Paula Rose and/or Ritch Turner:  
I've (oh my god) quit school, am  
currently living at 1073 W.C.C.  
Cir. Plantation, Fla. 33317, and  
planning to live with Emmy and  
Matthew in Tallahassee and would  
like to know where the hell you  
two are hiding yourselves.  
Wendy Judy

Anyone who lost a pocket  
microscope-telescope at Cherry  
Hill contact Rick Knowlton, 810  
Belvidere Ave, Plainfield N.J.

SUNCO- You're some great people  
and I love you all- Keep on  
keeping on- take care and stay  
R&M.

Love Bob

Celeste, the feeble bitch-  
If you don't write to me, I  
will burn down your house.  
Love, Emilie, the bitch



SUNCOURTS

Rob F.  
hee hee!  
oh well...

John

P.S. I think I may come out this  
summer if that's o.k.

To Jeff B.,  
I'm glad we're friends again.  
Take care and keep in touch.

Love,  
T.M.

Sigrid:  
Maybe someday I'll tell you  
about my life.

love Rick



To Paul Pigman:  
In reference to Triangle Conf.  
It's people like you who make  
a good conference good. I help-  
ed in my own little way to pull  
the conference off. We had a  
good number of people. I, my-  
self had a great time. If more  
people had your attitude, I  
think all conferences would  
be good. Thanks! We need you.  
Love,  
GWAf and  
Tammy

wntd. - twl comp (18 or over to  
avoid lgl hassles. Destination  
Continental Conference, possibly  
to see the West Coast of the US  
or Canada. Have motorcycle &  
a good set of tools & garage but I  
need someone to help w/ it. Have  
rm. for a lg. pack & sleeping bag  
At least 3 wheel Harley trike.  
For more info. contact:  
Dan McFarland MDA  
339 Puffton VSt.  
Amherst, MA 01002

To Bob deLob:  
When are you coming back  
to the U.S.? Thank you muchly  
for the letter, I'll write  
when this nice little regional  
gives me a little free time.

Love,  
Wendy

To S.R.W.,  
I miss you and love you very  
much. Please stay in touch. I  
want to see you again.

Love,  
Tammy

To a hard-arsed Potato Farmer  
and his little woman in Ontario.  
We are prepared to offer you a  
dictatorship in CMP. As potatos  
are out of season we advise you  
to take it.

Expectently your's  
The Committee to Re-instate  
Hard Assed Potato Farmers and  
there Little Women as Real People  
---C.R.H.A.P.F.T.L.W.A.R.P.---

To Linda,  
Good friends are kinda hard  
to find. I'm glad I found you.  
Love,  
T.M.

Ben P.-There is a hole in my  
face just waiting for your  
nose-anonymous

Tim Boon. "IT FITS"

If you lost something at Triangle  
send me a discription. I've got  
loads of leftovers from triangle.  
If they might be yours, let me  
know soon. Also we lost our  
knives so if you find them we  
would love to hear from you.  
Kelly Godeck  
217 Upton st.  
Rockville Maryland  
20850

Dear Mr. Ewing,  
Been quite sometime since  
I've heard from you. Where were  
my flowers? hope to see you at  
B.U. Please write.  
Yours Anxiously,  
Mrs. Sandra Ewing  
1405 B 700 Comm Ave.  
Boston, MA 02215

Cont Liason Chrpns desires to  
meet consenting trans/trvl partn  
interested in shring expenses to  
Cont Conf/Boards?I  
Cont Conf/Boards/IRF. Leave Wst  
Cst after July 16. Call me quick  
No M & Ms, Bandaid's, or Dominoes  
Love - Cathy, 2642 Magnolia,  
San Diego, CA 92109

Hey Silly Sod! -Let's go hunt  
buffalo in the wild wheat fields  
of that far off, undiscovered,  
vacation paradise of our home-  
land! Your true love, H.B. But-  
wink.

Plato! The beginning of wisdom  
is the definition of terms.  
Yours truly, Socrates.

Dear P&K,  
We were so poor we all had  
to attract the trained bears with  
smokey juice and take cantaloupes  
out of our shirts and sleep in  
the same bed, and we didn't even  
have a bed.

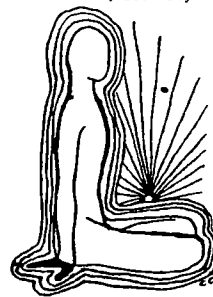
Love,  
PK

Uh...Bill...uh,uh? My...  
letter Bill?...Uh...Ya, tell  
me about it...Uh...Uh...

WRITE!  
Love,  
Sandy  
1405 B 700 Comm Ave.  
Boston, MA 02215

Hi,  
I hope today is a special, rain  
bow, springtime, sunshine day.

Love Joy



Bill C.,  
I haven't had the time to  
write and thank you properly for  
the record. I LOVE it. A letter  
is coming. I promise.

Wendy

For items lost at Triangle  
Conference contact:  
Kelly Godeck  
217 Upton St.  
Rockville, Md. 20850  
also

I am missing my buck knife. If  
you picked one up there, please  
send it to me.

Jane M - got a table cloth  
for me? Steven



# Ramifications In The L.R.Y. Experience



## highly subjective article

I have reached the point where I am wandering out of LRY, or at least trying to. It is better that I should, because every time--well, almost every time--I go to a conference these days, I get to feeling pretty cynical about the "we love us" atmosphere that is necessarily a part of any good conference. And afterwards, I realize that it's pretty strange to have negative feelings about something that has done so much for me.

In my time as Eastern Canadian Federation's publications chairperson, and more recently, I have seen a lot of newsletters etc. that have come out of various parts of the continent over the years. I've also listened to innumerable people, right up to the present, echo a sentiment that seems to be as old as the oldest newsletter I've seen. Shit, if you want to talk about it in broader terms than just LRY, it's been around for thousands of years. There are almost (not quite) as many variations of it as there are people who have said it. What I'm talking about is:

"LRY" "ain't now like what it used to be like". And it isn't, either, because LRY is the people in it, into it, and you and your best friend and your lover used to be into it, but aren't anymore. The thing that's hard to believe, however, is that that's the crux of the difference. Of course, that's not always all there is to it, because LRY at every level does go through cycles of greater and lesser activity, but LRY, no matter how many people you hear saying, "This isn't like LRY anymore, it's just like any other bunch of fucked-up people".

At this point you are likely to reach a paradox of sorts, because, when you get to the point where you can reminisce about how LRY used to be, you yourself are also not the way you were; you are more experienced, less naive about how people interact with each other, and more secure in yourself. At the time when you are starting to feel that LRY can't do much more for you, you are in the position where you can do the greatest amount of good for LRY. As far as I've been able to observe, this is the line of thought that leads most people who do so to become continental Tacos, and quite a high proportion of all fed and regional executives. more initiative to get involved in a cause. But whatever the reason, it's a sad truth that most LRY social actions directors are pretty frustrated people.

If you are, say, fifteen, and joined LRY in the past year or so, I can understand how incomprehensible it seems to you that people actually grow out of LRY. I know I couldn't figure it out until it started to happen to me. And it still seems rather strange and sad that an awful lot of people will never again find such a completely sympathetic atmosphere of their peers as they once did in LRY.

Basically there are two reasons why people who have had a positive experience with LRY, as most do, find themselves wanting to leave.

The first reason people feel that it's time to leave is the sudden realization that most of the members of their local and/or fed are not their peers any longer. Virtually all of the people who joined LRY at the same time they did, or earlier, seem to have disappeared from the scene in the past six months: gone to university, or just gone, or come to the conclusion themselves that it's time for a parting of the ways. The person left finds coself a couple of years older than the rest of the LRYers, which generally gives them two alternatives: assume some sort of leadership/senior member role (not necessarily as president or whatever of the group, but certainly as a Person of Some Influence) whether they want to or not, because unless there's an unusually self-confident younger leader around, the rest of the group is going to look to them for some guidance and direction; or else drop out now instead of later.

The other reason is that people discover that LRY has not got much more to give them. This gets down to the fact that LRY is LRY-oriented. Its primary concern always has been and always will be the growth and development of LRYers. Hopefully this involves bringing people to a headspace where they have, among other things, a sense of social responsibility and a readiness to go out and do things to change the world, but social actions has not been for some time a major thrust in LRY. Perhaps it has to do with the fact that there is much less of a mass movement now than in the sixties, and it takes

The second reason is considerably bound up with the first one; once you aren't into LRYers very much anymore, there isn't much in the way of structure and activities that will keep you there.

I'm not saying that I disapprove in any way of LRY engaging in social actions. On the contrary, I wish there was more of it. But people who want to work at the world often do better at it away from LRY.

Interestingly enough, you could say that LRY involvement by someone who is no longer discovering as much from it as they once did becomes a sort of social action. We middle class kids are oppressed by sex roles, a stifling school environment and an ageist society and need some alternative to turn to as well.

The LRY experience is fine but finite. I used to think that LRY was going to shrivel up and die because of its almost completely inward-looking structure. But it doesn't work that way, because LRY has such a turnover in membership. Each individual person finds out when it's time to separate coself from LRY, but here will always be more people who need just what LRY has to offer.

LRY isn't the be-all and the end-all, LRYers aren't the only far out people in the world, or even the only far out teenagers. There's something special and unusual about it, but I don't think it's unique. LRY is a phase you're going through, or have gone through, or maybe need to go through. It's not the end of the line, not Heaven or Valhalla or (thank God) a Florida-Retirement-Paradise--but it's a mighty nice way station.

By Bill Cameron

### HOW ABOUT IT!

The Continental Office of L.R.Y. is compiling a mailing list of L.R.Y.ers, throughout the United States and Canada.

What we need from you is your name, address and birthdate.

How About it?

send to:

LRY

25 Beacon St.

Boston, MA 02108

### BOOK REVIEW



America's Birthday, by the Peoples Bicentennial Commission. 190 pages. Illustrated. Simon and Schuster, Cloth, \$8.95, paper, \$3.95

The Peoples Bicentennial Commission has prepared a planning and activity guide for the bicentennial. The book calls up the ideas of the past as a guide to alert people that today's Redcoats in Corporate command and in the executive branch are not coming they're already here.

"In the 1770's," America's Birthday says, "there was a Revolution in this country. In the 1970's, the White House and Corporate America are planning to sell us a program of plastic Liberty Bells, red-white-and blue cars and a 'Love it or Leave it political program..."

