

NAMELESS NEWSPRINT

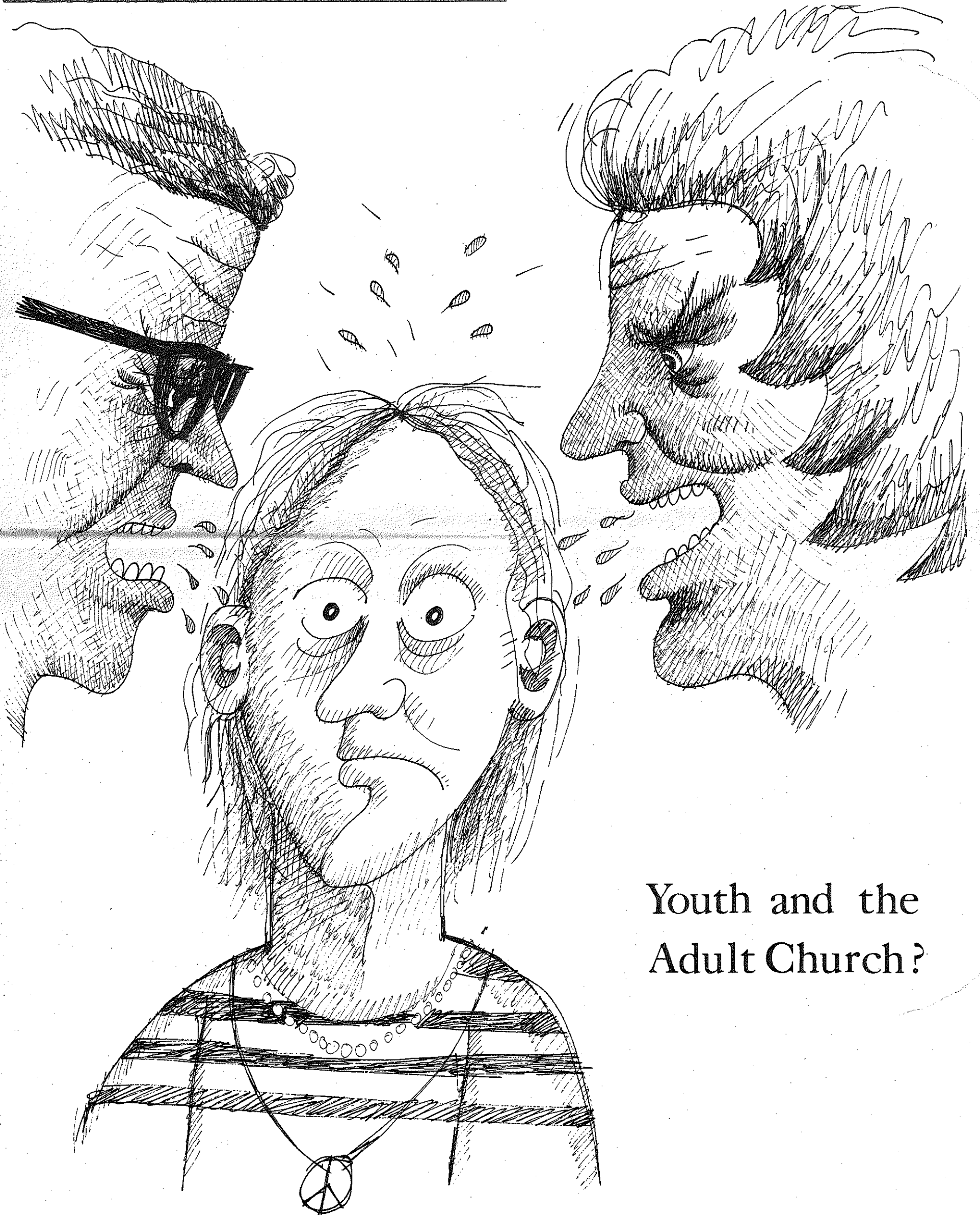
VOL.2 NO.1

25 cents

OCTOBER, 1969

Hot Summer
in SWLRY - p.13

Social Action Sheet - p.8



Youth and the
Adult Church?

Nameless Newsprint

A publication sponsored and owned by
Liberal Religious Youth, Inc., 25 Beacon
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The opinions expressed in this paper are not necessarily those of Liberal Religious Youth.

Subscriptions, \$2.50 a year. Single copy 25¢. Unsolicited manuscripts are welcome.

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EDITORIAL

LRY is about to embark upon a new age, an age of awareness that there are LRYers in other places than just in the local church or in the area federation. LRY is entering an age when they will no longer be just concerned with the events in their own LRY community, but in the community of mankind as a whole. The NAMELESS NEWSPRINT is going to be dedicated to bringing about this new age.

We are pledged to being a responsible publication not trying to distort the facts to our point of view, but to present the facts. We are pledged to bring our reader's eyes what we feel are the crucial issues of our times, whether they have already been explored or not. We are pledged to bring our readers, LRYer or not, news words, and ideas that will be relevant to their life within their own local area. We are pledged to portraying the LRY experience not only to the UUA denomination, but to the whole of mankind in an effort to bring about our new community.

The NAMELESS NEWSPRINT has moved its offices out of the LRY offices in Boston and to new offices in Indianapolis, Indiana. This is an effort to decentralize our organization and give more an opportunity to participate in the efforts of Continental LRY. Being located in Indianapolis the main contact that the NAMELESS NEWSPRINT has with LRY is the local group. That is where it is at in LRY. If our paper is ever to be relevant or even survive, it will have to begin to relate to the feelings of the local LRYers.

There are many issues that face LRY at this point in time. We are struggling to find an identity and place in the life of the church. We are attempting to empower ourselves so that we can create a society that is more relevant to us. We face a society that is increasingly becoming more hostile to our generation and what it does stand for. The NAMELESS NEWSPRINT is dedicated to being a voice in the struggles of youth today whether they be of the LRY community, or not.

But to survive, the NAMELESS NEWSPRINT needs your support, both financial and contributions to our pages. We need subscriptions. At this point we have only 800 old subscriptions. We need each and everyone of these to be renewed and then some. Our goal for this year is a paid subscription of about 1,500 to 2,000. To keep the paper running we need to sell about \$100 worth of advertising per issue, that can constitute about two pages of advertising per issue. Even more important than that we need people willing to write and contribute to our paper. This year we have established a series of regional editors or contributors across the continent to put their words in our paper. Their purpose is to inform the NAMELESS what is happening in their area. They also serve as our regional salesmen.

There is a way that one can help the paper if he has no money or if does not wish to write. We need people to sell copies of the NAMELESS on the street, in the church, and to youth everywhere. For those that wish to do this, we will charge them only 15¢ a copy and they can sell the paper for 25¢ a copy. That means one can make 10¢ a copy on an issue. If you sell 100 copies, that makes \$10. The more copies we sell, the more financially stable the paper will be.

Finally, we wish to comment upon the importance of communication within our organization. This year LRY had its first sizable delegation at the UUA General Assembly in over sixteen years. But the Youth Caucus at the Assembly failed to gain any political power for the main reason that they couldn't gain any consensus among themselves on the issues. It was due to a lack of communication between Boston and the local LRY. Before the Assembly the nature of the youth presence was not clearly spelled out. The youth that went to the Assembly did not really know who they were or what they were doing. The paper this year will be trying to spell out what is happening in order to avoid tragedies like what happened in Boston. But it is also true that too often you local LRY-put down the printed material from Continental and don't read. It is important that you do hear what we in Continental have to say. Likewise, it is very important that you do let us hear what you out there in LRY land have to say to us and the rest of LRY. So let us hear from you.

In the hopes that we may have a successful year within our community,

Daw

your editor

YOUTH & CHURCH?

"...It is interesting to note that most major religious denominations no longer have national youth organizations. They were disbanded from five to ten years ago. The reasons are unclear and varied, but among them seems to be that these organizations were becoming too vocal and independent and threatened an alternative church model...I think it is to the credit of the UUA that LRY is still around..."

"The youth liberation movement and particularly the planned political activity at General Assembly may spell the end of Continental LRY. I hope not, but it really seems possible if the youth demands, process, and tactics prove too abrasive to a large segment of the adult delegates. youth defeat and/or a large backlash in local churches and districts could cause such a loss of financial and other support as to make continued existence impossible...it would mean the end of a central focus for the movement, capable of exerting youthful influence on a centralized adult denomination and capable of nurturing young leadership...I believe that this continental leadership has done much to synthesize and crystallize the attitudes of LRYers and that it has been effective at times in inspiring and helping LRYers free themselves from over paternalistic/authoritative/oppressive adult churches..."

Dick Kossow, June, 1969

Last July, LRYers did go to the General Assembly. The question that faces all of LRY today is if Dick Kossow's fears will come true. The political confrontation between the generations that all were fearing did not come true at General Assembly. As many LRYers put it, "it was a bummer." But a confrontation did take place, not one of politics, but one of life styles and values.

