

# THE NEWSPAPER

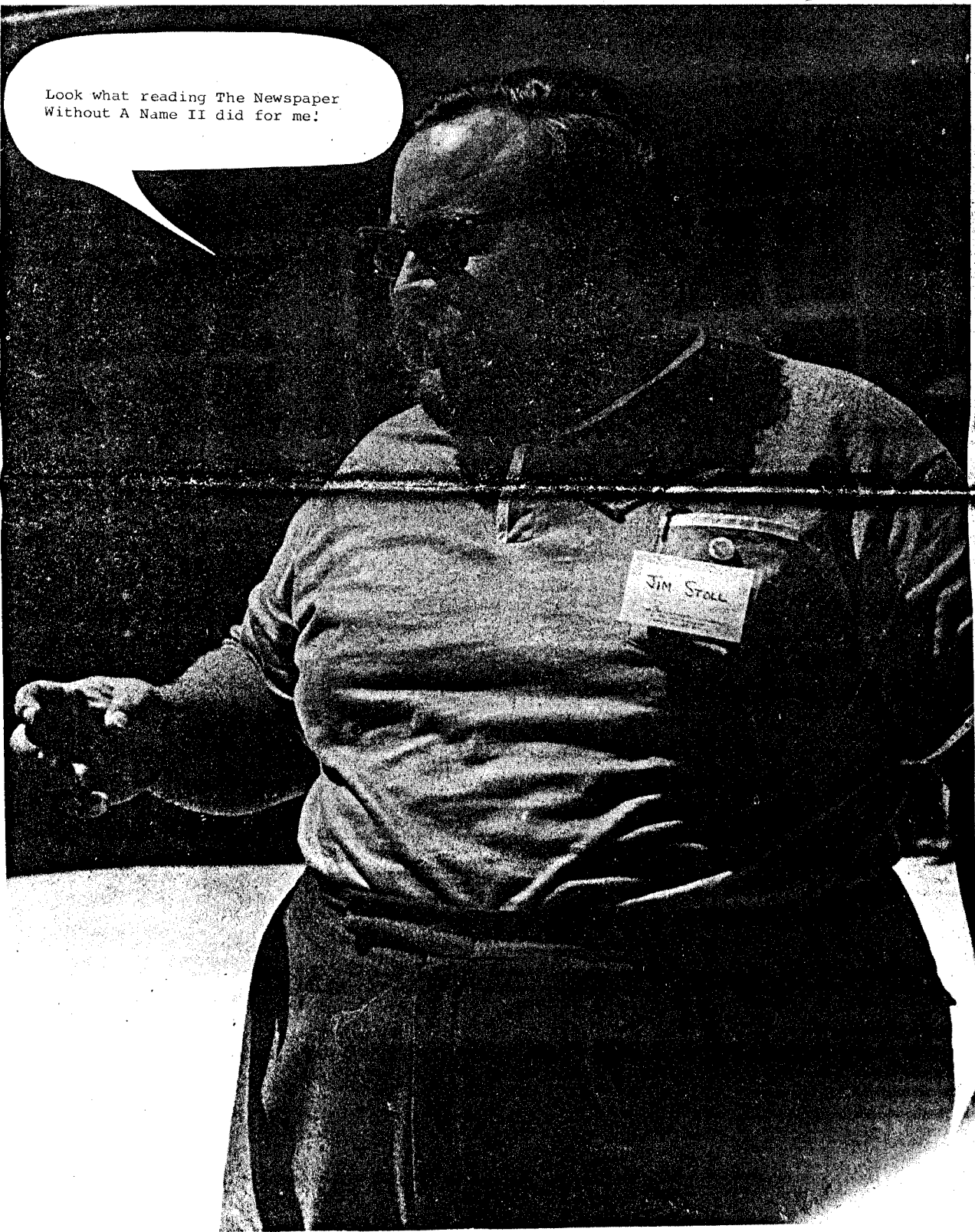
## WITHOUT

### NAME II

VOL. 1

NO. 2

35 cents



Look what reading The Newspaper  
Without A Name II did for me!



Dear Friends,

So now, the second issue of The Newspaper Without A Name II is in your hands. We have heard lots of compliments in the last two weeks on our first effort. We only hope this issue will please you as much as the first. We would certainly appreciate any comments or criticisms on ways to improve our Journal. With your letters, our 'letters to the editor' column might even become a reality.

Today, I find myself in a very different mood from the night I began my first editorial. Perhaps a bit less 'bouncy' about the LRY Newspaper concept, probably more seasoned by experience and coming to the realization that success doesn't just happen overnight. To date, October 15, we have received 53 subscriptions, 16 of which have come from the adult community. I'm not sure whether to be mildly glad, disappointed, joyously elated, or what. I have no measuring stick for the beginning of success, or failure. I do have what goes on in my head, personal hopes and standards of achievement. So, I feel let down about the number of subscriptions - but I think my hassles and hang-ups about demanding perfection are surfacing in me. The letdown I felt was sort of an educational process in itself - for I measured my expectations against reality to find that growth is an earning process, and it has to come naturally. I believe the LRY Newspaper can and will happen big, it will take time, perseverance, and good materials to earn its own accolades.

What does being an editor of the LRY Newspaper mean? Unfortunately it has meant working against deadlines to find 16 pages of copy which I can feel meet my own personal grading system, and getting the papers out of '25' and into the mails (which has been our biggest hassle). It has been GSHII forcing the Newspaper into a computer graphing system of the mind and screaming, "Rise line, Rise!". If

**THE NEWSPAPER WITHOUT A NAME II**

**Newspaper Policy:**

1. Photographs- For one roll of 35mm negatives sent to Boston, we pay \$2.00 and return film within one week. Also, \$2.00 paid when one of your photos is used. All photos will be credited.
2. Articles- About youth-adult relations, LRY experiences, issues in the denomination, essay on SR, opinions, etc. For articles of 750 words or more we pay \$10.00.
3. Artwork- Artwork cannot be returned. If used, \$5.00 and credits.
4. All mail to Newspaper must be addressed as follows:  
LRY Newspaper  
25 Beacon Street  
Boston, Mass. 02108
5. Subscriptions- Are \$5.00 for 20 issues. Paper published semi-monthly until next August. No publication during August and September.
6. Sales- Cost per issue  
35¢ Bulk Orders:  
25 copies - \$5.00  
50 copies - \$9.00  
75 copies - \$13.00  
100 copies - \$17.00
7. Advertising- After first issue we will accept ads from Unitarian Universalist concerns (ie Starr King theological school, Beacon Press, Respond, etc.). Also a brief personals column will be started a \$1.00 for five lines.

the LRY Newspaper is to become a respected journal of liberal religious thought - it will do it on its own laurels and our inertia. Then maybe some of us can turn off our production date time clocks, and sit back and gain more perspective on what the Newspaper concept is all about. It is another LRY experience of sorts. ~~Sitting back on my hands~~ to analyze the situation and learning from that very process itself.

Just by talking to you about my hassles I have relaxed. It is the first time I have heard and appreciated those bells in the Park Street Congregational Church in over a month. Now I can tell you a few things about this issue.

Please do the reading thing to Page 5 - Concerns dig it. Perhaps some advisors would care to respond to Peedie Parks' letter, or bolster it. I am hoping our adult readers can establish a column for their concerns in future issues. A lot of good rapping might happen between youth and adults, and adults and themselves. We are listening.

Pages 8 - 9, of aesthetic value? Slowly but slowly the word is getting out about artwork and the like. If more contributions arrive, this page might work into a central theme for each issue (ie photos, or artwork, or poetry, etc. if that if a good idea), and more LRY creations could be spread throughout the Newspaper to enhance its graphics.

