ILTIS CALLS FOR NATIONALIZED ALaskan OILFIELDS

"Let us nationalize the Alaskan Oilfields and lock them up for 100 years," proposed Hugh Ilitis, eco-activist and Prairie Society member.

In his speech before the annual meeting of the National Association of Biology Teachers in Chicago October 14, Ilitis, a Professor of Botany at the University of Wisconsin, challenged Pres. Nixon to nationalize the oilfields to avert eco-disaster in the Arctic Ocean and in Alaska.

"Nationalization will solve many problems. We do not need the oil now, but given our chemical and especially the plastic industries which are so dependent on oil, in a 100 years they will be desperately oil-hungry, and glad to have this rich field available," Ilitis said.

"Nationalization, he stresses, is not enough. The fields must be locked up and not developed to prevent the pollution of these areas.

"Nationalization will prevent us from sending oil to Japan, for which most of Alaska's oil is slated, which in turn might slow down their insane but deliberate economic growth, and avoid the collision course with the United States on which it is set, and the spectre of World War III," he added.

Hugh had some kind words for the former Secretary of the Interior, Walter Hickel, in this regard:

"The one ray of hope in Nixon's cabinet was Walter Hickel, a tough outspoken and honest man, who got fired, ostensibly for writing a letter, a thoughtful, courageous letter defining today's disenchanted college students.

However, Hickel is not perfect," he said. "Both he, and now Mr. Morton, support the Alaskan oil pipeline--clearly an environmental monstrosity which must not be built."

UPCOMING PROGRAMS

October 21 - "The Freeze" - and the general economic condition, as related to the individual and society.

Your children will be seeing a UNICEF film entitled "The Red Kite" during the last half of Sunday School on the 21st, and will join the adult group at 11:30 in order to get their first collections for UNICEF. Children will be served juice and cookies during the film.

October 31 - "Halloween: Spirits or Spiritual" This family program will explore the customs of All Hallow's, All Saints', All Souls, and Guy Fawkes Day through stories, songs, and games. If you have an unusual jack-o-lantern, do bring it. We would also like each family to bring enough apples to feed your family. The morning will end with fruit and "soul" cakes.

November 7 - "Of War and Violence" by Dave Meyer.

November 14 - "Middle Class Value System #3, with Bob Hofstetter, WEA-TV producer, ordained Methodist minister, who has lived in a black Eastern ghetto, and now lives on Madison's westside. Coordinated by Boris Frank.

November 21 - Greek Music - coordinated by George Calden
A Woman's Place is in the House

by Sheila Swanson

Peering out from under her hat brim and over granny glasses, New York Congresswoman Bella Abzug recounted her tilt with Congressional colleague "Manny" Cellers over the proposed Equal Rights for Women Amendment.

Arch mail chauvinist Cellers had frosted his opposition argument with the observation that there hadn't even been a woman at the Last Supper.

Bella replied: "That's true, Manny, but you can be sure we'll be at the next one!"

In her address to the founding assembly of the Wisconsin Women's Political Caucus on September 25, Bella came across at times like everybody's Jewish Mother--at other times like an angry Jehovah.

But always she came across as charismatic as the plum tint of her hat and dress. Softly but eloquently she talked about the need for woman power along with minority power and poor power to make our government truly representative of the diversity of this country.

"It is not the purpose of the National Women's Political Caucus," she emphasized, "to replace a white middle-class male ruling elite with a white middle class female ruling elite.

By stressing the bond of women with other under-represented groups in this country, she made the point that thinking female like Black or Chicano is necessary to overcome women's under-developed political consciousness--a deficiency which has long allowed women to cede their decision-making responsibilities to men.

Going beyond feminism, Congresswoman Abzug echoed other speakers at the Caucus in urging that the movement of women into politics by reform-minded and issue-oriented.

She asserted that the new political woman must offer an alternative to sloth corruption and mediocrity in public life as well as to the politics of militarism and economic exploitation and waste.

Bellar received her biggest ovation when she recalled how women have for years supported the male power structure in their back through their secretarial work in campaigns and congressional offices.

"Women are now coming to collect the debt," she concluded with emotion.

I left the Caucus wondering whether 1972 would find women's efforts once again co-opted into the campaigns of Muskie, McGovern, Harris or any of the other men trying to muster enough charisma to stir the American political soul.

