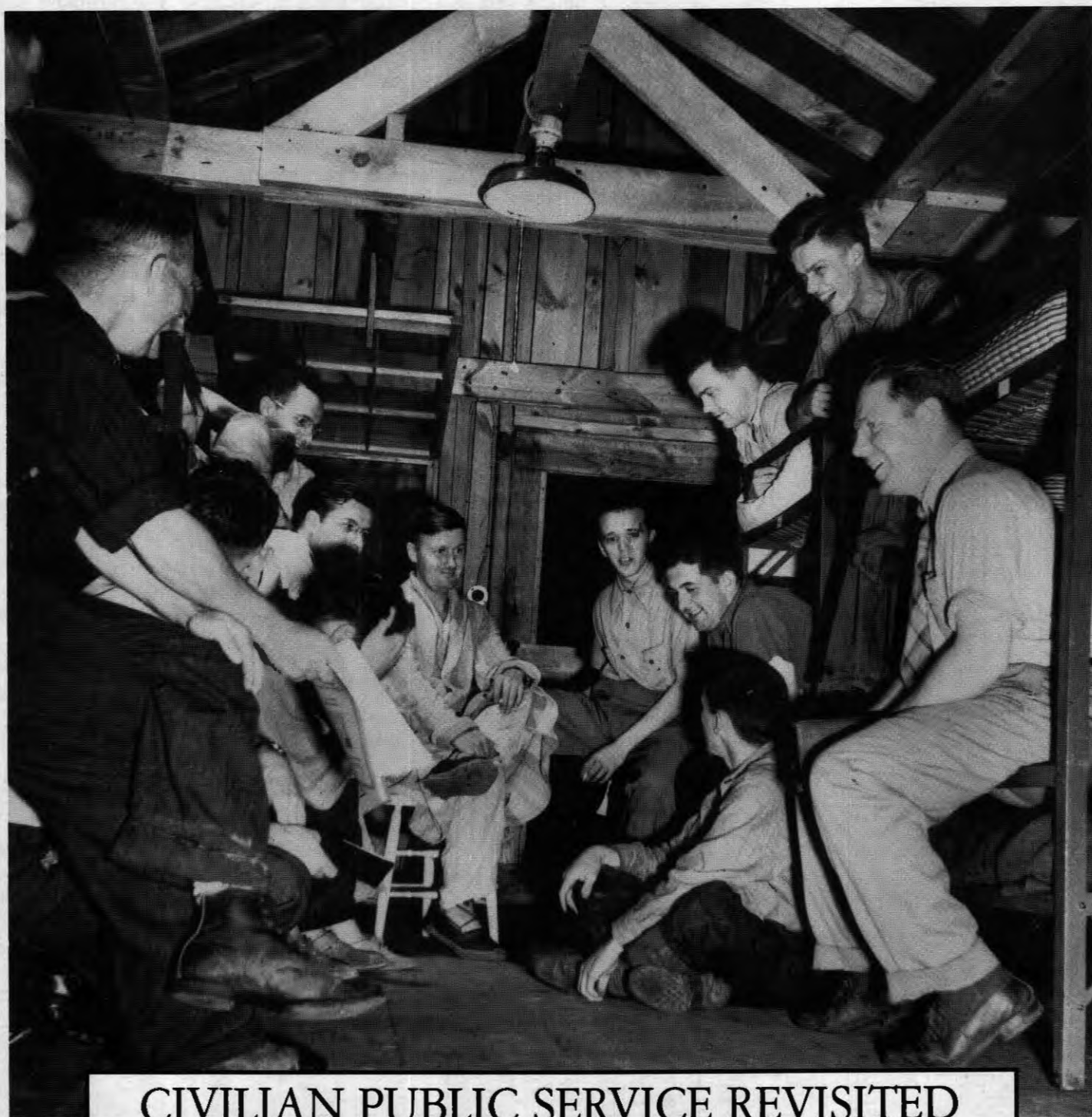


January 1992

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



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Among Friends

A Stone of Hope

They were smoke jumpers, mental health workers, human guinea pigs, milk testers; many worked at menial, tedious jobs for long hours at little pay. They lived in places named Patapsco, Byberry, Royalston, Grove Creek, and Coshocton—often at great distance from families (and even greater distance from supporters of the war in nearby communities). All shared a common bond: conscientious objection to fighting in World War II and a willingness to perform alternative service.

The current issue looks back half a century to those years of Civilian Public Service. From its beginnings May 15, 1941, when the first CPS camp opened in Patapsco, Maryland, to its conclusion six years later, nearly 12,000 men were involved in approximately 150 CPS camps or units. In his overview article, Steve Cary, who at various times directed three CPS camps, sees the whole CPS experience as "an extraordinary paradox." He describes CPS as "part zoo, part bureaucratic battleground, and part school for pacifists."

Friend Courtney Siceloff shares memories of his service at Laurel, Maryland. Leonard Kenworthy tells of the impact on individuals, the Society of Friends, and the world at large. Mary Ellen Singen tells of an oral history project within New York Yearly Meeting. Gladys Gray and Alice Miles recount the role of women during CPS years. Sometimes young Friends became married in the cause, as did Ed and Monette Thatcher. And Jim Bristol reminds us that some said no to conscription altogether and went to prison—a very lonely witness in those years. For those in prison and those in camps alike, there was often humor (as captured in our "CPS lighter moments" in the Forum).

For the CPS photographs in this issue, our special thanks are due to the Swarthmore College Peace Collection and the American Friends Service Committee archives; to Albert Keim, who loaned us photos used in his book, *The CPS Story*; and to the other Friends who searched their photo albums and shared their treasures. And our special thanks to our friend Leonard Kenworthy, who came up with the idea of this issue, spent countless hours at typewriter and telephone, and served as good shepherd throughout.

As we look back upon the CPS experience, these words of Martin Luther King, Jr., come to mind: "We shall hew out of the mountain of despair, a stone of hope." May this many-faceted stone from an earlier era help us as we continue to work for peace.

Vinton Deming

An invitation: Our April 1992 issue will celebrate the 75th anniversary of the American Friends Service Committee. We invite letters that recount personal memories of involvement with AFSC projects—national or international—to be collected in a special Forum in April. (Maximum length, 300-500 words; deadline for receipt of letters, February 15.)

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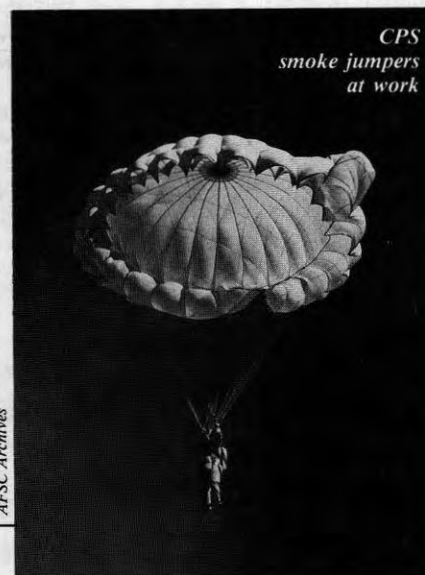
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Cover: Civilian Public Service men gather in their bunkhouse. CPS Papers/Swarthmore College Peace Collection



Forum

Remembered by many

Thanks for the interview with William Stafford (*FJ* November 1991). Readers new to his writings may want to know that his account of his CO experience in World War II with Civilian Public Service (*Down in My Heart*, 1985) is available in libraries and bookstores, as are two volumes of poetry (*A Scripture of Leaves*, 1989, and *Passwords*, 1991). I have been enjoying his writing and public readings since the late 1960s.

Christopher R. Jocius
Aurora, Ill.

I knew Bill Stafford in those early '40s years when we were in a Fellowship of Reconciliation group together in Lawrence, Kansas. We had three "subdivisions": the Gushers (discussion), the Mushers (food—only mush, though), and the Hushers (meditation). The letters Bill wrote to us from that CPS camp in Magnolia, Arkansas, began our 50-year correspondence, which, as you can imagine, has been rich beyond measure. Thanks to *FJ* for introducing him so lovingly to many Friends.

