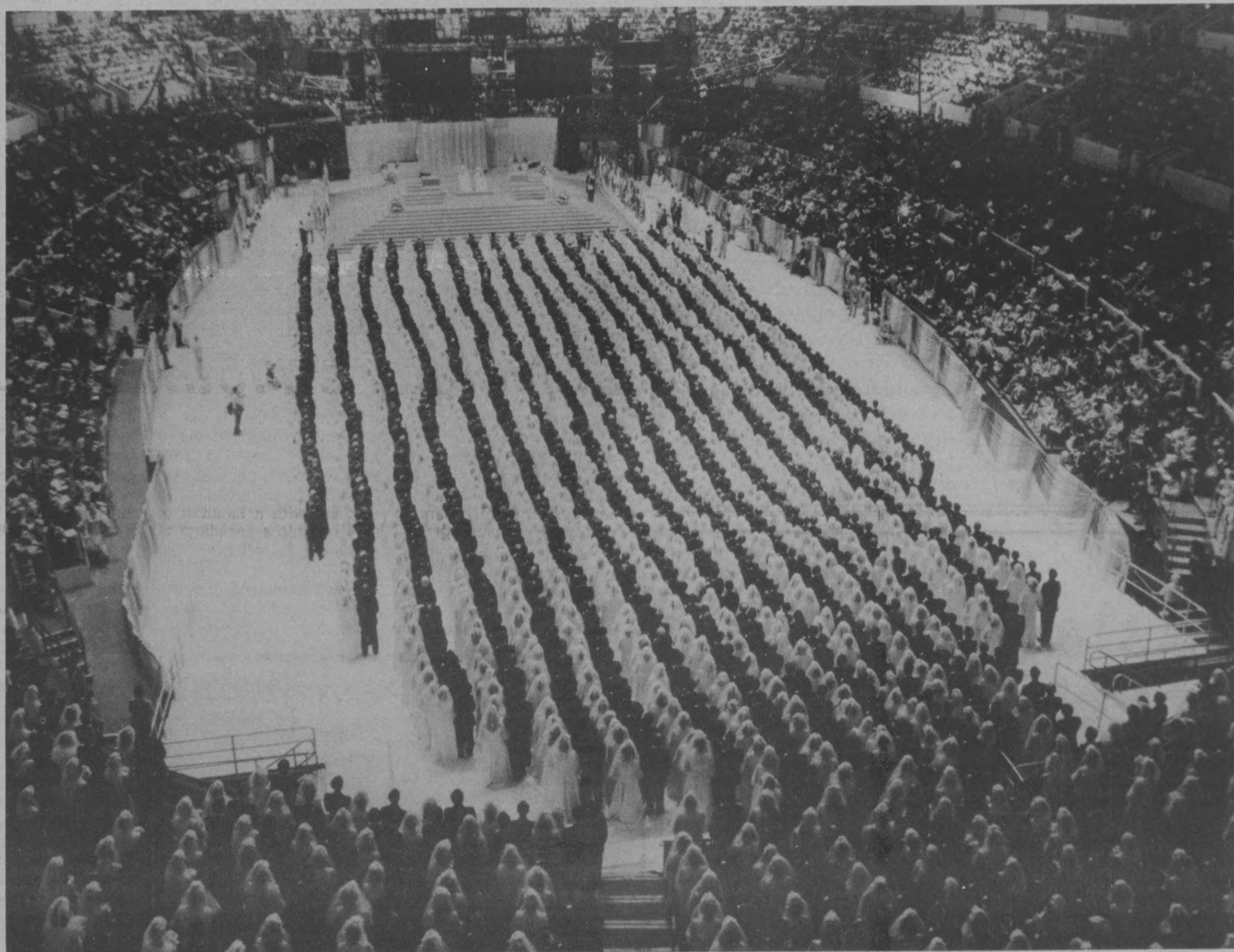


FOCUS

Magazine

CARP: Unification Church On Campus



By RICHARD DULANEY
and
JONATHAN ALBURGER

Over the last decade, the word Moonie has become practically a household word, synonymous with stories of deprogramming, mass marriages and various political and economic controversies. Throughout the 1970s, Reverend Sun Myung Moon, leader of the Worldwide Unification Church, has grabbed headlines around the nation. Yet Moon commands a considerable following — estimates range as high as five million members internationally; those in the U.S. have demographic characteristics identical to the nation — and oversees the multitude of related and affiliate groups, operating in almost all areas of American society.

Here at placid UCSB, most issues of national importance are filtered through sun and surf and are confined to headlines from the major national papers. Yet the Unification Movement has established an on-campus student group aimed at promoting the ideals of Rev. Moon: the Collegiate Association for the Research of Principles. CARP is engaged in a number of activities which include hosting various speakers, participating in debates and publishing a weekly newspaper, *The World Student Times*.

Although CARP is relatively new to UCSB, the organization has existed for nearly two decades. Initially founded in Japan in the mid-1960s, the group has consistently combatted the growth of communism on Japanese campuses. A

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**Focus Editor
Eve Dutton**

**Asst. Focus Editor
Greg Harris**

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In My Opinion...