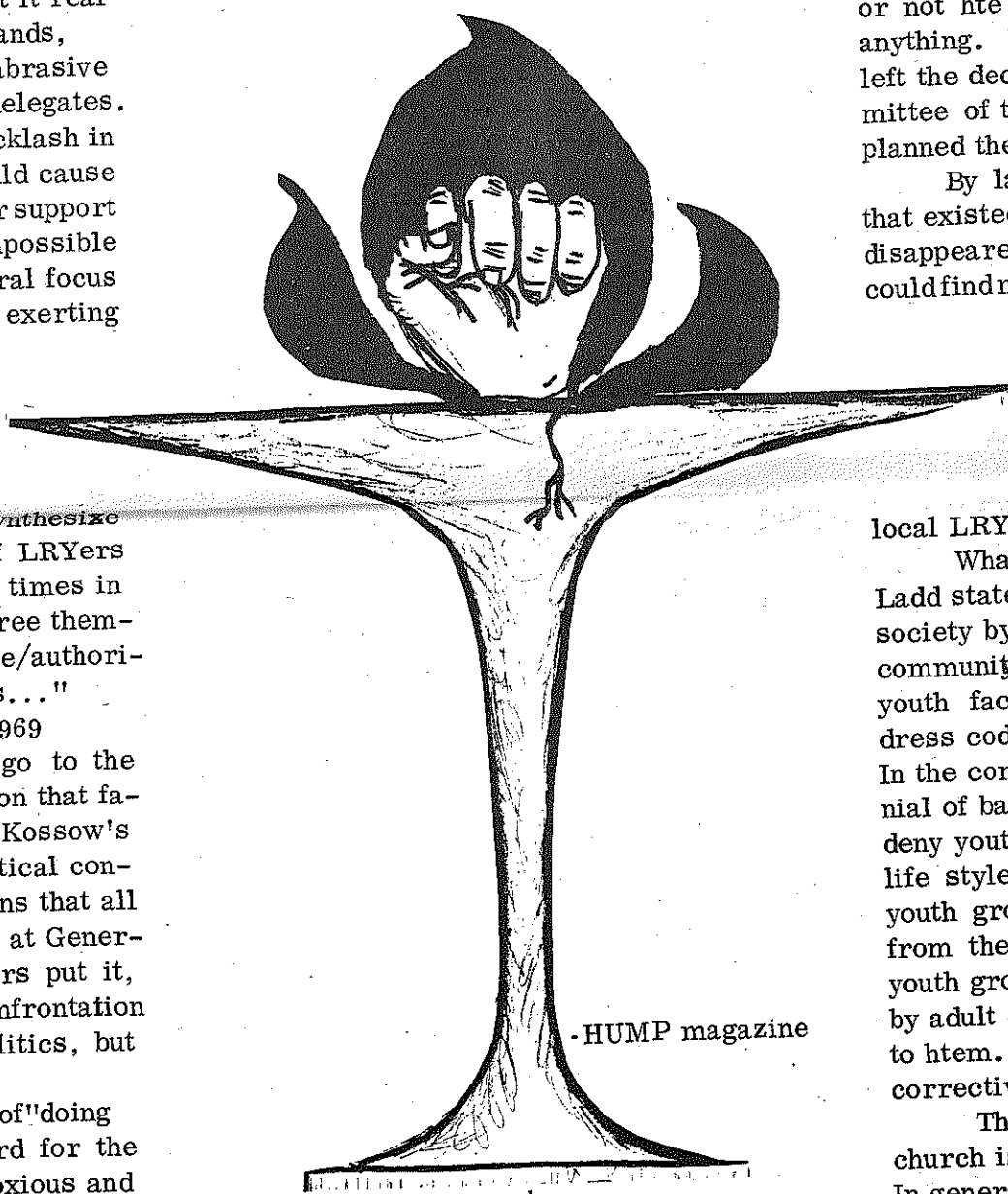
The youth were accused of "doing their own thing without regard for the feelings of others", being obnoxious and rude, physically obstructing the delegates, and defiling the good name of the church by dressing in strange ways. One delegate put it that he felt a minority in a business suit.

But oddly enough, the youth present felt in a minority because of their informal dress and manner. They couldn't afford hotel rooms, three meals a day, and the expensive and important dinners. Instead they slept on the floors of various churches in the Boston area, ate one meal a day, and showered when a gracious delegate would loan his shower.

But the real issue does not lie in what happened in Boston, but what is going to happen in the local churches between now and the next General Assembly. Will the adult denomination find the youth of the church unacceptable and try either to

force their values upon them, or make efforts to disband Continental LRY, the federations, and maybe even local LRY groups? Can the youth find a meaningful place in the church life?

Many in the UUA denomination have become paranoid at the possibility of a "takeover" of the denomination by the "radical forces". The youth, blacks, women, etc. have been lumped into this one large group of radicals. Yet it, is inter-



esting to note that the majority of LRYers are quite unaware of what is happening.

The leaders who planned and staged the Youth Caucus discovered a problem that is quite prevalent in LRY. With all the effort that the leaders put forth to create a viable youth political force, they discovered the youth that came to Boston as delegates balked at committing themselves politically. The presidential candidates, FULLBAC, and other groups were frustrated in their efforts to have the Youth Caucus commit themselves to any issue. The youth leaders in particular were especially frustrated. The problem lies in the age-old problem of communication in LRY. Unfortunately this problem cost the youth any chance of achieving real political power within the denomination.

In April, a call went out from the LRY offices at 25 Beacon Street for 100 youth delegates to attend the General Assembly in Boston. Everything was arranged food, housing, and other physical necessities. But one important factor was forgotten - vital information concerning the nature of the issues the youth would have to face. Larry Ladd's sermon on youth liberation was slapped in their faces, but nothing else was said. The youth that arrived in Boston were unaware and ignorant of what was happening. When the Youth Caucus first met just before the meetings began, there was much debate on whether or not the caucus would take a stand on anything. In essence they did not, they left the decision making to a steering committee of the original leaders that had planned the whole thing to begin with.

By late Wednesday, any cohesion that existed within the Youth Caucus had disappeared. Why? Because the caucus could find no means of bringing themselves together to face the issues. The real decisions had been made by the steering committee. And it had all begun when no communication had taken place between the

local LRYer and the Boston LRYer.

What is youth liberation? Larry Ladd stated that youth were oppressed in society by three agents, the school, the community, and the church. In the school youth face censorship of publications, dress codes, and toy student governments. In the community youth face curfews, denial of basic civil rights, and laws that deny youth the right to choose their own life styles. And then the church. The youth groups is kept at a safe distance from the rest of the church. Until the youth group does something wrong judged by adult standards, no attention is paid to them. Then they are brought forth for corrective measures.

The object of youth liberation in the church is full self-empowerment of youth. In general, youth are denied the right to participate in the church life. Being denied that right causes problems. Many of the decisions that a church may make indirectly and directly affect the youth in the church.

The youth in the church today will be the leaders of the church tomorrow. It may be that youth desiring power at this point is a phenomenon of our times, but the fact remains that youth wish to create a church that will be relevant to them and to the times and problems they are living in.

The problems that exist in creating a meaningful place in church life for youth are many and vary from church to church. We will try to outline some of the basic problems.

VOTING AGE: in many states and provinces it is illegal for a person under the age

YOUTH AND CHURCH (cont. from p.3) of 18 or 21 to be a voting member in a religious corporation. This law reaches in to the by-laws of various churches in our denomination and prevents youth in LRY from being full fledged voting members of a congregation. This rule itself directly prevents youth from taking an active and meaningful role in the church life. Many churches and fellowships in the denomination have begun to do away with the voting age rules, but in general they still exist.

VALUES AND LIFE STYLES: there has been much criticism recently of the dress and manner of youth. Long hair, short skirts, beads, and informal clothing directly challenge many of the values held by the older generation. It is a fact that the UUA is largely a middle class organization. It is also true that one of the biggest hang-ups other groups have in coping with the middle class is that they expect others to accept their values before they can be considered members of the middle class. Youth are criticised for their sexual freedom, use of profanity, and informal ways of group decision. Youth raised within the UUA are taught to choose their own life styles and values, but when they begin to practice them, they are called down. It must be accepted that youth have a different way of life than their parents. Youth have stayed within the church structure so that they may practice their values. To accept the youth in the church life will mean the church accepting their ways, and likewise, the youth accepting the adult ways.

YOUTH ADULT COUNCILS: There exists within the denomination a whole series of structures and relationships that are supposed to aid in communication between youth and adult. But the mere existence of a structure to deal separately with the youth prevents real and meaningful dialogue from taking place. Dialogue within the UUA between youth and adult is a farce. The YAC is established to talk and not to make decisions. To avoid making decisions they often avoid the real issues. In times when a crisis does occur, the YAC often finds itself paralyzed and unable to work effectively.

It is interesting to note that the youth are the only ones within the denomination that have a special structure established to make them relate to the power structure. Who ever heard of a Womens Adult Council, a Black Adult Council, etc? It is only another device to keep the youth away from the church. YAC does nothing but to obstruct the youth. If youth are to be brought into the fold of church life, then Youth-Adult Councils and the like will have to be done away with.

POLITICAL ACTION: High School youth in particular are very interested in reforming the schools they attend and the laws they live under in the community. The church structure seems very reluctant to back the youth in such ventures. Within the next three years the school and the community are going to be undergoing a tremendous upheaval in their relationships with the youth in their communities. As it is now, youth who do deviate from

the norm are harassed and oppressed in the community and the school. LRY is gradually committing itself deeper and deeper to these battles. As time goes on the youth are going to be asking for a bigger commitment of the UUA to the battles of the youth. Youth as citizens, should be allowed the same rights as are adults.