Ellen Paullin
Newington, Conn.

Time for inclusiveness

I can't be comfortable about the letter in which a subscriber stated that women (feminists) had "removed" men from the Bible.

We need to recognize for how long women were included *out* of the Bible, *out* of biblical and church history. Now we know that women were priests, bishops, archbishops, and one pope (Joan). The new revisions now merely restore these omissions, which were deliberately done by the patriarchs of the Roman church. Women are finally being included in the pronouns of the Bible.

Patricia Q. Smith
Pawcatuck, Conn.

Work camp reunion

The summer of 1991 marked the 38th year since an AFSC work camp was held on the Passamaquoddy Indian Reservation near Perry, Maine. After almost two years of researching addresses and planning by Isa Manard, nine of the original group converged on the reservation for a reunion. By then most



Left: The Passamaquoddy Indian Reservation in 1991.

Below: Reunion participants gather with a reservation member standing at left.



Photos courtesy of Alfred J. Geiger

of the new shingles and other simple carpentry done by the campers had long since rotted or given way to new structures, but, to our amazement, most everyone who was old enough could still remember us and even call us by name. Vivid memories of that summer camp were everywhere, such as enlargements of old snapshots of the work camp hung in the tribal museum.

The reunion coincided with the annual three-day Passamaquoddy Indian Celebration and was given several time slots during the festivities. A letter from the camp director, Charles Hutton, who was unable to attend, was read by a former tribal council chairperson to a group of more than half the tribe (400 persons) and was received with warm appreciation.

There must be thousands of other work camp alumnae who would find, by revisiting old stamping grounds—though material help they rendered may have long since disappeared—that there are immeasurable intangible benefits to both recipients and campers alike that are

often far more valuable than originally anticipated. Seldom have the opportunities for service to others and the energy of young people been combined in such an effective way.

Alfred J. Geiger
Jacksonville, Fla.

In the swing

The Friends Environmental Working Group of Philadelphia Yearly Meeting, which has been exhorting Friends to recycle, plant trees, promote renewable energy, and become patterns, examples, of good friends of the Earth, wants to acknowledge and acclaim the work of leaders of the movement, wherever and whoever they may be, who have quietly been taking appropriate action. Individuals and meetings are really in the swing.

A number of meetings have been planting trees and recycling. Philadelphia Yearly Meeting uses recycled paper. The Friends Center in Philadelphia has

Waging Peace: A Gulf War Witness

What shall Friends say to friends and neighbors whose attention is captured by the glories of war, compelled by the logic of might making right? How shall we console the victims of the violence that is of our own making? How can we transform our feelings of betrayal, by our country's actions as destroyer of an entire society, into energizing a process of waging peace?

Those who would be peacemakers face a unique challenge at this time. Never before has there been a more graphic example of the horror, the immorality, the inadmissibility of war. Never before has there been such an imbalance of the technology of weaponry, the vast discrepancy of the toll in human life, the tremendous price paid by a civilian population. Our government has just conducted a war in which not only the military sector has been totally destroyed and dismantled, but, to an unprecedented extent, its civilian sector has been as well.

Moreover, long after the shooting in Iraq has stopped, our government prolongs the war and the ravages of starvation and disease and sub-human living conditions through political and economic means and prevents the reconstruction of the civilian sector. In October 1991, the International Study Team on the Gulf Crisis published an in-depth assessment, *Health and Welfare in Iraq After the Gulf Crisis*. It reaffirms earlier studies and tells us that, unless Iraq quickly obtains food, medicine, and spare parts, millions of Iraqis will continue to experience malnutrition and disease. Children by the tens of thousands will remain in jeopardy. Thousands will die.

Assessments of terrible psychological trauma now begin to accompany the reports of physical damage. Two child psychologists on the study team report levels of anxiety and stress unprecedented in their experience. Many children will have serious problems for years to come; for some, they will last a lifetime. They have no energy, cannot concentrate, and are deeply distur-

ed in thinking about the future. Many believe they will not survive into adulthood.

Over 200 children were interviewed. The children described in vivid detail what they saw. Every night these children have gone to bed with the memories of the terrible sounds, the ground shaking, and the prospects of their whole family being buried in the ruins of their house.

It is the Iraqi women, with their ingenuity and strength, who have always held the family together. War has destroyed their physical well-being through economic hardship, reduced medical care, and an unhealthy environment. It has also forced upon them the roles and responsibilities usually assumed by men. With astronomical prices caused by scarcity, their constant preoccupation is how to feed their families. The loss of loved ones and the trauma of bombings and internal disturbances compound their psychological and emotional stress.

Americans seem to blindly accept the idea that worthy ends can justify evil means: we tolerate "collateral damage" and other behavior which violates the standards of ethics and morality that are our heritage. When faced with the general acceptance of the evils of holding slaves, John Woolman's voice was lonely, yet persistent and gentle. How might Friends plead persistently and gently with others to examine their feelings about the human suffering wrought by our country? Can we not find ways to reach out with love and understanding to Iraqis and to those in all communities oppressed by military and economic warfare?

After discussing such questions about the Gulf crisis last March, Philadelphia Yearly Meeting approved a project to facilitate positive initiatives within monthly and quarterly meetings. This Waging Peace project, now in its ninth month, has set in motion a variety of initiatives:

- In cooperation with AFSC personnel in Baghdad, we have been gathering informa-

tion about the needs of hospitals, schools, and communities and how those in the States might help.

- A program of sending children's drawings, with the materials for Iraqi children to respond, is emerging.

- We are publishing a newsletter and extracting it for the Peace Net computer bulletin board.

- With the hope of raising public awareness, we have created brief video public service announcements to solicit inquiries. Respondents will receive the newsletter, other descriptive materials, and a request for a donation.

- Some Friends schools have offered scholarships for Iraqi students.

- Together with our yearly meeting, European students from Quaker Peace and Service (London), and Palestinian students from Ramallah Friends School, Friends United Meeting is planning a work camp in the West Bank for young people aged 18-21.

- We are participating in the campaign to ease nonmilitary sanctions on Iraq.

A government leader stated recently: "The war against Iraq presages a type of war we are likely to confront again." As peacemakers we have been forewarned; may we now become forearmed with the tools of Waging Peace.

Mary Arnett and
Tom Truitt

Philadelphia Yearly Meeting

Individual Friends, monthly meetings, and schools from all parts of our yearly meeting and beyond continue to respond in a variety of ways. If there are those who wish to receive our newsletter and other mailings, they may write Waging Peace, 1515 Cherry St., Philadelphia, PA 19102, or call (215) 241-7232. We will be pleased as well to hear what Friends in other areas of the country are doing to relieve the great suffering.

recently reworked its lighting system for energy efficiency. Anne and Tom Moore of Valley Meeting, bless their hearts, are pioneering customers for a new breed of electric cars (to which "tall Tom's" plea for head room has resulted in a custom-built design that will be a real contribution to comfort). And the FRIENDS JOURNAL is being printed on recycled paper.

These efforts and countless others have added a new dimension to our lives and

are fulfilling some part of the Friends' testimony on simplicity. Cheers!

Ruth Miner
Philadelphia, Pa.

Harassment of gays

Some of us in Davis (Calif.) Meeting have a concern we wish to share with Friends more widely. We have discovered

that between 1989 and 1990 there has been almost a 50 percent increase of violence against gay and lesbian people in major metropolitan areas of California. No statistics are kept locally, but last March 7 a young man was killed in Sacramento after he confronted three people who harassed him. We have been told that the Lambda Community Center, the gay community service center in Sacramento, receives on average one telephoned bomb threat or threat of

personal violence every day. The center is trying to keep track of the number of incidents, but few are actually reported. Still, in the first six months, 13 incidents were reported. At a meeting of the local Gay Democratic Club all of the approximately 65 people present said they had been subjected to violence, threats, or harassment at some time.

In Davis Meeting, during the first six weeks that our committee of concern met, one member was harassed three times in Davis. She reported the first incident to the police, but they did not take her report seriously. She is afraid that if she reports such incidents to the police the situation could become inflamed.

