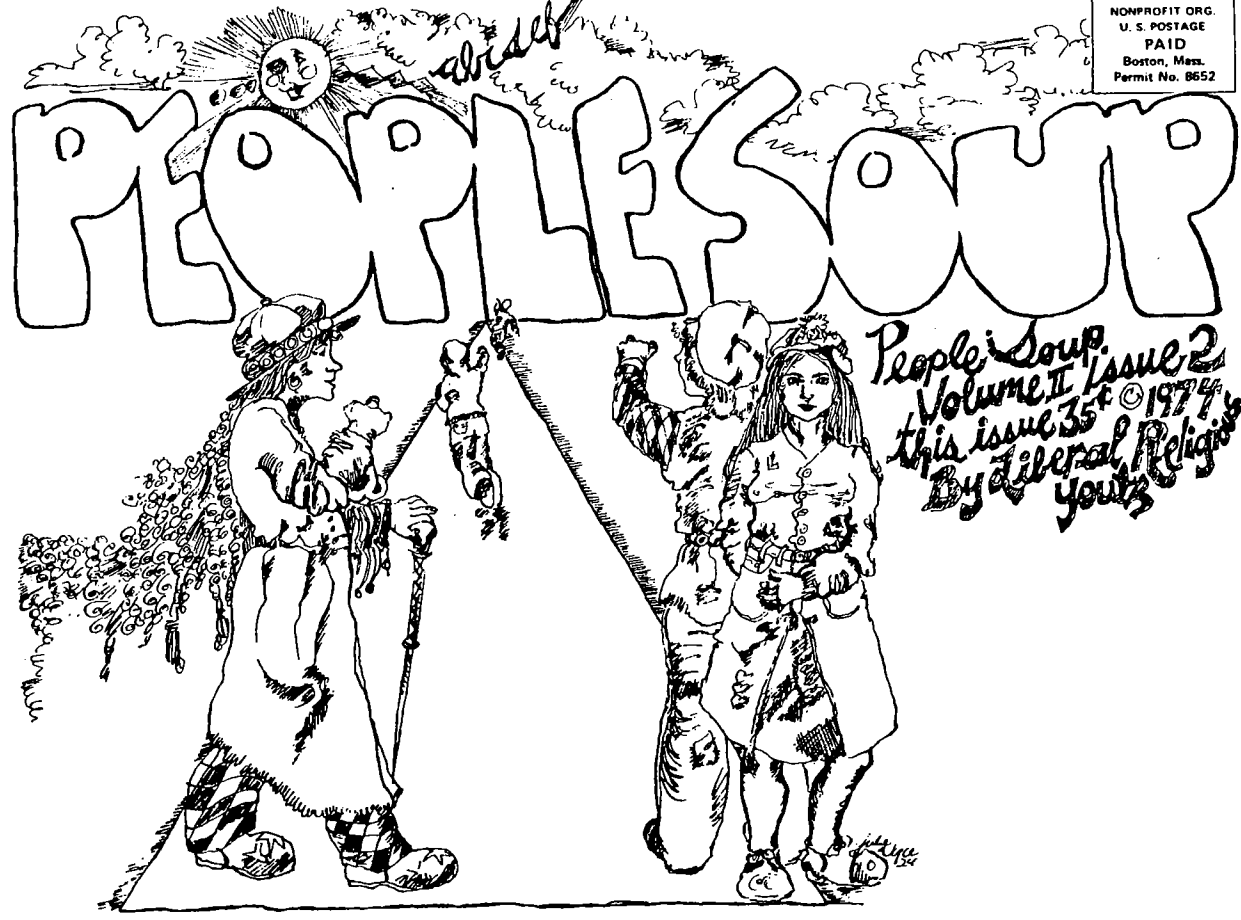


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Its The AMERIKANADIAN Way

The Canadian government and the famed RCMP (or "Mounties", as they are affectionately known) dissipated some hopeful illusions Monday, Sept. 30, when they conclusively demonstrated their lack of respect for the native peoples of this continent by, respectively, insult and brutal violence.