The denomination is right now faced with the decisions of whether or not it will listen and accept its youth. Again at the General Assembly in Portland, the youth will be again coming. This time they will have more programs, ideas, and proposals for the UUA. Hopefully they will be heard, and hopefully they can find some meaningful relationship with the rest of the denomination.



GO TO

WASHINGTON

NOV. 14-15



VIETNAM.....SOME ANSWERS
(from page 8)

1. 100 million. Up from 66 million dollars a day in 1968.
2. 385 billion. According to Economist James L. Clayton, compared with other federal spending during 1960-1970, "the war in Vietnam has cost ten times more than Medicare and medical assistance, 14 times more than support for all levels of education, and 50 times more than what we spent for housing and community development. We have spent several times more money on Vietnam in 10 years than we have spent in our entire history for public education."
3. Worse off. The average wage earner is bearing the brunt of the war. In terms of real wages the New York Times reports that the average worker with a wife and two kids is behind where he was in 1965. The war inflated economy has cheapened the dollar so that it is worth 21% less today than it was five years ago. At the same time those super market prices and those taxes keep going up. The spiral won't stop until the war is ended.
4. 45,000. More than the total killed in the Korean "police action" (38,000).
5. 8,000. What is there to be said?
6. 29,000.
7. Senator Goodell. He calls for an end to the numbers game and a clear commitment to getting our men out of Vietnam. So do we. Will you join us?

BOT

MEETS

Traditionally, the Board of Trustee meetings have been held in conjunction with the Continental Conference. This year, however, the meetings were held a month before Continental Conference in Concord, Massachusetts. The reasons were many. It saved Continental LRY over \$5,000 in transportation costs, and at the same time attracted Board members to the General Assembly the week before. It was felt by the old Executive Committee that the General Assembly would have an effect upon the meetings that would be a worthwhile contribution in the area of relations with the UUA.

The meetings were held in the First Parish Church of Concord, Massachusetts from July 21 to the 26th. The church served not only as a meeting place, but as a home. The Board slept on the floor of the sanctuary and the various classrooms in the R?E? wing. Meetings would begin at about 10:00 a.m. and last until midnight.

In the kitchen, the cooks were two LRYers, Jon Cowtan and Tim Cahn. Besides them, there were about 10 people who served as Munchkins. Munchkins are people who are not members of the Boards but wish to participate and come on the agreement that they will work in the kitchen.

The first thing that was different this year was the fact that when the Board did convene, it was convened by the old Executive Committee. In the previous years elections have been held during the Continental Conference so that when the meetings did begin the new president would preside. The first job of the Board was to elect new officers. The candidates were:

President: Wayne Arnason

David Bryce

Paul Collier

Robbie Issacs

Vice-president: Liz Breitbart

Greg Davies

David Field

Eric Forsberg

Secretary: Lynn Chamberlain

Treasurer: Erica Gerson

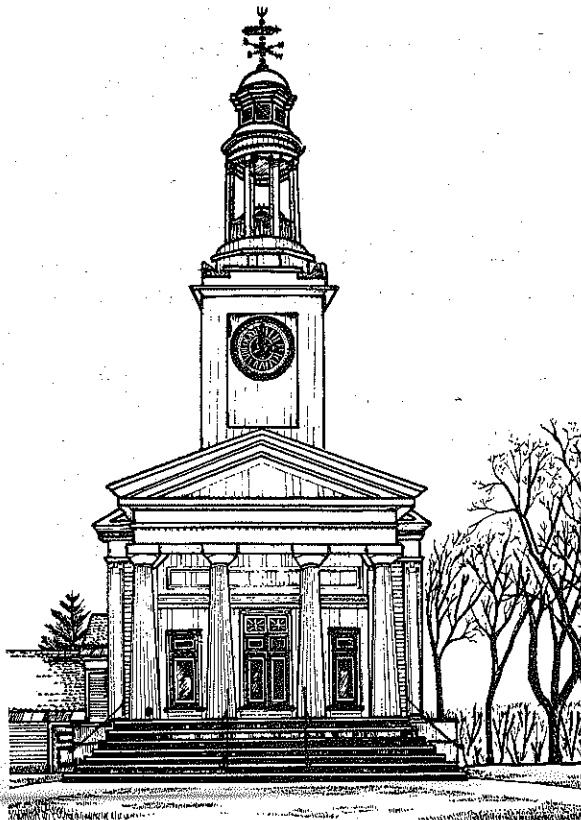
Directors: Jay Beebe

Burt Cohen

Two votes had to be taken. During the first vote not all the offices were filled. Although the Executive Committee is supposed to fill those vacancies, they decided to accept the straw vote of the Board. Those elected were: Robbie Issacs, President, Greg Davies-vice-president, Chris West, secretary, Erica Gerson-Treasurer, Burt Cohen, David Field, Wayne Arnason Directors. The Board also decided to create a fourth directorship this year, elected was Paul Collier. In addition, Kurt Albach was appointed as Continental Field Tripper.

After two days were spent in elections, the Board finally got down to business. They began with many reports of discontent with Continental LRY by the

FIRST PARISH IN CONCORD



A UNITARIAN UNIVERSALIST CHURCH

people of many federations. As Doug Levy president of Niagara Frontier Fed, put it "...I have nothing to offer my federation but a newspaper." Much of the discussion brought out feelings that Continental was nothing but a letter-head, that contacts with Continental had to come from the sky.

On Wednesday, July 23, Wayne Arnason presented to the Board several proposals for the decentralization of Continental LRY. The Board then broke up into discussion groups to go over these ideas. Late that night the discussion groups reported back. At this point, the Board meetings took a turn. Instead of coming up with some definite proposal how to decentralize Continental LRY, they left it the same. At this point any clear definition of what LRY needed was lost. Several federations upon their own initiative did organize into regional committees to aid each other and provide the services they saw lacking in Continental. The organizations were P.U.R.E. (Pacific United Regional Experience) which is composed of the West Coast feds, S.L.U.T. (Saint Lawrence United Tri-fed) which is composed of Niagara Frontier Fed, Mohawk Fed, and Eastern Canada Fed, and N.E.R.O. (New England Regional Organization) which is the New England feds.

The Board did decide to do away with Continental dues and instead pay the feds

money to help them out. The budget worked differently because of the change in the financial arrangement with the UUA. LRY is now funded \$45,500 a year and gets it directly from the UUA rather than through the Religious Education Budget. Therefore, LRY had more money to spend than before. Federation dues were done away with, allocations were made to feds in distress, and new projects could be started.

Much of the rest of the meetings were spent in trying to break up that money. However, during all the hassling a few important things did get through. One of the most controversial issues in LRY has been the question of Social Action in LRY. This year, after much hassle, did establish a Division of Social Actions with Burt Cohen as its director. (a report of this can be found on page 7) A program to aid summer camps and conferences in programs, money, and other things was established and headed by Paul Collier. The C-Fyre program, as it has been named is composed of all the camp chairmen around the Continent. During the year, they will be having several meetings to train camp leaders and to establish new camps around the country.

Perhaps the most far-reaching decision was that of having a full time, paid executive committee. Salaries were appropriated to the Executive Committee members and the editor of the Nameless Newsprint (yes folks, the editor happens to be a little mercenary). Although the sums were paltry, they did provide enough for subsistence.

Board meetings were very heavy. But to relieve the pain, several members spent their time doing ridiculous things to make fun of the business. The most vocal of these was Eric Van Horn. Eric was at the meetings as a munchkin, and he spent much of his time trying to get the board to laugh at itself and start a "people thing". He opened his campaign by declaring himself the president of a new federation the Federation of Tijuana - the only federation to give Continental LRY grass roots support. Eric did continue the Tijuana thing after Board meetings, but quit it when he offended some Mexican-Americans. Nevertheless, he did manage to show how farcical the board meetings did appear.

Wayne Arnason recently wrote an open letter to the Board in which he stated that the Board failed this year to make any important decisions on the issues facing Continental LRY. It is true. The Board failed to face the issue of decentralization. It failed to find ways to make continental relate better to the local LRYer, and it failed to come up with any new innovations on the direction of the organization. The Board itself finally realized this when they reconvened at the Continental Conference, (continued page 6)

THE BIG ONE

by Eric Van Horn

(the following article is a satire on the Continental LRY executive committee. Eric was present in an unofficial capacity at the LRY Board meetings at Concord. Eric felt that the executive business of LRY and all the political structure were really irrelevant to the purpose of LRY. He decided at Boards that he was going to start a "people thing" in LRY, by making fun of the business of LRY. He declared himself the president of the Tijuana Federation, and immediately began handing out "grass roots support". Eric has a natural knack for being a ham, but he is a funny on. The Tijuana Federation was short-lived, for he found that it was offensive to the Mexican-Americans. However, Eric has not given up. This article is making fun of the esteem and prestige that is behind the Presidency of Continental LRY. Robbie Trissacs is in actuality Robbie Issacs, the president; Meg Ravies is in actuality, greg Davies, the vice-president. BOT stands for the Board of Trustees which is composed of all the federation presidents of LRY. I think you can figure out the rest. There will be more from Eric in the future, so keep watching for him.....ed.)

Here it is, THE BIG ONE. The Unicorn had its interview with John Lennon, the Times had had theirs, the old Post of Ben Franklin had its moments too. But this is the BIG ONE, the interview to end all interviews. For this is the interview between Eric Van Horn, of the thriving metropolis of Pottstown, Pa., and Robbie Trissacs and Meg Ravies of...