Wouldn't it be great if women could this time co-opt men into a campaign for one of the talented, energetic, and charismatic women in public life.

Bella Abzug's slogan in her campaign for the House of Representatives read:

"This woman's place is in the House.

Why not the White House?

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THE SOCIAL ACTION COMMITTEE WOULD LIKE TO EXPRESS APPRECIATION to the many people who signed and circulated the petition in support of the Menominee Indians' attempt to regain control of land. A delegation of four met with Jim Black, Gov. Lucey's aide, on Tuesday morning, October 12, to present 300 signatures and voice concern about the situation, for cultural and ecological reasons. More signatures are urgently needed. Please send outstanding petitions to Jim Black, 115 E. Gallery, Capitol Building, Madison, Wisconsin 53706.

Book Review: by Dave Meyer The Vanishing Parson, by Laile Bartlett

Laile Bartlett, sociologist of religion, is the wife of a minister and former Unitarian Seminary president. With this background, she offers an interesting and sometimes striking perspective into various aspects of the collective religious life.

This she has clearly done in her new book The Vanishing Parson (Beacon). The book is a study of the rapidly growing ranks of the former minister.

All of us are aware of the almost mass exodus from the church, among both laymen and ministers. The exodus has most dramatically presented itself in Roman Catholicism, where jokes about priests and nuns leaving to marry have become commonplace. However, the conditions are no less startling in other institutions, including Unitarianism.

But the facts and statistics in and of themselves are hardly all that interesting, however dramatic they may be.

The Vanishing Parson indicates that people leave the professional religious life because the church will not allow them their individual personhood. Too often the church demands more of a person than is humanly possible. Individuals find that they cannot pursue their own personal development, their own interests, their own family concerns, for they are always on call to others, always sacrificing their own feelings and suppressing their own thoughts because of the needs of others.

Often men who have entered the ministry because of deeply felt concerns for fundamental truths and for the quality of human lives find themselves embroiled in petty controversy and political infighting. Apparently the difficulty of ascertaining and maintaining one's own personal identity within the church setting has become a very difficult task indeed. And the problem is only exacerbated by conflicts felt alike by Catholic, Protestant, and Jewish clergy over sexual and family roles. It is a bitter irony that Catholics leave the church to marry, Protestants to divorce.

Most of the material which Laile Bartlett discusses in The Vanishing Parson, is about men who have already left the ministry. However, some material is available from men who have thought about it and either decided against it or have not yet made their decision. Besides which, many of those who have left the ministry in the sense of leaving the parish do not consider that they are no longer ministers.

What seems to be a common strain throughout all of these men is the sense that the old roles of the person must go. These people seem to be trying to evolve new modes, new ways of operating, and new circumstances in which a man may effectively minister. The central focus here, as in those who have left, is in the personal area. What people inside the church today are doing is trying to find ways in which a man may be authentically a person, may directly be himself and develop himself. The whole aim is simply to discover personhood as ministry, rather than what seems to be the older model of discovering vocation for ministry.
Middle-class values expressed in answers to questionnaire:

An Interpretation.

Middle-class values will be the topic of conversation at future Prairie Society meetings. Recently 35 individuals filled out and returned questionnaires which had one set of questions designed to test opinions about middle-class values. Their answers may facilitate discussions the group has concerning middle-class values.

I define working class as an aggregate of individuals whose occupation requires manual labor. Middle class is defined as everyone else: an elite within the upper middle-class has more wealth and prestige but essentially share similar values.

I assume the working class wants its members to conform to externally imposed standards, while the middle class wants far more attention directed to a person's internal dynamics.

In answering the questions, Prairie Society members expressed middle-class values.

Would you agree or disagree with the following statements? If you feel neutral about the statement, place a mark in the center space.

a. A woman should have the right to make the decision herself concerning abortion.

   Completely agree 29 : 4 : 0 : 1 : 1 Completely disagree

b. Marijuana should be legalized and regulated like tobacco and alcohol.

   Completely agree 17 : 4 : 12 : 2 : 0 Completely disagree

c. The Protestant Work Ethic makes a strong society.

   Completely agree 0 : 6 : 12 : 12 : 5 Completely disagree

d. A guaranteed annual income for US citizens would be a good national policy.

   Completely agree 20 : 10 : 3 : 2 : 0 Completely disagree
Copy of a letter sent October 10, 1971:

Governor Patrick Lucey  
Executive Office  
State Capitol  
Madison, Wis.

