

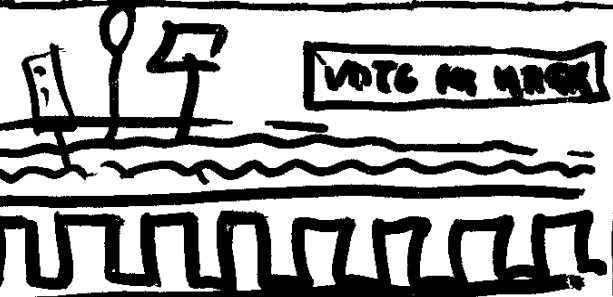
# HUMP

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[APRIL 1969]

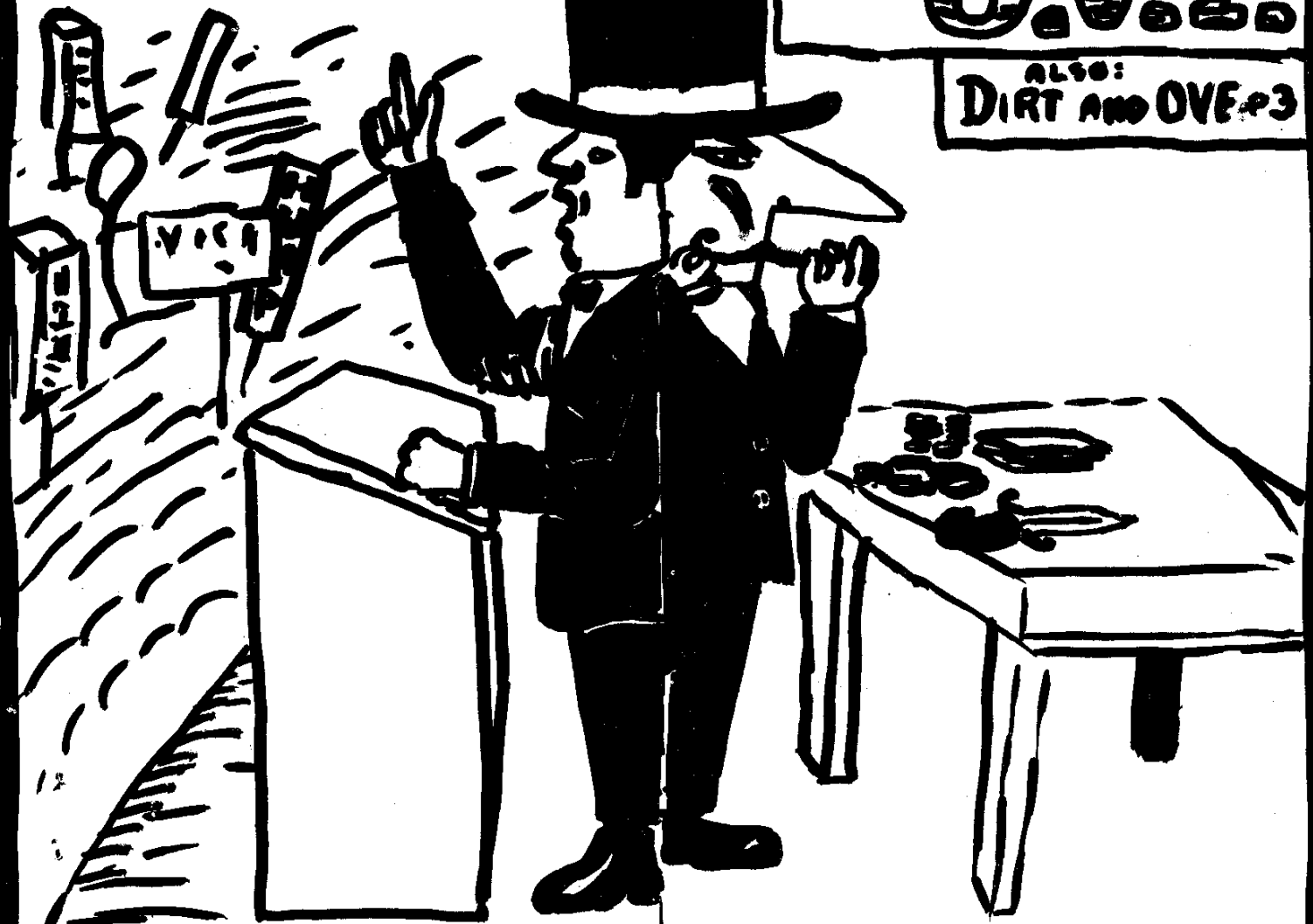
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[VOL. I NO. IV]



THIS ISSUE:  
**POLITICS**  
in  
**O.V.F.**

ALSO:  
**DIRT AND OVE#3**



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**(HUMP)**

LET'S GET HUMPING

**THE HUMP PHILOSOPHY:**

HUMP is an attempt to bring the Ohio Valley Federation closer together by bridging the gap of communications in the federation. We of the HUMP feel that OVF needs a paper that will present opinions other than those of our leaders, provide and intelligent exchange of ideas, and constructively criticize our organization to help it be more able to deal with its problems in an effective manner.

But HUMP is more than a paper, it is a state of mind. When one HUMPS he attempts to arouse enthusiasm in those around him by offering creative ideas, new and different approaches, and insights that have heretofore gone unnoticed. But HUMP is even more than this...it is an experience in dealing with other human beings by using one's total resources to the fullest extent. We are attempting to HUMP you. In turn, we hope that you will HUMP others, and also HUMP us back. So let's get humping and put OVF back together again. Support your HUMP!!!