The Native Peoples's Caravan, a large group of angry Indians who are dead serious in their demands for sweeping changes in the treatment and administration of Indians in Canada, arrived in Ottawa Sept. 29 after publicizing their cause in a several-week-long cross country trek from Vancouver. The Caravan has been organized by the Ojibway Warriors Society, the Northern Ontario regional organization, which, says OWS leader Louis Cameron, "is the same movement as the American Indian Movement across the continent". OWS/AIM is seeking to renew Indians' pride in themselves and in their spiritual and cultural values, by re-introducing the lifestyles of their ancestors and staging confrontations- not premeditated violence, but confrontations with the authorities that are agents of their oppression. The Indians have occupied a large, and until recently, unused building on Victoria Island in the Ottawa River, less than a mile from Parliament Hill, and are not planning to leave until their far-reaching demands are met.

Monday, they staged a demonstration on Parliament Hill. Upon arrival there, they found that a barricade had been erected to keep them from getting too close to the Centre Block of the House of Parliament, inside of which Canada's 30th Parliament was just opening. For approximately two hours the Indians and their supporters remained orderly. In that entire time none of the persons whom they had asked to meet with deigned to come out and speak with them. Finally, they charged the barricade, which was manned by regularly-equipped RCMP officers. A civil liberties observer interviewed on TV that evening reported that the action of the crowd was really just pushing the barricade (though much of the media made it sound as if the Indians were making an unprovoked attack on the RCMP, rather than on the barricade which was, in part, composed of the RCMP). Suddenly, between 50 and 80 members of the RCMP riot squad appeared from where they had been wait-

ing behind a building, equipped with helmets, plexiglass shields, clubs and tear gas, and attacked the demonstrators, the majority of whom were completely unarmed. Using considerable force, to put it mildly, they drove the approximately 300 Indians and supporters off the Hill and gave them a heavily armed escort back to Victoria Island. At least seven demonstrators were taken to the hospital, one of whom stayed there with a fractured skull. Seventeen were arrested and seven were charged with either obstruction or assault of a police officer. Twelve RCMP officers were slightly injured; all were examined in the hospital and released.

Back in the building on Victoria Island, the atmosphere tense with anger, there seemed to be a general feeling that the violence on the Hill that day was not going to be the last, or the worst, of the struggle. Most hopes for a peaceful settlement were gone. In the main assembly room a press conference was held, which eventually gave way to a musical lament for Cindy Anderson, the girl with fractured skull. Chanting and dancing, centred around the traditional skin drum, went on, intermittently, late into the night. This was perhaps the most graphic demonstration of the positive effects OWS/AIM has had on the Indians. Until recently, these old arts were dying out because of lack of interest on the part of the young people (at least so, the Canadian National Film Board would have you believe). Now they have a new sense of Indian identity and are getting real satisfaction out of the old ways. Watching them, one senses an extremely deep feeling of community. The singing reminds one somewhat of blues, in that it is very much an expression of emotion.

The reaction from politicians was not at all reassuring to anyone interested in maintaining (or manifesting, rather) peace and dignity of all peoples. Indian Affairs minister Judd Buchanan, when invited to meet with the Indians on Victoria Island, stated that he was "very upset" by the "performance" on the Hill the preceding day, and he certainly was not referring to the conduct of the RCMP. His secretary, on his behalf and acting on his orders, declined the invitation and offered to

receive one or two representatives of the Indians in his office, a proposal which was, understandably, highly unsatisfactory to them. The Indians are guided by a central committee which customarily meets in the middle of the assembly hall where anyone who cares to can listen.

One of the less earthshaking demands of the Native People's Caravan is for the removal of Judd Buchanan from his post.

Prime Minister Trudeau insisted that his government would not be "intimidated by violence", while Solicitor-General Warren Allmand supported police action, though an investigation has been called into claims that the riot squad used excessive force.

