1968

Ignite

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We, the editors of Ignite make no pretenses about being unbiased.

WE ARE BIASED

The Weed
Janelle Hongess
L.N.
and others...
more to come

NOTICE

Janelle Hongess

Jack Stewart and the boys in the Alumni Office are at it again. This year the essay contest entries will be entitled "What would your opportunity be under the Communist system as compared to free enterprise." The cover of the brochure advertising the contest is divided into two sections featuring blue and white stars on one side and a red and white hammer and sickle on the other. Mr. Stewart seems to be a victim of the widespread assumption that Communism equals communism, worse, that the Soviet Union is the only Communist country. And worse yet, that there are no differences among the various "Communist" countries such as Cuba and the U.S.S.R., or Yugoslavia and China.

Ordinarily I would say, "Let the old buzzards wallow in their own ignorance," except that they are perpetuating that ignorance by rewarding similarly ignorant students with money for remaining ignorant. Therefore IGNITE, as part of its civic responsibility, is also sponsoring a contest. In order to put the issue back into perspective, our entries shall be entitled: "What the free enterprise system means to the ghetto dweller and/or the Appalachian family."

All entries will be judged by ME in keeping with the tradition set by Mr. Stewart of having very biased judges. All entries must be in by February 1, 1969 and awards will be presented as follows:

FIRST PRIZE $3.57
Second Prize $2.17
Third Prize $ .96

EVERYONE IS ELLIGABLE TO ENTER.
IGNITE READERS,

I came into the army about 11 months ago. I just want to say a few words on the kind of life you're forced to live while in it.

When I first came into the army I was told that if I kept my hair neatly trimmed that there would be no hassle and I would be allowed to wear it that way. When I reported for duty at the Fort Bliss Texas reception station my head was completely shaved.

When I finally reached my basic training unit at "logan heights" I was greeted by a sargeant who said "Get down and give me ten." Not knowing what he meant I just looked at him in bewilderment. I soon learned that he meant push-ups. By the end of the day I had probably run about 5 miles, done 500 push-ups and to top it off, I was caught smiling and forced to lie on my back with my arms and legs held straight in the air and scream, "I am a dying cockroach," for about fifteen minutes. The temperature was about 85 degrees and I was lying on cement.

We also had a guy crawling with his face in the dirt and with his duffle bag in one hand (about 60 pounds worth) and a suitcase in the other. He had to scream "I am lower than the scum on a snake's belly" loud enough to be heard by the C.O. (commanding officer) and that was rather hard when he had to keep his face in the dirt and the C.O. was half a block away.

I could go on forever telling you of inside army life but this is only half of what you have to put up with. There is also the waste of lives, maybe your's. Is it worth it?

If anyone has any questions concerning the army you can write me. I'll pay return postage and will answer all the questions I can to the fullest. If you would like to know more about draft resistance, write: The War Resisters League,........... WAR RESISTERS LEAGUE

5 BEEKMAN STREET
NEW YORK CITY, NEW YORK

My address is .............

Frank Seip
HHB V Corps Arty
APO New York
09175

I thank you for your time.

Frank Seip
In a recent issue of the Dakota Student there appeared a letter from Bishop Leo Dworschak concerning his reasons for removing Fr. Branconnier from Newman Parish. In that letter he stated that while he would defend Fr. Branconnier's right to speak on the Vietnam issue, "Respect for law in North Dakota is basically as important as the morality of the Vietnam conflict." It seemed to me that the Bishop was advocating lip service to a principle and drawing the line when it meant that someone might have the courage to do something.

It is difficult to understand how a man can be a bishop of a Christian church and understand so little about the principle involved. Yet, such is the case again and again in many churches, in many countries. For them and especially for Bishop Dworschak the following article is reprinted.

Dissent Is Not Enough
by John Cogley
Editor of the Center Magazine
The Center for the Study of Democratic Institutions

The logic of those opposed to civil disobedience, lock, stock and barrel is the best case I know for it. That logic at its crudest, and perhaps most forthright, holds "my country right or wrong, but right or wrong, my country." The final value, then, is obedience to the law of the land, just or unjust; obedience takes precedence over religion, morality and personal conscience.