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## LETTER FROM THE HARRY EDITOR

It seems a few people have been misinformed that the HUMP is a Triangle club paper. It is NOT, and if it looks like it is, that is because we can't seem to get material from other local groups. There has been much apathy towards the HUMP by our readers. We need more staff members, so please write me and join the HUMP revolution (the peaceful revolution)

After the third issue we began to be hassled by adults about the "obscenities". Adults must understand this is a paper written for youth. But it has come to our attention that HUMP has become somewhat of a link between the ADULTS and OVF. THIS WAS NOT THE PURPOSE intended by the HUMP. The "obscenities" in the last issue were not meant to antagonize the adult community. The grossness was not meant to shock. We felt that what we put in the last issue was "socially and morally redeemable", otherwise it would have not appeared. WE do however apologise to any of our readers that were offended by the last issue. It means that our editorial policy will have to change somewhat to compliment our readers - they are the backbone of the HUMP.

Because of the hassles that we faced after the last issue we felt it was necessary to state the position of the HUMP in relation to the adult community. That article appears below.

YOUR HARRY EDITOR

## YOUTH-ADULT and HUMP

It has come to our attention that the HUMP has become a link between OVF and the adults. At least a quarter of our subscribers are adults, though we haven't had complaints from the majority of them, we feel that there might be some misunderstanding.

First of all, HUMP is an unofficial publication. WE have no backing from any official source other than we are LRYers. HUMP is intended to be a critical publication dedicated to helping OVF and LRY improve itself. We are dedicated to the youth of the U-U church because we feel that they are the only future that our church has. HUMP is a paper for youth. It was not intended for adults. It was not intended to shock or antagonize the adult community. At best, we hope that it can display to the adults what we feel is wrong with the church and how it can be improved.

We feel there is a great future for the Unitarian church in the world as a reforming and relevant force. Our effort (the HUMP revolution) is aimed at bringing about a change so that we can meet the challenges facing LRY, the future of the U-U church. Many adults, and maybe some LRYers (though we haven't heard), have felt that the paper has no value. They feel that our editorial discretion allows only shocking material. We disagree with this view. In reviewing our articles we have done much deleting as to what we might think would be objectionable material. But in as much that we get few letters telling us how our readers feel, we have no way of accurately deciding what is objectionable. Then again, our readers must realize that no one is perfect. WE make mistakes like everyone else. All we can do is try our best.

To the adult community, we say that we love the church. We would not harm it in any way. To the youth, we say, get on your feet and try to make the church relevant to you. Youth and adult working together could produce perhaps the most moving social force that mankind has ever seen since Jesus Christ.

LOVE,  
the HUMP staff

DIRT AND OVF  
(the HUMP revolution speaks on OVF politics)

For 2½ months now, OVF has been waging its annual election spree. Perhaps the most fascinating thing about OVF politics is that they are unpredictable. There is probably no one who could predict the results with any degree of accuracy. Another fascinating point that brings about utter amazement is just determining what the candidates are campaigning for. We have seen calls for more communication, but a logical question is, communication for what? Why have it? Another cry has gone up for more unity, but how do we achieve this unity? And then we hear the cry that our leadership in the past has been irresponsible. Just what is irresponsible? What have they done to merit an accusation like that? Most of all, we are concerned that there seems to be no one with any clear cut issues. Without any clear issues, what is there to campaign on? What can a candidate do to show that he has creative ideas for leadership in the federation? In this article we are going to attempt to outline the issues and then express what we feel is needed to meet these problems.

The greatest problem we see facing this federation in the next year is the adults. As it appears now (as the dust is slowly settling from the Evansville letter), we are on a collision course with the adult power structure that could develop into a life and death struggle for our autonomy. Perhaps the most precious thing that OVF and LRY have is their autonomy. To strike at it is to strike at the strongest and most meaningful part of LRY. Oddly enough, though, our strong point seems to be our weak point. It is the issue in contest at the moment. It is the struggle that we have long feared. If one looks into LRY history, he will find that our autonomy has always been our greatest battle. Perhaps it is hard for the adult community to even yet accept or understand the concept of youth autonomy that we have worked so hard to build. Perhaps it is hard for an adult to deal with youth that at one time was under his ultimate authority. When an adult wants to contact the LRY community, he at once finds a system of channels (some of which are just as impersonal or bureaucratic as in his own world) that he must go through. When confronted with this, he finds a wall between himself and the youth - not just a generation gap, but a culture gap.

We are now under attack for having autonomy, but why the attack? There are several good possible answers, too many to evaluate fully. Perhaps the most important is the anti-youth mood we have been seeing spread all over the country. This country is beginning to crack down and force kids either to accept or reaffirm the morals and standards of the older generation. There have been "Decency Rallies", curfew enforcements, political orgies, and other such demonstrations. The fact that they are unnecessary is beside the point. Perhaps some of this feeling has crept into the Unitarian church. If it has, it is unfortunate. Unitarian youth are really becoming more and more dedicated to the church. Any "crack down" would tend to alienate the youth from the church if they haven't already been. In a sense, the adults have recently been implying that we have autonomy just as long as we exercise it the way they like. When we take a different course of action, they feel they can take away this autonomy. Whether we like it or not, they probably can. Not necessarily through channels, but they can.

These issues center on the morals of LRY, i.e. our behavior codes. The adults want us to make strict rules, strictly enforce them, and strictly punish those who disobey those rules, but outside of one or two isolated and perhaps extraordinary incidents, involving a very small minority, there is no cause for alarm. The people of this fed are not a bunch of "heads" having orgies every time they get together. That kind of atmosphere is quite alien to OVF and is really not a fair representation of the facts, but things like the Evansville letter, which was perhaps the biggest slander any LRY group has ever had to face, have recently blown things way out of proportion. They have done nothing but generate fear and insult the youth. This fear has caused a sort of "adult backlash". No local group has escaped the wrath of the letter. But what is being called for is for the federation to dictate morals. Morals are a very relative thing and cannot be transferred from person to person on an impersonal basis. If the fed were to dictate morals, it would be on an impersonal basis. The federation

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(DIRT contd.)

can attempt this, but it will fail. It would be asking for trouble.