We are led to seek that of God in everyone. Because the light of God is in each person, we believe that everyone should be cherished, protected, safe, and free from harassment.

We would like to know how other meetings have responded to violence against lesbian and gay people in their community. Please write to us so we may consider what you are doing and share your ideas with others.

Maude White, clerk
Davis Friends Meeting
345 L St.
Davis, CA 95616

(We'd like to hear from Friends as well about this concern. —Eds.)

Imprisoned doctor

Penn Valley (Mo.) Meeting publicly affirms its support for Yolanda Huet-Vaughn, a medical doctor who is an associate of our member Lydia Moore at the not-for-profit medical clinic they share in Kansas City. As a captain in the U.S. Army Reserves, Yolanda became convinced of the gross immorality of the Gulf War and refused to serve. She became an articulate and highly visible war resister on national TV and at numerous peace functions. The army chose to court-martial her as a deserter, and she has been sentenced to two and a half years in prison.

Amnesty International has joined with Citizen Soldier in Yolanda's appeal process, even as an effort is being made by others to revoke her medical license in Kansas. Our meeting feels led to offer what financial assistance we can to the Huet-Vaughn family. War's suffering never ceases with the formal cease-fire.

We seek to make an appeal to the generosity of the wider circle of Friends

and kindred spirits everywhere on behalf of our special friends, the Huet-Vaughns. Please send contributions to: Treasurer, Penn Valley Meeting of Friends, 4405 Gillham Rd., Kansas City, MO 64110, with a notation for the Huet-Vaughns.

We also ask that you hold not only the Huet-Vaughn family in the Light but also all participants in her court-martial—prosecution and defense, judge and jury, along with the staff for Yolanda's ongoing appeal.

Jay W. Wright, clerk
Penn Valley Meeting

Peaceday

Our nation's assumed glory from the Gulf War is greatly tarnished when we consider the high number of casualties and great destruction inflicted on our opponents. The increasing deadline of weapons increases the need for international peace before some smaller war escalates into a world war threatening an end to the human race.

Peacemakers must make greater efforts to increase the popularity of the idea of international peace. One Peace Day a year isn't enough; we should have a weekly Peace Day to be a more constant reminder of its importance. A Friday peace vigil in nearby Beverly Hills has continued for at least 12 years.

Friday now is named for Fria, ancient German goddess of love. The time has come to rename it "Peaceday."

Clifford N. Merry
Los Angeles, Calif.

Art and poetry

Thanks for the excellent choice of poems in the September issue. Not only were the poems excellent but the selection of pen and ink drawings you teamed up with them. A beautiful job! I hope you will continue to work art and poetry into the JOURNAL.

John Kriebel
Harrisburg, Pa.

FRIENDS JOURNAL welcomes contributions from readers. We reserve the right to edit all letters. Submissions to Forum should be no longer than 300 words. Submissions to Viewpoint should be limited to 1,000 words. Although we would like to print all contributions we receive, space is limited, and we urge Friends to be succinct.

CPS: Lighter Moments

We asked several Friends for their humorous memories of life in Civilian Public Service camps. Here are their responses. —Eds.

Just splendid

In most CPS camps nearly all the cooking was done by the campers. Hence the food was not always tasty.

One morning at the Powellsville, Md., camp, the chief item on the breakfast menu was fried mush. It was really miserable. That particular morning Douglas Steere, a professor of philosophy at Haverford College and a well-known Quaker, was visiting the camp. One of the men turned to Douglas and inquired how he liked the mush. In his usual upbeat manner, Douglas replied, "Splendid, splendid."

From then on we never had fried mush at Powellsville. Instead we had "fried splendid"!

Leonard Kenworthy,
Kennett Square, Pa.

The truth got out

For several weeks in 1943 I conducted a cooking school at the Powellsville, Md., camp to train dietitians for the various CPS camps.

I found that at the meat market I could get occasional bargains for almost nothing. The dishes we created sometimes could be very nutritious.

Unfortunately, however, our plans were once stymied by a camper who discovered what we were doing and went from one part of the camp to the other asking the CPS men if they knew what they were being fed—CALVES BRAINS!

Hal Cope
Sandy Spring, Md.

Sober thoughts

One story comes to mind. It has to do with a memo sent out to camps by Paul Furnas about drinking in Friends CPS camps. There was a song written in response to it, to the tune of "My Bonnie Lies Over the Ocean." It went like this:

I spent three long years
in a Friends camp.
Of liquor I ne'er touched a drop.
But one day along came a letter,
"CPS men, this drinking must stop!"

(chorus)
Who drinks? Who drinks?
Who's got the bottle that goes
"pop, pop?"
Who drinks? Who drinks?
Perhaps he will save me a drop.

They say that all men are brothers,
And don't lead your brother astray.
But how can I buy liquor for others,
When I only make eight cents a day?

(repeat chorus)

Bob Lyon
Weaverville, N.C.

On the woodpile

My first day at Petersham, Mass., CPS camp was a day I will never forget. I was assigned to work with Steve Cary, who had been at camp several weeks.

Our job for the day was to stack all the firewood that had been dumped in a big pile. When the pile got up to six feet, Steve said I was to get up on top and he would throw the chunks of wood up to me there, where I was to continue stacking it in a nice order.

Well, the pile of wood was getting higher and higher, and I had a difficult job trying to keep up with Steve throwing pieces up, to me. He threw one piece up, and it hit me in the leg. I said, "Hey, watch it, you just hit me." His answer was, "Get with it, recruit! Get with it, recruit!"

Hal Cope
Sandy Spring, Md.

Pinned

The one story I remember came from the Coshocton camp in Ohio. (I wasn't there, but I heard tell of it.) One of the CPS men there was a professional wrestler. When he went into town one



A CPS guinea pig in Arkansas tries a diet of dehydrated grass.

day he got hassled by some of the young locals, one of whom challenged him to a wrestling match. The CPS man threw his opponent across the room a couple of times and then asked the fellow, "Now do you believe that violence is not a good way of changing people's minds?" The man hollered back, "Heck, no!", or words to that effect. The CPS man then put on his coat and said, "That's just my point," and he walked out.

Then at Bedford, a Brethren camp, we went up and did work on the Blue Ridge Parkway. One of our campers was a Unitarian M.D. from Wichita, Kansas—Wirt Warren. He was a little bit bothered by the cold at night, so he put seven blankets on top of his cot. When he wanted to turn over at night, he had to get out of bed.

Ken Ives
Chicago Ill.

Unquestioning obedience

Corbett Bishop was a totally unorthodox CPSer. Eventually he walked out of CPS camp and became a thorn in the flesh of the Bureau of Prisons (finally released absolutely unconditionally). Colonel Kosch, in charge of all CPS camps for the Selective Service System, and another government official were inspecting Corbett's camp. Corbett rose at meal time and requested permission to read something to all present. What he read stressed that it was imperative to give unquestioning obedience to the state. He then asked for Colonel Kosch's reaction, and the colonel said he certainly agreed with what Corbett had

read. To which Corbett replied: "I rather thought you would. I have just read a passage from *Mein Kampf*."

Jim Bristol
Philadelphia, Pa.

No shortcuts

On a Sunday night two CPSers, returning to the Patapsco (Md.) camp, decided to take a shortcut that, without their realizing it, brought them close to an army installation. Suddenly, out of the darkness, an armed sentry rose up and barked, "Who goes there?" The CPS man in the lead cried out, "D-don't shoot! I'm a conscientious objector!"

Jim Bristol
Philadelphia, Pa.

Good responses

A CPSer went to a small rural grocery store to get some supplies for his unit. Among his purchases was a large sack of beans. Turning to leave, he dropped the beans. A moment later a local woman resident came in, noted his youth and vigor, and asked, "Young man, why are you not in the service?" Crouching and reaching in all directions, the CPSer replied, "Because I'm too busy picking up these darn beans!"