"Don't Tread on Me," the authors say, "John Hancock never sold life insurance."

America's Birthday is more than just a narrative describing the events behind the bicentennial. It is complete with study guides and projects designed to creatively teach the principles of...

## friend

LRY & Friend buttons are available from LRY 25 Beacon St Boston, MA 02108 Prices are: 25¢ ea., 5/\$1.00

100/\$15.00

Buy Some!

## L.R.Y.

# BIOFEEDBACK MONITOR SYSTEM



Hello. My name is Laurie Knight, originally from Central Midwest Fed., now living in Vermont. If you know me, it's probably by the name Pearl. If you don't know me, what I just said probably meant very little to you. So what else is new?

I want to talk to you about Vermont, LRY, and education (with that marvelous word "alternative" in front of it), not necessarily in that order.

Have you ever spent some time in Vermont? If not you've really missed something (in my opinion). If so, why the hell did you ever leave (I agree wholeheartedly with my opinions)? I've only been in Vermont since September and I consider it home. It's a very mellow (God, I hate that word) place and it's beautiful. And there are some really friendly people - a combination of old Vermont farmers, who know no other way of life but their own, and young people from all over who have lived many different ways and have chosen the life style of the old Vermonters. Non-toxic living. People who will pick you up hitching, take you to their house for coffee and help you in any way they can to get you where you're going, because it's only natural to help someone when they need it.

So I've decided to stay in Vermont. The only thing that could make it better is if the people who have helped develop my taste for such things, most of whom come under the general heading of LRYers, would come along with me.

And I think I've found a way. Now about education (of the alternative type) with even a sprinkling of "liberal" if you want to be cute about it. I live and am a student in the Vershire School, a boarding school of the above mentioned type, for grades 9-12. I like it here. The school is on 1000 acres. The main part of the school is on top of Judgement Ridge (not as ominous as it sounds), overlooking the Green Mountains. The Vershire School is, to put it mildly, informal out of necessity and the fact that no one can see any reason for it to be otherwise. The buildings are, at first glance, slipshod. Once you live here they are still slipshod and you wouldn't want them any other way. Maybe the walls don't always meet in the corners and maybe the heating doesn't always work but at least the toilets usually flush. Stone and wood floors are harder to clean than tile and it's harder to read by a light bulb than by a ceiling

full of fluorescent lights, but I like it that way.

It wouldn't be of much use for me to tell you what you can do at Vershire, because there is almost nothing you can't (within the limits that the nearest town is 4 miles away, consisting of several small stores with an equal amount of churches). The only thing you'd have to do is do it. If you'll take the initiative to do something, the staff will try to accommodate you. If you want to build a cabin of your own instead of living in a dorm, the school will supply you with the materials. That's one of the things I like here. You are expected to take responsibility for yourself. If you do, you're treated as a responsible person. If not, you'll have the staff on your ass. You can't sit around and be entertained.

Vershire caters to wilderness oriented people. On 1000 acres of mountains there's no way to avoid it. There's a special program for people who are interested in wilderness, taking camping trips, and doing things around the school. I'm in this program and this spring we're taking a 5 week cross country ski trip in Colorado.

The school also puts an emphasis on cross-cultural studies, especially Mexican. Each year the school loads up on an old school bus and goes to Mexico for two months. The bus is parked on the Gulf Coast and after you stay there for awhile you're free to travel around Mexico as you wish. Since most kids don't have much money, we hitch hiked most of the time, lived in tents, and restaurants were a real luxury. That way you get to know what Mexico is really like. I went this year and loved it. I'm going again next year. This year a trip was also taken to Hong Kong with a teacher who was born and raised there.

Academically the school is pretty easy going. It is designed for the "bright-underachiever"; the person who's been so turned off by public school that he/she has a hard time coping with classes. There's nothing wrong with his or her mind, it's just been dealt with foolishly. The classes are small, average six students, and are personal. They are informal, so you can stop worrying about bull (God, I want a cigarette, why can't I call the teacher by his/her name, etc.) so you can learn.

The school is small in numbers. Right now, I think, there's between 100-150 students, but I'm not sure - people are in Mexico and people are on independent study. I think there are 80 at the school now. It's a prep school, meaning they'll give you the education you need to get into college, and it's accredited by the state of Vermont.

So what the hell is the point of me telling you all of this? I want you to go to school here. I think the school has a lot to offer LRY as a whole, LRYers as individuals and I think LRY can do a lot for the school. Dick, the headmaster, agrees and would like to see more LRYers in Vershire. So he's giving me a job this summer publicizing the school at LRY conferences (something I would have done on my own, but I'm glad for the pay). If there is enough response I'll be allowed to develop a sub-culture within the school, but set away from the school, for people who would like to live in a small, tight group and would really like to start getting into Vermont for what it is. Please keep it in mind, and send for information.

Laurie Knight  
Vershire School  
Judgement Ridge  
Vershire, Vermont 05079

Dear People Soup,

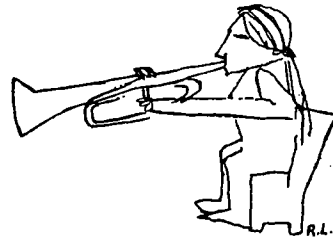
Allow me to re-introduce myself. My name is Suzy Creamcheese. I am a stereotype LRY woman. I have long hair, wear Levi's, a work-shirt or leotard, and workboots, Clark's or Earthshoes. I am a liberal agnostic, I am thinking about becoming a vegetarian and I am learning to play the guitar. I support the United Farmworkers cause by attending rallies with my local group, and I support the desegregation of schools. I believe in "free sex"; in other words going to bed with someone I met just a few hours earlier, after all I've been on the pill long enough. I write poetry and draw pictures that show how I feel. I smoke dope, but not at conferences, I have done LSD once or twice, and I drink beer. Everyone likes me, I am mellow and friendly, aggressive and occasionally obnoxious, but all is in a friendly manner. It is impossible for people in LRY not to like me, because they design me and further my existence.

Believe me, I'm glad I only have to be a stereotype. It would be hard to be an individual in LRY. I would be faced with pressure to be like me. I pity the woman who does not believe in the UPW cause, or who likes to wear skirts and platform shoes. People who are too friendly or too aggressive have my sympathy because other people won't see them for their good points, only the loud and aggressive image they put on in an attempt to make friends. My heart breaks for the women who don't believe in my sexual ideals. The woman who only wants to sleep with a guy and not make love to him for one reason or another is shunned. I am afraid of being bi-sexual, but my liberal instincts say I should be, so I guess someday I will find a woman who attracts me and make love to her. After all, in LRY it has almost become groovy to be bi-sexual hasn't it? No, I guess when it is O.K. to be that way I will be.

I am in every woman LRYer. Whether she thinks so or not. I am not bad because I am a stereotype, what is bad about me is the pressure I place on people who are not like me. No, fortunately there is no one in LRY exactly like me, but I wonder how many of those ingredients that make me exist truly exist in the people that I am a composite of.

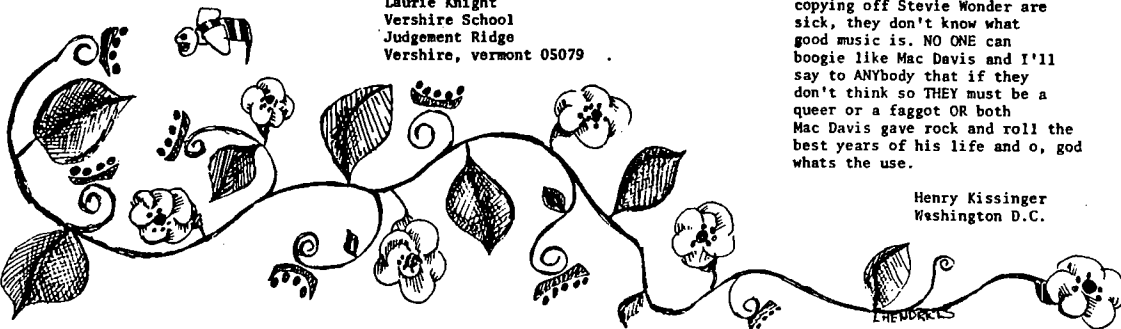
Love and Happiness,

Suzy



Dear people,  
O,GOD! You don't know. oh JESUS CHRIST man I just gotta tell someone about this, I'm so pissed off. Mac Davis is (OGOD) my absolute fave in the whole world and all those whores who say that he is just copying off Stevie Wonder are sick, they don't know what good music is. NO ONE can boogie like Mac Davis and I'll say to ANYbody that if they don't think so THEY must be a queer or a faggot OR both Mac Davis gave rock and roll the best years of his life and o, god whats the use.

Henry Kissinger  
Washington D.C.





# WORSHIP SERVICE

Every Tuesday morning in the headquarters of the Unitarian Universalist Association (25 Beacon St.), there is a worship service for any and all employees and visitors. About once a year, the LRY exec's host the service.

When we sat down to plan ours, we had to first choose what we'd most like to tell them or share with them. We rejected all "heavy" themes and all "we/LRYers vs. they/others". We wanted to do something that would involve and entertain at the same time.

Hours and hours later we realized that the "we/they" feeling that we had was not simply natural alienation between youth and adults or a low priority organization and high priority departments but that it was much the same as the "we/them" feeling that all of us have at one time or another. It's the alienation that we all experience when we assume that Those People, the insiders, are happy and fulfilled and we, the outsider(s), have needs that they could meet if we could only gain their friendship.

We found that we could relate it to other experiences; in high school, at parties and in unfamiliar cities. It became obvious that we needed to really recognize that all the people at the U.U.A. neither knew everyone else or even all the people they cared to know.

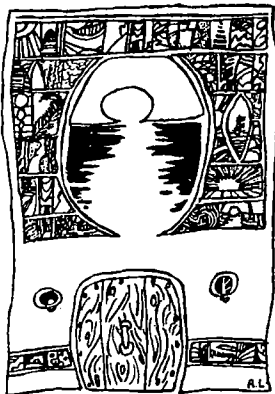
Why then does it happen? How can the problem remain when there are so many people who'd like to have more friends or just a few good friends. We concluded that people would rather "play it cool" than take a risk today. People wait for excuses to come together. They often find it in a cigarette, a drink, or an accident. We did this service in order to provide a fun one.