THE BIG LRI IN THE SKY.

Getting this interview was extremely difficult - there was a large amount of red tape, or purple tape, or at any rate just to arrive at the residence of Robbie and Meg there was a great hassle involved. One begins about 6" below ground level at the grass routes. The next step is caused by inflation of the self, resulting in a rise to what is marked on the chart as "local president". Once a local president, a large decision must be made as to whether of not one runs for federation leadership. This is a landmark decision on reaching the Robbie Trissacs residence. After a reluctant decision to run, or, after jumping for the job with frothing mouth, and bugged out eyes as is usually the case, one has become a "federation president", and is now ready to become a member of the Board of Trustees. Now, in order to be a good constructive member of the BOT one must learn to love his fellow man (to death), hand out scrimpy salaries to the execs to make them "appreciate the finer things in life", and sit in a smoke filled room for twenty hours trying to figure out what to do with \$3800 they probably won't get. However, after all this, the presidential palace is just a mace shot away. Here's how it happened...

Trumpets sounded, and I was escorted to a second floor room, the residence of...

ROBBIE TRISSACS AND MEG RAVIES OF

THE BIG LRI IN THE SKY.

Robbie after dismissing his geishas and swallowing the last grape, motioned for me to enter his chamber.

"Hello, Mr. Van Horn. I understand you want to interview Meg and Myself."

"To be correct, sir, it's Meg and me."

The next sensation I felt was that of being struck by lightening.

"That'll teach you not to mess around with the..."

BIG LRI IN THE SKY."

"Yes, well, Robbie, could we get right down to business?"

"Certainly."

"For all my readers, could you explain just what LRI is?"

Of course. LRI stands for 'Liscentious Rebellious IMps."

and is an associate member of the Duotarian-Duoversalit Association. Its main function is yet to be determined."

"Just like the government."

"Very much so."

"I see. And as president of this group, what is your main function?"

"Well, Eric, I have seen seven main purposes as president of LRI. One is to be hassled by my executive board; two is to be hassled by the Board of Trustees; three is to be hassled by LRiers from all over the country; four is to be hassled by ministers; five is to be hassled by the Duotarian-Duoversalist Association; six is to be hassled by parents of LRiers."

"Oh, dear. So far it doesn't sound like such a good job. What's your seventh purpose?"

"To act as a communications man between God and the World!"

"Yes, I can see where that might provide som consolation."

"Yeh, especially a Christmas when I can get Him to convince Santa to give me whatever I want. Lat year I got a green frisbee, two bent spoons, and a letter from my draft board."

"Your draft board?"

"Yes, the International Fan Company. Ha ha. That's a little joke there."

"Hmm. Very little."

The next sensation I felt was that of being struck by lightening.

"That'll teach you..."

"yes, I know - not to mess around with the..."

BIG LRI IN THE SKY."

"By the way, where is Meg?"

"Meg? Oh he's at Roachioch College right now."

"That's a shame. I was hoping to speak to him."

"Yes, Meg is one of the truly great people in LRI."

"Oh? In what way?"

"Well, you see, Meg lives in one of the large population centers on the East Coast, making him a valuable communications man."

"I see. Where does he live?"

"Springfield, Pennsylvania."

"That's a population center?"



Robbie Issacs - Continental President

"Well, if you live in Springfield it is."

"I don't know. I've been to Springfield and even they don't seem too thrilled about it. It's a lot like Pottstown."

"If meg were here the next sensation you would feel would be that of being struck by lightening which would..."

"I know, teach me not to mess with the/..."

BIG LRI IN THE SKY."

"hey! You're learning fast! You should run for president next year. How would you kile that, huh?"

"Oh, I don't know."

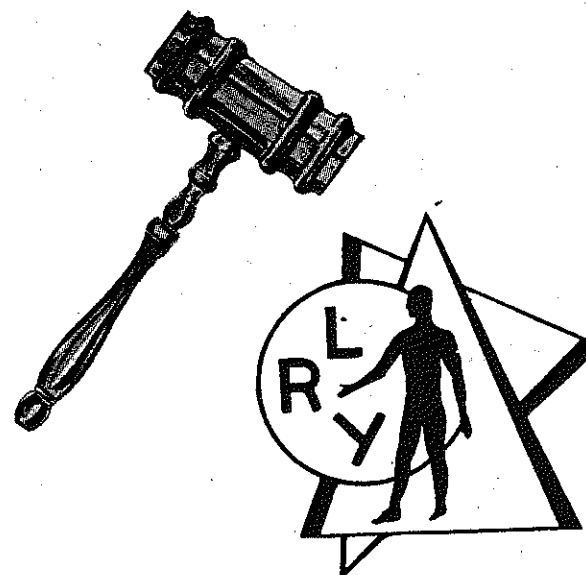
"C'mon. Why not?"

"Well, to me the job just doesn't seem en-lightening."

*END

BOT MEETS (continued from p. 5) but then it was too late, Too often the board got hung-up in rules of proceedure, and lost the issue before them. When it came down to a vote, no one really cared anymore.

There have been since mutterings among many of the leaders of an emergency Board meeting during mid-winter. Perhaps LRY does need to change before next summer. The Executive Committee in a recent meeting spent much of their time talking of these problems. Whatever may happen, LRY is about to face a critical change.



SOCIAL ACTION!

by Burt Cohen

Sometime last January, I decided that I wanted to run for Director of Continental LRY. I knew very well what this would entail. However, I didn't know if I wanted to run for a directorship, and after gaining office be assigned duties by an executive committee, which is the normal procedure. I have many concerns about the direction of our organization. I feel there is much wrong with it.

One of my main concerns about our organization, and our college counterpart, Student Religious Liberals (SRL), is part of the total atmosphere surrounding both groups. I have told many people that I accidentally found my way into LRY. One night my sister invited me along to a dance. Low and behold, it turned out to be an LRY dance, and from that point on LRY was very much a part of my life. It is a fact that LRY and SRL are by nature very closed organizations. One either accidentally finds out about them, or one joins through the Unitarian Church. I really dig what LRY provides for people. It is almost a necessity for young people to rest, and begin to cope with their own lives. Both the concept and what actually happens are very beautiful. However, if an organization only deals with itself, it ceases to be relevant. A community must be able to deal equally with internal and external situations. Whether it means merely setting up communications lines with the community at large or dealing with distinct problems of the community.

When I ran for Director of LRY, I ran on a platform of setting up a Social Actions Division. This would include an educational reform program, a Selective Service Resistance program and a general information program dealing with events in the movement. This program called "Social Actions" is an attempt to open up our organization to the community at large. It provides opportunities, but it is not intended to "show the way".

The above in mind, I will attempt to describe my concepts of the programs. In my mind, the High School Liberation Program is a result of the inability of American and Canadian governments to cope with the faster developmental process of today's youth. We are more prepared by high school age than any generation's youth before us. By high school we have a great deal to offer a community, be it at the high school, or the outside community. We have the advantage of actually knowing how well an educational community copes with

with its internal and external problems. Why then must we be forced to remain outside of any decision making process? Self determination is the crucial issue. It is only through self-determination of the community and its individuals that we will ever begin to have meaningful education in the schools. We must be allowed to bring about institutions which will allow us to take on much of the responsibility of both our education and our life goals. In order to aid in the necessary transition, the High School Liberation program is developing.

In line with the goals described, the American Civil Liberties Union has provided me with a list of affiliates across the U.S. and Canada. The names of these contact people will be distributed across the Continent, to each Social Action Chairman. The A.C.L.U. is a free legal aid society, made up of lawyers. They are very concerned with the legal vulnerability of people under 21. The list they have provided can be useful in providing legal counsel when actions are taken by school

(continued page 8)



Protean Radish/LNS

MORATORIUM

March on Washington

October 15 was the first of the many Vietnam Moratoriums that will happen until America gets out of the Vietnam War. In November, the Moratorium will be extended to two days. If our government is not out of Vietnam by December, The Moratorium will be extended to three days in that month. During the November Moratorium the Vietnam Moratorium Committee will again be focusing on local activities to protest the war. The New Mobe however, is planning a march on Washington during that 48 hour period. At midnight on November 13 they will begin a march with about 40,000 people from the Arlington National Cemetery past the White House and ending up at the Capitol Building. The marchers will proceed in single file, and when they pass the White House they will read one name of a soldier killed in the fighting. Also they will read the names of villages that have been destroyed in the fighting. The march will last until midnight of November 16. All Souls Unitarian Church of Washington at 16th and Harvard Streets will be hosting for the march. They will be supplying shelter food and drink.

More information about what you can do can be obtained by writing The New Mobe, 1029 Vermont Ave. NW., Washington, D.C. 20005, or the Vietnam Moratorium Committee, Suite 806, 1029 Vermont Ave. NW., Washington, D.C. 20005. If you are interested in going to Washington, check to see if someone is organizing buses in your area. If you are interested in staging a demonstration, or other activity, write them for help. Also contact your Congressman and ask if he will participate in the Moratorium. If not, then ask how many more will die before he calls for an end to the conflict.

At any rate, participate. See you November 14.

NO GENERAL I DONT FEEL
THAT GENOCIDE IS BASICALLY
INCONSISTANT WITH
JUDAO CHRISTIAN THEOLOGY



Win/LNS

VIETNAM ?