Pages 12 -13, Ye Old Denomination. Perhaps this is the place for delicious morsels of Unitarian Universalist heritage, and articles from adults (ie ministers, parents, R.E. people, etc.) about and to youth. Also, sort of a clearing house for W.C. Fields adventures (ie successes, ideas, sermons by youth, fund raising suggestions, etc.). Come January an information pocket for General Assembly type-things, anything goes.

# ARTS & CRAFTS

# LETTERS

One day I was lying around the LRY Office and Captain Ohio comes up to me and says - why don't you draw a picture for the LRY Newspaper - so I did, and then he says why don't you be the new art editor of the paper - so like a dummy I says sure. Of course I didn't realize what I was getting into. First of all I'm supposed to be creative in the LRY Office, with all these freaks coming in and out all the time, and papers, and bottles, and doughnut crumbs, and junk lying all around... really, I don't see how great art ever gets produced there, in fact, I don't see how anything gets produced there. Another thing is that we don't have any money which is kind of a problem, because most of the time everyone sits around praying for enough subscriptions to put the next issue out.

At any rate, now I need some help, because I am really not too artsy-craftsy. We need all kinds of drawings (black & white, for colour doesn't reproduce well in the printing process), photos (negatives if possible), and any other handy-dandy little graphic work one can think up. If you do send us a drawing we can't return it unless you send along with it an agonizing letter saying that you drastically need the picture returned, we shall return all photo negatives in one week without an agonizing letter on your part.

If by chance we decide to accept your offering, you will be credited in the paper, and a little bonus of \$5 for pictures, and \$2 for a roll of 35mm negatives & \$2 more if your pictures are printed. But knowing how kind and generous you are, I'm sure that many of you will not demand any financial payments for your efforts, as you will be satisfied in seeing your picture or photo immortalized forever in my publication and yours: The Newspaper Without A Name II.

So without any further delay - please contribute your photos, artwork, graphic layouts, and/or 750 or more words articles on things relevant to Uni-Uni youth and adults to: The LRY Newspaper, 25 Beacon Street, Boston, Mass. 02108

I am going to talk about Shlomo Carlebach, the Jew who graced Continental Conference with his presence this year. I have no personal grudge against Shlomo or anything, but he turned me off right from the start. I first saw him in the snack bar. He was right in the middle of a jovial gathering, spreading joy and brotherly love everywhere. I had just purchased something to eat and was making my way to a table when I was stopped by this clammy hand on my cheek. I turned around to greet a repulsive mass of flesh that said something like, "Hello, my dear, and who are you?" So friendly on the surface but so phony. At least that's how he came across to me. But I went up to listen to his concert anyway. And I did like his music. I was entertained, but that's all; I didn't get as enraptured with his spirit as everyone else seemed to, though.

And after listening to him for a while the thought uppermost in my mind was not, "Let's dig this beautiful thing called love that's everywhere", but, "I'm getting awful cold sitting out here and I wish those people weren't sitting around the door so I can't get inside where it's warm." This contagious feeling of love that so many got caught up in did not even touch me enough so that I could ignore being a little cold. I just couldn't feel the "warmth". Tim Cahn wrote of Shlomo, "He gave a concert which completely entrapped all who listened and danced, might I add all who listened danced." I for one listened but did not dance and was not entrapped by the spirit. This is partly a reflection of my own hangups, nevertheless I know I was not the only one who listened and didn't dance. I know of some people who were actually stepped on because they chose to sit instead of dance. I think this showed a great lack of consideration on the part of those who were so caught up in "brotherly love". LRYers should do their thing, but not to the extent that they are unconcerned for others feelings, which was the case with Shlomo and his followers.

- Liz Breitbart Wrentham, Mass.

I went to Continental and in this letter my first reaction is to write "I miss you all." But that is only thinking of myself. I am not doing like the good Rabbi said: exhale.

One thought that I was hung up over at the conference was giving. I felt that I had nothing of myself to give to people. During the Silent Hour the people that I love came up to me and I felt helpless. I was disappointed in myself. I mean there must be something more... (Enough of this) Continental was more important than the last 'most important thing in my life'. I never stopped and analyzed it while I was there. Like I usually do, I was the only one who was there.

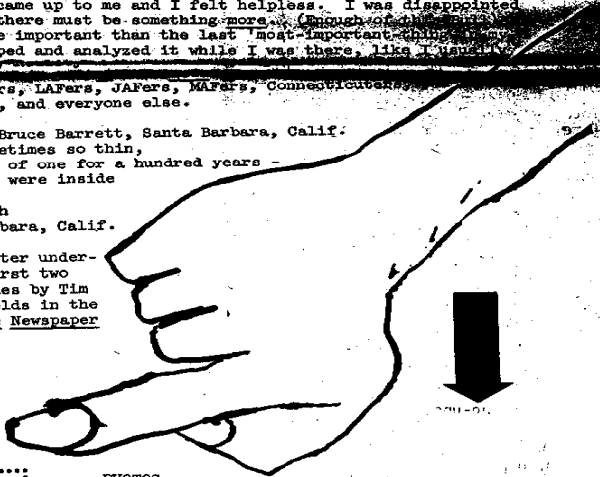
thoughts. Cell 13ers, LAfers, JAFers, MAfers, Connecticutans, Canadians, Omahaers, and everyone else.

Bruce Barrett, Santa Barbara, Calif.

egg shells are sometimes so thin, you may see out of one for a hundred years - and never know you were inside

by Josheph Santa Barbara, Calif.

ed. note - for better understanding of the first two letters see articles by Tim Cahn and David Fields in the first issue of The Newspaper Without A Name II.



# STAFF

The Newspaper Without A Name II STAFF

Editors-In-Chief, George F. Gowen III & Gregory Swagert  
Art Editor, Robert Salisbury  
Contributing Editors, Peter Hunt, Kathy Gilles, Tom Hobbs, David Fields, Lisa Jandelius, Kenneth Friedman, Bart Cohen, Carla Masik, Paul Collier, Tim Cahn, and Wayne Armason. Ross Quinn - Circ. Mgr.

The Newspaper Without A Name II is an independent journal of and by youth, sponsored by Liberal Religious Youth of the Unitarian Universalist Association. The opinions expressed in this journal are solely those of the editors and contributors, and do not necessarily reflect those of Liberal Religious Youth Inc.

### PHOTOS

- Cover - Photo by Mike Fitz-James shot at LRY Continental Conference of Jim Stoll, minister, Kenilwick, Washington.
- Pg. 2 - Photo by GHSII shot at LRY Office of official 1968-69 LRY Board of Trustees poster.
- Pg. 8 - Photo by GHSII shot at Homestead II of Trisha Kent, Groton, Conn.
- Pg. 9 - Photo by Joel Charrow. Subjects unknown to us.
- Pg. 15 - Photos by Liberation News Service shot at Democratic National Convention in Chicago, Ill.

### ARTWORK

- Pg. 8 - By Robert Salisbury in lower left corner
- Pg. 8&9 - By Janice Hillman top center figure on page 8, right center figure page 9.

# executive director speaks:

A man once said,

"We are living in the midst of a period requiring readjustments. One of these is to learn once more to hold beliefs, our own beliefs. The task is formidable, for we have been taught for centuries to hold as belief only the residue which no doubt can conceivably assail. There is no such residue left today, and that is why the ability to believe with open eyes must once more be systematically re-acquired."

The negativism that Michael Polanyi is talking about is a hallmark of LRY. It depresses me to hear LRYers dumping on commitment, goals, convictions, beliefs, especially since that is not the way their lives are lived. You do believe in things and so do I. But maybe we never take the time or spend the energy to really figure out what they are and to articulate them as part of ourselves. We profess to want to be as open and honest as we can with the people around us. We want to live on a gut level and to really know ourselves, to communicate our real selves and to experience others. Really. But when it comes to values and something cries out in us - "Oh Wow, I really in that!" Nope - uncool. But that is as big a part of you, maybe bigger, than rage or love in your stomach.