Almost two months have passed since the occupation began, and while the politicians' response hasn't exactly been favourable, it's clear that the Indians' actions have started a few rusty bureaucratic wheels slowly turning. As a direct result of the situation, much attention is being turned to the native people and the public is recognizing how little improvement there has been through all the years of "working within the (white man's) system". Prime Minister Trudeau and several cabinet ministers refuse to recognize the Indians involved in the riot and occupation as speaking for the majority of Canadian Indians, and on these grounds have declined to negotiate any demands. Instead, they met this week with the president and other members of the National Indian Brotherhood, who they consider legitimate representatives. They discussed housing, unemployment (95% of Northern Ontario Indians are unemployed), alcoholism and the frequently criticized administration of the Department of Indian Affairs. They've planned to meet again in February, but the still angry people on Victoria Island are not encouraged. They've heard plenty of talk and they're tired of it. Now they're making a stand. One of the slogans on the walls of the building says: "I'd rather die on my feet than live on my knees". A lot of the Indians are seriously willing to give their lives for the struggle and if the Canadian (and American) governments and the Indian movement hold their courses, it looks like they might very well have their chance.

(cont'd on next page)



NOTE FROM the EDITORS

In the last issue we ran two articles which caused considerable controversy and protest. One of these was the front page article entitled "Gay Rap", and the other was the article on the Bridgeman summer camp, by Joy Harshal.

The issue of concern in the first instance was the inclusion of the article in the paper at all, and especially its placement on the front page. Right now the gay rights problem is receiving a considerable amount of coverage in all facets of the news media, and we are not excluded. Homosexuality is something which affects all areas of society. Our society is LRY, and some LRYers are gay. It is, therefore, our responsibility to provide for those people in our paper by making a difficult situation a little easier for all those concerned. The UU World has seen fit to give cover space to articles concerning gay people, and we feel it our prerogative, and indeed our responsibility, to help focus attention on the situation as it exists in LRY. In this way, we hope to make it possible for those who are either gay, or in question in LRY, to have a constructive interchange without fear of reprisal.

The article on the Bridgeman camp conference used an Anglo-Saxonism which some people found offensive. While it isn't our intention to use language irresponsibly, we felt, as did the writer, that to use the word to lend a certain amount of emphasis was legitimate. We do not make a policy of trying to alienate our readership, but neither do we wish to subject ourselves to arbitrary censorship.

We are sincerely sorry if we did, in fact, alienate any of our reading audience, but the greatest volume of response to the issue was positive. We will do our best to refrain from using patently offensive language, but we are not prepared to make any concrete policy.

Dear Anybody:

This is the third time I've tried to write this ridiculous letter. All I want to say is that I love LRY and People Soup. I'm crazy so if this doesn't make sense don't worry. Anyhow, I want to share this with you because to me it exemplifies LRY's purpose.

"LOVE YOU"

There is a much greater motivation than simply my spoken words.

For me, love is to commit myself freely and without reservation.

I am sincerely interested in your happiness and well being. Whatever your needs are, I will try to fulfill them and I will bind in my values depending on the importance of your needs.

If you are lonely and need me, I will be there.

If in that loneliness you need to talk, I will listen.

If you need to listen, I will talk.

If you need the strength of human touch, I will touch you.

If you need to be held, I will hold you.

I will lie naked in the body with you, if that be your need.

If you need the fulfillment of the flesh, I will give you that, but only through my love.

Walter Rinder and me

Thanks for listening.

I love you

Kisses and white roses,

J.J. Flash

CMF Chicagototts Local

Dear (fill-in-the-blank):

Hi! My name is Linda. The purpose of this letter mainly is to locate you and pinpoint your whereabouts. (So far all I have on that is "somewhere".) Since we don't know each other, I will introduce myself, and tell you a bit about me.