Then how do we get people to be responsible? When responsibility is given to a person authority must be given also. If it is given to the individual, then the individual must exercise that authority over himself. OVF has always run on the theory that the individual will exercise authority over himself, but problems arise when the individual refuses his responsibility. Really the issue is not that he failed to exercise that authority, but that he was not so motivated to exercise it. He saw no good reason to adhere to the accepted code of behavior. In effect, OVF failed the individual by not giving him sufficient data on what LRY is or instilling in him a concern for the community. We can have fed presidents and conference chairmen from here to kingdom come yelling that you must take on responsibility, but it won't do a bit of good. That method is impersonal; LRY is a very personal organization. Then a workable solution involves giving someone the responsibility to see that the individual exercises his responsibility.

This leads to the second main issue we see facing OVF...realization of the LRY goals. We need to put some real meaning and action into those words. We have forgotten the local group. For years it has been rotting in the corners of our minds. To see that the individual exercises responsibility, we must begin with the local group. The local group is the origin of all LRY experience. The local group and its president are the backbone of LRY. Who should be responsible for seeing that individuals exercise their responsibility? The local group and its president. The president and his co-workers should be the head of a family of LRYers. They should try to know every person in their club on a somewhat personal basis. As heads of a family, they should be able to instill in their members a concern for their LRY community. It is a way of making impersonal things of LRY become personal.

Moreover, the local group developing into a family-type group is just a step towards putting the LRY dream into action. Having a group of families, feds could be closer knit and begin building the perfect community. Through closer relationships we could begin practicing more thoroughly those ideals of love, justice, freedom, etc. This calls for a rebuilding of the local group and a general restructure of our organization and its concepts. This is the challenge facing OVF now. As time goes on, it will become more and more critical. If we ignore it, we will continue as we have before, eventually becoming nothing more than mediocre. Restructuring calls for a massive program of education not only of the leaders, but also of the younger members of LRY. In effect, we've got to get our heads together and realize what we are doing. When we get our heads together, we must then act. The age of ignorance and distrust must end. The "little people" of OVF must be realized and developed. OVF has so much potential, it is a shame not to develop it.

But now let's look at how OVF politics works at the moment. A very common quote that is heard from past leaders after a month or more in office has been, "I wanted to prove that I had enough friends and popularity to get into office. The glamor is gone now and I realize what a hard job it is. At times I even wonder why I am in office." It is a well known fact that past elections, too many to be specific, have been nothing but popularity contests. The voters have spent too little time in judging the candidate and too much time in judging his popularity. Then they wonder why he did not do a good job. They scream, shout, rave, and rant, but it is really their own fault. Overall, this is what is wrong with OVF politics. We have what might be called personality politics, i.e. not based on the issues but on the person. It has been said that LRY politics are the dirtiest in the world. It is true. LRY works on a personal basis and so do our politics. When we have power plays and other sorts of political struggles, we have them between personalities with little or no concern for the issues. It seems as though our political minds cannot separate the person from his ideas. This is perhaps carrying our doctrine of sacredness of the individual too far. When a person becomes a leader, he no longer is just an individual with his own ideas. He has the fate and welfare of all the individuals under him in his hands. It cannot be said that he believes one thing and each person he leads believes something different from him. A leader, by democratic process, must take up the views of the whole and implement them. If he doesn't, then he is working only in his own

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Recently I have been speculating about my LRY career. I've spent nearly four years sweating, bleeding, and otherwise giving my soul to this organization. I've waged three or four unsuccessful political campaigns, screamed and yelled, served diplomat to the adults, and in the past year and a half have been desperately trying to get a real "grass roots" revolution on its feet in LRY. Result: I am bound to the U-U church. Not that I resent it, quite the contrary, I love it - love it to death. Why? Perhaps for the same reasons that drew me into LRY and draws most of us. We are sick of a sick society. We abhor crass commercialism, fads, and conservative morals and ideas imposed upon us. We feel the urge to express ourselves creatively which our educational institutions try so hard to stifle. We don't want to conform, to look like everyone else, to say all the same things and to play all those silly nonsense games such as "ain't I cool", etc. So in effect, we are refugees from society - plainly alienated, disenchanted, dislocated, and maybe even "pinko" youth. Some of our ranks have had bad home lives resulting in serious social and mental problems; others are what we consider "normal" (if there is such a thing in this screwy reality of ours). At times we go to excess; at other times we don't do enough. We may meet our responsibilities more than enough; and then again we don't realize them at times. But yet for all of its inefficiencies, injustices, ignorances, and deficiencies, LRY and the whole U-U church is the only thing I can find that is worth my time energy, and effort.

Yet, dear readers, you may wonder what made me turn from the ordinary run-of-the-mill LRYer to the critic and philosopher that I am now. I find many things wrong with us. I feel that we aren't living up to what we should be. But I criticize out of love, not for hate. I love LRY, and I criticize that which LRY is not doing right in my opinion. I have faith that it can and will be improved. But as I began to become critical, I became intrigued with the question "What is LRY?" and just what are we doing? I know LRY intuitively, but I find it hard to express it on a cold sheet of paper. As

I and others tackled this question, I heard the cry that the LRY dream is dead. To me it is as absurd as saying God is dead or life is a farce. Absurd! The LRY dream is very much alive. The LRY atmosphere is nothing more than our living (or at least trying to) by the LRY dream. We are a community. We have a government, social codes, and very personal relationships that keep us together. We help, defend, and build one another. We strive for greater understanding of who we are and what in us is true. Above all, we are dedicated to building a new community, better than man has seen before. We are dedicated to correcting the wrongs and improving the worst. We live by the creed of love, justice, democracy, and a genuine concern for all. Truly the LRY dream is alive and well and not in hiding!