For the believing Jew or Christian, such a view is nothing short of idolatry. It puts the law, or the democratic process if you will, above everything else, on earth or in heaven. Yaweh's commandment, the first, was: "You shall have no other gods before me." Peter, the leader of Jesus's apostles, said without reservation: "We must obey God rather than men."

But civil disobedience is not only a problem for the religious-minded. The atheist and agnostic have claims on their conscience no less demanding. Obeying God rather than men, or putting conscience above consensus, is not merely a matter of dissent, or of protesting by legal means when one is actually involved in doing evil. For many, it is a matter of simply refusing to be implicated, of drawing the line and saying: "Hereon I stand...I can do no other."

In practice, this may mean refusing military service, whether or not the refusal falls within the legal limits of conscientious objection. It may mean illegally encouraging and abetting others to resist the draft. It may mean withholding the taxes that buy instruments of human destruction. It may mean refusing to observe civil-defense regulations.
It may take any number of forms, all of them requiring that man-made laws be broken in order that a higher law be upheld.

Some Germans, a pitiful few, practiced civil disobedience during the Nazi period. Today we honor their memory. Two decades ago, at Nuremberg, we established the principle that under some circumstances such disobedience to be a moral duty. During the war-crimes trials some were sentenced to death for not practicing it and others were given prison terms. We took these drastic steps not because the prisoners were patriotic Germans but because they obeyed inhumane, immoral and reprehensible orders.

In their own defense a number of Germans argued that their obedience was unwilling. They had dissented as much as they could, they claimed, until the final showdown, when it was obey or else. But we knew then how to distinguish between dissent and disobedience. Dissent, we decided, was not enough. Is it enough in the U. S. today for the growing number who feel that the nation is embarked on an immoral course in Vietnam?

More and more Americans are becoming convinced it is not. They feel an obligation to go beyond the "good Germans" of a quarter century ago who went along with whatever the Nazis did.

When, for example, these Americans learn that both sides in Vietnam have tortured prisoners, they do not want to be implicated in the excesses of "our side." When they learn that our forces are killing civilians, turning villages into wasteland, and destroying crops, they want no part of the brutal business. They are as horrified by the scorched-earth policy in 1967 as they were in 1942. When they read in the Saturday Evening Post that one million children have been injured in Vietnam and a quarter of a million youngsters have been killed, they feel the time has come to withdraw all support, military, political, and financial, whatever the law demands.

The Nuremberg judiciary determined what constitutes a war crime: "illtreatment of civilian populations, murder or ill-treatment of prisoners of war, wanton destruction of cities, towns or villages, inhuman acts committed against any civilian population."

Dissent, it has been made painfully clear, is not enough to put an end to such outrages; as the dissent has escalated so has the war. The man who takes religion, morality and conscience seriously has no choice then, it seems to many, but to respond with a resounding, unequivocal, unqualified Luther-like "No" whenever he is either asked for his support or it is legally demanded from him.

There are, to be sure, limits on justifiable civil disobedience. Those opposed to the Vietnam war have no right to destroy law and order at home or to practice sedition or sabotage. To say they did would be to turn the case for civil disobedience into a charter of anarchism.
Their moral, not legal, right to disobey extends only as far as their moral duty: to resist evil, to refuse to cooperate with evil-doing, to do all in their power to persuade others that the evil they see is evil, and to encourage others to have not part in it.

end

Two Untitled
by Jon Mitchell
Red River High School

Flowers and beads are things of love. Why does society put itself above these things?
The bells and cloth of the soft lizards They call weird? We call wild.
The freaks are the gods of Earth From now until our later birth.
Where love is found, Power dwells.
Why does society think heads are of hell?