Do you feel obligated to tip?

**Dana Kirkpatrick,
Geology, Freshman**



No, if service is bad, I won't tip. Otherwise I might just leave a small tip — whatever I feel was worth the service I received. People should tip if they feel the service is good, and they enjoyed themselves. I think tipping in places outside of restaurants is a good thing. But in all cases, if you don't think the service is worthy of a tip, you shouldn't do it.

**Greg Schneider, Biology,
Masters program**

I don't tip if the service is bad, but I do feel there is a feeling of obligation hanging over me. If I don't tip, I feel guilty simply because it is customary. I feel tipping is necessary because it is an expected part of the waiter's income. If someone does something good they should be rewarded. I prefer tipping rather than having an automatic 15 percent charged for service. With tipping at least you have a choice.



**Kim Kellogg, Undeclared,
Sophomore**



Yes, I don't know why I feel obligated, but I do. I have been a waitress, and I know I would be bummed if someone didn't tip me. A lot of people who have worked in restaurants tip a lot. On the other hand, I don't think hairdressers should be tipped. They are already making so much money off me, I don't need to tip.

**Josie McIlvennan, Biology,
Senior**

Having been a waitress, I know how little they make, so I always tip. People do feel obligated to tip unless the service is really bad. Then they often leave a miniscule amount. I don't just leave the automatic 15 percent; I tip according to what I feel is proper for the moment. If the service is excellent, I will tip over 15 percent. It all depends.



**Bryan Meckelborg, Un-
declared, Sophomore**



I feel obligated to tip because waiters and waitresses make minimum wages. Tips are the only way they have to make money. With the new eight percent tax law the waiter is getting taxed off what is sold, so even if he doesn't get a tip, he has to pay the eight percent. I can tell if a person is really trying; if they aren't, then I don't tip them. I don't tip hairdressers and barbers, but I do tip parking attendants and bellboys.

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Muscles Flexed for Calendar

By VANESSA GRIMM

"Take off your shirt!"

It was as if the needle had jammed itself in the scratch of a worn-out record and refused to skip to more refined lyrics. The innuendos did not stop there. The little catch phrases traditionally reserved for use by the male sector of society were being drummed-up and flaunted in the faces of those men brave enough to confront a panel of 10 UCSB women Tuesday afternoon in the UCen. Each of these men was hoping to capture one of the 24 available slots in the *University Men USA 1984 and 1985 Calendars*.



NEXUS/Beryl Rosenbaum

When given the opportunity to choose possible candidates for a male calendar of university men, some university women just cannot contain themselves.

"This is toooooo good toooooo be true!"
 "I want your phone number!"
 "We're lovin' it!"
 "Oooh, look at those muscles!"
 "Give us a seductive look!"

On...and on...and on! For nearly five hours this banter continued as, one after another, each man filed his way through the line-up.

Though these comments by the women seemed to cow many of the men, occasionally, they would snare a live one. After easily convincing one of the applicants to remove his shirt, judge Shari Zucker made a plea for removal of his 501s as well. Without a qualm, he was up on his feet and plucking at the metal buttons. Down went the jeans to reveal a pair of navy skivvies with charming lilac stripes. Needless to say, this applicant caused quite a stir with the judges.

Another applicant who grabbed the judges' attention with a pair of bubbling biceps retorted heartily to the panel's questions. When panelist Christine Dumas demanded him to "flex for us," he countered "Flex what?" and flashed a rather daring grin.

At any one time, the waiting line was approximately 17 men deep just from the door. Once inside, another 30 or so males lounged along the walls, posed in a variety of stances. This sounds pretty scanty, but this line was moving and continued to do so all afternoon.

Initially, each man was asked to complete a model interview sheet. The form resembled your ordinary application, asking all of the typical questions. Height? Weight? Career Goals? Leisure Interests? Etc.

Then, the wait began. The process was slow once the guys made it to the interview phase. Some men caused a clog-up in the system since the judges selectively grilled certain applicants. But, as judge Felice Sands put it, "Sometimes it's just 'Bye, thanks.'"

The judges were required to rate each man on a one to five point system and to add any comments which they found crucial in the selection of a particular applicant.

The judges admitted to disappointment sometimes once a man opened his mouth. The interview is "mostly to see what the personality is like," judge Christine Morgan said. "I'd rather just look at them."

Morgan's co-panelist, Sands, explained it perfectly. "You're not gonna see their personality." Seems I have

heard something resembling that somewhere before?

After a man escaped the scrutiny of the judges, a snapshot was taken to determine his photogenic quality. Some applicants were more popular with the photographer and more than one or two pictures were taken.

At least one or two men of every look were represented. The majority, however, leaned toward the crop-haired GQ type, with turned-up collars and v-neck sweaters.

Though a sense of tenseness permeated the small talk in the room, most of the men did not appear frazzled by the process. If anything, the wait was worse than the interview itself.

Some were down right ornery. "I'll take it all off for them," Victor Urias said.