What do you believe? For example, what do you believe about institutions? Do you think a person leads a more meaningful life when he is operating individually - or within a group that shares some of his values. Well, LRY is an institution and part of a larger institution. It has the strengths of an institution in that it has strength of numbers, and tradition as a historical frame of reference (ie much of what it is today is dictated by what it has been in the past and by its past leadership - adults now). It also has most of the problems of institutions. It can't possibly move or change as fast as an individual can. It must attempt to meet the needs of as broad a range of its members as it can, and must therefore, for lack of resources and capabilities, neglect the individualistic needs of many of its members. An institution lives not only in the present, but also in the past and in the future and it must recognize a responsibility to past and future members.

I believe in a lot of things. It's not that I'm certain about them, but that I've accepted them for myself as operating principles around which my life is organized, which give it structure, direction, and meaning. One of these is liberal religion. Not as something that has arrived, is already there, but as something that has potential and their built-in predisposition to make a difference in my life and in the lives of a lot of other people I know. To me the function of religion, or of a particular type of religion, is to help people grow towards a greater recognition and use of their human potential, toward a greater sensitivity and care for others, and toward a better understanding of an effective engagement with life. I have found many Unitarian Universalists who share this concept of religion and attempt to foster it in our churches and fellowships. I need such a group to interact with and be with and I find the potential for it in the liberal religious movement. But I also believe that much must be done to realize this potential.

One of the major trends in our society in recent decades has been to increasingly segregate people by age groups. I think that we must try to reverse this trend in our religious community. And to me this means that younger people have to take the risk of cooperating with and struggling with older people, as religious equals with equal stakes in an evolving movement, even though this kind of meeting is uncommon in other areas of life. And it also means that adults have to make special efforts to allow young people to feel welcome in all areas of church life. And that all of us have to listen especially carefully to discern the needs, values, and insights of the others, even though our languages and life styles differ greatly.

"We Would Be One..."

Dick Kossow  
Executive Director, LRY

THE MEDIA

# ADVISOR'S BAG

The Advisor's Bag - its all yours. As long as we all have our heads into this communication between the generations thing, might as well provide yet another mode of expression - as an extension of a one-to-one human interaction. So, with the idea of the Advisor's Bag before us, what will it take to get this column into vigorous verbal health? A few letters, to begin, then maybe some clever little LRYer can suggest a confrontation situation (sort of an everyday crucial experience) that advisors could try to solve. Problem-solving but learning from the approaches of other colleagues what they would suggest for a problem situation.

Perhaps the most helpful assistance this column could render is to new advisors, and their attempt to find out what is the role of the advisor, in their unique situation. Besides, for the past five years LRYAC (LRY Advisory Committee) has been working on an advisor handbook - to be composed with advisors writing about their own bag, in hopes of finally being able to create a flexible job description of the advisor species. So write and someday your words might be enshrined in an LRY pamphlet.

# LRY SCHEJULE:

We are still working at a definition of purpose for the LRY Schedule (Schedule in Canada). We originally hoped it could be a clearing house for conference dates, functions pertaining to social responsibility, deadline dates for local and fed newsletters (as well as the LRY Newspaper), tour dates for music groups (ie rock, jazz, & pop), UUA dignitary trips (ie LRY Executive Committee's Kossow's field tripping itinerary, and Dana McLean Greeley, etc.). That is what we started out with. Some of these items appear to be a bit impractical and perhaps better performed by catching a local paper. We shall give it a go though - but we are totally dependent upon your informing us of the vital statistics of an LRY related function. So do your thing. Addresses letters to:  
LRY Newspaper - Schedule  
25 Beacon Street  
Boston, Mass 02108

GWAF Fall Conference - October 18-20, \$6.00 call Pam Rig Don 703 684-5858. Cedar Lane Church in Arlington, Va. Theme - Awareness  
Wyeast Fall Conference - November 8-10, West Hills Unitarian Fellowship in Portland, Oregon. Theme - Perceptions  
South-Middlesex - October 20. Fed. Meeting in Lexington, Mass. Fallon Church, \$1.50.  
SAM Thanksgiving Conference - November 29 - December 1, Tennessee Valley Unitarian Church, in Knoxville, Tenn. Theme - Love and Hate Motivations in Man  
CMP Fall Conference - November 22-24, 1st Unitarian Church in Chicago, Ill.  
RMF Fall Conference - November 29- December 1  
MARC Mid-Winter Conference - December 27 - 30, in New York, New York.  
DVF Fall Conference - November 1 - 3  
NSF Fall Conference - November 15 - 17 in Minneapolis - Saint Paul, Minnesota  
Michindoh Fall Conference - November 8 - 10  
PSLRY Thanksgiving Conference - Los Angeles, Calif.  
NFF  
ARF Bi-Fed Fall Conference - Thanksgiving.  
Sam Newt Fall Conference - October 18-20, Unitarian Fellowship of Saskatoon in Saskatoon, Saskatchewan, Canada  
LRYAC (Liberal Religious Youth Advisory Committee) 1st meetings (for members) November 1 - 3, Boston, Mass

# CONCERNS

Dear Gregory and Timothy,

I just got finished reading your Newspaper thing. I doubt I could ever corner enough superlatives to describe this beautiful thing you guys have produced. Just think - glorified newsprint - why it was just grand and good. I can't see how you did it.

Just a few days ago I thought for sure that you would never get that paper out - but you did, and did it really right too. Tell me, do you feel like I'm setting you up for something? Well, since you haven't I have for you a modest proposal. As you know, Promethean has gone underground and not been heard of for a goodly length of time. I desperately need advertising for Promethean, in order to induce innocents into subscribing. Therefore I set forth this modest proposal (fanfare, applause, and sheer gall). If you will print for me a full page advertisement enlisting subscribers to the great and glorious Promethean, I shall print a half-page benefit for the Newspaper (1/2 page because of the expensive cost of printing).

Now wait, before you spread this letter up in your sweaty palms amid great sexual release and profuse obscenities try, try, to take my position as editor of the infamous, unpopular, little read monster that chronically suffers from low blood pressure and see what you would do. By the way what would you do?

Love,  
Dan Tanaka  
Editor, Promethean

## Editor's Note -

Fellow Communications Worker of LRY, I doubt I would have accepted the position if I had known. Even before that, I doubt I ever would have been offered the Editorship - which is a round about way of saying I think the Board of Trustees made a pretty good choice in picking you all. Secondly, see page 16, and chalk it up to the generosity which lies in my heart. I will gladly print any info, free, that you deem desirable to transmit to the entire scope of LRY. I would also dig helping you with a gala advertising spree, for I would like to see the old literary symposium healthy again. GHSII

Dear Sirs,

I'm Impressed as hell with the potential of The Newspaper Without A Name II.

I have a problem. A quandary because its under 750 words and over 15 (I've got the dollar handy anyway). A humanly interesting thing, the Sahiiii Caboose!

I've called up Union Pacific, Great Northern, Northern Pacific, Southern Pacific, and Erie-Lackawanna RR's in my Quest. Most have told me to write to superintendents in faraway places. A couple correspondences are waiting on the mails. But meanwhile Southern Pacific comes through with some encouragement: their man told me that while they are scarce, Caboose are pretty cheap.

Sooo. Although I've yet to check up on operational regulations, costs, etc. I figure a nationwide plea for people to call up their local "humpyards" in search of some derelict in which we may make merrie in the days of many. )If the reader doesn't know what the Caboose is for he need consult his friendly federation president who was in on the "humpyard" discussion at Boards. It's a scheme to spread the word of LRY continentally - while doubling as a botique to sell wares of LRYers on consignment.