Test yourself ... the answers appear on page 4. By the Fellowship for Renewal

- The Vietnam War costs America every day. How much would you say?
20 million
100 million
250 million
33 million
- Experts figure that the final cost of the Vietnam War will be:
100 billion
500 billion
385 billion
10 billion
- Since America became deeply involved in Vietnam (in 1965) would you say that the average wage earner is:
better off
worse off
about the same
- How many Americans have died since that war began?
45,000
8,000
12,000
24,000
- Since Richard Nixon took office, how many American boys have died?
1,000
2,000
5,000
8,000
- The October Draft Call is?
5,000
50,000
12,000
29,000
- Which U.S. Senator is asking for complete U.S. withdrawal from Vietnam by the end of 1970?
Senator James O. Eastland
Senator Charles Percy
Senator Edmund Muskie
Senator Charles Goodell

Social Action (cont. from p. 7)

authorities, particularly dealing with underground newspapers, and dress codes.

Many high schools are suppressing publications that school administrations have no control over. In many towns the community will not print material. To this, we are offering our printing facilities to papers which are having problems printing. We will ask only for what can be afforded by the staff.

We are also involved with a Human Relations group in Boston. It is hoped that together we will be able to develop a program to go into certain High Schools with Human Relations trainers. Once in the school, we will bring all spectrums of the school community together, so that we may begin to talk to each other to bring about a more relevant school. Very often the problem in schools is more of bringing people together to simply talk and respond to each other rather than any disagreement of opinion. However, if a school is to really move in a direction it will have to begin to find answers by openly discussing problems.

The American Selective Service System is another great area of concern to our organization. LRY is founded on the concept of freedom and responsibility of belief. It is this very concept which leads us to oppose the Selective Service System. A system does not allow room for an individual's conscience in guiding that person cannot go unopposed, particularly in such a morally debateable issue as serving in a war.

The Selective Service Resistance Program is much more of an educational program than High School Liberation, be-



'What Worries Me, Senator, Is That They're Getting Into Step.'
LNS

ACTION

VOCATIONS FOR SOCIAL CHANGE: is a decentralized clearing house for persons struggling with one basic question: How can people earn a living in America in 1969 and ensure that their social impact is going to effect basic humanistic change in our social, political, and economic institutions? Nobody has any real answers to this questions, but many ideas are being developed out of people's experience. VSC helps to make these ideas available to the general public so that each person's individual search can be enriched.

The VSC Newsletter is the main gathering point for the ideas that the VSC staff comes in contact with. Some of these ideas are descriptions of actual job openings with groups working for social change from a wide variety of viewpoints. Other ideas are proposals for new projects that need help in getting started, descriptions of places where one can get an education in social change, and articles on topics related to working full time for social change. What all of these jobs, programs, and ideas have in common is a concern for stimulating basic change in American institutions.

The VSC Newsletter is available by contacting: VSC, Canyon, California 94516.

VSC exists on contributions from supporters. If you want a job or want to list jobs you can contact VSC at the above address. They will send a copy of the newsletter to you on request, and you can pay them what you can afford, and for any further services. They do not discriminate against people with little bread.

By this time, most people know a great deal about the grape boycott, The Farm Workers Union is still not recognized by the farm owners. If people are interested in aiding and strengthening the fight for farm workers rights, contact Jim Lollis, United Farm Workers Union Organizing Committee, Box 130, Delano, California 93215.

For those interested in really assisting the Union, people are needed for organizing in certain cities. Contact Jim for that too.

LIBERATION NEWS SERVICE: prints articles dealing with all aspects of the movement specifically for reprinting. They publish twice a month at the cost of \$15 a month or \$180 a year. We at LRY have found it quite useful and recommend it as an addition to all underground newspapers. The graphics they distribute are quite excellent, many examples of them can be found in this issue. Liberation News Service operates from 160 Claremont Avenue, New York City, New York 10027.

TOGETHER: is a High School Liberation newspaper put out by some brave students in the Palo Alto, California area. LRY is interested in obtaining copies of all the High School Liberation, underground, and GI publications they can get their hands on. The copies will be used to aid the LRY committee on High School Liberation pass on vital information and ideas to people interested in the High School Liberation movement. The other papers will also be used in a similar manner. If you work for some kind of underground publication, or know of one in your area, we would appreciate it if you would send copies of it to: Burt Cohen, LRY Division of Social Actions, c/o LRY, 25 Beacon Street, Boston, Massachusetts 02108.

Anyone who would be interested in availing themselves of the services of LRY (and there are many not listed in this paper) in the area of social actions please do not hesitate to contact Burt.

Social Action (cont. from p. 8)
cause there are already groups working in this area. Because of the many publications there will be people who will compile and edit materials for general mailing. Much of the material will go to the federation's Social Action Chairmen. We will be receiving lists of the counselling centers across the country which will be made available to the federations. It is especially important to get communication lines set up in this area, because draft law is constantly changing. It is hoped that we will be able to provide a copy of the Conscientious Objector's Handbook to all the federation Social Action Chairmen. One major objective is to get young men thinking about how they relate to the draft at a younger age, so that they can begin to make decisions without the pressure of a draft board.

As well as Educational Reform and Draft Programs, there is a general program to make people aware of events in the movement. A great deal of material concerning the movement is simply not printed by the press in general. The press is not as diverse in opinions and in their reporting as many of us would like. At any rate we will be involved in making people aware of things happening in organizations such as: Unitarian-Universalist Association, Social Responsibility in Washington, D.C., the United Nations, Boston, and Ottawa, Black affairs within

and without of the UUA, Women's Liberation, and peace work, as well as the Grape strike. To aid us in this program we are receiving Liberation News Service which publishes twice a month for reprinting of other groups. We will also be receiving many underground newspapers, and GI papers.

The structure of the Division is a very important part of how the programs will operate. There are two local committees operating from Boston. One to deal specifically with High School Liberation and the other with Draft Resistance. Each committee will be made up of seven members. Both committees will handle the general information program dealing with the movement.

There is also a larger committee composed of the federation Social Action Chairmen. The Boston Committees will feed to the Continental Committee and will get the materials from the Continental committee. The Boston Committees will be responsible for maintaining contacts with all other organizations.

The Federation Social Action Chairmen will be completely responsible for social actions in their feds. It will be responsibility to set up committees to handle social actions. The Social Action Chairmen will of course be the main contacts for the Boston Committees. These committees which will be operating in the individual federations will be responsible

for bringing and receiving all communications to the locals.

Up till now I have been trying to give people an idea of how this whole thing is sitting in my mind. There are of course a great many needs and problems to work out of the programs. Possibly the biggest problem will be the actual communications between structures within the program. The Boston Committees are being set up now, and we are finding people to work with us. Once the Boston Committees are set up, we will help eliminate another problem, that being me taking too much of the responsibility of the program.