Some were a little edgy, especially about removing their clothes. "I wonder how old this underwear I have on is," Dave Hutkin queried.

And some had standards. "I'm not sure I'd want to take my earring out," Christopher Miller said. Miller has modeled nude for art classes before but still found the situation a bit embarrassing. "It (modeling for classes) is a little different — that's art."

The calendar is a sideline product of the Los Angeles male modeling agency Male Image. In fact, half of last year's calendar men now have files with the agency. Since Male Image is based in California, however, this is sometimes difficult. Especially this second year because Male Image is trying to get a more varied group of university men from across the country.

In fact, UCSB may be the only U.C. campus which the agency visits. "There are

no good looking guys at Berkeley, so we kissed that off," Dwayne Williams, assistant publicity director of the agency, said. "And, there are too many professionals (models) at UCLA."

The calendar began purely as a business venture. "Observing that ladies seemed to like this product, and we had the men, so we (the Male Image staff) all just thought it was a good idea," Williams said.

Though the agency had originally desired to use only three judges, they later decided the more input, the better. "After all, if ten women can agree on any man then he's got to be great," Williams concluded.



June

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
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13	14	15	16	17	18	
20	21	22	23	24	25	
27	28	29	30			

Last year's calendar.



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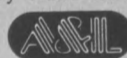
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CARP Promotes Moon Ideals ...

(Continued from cover)

decade later, Moon urged student members of the Unification Church to start campus movements in the U.S. Today, according to the UCSB charter, CARP boasts over 30,000 full-time members, plus another 50,000 members who contribute financial support.

CARP's entry into student life at UCSB has provoked controversy and debate among many different student organizations. In one of the group's initial activities, opponents of the Reagan administration's policies toward El Salvador staged a counterdemonstration that broke up a CARP rally in spring of 1981. The CARP speaker espoused support for presidential Central American policies and denigrated the growth of international communism. In 1982, CARP cosponsored a demonstration led by the Coalition for a Free World — another Unification Church affiliate — in San Francisco. On local, national and international levels, CARP's ideology and activities have spurred debate on religious and political grounds.

Although Moon began the Unification movement in Korea shortly after the Korean War, during which he was held prisoner in a Communist concentration camp, he claims to have received a revelation from Jesus Christ far before that — in 1936, when Moon was 16: Jesus asked Moon to bring the people closer to God and to prepare the world for the second coming. Yet Moon's movement aspires to more than Christianity, as he testified in 1982 to having met and spoken with Jesus, Moses and Buddha; he further proposed that he may yet become the real Messiah.

Called the Divine Principle, the teachings of Moon provide the religious doctrine for the Unification Movement — a doctrine that has come under considerable fire from mainstream religious organizations. A joint communique issued by leaders of the Catholic, Protestant and Jewish religions in New York City last August asserts that "the growth of these cults presents a clear and present danger to religions as we know them." Anti-cult courses are scheduled for introduction into the school curricula of the New York and Philadelphia Roman Catholic Archdioceses. The Citizens' Freedom Foundation, a group organized in response to Unification movement activities, currently boasts 52 national affiliates and thousands of volunteer workers, many of whom were former Moon followers.

Whether or not Moon's followers constitute a cult or a legitimate religion is a point of contention; church members naturally believe the latter. While campus minister Bob Siegel, leader of the non-denominational religious group Campus Ambassadors, feels that the CARP members he has met are "very sincere," he believes they "have been sincerely deceived; people join cults because their needs are being met." Siegel agrees with Dr. Seymour Lachman, chair of the Task Force on Missionaries and Cults of the Jewish Community Relations Council, who stated that "those cults are deceptive in the least and in many ways prostitute the beliefs of our religion."

Moon himself has been engulfed in controversy over the past few years, both in the United States and around the world. His church has been banned in Singapore; he himself was denied entry into West Germany, despite his claim that the church owned a large property near Dusseldorf and had 2,500 German members. A British jury ordered the Unification Church to pay \$2 million in court costs as the church lost a five-month libel suit against the *London Mail*.

According to critics and newspaper reports, Moon has allegedly omitted large amounts of income from his tax returns, diverted church funds for personal use and grossly violated immigration laws. The last of these charges have largely been dropped by the Justice Department, while some of the tax cases have been decided against him and others are still in litigation.

As a religious organization, the Unification Church is accorded tax-exempt status; many feel the group does not deserve that privilege, including the Immigration and Naturalization Service, the Internal Revenue Service and various New York state officials. In January 1981, a New York Appellate Court ruled that the doctrine of the church contained so much economic and political theory that the "primary purpose" was not religious and the church was therefore not entitled to tax-exempt status. "Friend of the Court" briefs were filed by the American Civil Liberties Union, the National Council of Churches, the American

Jewish Congress and the Catholic League for Civil and Religious Rights — all of whom feared far-reaching tax-exempt status revocations. Last May a higher court ruled that Moon's organization was primarily religious, but left to New York City officials to determine whether church property was being used for tax-free religious purposes. In August, the New York Finance Department decided unfavorably to Moon and began foreclosure proceedings against the Unification Church World Mission Center for nonpayment of \$4.5 million in back taxes.