I really need outside aid - not in finances - but in finding a rather lonely caboose who yearns to roll and bounce on the Great Way again. So if perchance you happen to be jogging around the railroad yard tomorrow - ask if they have a free Caboose they might want to lay on you.

## DIG THIS

A proposition: call The Newspaper Without A Name II - The Crazy Aspidistra or maybe just Aspidistra?

Thank you - love, regards, hopes, exhortations  
Jon Tillson, 515 NE 78th Street Seattle, Wash. 98105

PS - While field tripping around my federation I was accosted by an "old codger, rampant but still learning." He was drunk, and I think he is a fisherman. He gave me his address - I bet he would appreciate more than you can imagine any notes someone dropped to him. His name: Earl Robinson, Box 85, Prince Rupert, British Columbia

## A Statement Of Concern...

I am writing about something that concerns me greatly, in relation to the individual involved, and to LRY as a whole. A group of LRYers were busted for drugs not long ago, one of whom was a good friend in addition to being a fellow federation president. It has come to my attention that he was asked, persuaded, or whatever, to (at the very least from what I could gather) consider resigning as fed. president. I am not sure it has been left to him even to this extent. At any rate the specifics of the individual case are irrelevant - what concerns me is the result, and the attitudes underlying it that may influence LRY now and in the future.

In the last couple of years LRY has clearly defined its position on drugs, within the framework of LRY functions, as being definitely opposed to their use. The basis for this is a desire to protect LRY and LRYers from possible legal and social consequences. As far as I am concerned, this is justifiable because not all LRYers, by any means, use, or advocate the use of drugs, and any other position would infringe upon their rights. However as to the use of drugs by LRYers outside LRY functions, we have said little or nothing. I had always assumed that what an LRYer did outside LRY, and outside the role he had in LRY, was his own business.

Apparently, this is not necessarily so, and this troubles me to no small degree. First of all, assuming that possession of drugs is a mistake, are LRY officers not allowed to make mistakes as individuals? Don't we recognize the right, as one of every individual's rights? And worse...

If someone tried to make abstention from the use of drugs a requirement for LRY membership, I'm sure a lot of people would fight it most heartily to say the least.

For if the first possibility is not true there is a second possibility that is perhaps far closer to the truth, and therefore much more disturbing. Are we going to refuse to support an individual who has committed such an act, as an individual, just to keep things a little quieter and a little more trouble-free? Granted, the arrest of an LRYer, especially an officer, causes problems for LRY in relation to the UUA, local churches, parents, and adults in general. But just how important are peace and harmony? And how far are we willing to go in order to obtain them? I submit that if they are to be kept at the expense of an officer resigning because of an action he committed as an individual, then we are going too far. If my friend must resign as president of his federation by forces from outside, or by personal decision made under pressure, without the LRYers in his federation and Continental LRY fighting to the hilt, we have copped-out on an individual LRYer, and a bit, a very important bit, of LRY has died. If we can claim respect for the individual and his rights as one of our beliefs, and then refuse our support to an individual, an LRYer, attacked for a personal, private, individual act, then I say we are guilty of the worst hypocrisy. I think it is time LRY started clarifying its priorities. We are in danger of losing a valuable person, as well as our integrity.

Peedie Parks  
President, Greater Washington Area Federation of LRY

Editor's Note - Your friend will continue to be president of his federation. He thanks you for your support of him as an individual. GHSII

We actually did receive a personal -

"Sudbury, Lincoln, Wayland residents; Hung Up on The Draft? Call Draft Info Group at 443-8609 for Ethan Deutsch"

So, if you have any personals out there in reader land, you could expand this column a bit. Also, any groovy straight from the chin stuff would also be appreciated in addition to giving you the satisfaction of being read from Maine to Omaha.

# CANADIANTAL

WAYNE ARNASON

and the man said, "tell it like it is."

A column for Canadians in LRY and all who are Canadians at heart.

God Save the Queen and the LRY Newspaper! This column is supposed to fill a need that exists in our LRY, a need for something people north of the 49th Parallel can relate to. The publicity blurbs that you have received about the Newspaper tell you its supposed to throw a little light on the dark corners of LRY - and Canada certainly fits into the category of a dark corner for most American LRYers. Its not really right though, to start blaming Americans for this, because most of the responsibility for this gap lies in the great Canadian silence, an illusion which I hope was shattered at Continental this year. Its only been in the last three years that Canadian Feds. have really become involved in the Continental thing. So, NOW is the time for Canadians to make their presence felt, and I hope this column is one way of doing just that.

Now, at this little bit of rabble-rousing I can picture countless LRYers uttering a resounding, "Oh, fiddlesticks!" because they think its ridiculous for Canadians to be making all this noise. Really now, we are all in the same bag, aren't we? Well, aren't we...?

NO!!, and its really disappointing if you believe this, because you are washing a significant percentage of North America (and LRY) down the American drain if you do. Canadian identity is something that we have been hassling about up here for years. The best political writers in this country have written books about it, and now you are about to be blessed (with all the gall and arrogance I can muster) a two-minute essay on why Canada is not the 52nd state (Vietnam being the 51st).

Perhaps one of the first basic differences lies in our origin as a country. Fifty or so men sat down in Charlottetown, Prince Edward Island, and decided it was time that British North America broke away from Britain and united into an independent country. And three years later, it happened. No revolutions, no tea parties, no frenzy about God being on anybody's side. It reflects the whole Canadian character.

Speaking of the Canadian character, we come to another major difference - the French-Canadian population. Although in some aspects it was a shotgun wedding, the uniting of the French and English people in Canada is a rather unique experiment in co-existence.

A third major difference lies in our political system - we retain the parliamentary system, while the States experimented around with a republic. In general, I believe the Canadian system to be much more democratic. At least a more responsible way of doing things, since the government party is elected as a whole into office, and is directly responsible to the House of Commons, which corresponds loosely to the American Congress. Also, there is a definite socialist political movement in Canada, which is recognized as such and gets about 20% of the popular vote federally. (In Winnipeg, we have two Communists serving on City Council and the School Board.) To risk a generality, I would say that there is a greater degree of tolerance in Canada than in the United States. I'm not denying the fact that our Eskimos and Indians have a raw deal as the American Black, in fact there is still a great deal of French-English animosity; but George Wallace would never get higher than a seal hunter up here.

Finally, America doesn't have the world's most powerful fascist state as neighbors. One of the major political issues in Canada is how to avoid being dragged under by the American Titanic. Uncle Sam controls 60% of our economy, and that in itself is quite a dependence to liberate oneself from.

That doesn't cover it all by any means, but in a nutshell, that's it as I see it. The purpose of it all was to reveal something of what the Canadian viewpoint is, and to illustrate why Canadians think differently. Our bag is very distinct from yours. And although we have similar problems with racial hassles, student power, and drugs, its still our thing. So the purpose of this column is to be a place where Canadian LRYers can do their thing. I don't want to have to write it all the time. My address is 1057 Dominion Street, Winnipeg 3, Manitoba, Canada. If you do feel the same way I do about the Canadian thing in LRY, write me a letter, or better yet write me a column, an maybe we'll create more understanding across the border.

## WE WOULD BE ONE... KEN FRIEDMAN

Editor's Note - We might have filled up three or so pages of newsprint with "the accomplishments of Ken Friedman". Rather, we decided to select Ken's greatest accomplishment in the halls of LRY. That would be the action taken by the 1968-69 LRY Board of Trustees in dedicating an everlasting place in the ears of LRY. It used to be, "Lord George knew my father, father knew Lord George" now its "Friedman is my mother, mother is Ken Friedman". Let that settle for a bit while we begin.

preface to new printing  
when this little essay was first printed, it was a rather visionary document. It has now been reprinted more times than I can count, and though that makes me proud, it serves to remind me of its inadequacies.

people have told me that in it they have found truth and inspirations. I am glad. watching LRY accept the visionary responsibilities to which this work speaks, and then to go on and surpass my most cherished - but none the less, slightly doubtful - expectations, I have been surprised and gladdened, again.