We took the first risk and explained our motives. Don't worry; it was all very of-the-cuff and even clumsy; we've done much better here than we did there. If you're honest about the times you most feel these needs you will encourage others to be open and receptive to the direction of this service.

The following are words to a song and poems that we played and read in order of their appearance here. The song, *Are You Scared to Be Alone?* by Dory Previn, on her live album. We think it conveys the idea and mood perfectly. Not only are the lyrics appropriate but she sings clearly and understandably. The poems simply discuss aspects of friendship and better ones might be substituted. (Let us know if you find some)

Though the last part of the service would be good for a Friday evening at an LRY conference, we recommend the whole service for intergenerational gatherings. LRYers among LRYers are, in general, quite eager to take a lot of risks anyway.

Permit at least one half hour:



## Are You Scared To Be Alone?

We never stop to wonder  
'Till a person's gone.  
We never yearn to know him  
'Till he's traveled on.

When someone is around us  
We never stop to ask  
Hey--What's behind your mirror?  
Hey--Who's beneath your mask?

We never stop to wonder,  
'Till a person's gone,  
We never yearn to know him  
'Till he's packed and traveled on.

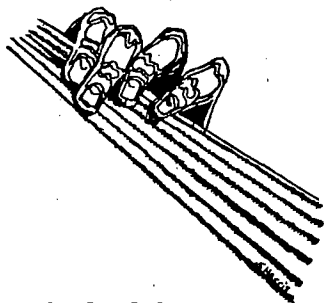
Sweet Marilyn Monroe  
on a painted screen,  
Platinum reflection in a movie  
magazine,  
Hey--Did you ever have a headache?  
Did your mama own a gramophone?  
Did you like to be an actress?  
Were you scared to be alone?  
We never stop to wonder,  
'Till a person's gone.  
We never yearn to know him  
'Till he's traveled on.

When someone is around us  
We don't know what we're seeing  
We take a Polaroid picture  
To find the human being.

We never stop to wonder,  
'Till a person's gone,  
We never yearn to know him,  
'Till he's packed and traveled on.

Sweet beautiful Jesus,  
On a painted cross,  
Polystyrene body,  
With a superficial gloss.

Hey--Did you ever have a headache?  
Were you short when you were fully grown?  
Did you like to walk on water?  
Were you scared to be alone?  
I think perhaps tomorrow,  
I'll try to make a friend,  
To really get to know him,  
Instead of pretend.  
I'll ask him if his feet hurt.



from *Pass It On*

Have you had a kindness shown?  
Pass it on,  
'Twas not given for thee alone,  
Pass it on,  
Let it travel down the years,  
Let it wipe another's tears.  
'Till in heav'n the deed appears,  
Pass it on.

Did you hear the loving word?  
Pass it on--  
Like the singing of a bird?  
Pass it on.  
Let its music live and grow  
Let it cheer another's woe;  
You have reaped what others sow  
Pass it on.

'Twas the sunshine of a smile  
Pass it on.  
Staying but a little while!  
Pass it on  
April beam a little thing  
Makes the silent birds to sing,  
Pass it on.

-Henry Burton



Has he burdens to be shared?  
And if he doesn't walk away,  
I'll ask him if he's scared.  
And if he doesn't walk away,  
If his eyes don't turn to stone  
I'll ask him if he's scared to be alone.

-Dory Previn

### Understanding

If I knew you and you knew me,  
If both of us could clearly see,  
And with an inner sight divine,  
The meaning of your heart and mine,  
I'm sure that we would differ less,  
And clasp our hands in friendliness;  
Our Thoughts would pleasantly agree,  
If I knew you and you knew me.

-Hixon Waterman

"The only way to have a friend is to be one."  
-Emerson--of Friendship

the words from "With a Little Help  
From My Friends" by John Lennon &  
Paul McCartney

--And in the sweetness of friendship let  
there be laughter, and sharing of pleasures.  
For in the dew of little things the  
heart finds its morning and is refreshed.  
from *The Prophet*

We then stood and divided into an inner  
circle and an outer circle, both equal in  
number of participants with each person  
facing a member of the opposite circle.

Have one circle rotate one person be-  
tween questions so that everyone talks to a  
lot of people. Instruct them to introduce  
themselves to each person they talk to.

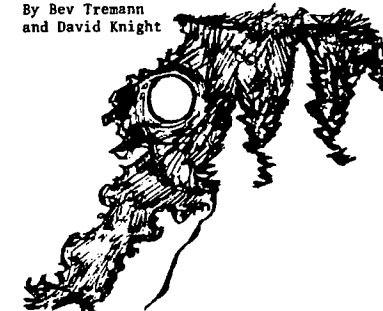
We read questions similar to those listed  
here in addition to some that related  
specifically to their feelings about being a  
part of the UUA.

Do you have any hobbies?  
Tell about a dream you've had recently.  
What's your favorite food?  
Do you feel at home in the city you live in?  
Do you have friends that are much older or  
younger than yourself?  
Do you see important changes in your life  
coming in the near future?  
Do you enjoy your job?  
Describe a childhood fantasy of yours that  
won't be fulfilled. eg. a trip to India on  
a raft, a career as an actress etc.  
What is your earliest memory?

With the last question; "How do you feel  
about chocolate chip cookies?", we brought out  
several plate fulls of home-made cookies  
and put on "Getting to know You" from the  
King and I and then some lively Scott Joplin.

People eagerly took the opportunity to  
talk to each other freely and enthusiastically.

By Bev Tremann  
and David Knight



Program?

# PROGRAM!

## Extending The New Community

Most LRY groups meet in the back rooms or basements of their parent church or fellowship but for many the shared building is the only basis for their relationship.

Most LRY groups meet in the back rooms or basements of their parent church or fellowship. For many, the shared building is the major basis for their relationship, the LRYers having little to do with the members or direction of the church. It is unfortunate that these two factions of our liberal religion rarely work together in the development of common projects and goals.

Of course, different churches allow different degrees of freedom in regard to their youth, but they are usually eager to pursue some sort of intergenerational programming. The range of possible LRY/church activities is as great as the combined needs and imaginations of all involved.

If the members in your LRY are confident enough to maintain their own identity among the adults in your church, your group should consider the advantages of intergenerational programming and activity.

The following are suggestions that can help:

**Membership.** Does your age exclude you from becoming a board member or even a church member? If so, your group might want to learn about the procedures involved in changing your church by-laws. But since many LRYers are not and don't want to be Unitarian Universalists, be careful not to allow such ambitions to cause a split within your own group. Let the choice to join be the individual's, with those interested helping each other to understand what membership means, what the responsibilities are and what the benefits can be.

**Extended Families.** These groups are made up of individuals who meet regularly because they enjoy sharing and growing within a community of people who differ widely in age and life experience. The isolation of todays small nuclear family has created the need for these to be purposefully planned and established. Many churches have had these programs for years; ask around to find out what others know and feel about them. It might be noted that the goals of these programs are very similar to those of many LRY groups.

**Simulated LRY Conferences.** Many church members are suspicious and confused about what goes on at LRY conferences. Sponsor a special conference encouraging the attendance of church members and attempt to share the "LRY experience" with them. It may help to alleviate tension. If you have a good facilitator it would be valuable to discuss their concerns.

**Money Making.** Such "oldies" as having bake sales, car washes, people actions, pancake breakfasts, etc. usually prove to be both profitable and conducive to youth/adult good will. As well you might want to attempt to inspire a church food co-operative, recycling depot or other money saving/money making community effort. However you do it, a financial contribution to the church might prove to skeptical adult members, the sincerity of your desire to be fully participating church members.

**Social Actions.** The U.U.S.C. "Spotlight on Hunger" kit and LRY's "Bad Fruit" pamphlet have a lot of good project ideas which you can get involved in with your church. Also, church social actions committees often provide a medium for a combined youth and adult effort.

**Kids.** Getting involved with the church school (either as individuals participating in the church school or as an entire LRY group taking on a class for a year) can be both educational and exciting.

**Youth Sunday.** Putting on a youth sunday about once a year provides a communications medium for presenting the creativity and philosophies of your group to the church.

Getting involved with a Unitarian Universalist church in your area can mean getting involved in a very rewarding and supportive community. Ageism however, like sexism, is rampant in our society and needs to be carefully examined. Take the time in your group to explore the feelings group members have about their relationship with adults. Ageism can be confronted if you support each other.

By David Knight and Bev Tremann

# WEE PALS



comics taken from FPS a magazine of young people's liberation. 2007 Washtenaw Ave. Ann Arbor, MI 48108

## A Case For Youth In Revolt

A lot of LRY groups are pushing for more intergenerational relating and activity. In true sincerity, the extension of our New Community to people of all ages would exemplify the honesty with which the goal of rediscovering, recreating, and supplying those aspects of human experience which are either missing altogether from our lives or present only in feeble imitation of their real quality, must be pursued.

On the other hand, not all youth are ready; society doesn't give them a position of power and respectability from which they are heard and taken seriously. Among their peers the position is there for the taking. However, if the position is not and will not be there at all among the adults in your church and/or if the individual youths are not skilled enough to gain that position then youth must remain together to teach each other such skills.

As blacks turned to blacks, and women to women for understanding and encouragement, so must youth turn to youth.

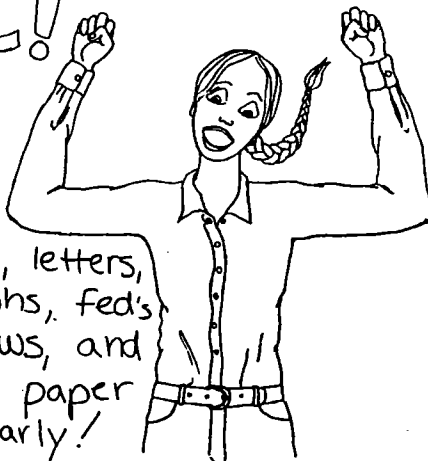
The following paragraph is from a woman's organizing manual. Originally, it was titled "Why can't we have men in the groups?" We adapted it to fit this statement simply by changing two phrases (they are marked by the \*) and substituting "adult" for "man" and "youth" for "women".