I'm an LRY junkie, more or less, and am always looking for new ways to feed my habit. This includes developing into a full-time crazy. This can be a lot of fun, if you happen to have explored the possibilities.

So you still don't know what all this means? Well, I'm searching for the Holy Grail. If that's who you are, then you already know what I'm talking about, and what to do. If you're not, at least I tried... I'll be looking for cryptic messages from outer space in the personals section.



ideas

To anyone who it may concern...

I am very interested in the Continental traveling circus. I feel this could be an excellent way to unite and develop LRY in all areas.

For the past two years the Traveling Circus proposal has failed for lack of substance to support it.

For the next year I am free, and hope to be able to help create the substance needed to make the traveling circus a reality.

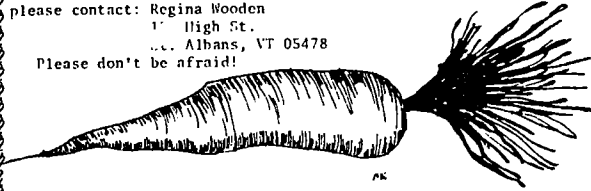
I need and want anyone interested to write. If I get enough response the entire program can be arranged through the mail (by far the cheapest and easiest way of communicating across the country).

The establishment of a traveling circus would mean new groups new stability, and new awareness of an old LRY. Interested people please contact: Regina Wooden

11 High St.

Albans, VT 05478

Please don't be afraid!



ALTERNATIVE EDUCATION PACKET

We are planning a packet on Alternative Education for publication in the early summer of 1975. We want to include information on the establishment of Alternative high schools, notes on existing Alternative schools, putting a course catalogue, writing and publishing an underground newspaper, and any other subject material deemed important by our readership and the LRY community. (That's you)

This project is ambitious, but it is something which we are very much committed to. The way in which it can be most effective is if as many LRYers as possible help to compile the necessary information. We need to know about any free or semi-free schools which LRYers are presently attending, or have attended in the past...in short, any information of any sort which could prove valuable to someone just starting out.

If you would like to assist with this project, or are interested in the Alternative education in general, please write a letter, outlining your experience or field of interest, to:

Alternative Education Project

c/o Stephen R. Wilcox

LRY

25 Beacon St.

Boston, MA 02108

ON AFFILIATION . . .

Well, I am sitting here in the kitchenette of 25 Beacon St., it's 4:30 in the morning and Stephen R. and myself have just returned from an intriguing (sic) week-end in Washington D.C. Fun, fun, fun. . . yes, anyway; sitting in front of me, glaring up from the table is page 11 of the latest soup, complete with the Fed. Ups and Downs. Looking through them I find that 14 out of 33 feds. haven't yet affiliated. Mmmmm. . . (etc.)

People, I am really scared shitless, because I see a split here that has the potential to destroy the unity of something very, very important to me, namely you! (us) - would you believe LRY?

I think a lot of the reasons for federations not affiliating has to do with the \$50.00, per fed., dues.

Well, folks, I for one, (I da!), am for affiliating and for the \$50.00 a year dues that the board has asked for and here's my basic reason why.

The Unitarian Universalist Association distributes the money it has by way of a list of priorities (they've got a little list *uh*) that they use. This year we were high enough on the priority list to be given about \$25,000. At any moment (well, almost) we could fall from the list of priorities and the money in any coming year might be cut in half or something. What I am saying, people, is that for assurance of our own survival we must become more self-sufficient. And what we must have to exist as the group we are now is unity, unity that should, can, and always has come from continental LRY.

Now! a word or two to those people at continental. When I was at NIRO Boards I had the opportunity to talk with two of you about why the \$50.00 per fed was necessary. Granted, part of what you said was along the lines of self-sufficiency but my interpretation of what you were basically saying (and excuse me if I am wrong) was that "Because we are all basically capitalists and money means a whole lot to us, if we put money into continental it will mean a lot more to us and we will pay more attention to it."