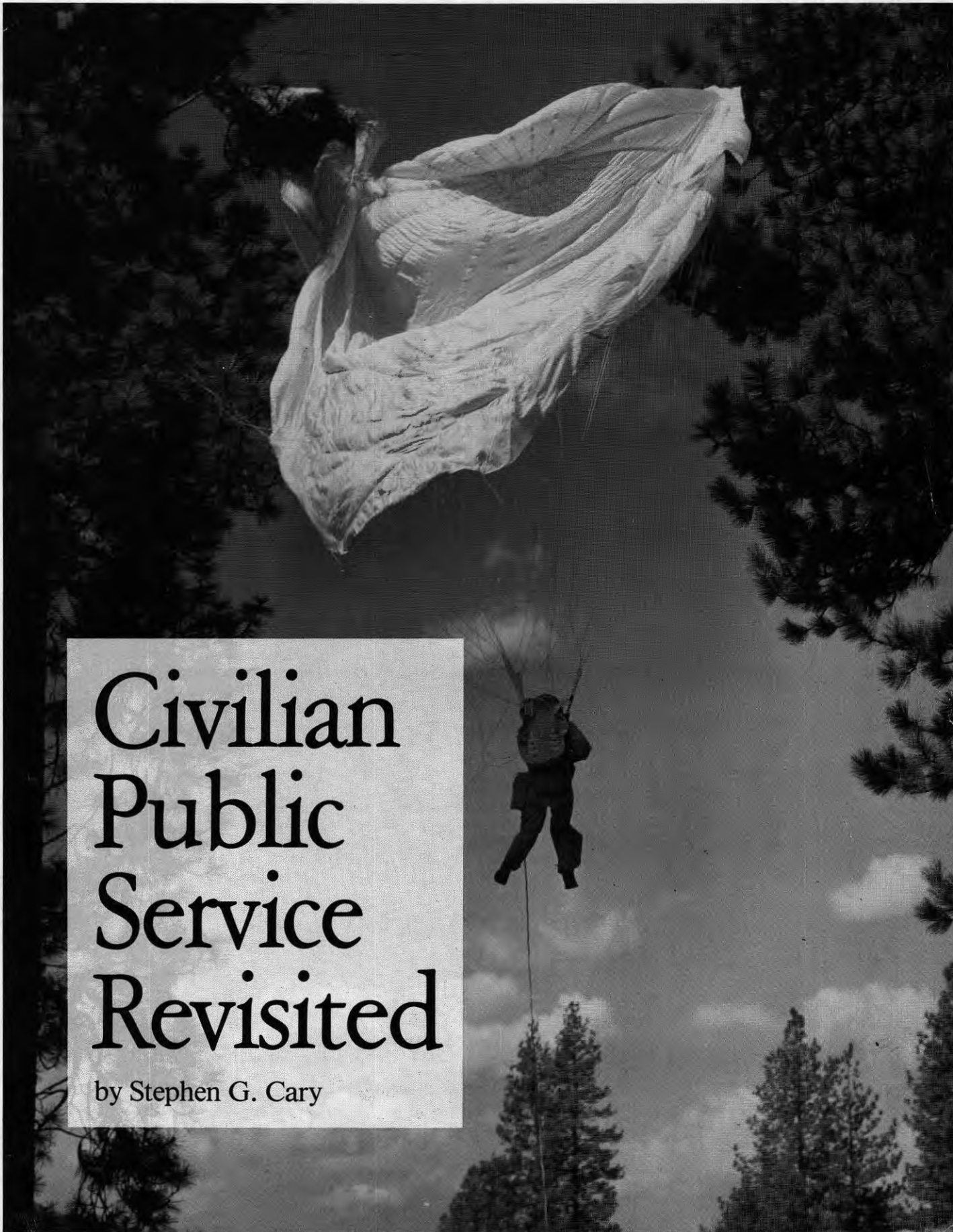
Another CPSer's duties included a daily round of cow-milking at a large dairy farm. One morning an outsider came to the farm while he was milking a cow in the barnyard. Observing the youth's fine physical condition, the incredulous visitor walked up to him and demanded, "Hey, fella, why aren't you at the front?" "Because, sir," answered the CPSer patiently, "the milk doesn't come out at that end."

Don Irish
Minneapolis, Minn.
(*The Friendly Letter* #103, 1989)

The light began to dawn

One afternoon during World War II, a local dignitary visited a Quaker CPS camp, and watched the men at work on an irrigation ditch. After a while he turned to the camp director and said, "Are these men really conscientious objectors? They look perfectly normal to me."

The Friendly Letter
#83, 1988



Civilian Public Service Revisited

by Stephen G. Cary

Ed Nafziger/AFSC Archives

Exactly half a century ago, in the months immediately preceding Pearl Harbor, World War II conscientious objectors began being drafted into Civilian Public Service, the first congressionally authorized program of alternative service in U.S. history. The program was the offspring of an unlikely marriage between the Selective Service System and the three historic peace churches who were to share in its administration but whose motivation and goals for the enterprise were divergent and incompatible. As a four-year participant (read *assignee*) in this unprecedented church-state experiment, I recall CPS as part zoo, part bureaucratic battleground, and part school for pacifists.

The agreement between the two parties called for a network of base camps to be established in relatively remote settings, each housing from 40 to 150 men, and administered by Quaker, Brethren, and Mennonite service agencies. Civilian employees of Selective Service were responsible for the assignees during working hours; the churches carried supervisory responsibility during nonworking hours. Additional work opportunities, called "detached service" in the jargon of the times, were gradually developed, almost always after difficult negotiations and extensive Selective Service foot-dragging. These new assignments provided the men with more significant work experiences in such roles as mental hospital attendants, medical guinea pigs, and, occasionally, more glamorous undertakings as orderlies in general hospitals and as parachutists dropping into remote areas to fight forest fires.

Looked at from the vantage point of 50 years, I see the whole experiment, which involved more than 10,000 men, as an extraordinary paradox. From one point of view, CPS was an ill-conceived venture that scarred, at least temporarily, the lives of too many of its participants. The projected partnership of Christian church bodies seeking maximum service opportunities for young men of conscience with a large and controlling government agency interested in keeping COs out of public view and performing unrewarding work to discourage others from seeking CO status, was in-

From one point of view, CPS was an ill-conceived venture that scarred too many of its participants. But it became the greatest source of lifetime pacifists the U.S. has seen.

live together for years in isolated and restricted circumstances, there is little to do on dull work projects and long evenings but talk and argue—and that's what we did for four years. We argued about whether pacifists should put a lock on the refrigerator when food was disappearing or how we should relate to a neo-Nazi who was in camp because he didn't want to fight Hitler. We argued about the peace church role in administering conscription, and how we should deal with the attack-on-your-grandmother syndrome.

Out of all this, we honed our thinking and our understanding to the point where many emerged from the war years as mature pacifists ready to invest their



Page 8: CPS men learn smoke jumping in Huson, Montana.
Above: Preparations are made to build a reservoir in Rapid City, S.D.

herently unworkable, and, many would say, seriously compromising of church integrity. Although the draft continued on and off for many years after the end of CPS, none of the peace churches has ever sought to renew it.

But from another point of view, Civilian Public Service was an unparalleled success. It became the greatest source of active lifetime pacifists the U.S. peace movement has so far seen. The vitality of the three peace churches and their service agencies, and indeed of the wider peace movement, in the four decades following World War II were significantly enriched by the influx of returning CPS graduates into positions of church and agency leadership. The reason is clear. When thousands of diverse and independently-minded young men are forced to

lives in peacemaking. Looking at this side of the paradox, it is no surprise that the government, for very different reasons than those of the peace churches, has never shown any interest in renewing the marriage contract that terminated in divorce in 1945, when the peace churches wanted out, and got out.