I am convinced more than ever that LRY has made itself one, in the sense of a real and growing community that not only includes LRYers themselves, but their friends, families, ministers, advisors, and

the many members of our Unitarian Universalist community who can share a feeling and a dream together. and this is not a mere token community: though it may be small, it is an extended family joined by mutual respect and a positive and loving regard for one another. as this feeling and this community grows, perhaps it can be that working together we might all, in the words of the LRY Hymn, "with love and justice, strive to make men free."

In that spirit which is our church,

### PART 1

"...I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make all creatures happy." - Thomas Paine Age of Reason

Liberal Religious Youth, the LRY of today, is much different from the organizations to which it can trace its earliest history. It is extremely different from the Unitarian sponsored Young People's Religious Union and the Universalist sponsored Young People's Christian Union, its first predecessors.

continued from previous page

The basic history of LRY, from the beginning until recent years, may be found in the booklet, *LRY Structure and Organization*, published by Liberal Religious Youth, Inc. The booklet goes back to the YPRU and the YPCU through the American Unitarian Youth and the Universalist Youth Fellowship to the LRY of today.

We need only be concerned with the most recent action in LRY history, the 1961 vote which split LRY into high-school Liberal Religious Youth and college-age Student Religious Liberals. At that time, it was decided that LRY should relate to the denomination through the Unitarian Universalist Association's Department of Education, and is now considered by most to fall into the area of religious education.

William Ellery Channing, one of the most famous Unitarian ministers, had this to say about what is now termed religious education:

"The great end in religious instruction is not to stamp our minds on the young, but to stir up their own. Not to make them see with our eyes, but to look inquiringly and steadily with their own. Not to inspire a definite amount of knowledge, but to inspire a fervent love for truth. Not to form an outward regularity, but to touch inward springs. Not to bind them by ineradicable prejudices to our particular sect or peculiar notions, but to prepare them for impartial, conscientious judging of whatever may be offered to their decision. Not to burden the memory, but to quicken and strengthen the power of thought. Not to impose religion upon them in the form of arbitrary rules, but to awaken the conscience, the moral discernment. In a word, the great end is to awaken the soul, to bring understanding, heart, and conscience into earnest, vigorous action on religious and moral truth, to excite and cherish spiritual life."

This is a view which is appreciated by the members of LRY. It has reduced the education philosophy of LRY to a bare, but meaningful essence, and stated it in two concise paragraphs.

"How then," you ask, "does LRY accomplish these goals?"

The answer boils down to the word *experience*. By experiencing, seeing, feeling, doing, an LRYer learns to become part of an organization, at the same time learning to better work with himself. This process is the most vital part of the growing process.

"Learning," said Tom Paine in *Age of Reason*, "does not consist, as the schools now make it consist, in the knowledge of languages, but in the knowledge of those things to which language gives names." Those things are existence, experience, and life itself.

the educational process and experience is well defined by the catalogue of Goddard College, which states that: "...learning takes place as persons discover their needs and move to meet them. Need meeting experiences furnish for an individual a growing body of resources to draw upon in identifying and meeting new needs; at the same time, they help to make clear the value of earlier experiences. So, at any moment in his life, a person may plan experiences vital to his present needs, illuminating of his past experience, and useful as a resource in his future life.

Such experience, it may be added, is in the nature of a transaction: the learner takes from his environment (in our case LRY ed.) what will be useful in meeting his needs - information, skills he may observe and practice, advice, various tangible materials -

and gives back to his environment a newly modified, developing and growing behavior which becomes, in turn, part of the environment of resources for others. So, this transactional learning is in its nature social as well as personal. The needs each individual must meet derive from human fact that he is independent with other persons, and his behavior sums with the behaviors of millions of others to become society, cultures, civilizations, the human worlds."

LRY seems to define itself as a place for such experimental learning. This experience takes place in the many phases of LRY planning and activity: conferences, conference planning, worship services, publications, youth-adult relations, inter-personal relations and friendships, the group dynamic process and organizational process within LRY, the workshop and seminar experiences and more.

It calls for dedicated and experimentally-minded members, leaders, and advisors, who must make the learning process continue through many states of organizational change and flux.

Learning, it must be remembered, take place in stress and crisis as well as in times of "smooth sailing".

At this point, many adults in the church - even many LRYers fail to grasp the point of the experience-form of learning. Adults say, "they're too young and inexperienced to run themselves." LRYers worry, "We can't seem to get the job done right. Why try?"

The fact that we are young and inexperienced - and the fact that LRY is a safe place to gain this valuable

When something goes wrong with an LRY activity, it's not as if the world were at an end. We have another chance. If our programming

- The LRY Hymn

were to be given us, neatly packaged, the whole value of the experience would be lost to us.

There is a strange quirk about human nature which makes it hard for people to see easy things which are handed to them on the 'silver platter' - yet enables them to see, appreciate, and understand complex things which they, through their own effort, have 'discovered'.

Basically, the autonomous and youth-directed LRY which we have now is what Channing would seemingly approve. It fits well into the definition of the Unitarian Universalist tradition in religious education, and only those who selfishly cannot allow others to make the mistakes they once learned from would deprive us of that experience.

Also - there is much learning to be found in a series of well-planned conferences, for all involved. There is a feeling of personal satisfaction and worth that well outweighs the effort and errors when one washes the ink off of hands that have just completed the latest edition of the federation newspaper.

These personal feeling teach us the worth of work, and inspire future effort. Effort which must satisfy the hardest taskmaker of all...one's self.

Is there any better teacher in the world? Is there printed anywhere a book wherein to read and immediately perceive these things for what they truly are worth?

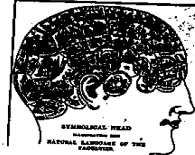
We often fail because we are young and lack experience, but this experience and the process involved help us to grow, help us mature. These processes make the youth of today, the free thinking religious liberals of tomorrow, who cherish and value religion as a thing of further growth and personal experience. PART II - next issue.

A POEM FOR AN LRY NEWSPAPER

feeling very content  
 with a recent realization  
 that anything i say here  
 will be read  
 or passed over  
 by friends  
 and strangers  
 all  
 over  
 the  
 continent  
 h  
 e  
 l  
 l  
 o  
 everybody.

-- DTM in halfmind  
 (dazzled)

# of aesthetic value



dear people all over everywhere:

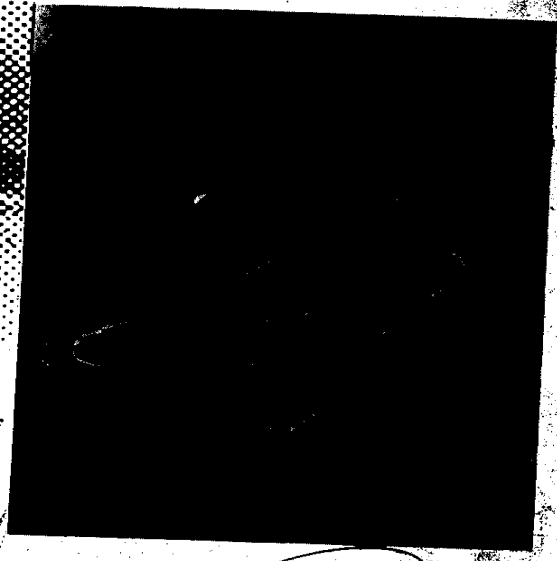
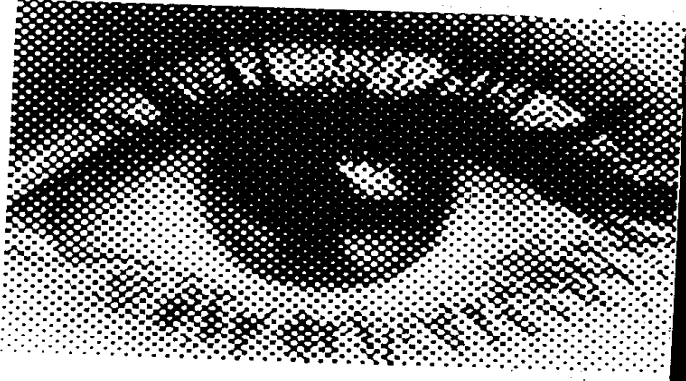
i just got the last packet - it is also my last packet. i've graduated and will trot off to college and a new experience soon. and what will the SRL be like there (fear, curiosity, hope)? i've sorted all the piles of LRY things i've collected during these past three years and i'm about to dump them in next year's president's lap. fun for him. i think he will find the reading worth it though.