When Uncle Sam calls, "Son"
Are you going to put down your guitar and pick up a gun?
Why should we have to cut our hair to fight?
Then go to war where they'll turn off your light.
If I go to war, I'm gonna smoke a lot of grass.
And tell Uncle Sam to stick his tax free gun up his ass.

Fog
by Michael Evangelist

Fog.
Our roving reporter, Robert Branconnier, this week was in Baltimore, Maryland for the sentencing of the Catonsville Nine. He took part in the all-night vigil outside the courtroom and attended the sentencing the next day. The following is his account of the proceedings and some of the implications.

On Friday, November 8, a federal judge in Baltimore sentenced the Catonsville Nine to prison terms ranging from two to three and a half years. These were the nine, seven men and two women, who marched into a draft board office on May 17, removed 378 records from the Selective Service files and burned them with napalm.

Although the atmosphere never reached the peak of action and drama that characterized the trial, these were moments of eloquence at the sentencing. Four of the defendants read prepared statements describing at length their opposition to the Vietnam war and to the draft. One of them, Father Dan Berrigan, read a poem composed for the occasion, dedicating it to Dorothy May whose birthday it was. All of the nine emphasized that one of the reasons for their actions was to protest the official silence of the Roman Catholic Church on the war in Vietnam. They also repeated their earlier arguments that when they burned the draft records, they were not violating one law but were obeying a higher law.

The trial of the Catonsville Nine was quite different in many ways from the earlier trial of Sacco and Vanzetti, who had not been allowed to raise the issue of Vietnam at all during the course of their trial. In contrast, Judge Tohmson allowed the defendants in the Baltimore trial to speak at length on all the issues of war and peace, draft laws and conscription, freedom of conscience and civil disobedience. And it was this very openness on the part of the judge, which eventually seemed to be a patronizing sauciness, that left the big unanswered questions in the minds of all those present at the trial.

One of the defendants, Marjorie Kelvillie, put it very well in her final remarks to Judge Tohmson. She pointed out that perhaps only here in the United States could such a trial have taken place. The court listened courteously, she pointed out, while the policy of the government was attacked and condemned. In Guatemala, she said, the defendants would have been shot. In Russia, they would have been imprisoned without a hearing.

However, is this a good thing, she asked? Not that it was bad for the court to have given the defendants an open and unrestricted hearing, but was it good that the establishment was so strong and powerful that it need not be concerned about so minor an irritation as the burning of government records by a few people?

What Marjorie Kelvillie was describing was what Marcuse calls "regressive tolerance." This is far more effective than the open suppression of dissent. The American system has the art and the grace of letting dissident minorities say whatever they want within a system loaded in favor of the status quo. The groups and classes in control are so powerful that dissent can be assigned a political function as well as being
a constitutional right. Those who dissent and protest and disobey let off steam; the controllers keep power. What is happening is that the status quo is legitimized and supported by America (at its cleverist) protecting the opposition and neutralizing them.

Andrew Kopkind writes about this in an article in the November 10 issue of the New York Times Magazine: "The art of holding onto power is the American system's special grace. The trick is to make reform seem tantalizingly close as to dull the edge of militancy and force the present revolutionaries into peripheries of political action." He emphasizes that whatever else is going on in America, it is not very much of a revolution. And the Catonsville Nine seemed to sense this as their prison sentences were imposed upon them. Society had shown that the forces they represented could be contained.

That the Catonsville Nine had tried to do was to symbolize the need for revolution. But the same elites that have held power for years are so strong that more than symbols are needed. Andrew Kopkind, in the article quoted above, writes further: "Success as revolutionaries consists no longer in electing a militant city councilman or passing a local antidiscrimination law, in paralyzing the Selective Service System or occupying a college hall. The objective really is closer to the Beatles: to "free minds" by forcing people to re-examine their beliefs about their world. To be a revolutionary is to love your life enough to change it, to choose struggle instead of exile, to risk everything with only the glimmering hope of a world to win."