Then why worry? What is the problem? I am reaching the conclusion that there are two possibilities. First, the LRY dream is impractical. It may be that we are living a lie. Maybe people are inherently evil. Maybe we can't live together in peace, love, and all that. Perhaps it is virtually impossible for us even to attempt to build a new way of life. Perhaps we are all doomed to the fate of the passenger pigeon - total extinction. But I wouldn't be in LRY of Unitarianism if I believed this. It is a question that I can't answer. All that one can do is have FAITH. Faith that man is basically good - a belief that man has been led astray in the pursuit of vain objects. I have that faith, although I question it at times.

The that leaves the other possibility. Our methods for achieving the dream are quite impractical, if not useless. I believe that above all, forming a community is the most im-

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(LRY contd.)

portant step to building our dream. Without this community we would be nothing but mere by-products of society. We would not be able to freely build the dream, not able (no matter how autonomous) to see the real issues of LRY and life without interference from the present sick society. To have a community, we must have an organization. This is perhaps LRY's greatest failure. Our organization methods are nothing but mere imitations of business corporations and federal governments. They are given to us by society, and they don't and never will adequately suit our needs. What kind of organization do we need? Over the past two years I have noticed LRY gradually developing its organization into a family-style organization. Our leaders are becoming mothers and fathers, less important leaders the elders, and the followers the children, all with meaningful roles and definite traditions.

(You must realize that LRY is a creature of tradition - sometimes to the point of absurdity - but otherwise good.) My point is that LRY is a personal type organization that organizes many of its levels of leadership on a business-like, impersonal level. This is not good - its inefficient. Matter-of-fact, we will never get onto our feet until we do personalize our leadership. This was perhaps the reason why MICON was destroyed. It was a distant organization for the privileged few who could never relate to those it led. This is why we criticize Continental and our feds - because they can't relate on a personal basis to their followers. This is why the family-type organization is particularly appealing to me. We could have an organization of families through all levels of leadership. As one would go up the ladder of organization one would find a hierarchy of elders, all concerned for those below him as a parent is concerned for his children. Truly this type of organization would begin to really set us apart from society.

But as we form family-type relationships, we will run into many conflicts from within and without. The most obvious conflict will be between

your LRY family and your other family (you know, the one you have at home). Question will arise as to which you owe allegiance or priority. Adults not quite willing to let their kids go (it's not a bad trait - just a natural one) will probably get uptight at the thought of losing them to another family. We have not yet had a full battle to test just how strong our autonomy is (it seems that right now we are near that battle). So the whole question arises as to whether or not we are really autonomous. To me the question can be answered that our autonomy is not quite autonomous. We are bound to the adults (we are minors) and through them to society. Our move towards family-type relationships is taking us away from society. Being bound to adults, we can only go so far before being knocked down. It is unfortunate, but true. So, in my opinion, we can never revolutionize society; we can only stay one step ahead and hope we head in the right direction.

Probably some people get uptight at the thought that we are forming families in our LRY relationships. One might think that we are withdrawing and ignoring society, escaping from its problems. Quite the contrary, what we are really doing is withdrawing and rebuilding. We are getting away from the power establishment that would rather eradicate social reformers than cope with them. We are putting our house in order, correcting the mistakes we see, and then offering our community to the world. Hopefully one day we will have a perfect LRY community that all people can join. A community in which people can love, live in peace, and find happiness.

But then we realize that we are bound to our parents; we must realize that this alone limits what LRY can do. Instead, LRY will have to play a different role - one of education. We can give our members the best experience possible in a nearly perfect community. Then when they become of age we can ship them off to another organization that will do what LRY can't.

It is revolutionary, I suppose, but as I have believed for many years, LRY needs a revolution. We must begin to realize what we are here for. We must begin to learn just what our purpose is, or there will be no reason for us to have an organization. We will do nothing

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NOTES FROM AN OLD MAN II

In this age of conflict between radical and radical and establishment, it is comforting to see a small but significant island of good old red white and blue American republicanism in my old stomping ground, like the Unitarian church. I say this with a great deal of sincerity. BUT BEFORE you all go running to Indianapolis to confront the pigs behind this good old red white and blue with the hope of confusing it or bogging it down to the point where it won't work anymore, WAIT!

For 8 months now I've been living in the big world outside Ohio. This includes watching, discussing, and participating in the "campus revolution", Reed college version; watching the CBS evening news (a particularly depressing and sobering experience) and some traveling in California during my vacations, which included flying, driving, bussing, hitching, sleeping by the roadside, being stuck in Salinas, the artichoke capitol of the world, also the lousiest place to get a ride. As a general rule, you can write off most liberals like me...by the time they get through making up their minds, all they can do is say, "I told you it was a good idea."