Well, with that logic you might outbid I.T.B.T. but I see no place for it in LRY. What means the most to me and would be the most valuable thing I could give LRY, I have been giving for a good while now, and that is love, devotion and a large chunk of my life. You are debasing what LRY means to me, and I hope to everybody, when you bring its worth down to dollars and cents.

This is beginning to sound like a nasty letter so let me say I really like you people and this isn't meant as a personal cut or anything.

Well, I guess that's it, except that I hope LRY can stay unified and find a lot of strength through unity, and I love you all passionately!

mucho love,

John G. Prebe-Center III

BIOFEEDBACK MONITOR SYSTEM

Dear People,

This summer I happened to get hold of some LRY materials for the first time in a decade. They moved me. In fact, they moved me to the point of writing this letter.

I was the first president of LRY as a strictly high school organization. I had a bit to do with the development, so long ago, of the concept of program packets.

Let me share a few things. First, I thought the quality of your printed materials was excellent. By and large both the content and the format were first rate. Be proud of your work. Second, I was doubly impressed that you are able to do such good work given the conditions you are operating under. If I understand your letter to the General Assembly, your budget is smaller than it was when I was president, and you have 11 years of high inflation to absorb. What you wrote about the relations of LRY and the adult denomination really distressed me; I haven't really assimilated it all yet, much less arrived at the point of having any suggestions.

I am enclosing some money for a copy of the packet about "the new community". My travels in the last years have taken me into a nuclear family, through a collective (which operated as an extended family), through feminism and a support group (which uses both verbal and non-verbal modes of contact, and which does feminist outreach as our means of outreach), and into a feminist print collective. I am gardening and otherwise working on the problem of relating to the earth and learning to feed myself. And currently I am teaching medieval Irish at U. Mass., Amherst. Perhaps sometime I might be of use in some way as a resource at a weekend conference or a summer camp.

Continue the struggle.

Maria Fleming Tymoczko

Dear SOUP People;

I wonder why, I'm sure we'll never part, we will parrr-t. Doo doo doo doo doo. Bop-a-doo-waidie. Is that enough? Did I stump the band?
yours, Dion DiMucci

Dear Soup etc.,

I'd like to thank all the people who gave me feedback on my article last issue. One really constructive thing came out of it. Craig Sieben of Evanston wrote to me and I wrote back, etc, and we decided that it would be a really good idea to start a letter-writing fraternity of LRYers. This way, people from opposite sides of the continent could get to know more about LRY different areas; but more important, they'd get to know real, live, people. This would increase the awareness of people and I think it could be very beneficial if people participate in it.

Craig Sieben and I have not yet worked out the details, but first we'd probably have to compile a list of interested persons. We would then mail it out to people. They could pick names off this list and write to someone they didn't know. If you are interested, send your name, address and phone number to Craig or myself (if you'd like to financially support this venture, send in addition a 10¢ stamp; if we get 1000 responses, I'll go broke). Our addresses are:

Wayne Forester	and/or	Craig Sieben
15 Prince St.		811 Gaffield Place
Attleboro, Mass 02703		Evanston, Ill. 60201

Wayne, Craig and other potential correspondants!!

There's an LRYer in Alaska who's written to us with similar ideas! His address is: Yeric / 1521 G. St. / Anchorage, Alaska 99501.

DEPARTMENT OF REDUNDANCY DEPARTMENT

Dear writers,

Please inspect the letters you send us before you send them please.

Inspect for overused and exhausted words words. When editing, we don't want to carry articles and letters with words that are repeated three, four and eight times through out the articles and letters you send in. Please save us time and use a thesaurus, please.

And furthermore, please don't repeat yourself; be brief and say things with brevity and it will save us a lot of time. Don't say the same words a lot too many; or, in other words, don't use too many of the same or similar words. We would, in short request, as it were, that you attempt to employ a minimum of, shall we say, words, when you write to express your ideas. To express your ideas, ideas. That is, be careful.

to be very careful about the words you use. In the words of the poets, and is or although, as it were, was. But WHATEVER, please be careful not to use the wrong or improper words, I suppose. --And last of all, please don't shut the door twice. --The Editors--



Dear People Soup.