have a few of my thoughts on LRYness... well, i don't know how i could have lived without it... but i don't know how i lived with it. so many things have happened to me (around i within) lately. funny how the LRY ones are the ones i feel the most. i may go on a crying jag about something else too, but the LRY tears are the ones that have left noticeable tracks on my soul. perhaps it is because the people in my (i dunno if the possessive form but's that's the way i think of it) group set into me so... anyway our group is in transition. it is climbing out of a hole that old members had forced the group into (in the eyes of the members of the congregation & impressionable eighth graders). last year we decided we wanted to get out. this year we climbed out. next year (i have hope) they will move away from the whole...where? anywhere - just somewhere where they want to go. grief, the frustrations, or 'leadership' in such a climb. i haven't the foggiest notion whether i've had any effect on anyone else, whether i've touched the others with any of my ideas of LRY and my Ruthness... oh, if only i have. LRY has been my Real Life experience this last year, i've hit the highs...and the lows(the jags on the way down too)and all that and i have scars from everything to prove it. but i keep on asking Ruth: has it really been worth it? now that i'm out of it (as much as an ex-LRYer can ever be out of it) i have to say yes. (and then i think of all the time's next year's president talked me out of resigning...) YES. there is love and beauty in the world, people... somewhere. and i feel that LRY helps to make spots of it more available, more obvious to people (as much to those out of the experience as those in it). HOWEVER, i would like to add that i think it can be more because like it reached me, but what about Julian? make the effort, all over, to reach people, in some way. attention: LOVE, CARE, KNOW PEOPLE please. i'm thank out.

beauty and joy to all,  
 Ruth Ewellard,  
 Ann Arbor, Mich.







Greg Help . . . . .

Blue Monday Whenever

We are being eaten by the church. Rush 50 copies of the Newspaper a Name and we will throw it at them.

I have seen Dick, Carla and Marsh. All beautiful people.

Without

*Ken,  
After the church  
sees this - you'll  
be devoured  
loved.*

Take care. . .

Love,

*Ken*

Ken Knabe

now youth advisor

P.S. If you are on the west coast and need a place to stay, call at the Starr King Tuna Factory.

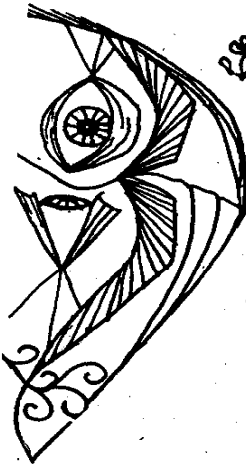
*always love forever,  
rosie michel wahl*



*also Megan Williams  
Jan Strick  
Stephanie Doyle  
Hi! Come and visit us.  
Love,*

*Lisa Margaret Lathin*

*Howdy Gregor - [scribble]*



CLASS OF SERVICE  
This is a fast message unless the deferred character is indicated by the proper symbol.

# WESTERN UNION TELEGRAM

SYMBOLS  
DL - Day Letter  
NL - Night Letter  
LT - International Letter Telegram

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination.  
1252P EDT SEP 21 68 BC153 LA132  
L SNA011 PD 7 EX SANTA FE NMEX 21 1019A MDT  
DICK KISSOW  
25 BEACON ST BSN  
THE CHECK YOU GAVE ME FOR \$1648.25 BOUNCED TAKE CARE OF THIS IMMEDIATELY  
MR PHILLIP WEST CAMP STONEY ROUTE 3 BOX 46C SANTA FE NMEX



# MARSH CHAPEL

The Worshipful Atmosphere

The smoke  
the guitar  
the smile,  
applause from  
the chandeliers,  
the pews.  
Light from  
all these things  
reflects on  
the rose window.

A rasp  
the repeat.  
Bible passage,  
a silence.  
Now pleading,  
a person  
penetrates  
stale smog,  
mikes speaking  
her voice  
by the tens  
(that god hang-up).  
So my vague  
uncomfortableness.

1050  
u job

A Well Known Song

A deception.  
Supposedly  
it's some magic  
id-knife,  
a soul-slicing  
shortcut to... well....  
nothing usually.  
Now real chanters  
sing this dead tongue.

"Kumbayah".  
Making easy  
the hard,  
profane  
the sacred.

An AMV Marine surrounded by some 300 non-violent sympathizers in the sanctuary of Marsh Memorial Chapel in Boston University, Boston. These 300 experimenting with varied concepts of their community proposed by anarchists, Christians, SDS'ers, liberals, anyone caring to express themselves. Like my graphics, unceremoniously but having good thoughts. For so many it seems their first encounter with any of these ideas that are so much a part of me. And, like so many first conference LRY'ers, embracing them with astounding desperation.

The two poems focus on the Worship Service. Trying to be avant-garde but still keeping the traditional forms and gods. And trying to find that old-time-religion feeling by singing that song.

I am unable to write of the best itself. Suffice it to say that the spectacle of over 50 folks physically removing those of us blocking the aisles and breaking down the Chapel's slide door fills me with an overwhelming sense of helplessness. Even with a typewriter.

Pass

continued from page 2, Editorial

Pages 14 - 15 Sensitivity Development and Social Responsibility. A forum for feelings, commitment, experiences in social work or service, worship, interpersonal relationships, and all else that touches so deeply. Maybe this can one day be completely drawn from unsolicited manuscript contributions by LRYers. Offers a truly unique mode of expression - with extension to the entire LRY community.

Something I left out about the adult scene. Advisors should (again, if we get enough letters) have their own page - distinct from the denomination's. Since their role is so unique in our denomination, their problems, concerns, and viewpoint deserves a place of their own' stomping ground. The Advisor's Bag is the human currency exchange, specifically for the most understated job holder in LRY to lay his thoughts on us.

So, that is what I see as potential areas for Newspaper development. Now, I shall sneak in another plea for you to subscribe, but this time more information on the good things your money would be used for.

If we can unlock the total creative potential of The Newspaper Without A Name II, many beautiful things could happen in the hallowed halls of LRY. This is completely serious, not just an attempt on my part to be a master of Rococo romantic imagery. Try Arlo Guthrie, can you imagine 50 subscriptions a day - I said 50 subscriptions a day - why friends they may think it's a movement - and that what it is - the Nameless Numbered Newspaper leading 'those nice youngsters' in LRY's march to the denomination, with shotguns leveled at 25 Beacon Street.

It costs us \$250 to print, \$150 to mail 5,000 copies of The Newspaper Without A Name II. Twenty issues could be squeezed through production and office expenses for \$12,500, leaving an equal amount to be spent for LRY program material development, audio-visual aids, establishing and funding LRY metro-centers with paid LRY field workers (the goal of the Vanguard In Progress program), meeting our financial responsibility to the UUA Annual Fund, and truly becoming the Vanguard of the movement. I should hope that somewhere among 180,000 adults and 20,000 LRYers, at least 5,000 subscription to the LRY Newspaper could be sold.