None of this was foreseen at the beginning. The CPS structure was the outcome of negotiations between three great peace church leaders—Clarence Pickett for the Friends, M.R. Ziegler for the Brethren, and Orie Miller for the Mennonites—with the first director of Selective Service, Clarence Dykstra, a broad-gauge and public-spirited official with considerable understanding of church perspectives. The big mistake made by church leaders in the negotiations was

Stephen G. Cary worked for the American Friends Service Committee for more than 20 years and then served as chairperson on the AFSC Board. A 1937 graduate of Haverford College, he has served there as vice president and acting president. He is now retired and is clerk of Germantown (Pa.) Meeting.

their misjudgment of the diversity of the CO community. They assumed it would reflect essentially the religious outlook and values of their own faith communities. Assignees would be eager to work hard on menial tasks to earn the right to more rewarding assignments, and for the same reason would be glad to work without pay.

Some men accepted these challenges, but many did not, and these came to bitterly resent the pay level of \$2.50 per month, provided by the churches for "expenses." Large numbers of assignees saw themselves as slave labor, and worked accordingly. It was one thing for a well-to-do Quaker with family backing to cooperate with a government that held him in a compulsory work program

It was from the start a lopsided operation. The churches paid all the bills, the unpaid men did all the work. Selective Service called all the shots.

time off they sometimes drifted over to Patapsco to "see what the conchies looked like." One hot August afternoon an assignee who had played football for the University of Pennsylvania was digging a latrine. As he shoveled out dirt, tanned and shirtless, a couple of recruits from Meade stopped to admire the muscles rippling across his back. "See, there's one, there's one! Look at him, look at him!" His friend whistled. "Man, oh, man," he said, "I'd hate to have him hit me with a fistful of love!"

Right there, he put his finger on the central flaw in the CPS structure. Neither the COs nor their church sponsors had a fistful of anything. It was from the start a lopsided operation. The churches paid all the bills, the unpaid men did all the work. Selective Service called all the shots.

I was lucky. I parlayed a knowledge of accounting into an office job at my first camp in Petersham, Massachusetts. This rescued me from the bitter cold of a winter forestry project, and shortly, by default, got me promoted to camp director. From there, with various detours, I directed two more camps, and these posts gave me, over four years, as much of a bird's-eye view of the system as it was possible for an assignee at worm's-eye level to have. It is, therefore, as a camp director that I report, after half a century, on the CPS scene.

The first point to be made is that a CPS camp was a zoo. To administer one with any order or coherence required a range of skills that began with an ability to walk on water and went on from there to more difficult assignments. Lacking any of these qualifications, I administered, but not with either order or coherence. A director had to deal with limited and sometimes ill-tempered government functionaries with one hand, while with the other he coped with assignees whose range encompassed Pulitzer Prize winners and ditch diggers, Ph.D.s and third graders, stockbrokers and ballet dancers, fundamentalists and atheists, confronters and cooperators, the sick and the healthy—always under the watchful eye of Big Brother in Washington, D.C., with whom the camp director was obliged to do battle almost every day.

This ill-assorted lot was all thrown together in open barracks with no privacy and sent out to work six days a week on projects that ranged from the made to the tedious to the grimy. One Quaker camp was engaged in draining



CPS Papers/Swarthmore College Peace Collection

A CPS participant writes home from camp in San Dimas, Calif.

and paid him nothing for four years. It was quite another for a poor boy with a hostile family and no funds to have to endure the same experience.

In defense of the church leaders, it must be noted that they were assuming a one-year draft and were negotiating with Clarence Dykstra. Had he remained director, Selective Service policy might have been different. He would have been sympathetic to better work assignments and to the use of assignee skills in a wider range of detached service assignments. He might even have been uneasy about the pay issue as the draft was extended to two, three, and four years, lasting "for the duration" as we used to say.

But Dykstra was soon gone, replaced by General Lewis B. Hershey, a military figure of reasonable disposition, but limited in outlook and understanding, and fearful of public criticism. The general remained in charge throughout the war, and under him Selective Service administration of the CPS program became narrow minded, bureaucratic, and self-defeating.

It all began hopefully enough. We were seen by our peace church sponsors as "creative pioneers," by a generally tolerant public as peculiar, and by the military as curiosities. The first Quaker-operated camp was close to Fort Meade in Maryland, and when soldiers had

a swamp, and the men spent their days wallowing in knee-deep mud. Another weeded endless beds of tiny seedlings. A third dug water holes to create pools that would be useful in fighting forest fires. I spent four months in a camp where the project was to cut down saplings along the Skyline Drive in Virginia to open up vistas for non-existent tourists in an era of gas rationing—saplings planted ten years earlier by Civilian Conservation Corps boys to prevent erosion. One Quaker assignee to this Mennonite-operated camp caused consternation by refusing to carry out an assignment where he was ordered to dab black paint on all the one-inch sapling stumps so they wouldn't be noticed.

Given these problems, one might predict that our performance would be less than satisfactory—and one would be right. The biggest work-related difficulty was a philosophical split, especially evident in Quaker camps, which drew by far the widest range of assignees, on how we should react to the system. Some were determined to win respect by cooperating and working hard, while others took an opposite approach, dragging their feet to confront government injustice with non-cooperation and demonstrating that free men could not be enslaved by Selective Service edict. Like Odysseus' Penelope, knitting by day and unraveling by night, the eager cooperators and the conscientious malingerers worked to neutralize each other. The re-

sults satisfied neither and angered the work bosses, who complained regularly to the camp director, who in his turn was alternately blessed and cursed by the camp factions, depending on which side of the philosophical fence he came down on.

These skirmishes were troubling enough, but much worse was the problem posed by the sick and infirm. Selective Service's discharge policy was cut from the same cloth as its work policy: one aimed at getting CO's out of sight, the other at keeping them there. As a camp director I could at least understand the policies of draft authorities in most areas, but I could never understand their attitude toward medical discharges, which I regarded then—and re-

presence of numbers of depressed and ill young men unable to work, unable to leave, lying on their bunks all day long, a drag on themselves and everybody else. Many of these men could manage "on the outside," but, trapped in the inflexibility of barracks life, they went to pieces.

Others had more or less severe physical disabilities that should have disqualified them, but hadn't. I remember one man who suffered from such severe arthritis that he had to be carried into camp. It took us three months to get him discharged. Most cases were less severe, but we lacked the range of assignments available to the military, and it was hard to place men in tasks they could handle. Every camp had its quota of these idle



CPS men at Camp Royalston, Mass., carry pump equipment to a fire.



Cover of the newsletter put out by men in a CPS camp in Mancos, Colo.

gard now—as unfeeling, inexcusable, and cruel.

To begin with, local boards had little understanding of the inflexibilities and stresses of the CPS system, and in their eagerness to be rid of problems tended to hurry men off to camp who were unstable or physically disabled. This wasn't necessarily malicious; many assumed that CO camps, like military bases, could discharge those marginal draftees who were unable to perform their duties. Unfortunately it didn't work that way with us. We had to go through an elaborate discharge procedure that usually took months, during which the morale of the entire camp would be undermined by the

men, called "SQs" after their designation (sick quarters) on the daily work charts. They could remain in this category for months, sometimes reaching a point of despondency where we had to put a suicide watch on them.

I became so familiar with the government's routine rejections of our discharge applications that I could quite accurately predict when the file was being assembled whether it would succeed or fail. This turned out to be a useful skill; it enabled me to explain to frustrated psychiatrists why their recommendations were being disregarded.

At one camp, I became close enough to our psychiatrist—who was in a hospi-

tal 50 miles away to which I regularly drove his camp patients—to suggest to him that he submit his reports to me in draft form. I would undertake to rephrase them with the words I knew would satisfy Selective Service and return them to the psychiatrist with the understanding that if my amateur revisions in any way did violence to his professional diagnosis he was to change it. He then sent the final product back to me. Working this way as a team, we discharged eight men in six weeks—a record performance that had nothing to do with changes in the patients' conditions, and everything to do with semantics.

All of this illustrates why CPS was unworkable and involved endless battles between parties operating from different premises. Fortunately, however, there was some common ground, which did make it possible for CPS men to make important contributions in areas of need. Most notable was the service given by COs as attendants in mental hospitals. These assignments were unglamorous and invisible enough to satisfy Selective

al mental health organization that has ever since set standards and given public awareness to issues relating to the care of the mentally ill. This work was undoubtedly the most important and lasting contribution made by World War II COs. They also made valuable contributions to medical science through their role as guinea pigs, where they volunteered for experiments in such areas as nutrition, disease, and survival.