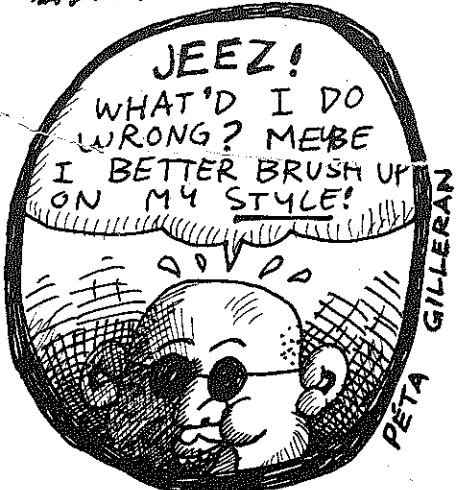
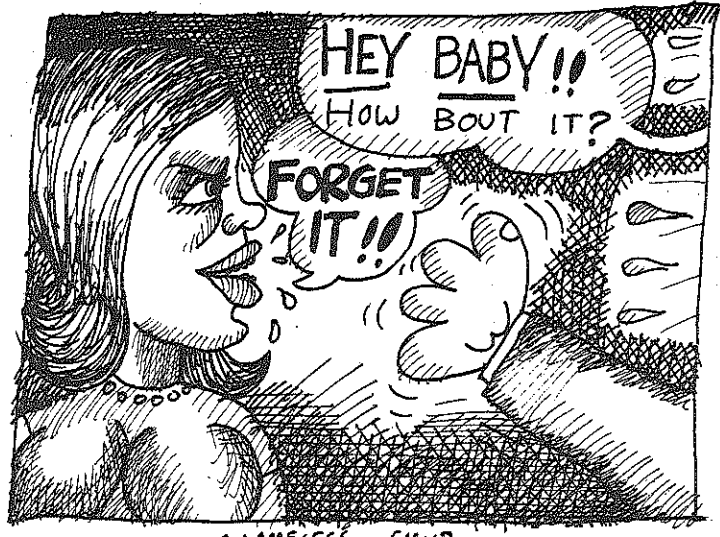
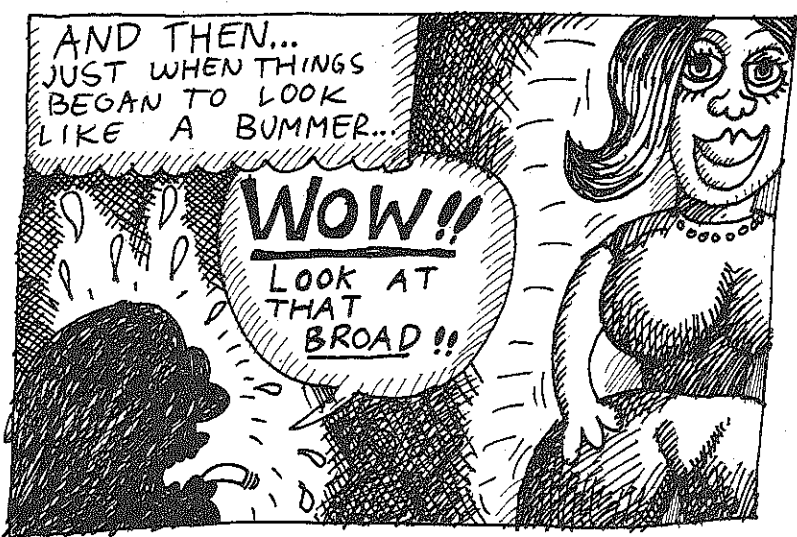
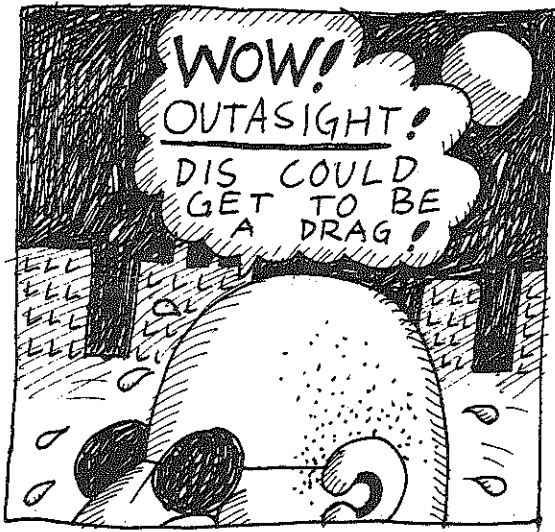
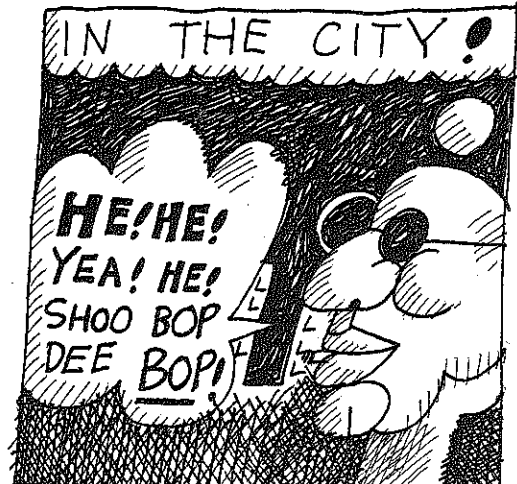
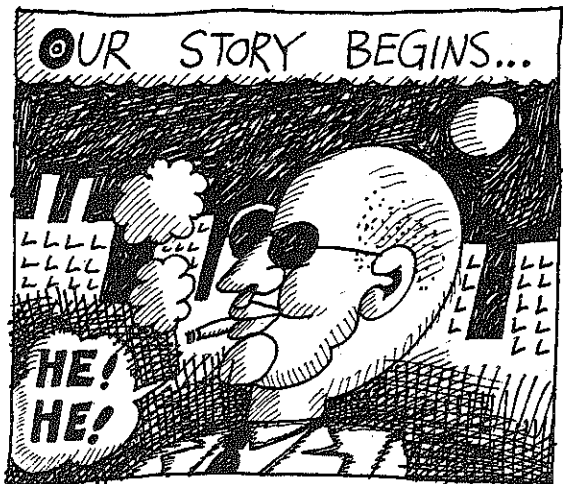
However, the greatest problem is with the carrying off of communications between the Social Action Chairmen and the locals, as well as communications between Boston and the locals. Without the support of the federations, and the locals, the programs won't mean a thing. If the chairmen of a federation doesn't do his job along with his federations' committee, then everyone else's work is frustrated.

In the hopes that one day institutions will benefit people...

DANGEROUS DATE!



HE'S
HIP!!
HE'S A
CITY-SLICHER!!



WELL
FOLKS...
AS WE LEAVE
DANGEROUS IN
DEEP CONTEMPLATION,
THIS IS YOURS TRULY,
SAYIN'...
THAT'S THE
END. (OF THE BEGINNING)!

LOOK!!
FOR MORE OF
DANGEROUS AND HIS
PALS COMING
SOON...

BULLSHEET

Fill out this sheet - rip it out - fold it (you'll find it addressed on the back) - mail it.

Communication: LRY is somewhat like a village without geography the feeling we have for each other when we get together in california or maine is immediate friendliness but how do we carry it on that's the reason for the BULLSHEET please fill in this sheet with whatever is on your mind in LRY or just with yourself among LRYers everywhere maybe this kind of communication can bind our village more closely together.

BULLSHEET

The following is a letter written by Wayne Arnason, Director of Continental LRY, in response to a very hassled and confused discussion of rules involved in the Southeast Tri-Fed summer conference at Sewanee, Tennessee, August 3-9, 1969. The rules under discussion were ones relating to dress and behavior which might have led to friction with the community and the college, and the rule relating to the conference's sleeping arrangements.

August 5, 1969

Dear Conference:

Letters are a strange medium. They're usually deep, personal, and clear recollections of events or feelings. On the other hand, you can choose to make yourself appear any way you want to in the eyes or the hearts of the persons you're writing to. So with that in mind, I wanted to write you all a letter about freedom and about individuals, and about rules.

I've been in LRY for four years, and I was born into the Unitarian Church. It has been during my four LRY years that I've come into conflict with the larger community in which I live. The individual search for truth and freedom to carry out that search is a principle that I've found here that I hold very dearly - it's the very nature and the heart of LRY and, I hope, of the Unitarian-Universalist Church. And that is why there is conflict. We live in a society of pre-ordained truth, with very little freedom to explore or search. Conflict is inevitable.

I accept that. To learn to enjoy the inevitable is to reach a high point in human understanding. What I refuse to accept is that the conflict is more important than the search. The question I ask is "When does compromise make the search easier, and when does it prevent the search from being conducted?"

I've been hassling the conference rules thing from the time of my first conference. My attitudes have changed considerably as I've grown older, as I've achieved greater personal freedom, and as I've become more sure of myself. At this point in my life I feel that my primary responsibility is to myself. I also feel a great deal of responsibility to the entire LRY community, probably because you (and the larger "they") are an important part of me. I also feel a responsibility towards the Unitarian-Universalist community, because I have a commitment to a career within that church, and because I feel close to the people within it.

When I come to a conference, I assume that the rules are set up to protect the interests of the individual and the community as a whole. I assume that there are reasons for all the rules. I also assume that, like everything that surrounds me, they are subject to question.

When I am faced with a rule, I must question it in the light of the responsibility I have to myself, to the LRY community, and to the Unitarian-Universalist Church. In regard to myself, I feel I have a moral responsibility to do what I think is right. How

I live up to that responsibility determines in a large part how I will look upon myself as a human being.

My responsibility to the LRY community is something I feel very strongly. It is a community that I owe a great deal to, and a community that I am willing to sacrifice for. It is here that a conflict with the outside society comes in, and it is here that the question of how far to compromise comes in. I suppose this is a grey area that our discussion on Tuesday centered around, I feel very strongly that the decision to compromise has to be an individual decision, made with the community's welfare in mind, but made also with individual principles in mind. We must only remember that when we talk of the welfare of the community, we are also talking about ourselves, because we are each and every one of us a part of that community. I do not really feel a part of any other community outside of LRY or the UUA.

I have mixed feelings about my responsibility to the Unitarian-Universalist community. At times I think my primary responsibility to the church is to change it, or at least to show its members the hypocrisy I see within the church. I am what I am because I was taught to question in the Sunday school and by my parents. I was told to discover my own beliefs, my own morals, my own standards, and I have tried to do so. And now much of the church and many of our parents say we cannot practice these standards which we have found, because they are different from theirs. The Unitarian-Universalist Church would never compromise in a conflict over race involving a conference site, but it is all too willing to compromise on the question of personal morality and life styles. I am getting to the point where I am tired of justifying myself to anybody. There have been times when I've wanted to stand up in front of my congregation at home and say, "Fuck off!" "Leave us alone!". But I can't. Because I love them too, and I want them to understand why I am what I am. Maybe a better thing to say would be "Give us a chance."

The responsibility we have towards our parents comes in here as well. I feel this must be a loving, a caring, and a sensitive responsibility. I owe a great deal to my parents, but I don't owe them my life, and I don't owe them my integrity.

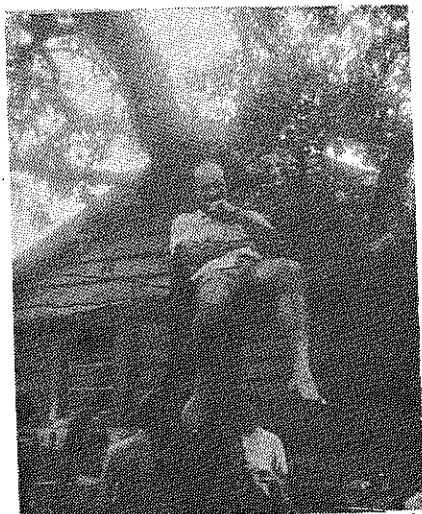
All this leads to my feelings about rules. To me they are guidelines for individual action. They are road signs in the search for truth. I feel the same way about the laws of the outside society. But the decisions must always remain with the individual, with you. For you are as important and as essential to this community and to this world as anyone else, and if anything is holy, it is your freedom to search as your soul tells you to. Thou art God.