"The War Prayer " cont. from page 12.

the sun flames of summer and the
icy winds of winter, broken in spirit
worn with travail, imploring Thee for
the refuge of the grave and denied
it - for our sakes who adore Thee, Lord,
blast their ones, blight their lives,
protract their bitter pilgrimage, make
heavy their steps, water their way eith
tears, stain the white snow with the
blood of their wounded feet! We ask it
in the spirit of love, of Him Who is
the Source of Love, and Who is the ever
faithful refuge and friend of all that
are sore beset and seek His aid with
humble and contrite hearts.

AMEN"
Muhammad Ali's conviction for refusing induction into the armed forces has been appealed by the American Civil Liberties Union to the Supreme Court.

The Union contends that Ali was wrongfully denied conscientious objector status and a ministerial exemption by Selective Service boards from which Negroes were systematically excluded.

"It is clear from the record that petitioner, who spent more than 90 per cent of his time at his religious calling and who was 'ordained' in keeping with the tradition, and by the leader of his sect, was, objectively, a minister as statutorily defined. There is absolutely no evidence to the contrary in the record," the ACLU petition said.

The Union is asking the Court to extend to draft boards orders the standard established for jury verdicts. Courts have held that a conviction is invalid if it is handed down by a jury from which Negroes are systematically excluded.

"Every important fact in appellant'sclassification and induction process was presented to lily white selective service boards which disbelieved, ignored, or rejected each of petitioner's contentions, such as the all-white juries of the deep South have done with Negro criminal defendants," the petition argues.

Ali was denied due process of law, according to the Union. "The decisions of the Second Circuit and of this Court demonstrate clearly that the Government cannot be allowed to enmesh a defendant in a procedural maze and then deny him the right to discover evidence, impeach witnesses and allow his counsel the factual tools with which to fashion his defense."

The draft boards based their refusal to exempt Ali on a Department of Justice recommendation that the Muslim objection to war is primarily political and racial, not religious. This categorization is forbidden by the First and Fifth Amendments because it allows "men of a predominant race, religion and political persuasion to sit in judgement on the nature of another man's dissenting beliefs," the Union says.
In Loco Parentis, the attitude and system that ratifies the university administration as the moral guardian of the student has been kicked around quite a lot the past few years. Still, it is with us yet so you will please hear with me as I add my arguments to the list. This article is not an in depth critique, by any means, but is meant merely as an overview of what I find to be the main ailments of the system. The reader may fill in his own details and examples.

My first argument of a system whereby the university administration assumes the role of substitute parent is that there are seven thousand "children" in this family while there are a limited number of these substitute parents. Furthermore, the size and financing systems of the university enhance the permanent trusteeship of an administrative bureaucracy with their power leading to a shift to the value standards of business. A bureaucratic business cannot be an effective parent. Parents of more conventional "families" have a difficult time asserting some sort of authority through a personal relationship with their children. It is impossible on an impersonal basis such as is necessitated by the size and structure of our university system. One cannot raise "well adjusted" children by treating them like just another part of the business. (I found it interesting to note the number of times I was asked to identify the man of whom the caricature was done which appeared on the cover of the last issue of Ignite. Those who knew what Dr. Starcher looks like said it was a very good likeness but at least a third had no idea of what he even looks like. An effective parent substitute cannot be anonymous.)

But size is not the only problem. In a family situation, the children accept authority best when they are under the impression that the authority exerted over them is somehow for their own good. I don't believe this is the case at the university. At various times I have spoken with administrative officials about, for instance, women's hours. At first, most tried to give the impression that the policy of making the girls come in at a certain hour was for the girls' own good, ... keeps them studying. Then I would ask if they didn't care if the boys studied or not. Of course, they would all say they did, but then the logic would switch to "If the girls are in, then the boys are in." As a female I took this argument rather poorly and made a fuss about it being discrimination against girls. Why not, I would argue, give the boys hours, instead of the girls, ... or switch off each semester. The reply was always the same...girls get pregnant, boys don't. Then I would spend a few minutes explaining that a girl could get just as pregnant before the curfew hour as after and the point was usually conceded. Finally, with no defense left that would convince me that women's were really for my own good, the true reason for them would come out. "But we have to keep the parents happy. They won't send their girls here if they think that we let them run around all
night to get pregnant." This may or may not be a valid reason for women's hours, I tend to think not. But in any case, the administration's claim to the substitute parent role is greatly weakened. Parent's use their authority for the welfare of the children, not to keep someone else happy. It seems to me that university administrations want the power of parenthood without the responsibility.