But these experiences have made me feel a lot of things very strongly, and this is what I've got to say:

David Dellinger once said, "We are not in a revolutionary era. We are instead in an era of violent radicalism. We have done nothing to change the modes of life or the ways of thinking." This becomes so apparent once you've been on campus during a strike or confrontation. (Reed actually had one; you probably didn't hear about it.) There are the left radicals, the right radicals, and the indignant liberals, generally known to everybody else as assholes, but generally they're a bunch of nice (if misguided?) people who can't seem to understand. All the radicals sit across barricades, shouting demands at each other, neither listening to the other. In general the right radicals win, cause they've got the cops and the state legislators behind them. This is a fairly controllable situation; (from both points of view) a confrontation of a thousand

at most. With just a little imagination, though, it is easy to see the results of an angry confrontation between some mighty P.O.'ed blacks and students and some whites with the shit scared out of them. And everybody else gets caught in the middle. (Like me, like you.)

Don't say it can't happen here. Watch the news. It will happen here, PDQ if something isn't done. And the real danger is embodied in the recent Time editorial, "Playing at Revolution". The establishment seems prone to dismiss the campus revolt as being about as serious as a panty raid, but they are so wrong!

One of the major goals of The Revolution (as explained to me by one of my "anarchist" (in quotes because I don't want to explain it) friends) is Education...presumably to change the ways of thinking of the American people. Which I think is undisputedly necessary. However, if you look at Ronnie Regan, and his 80% backing, something is clearly not working right. Letting two sides pound their heads against the wall is no answer.

And this is where the philosophy of Hump jumps joyously into the picture. This is what LRY and SRL are all about. "We would be one in living for each other, to show mankind a new community." (4 brownie points if you know where that came from.) What has to happen, and what has to happen NOW is an awakening of that social responsibility in the American people...to realize that THEY are the establishment...that there is no passing the buck or "following orders". Neuremberg finished that. When YOU make a phone call, You support a monopoly which has the public by its hooks and knows it. When YOU buy a Chiquita banana, You're helping United Fruit control the South American economy. When YOU accept an II-S, You are drafting the poor man (black) in your place. But the marvelous thing about being the establishment is that if you change people's way of thinking

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(NOTES, contd.)

(particularly the young people)  
 (P.S. Anybody can be sold just about anything, remember that; the establishment does.) then the establishment can be changed. If no one buys bananas, out goes United Fruit etc. ad infinitum. If you don't fight, Viet Nam disappears.

Clearly, the examples I've given are poor; they don't stand up to critical analysis. And the power structure will fight to the death. But with the people together, the outcome will never be in doubt.

What is the relevance to LRY right now? We've got to get out of our shells, realize that we can't live in our vacuum any longer. Even (particularly) those of us who think we are "liberal" or "radical" have to stop kidding themselves and admit that most of the labels hurled at us, like FACIST, are probably true. We've got to get out and find out what it's really like. We won't discover any other way. If we don't get a move on, there may not be any channels to work through. "Channels" seems contradictory to the changes that must take place, but I am a believer in the republican system. (Contrary to popular belief, America is not democratic.) What has happened, though, is that the public has ceased to accept the responsibilities of freedom, i.e., looking after it so that it is not abused by any person or group of people.

The only answer, outside of letting the country destroy itself, in which case we all lose, is to revolutionize the thinking of America. But you can't revolutionize someone else unless you yourself believe in what you are doing and know exactly what it is. And that is what Hump is about. Hump is a revolution within ourselves, within the limited scope of our organization. Today, we have to become fit to help the revolution of social responsibility outside the Unitarian church tomorrow.

With OVF elections coming up, keep this in mind, "Republicanism works only when the people are concerned about something other than themselves."

-Petunia Anderson.

(LRY contd.)

but become mediocre, really a part of of society. LRY could degenerate. LRY could also become fantastic. It's really the choice of the people, though. I would tend to hope that we aren't so apathetic as to become mediocre, but that we will strive to improve ourselves. I don't advise shutting the adults out of LRY. Instead, I would hope that they would try to understand what we are. We need those adults. They can help us with their resources. If they want to join in our community, then let them. We can't be closed about anything - it is against our principles. And to me this is what the Hump revolution is all about. Bring about an effective, meaningful, and workable change in LRY. To clean up our own problems, the same ones that society has, and then become worried about others' problems. We mainly must get our heads straight and our minds working together.

So now as I close four years of active relationship with LRY, I can see many things have changed, but many things still must be changed. This fed especially faces many serious problems (hopefully no financial) in the coming year. In my four years we have managed to make OVFers politically aware, to make them socially active, and to give them a better understanding of LRY, but we are far from perfect. We are far from even realizing our potential. I hope that we can realize this tremendous potential. I have faith in the sincerity of LRYers and faith that this sincerity will continue to grow so that LRYers everywhere will continue to make LRY a little bit better. Do not despair, have faith. Don't just talk, get a little action going. Above all, remember that young people can be and are responsible, sincere, and honest people.

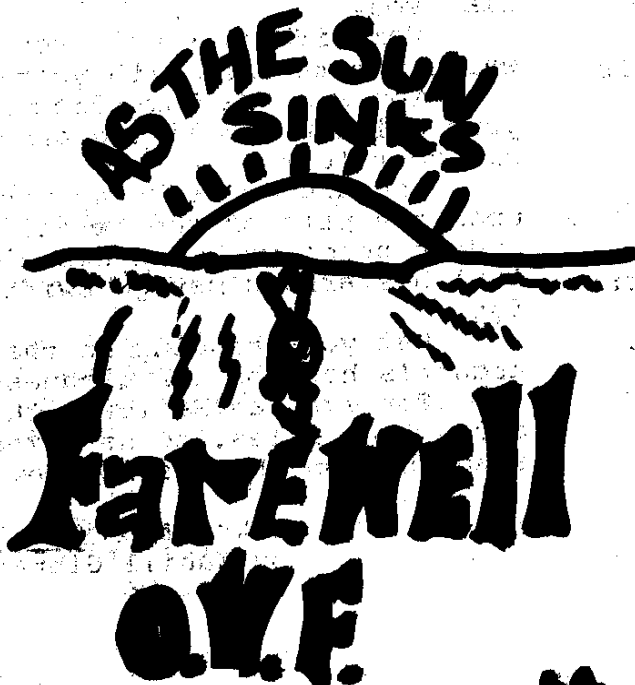
DAV DAVISSON

In this campaigning time of the year, please don't get lost in the politics of LRY. Get involved, but don't get lost. Sometimes the purpose of the LRY movement are trampled upon and forgotten by those who are more interested in the honor and power of an office. In fact, sometimes we sink down to the political level of the United States with our bribery of younger members and our popularity contests. Remember: apply the goal, "To show mankind a new community" to politics also.