In a recent interview, UCSB CARP Director Chris Corcoran commented, "He is in control, by consent, of the church's finances. It's not like he has a personal bank account for his own private use. The court tried to say that he had his own private bank account.... There's no distinction between his personal life and his church life.... It's like trying to accuse the Pope, in a way.... It's selective persecution on the part of the government."

One of Moon's more provocative activities was a marriage of 700 couples in New York's Madison Square Garden last July. Many of the couples had never met, or had met at a mass engagement held previously in New York church headquarters. Because, according to Corcoran, original sin came into the world as a result of premature relationships, church members believe in the importance of a reversal of that process; thus, they do not believe in premarital sex, and are also required to maintain celibacy for the first three years of the union.

CARP activist Carol Durnan-Murphy elaborated, "Before we start thinking about marriage, we need to learn how to relate to each other as brothers and sisters because... God meant for all of us to grow up to have good brother and sister relationships with all people so we could have the chance to grow our spirit and develop a spiritual love as well as physical love and desire."

Corcoran, who was married in the July 1 ceremony, said, "Moon is the matchmaker in this process, because we trust that God is working through Rev. Moon and we have good reason to trust that.... Carol and I have met him and heard him speak many times. So it's God's ideal that all of mankind should be an extended family and one should treat others outside of our own homes as brothers and sisters. So as a show of faith to God we determine that in our own lives to allow Rev. Moon to recommend a spouse for us."

Others, however, are less receptive toward this process.

World Student Times

Vol. 18 No. 9 Published by CARP March 4, 1983

Making education pay

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...God meant for all of us to grow our spirit and develop a spiritual love as well as physical love and desire...



Carol Durnan-Murphy

"...God meant for all of us to grow our spirit and develop a spiritual love as well as physical love and desire..."



Photo by Ken Regan. Courtesy Life Magazine

Rev. Siegel, while having mixed feelings, believes "what's really appalling is that some guy would stand up and say, 'I'm going to tell you who to marry.' If they do that with something as crucial as marriage, who's to say what else they wouldn't do." Catholic, Jewish and Protestant leaders in New York claimed "the religious and community leaders feel that the marrying of such large numbers of people at one time negates the dignity and sanctity of what has traditionally been a highly personal and solemn rite."

The political character of the Unification Church has also embroiled the group in controversy. Both the *World Student Times* and the *Washington Times*, published in Washington, D.C. by another Unification Church affiliate, are seen as very conservative in their political attitudes. CARP members maintain they are motivated by religious orientation; Corcoran states, "We are political activists because of our spiritual beliefs."

In this sense, the political outlook of CARP may manifest itself in the fashion of other political-religious groups, such as the Moral Majority, but the assumptions and motivations are different.

"I think the major difference is that the Moral Majority tries to legislate a lot of changes within society," Corcoran said, "whereas we try to help people to look at it as if

society is going to have to change, then the individual has to change."

Using the example of abortion, he continued, "You can't outlaw abortion — people are going to continue to have abortions. You have to ask the question of why people are having abortions, why there is a need for abortions in society. We are trying to attack the root of the problem, which I think the Moral Majority doesn't."

These political goals also carry into foreign policy. Although Corcoran said, "We would never issue a public statement such as 'we support Reagan,'" he added, "We tend as a whole to be more conservative than the average group."

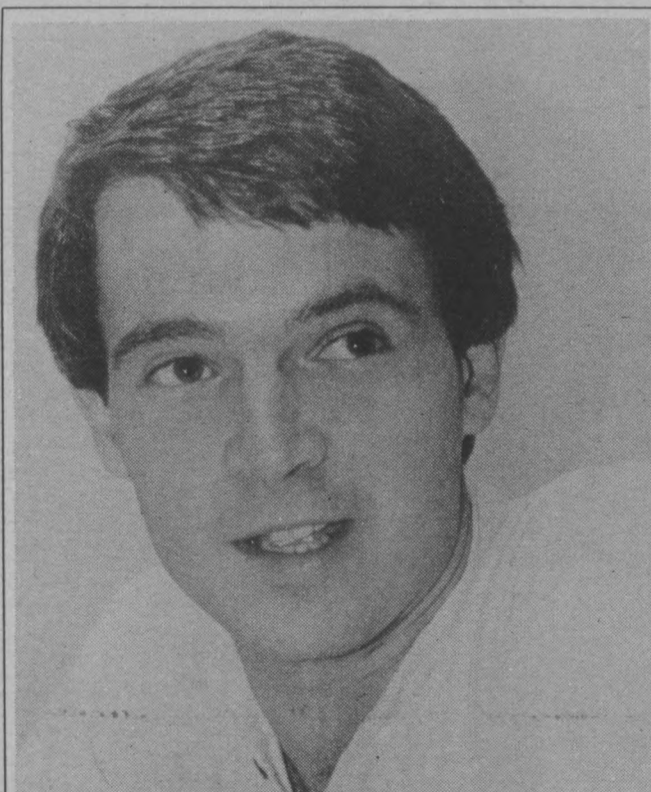
One area of conflict is Central America; although CARP members say that political run-ins with such groups as the Committee In Solidarity with the People of El Salvador (also a nationwide group) on this campus have been limited, they admit that there have been problems on other campuses. Commenting on El Salvador, Corcoran spelled out the position also taken by the *World Student Times*, "It's the lesser of two evils to support the right-wing government in the hope that it can move toward a more free, democratic form of government."