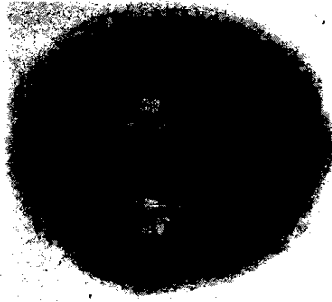
So what then is a subscription to The Newspaper Without A Name II? It, to LRY, buys a lot more than 16 pages of print every two weeks. With both the long-range goals, and the deadline in two weeks to maintain quality in our product: the concept of the LRY Newspaper blossoms. Provide a necessary service in filling the communication gap while planning for the future growth and prosperity of LRY. Now, can we make it work. For Channing's sake! sell a subscription to your English teacher.

Keep The Faith, Baby

GHS II  
Captain Ohio

**"This is  
your  
Captain"**

# THE FREE MIND



*W. P. Humphrey*

## yesterday and now

by G. Robert Rohler, Executive Director Unitarian Universalist Laymen's League

I have been on the road the past two months campaigning for the presidency of the UUA. It's nice to be home. And because this is my family, I want to share some of the reasons why, now, I choose not to run for the office of president.

First, some impressions:

I can remember standing on the corner of 103rd and Central in Watts watching the Festival parade -- feeling the thrill of new found independence and pride that pervades that black community -- walking through Watts' streets, passing the shops and booths set up for the Festival, encountering with black men and women who are using new found skills and crafts and being very turned on by it all. A living example, that day, I thought, of black empowerment. Then leaving the area we drove through a back street and saw a squad of cops stop, for no apparent reason, a group of black boys and girls and line them up against the wall; and the thrill and excitement were gone -- leaving the gnawing anxiety that human degradation, human de-basement may indeed be a greater force in this society than the efforts to achieve human growth.

And later the next day I remember reading with a kind of stricken horror of the black man who staggered, mortally wounded, into the police sub-station to be told by the desk sergeant, "There'll be no ambulances here for niggers tonight."

I remember sitting in a municipal courtroom to be with a couple of hippies who were busted for breaking a curfew in Boston. They are bedagged by the judge and given fines not so much because they broke the silly ordinance, but because, as he takes great pains to point out to them, their hair is too long and they stink up his courtroom.

The same judge turns to the next case, a middle-aged Puerto Rican who has been halled into court for non-support. The judge lectures him on the virtues of hard work and thrift. This is translated to the Puerto Rican who hasn't been able to find a job. He then turns to a group of police who are sitting alongside waiting to be called for witnesses in following cases and says to them: "You think we won the Spanish American war, but you're wrong; these bums did and they're living off our gray train." He turns back to the man and says to the translator, "Tell this creep he's got six months to enjoy his leisure." The cops laugh. The translator tells the man, who huddles and begins to cry. His wife, who is in the courtroom, begins to cry also. The translator begins to explain to the judge, but he cuts him short with: "I don't want to hear what he has got to say. Get him out of here."

Another courtroom. A Federal District Court in L.A. A young man is arguing his own defense against an indictment for resistance to the draft. He is citing Thoreau when the judge interrupts him with: "I've heard it all before. If you have nothing new to say, I'd like to get on with it."

And getting on with it means sending a man to prison. As a criminal. And I am struck by the incongruity of a system that sends men of principle and conscience away to be "rehabilitated". It comes clear to me that it is not they who need to be rehabilitated. It is the judges, politicians, cops, those systems of justice, welfare, penology, government, in short it is society that needs rehabilitation; for it is our society that commits grave wrongs against its people through inhuman and degrading systems. And we, most of us, are the engineers of those systems. We power them...we direct them. We are in effect accomplices of the systems.

We must recognize this -- suffer the same shock of recognition that Cedricus did, when after searching the city for a criminal he realizes that he, himself, is the criminal.

cont. next page, first column.

I call that mind free which masters the senses, which protects itself against animal appetites, which passes life, not in asking what it shall eat or drink, but in hungering, thirsting, and seeking after righteousness.

I call that mind free which escapes the bondage of matter, which instead of stopping at the material universe and making it a prison wall, passes beyond it to its Author, and finds, in the radiant signatures which it everywhere bears of the Infinite Spirit, helps to its own spiritual enlargement.

I call that mind free which jealously guards its intellectual rights and powers, which calls no man master, which does not content itself with a passive or hereditary faith, which opens itself to light whenever it may come, which receives new truth as an angel from heaven, which, whilst consulting others, inquires still more of the oracle within itself, and uses instructions from abroad not to supersede but to quicken and exalt its own energies.

I call that mind free which sets no bounds to its love, which is not imprisoned in itself or in a sect, which recognizes in all human beings the image of God and, the rights of his children.

I call that mind free which protects itself against the usurpations of society, which does not cower to human opinion, which feels itself accountable to a higher tribunal than man's.

I call that mind free which, through confidence in God and in the power of virtue, has cast off all fear but that of wrong doing, which no menace or peril can enthrall, which is calm in the midst of tumults, and possesses itself though all else be lost.

I call that mind free which resists the bondage of habit, which does not live in its old virtues, listens for new and higher admonitions of conscience, and rejects its own itself forth in fresh and higher exertions.

I call that mind free which is jealous of its own freedom, which guards itself from being merged in others, which guards its empire over itself as nobler than the empire of the world.

POLITICAL LIBERTY is of little worth but as it springs from, expresses, and invigorates spiritual freedom. Tyranny does evil by invading men's outward interests, by making property and life insecure, by robbing the laborer to pamper the noble and king. But its worst influence is within. Its chief curse is that it breaks and tames the spirit, sinks man in his own eyes, takes away vigor of thought and action, substitutes for conscience an outward rule, makes him abject, cowardly, a parasite, and a cringing slave. This is the curse of tyranny. It wars with the soul, and thus it wars with God. Civil freedom is a blessing, chiefly as it reverences the human soul and ministers to its growth and power.

Without this inward spiritual freedom, outward liberty is of little worth. What boots it that I am crushed by no foreign yoke, if through ignorance and vice, through selfishness and fear, I want the command of my own mind? The worst tyrants are those which establish themselves in our own breast. Civil institutions are to be estimated by the free and pure minds to which they give birth. The human soul is greater, more sacred, than the state, and must never be sacrificed to it. The human soul is to outlive all earthly institutions. The distinction of nations is to pass away. Thrones, which have stood for ages, are to meet the doom pronounced upon all man's works. But the individual mind survives, and the obscurest subject, if true to God, will rise to a power never wielded by earthly potentates.

It is we who are accomplices, criminals, for sustaining systems, as Malcolm X has said, of "social murder, economic, political murder, mental murder." The problem of our society is at root a moral and ethical problem. And we, each of us, must decide whether or not we will continue to debase and degrade human life or whether instead we will cast ourselves on the side of life-giving and fight-bringing.

We must, each of us, decide, in the words of Robert MacAffee Brown, to "oppose evil even if we cannot prevent it. There comes a time when one has to choose to be a victim rather than an accomplice."

And what is true of us as individuals must also be true of the institution that serves as the ethical and moral focus of our lives -- our church. With some notable exceptions, have either been silent in the face of tremendous social evil or they have reverberated, as echoes, in response to the status quo.

I believe that our association, our churches and fellowships, every congregation, must engage in an unequivocal commitment to revolutionary transformation of our society.

It is to advocate the cause of revolutionary change that I have been running for the UUA presidency: for new ministries of action, service and art; for new forms of lay and clerical participation that transcend the traditional bounds of Unitarian Universalism.