Another example of this is the situation I encountered a few weeks ago which I'm sure other students have run into...namely the attitude voiced by Dr. Starcher that if I didn't like the way things are here, I should go someplace else. In the role of substitute parent, Dr. Starcher was blatantly shirking his responsibility. A parent does not tell his children to run away from home when they have disagreements. The parent cares about the child and does not wish to get rid of him when they disagree but rather, tries to work out a solution to the disagreement acceptable to both. At the least, the parent tolerates the disagreement knowing that the child has little choice - he can not really run away from home. If the administration wants to play Big Daddy, the "get lost" attitude must go. Furthermore, for most college students, choosing another college is not a real choice. Colleges are not like brands of soap at the drug store. There is not a goodly selection of schools in the area, at a price the student can afford, sufficient in the area the student wishes to study, which will admit him. It's rather like the mayor of San Francisco saying to the residents of that city, "If you don't like the way I run San Francisco, move to Chicago."

But the greatest argument I have against the in loco parentis system is that it not only presupposes that the administration can be effective parents, but that college students need substitute parents, that college students are still children. What, I must ask, would we be doing if we were not attending the university? We would be out working on some job and there would be no substitute parents then to watch over us. Millions of young people are doing that now with no one to tell them when to come in at night or when and where they can have a beer. But for some reason, if a young person decides to get an education, he is automatically less mature than the one who doesn't go to school. Why should we be considered irresponsible for wanting an education? I could think of only one answer...perhaps the kind of person in a university administration cannot understand what it means to want an education. Perhaps that kind of person can only understand the guy who is making money $$$... Happiness equals prosperity.

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IRON MASK

Eek! Exposed?

We have a secret organization on campus called Iron Mask. The last page of the 1967 Annual states that the task of Iron Mask is that of "coordinating the administration with the student body of the University." The only way the members can do this is by informing on their fellow students. (Why else would the membership be SECRET?) It goes on to say, "...to uphold and further traditions of the University." Doesn't leave much room for change, does it? In a word, the function of Iron Mask is to SPY.

When an incoming freshman or sophomore is offered an opportunity to be an "undercover man" the thrill is perhaps overpowering. A chance at being among the "elite of the elite" (as I am sure IM'ers stress) is enough to sway even an intelligent student's conscience. (Shame on you Pres. Starcher.)

If we were to speculate about our present student government, what would we find? ...a list of suspects.

Prime suspects such as Mr. Gessner, Mr. Crockette, and Mr. Schafer are fairly well out of power. Yet some who should be considered, such as Charles LaGrave, Cliff Cranna, and a few up and coming DU's are sitting on some pretty important committees and are members of quite a few organiza...
of Governors retired as chairman last year. I doubt if Miss Burch qualifies for Iron Mask. Mr. Entertainment himself, L.B. could be a suspect...but he is a Golden Feather. (What about Golden Feather and their past president) Which brings up the question of the present president of IFC. Isn't he also an ATO? It is said that a few ATO's went to Mexico on the spur of the moment, a couple were Homecoming committee members. How did you like the shaft you got on homecoming, gang?

Someone said that Iron Mask has had two or three meetings this year. Perhaps they should start rushing. Many of the 26 or so members will be gone soon and then who will take over important positions like Business Manager of the Dakota Student?

from "The War Prayer" by Mark Twain

"O Lord, our Father, our young patriots, idols of our hearts, go forth to battle - be Thou near them! With them, in spirit, we also go forth from the sweet peace of our beloved firesides to smite the foe. O Lord, our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale form of their patriot dead; help us to drown the thunder of the guns with the shrieks of their wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out rootless with their little children to wander unfriended the wastes of their desolated land in rags and hunger and thirst, sports of so much for the Eternal flame of Truth and Knowledge"
1968 -- the year of the pig.