Dear Governor Lucey:

We at the Prairie Unitarian Universalist Society moved to thank you for the stand you took in your speech on Sept. 20 to the American Gasoline Tax Convention. Rarely does the public have significant issues of this sort introduced to them by our elected leadership.

We share both the concerns you expressed concerning the illegitimacy of segregated funds (a method of budgeting clearly structured to undermine or circumvent the independent judgment of the public good made by the administrative and legislative branches of government) and the concerns for environmental issues such as pollution of our air and the wasting of wilderness for highway corridors. Surely the time has come when private interests can no longer dominate public decisions while simultaneously abnegating all responsibility to the public interest. Neither the personal convenience of the individual automobile nor the profits of private corporations should be allowed to influence our society to grasp for a moment in the sun at the expense of our children and our children's children.

Thank you very much for the initiative and positive moral leadership which you exhibited in your speech concerning segregated gasoline tax funds. Had we more leadership in our nation which attempted to really lead in the fashion you demonstrated in this speech, we suspect that less of our social problems would have grown to the painful and dangerous level they have today.

Sincerely yours, with hopes for a safe, just, and beautiful world for our children's children.

The Social Action Committee of
The Prairie Unitarian-Universalist Society of Madison

THE MOST PRESSING immediate local issue is Mrs. Ashman's proposed city ordinance to ban billboards except those located on the premises of the businesses they advertise. Check your Wednesday (October 20) paper to see whether City Council voted on this. If not, be sure to write your alderman (woman) to let him/her know how you feel. We recommend supporting the ordinance:

Pat Cautley, Social Action Committee

Another Prairie Poll? Oh No!!

by Bob Koehl

In a week or so receivers of this newsletter should be getting postcards to fill out concerning their social concerns. This year's social action committee wants to build up a file of "resource people" who would be interested in coordinating some of their concerns with others to be more effective.

I'm compiling the results and urge you to respond at least minimally by sending in the card. I've felt for a long time that the Prairie Society is composed of such social activists that as a group we are in danger of frittering away our strength in passing fancies and temporary enthusiasms. Prairie needs to center down on one, two or at the most three broad concerns. This "poll" could be a beginning. We have many members and friends with expertise and affiliations. Why don't we capitalize on these and specialize?
Sunday services at the YWCA on the square at 10:30 a.m.
David Meyer, minister.........................221-1065

Prairie Society to move to Portal-Foster facilities in November

With a unanimous vote at an October parish meeting, the Prairie Society decided to move to the Portal-Foster Center at 1806 West Lawn Avenue, Madison.

An announcement will be made in this Newsletter when an exact moving date is determined. In the meantime, meetings will continue to be at the downtown YWCA.

SUGGESTED READINGS from Prairie Society members and friends
(taken from the September questionnaire)

The Intimate Enemy, Bach
The Crime of Punishment, Meninger
Soledad Brother, George Jackson
Our Brother's Keeper: The Indian in White America
Defenders of Wildlife Magazine
Horrid Experiment, Children--The Challenge
The Dialectic of Sex, Shulamith Firestone
Uses of Disorder, Richard Sennett
The Population Bomb, Ehrlich
Famine 1975, Paddock and Paddock
Moment in the Sun, Reino and Reinow
Psychology and Population, Fawcett
Sisterhood is Powerful, Robin Morgan (ed.)
Born Female, Caroline Bird
Patient Earth, Harte and Socolow
It's Not Too Late, Carvell and Tadlock
The Revolution of Hope, Fromm
The Good City, Haworth
The Secular City, Cox
Environment for Man, Ewald
The Urban Industrial Frontier, Popenee
The Female Bunch, Greer
Language in Thought and Action, Hayakawa
The Functions of Social Conflict, Coser
Pedagogy of the Oppressed, Freire
"Six Myths About Welfare", pamphlet from
Public National Welfare Rights Organization

(George Calden)
(Ruth Calden)
(Diane Remieika)
(Fran Remieika)
(Clark Edwards)
(Mary Lou Diehl)
(Mary Lou Munts)
(Pat Caultley)
(Bunny Wilkening)
(Eugene Wilkening)
(Steve Friedman)
(Rosemary Dorney)
(Ailsen Nettleton)
(Al Nettleton)
(Bob Kochl)
(Rachel Siegfried)