A third potentially valuable program was the training of Friends' CPS men at Quaker colleges for relief service overseas. Unfortunately this program was barely launched at Earlham, Guilford, Haverford, and Swarthmore when Congressman Starnes of Alabama, angered that Europeans and Asians would discover that there were U.S. pacifists, attached a rider to the 1943 military appropriations bill specifying that no funds so appropriated could be used for such a training program. The American Friends Service Committee was, of course, meeting all the costs with private funds, but the Selective Service official who had to sign the transfer orders was an army colonel whose pay, while he signed his name, came from the appropriation authorization. This made the order illegal under the Starnes rider so that all the units had to be closed and the men returned to camp, thus establishing the fact that Congress also had its share of small-minded men.

Despite many such disappointments, the CPS experience was a positive one for those who were stimulated by the richness of its diversity and could adapt to the limitations of its unrewarding and unpaid work. For them, the years in CPS were growing years from which they profited. For me, the struggle to give coherence to the tangled web of CPS administration was the most demanding and maturing assignment I've ever had. It yielded rich rewards in lifelong friendships—CPS alumni remain to this day a special fraternity—and in teaching me more about human relationships and how to live with the reasonable and the unreasonable than any other four years of my life.

But, on balance, the price was too high. For too many, the experience was negative, and for the three churches, their involvement in administering conscription and being party to putting non-cooperators in jeopardy of prison, ran counter to their religious commitments and compromised their integrity in ways that should not be repeated. □

Laurel, Maryland

MOST WOULD DO IT AGAIN

by Courtney Siceloff

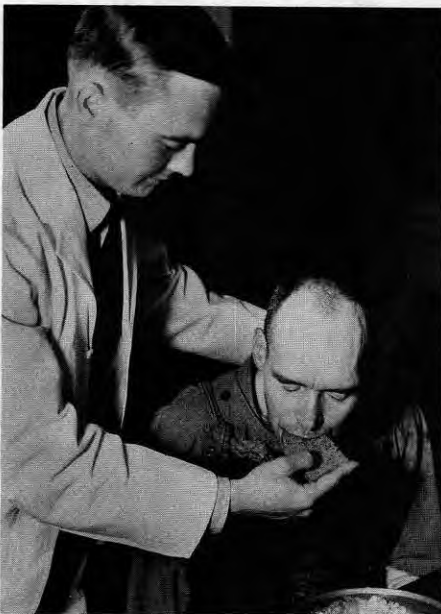
CPS Camp #132, located at the District Training School in Laurel, Maryland, was unique in at least one aspect: the unit was established for a study group for those interested in engaging in relief work when the war should end. A group at the CPS Quaker-sponsored camp at West Camp-ton, N.H., had requested such a unit so that in off-duty hours, members could prepare for the anticipated relief work by studying languages and other areas that might be useful.

The Laurel unit was opened in January 1944, for 15 persons. For CPS, there was little turnover of personnel for some two years, until discharges began in late 1945. All of us were housed in a large dormitory room in one of the buildings, so that there developed a strong sense of community.

In the 1940s, this mental retardation institution, euphemistically called a training school, was more a warehousing of inmates, segregated by race, sex, and degree of illness—"high" or "low" grade. Working in this environment tested the patience, ingenuity, creativity, and principles of nonviolence. Several instances come to mind.

One cottage of about 80 "high grade" white males had a pattern of inmates sitting on straight-back chairs lined against the wall without being allowed to talk. Discipline was delegated to several "enforcer" inmates who maintained this silence and supervised the maintenance duties performed by other residents. Without discussing a different approach to the cottage matron, I began performing such maintenance chores as mopping the floor, making beds alongside the resi-

Courtney Siceloff served in CPS camps at West Camp-ton, N.H.; Luray, Va.; Laurel, Md.; and on three cattle boat trips. He worked with refugees from the Spanish Civil War in South France in the 1940s, with the Peace Corps in Afghanistan, and for the U.S. Commission on Civil Rights. He is a member of Atlanta (Ga.) Meeting.



AFSC Archives

A mental patient is fed by a CPS attendant, Powellsville, Md.

Service, while at the same time they were desperately needed. Conditions in public mental hospitals at that time were unconscionable. All were severely understaffed, and such staff as they had were often incompetent, if not sadistic. Large numbers of CPS men, working in hospitals throughout the country, brought a level of caring and competence into the system that it had never seen before, and were instrumental in founding a nation-

dents, and engaging in conversation with them. When left with the entire responsibility of the cottage for the evening, I took away the authority of the enforcers and had the residents sitting on the floor playing games. Initially, chaos resulted, and principles of nonviolence were sorely tested to restore some sort of order: a good lesson concerning effecting change.

On another occasion, a CO had his leg broken while ejecting a person from the dining hall for unruly behavior. Another was hit in the head when an inmate threw a coke bottle while resisting efforts to quiet him down. However, with the additional personnel in the form of COs, the objectors were able to reopen the occupational therapy classes, school class-

place at Bryn Mawr in August 1990, an effort was made to have a Laurel reunion at that time, and a questionnaire was mailed. Only a few could attend on such short notice, but nine replied. Questions focused on the impact of CPS and Laurel on our lives, what option would be chosen if faced with a comparable situation today, and what has happened personally to them in the past 50 years.

The CPS/Laurel experience had a strong impact on the lives of each. Most were from mid-20s to mid-30s in age and had begun their careers; two had just completed college. The responses to our questions indicated that a number returned to college for advanced degrees.



Photos by Robert Berquist

Above: a retarded child living at the District Training School. Inset: the dining hall.

es, and recreational programs, and to start a chorus. Close relationships were built with several staff members, relating especially to curriculum and placement of released persons. At least one former resident who made a successful transition into society maintained a correspondence with some of the COs for several decades.

In anticipation of the 50th anniversary celebration of CPS which took

Four were college professors while two others first taught, then became principals of Friends secondary schools. There were a nursery man, the executive director of the War Resisters League, the owner of an alternative bookstore, the director of a self-help housing program for migrant workers and other low income residents, the director of a community development and conference center for blacks in the rural South, a minister who specialized in marriage counseling, an advertising/public relations executive, and an insurance executive active with the Billy Graham crusades. One college professor worked for UNESCO in its formative years and was a prolific writer on international, educational, and Quaker issues. Although none entered the mental health profession, one CO later had a severely retarded son of his own with Down's syndrome, was active in the field of mental retardation, and served as state president for the association for retarded citizens. The other COs were sensitized to the treatment of the mentally ill, racial discrimination, and the dispossessed of our society.

Of those who responded, most would take a similar position if forced to choose today regarding forced military service. Some thought they might take a more resistant route, which might lead to prison or emigration. One clearly would enter some form of military service, having been "cut off from the primary experience of my generation" and thus precluded from fulfilling a desire to enter politics. Another thought he might have been able to use his expertise (music) in a noncombatant role, but was glad to have had the CPS venture.

A question was not asked regarding participation in Quaker meeting, but at least six have been involved with their monthly meetings. Several served as clerks, and at least two are in Quaker sponsored retirement homes.

Speaking personally, I joined Stony Run Meeting of Baltimore, Maryland, shortly after leaving CPS but was never a "resident" Friend until our move to Atlanta, Georgia, in 1973. The meeting now is central to our lives. Attendance at Quaker-led retreats and participation in meetings at Florida Avenue (D.C.) Meeting and Stony Run led me to seek guidance of the Spirit as central to my existence. CPS was critical toward providing direction at an important juncture in my journey. □

Innovations at Laurel

In one cottage at the District Training Camp in Laurel, Maryland, the highest I.Q. in the group was 48. The youngest boys were forced to sit in adult chairs all day, with their feet dangling. To keep them in place, an older lad stood in front of them holding a rubber hose in his hand to enforce that rule.