Yet CARP members feel that their biggest obstacle at UCSB is fear — fear spawned by the rumors, the allegations and the headlines. Corcoran met a CARP member six months after he came to California as an agnostic. He thought, "Something doesn't fit here. Either these people are putting on a really good show for me or they are really misunderstood in society." The same desire to effectively communicate their beliefs, has led CARP to actively solicit discussion on campus. "That's why we have the big table out there in front of the UCen. We're not out there to spread propaganda. We want to give people the opportunity to really find out what we're about."

CARP members are simultaneously aware of the possible alienation felt by much of American society regarding the Unification Church. Central to Moon's ideology is that the U.S. should serve as the home base for Unification movement activities, for several reasons: the wealth, the capability to feed the whole world, and the fact that this society is geared toward an acceptance of God, unlike the communist nations. But UCSB's CARP director realizes, "We do represent a threat to American society because we're telling people, telling America, that it has to change. We do influence government as much as possible; we do lobby in Washington. Some people are afraid that 'the Moonies want to take over the government,' but it's not true."

CARP is an important new force in UCSB student politics, whether one agrees with its point of view or not. The group is representative of one of the fastest growing religious beliefs in the nation. CARP personnel are highly dedicated to spreading their principles, and their efforts are not likely to lag soon.

"We're here and we're here to stay, to get married and to have children," Corcoran declared. "We're not just the starry-eyed kids on the corner selling roses."



Chris Corcoran

"We're here and we're here to stay, to get married, and to have children. We're not just the starry-eyed kids on the corner selling roses."

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'Stopping Out' May Increase Awareness and Motivation

By BARBARA POSTMAN

Some students do it to make money. Others do it to travel, while some do it because they need time to re-evaluate their goals. Regardless of the reason, it has become very popular lately to "stop out," and take some time off from school.

Stopping out is different than dropping out because the former is much like a sabbatical — the student always has the intention of returning to school at some later date.

The statistics on just how many students from UCSB are stopping out are difficult to tally. First, students do not need an official okay from the university to take time off. Anyone who does not want to take classes for a quarter simply does not register, and then re-applies when he or she is ready to return.

Second, when surveys are taken on how many students leave UCSB at one time or another, there is no differentiation made between those who stop out, drop out or transfer to another institution. According to Karl Borgstrom, director of Student Affairs Research and Analysis, approximately 25 percent of the students at UCSB leave every year, 8 percent of which return. He stressed that these are very rough figures, and that it is difficult to know for how long each student is gone.

"There has been a redefinition of what a formal education is for a student," said Regina Fletcher, an academic adviser in the College of Letters and Science. From her sessions with students, Fletcher found that there can be many reasons why a student would stop out, including family problems, low motivation in school, high motivation to travel, or financial problems. "Students may think about the reason they are here, their choice of major, and whether it is appropriate," she said, and may decide that stopping out would be a good idea.

Though she believes that stopping out can be very beneficial to certain students, Fletcher does not actually encourage students to do it. "My style," she explained, "is to discuss all options that are available and let them choose. But I definitely include (stopping out) as an option because sometimes students don't know that it's an option."

From her observations, she has found that "people get restless and their grades and motivation drop." Those students who have stopped out return with well-defined objectives, perhaps a different major, and better grades. "The object is to enhance the academic life."

UCSB student Lisa Kleinberg decided during Spring quarter of her freshman year to take off her sophomore year and go to Europe. She and a friend decided to move to Paris for the year to travel and study. They spent the first few months taking bus tours and exploring Paris, then traveled over Christmas all over the continent. Kleinberg enrolled in a language institute for a while and then attended the Sorbonne. She returned to the states in June.

"I always knew I would return," she said, and when she did, things were different for her. "I learned to be independent....I would take art classes and be able to say 'I've seen that!'...I even do crossword puzzles better." More importantly, she takes school more seriously. When she came back to UCSB, she said, "I milked this university for everything it's worth. I don't waste time anymore."

Kleinberg strongly recommends students to take time off, especially if they go to Europe. "Europe is for everybody. You learn about surviving, different cultures, history....You realize how big the world is."

Not everyone has the funds or the desire to go to Europe, however. Catie Lott, a senior, attended a university in her

home state of Michigan for two years until she got a job in California teaching tennis for the summer. "I knew I didn't want to go back to Michigan," she said. After she got out here, she decided she would try to stay, and in July of that year, sent out applications to every tennis club in Southern California to find a permanent job.