LOVE,  
BUBBLES

Next Issue: We will deal with the question of the relevance of educational institutions to LRY. We want your feedback. If you've got a gripe about the schools, let us know.

QUESTION: Are public schools relevant? Do they serve the needs of youth? Are rules relevant? What are the alternatives?



the  
JOHNSONS

The purpose of this column is to give all local groups a chance to inform others of their activities. It is my opinion that the past issues of the HUMP have been very opinionative and not very informative. That is why our Harry Editor talked me into doing this column. Monthly local group reports would make the whole thing interesting to read and it would also let you know what is going on in other local groups. Looking at it from another angle, you might get some good ideas for programs in your own group. I have heard that some people in federation feel that the HUMP is too much of an Indianapolis paper; if you feel that way, then you write for the HUMP. Here is my entry from Triangle Club.

A REPORT FROM TRIANGLE CLUB APRIL 20

Our minister came and gave us an interesting talk on the theories of Freud. April 7, this year of Our Lord, 1969, at 5:09 p.m., Nancy and Scott presented us with a tree. Our faithful advisor, Charley Anderson, dug the hole and by 5:15 it was carefully planted on Triangle soil. Next the club went on their retreat at Briar Patch, owned by Wagganers from the Rushville Fellowship. The dates of the retreat were the 11, 12, and 13 of April. The theme was getting to know yourself and others through nature". The club did a lot of back-breaking work as a thank you to the Wagganers for the use of Briar Patch.

The Triangle Club report took me twenty minutes to think out and type. Can some of you out there spare twenty minutes to write something for the HUMP? A famous man once said, "Never waste a chance to communicate."

Jefferson R. Davis

WHERE IS WINNIE THE POOH?

# BRAY'S GOAD

10.

Here I am back once more...same time, same place, and station as the last time...with some more goading

Comments and suggestions on how to think, act, and be (give me the old J.C. cheer).

Warning: I'd just like to clear up a few mothers in the realm of the good old HUMP revolution. It has come to my attention that there is a small group of people, gaining some power with OVF, that are badly if not devisatingly affecting the HUMPing movement. Although they may seem freindly **BEWARE!** They are armed and dangerous, but (sigh of relief) they are easily identified:

1. They are usually carrying their "fresh of the press" copies of the HUMP around with them.
2. They take the fed. and LRY too seriously, that is, they actually believe in its principals.
3. They even have the gall to say HUMP should be a "quiet revolution". involving everyone in it!
4. This is the most dangerous... they think--they actually are warped enough to think that this FED should be changed in to something broader and more positive.

How such fools ever entered our organization, I wouldn't know, but they are here and we've got to do something about them. Show them just exactly what LRY is by, screaming HUMP, WE'RE #1 VOICE, or anything else you can think of that will carry at the next conference.

Linclon Longfellow Bray  
as heard by Kevin Corn  
and the rest of the  
HUMP staff.

And a womesn who held a babe against her bosom said, Speak to us of Children.

And he said:

Your children are not your children.

They are the sons and daughters of Life's longing for itself.

They come through you but not from you,

And they are with you yet they belong not to you.

You may give them your love but not your thoughts,

For they have their own thoughts.

You may house their bodies but not their souls,

For their souls dwell in the house of tomorrow, which you can not visit, not even in your dreams.

You may strive to be like them, but seek not to make them like you.

For life goes not backwards nor tarries with yesterday.

You are the bows from which your children as living arrows are sent forth.

The archer sees the mark upon the path of the infinite, and He bends you with His might that His arrows may go swift and far.

Let your bending in the archer's hand be for gladness;

For even as He loves the arrow that flies, so He loves also the bow that is stable.

Taken from THE PROPHET  
by Kahill Gibran

YOUTH AND OBSCENITIES

11.

I say, these young people with these four letter words are trying to shock us into realizing that the real obscenities of our time are not the four letter words. But the real sins are napalm and rat-infested slums, and the use of such words serves a purpose, if they can jolt us against such crimes...

Anthony R. Perrino,  
Minister,  
First Unitarian-Universalist Church,  
Detroit, Michigan

ELECTION TIME

(sung to the tune of Mary Had a Little Lamb)

Election time is rollin'-round, rollin'-round,  
rollin'-round,  
Soone we'll all be goin' to town,  
Happy as can be.

Election time will soon be gone, soon be gone,  
soon be gone,  
Soon we'll all be goin' to town,  
Happy as can be.

No one likes the nominees, nominees,  
nominees,  
But no one has alternatives,  
To pass the time of day.

Election time is rollin'-round, rollin'-round,  
rollin'-round,  
Soon we'll all be goin' to town,  
Happy as can be.

Gretchen Young

QUOTES FROM THE JOLLY JEWISH GIANT:

Tomorrow is the begining of the rest of tomor-  
ow...

Bronson.

To be happy men must quit worrying about what they  
cannot do and what they can do to  
help themselves and each other.

J.J.G.