One CPS man persuaded his friends to send him cuddly toys for the little boys to play with. He also brought in a Victrola so they could listen to music. And he placed colorful pictures on a wire strung across the room. Such innovations may not have helped the inmates, but they

helped the CPS man endure his supervisory role.

Returning for a visit a year after he left the school, that camper felt sure the boys would not even recognize him, because their memories were so impaired. Imagine his surprise and pleasure when one small boy tugged at his coattail and pointed to the wire still hanging in the room and muttered, "No pittures, no pittures." A year had passed, and that lad still associated the CPS man with the pictures, which had long ago disappeared.

Leonard Kenworthy
Kennett Square, Pa.

The Impact of CPS

by Leonard S. Kenworthy

For approximately 12,000 of us young men during World War II, participation in the various camps and units of the Civilian Public Service system, run by the Brethren, Mennonites, and Quakers for conscientious objectors, was a tremendous experience, touching many aspects of our lives. Those camps and units were not concentration camps nor beloved communities despite such differing designations by various individuals. But they were highly demanding experiments in group living by young pacifists, powerfully affecting our lives then and later.

The Impact on Individuals

True, it was a scarring experience for a few, primarily some of the younger men. Before completing their education and establishing themselves vocationally, those young men—like their counterparts in the armed forces—were torn from their families and friends and sent to places where the living conditions sometimes verged on the primitive, where the work was often unsatisfying, and where they had to deal daily with a wide range of individuals—from different geographical areas, from various religious or philosophical backgrounds, and with a wide range of personalities. In addition, those campers were confronted occasionally with baffling choices as to how to deal with the conscription system.

A few succumbed, like a young friend of mine in the Patapso camp, near Baltimore, who was discharged from CPS, to be nursed back to health many months later by a loving wife and a competent and caring psychiatrist. But, somehow, nearly all of us survived. More than that, most of us grew in many aspects of our lives.

For me the three and a half years spent in CPS were much easier than for many others. I had completed my basic education and been employed, with the belief that I could return to my former position or a similar one once the war was

over. Moreover, I had recently spent a year in Nazi Germany, helping persons designated by that government as Jews, to leave. So I knew the fate of conscientious objectors there (largely Jehovah's Witnesses): they were killed.

Nevertheless, I, too, faced many difficulties, disappointments, and even disillusionments in CPS. However, as I look back, that was one of the most profitable periods of my life. Like others, I was constantly challenged—and stretched.

Recently I made a list of the ways in which I think I grew in that period. Then I compared it with my comments in ar-



CPS Papers/SCPC

ticles I wrote during World War II, and the lists were strikingly similar. As I believe they apply to many others, I record them here in a more general way:

- Thrust into new and often utterly different situations than we had ever encountered, many of us learned a lot about ourselves. Often it was easy to project our faults and frustrations on "the system," (frequently the American Friends Service Committee), but many of us recognized shortcomings we had not known existed. But we also discovered personal strengths that had not hitherto been revealed.

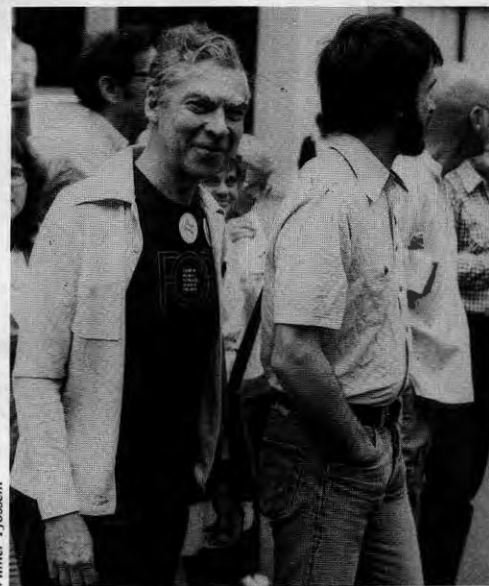
- Many of us developed several lifelong friendships from those months. Often the ties that bound us were stronger than in other situations because of the amount of time spent together, the type of problems we faced, and the close nature of our camp or unit communities.

- Many of us learned to live with a far wider range of individuals than we had ever done previously. In politics they

ranged from conservative Republicans to radical Socialists. In religion they spanned the spectrum from humanists, theosophists, and liberal Jews to Jehovah's Witnesses and Christadelphians; and in education, from one illiterate Pennsylvania farmer to a few men with doctorate degrees. It was difficult, but we did learn to live in relative peace with men of that broad diversity.

- Many of us came to have a higher respect for hard physical labor than we previously had. We learned to respect the skill and artistry of many of the Mennonite farmers and cabinetmakers in their camp in Luray, Virginia, for example.

Often, too, our commitments were challenged, broadened, and deepened, and our idealism tempered by bits of realism. Were we willing, for example, to take an African-American fellow camper with us when we moved to the Eastern



Wilmer Tiossem

Shore of Maryland and to face the possibility of confronting an angry mob of local white racists? (He did go with us but remained in camp, thus avoiding an incident.) Should we submit to an order to take part in an all-day expedition that seemed cleverly camouflaged but probably closely connected with the war effort? (A few of us refused to go.)

- A large number of CPS men considered seriously their lifetime vocational choices or a shift in their previous plans. For example, a few of those who worked

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in mental hospital units opted for such work after the war or became doctors or psychologists. Many made a personal commitment to some social cause vocationally or avocationally.

Consciously or unconsciously, many of us became more socially committed. At least three factors seem to me to have contributed to that change. One was the presence in our camps and units of men who were deeply desirous of making changes in some area of life—political, economical, social, or educational. Second was our acute awareness that we, too, were a special kind of minority.



Wilmer Tjossem

Left to right, from page 14: A. J. Muste visits a CPS camp library; Olcott Sanders in a disarmament rally at the United Nations, March 1978; Raymond Wilson at Philadelphia



Yearly Meeting, 1972; Wilmer Cooper at a St. Louis conference, 1970. Herbert and Ruthanna Hadley march at the U.N., 1978; Lou Schneider during his tenure as executive secretary of the AFSC, 1970s.

AFSC Archives

The Impact on Quakerism

What would happen in your meeting if all the adults over 30, or even 25, were removed? What would be the status of your meeting for worship and the vocal ministry in it? Add, then, to that small remaining group a large number of newcomers who began to attend because they sensed a need for such spiritual sustenance or because they were merely curious.

Such was the situation in the Quaker CPS camps—and later the units, with almost all of the adult leadership removed. However, a few Quaker men began to develop, slowly and sometimes painfully, their own small daily meditation groups and their longer and larger Sunday meetings.

Those Quakers, together with a few others, felt strongly the need for such times of refreshment to combat the monotony and boredom of their lives in CPS and to meet creatively the challenges that arose in those places. Re-examining their own spiritual resources, they dug deeper than they had ever done before and soon became positive forces in their camps and units. Often they were called “lifers” because they supposedly would have liked to remain in the camps forever, as opposed to those who were known as “grippers.”

Having leadership thrust upon them or assuming such positions, they developed those aspects of their lives much earlier than would have happened in normal times. And their leadership in Quaker affairs has persisted since then, adding immeasurably to the vitality of the Religious Society of Friends. One commentator on Quaker history in the

last few decades has remarked that much of the leadership of U.S. Quakerism in that period has come from the men who were in the CPS camps and units or in prison. Some has come, too, from men who participated in the armed forces and were repulsed by that experience, becoming pacifists and Quakers.

The list is long of former CPS men who have played important roles in their local, quarterly, and yearly meetings, and in national and international bodies of Friends. They have been clerks, treasurers, members of school committees and committees of ministry and oversight, and holders of other important positions. Here we will limit ourselves to some of the more prominent ones. Even that list is limited to the author's knowledge, supplemented by the suggestions of a few former CPS men.

For approximately 20 years Dan Wilson, a former CPS camper and director, was associated with Pendle Hill, serving in several capacities, including a time as acting director. Thus he helped to make it a significant spiritual powerhouse for Quakers and others.