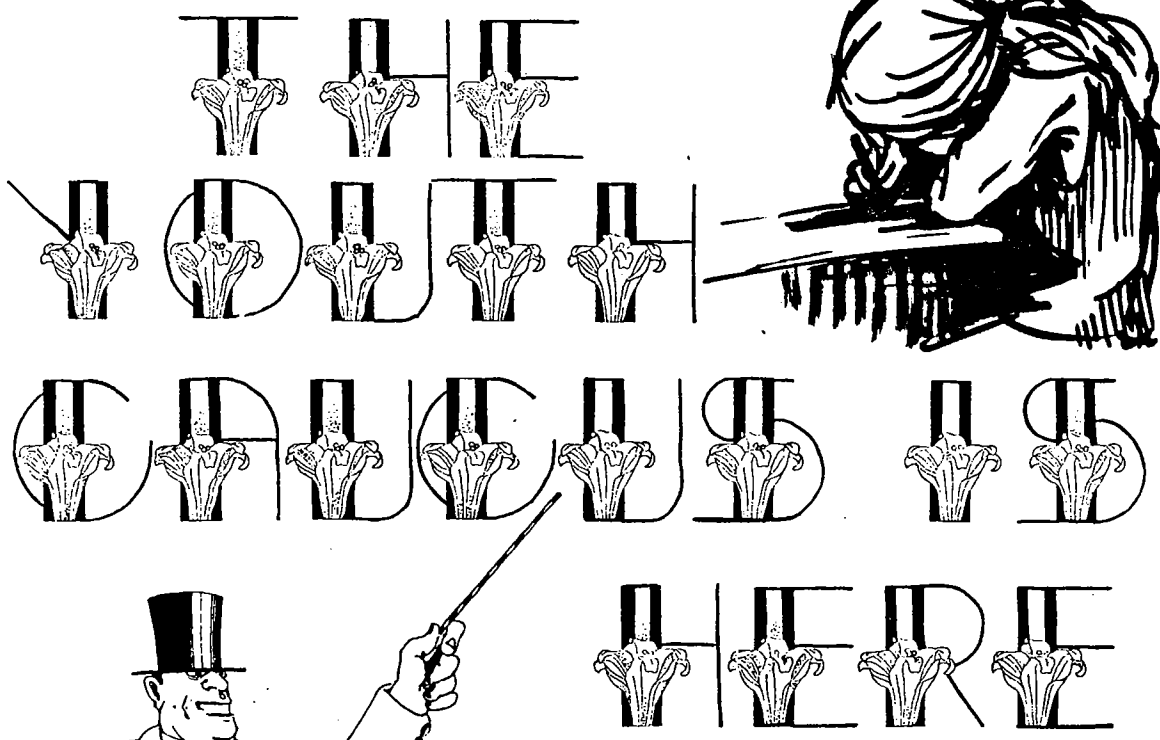
"We have all heard a great deal from parents and other adults in the course of our lives about what they think youth are or ought to be. It is time to examine ourselves. Because adults and youth have different economic, social and legal rights and power in this society, \*many of us never learn to regard the other group with respect\*. On the average, adults have more confidence in expressing their ideas and in asserting their opinions. Often youth who most need the support of a group are those who would be least able to get a word in edgewise with aggressive and articulate adults. If a parent of a youth is present, he/she might feel a need to modify what he/she says \*in order to avoid later repercussions\*."



# PLEASE! YOU

Must send in articles, letters, graphics, photographs, fed's ups and downs news, and personals, if this paper is to come out regularly!





## Why "Youth Caucus"?



Youth representation, along with conservative, liberal, gay, black and elderly, at General Assembly is very important. Our denomination, by its nature, is a diverse one and in order for it to be fully representative it must have input from all of its different factions. Although LRY is the only youth organization funded by the UUA, it draws its membership mostly but not entirely from the denomination. Realizing that LRY not only represents Unitarian Universalists but people from many different religious and social institutions and that at the same time many of us feel strong ties and a responsibility to the denomination, the LRY Board of Trustees, at its 1974 Board meetings, developed the Youth Caucus to facilitate youth representation throughout the denomination.

In its first year, the Youth Caucus, has made education and awareness its goals. It has tried, through articles, a newsletter, flyers and personal letters, to get youth involved in their denomination, in local churches, districts and at General Assembly. We hope that the Youth Caucus will continue to grow and become an integral part of this denomination. We feel that Youth have a lot to offer the UU movement and it is about time we start to make ourselves seen and heard.

*Aara Stahl*

## Whose Responsibility?

About a month ago I was sitting around with two other members of the Youth Caucus Committee discussing Plans for General Assembly. While talking about this issue of People Soup and some of the things we wanted to say about G.A., it occurred to me that the biggest question to be answered was just why should youth get involved in it all? Until very recently I didn't have an answer. Perhaps a little personal history will help to explain:

In my local church there seem to be two opposing factions. For the sake of literary simplicity I shall call them the Goodies and the Baddies. Of course, I was in with the Goodies.

The Goodies, as the name implies, are the people who are into all the groovy things that all LRY'ers supposedly are into: open communication, breaking down barriers, getting out of sexism and general growth. In a sense the Goodies are into creating community within the church.

The Baddies on the other hand are interested in making money, sticking children into rigid classroom situations and sitting through Sunday services in which they have no obligation to participate.

If this all seems a bit overly simplified, perhaps it is because I am still hurt and disillusioned. I find it difficult to get into any deeper. Let me explain: Two weeks ago, by a very sophisticated power play on the part of the Baddies, the D.R.E. of my church resigned. It looks as if the minister will also be forced out within a year. These two people represented a real threat, they were not willing to let the church stagnate and loose meaning to its membership.

I see this same thing happening in many UU churches and fellowships and especially in the denomination as a whole. How many times have we heard UU's lamenting over the fact that youth consistently leave the church after high school?

Those of us who are committed to continued involvement in Unitarian-Universalism cannot sit around and wait until the "Baddies" of the denomination get their heads together. It's our responsibility to see to it that our goals and aspirations (whatever they may be for us personally) are expressed, and to take positive action to affect change. General Assembly is just one avenue for this expression and action, perhaps not the most effective, but never the less, a start.

We cannot use the excuse that adults are making it too difficult for us. Collectively we have a hell of a lot of power within the denomination. We have to begin to use that power, to channel our energies, perhaps to shake up some people, to tear down some walls. If we don't, we must take partial blame for the deterioration of a denomination which does not meet our needs.

*Lynn Rubinstein*

# Views of a UUA Board Member



(William A. Donovan is the Ballou Channing District Representative to the Unitarian Universalist Board of Trustees)

The most frequent question put to me by the constituency I represent is "What do you do at those Board of Trustees meetings that in any way affects me and this local society of which I am a member?" That's a fair question but it is also a distressing one, since it indicates one of two things to me...either the reports published in the UU World or the detailed report which I put together after each meeting of the Board are both non-informative, or the UU World is not read and my report, which goes to ministers and society presidents, if read, is not then disseminated to the membership of the society.

I suppose that there are items of business upon which we act that have no effect, directly or indirectly, on our local societies or upon individual members. We are a fellowship of autonomous local societies and as such we have set up an international headquarters, staffed that headquarters with qualified personnel, and charged that staff with the responsibility for recommending and developing, under the direction and control of the Board of Trustees, programs and policies designed to serve the needs of the member local societies.

Organizationally, all actions taken by the Board of Trustees have an eventual effect on local congregations.

The responsibilities of the Board are defined as conducting the affairs of the Association and carrying out the Association's policies and directives. The Board is accorded the broad power of acting for the Association between General Assemblies. The Bylaws of the Association charge the General Assembly with making over-all policy for carrying out the purposes of the Association and additionally charges this body with directing and controlling the affairs of the Association.



The purposes of the Association are to devote its resources to and exercise its corporate powers for religious, educational and charitable purposes. Of course there will be times, even though we are Unitarian Universalist, when we may not be sure if we have all the facts necessary for a decision and in those instances we will urge our representatives (Board of Trustees) to make the proper decision.

The Board of Trustees' function then is to implement the directives of the General Assembly, insofar as they are consistent with the purposes of the Association, and to act upon the urgings of the General Assembly, after acquiring and weighing all available information. The Board of Trustees' function also includes the responsibility of acting for the Association (member societies) between General Assemblies. It's function then has several facets. During my comparatively short time as a member of the Board of Trustees, I have been impressed by the obvious intent of each member to fairly discharge the responsibility of this Board.

The Administration wields considerable influence over the decisions made by the Board of Trustees simply because much of the need for Board decisions relates to programs or policies which have been recommended by the Administration. The degree to which the decisions of the Board are influenced by Administration depends wholly on how sound their recommendations are and on how well they are presented and defended.

We meet only four times annually as a full Board and at each of these meetings there is a lengthy agenda with which we must deal. We do get mountains of correspondence between each Board meeting which prepares us in part for the agenda items but when the chips are down the answers to our questions must come from the Administration.

Why did I become a Board member? That's a question which I have asked myself many times and each time I find it equally hard to answer. As a member of a small struggling church, I felt that I could make a significant contribution to the UUA Board from the point of view of such a church. I also hoped to bring the Ballou Channing District into closer contact with the flavor of the continental movement and thereby create a rebirth of district enthusiasm within the district and in the larger church. Perhaps the most important reason is that all districts need direct representation to and within the larger denomination and I feel that responsibility deeply for the Ballou Channing District.

"Is the Board of Trustees representative of the UU community throughout the continent?" Certainly the Board is geographically representative since we have members from each district. I have some reservations about whether or not we are representative of the UU community and these are nothing more than questions raised by my exposure to members of the Church of the Larger Fellowship (our UU Church-by-Mail). For the most part, CLF members are people who are isolated (for a variety of reasons) and thus are forced to rely upon their own interpretation of the printed or written word. The percentage of "blue collar" families is much higher in CLF than is true of most of our local societies which meet regularly face-to-face.

I have an additional reservation brought about by the large number of ministers and educators who presently comprise one-third of the membership of our Board. Most if not all of our congregations probably have far less than one-third of their membership employed as ministers or educators. I haven't thought about this before, but perhaps subconsciously I wanted to become a Board member to represent the "blue collar" segment of our membership!

\* "Is the General Assembly truly a representative body". The most frequent response to this question is, "GA is only representative of those who can afford to attend." The institution of Travel Fund several years ago was an effort to equalize the travelling expenses for all Delegates and thus to make it possible for more societies to send representatives to GA. Until we devise a method which will get the maximum number of delegates to each GA for the minimum number of dollar expenditures, we will continue to have a GA which is representative of only those who can afford to attend.