In this campaign I encountered many laymen and ministers this summer, and I found a deep readiness on their part to renew their institution. But beyond that I found a deep desire to reflect these changes in their own societies and their own lives. Again and again I would be asked: How can we change our church, fellowship, community? How can we live our personal lives with a new commitment? What does it mean to create a new community; to work in it? to love, to marry, to raise children, to have sex? In short, how do we develop new life styles for a new society? For one thing is very clear -- we cannot talk about revolutionary change in our society without talking about revolutionary change within ourselves. You can't change society without changing the people in it.

Responding to these questions and concerns, I cited the examples of churches like Arlington Street and Judson Memorial that have pioneered with new ministries; the example of the Resistance and the effort of young men and women to create true community; the example of black empowerment with its message of individuality.

I would cite these examples aware always of their frailty and that behind the image lies the reality that they are all incomplete, inadequate. My church (Arlington Street) has built a national reputation on the efforts and sacrifice of a few while most have sat on their hands like docile sheep in pews while revolution swirled about them. The Resistance is riddled with confusion and lack of clarity, too much of its recent action aimless, purposeless. The Black Power movement is drenched with much that is thin, too many of its ideas sustained only by hollow rhetoric. Yet, I am convinced that within all of these movements are the seeds for lasting renewal of society.

But, as Mike Ferber has pointed out, revolution is maleutic --- it is a process of mid-wifery bringing into full consciousness conceptions, ideas, ready to be born. Before we can have revolution we have much to do to bring our work to maturity.

And it is this realization that has caused me to take another look at where I should spend the next few years of my life. For my basic impulse is to bring about revolution, not preside over it; to be involved in the center of the experiment, not observing at the edge. So I will turn now to work in ecumenical religious community where I can develop models and examples of innovation and change. And then perhaps in another time and another place....

Finally, I regard these two months as worthwhile for the new friendships reaffirmed. It was worth the time and the money if only for that reason. This campaign has been another episode in what I hope will be a voyage that many of us will make together. In Cavafy's poem reflecting on the voyage of Odysseus, he says (as freely translated):

"When you set out for Ithaka  
Ask that your way be long,  
Full of adventure, full of instruction.  
When you arrive there, you will find that she has  
not much to give you.  
No. She has nothing to give you, Ithaka,  
For she has given you the voyage."  
And that is something. And that is enough.

Our image



1968



Now, you determine-

YOUTH in

# SD AND SR

## Sensitivity

Sensitivity has been very much a part of LRY in the past, and now in the present. Sensitivity deals with human relationships and as in all fields in this area, it is very undefined with no regulations or rules. True sensitivity can be two or more people experiencing feelings which involve them. Sort of a common understanding about each others perceptions; an example.

Late one night at LRY Continental Conference, three-hundred LRYers were stunned to hear the news of the Russian invasion of Czechoslovakia. The feeling produced between those people were pure sensitivity. Sensitivity because all the people were affected, especially boys who were sent into mental re-examinations of their moral attitudes towards war.

A second example of true sensitivity came about one week later at the LRY Board of Trustees meetings when news of the Chicago situation came. This was especially intense because Board meetings are a sensitivity trip in the first place. This is because a Board meetings a number of similar people are doing work that they all have a deep mutual commitment too, that is the direction of LRY. When Chicago hit, we were all very close - after the news we draw closer still. I imagine you know by now that I'm not talking about the horror of Czechoslovakia or Chicago, rather the effect of people engaging each other in a community.

Sensitivity is more of an effect than the cause. The feeling which is created brings people closer together and makes it easier for them to relate to others. It may seem that "natural" sensitivity can only be caused by some disastrous occurrence. Perhaps the lack of beautiful things happening in this world makes it seem that way. Must there be a "reason" for igniting our feeling for each other? And how can an atmosphere that can free the self inside us be generated when people draw as one. Sensitivity development games and techniques have recieved quite a bit of talk lately as to their merits, and drawbacks. Their intended function is create a liberated environment, where people can drop their inhibitions - in an attempt to relate more wholly to others and themself. Sensitivity development techniques must be handled with great caution, preferably only by those who have done quite a bit of studying in the human relations field. In my experience, sensitivity development, when used correctly and taken in the right attitude, has been of great personal value. That's all on S.T. for its beginning to sounds like a Crest advertisement.

## Activism

There is a tremendous social awareness on all levels of LRY, to the world happening around and to them. As youth matures, a deep moral and ethical awareness begins to develop itself into an adult form, which will determine an individual's life-style. So, this is very true of liberal parents children, perhaps even more so than most of their peers. So LRYers find their adult counterpart's heads into all sorts of projects to save the world, youth generally tries to go the adults one better, even if only for the sake of identity. Thus, adult liberals and student radicals, however this generalization is but that and certainly leaves out some pretty radical adult. All this is getting around to saying that kids (oops!) care a heck of a lot about Social Responsibility too. Note, for the mostpart LRYers are not yet politicians and their action doesn't stem so much from a political motivation so much as a moral belief. This year the LRY Board of Trustees passed a resolution calling for the abolition of the Selective Service System, not on political grounds, but on moral grounds in a sense that these laws infringe upon and set an individual's morals, as well as discriminating against the poor. There is no question that LRY can and must take a stand on this issue being a liberal religious organization - whose purposes are irrevokably tied to moral principle.

Last year's Board of Trustees said, "any organizational stand taken by LRY, in effect, commit all of LRY to that stand." This year we differed from that position. Is our position a possible exclusion of those who see themselves as LRYers, but do not believe likewise on the question of draft laws? LRY has attempted to take in a broad range of participants, from the Goldwater conservatives or vehement revolutionaries, as possible. Can we still?

LRY has been very strong with sensitivity and things which relate back to the organization. At Boards, Activism was emerging into the LRY scene; again. Can we embrace each other in the spirit of sensitivity - as we hold opposing viewpoint on such a deep issue as the Black Caucus. The continued growth of our denomination is built on a heritage of individuals with opposing opinions. Diversity means debate, so close to the hearts of the Sunday morning coffee hour liberals. We stand to alienate our own number, when they feel infringed upon - that we have overstepped our rights. And this may be the case, though I do not believe it to be, with our resolution concerning the Selective Service System. We can only begin to discover whether it is or not by listening to the feelings of others, as learn firsthand whether they still can be with us. Maybe it is we to should try to be with them, for time will determine what principle is to prevail.

Once we get ourselves squared away, we can begin living out our personal commitment to social change. From our own moral activism, and most important, action; we can set examples for our peers and parents. Our action in our communities, in fighting white racism through education, hospital work, ghetto work, and supporting an individual who because of his moral code takes a stand, is the true test of our own moral beliefs and our religious commitment. We learn of responsibility, and grow.

In True Liberal Religious Spirit, *Simpson*  
Burt Cohen *Burt Cohen* Simpson

# Chicago Chicago... a wonderful town

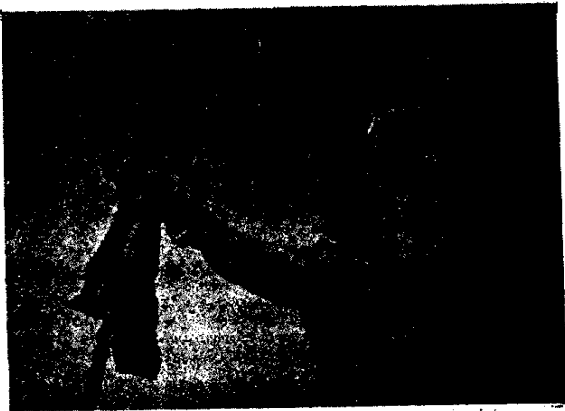
W  
E  
L  
L  
..



Above - Bob Holtzman  
Chicago LRYer past



Photos by LMS





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