Here I sit in bed with mono (by the way, I'd be interested in knowing how many people who went to Continental got mono afterwards--I know of two) and today I got my People Soup. It's really nice to be reminded of all the nifty people I met this summer--I haven't forgotten them--I hope they won't forget me--Continental was a wild experience for me; it kind of freaked me out. I had never seen that many LRYers together at once and the prospects excited me. But after a while, I noticed that the people I was getting to know were all people I had met before, with very few exceptions, in my own federation. To tell the truth I was surprised that people weren't warmer and friendlier. It seemed to me that a lot of people had walls up around themselves. I don't know--perhaps it was just me....But I'm NOT DISCOURAGED. I plan (hope) to be back next year--things will be better, I'm sure.

RAZZ
MA & Sigh
TAZZ

Victoria Gilbert CMF
1012 Glenview
Wauwatosa, Wis.
53213

Dear SOUP People:

There was a time when I had the answer. However, I think I lost it at Continental Conference. If you find it, could you return it to me, c/o the newspaper? And incidentally, that Dion dude in the other column's pretty weird.
Yours Sincerely, The Duke Of Earl

OUR ERROR

Last issue we announced, with some fanfare, that we had moved. The result was, understandably, a flood of mail to our home. If you want to write us a letter, please address it to us at the office. The address? LRY, 25 Beacon St., Boston, MA 02108. Thanks.



Dear Persons,

I am a firm believer in love, and feel that only love can conquer hate, or for that matter just about anything. Love is apparently one of the stronger bonds in LRY, and so many times I have heard on the long road home from a conference, "Why does it have to end? Why do I have to leave my people whom I love?" My thoughts are that it does not have to end. Why does society divide our efforts and love? Only so that society might conquer us. Society says that you have to make it the way it lays out the rules. Well, I say you do not! Sound like a politician huh? Well, what I am trying to say is that I am going to set up a cooperative household somewhere, anywhere, so that I can be with my people. The world is an expanding cosmos, and as separate entities we are forced to conform to an insensitive society. This house would be located close to a good school, appropriate to our needs, and close to available work.

I was sitting at a concert in Baltimore's civic center tripping with two close friends, and I realized that if it had not been for my friends I would not have enjoyed the concert. I doubt that I would have even stayed there long. Living with my people I would have strength enough to be able to stand any barrier that society could throw at me, i.e. school work etc. I am sure that this is true for many other people also.

I do not want to lose what I have as a Leftover Raspberry Yogurter. In my eyes, that is not being immature or anything like that. LRY means too much to me. How can you explain to someone the feeling that you get when there are eighty people in a room and it is just after a Sunday worship service at a conference? People are kissing and crying with the people they love, twenty-five per cent of whom they do not know. There are balloons flying in the air, being kept up there by the force of all the love generated on the floor below. I have yet to find a way.

Where I am now, physically speaking, I am not with my people and I am lost mentally. I know of quite a number of people who are in the same predicament. If you are one of these people, or you know someone like this who would not be reading this, write to me, or have them write to me, even if it is just for some interaction.

I am doing this because I see too many of my brothers and sisters displaced in society; I feel that we should band our efforts together. If you have any interest at all write or call me as soon as possible, for if you are interested in school you will need to apply early enough to get accepted. I would also appreciate any information that might help me in my venture. Peace.

"I get by with a little help from my friends."

P.S. My love to
Morning Dew. Miss and
love ya, Ken; write to
me, huh?

All my love to all my people;

The Alpha King
Ritch Turner

Phone no. (301) 532-6657

To all Soupers; Next issue of People Soup will carry articles about the clearing house; think about what you'd like to see the clearing house become and send related articles soon!