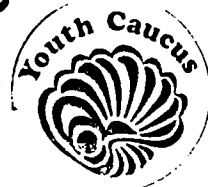
Whatever plan may evolve, it will be truly representative only if the local societies are willing to put up the necessary money to meet Delegate expenses. Greater minds than mine have wrestled with this subject and have yet to come up with a satisfactory solution. Along with the great ones, I continue to look for a workable plan to make the General Assembly more representative.

I wish I could finish this off with ringing words of wisdom which would point the way for LRY to follow in working towards a better UUA. I have no such words... you have the exuberance of youth, the determination of youth, the stamina of youth, the desire of youth and the inexperience of youth. I believe that you have a better chance of building a stronger and healthier UUA because of this inexperience. I believe you can do this provided you continue asking "why?" and provided you're always able to suggest an alternative when the "why?" cannot be answered.

I enjoy being a member of the Board of Trustees... my horizons have been widened... my friendships enlarged... and my enthusiasm for our movement heightened!

*Bill Donovan*

**SUPPORT  
YOUTH CAUCUS  
BUY  
A  
BUTTON**







# Memories From General Assemblies

Aah Boston, city of my dreams! At least it was then, when, at age thirteen, we saw the sights of Boston for the first time from within our memories. And such sights!-- The Boston Common, the Union Oyster House, the ever present subway, and of course the Public Gardens with the swan boats of Make Way For Ducklings fame.

It was our first time at the UUA General Assembly. We were fascinated first of all by the grandeur of the Statler Hilton and the multitude of people milling around, both in the lobby, and in and out of the suite (that's what we get for having a D.E. for a father).

The only "business" we remember from GA that year was the election of a new UUA president. We had no idea who any of the candidates were (I doubt if anyone else really knew either) so we weren't too impressed with the election of Bob West. All we can recall is that we were awe-inspired by Dana Greely,

the president of the UUA before we went West. We didn't want him to hand over his presidency.

On the non-business side, we were reunited with many old friends and also picked up (ee-gads) some new acquaintances along the way.

We ran around Boston a lot that week--the subway was our home away from home, away from home. We visited such landmarks as the top of the Prudential building (what a view!) and the immortal Filene's Basement (oh those bargains!)

GA for a kid (well, we weren't exactly kids) is a veritable treasure chest--in the Right city. In Boston, it was great; every day there was something new to discover--either in the hotel or outside. Unfortunately, it will probably not be that way for us again.

Last year at GA, we sure enough felt that we had changed slightly since our Boston free for all, five years ago. We occasionally mingled with the adult parties and were often found associating with our parents (God forbid) when not with the youth. LRY had some good things going on, though we weren't present at all of them. The Youth Caucus interested us and made us aware of some of the "youth" concerns about the domination and personal conflicts. It's a good thing to have around-- the caucus I mean, for gripes, support and general discussion with friends.

The picnic which due to rain, was rescheduled from Central Park to the 4th Universalist Church sanctuary resulted in a Damn Good Time! The six foot long submarine sandwich (hogies and grinders to you cultural people) was devoured by some thirty people.

A real pain in the butt that we won't forget is the subway (memory of Boston too). It was used as transportation to and from the church, where the youth stayed; and the Americana Hotel. "Take the fifty second St. IRT uptown to seventy sixth St., get off, walk six blocks along central park east, I mean west--bla, bla,bla, ...You know what I mean.

The hotel room was again squishy for LRYers. There was no suite just a tiny, and I mean tiny, room used to accommodate however many youth there were during the day, (about 40 or 50), when there was nothing going on concerning youth and delegates.

The business session often got some of the youth rather excited when a controversial issue arose. Watching some of them was really something--waving hands and speaking angrily to people who weren't voting the way they were. Observations of one day great debaters, maybe?

Anyway, last years GA was fun and altogether different from our single past experience. This year it will be in our fair midwestern city, Minneapolis and we would be glad to serve as hosters to all of you.

*Holly & Marti Gudmundson  
Minneapolis, Minnesota*

# The Colossal Family Picnic

GA- the colossal family picnic of UU's. At most family picnics there are usually two groups that are excluded from participation with the adults--the children and the young adults. In other words, those people who the adults feel have nothing worthwhile to contribute to the general happening. The problem with this is of course that the adults tend to pull rank, to make it into their picnic instead of the family's. The General Assembly picnic is no different.

This year at G.A. one of the main tasks of the Youth Caucus is to focus in on this problem of the adult oriented and controlled General Assembly. We obviously feel that we have something to contribute, or else we wouldn't be there. That should be proof enough, (if any proof is needed- I'm not sure that it is.) We need to participate and speak out more at the Plenary sessions, and to become more involved in the various other activities of G.A.: budget hearing, perfecting sessions, practica, etc.

The problem of ageism is something that many U.U.'s have talked about, but done little in actual work. What better way is there to prove commitment than by beginning at "home" with one's own "family?" A reunion of the clan should include, accept, and welcome the participation of all its members. The Youth Caucus is a part of the UUA- right now in name only. General Assembly is an opportunity to change this status-Lets do it!

Youth Caucus Committee



# An Omission?

While reading the UUA by-laws in preparation for General Assembly, we came to the section on non-discrimination and realized that something very important had been left out. There is no reference to age.

There are two minorities that are frequently discriminated against, young and elderly people. Since middle aged people make up the great majority of the decision making body of UUA and since the Youth Caucus is representative of one of these minorities, we feel it is important that our voice be heard and recognized.

There are several reasons why age must be included among the classifications mentioned in the non-discrimination policy. All of these add up to the fact that people under 20 and over 60 are treated as second class citizens. Through our work with LRY, we have realized the stifling attitude of

the adult members of the church towards the younger members of the denomination. Few of our ideas and proposals have passed through the initial barrier. Fewer have been given any serious thought.

Because of the problems we have faced, we hope that members of the youth caucus will give some thought to the issue of ageism. The federal government already has taken action by adding age to the job discrimination laws. Hopefully, we can at least keep up with the government by proposing a by-law amendment to add age to the non-discrimination policy. This proposal will be prepared during the orientation at G.A. Please be prepared to work on this issue which effects us so directly.



- June 24th**  
12-1pm Youth Caucus  
YCC Sample Room
- June 25th**  
12-1pm Youth Caucus  
YCC Sample Room  
10 pm "Easy Livin' Evenin' Room"  
YCC Sample Room
- June 26th**  
12-1pm Youth Caucus  
YCC Sample Room  
8pm L.R.Y. Worship:  
"Tribute To The Dreamer"  
10pm Folk Dance
- June 27th**  
12-1pm Youth Caucus  
YCC Sample Room  
2pm YCC Practica "This is Who I Am"  
YCC Sample Room
- June 28th**  
9am YCC Practica "This is Who I Am"  
YCC Sample Room  
12-1pm Youth Caucus  
YCC Sample Room

"The Association declares and affirms its special responsibility ... to promote the full participation of persons in all of its and their activities and in the full range of human endeavor without regard to race, color, sex, or national origin ..."

(age)



## REPORT ON A CONFERENCE ON WOMEN

I had heard about a conference being offered by a local woman's college, and feeling that the women of my small school (120 boarding males, 17 females) are in particular need of enlightenment on the problems of women and the movement to fight these problems, I posted ads and talked to my fellow students about it. Either they would not respond at all, or they would think of a hurried excuse not to go. I was pretty amazed. Where are all these people that proclaim that they are liberated, informed, and open to ideas? Bull. They didn't know anything about the woman's movement - they didn't even care. So, I went by myself. The conference was for a Saturday. I was missing an LRY conference to go, so I decided that this thing had better be worth it.

When I arrived, there were lists of various workshops being offered in a large auditorium. Pamphlets were offered from various organizations, and feminist books were being sold. I looked over the various workshops; things like alternative life styles, sexism in adult and children's literature, woman's body and mind, and breaking out of sex roles. The people running the workshops were listed, and I was impressed - directors of colleges, representatives from Zero Population Growth, engineers, writers, social workers, politicians, photographers, poets, and nuns.

Since there was time before the beginning of it all, I purchased some books (one called *Combat in the Erogenous Zone*, has proven to be excellent).

Finally, the women assembled themselves for the introduction. I was dissappointed to see so few young women from the sponsoring college. Most of the audience (of about 150) consisted of housewifely looking people, or career women, most of them were dressed in elaborate pant suits, dresses, jewelry and high heels. My jeans began to feel itchy.

After the lengthy introductions, welcomes, applause, there was a guest speaker - the person that, I felt, made the conference. She was a director of a women's center, a poet, with a Master's degree on the writings

of Sylvia Plath (*Ariel*, *The Bell Jar* - both good books). Here are some of the scribbles of notes that I took on her speech:  
Bella Abzug - "a stag senate is a stag-nation."

- A creative woman must not be alone in her loneliness. She is somehow herself- whole. She can define herself and that sometimes hurts.
- Despite permanents, I never looked like Shirley Temple.
- Passivity is the trademark of all oppressed people.
- What is it to be as 'macho' as a man?
- History textbooks that try to ignore women is like studying Africa without blacks.
- I learned more about women's psychology from the women's movement than from any psychology book written by a man that had the gall to tell me what a woman's orgasm was.
- But aren't men oppressed? Of course, but we help them by freeing ourselves.
- The whole woman is harder to come by than the 'good' woman. (At this point one of the women in the audience stood up and said, "I work with mentally disturbed children" - then mentioned sarcastically, "if a girl wants to be a boy, we don't consider it a pathology, but if a boy wants to be a girl, we do.")
- The sisterhood of women is as important as the brotherhood of man.

I was sorry to hear the speaker conclude. But then someone else got up and announced that everyone should find a partner, to introduce ourselves and become acquainted. I was promptly chosen by one of the few college students. She noticed my LRY button and wanted to know what it stood for. Deciding that it was a great topic to start on, I proceeded to tell her about LRY, but then the leader instructed each couple to find another couple to become acquainted with, and then that foursome to group with another four. It became obvious that these women were not used to talking with unfamiliar people, as much of the conversation was uncomfortable. The leader then asked us to each discuss the most influential woman in our lives. The question helped stimulate discussion a bit, and there was a general consensus that mothers are the most influential women - at least for the first half of our lives. Unfortunately, when lunch was announced, everyone scurried off to find their familiar friends.