He drank only to calm his nerves,  
His steadiness to improve;  
Last night he was so steady,  
He couldn't even move...

unknown

LETTER TO THE EDITOR

To the editor:

In defense of your last issue, I  
smiled from the sidelines at the extreme-  
ly juvenile, emotional behavior of some  
of our authoritative adults. After all  
wasn't this the exact reaction our young  
adults wanted? And what a beautiful per-  
formance some of you adults made! Now  
isn't their cause a little stronger?

ADVICE TO THE ADULTS: "Cool it!"

an old experienced adult

WANT ADS AND PERSONALS

To Rick...Love, Mother

Joe Taco lives! For more information  
write; Taco enterprises, 312 Buckingham  
Drive, Indianapolis, Indiana 46208.

DING DONG - SONJA BRUYN

FOR A LIST OF UNUSUAL OBSCENITIES, write:  
c/o HUMP, Samuel Snow.

FOR SALE: one slightly used Martin 12-  
string guitar. Good condition. Want  
\$20. write c/o HUMP.

MARSH AGOBERG WEARS A TIE.

WANTED: Republican guy for democratic  
gal. Object: Third party.

BETH LOVES ROGER HA! HA!

Jefferson Davis is the reincarnation of  
the Civil War.

(DIRT contd.)

personal interest and not in the interest of his followers. This is the trouble with OVF politics.

Because of this situation, we have no clear-cut issues to deal with until a problem reaches crisis proportions. Then we must work frantically to avoid disaster. The issues and the personality become mixed together, leading to a sticky political goulash. Leaders at times (quite often) cannot make decisions because they don't even know what they are dealing with. Recently OVF has been lucky to have one clear-cut issue - the adults. But this has reached the stage of crisis proportions and we see no early solution. We are inexperienced at handling problems adequately. It shows in our confusion as to how to handle the crisis we are faced with now.

The popularity contests that elections have so often degenerated into are unfair not only to the voter and OVF as a whole, but also to the candidate himself. A candidate who does not know the issues before him, does not know the burdens that office carries, or is naive enough to think that an office will be lots of fun is lying to himself and to the voters. If he is running because he has lost of friends, popularity, and personal appeal, he is cheating OVF. A candidate who wants the office just for the prestige and importance involved is doing nothing but cutting his own neck.

Most of OVF politics, whether it be elections or not, is run this way. Your personality counts, not your ideas. If one can make enough close friends he can undercut the power of anyone. If he can always make a lot of fun, then he is a potential candidate. Too often we have seen good ideas, creative suggestions, and new ideals go down the drain and be ignored because the person behind them was not well known enough. His personality might have been shrinking. He might not have had many friends, so he was ignored.

But here we are now faced with problems all reaching crisis proportions, and we have this kind of system to solve them with. The person with the personality most acceptable to the adults might be our leader. A very popular person might have no idea of how to put action into the LRY purposes. It is unfortunate that we are faced with this kind of monster. This monster called OVF has gotten out of control. Too many people keep feeding the monster by participating in the personality politics. So the monster continues to grow. The issues have become muddled; the solutions lost. No one has any clear idea of what is going on. No one has his head together. No one knows where we should go or what we should do.

Or is there someone? Maybe one of those candidates out there has the wisdom, foresight, and knowledge to cure our ills. Maybe one of those people knows what the issues are and how to solve them. Maybe one of those candidates sees the potential of LRY and OVF and will do something about it. But what kind of person does it take to be this kind of leader? To be a fantastic leader, a person must be one hell of a person.

Perhaps the first and foremost task of a leader is to be an administrator. That is, he has a job to do. He is given powers by the people of OVF to carry out certain functions and to keep the machinery running smoothly. A leader must be a good administrator. He must know how to handle the paperwork; he must know how to keep the machinery of government functioning properly; he must be able to do it. But there is more to office than just being an administrator. A leader must be an idealist. He must have some idea of what LRY is and what it should be. A leader needs foresight to be able to see and plan ahead. Then he should continually strive to lead the people to these goals. He must be able to apply these goals to what is happening. But above all, he must be idealistic. His idealism should radiate from him to others. He must be able to instill his ideals in others. He must deeply move those who follow him - be a guiding beacon in the dark.

But on the other side of the coin, a leader must be a realist. Ideals are ideals, but they do not necessarily apply to the real world. A leader can't look at the world through rose colored glasses. To be a realist, a leader must have insight into the situation around him. He must be able to sit back and analyze and search for hidden

(Continued on next page.)

(DIRT CONTD.)

truths. By doing this he can usually discover some good answers to problems. He will also be able to see just how he is doing. A realist must realize what is happening and be able to mold the situation to meet his goals. As he molds situations, hopefully he can attain more insight into what is happening. But most important, a leader must be practical and some what pragmatic. Sometimes the long-accepted ways of doing things (LRY is a creature of tradition) aren't always the most feasible. They might not quite accomplish what they were intended to do, or in some cases attain the opposite result. Some traditions might tend to harbor resentment, while some evoke love. A leader must be able to look at his methods and be able to tell with some degree of accuracy if they are practical. Although we tend to somewhat abhor rationality in OVF, we must realize that it has some very good and useful applications. Emotions are volatile things; explanations are never simple - solutions always complex. Using a little rationality, we can offset these two extremes. Using a little practicality, we can improve ourselves. A leader needs these tools.