The death of the ballot, the birth of the bullet -- here is (was) the choice -- contemptuously thrust in our face by this decadent racist power structure: racist pig Humphrey, racist pig Nixon, racist pig Wallace for president. So where do we go from here?

Into the streets! Into the alleys! Back of town! Onto the rooftops! Behind whatever shelter remains for a black person here in Babylon!

This is (was) the nightmare election year of the American dream. The Republican Party and the Democratic Party have told black people to kiss the ass of the elephant and the donkey. They have done this in no uncertain terms.

It is time for black people to tell the elephant and the jackass to go fuck each other -- political and moral cretins that they are. Yet we cannot sit idly by and allow these vipers to run their game on us without even raising a dead finger in opposition.

It is very clear that there is no way left for us to offer any opposition through the traditional political machinery. These merciless demagogues have so firmly grasped this machinery in their clutches that even the white supporters of McCarthy and Kennedy got all the fat whipped off their heads in Chicago when they tried to oppose the mad dog power play of the meathead Humphrey.

Our only recourse is to join in a second Boston Tea Party in order to blow their game. In order to blow their minds, we must chart our own course, a new course designed to manifest how we feel about the insufferable political manipulation and chicanery that has been made the national election into a circus devoid even of the saving grace of humor.

This shit is not funny. These pigs are plotting our death. These vicious reprobates, conniving scoundrels are plotting genocide against us. What do you think this feather weight, feather brain Alabama racist, George Wallace, has (had) up his sleeve for niggers? Extermination. The final solution to the Negro problem.

We don't have to go for that. That's not our issue. That is not our goal towards which black people have been struggling, dying, for these painful four hundred years. Our fight is for freedom, for liberation, by any means necessary, as Brother Malcolm put it.

Brother Malcolm also said that it's got to be the ballot or the bullet. The pigs of the power structure have taken off their masks and revealed themselves to be precisely what we have always known them to be. Murderers, liars, miserable genocidal wretches.

These pigs themselves have already closed down the polling places, the ballot boxes, in so far as any meaningful solution to the black man's problems is concerned. Right on!
Are we to lie down and grovel on our bellies, on our knees, like a begging Lazarus, hoping that these fiends will toss us a few crumbs when they introduce another bullshit four year program into the pig pen of the United States Congress? Fuck these motherfuckers! Let's go for ourselves. Let's go for what we know.

And what do we know? We know, in the words of Huey P. Newton, Minister of Defense of the Black Panther Party, that the spirit of the people is greater than the pigs' technology.

They seek to deprive us of life, of our human rights, of a future, through their rigged technological political crap game. Only snake eyes are on the loaded dice for us within the confines of the American political system.

So there's nothing left for us to do but to break up this crap game, to pick our money up off the wood and demand a brand new pair of dice from the house.

Let the pigs dance a jig to the Star Spangled Banner. Let us do the dog in the streets. Let the pigs of the power structure put each other through these asinine charges and let us put all the pigs through a final change.

Let us join together with all those souls in Babylon who are straining for the birth of a new day. A revolutionary generation is on the scene.

These are men and women, human beings, in Babylon today. Disenchanted, alienated white youth, the hippies, the yuppies, and all the unnamed drop outs from the white man's burden are our allies in this human cause. The entire anti-capitalist, anti-imperialist world of mankind is with us.

Let us manifest our solidarity with them. Let us say loud and clear that we are not going to accept four more years of Slavery, Suffering and Death under the hooves of racist pigs.

Until this house is set in order, let us plant our tent on the fighting words of Brother Robert Williams: "America is a house on fire. Freedom now or let it burn, let it burn."

Eldridge Cleaver
Minister of Information
Black Panther Party
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