In love and in the search,
Wayne.

place
stamp
here

HOT SUMMER IN SWLRY

photos by Charlie Vrabel



Bud Nichols, Minister of Youth, in his tree.



"PIGLET"
Bell of Fort Worth

Hot?...Yes...the temperature averaged at around 105 degrees a day. But that wasn't all that was hot. Southwest LRY is a federation that reached a cusp this summer. Its summer camp was the most beautiful they have ever had. The people were in a mood to break out of the bonds that held them and seek new ways of life. Southwest LRY came alive this summer.

The camp was held in the Lake Murray State Park in Ardmore, Oklahoma, during the second week of August. It was big by all means, just as everything is, as the saying goes "big in Texas." Southwest LRY itself is a big federation. It encompasses almost all of the state of Texas, Arkansas, Louisiana, Oklahoma, and Wichita, Kansas. There were 160 people who came from these places to the camp. All 160 committed to making LRY the biggest and best experience of their lives.

The heat was the biggest problem immediately facing the LRYers. Oklahoma summers are hot, humid, and miserable. Noke, the lifeguard, and Hank, the camp nurse, had the campers daily take salt tablets, avoid overexercising in the sun, and drink lots of water. Yet, many of the LRYers collapsed from the heat. Despite the heat, however, the camp got off to a good start.

The problems facing Southwest are rather unique for LRY. To begin with, the fed is spread out over an area ten times the size of an average federation. They have a hard time finding real geographical unity among themselves (New England LRY take note.). Most will travel at least 1,000 miles to get to the summer conference. Because of the great distances that have to be traveled, and the large amount of people that are in the federation (the mailing list is over 600), they have two week-long conferences a year - in the summer and mid-winter. Between those times they have local-area week-end conferences which will draw around 100 people.

But even with the large amount of people and distance, the federation seems to have an amazing amount of unity among its people. The structure of the program is similar to that of the rest of LRY. They have a theme, planned discussion, and the traditions which exist in every part of LRY. One thing that was surprising to see was a band and an LRY dance - both of which are fast becoming relics in LRY.

The theme this year was "Strangers in a Strange Land." Dick Kossow, the former executive director of LRY was called in to present this theme which was based on the book by Robert Heinlein. The first night Dick had a water ceremony whereby he selected certain people to become his brothers and lead the



Group discussion under the "Okie oaks"

others to holy brotherhood, emotional wisdom, and the truth in all men's hearts. As the week went on, each drank water in communion with another and became bound to that search.

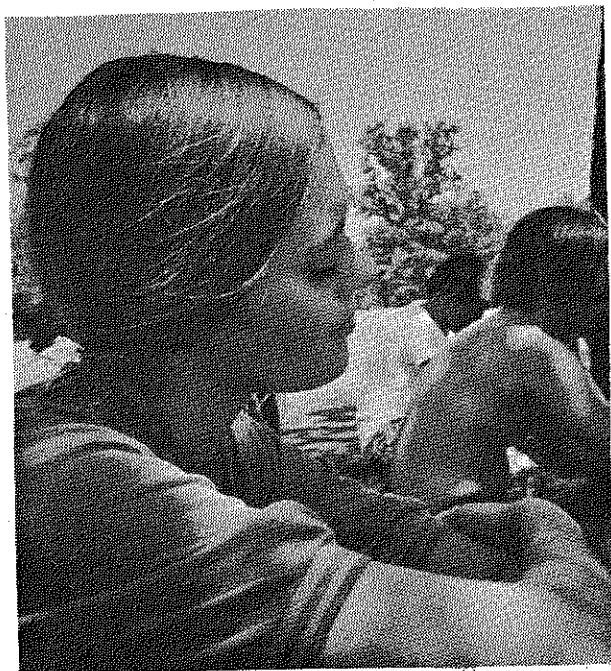
For those that participated it was a staggering experience. Each and every person began to learn the meaning of dedication to one another in a community and world they had created for themselves. Soon everyone's time sense became slower, the minutes, the people, and the meanings attached to them seemed to hang motionless in space. It took time for all that was happening to soak in, but that process of understanding the world around you was the most fantastic experience of all.

As the people of Southwest began to grow, they also began to face some of the more critical problems that were facing them. There was the problem of rules - many felt them unfair - the pro-

blem of the splitting of the federation, and most important of all, the problem of an adult community hostile towards them. They were not new problems; they were not solved, but the solutions seemed to be more clear than ever before.

Perhaps the best way to sum up the Southwest summer is to recall the last few hours before everyone left. They formed into their traditional friendship circle. A shiver went through people's bodies as they thought of leaving. That fear was then replaced by the warmth that everyone felt. The people sang. They sang of happy times, and of sad. They all felt leaps of joy, and the heaviness of being sad. Soon a few girls began to cry. As the time to leave drew more eyes became wet and red. The feeling of friendship kept increasing, and soon the guys began to cry.

It was hard to say goodbye to those beautiful people. It is a goodbye that was not and never will be easy to say.

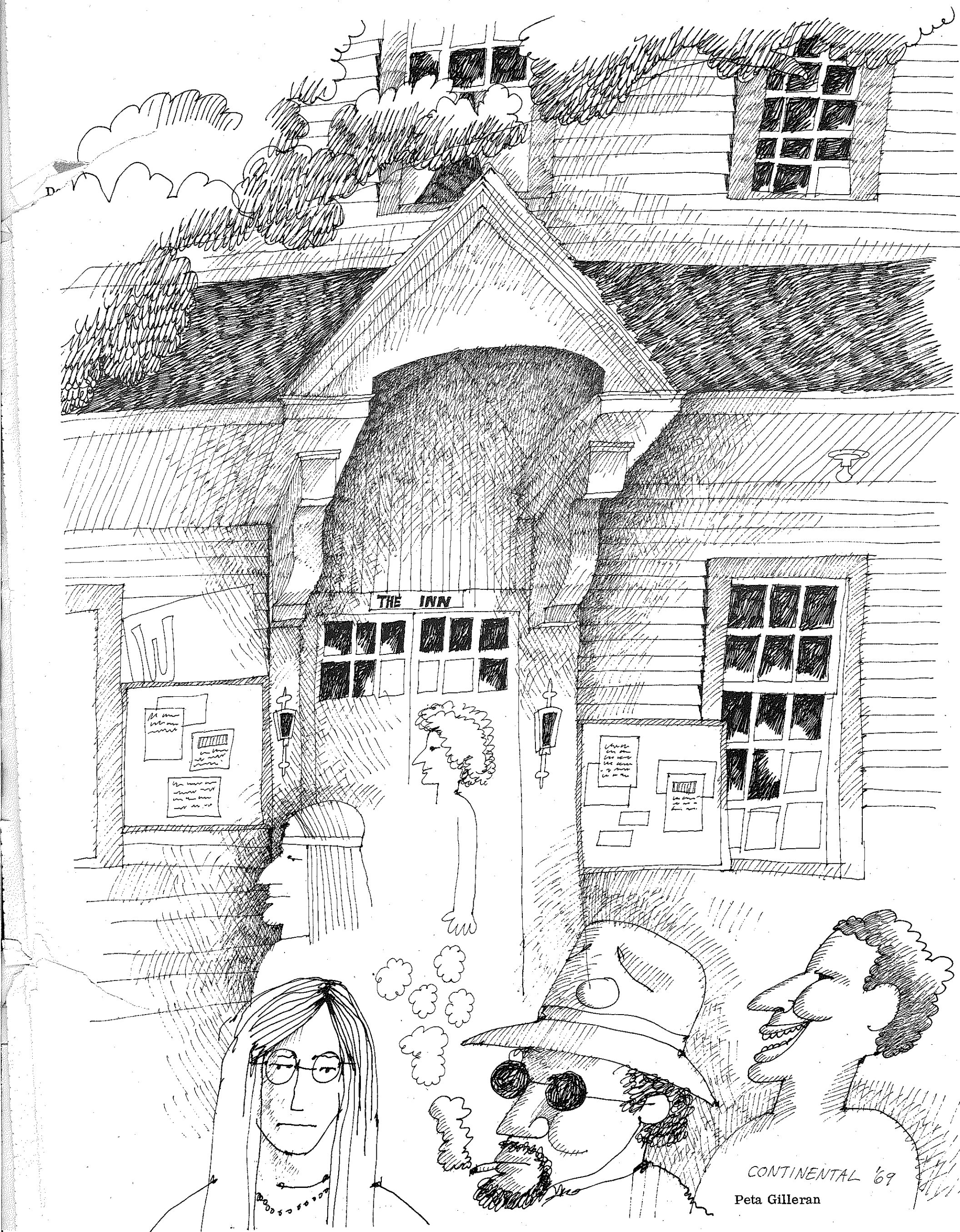


Lisa - one of the many beautiful females in Southwest LRY.