She landed a job in Newport Beach. "I only had \$6 at the time," she explained, "so I couldn't go to school right away. Besides, I was ready for a break." Though she took the entire year off, Lott said, "There was never any question in my mind that I would go back to school. It was just a financial matter." She also decided that she should establish California residency before applying to any schools out here.

"So many people have the misfortune to think that school is something you have to get through as quickly as possible," she said, "but it should be one of the times in life you enjoy the most....So many people are in such a hurry."

Lott said she had no trouble adjusting to school when she did return. "If you have your mind set that you're going back, it's not hard to adjust."

Though Lott's parents were supportive of her decision ("I was pretty independent," she said), not all students are so lucky. "My parents were shocked and upset," said Anne Goldstein, a UCSB graduate who stopped out for two quarters between her sophomore and junior years. "They didn't believe me when I said I would go back to school. They figured I would never return."

Goldstein spent her first year and a half in school changing her mind about what she wanted to do with her life and her reasons for being in school. She considered stopping out at the end of her freshman year, but changed her mind after summer vacation. "I thought three months was enough to be away from school. I tricked myself into thinking that I knew what I wanted from school."

During her sophomore year, however, she began to feel restless and had serious doubts about her current major, engineering. "I went through a phase where all I cared about was getting out of school and getting a good job. Then, suddenly, I realized that I wanted much more out of school, and life, and that I wanted to *enjoy* what I was doing."

Instead of staying in school, and getting poor grades, she decided to stop out before she wasted anymore time and money trying to decide what she wanted. "My parents didn't understand at all. On the surface, they tried to be supportive, but I knew that they were afraid I'd be a 'drop out' and a failure. Even when I reapplied and came back to UCSB, they didn't believe I would stick with it. I think it wasn't until they saw me go through graduation did it dawn on them that I wasn't just a flake."

Goldstein has made it her personal crusade to recommend stopping out to students, especially those who have any doubt about their major, or why they are even in school. "While I was away, I reassessed my goals and got to know myself a lot better. When I returned, I knew it was for me; it was what I chose to do with my life. After high school, no one ever gave me a choice about what I would do. It was just assumed that I would go to college. I wanted to feel like I had some say in the matter."