The most important thing, though, is dedication. Dedication does not necessarily mean enthusiasm. Enthusiasm is only an expression of one's dedication and love. A leader must be dedicated. He must feel dedicated. He must be bonded to LRY. In a sense, he must be married to the cause of LRY. A person can go to all the conferences he wants, sing the songs, play the games, and demonstrate his love - all with great gusto and fervor - but it does not mean he is dedicated. It only means he is having a great time. Dedication is something a person feels. It is deep down inside. It is an unyielding bond, even when the chips are down. Most leaders find that they lose their enthusiasm when they come into office. Some find that nothing else is left. Some find that even though they lost their enthusiasm they are dedicated. Dedication means faith - strong faith - and love - strong love - for one's cause. Leaders that are dedicated will work right down to the bitter end. Leaders that aren't dedicated, quit early. The voter can't decide if a candidate is dedicated. The candidate must decide that for himself before he runs for office. But the leader that has this bond with LRY will do well.

To meet the serious problems that OVF faces next year, we will need leaders very close to ideal. For OVF to solve its problems, we will have to change our methods of politicking. Our leaders are going to have to get right down to the nitty gritty and put their heads together. They are going to have to be nearly perfect. OVF must rid itself of the personality politics and begin dealing with the issues. Does it matter what a leader's intentions are as long as he gets the job done? Our leaders next year will have to get the job done. This means they will have to discover what jobs are to be done. They will have to decide what is the best interest of OVF. Then they will have to act and act well. OVF should be a smooth operation. In the past it has been pretty shaky and rough. Our leaders will have to smooth to out by discovering the issues and ignoring the personalities.

In this article we have tried to sum up shortly what this election is all about. It is quite impossible to cover everything adequately in such a short amount of space. But we of the HUMP are dedicated to LRY. We have faith that the voters of OVF are basically good and well intentioned in nature. But we also feel that OVF and its politics have strayed from the best of possible ways. In conclusion we are going to offer some pointers as to what we feel is important in selecting the best candidate.

- 1) Be objective and discriminating in your choice. Don't be blinded by a candidate's band wagon, but make the effort to look a little deeper than what appears on the surface.
- 2) Consider the issues. Don't be oppressed by their seriousness, but don't discount them as serious factors in the election. Find out how the candidate stands on the issues; find out his possible solutions.
- 3) Consider the true record of the candidate, not the superficial one. Just because a person has been to many conferences, or has served as a local group officer doesn't necessarily mean that he is good leadership material. Find out what he did at those conferences. Find out his contributions not only to his local group, but to the fed.

(DIRT contd.)

- 4) Try to meet the candidates. This is most important if you don't know them. Don't discount a candidate just because you don't know him. Meet him and find out who he is and what he believes. You might pass up a good leader.
- 5) Don't vote for a person just because is your friend. That's not reason enough. Vote for him because you are morally and politically convicted that he is the best of all choices. Decisions like this are hard to make. But don't be prejudiced because a candidate isn't your friend.
- 6) Look deep into the candidate and yourself. If you are going to make a decision at all, you must do this. You must be able to see what this person can do for OVF. Don't be blinded because everyone else likes this candidate. Make your own independent choice. Make your choice because you believe it.
- 7) Remember that you are electing a team, not individual officers. Try to elect those that work well together. The greater the amount of teamwork, the greater the amount of results.
- 8) Don't accept promised offices or power in exchange for your vote. Try to avoid the personality politics. Improve your federation by making the best, objective choice possible.
- 9) Remember that LRYers live in peace. Don't let disappointments become serious divisions. Heal the wounds and strive "to show mankind a new community."

the HUMP staff

# Call TO ARMS

JOIN THE HUMP REVOLUTION

## We need:

### A STAFF!

A replacement for Bubbles, unfortunately she is leaving us next year.

If you can write about local groups, write for us.

Columnists who have an opinion. Columnists who don't have an opinion, but could write news stories.

ARTISTS! If you can draw, we will let you design covers, or do your own things. Art work really helps the paper.

Poets and literary writers. We don't have enough of this, we could use it.

### IF YOU JOIN YOU GET:

An official HUMP Press Card with your name engraved in it.

Your name in print. (It means your on the way to being famous)

A fifty-two week unpaid vacation, except when we work on the HUMP.

A chance to help LRY and OVF.



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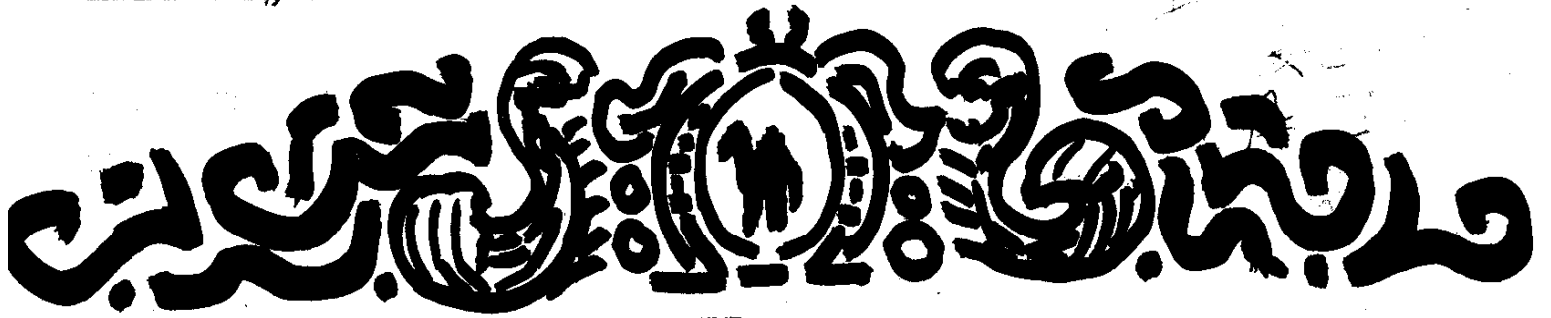
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