THE END

CONTINENTAL

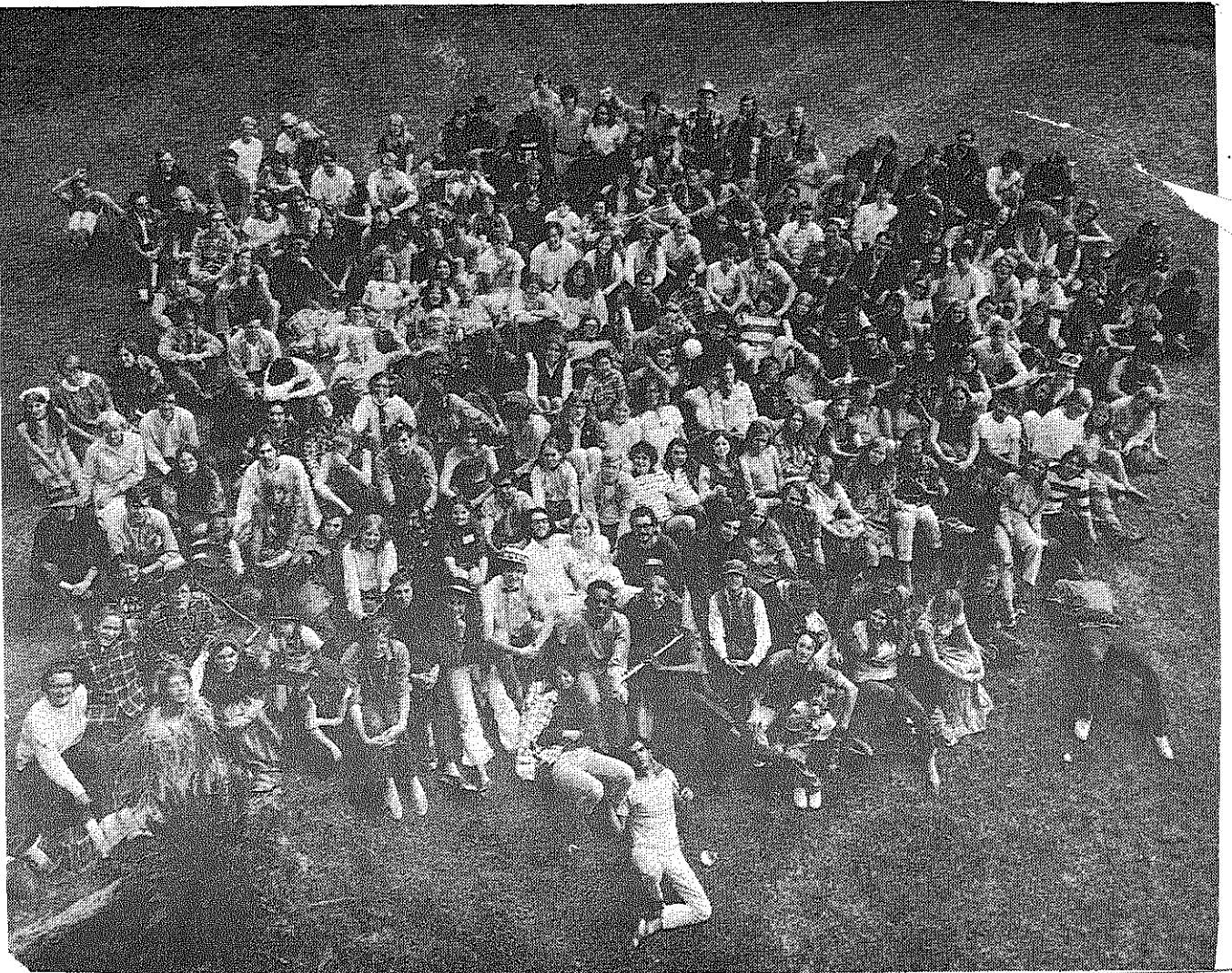


CONFERENCE '69

Stewed Rhubarb at Seabeck, Washington. This year the planners of the Continental Conference thought it would be important to concentrate on the individual in LRY rather than the group as a whole. Stewed Rhubarb, the theme, was just that. The planners tried to provide a potpourri of everything, more than one could attend, and leave the individual up to his own devices in making Continental Conference relevant to him.

Continental was held at Camp Seabeck by the Sea in the glorious state of Washington and the reknowned fed of Sahili. The camp itself is a non-profit corporation aimed at serving groups that wish to use the facilities. Seabeck, Washington is set along a natural inlet along Puget Sound and was originally a logging town until it was destroyed in the late 1800's. Many of the buildings in the camp were some of the original buildings of the old town of Seabeck.

Last year at this time, the Nameless Newsprint in reporting Continental was talking of the "people revolution". The staff felt that the conference had not reached the people, but only the organization of Continental LRY. They called for a revolution of the people to make it more relevant of what they were feeling. It was



hoped this year that this people revolution would come about by giving the people a chance to do what they considered relevant to them. Continental this year was relatively free of the politicking of the Board of Trustees since they had met the month before in Concord, Massachusetts; they were meeting to finish up their business.

The conference committee had managed to provide the conference with about as many people from different areas of thought and action they could find. They had people on women's liberation, UUA politics, radical political action, t-groups, arts and crafts, and worship service. Any who thought they could lead a workshop on their thing was encouraged to do so. Each and everyday there were at least six different things going on at the same time. Each person that attended could find something within one of these groups that would be relevant to him.

Continental Conference was originally set up to provide an experience for leaders in local and federation LRY in ideas on how they could best serve the LRYers they led. In the past the onetheme conference had proved somewhat irrelevant to a sizable number of the people. But did the multi-theme conference prove relevant?

Continental Conference usually draws around 200 to 300 people. That alone is a large group of people, larger than most LRY functions that are held around the continent. At times it is an unwieldy amount of people that have a hard time finding any kind of cohesion. The experience of those that have attended in the past has been that it was too much for them to pull in. LRY differs so much around the continent that LRYers when they do get together have a hard time getting tuned in to each other. By the time that they do get tuned in, they have to go home.

The conference got off to a slow start. People dragged around for the first couple of days trying to decide which of the groups they wanted to attend. There were movies every afternoon which most did go to out of nothing else to do. It was surprising to see that no one really knew what his thing was.

During the middle of the week things began to move as people began to get adjusted to their surroundings and all the new faces. On Wednesday, a motorcycle gang - the Satan's Psychos - suddenly turned up at the conference. At that time the conference

had to make a decision on whether or not to let them stay for the night. There was much debate. A sizable group of people wanted them to come in, but a sizable group feared what they might do. When the vote was taken, they voted not to let them in. A number of the LRYers went out to the road then to talk with the people apart from the rest of the conference. Rather than draw the conference together as hoped, it tore them apart.

The failure of the conference to get together brought out many of the issues facing LRY. Many were uptight at the number of people who were associated with radical politics. The concern was that LRY is not a political organization, not an SDS for high school students. Then there was the realization that the outside world was becoming increasingly hostile to those with long hair. Many were uptight with the action taken by Continental LRY at the General Assembly in Boston, others uptight that many LRYers use drugs. Then there were those that felt that Continental LRY just didn't serve the interests of LRY. These issues and many other differences of opinion tended to divide the LRYers. It was surprising to see that they could not get together and have a good time together like LRYers usually do. There was really no community experience of feeling close to one another. There were no general feelings of love and caring towards other people.

It was strange to be in an LRY experience where people couldn't get together as people, but got together as ideas. The conference did create a community, but not an LRY community. Instead, it tended to be a microcosm of society and the splits in different styles of life. It is true that LRY is in a mood to change its direction, but everyone's concern they have seemed to have forgotten that they are people first and ideas second. But don't let us say that at Continental Conference this summer we forgot how to be people. During the last night there was a talent show. Some of the best talent in all of LRY played. Here people began to be people again. They laughed, sang, and felt what was inside them. All those disaffected with one another seemed to be able to get along with one another, even if it was for a few hours. The people for once had a chance to do something as a community, enjoy life. The lack of a community experience during the week had been a sad loss for the LRYers. At last they could be people. It was a learning experience.

ATTENTION !

OLD SUBSCRIBERS

If you had a subscription to the NAMELESS NEWSPRINT last year, it expires with this issue. This year the subscription prices have been cut in half. You can get 10 issues of the NAMELESS NEWSPRINT for only \$2.50.

If you haven't subscribed before, then please do. Our goal for this year is 1,500 subscribers. We need that many to keep this paper alive. Subscribe for yourself, your local group - ever local LRY should have a subscription -, mom, dad, etc. We need the support.

A WORD ABOUT BULK ORDERS

This year we will be selling bulk orders to the NAMELESS NEWSPRINT for 15¢ a copy, the single copy retail price is 25¢. That means you can make 10¢ a copy on each issue. Great way to help us sell the newspaper. It would also be a great way to make a little extra cash. You could sell them to the adults in the church, other LRYers, and on the street oo about just any youth. Be a great way for your local group to make money.

ADVERTISING

In order to survive, the NAMELESS NEWSPRINT must sell advertising. This year we cut our rates to Unitarian-Universalist concerns in half. A full page ad will only cost \$50, half page \$25, quarter page \$12.50 or we will sell it for \$1.00 a column inch. Also we have want ads and personals. Got anything to sell? Want to find a long lost LRY friend? Want to find an old part to your car? Try our pages for your worries. We charge only 10¢ a word.

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