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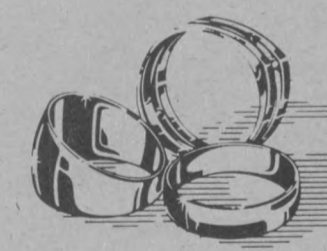
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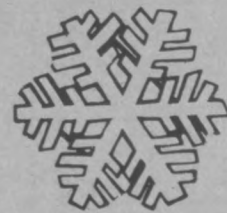
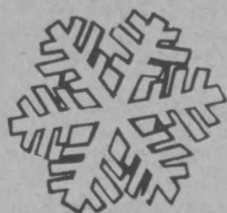
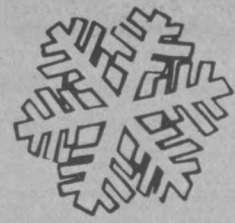
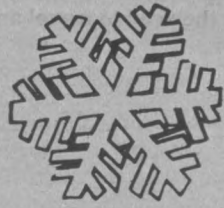
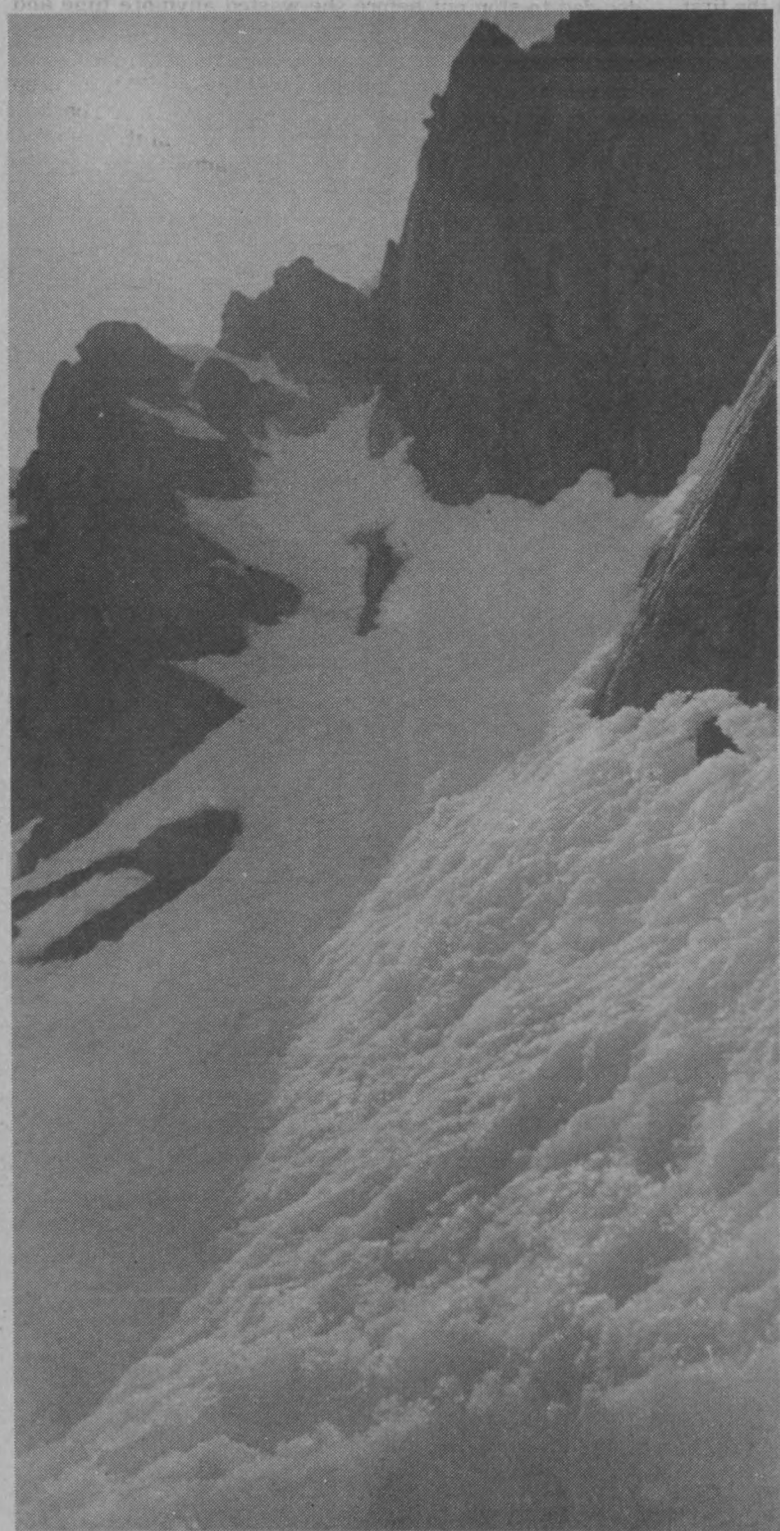
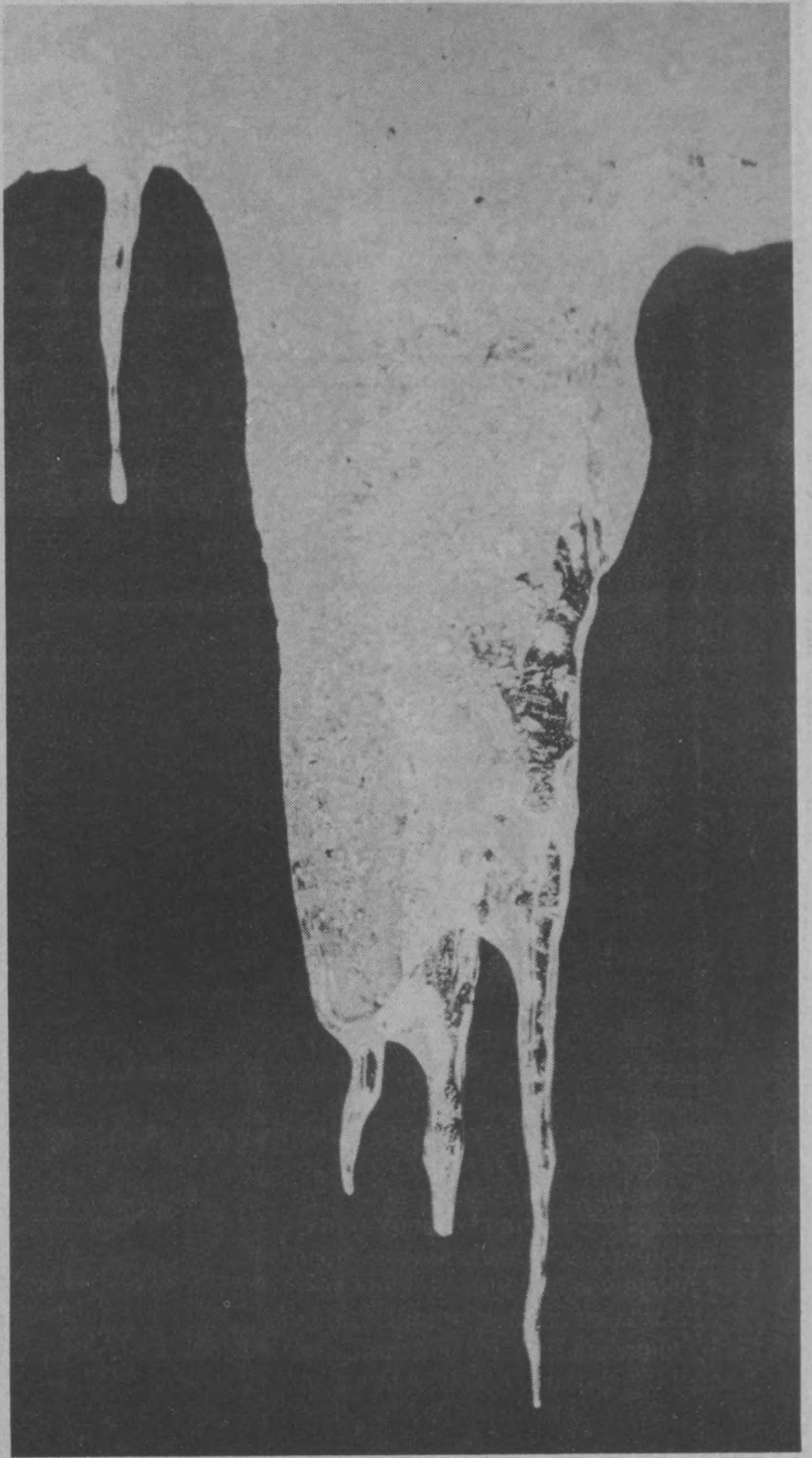
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Whales Become Big Business