The first workshop that I attended dealt with alternative life styles. It consisted of a panel of women, ranging from a young career woman to a nun, and all of them discussed their lives and how they came to be what they are. All of them emphasized that they had asked themselves, at one point in their lives;

"Who are you? Who do you think you are? What do your associates think you are? What do you want to be?..."

It was interesting asking myself these questions, I really think that I didn't know what to answer.

The woman, involved in mass media, discussed society's influence; how the role identity, the self image is firm-

determined- by age three. She attempted to define alternative life style--as one that is self-determined, not dictated by society.

Sounds easy enough, but how does one go about that? How does a person really know when a role is being dictated by a mass force?

The rest of the women were interesting, but the rest of the workshops offered subjects that I was already knowledgeable in, so I spent much of the time in speculation. How many people really examine who they are? Or even bother to think about it? Do people care so much what other people think of them, is that why life styles are dictated? And do they need to be?

These are necessary questions, prompted by the movement which many women (and an increasing number of men) are finding themselves in. But since I'm trying to relate this article and this movement to LRY I asked myself, are people in LRY different because they tend to ask more of themselves? Is LRY concerned with the women's movement? Shouldn't it be, since at least half of LRY consists of females, and, hopefully, males that want to be enlightened and freed too?

-m. keeve



## JAF Tries Again

Well, friends and neighbors, JAF is going to try again. June 13 through 15 Croton Fuck-Up II will be held in North Salem, N.Y. (get it right!) This isn't an official JAF conference but the hope is that it will put MARC back on its feet financially.

Before giving anymore information on this conference, let me fill you in on the history of its infamous predecessor. Last October, a conference was supposedly to take place in Croton. However, the actual site was 40 miles away. Due to this "mis-understanding" 80 people arrive by various means of transportation to the wrong place. A van, originally rented to transport food and supplies was used to shuttle people to the actual site. According to George Robbins, this expenditure eventually cost a total of over \$350, some of which was borrowed from several LRYers and has never been repayed.

In order to repay these debts, Croton II will be held with the theme of "Participation". This theme was chosen because many JAFers are tired of the lack of it.

Again, the conference is June 13-15 in North Salem, N.Y. The cost is \$10.00 but only \$9.00 if you pre-register.

As far as we can tell, you can pre-register with Bill Ewing who is generally in Charge. His address is:

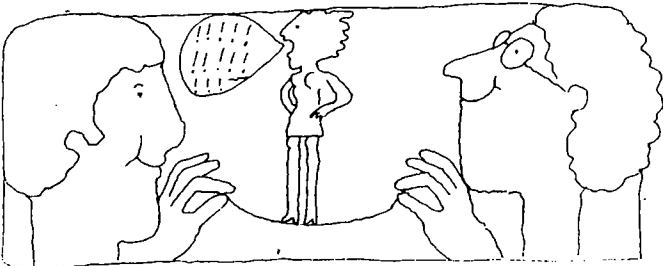
Bill Ewing  
36 Stephen St.  
Montclair, N.J. 07042

If you need a ride, don't rent a van.  
Contact:

George Robbins  
420 Meadowbrook Ave.  
Ridgewood, N.J. 07450

### Attention

you may have noticed the use of co, as a substitute for he/she, s/he, it etc., through out the paper. We use it for lack of a better word. If you have any suggestions tell us.



# Counter Offensive Against Corporate Rule

By Bev Tremann and Darien DeLu

The beginning of World War II brought us out of the depression of the thirties. When the war ended, many observers of our expanded involvement predicted that the U.S. must prepare for a permanent war economy. Since then, our economy has become more and more dependent on the production of war machines and hence on the bloodshed of those who die, have died, and will die throughout Korea, Indochina, the Mid East, Africa, and South America.

Today, total withdrawal of American forces in Vietnam has meant a higher level of unemployment here at home. But U.S. corporations are not too discouraged; the market for their products is still big and the prospects for growth (war) in other areas (countries) look promising. They sell arms to Israel and Arab countries as well as to plenty of fascist regimes that (like many of the Arab countries) will never promise their people the democratic rights of freedom of speech, religion and political opinion.

Since World War II, defense contractors have capitalized on the threat of another World War, and billions of dollars have been spent in the name of self defense (refer to chart pg. 9 Vol. II #3 Feb. People Soup).

But who asks these questions: What if peace was suddenly to come tomorrow? Would we be ready for it or would our economy fall, causing millions to lose their jobs and starve?

Are these questions totally unrealistic? Should we allow U.S. business and government to make peace impossible forever?

When and how will peace be given a chance?

Pursue these questions because as Americans came to understand the Vietnam war, they approved of no more support. Perhaps when the public understands that our involvement there was merely exemplary of our entire foreign policy, we will rise together in time to call a stop to further exploitation of the world's people. Perhaps then, we will take the power away from the corporations and as Vietnam was recovered by the Vietnamese citizens so will Chile be recovered by the Chilean citizens and the United States by the United States citizens.



For the opportunity to raise these questions before the board and the shareowners of the General Electric Company, LRY and the UUA own shares in the corporation.

The following is LRY's account of parts of that meeting.

The American Friend's Service Committee (AFSC) and Clergy and Laity Concerned (CALC) sponsored a protest both inside and outside the meeting in an effort to reveal G.E.'s participation in the oppression of people all over the earth, particularly those of the third world.

Outside where about one hundred protesters who distributed leaflets, sang songs, delivered speeches and performed anti-war skits starring Thieu, Super "K" and Mr. "G.E.". Ecologist, energy conservationist, community, third world, feminist, labor and health care groups were represented by a small delegation of speakers who explained how G.E. affects the world's future in a great variety of ways ranging from our frivolous kitchen appliances to the fascist dictatorships that the U.S. chooses to aid and support.

Inside, the General Electric president of the board, Reginald Jones sat with Mr. Estees, another board member, behind a humongous desk on a stage in front of two story high gold curtains and a softly lit but equally humongous gold sign that exhibited the proud name of the company. Below were some 700 share holders, and among them about 45 persistent dissenters who either personally held shares or who were representing share holders not in attendance but who had previously proxied their votes to members of the AFSC and CALC.

While a share holders meeting is the open forum where share holders may directly question the president of the company or express their grievances, it is not utilized by many of the share owners because they are encouraged by management and the atmosphere of the meeting to regard themselves as incapable of understanding the complexities of running a company and to accept the concept that surely management knows what's best for the shareholder and the people. As Jones responded to many questions with explanations that sighted company and national security as reasons for withholding information about subjects like profits and wages at GE plants in South Africa, we were reminded of another president who, in order to conceal corruption, played America's fear of enemies against America's continuing struggle for a responsive and democratic government.

There were three microphones through which questions on the floor were accepted. Jones began the meeting, explaining that he would shut off a microphone if the question was "long, in bad taste or irrelevant" and that all questions must be directed at the chair without references to specific personalities, members of the board or others.

When questioned about Tom Gates, a former Secretary of Defense and Neil Mackow who were both on a Nixon commission that gave G.E. the engine contract for the bombers and who in addition to 4 other men, soon after leaving government positions became employed at G.E., we were simply reminded not to speak of specific personalities. Later when the question was brought up again in general terms, Jones responded with, "Should we deny these people a second career?"

A proposal stating that the publicity for the meeting should "fully and explicitly explain... how share holders may... appoint any person they themselves choose... to represent and vote for the shareholders stock.. at any shareholders meeting was answered in a way that further indicates that the management likes to regard share holders as stupid. Though this proposal is merely an explanation of rights already guaranteed by federal laws, most share holders don't seem to be aware of their rights because this proposal was defeated on the managements arguments that it could "operate against the interest of the share owner if the person designated was unwilling to act as proxy, or did not appear at the meeting, or did not present the views of the share owner.. or could not be identified or if the designation was unclear or illegible."

cont. on next page.



## PBC

"The American War is over, but this is far from the case with the American Revolution. On the contrary, only the first act of the great drama is at a close."

Benjamin Rush, 1787

If the Patriots were alive today, They'd be raising Hell!

While inflation continues to chip away at whatever security most Americans felt they had, rapidly expanding unemployment is casting more and more workers into a poverty level existence. For the poor, the coming depression portends disaster as deficit-trimming politicians zero-in on "social service" budgets. As if that weren't enough, there are deep and dangerous divisions among those who should be uniting in the face of this crisis. People who feel that they are losing control over their lives are coming into conflict with those who never had it. There have been marches for jobs by the unemployed, tax protests, a huge labor rally in Washington, rent strikes, and protests at many colleges over tuition increases and the slashing of programs and services.

All this at a time when America is entering the "Bicentennial Era". Where do we find ourselves 200 years after the revolution? Of what relevance is it in our lives today?

The Bicentennial is going to bring a massive corporate-financed campaign to sell us their version of American History. In addition it is quickly becoming a meaningless and self-congratulatory orgy of profiteering corporations hawking their "1976" Bread" (ITT Wonder Bread.), their red, white and blue big business train and their plastic-laminated, imitation-wood Bicentennial toilet seat.

The American Revolution is as relevant as we choose to make it. The principles of democracy, equality, government of, by, for and by the consent of the people have yet to be put into practice. Yet they remain the basis for economic, social and political change in our day.

The People's Bicentennial Commission believes that these principles should be the explicit foundation for political organizing in this country. The history of our people must provide both justification and motivation for contemporary action.

Since 1971, PBC has been involved in developing a broad educational and social action campaign. We are reaching into "middle America" with the word that the American Revolution was more than a series of battles carried on by figures of mythological proportions. It was a movement of the people. Before a shot was fired, there was a decade of protests, boycotts, rallies and riots. The Sons of Liberty

By the Peoples Bicentennial Commission



**LYR INVITED TO PARTICIPATE IN DEMANDING YOUTH EMPLOYMENT PROGRAMS IMP.**

A new organization called Youth United for Jobs has encouraged LRY to support a growing movement of dissenting youth who are demanding a Federal Youth Employment Bill that would create, among other things, year-round and summer jobs, paid on-the-job training and guaranteed employment after graduation.

Supporters of the bill point out that one out of every two Black, Chicano, Puerto Rican, Asian, and Native American youths is unemployed. Further, we as youth, are the first laid off and are often ineligible for unemployment compensation. Finally, they point out that we are used as a source of cheap labor even though many of us have paid thousands of dollars for college.