By JOHN KRIST

Every year, thousands of Pacific gray whales migrate between Baja California and the arctic, a roundtrip journey of as much as 14,000 miles that often brings them quite close to shore, where they spout and sport about with their young.

And every year a parallel migration takes place: thousands of human beings, eager for a close-up glimpse of the giant sea mammals, take to the water in boats of varying size, function and degree of dependability.

Whale-watching has become quite a business. Lured by glossy brochures that show, in full color, barnacle-encrusted humps, flippers, tails and other parts of cetaceous anatomy breaking the surface within arms' reach of the boat, beasts the size of boxcars leaping completely out of the water and returning with a colossal splash, glassy seas and blue skies, people are eagerly plunking down the bucks (\$12.50 per person, locally) to take the family on the weekend adventurers' version of a trip to Marineworld.

"Mommy," whimpered one forlorn voice in the aromatic atmosphere of the galley (where a worker on the boat was inexplicably frying a greasy hamburger), "this isn't very fun anymore."

Lord, thy sea is so great and the whales so sneaky. Nobody mentions the fact that sightings are not guaranteed, and that an 88-foot boat does a bit of its own leaping out of the water when heading into a decent swell and fair to middlin' wind chop.

Nor do they mention seasickness, sogginess or the inadvisability of bringing along small children who have trouble keeping down their lunch while they play hopscotch.

I've been out on the Santa Barbara Channel before, on boats large and small, and it's generally been a pleasant experience. It is interesting to view the coastline from an unfamiliar perspective, and there's an invigorating effect produced by the combination of salt spray and clean air that isn't found ashore. However, any embryonic notions I may have had about running away and joining the Coast Guard or anything like that were dashed on the rocks of queasiness last weekend.

Not that I actually got sick, mind you. I was too preoccupied with trying to keep \$800 worth of photographic equipment dry while waves broke over the front of the boat to think about what my stomach was up to.

I know. Sailors call the front of the boat "the bow," or something like that. I told you I wasn't cut out to go down to the sea in ships. To me, it was simply The Part of the Boat Where Everything was Wet. The inside part (galley) was the Place Where Children Were Moaning, Crying and Vomiting.

I have only one relevant quote to relate, which is not a very good showing by an aspiring journalist, but it pretty much sums up the reaction of a sizable portion of the passenger list.

"Mommy," whimpered one forlorn voice in the stuffy, aromatic atmosphere of the galley (where a worker on the boat was inexplicably frying a greasy hamburger), "this isn't very fun anymore."

Meanwhile, outside, adults with a firm grip on some more or less stable part of the craft were passing children from hand to hand like buckets in a fire brigade, valiantly trying not to let them Slip and Fall Overboard where they would undoubtedly be eaten by Monsters of the Deep.

All very unlikely of course, but the mood aboard the vessel had changed from that of a pleasant weekend outing to see the animals to one of barely-controlled fear. The oohing and aahing over each splash had given way to frantic dodging and ducking. The chuckles and giggles were replaced by chokes and gasps.

I noticed some of the adults simply clinging to railings and bulkheads, eyes closed, in the hopes that we would soon reach the harbor. Others glanced nervously toward the pilot's cabin, as if anticipating a smelly, bearded fiend with a wooden leg, an eyepatch and a waving cutlass to emerge and declare that there was no hope of sighting land again. I looked toward the shore, noticed the degree to which we were pitching and rolling, and gave up all hope of taking any photos with a long, hand-held lens at only a 125th of a second.

I bear no ill will toward the organizers and operators of the cruise. They didn't conjure up the waves on porpoise, they didn't send us out with no warning just for the halibut, it's not their fault the adults were crabby and the children smelt, and I don't wish to simply spout off.

We all should have read the weather report closely, and divined bumpy seas from the high wind and the low pressure system off the coast of northern California. It isn't a Disneyland out there. Things like wind and waves happen without permission from the ghost of Uncle Walt, and there is no hyperthyroid mouse dancing about with the keys to the magic kingdom in one hand and a barf bag in the other. If you can't back the family station wagon out of the garage without getting carsick, you don't belong on a boat. If your child loses his or her lunch with the same frequency that you lose your way on the Los Angeles freeway system, don't bring the little tyke along.

Oh yeah, I almost forgot. We didn't see any whales, either.

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