"As the future of society, our well-being must be secured. We want action now!" reads a flyer distributed by Y.U.J. The action demand is for a sweeping program that would neither pit youth against older workers nor race against race in competition for employment, but would provide meaningful jobs building hospitals, schools, mass transportation, day care centers, and cultural and rec-reational facilities.

A massive youth contingent voicing these demands joined the April 26th march on Washington.



**JOBS NOW!**  
*(By Beverly Treumann)*

One April 26, tens of thousands of labour union members, students, and unemployed workers representing many organizations participated in the march and the "Jobs Now" rally called by the Industrial Union Department of the AFL-CIO. Hundreds of loaded busses brought people from all over the east coast, from Florida to Montreal to as far west as Chicago.

Organizers planned the march and rally to stress the necessity for quick and effective government action to reduce the alarming rate of national unemployment. They also emphasized the need for accelerated action in ending the current recession.

The march was to begin at about 12:30 and move from the Capitol to R.F.K. stadium. Many busses arrived hours ahead of time and the travelers gathered on the lawn behind the Capitol to stretch and relax before the afternoon march. The more active ones wandered around handing literature to each other and each other's delegations.

Many organizers persistently tried to direct the waiting crowd's dormant energy but their attempts only proved their own inexperience and lack of preparation. They used the same simple cheers over and over, hoping to stir enthusiasm, while, not far away, another part of the crowd was being entertained and educated by a few people doing skits. If they had put up a platform for the actors and presented singers and speakers as well, those

hours could have been creatively used to nurture unity. The organizers clumsiness here, and in other aspects of the days events could have been reduced if they had studied some of the tactics learned by protesters of the 60's. Though the poor organization at first implied a shallow understanding of the issues involved, marchers of all ages, when individually interviewed expressed a clear comprehension of the link between unemployment and higher profits for the rich.

Many were unemployed because their jobs had been transferred to countries, where big business can get cheaper labor. Even many of the younger highschool youth cited the United State's favoritism of big business as the factor that distinguishes our present government from one of a true democracy administered "of... by... and for the people!"

Following the march was a rally featuring major speakers from both labor and government. This rally was originally planned as a climax for the day's activities; unfortunately, a miserable sound system, a restless crowd and the short-sightedness of the organizers resulted in disappointment, frustration and near chaos. The idea of the rally was probably ill-conceived; it seems the people wanted to express their own grievances and did not want to hear politicians give their regular speeches. The acoustics of the stadium were so poor that those in the stands far from the speakers' platform could not even hear what was being said. Consequently much of the crowd felt no sense of participation. Eventually many people either descended into the middle of the stadium or left. Those on the field paraded about, pressed against the speakers' platform and heckled speakers, and were cheered on by those who had not already left in frustration.

The disruption was particularly painful to the thousands of union members who had travelled all night or since early morning to prove that the nation's workers were united in their discontent and that they were serious and needed to be respected and responded to.

What, then, will come of the April 26th march and rally? In the long run, the results of the rally will probably discourage labor from holding future mass protests and dissident groups will probably be blamed for the disturbance. In any case, it was too big a job for labor leaders to focus the energies of so many divergent groups. No great unity was proved but, few can overlook the great numbers of people who came in hundreds of busses to Washington D.C. to demonstrate their outrage to the Congress, the cabinet and the president of the United States.



cont. from last pg.

The following are but a few of the many questions and issues that dominated the major part of the meeting:

-Why are there no women on the board?  
A. "We have reviewed 290 women and hope that some day..." we will find one that is qualified.

After several more such questions, Jones chose to delay answering them until they could be responded to all at once. This seriously weakened the strategy of the agitating inquisitors and served to create, in the eyes of impatient shareholders, an image of Jones as an efficient but generous listener and moderator.

-Does G.E. really contribute to higher standards of living in the countries it has factories in? "Brazil says that since G.E. began to build trains there, 5% of its people have benefited while 45% have suffered because of a lower standard of living." (2)

-Why does G.E. use its own capital to initiate military projects without advance Pentagon direction? (1)

-Isn't it true that the B-1 is already outdated and that the only reason to build it is to make money, money that comes from the third world and U.S. taxpayers and goes into the share holders pockets?" (3)

-Many examples of plants being shut down in

the United States and business being transformed to places where workers could be employed at dirt wages were sighted as examples of how G.E. is contributing to this nation's spiraling inflation and unemployment, and as another expense that is shuffled from G.E. share holders to U.S. tax payers. (4) He then responded to the questions briefly and in random order:

"G.E. was told by Brazil that if trains were to be bought, they must be made in that country to provide employment for their own people. If G.E. hadn't accepted transferring plants there, Germany or Japan would have." (2) no reference to standard of living.

G.E. was the last company to give up on producing radios in this country. "Design and distribution jobs have been saved in this country because we're able to compete with Japan." (4) Though no one had mentioned radios.

"I wish we lived in a world where defense was not necessary... But I think it's totally unrealistic to say that this country should disarm." and "The church should recognize that profits are necessary to any corporation." (3)

"We are the 5th defense contractor simply because we have the technology." (1)

Despite the impatience of most of the share owners Jones accepted a few more ques-

tions. Some shareowners began to boo the dissenters and some got up to leave. Finally, a loud and rather tasteless man posed the last question:

"I've been sittin' here all morning hearin' all this moral stuff about the B-1, but all I wanta know is how much money are you going to make me? I think you're patronizing us here. We're all here to make money; how about it? Is it (G.E. Stocks) gonna go up?"

Hundreds of them clapped enthusiastically while others refrained in their discomfort over how crassly he had stated the truth.

Reform is coming only bit by bit through continuous struggle. Their response is our reminder that the fight to achieve major economic reform is a tough one. It requires the energies of many people who will commit themselves to the cause, even though the fruits of their efforts will often be piece meal and seemingly insignificant when evaluated by a general appraisal of world wide past and present efforts for social change.

To facilitate this, movement to educate the public, write to the AFSC C/O LRY 25 Beacon Street Boston, MA. 02108 for material useable in the classroom, church or public forum.



How wonderful!  
 when somethings not like you expected,  
 When you get really close  
 By accident,  
 When love is born of disappointment.  
 Simple pleasure--  
 But new people.  
 A good memory of LRY.  
 LRY as I love it;  
 as real people;  
 as warmth.  
 Being once again  
 What I needed badly.  
 I thank you all  
 for being opeh and  
 YOU.

Lisa Robinson  
 Arlington, VA.

Caught in the tidal pull,  
 the undertow,  
 child is carried out to sea  
 following tensions'  
 rains fall  
 and renew the ever renewing  
 following grief,  
 affirmation and equilibrium  
 a mother cries at night  
 a mother responds

Later That Day

what to do in an airport  
 than write travellers poems  
 Full of the flitting places cities with  
 no identity promise and hope etched  
 into all the nameless faces  
 doomed to pass but once and ever  
 to stride purpose fully on all we  
 souls without roots searching for  
 answers in a place filled only with  
 disposable coffee cups  
 sheets of paper do only with  
 voiceless laments.

LMR

Moral Combat

While I was floating  
 Thru the peaks  
 I met a group of  
 cosmic freaks  
 Up all night &  
 Up all day  
 Some get tired  
 Some get layed  
 Searching teens  
 With faded jeans  
 Ticks and fleas  
 Hair to their knees  
 They were-  
 Fighting moral combat  
 for the old Godarful Wombat

Driving our car  
 down the street  
 We ride over every  
 cop we meet  
 Killed our teachers  
 and chopped off their feet  
 All to the sound of  
 a rock & roll beat  
 We're Just-  
 Fighting moral combat  
 for the old Godarful Wombat  
 I was hungry from  
 climbing the tower  
 Threw up in the middle  
 of a big group shower  
 I ate the food  
 should have thrown it away  
 They looked at me wierd and  
 this was all I could say  
 I'm Just-  
 Fighting moral combat  
 for the old Godarful Wombat

Got layed 40 times  
 lost 20 pounds  
 Got so tired  
 I ate coffee grounds  
 I really hated to say goodbye  
 cause it's so darn hard  
 when I'm so fucking high  
 We're just-  
 Fighting moral combat  
 for the old Godarful Wombat

(special verse for OPIK folk)

I thought I'd kill old Ranger Rick  
 Looking at him just made me sick  
 I ran to find a hiding place  
 But all I found was Ranger Mace  
 I said-  
 Fighting moral combat  
 for the old Godarful Wombat

Audrey  
 Martha  
 Augie  
 Boob on Mar. 9, 75 (1:30 a.m.)

the clown  
 comes out into the light.  
 there are tears in his eyes,  
 yet they bring  
 smiles and twinkles.  
 this audience thrives  
 on the sad impersonator with  
 deserted  
 thoughts  
 i wonder who we  
 really

are.

Kristie Musick



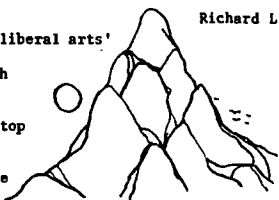
searching and hoping  
 i grew upward out of the sea  
 crossing small hills and deep ravines  
 struggling for the mountain  
 tangling in the vines  
 of self-conceived loneliness  
 then, spotting jesus  
 i was lifted to the top  
 only to discover  
 that what i had seen  
 was but a dead tree on a barren hill  
 i broke the tree and burned it  
 for what light and warmth it would give  
 and in the morning  
 i saw the mountain

i have since climbed that mountain  
 meeting, helping and being helped  
 by others along the way  
 and the pain and the beauty  
 that we discovered in our struggle  
 still flames in my memory  
 though i have fallen off  
 into the abyss  
 of a small private, co-ed liberal arts'  
 vacuum  
 the bottom is littered with  
 the bodies of men  
 like my father  
 who have seen the mountain-top  
 but have never stood there  
 they are tired  
 their spirit is almost gone

here old man, i have been there  
 will you try one more time with me  
 and discover the mountain-top inside of you  
 with me

here young girl, i have been there  
 will you not come forgetting the pain of the past  
 and discover the mountain-top inside of you  
 with me

here my friends of the mountain, we are here again  
 come back down with me now before you fall  
 and we will rediscover the mountain-top inside each of us  
 together



'Twas the night before conference  
 And all through the fed  
 All of the planners were searching their heads

Checking the plans for the weekend to come  
 Content in their toils that all had been done.

The LRYers were anxious and tossed in their sleep  
 Their overstuffed backpacks set at their feet

The long distance hitchers had now hit the road  
 Their LRY spirit shining like gold

Now arrivers quickly, the big days sunrise  
 and the expectant folks rub the sleep  
 from their eyes

When what to the waiting church did appear  
 But the LRYers with all of their gear

Merry conference to all  
 and to all a good time.

Richard L.

My Friend

gentle voice songweaver  
 leading me back to a place that should  
 have been my home  
 our fathers, long ago  
 perhaps they were the sad eyed,  
 soft voiced shepherds that live in our dreams  
 by rivers with gold haired mer-people  
 floating in the soft water  
 we were led away by a fire-tipped spear,  
 coloring the rivers with an angry red  
 (the mer-people turned grey and  
 withered, ashes now on dry stream beds)  
 somewhere, somewhere,  
 true song singer  
 somewhere we shall go together  
 all of us, the laughing children  
 we'll go hand in hand. the river  
 will run again,  
 it's voice renewed  
 we shall laugh again, cry no more,  
 and all the years of home lost wandering  
 will be mended.



# Fed Ups & Downs



**Bay Shore:** Held a conf. on self-expression on the 16-18 of May. They presumably elected a new exec-comm but no word on that yet.

**Central Mass:** is tentatively planning a summer conference at which elections will be held.

**Central Midwest:** held a Spring conf on May 9 thro 11, and will be issuing a magazine at the end of May.

**Conn. Valley:** is alive and well, and having a conference in W. Hartford. Contact Lilli Plante, Murray lane, Guilford, Conn. 06437

**Del. Valley:** Elected new officers at a successful Spring Conf. in Medford Lakes, N.J. on Memorial Day Weekend.

**Down East:** No one bothered to send anything in.

**Godardful:** No News

**Greater Washington Area:** No one bothered to send anything in.

**Hosea Bollou:** No one bothered to send anything in.

**Eastern Canadian:** Recently published the spring edition of its magazine "The Unicorn".

**J.A.F.:** is launching a conference in Ridge-wood, May 30, June 1. The new charter was ratified at Summit.

**Long Island Area:** No one bothered to send anything in.

**Lower Southern District:** No one bothered to send anything in.

**Metropolitan Area Fed:** No one bothered to send anything in.

**M.V.F. Friends:** held its Annual Spring Conf. in Davenport Iowa, May 16-18 New officers were elected.

**Mohawk:** No one bothered to send anything in.

**Narry:** is holding on of their famous closed conferences around now.

**New Hampshire Fed:** No one bothered to send anything in.

**Niagra Frontier:** No one bothered to send anything in.

**Norfolk-Sulfolk:** is holding one of its closed conferences soon.

**North Star:** No one bothered to send anything in.

**O.V.F.:** will be holding its Spring Conference sometime soon.

**Phonenix:** held a conference on "Shock Value" on May 30-June 1.

**P.S.L.R.Y.:** had a L.D.C. May 10-12 and is planning a summer conference Sept 2-7 at de-Bennville Pines, Angelus Oaks, CA 92305. The SRL conf. will be June 13-15 at deBennville Pines. The LRY work camp: June 16-

20 at half price. For any camp info write De Beniville Pines. People wishing to be put on the mailing list should address inquires to Cathy Munsen, 1565 Poppy Peak dr. Pasadena CA 91105.

**Rocky Mountain:** held a conf. May 16-18 and elections. Rocky Mountain Micon conference is being planned for August 9-16. Theme: "Mother Nature is not a bitch: SNIATNUOM." to pre-register, send at least \$10 to Margaret Foster, 3153 Villa Los Alamos, N.M. 87544.

**Southern Appalachian Mountain:** No one bothered to send anything in.

**South Middlesex:** (occasionally a little to one side) held a hectic but fun conference May 16-18.

**Sam Newt:** No one bothered to send anything in.

**Sahili:** No one bothered to send anything in.

**SUNCO:** just had their annual Spring conference, which lasted four days. See article.

**ToakTM:** No one bothered to send anything in.

**NERO:** Held a good Spring conference and amended its constitution so as to axe its exec. comm. Conference on Star Island June 21-27.

Before



After



## Before & After Easter

SUNCO federation had its 2nd Easter Conference, March 27th-31st at Ocala, Fla. in the same camp as last year's conference was held. Last year's Easter conference was our federation's first attempt to hold a conference lasting longer than a weekend, and since it came out so well, we are not only holding it again, but are holding our Spring conference on Memorial Day Weekend, so that it can be a 4 day conference instead of the usual 3 days.

Our more serious activities at the conference included listening to taped lecture of Professor Leo Buscaglia about his love classes at whatever state University is in Berkeley, Calif. Also, we separated the sexes and had discussions on being female or male in love relationships. The discussions didn't fire anyone with enthusiasm, but at least in the female group, they covered some

interesting areas. We used the dyadic encounter booklet for one workshop, with everyone in the group paired off, and one person calling out the questions. I believe this was taking a few liberties with the booklet instructions, but everyone enjoyed it. We must be pretty gabby people, because we took at least 10 minutes on every question.

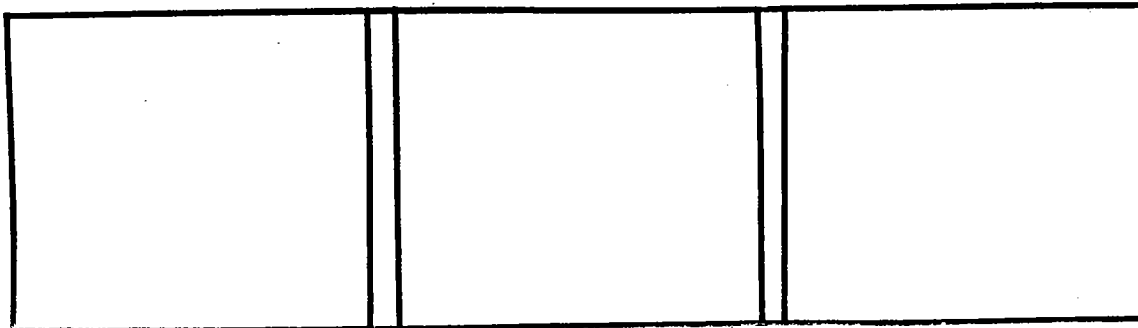
Then, of course, there's all that Fun in the Sun we had, being as we were in Florida, and so on. The photographs are before and after pictures of the swamp hike we took led by Lt. Jerry Knox, the caretaker of the camp. The swamps around Lake Eaton are sulphur water mud holes, and since the water was a little high this year, the shorter folks sometimes went in over their heads. It's a lot of fun, though perhaps you need to be a Floridian to enjoy it. All anyone else has asked me about is whether we lost

anyone to the snakes and alligators. We didn't lose anyone, and the only dangerous thing we saw was poison ivy. The dog, Angus did go on the hike, but he was rather chicken about it. He did more whining than all the rest of us put together. We held an Easter egg hunt, and the Easter day canoe race. For the record, this year's winning team was Wendy Judy, Bob Dargel, and Grant Fortune. No canoes were swamped this year a real increase in skill over last year.

Overall, the conference was small, about 40 people, but with a good feeling, after some weird opening night difficulties. One problem we've had all year is a growing rift between the Exec. Comm. and the federation as a whole, and I think that this conference went a little of the way towards some warmer feelings in that area.

Barbara Judy

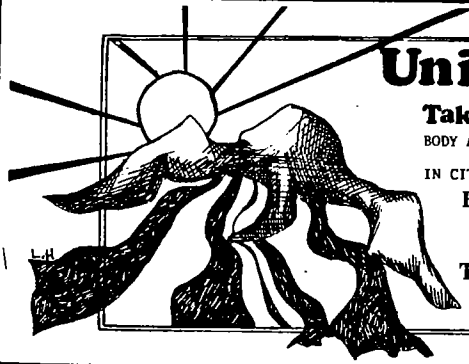
## LRY Comix



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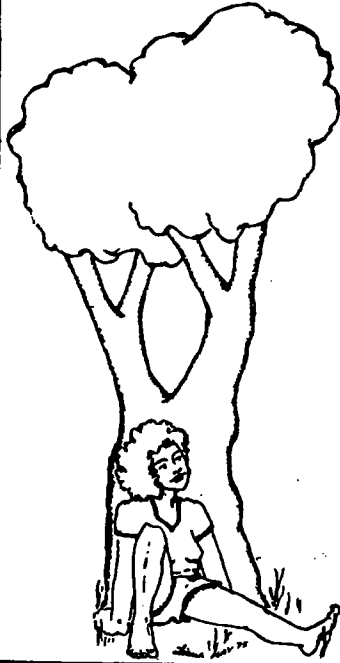
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For more information, contact Perrin Cuninghame,

Rt. 2 Box 207-2, Chaska, Mn. 5 5318

To register, mail 10.00 deposit to Karol Leppink,

3821 E. 3rd St., Duluth, Mn. 5 5804



## Rowe Camp Senior High

senior high rowe camp is a ... PEOPLE PLACE and a STRECH OF TIME

ROWE is PEOPLE, SPACE, and TIME enough for YOU to EXPAND your awareness of yourself;

- to EXPLORE new activities that you always wanted to have time enough to do, new people that you thought you might like to get close to, and new ways of being a person that you would like to try out;
- to DO nothing if that is what you need to do right now, or lots of different things if that is what you are into;
- to DELVE deeper into things that you have already done but not really spent enough time with, into old friendships that seem to offer a lot of sharing;
- to APPRECIATE the natural world, our living environment;
- to EXPERIENCE what it means to live together and to be responsible and responsive to the needs and feelings of others and ones self;
- to CREATE things, friendships, your own program and a camp program for everyone.

The staff will be made up of people with varying life styles and interests; poets, artists, gardeners, sports freaks, craftsmen, maybe even a politician or two. And of course, there will be some with no particular specialty. We think this year will be one of growth and fun, so come back and bring your friends, or come for the first time if you've not yet made contact with ROWE.

Senior High I (\$170) June 22-July 5 Senior High II (\$170) July 6-July 19  
To register or for more info. write Lib Shelley, 14 1/2 Elm St., Milford, N.H. 03055 603-673-1230

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