About the same time Wilmer Cooper was a moving force behind the establishment of the Earlham School of Religion, an institution that has grown steadily over the years as a training center for leaders in the Society of Friends as well as for people in other religious groups.

In the last few decades Quaker colleges have turned frequently to CPS men for their presidents. They include Sam Marble and Jim Read at Wilmington College, with Brooke Morgan serving as an acting president. Eugene Mills was president of the University of New



Fred Wood



Third were the visitors to our camps and units—such as A.J. Muste, Frank Olmstead, Ray Wilson, Haridas Mazundar, Bayard Rustin, Arthur Morgan, Irene Pickard, Ruth Seabury, and Katherine Whiteside Taylor.

• Some of us, perhaps many, learned the value of time, devising ingenious ways of using our little “free time” wisely. I recall Howard Lutz carrying a Swedish New Testament in his back pocket to read at lunchtime or in the “breaks” in our work projects, thus furthering his goal of becoming an expert on Scandinavia, or John Musgrave and Eugene Schenkman reading Russian to each other on their bunk beds as a way of increasing their proficiency in that language.

Hampshire and then of Whittier College. Then there was George Watson, who served several years as head of Friends World College, and Hal Cope, who was in a similar capacity at Friends University. For several years Steve Cary was vice-president of Haverford College and then, for a short time, its acting president.

Certainly the American Friends Service Committee profited more from the talents of CPS men than any other Quaker organization or institution. Some joined the staff of that organization after the war because of their CPS experience; others in spite of it.

Particularly prominent over the years were Steve Cary and Lou Schneider. For 23 years Steve Cary was a staff member of the AFSC, then a member of its Board of Directors, then its chairman. For some time Lou Schneider was the executive secretary.

In addition, several men served as executive secretaries of various regional offices, as fund-raisers, as personnel directors, or in other capacities. (A list of former CPS men who later worked for the AFSC appears on page 32.)

It is interesting to note that the executive secretaries of the Friends Committee on National Legislation have all been men who took part in the U.S. armed forces—and then became pacifists. But several members of the FCNL staff, such as Wilmer Cooper and Lloyd Bailey, were CPS men, and many of the active supporters of that noteworthy organization have been people who were in CPS.

In the pioneering work of the Friends World Committee for Consultation, Edwin Bronner was chairman of the American section and of the international body. For many years Herbert Hadley was the secretary of the international body and then of the American section. Marshall Sutton and Robert Rumsey, both former CPS men, were midwest secretaries of the FWCC.

In an even newer organization, the Friends Council on Higher Education, T. Canby Jones, of Wilmington College, was a prime mover, in addition to his many other activities in Quaker circles.

A large number of CPS men became college professors, some in Quaker colleges and more in other private and public institutions. In that regard Earlham College benefited greatly (see inset by D. Elton Trueblood). Following World War II, many CPS men were enrolled at Earlham, and several joined its faculty

as administrators or professors. Among them were Wilmer Cooper, Hal and Jim Cope, Bill Fuson, Arthur Little, Warren Staebler, and Ray Trayer. Although he was not a participant in CPS, Lewis Hoskins served in the famous China Unit and added a great deal to the international interest of the college for many years, including his special expertise on Africa.

These men were among those who helped develop Earlham's strong connection with Japan, start its peace studies program, and introduce a fascinating form of college administration along distinctly Quaker lines.

In a somewhat similar fashion, Guilford College was affected by CPS. Clyde Milner, for many years Guilford's president, hired several former CPS men. They included Edward Burrows, Carroll Peagins, Charles Hendricks, David Stafford, and Eugene Thompson. They were extremely influential in bringing about integration at Guilford as well as strengthening that institution in other ways.

Quaker secondary schools also drew

on the CPS men for a long period of time as administrators and as teachers. Thus Jim Seegers taught at George School, became director of curriculum at Oakwood School, and then the principal of Friends Seminary in New York City. Sam Legg was at Westtown, Baltimore Friends, Oakwood, and then principal of Sandy Spring Friends school. Perhaps Westtown School profited as much as any Quaker secondary school. On its faculty at one time or another were Burdette Bernard, Franklin Briggs, Charles K. Brown, Earl Fowler, Sam Legg, Jan Long, John Nicholson, and possibly others.

The Impact of CPS Outside Quaker Circles

Lest it be thought by readers that the contribution of those in AFSC-administered camps and units was solely or primarily to Friends, we plan now to mention a few areas outside of Quakerdom where men from the Quaker camps have contributed. Again, the names and areas are limited because of the background of the writer. Others could add considerably to this brief summary.

One of the most prestigious awards to be granted a CPS man was a Pulitzer Prize to Carleton Mabey for his biography of Samuel F.B. Morse.

Another fascinating development from the wartime experience was the gift of a million dollars to the University of



Of the many others who served Quaker schools, mentioning two should suffice. One is Robert Berquist, who spent most of his life adding to the education of students at Scattergood School. The other is Jack Hollister, who served many years as chairman of the committee overseeing George School.



Top (from left): Steve Cary, Lewis Hoskins, and others at an AFSC meeting, 1955
Above: Arthur Morgan is interviewed for a television documentary on his life, 1971.

Rochester for a Center for the Study of International Peace and Cooperation. That sum, earned through real estate in Vermont, was given by Peter D. Watson, who had taken part in a medical experiment under the auspices of CPS at that university during World War II.

For a few months after the war, Roy Kepler was the executive secretary of the War Resisters League; later he started a chain of bookstores in California.

Having served as the informal director of religious activities at the Powellsville camp in Maryland, Grover Hartmen went on to become the executive secretary of the Indianapolis Federation of Churches and then of the Indiana Federation of Churches.

Another CPS camper, Herman Will, Jr., took over the management of the national peace program of the Methodist church in Washington, D.C.

In the post-war years Rowland Watts became influential in the American Civil Liberties Union and the Workers Defense League as a champion of social justice and was later given the prestigious Durfee Award.

Herbert Zim became distinguished as a scientist and writer, producing scores of books on science for children, editing a well-known encyclopedia set, and preparing a series of popular books on the flora and fauna of various regions of the U.S.A. It was his contact with Quakers in the Luray, Virginia, camp that later led to his joining the Religious Society of Friends.

Another CPS man who became internationally famous for his work as an anthropologist and social psychologist was David McClelland of Wesleyan University in Connecticut and then of Harvard, in part because of his amplification of Arnold Toynbee's theory of the "challenge and response" of civilizations through the centuries.

In another realm, Bill Reese became head of the music department at Haverford College, conducted the famous Bach Choir in Bethlehem, Pennsylvania, and later organized a symphony orchestra in New York state.

In addition to his creative approach to the teaching of political science at Penn State University, including the production of a textbook with a novel approach to that subject, Elton Atwater served as president of the Pennsylvania Association for Retarded Citizens and for several years as chairman of its Governmental Affairs Committee. As a former CPS worker with individuals

who were mentally retarded, later as a parent of such a son, he was particularly effective in the establishment of group homes as an alternative to institutional confinement.

Courtney Siceloff was one of several CPS men who became active in inter-racial and civil rights issues. For several years he was director of the Penn Community Services in South Carolina, developing it as a community and conference center that became the site of significant civil rights activities. He also served as a consultant to the U.S. Commission on Civil Rights when it was created in 1957.

One of the fields in which several former CPS men have engaged has been in international relations or world affairs. For example, soon after World War II Jim Read became the assistant commissioner for refugees for the United Nations based in Geneva. Lloyd Bailey served many years as executive secretary of the U.S. Committee for UNICEF. And this writer was a part of the small preparatory staff launching UNESCO and then its first director of Education for International Understanding.

After CPS, Robert Leach went to Geneva where he taught in the International School for many years and helped develop its famous International Baccalaureate Program for similar schools around the world.

Howard Lutz taught after World War II in the Viggbyholm School outside Stockholm, Sweden, and then became a professor of Scandinavian Studies in various parts of the University of Wisconsin.

John Musgrave went to Southeast Asia and cooperated in the preparation of teaching materials on the Burmese language. Later he became librarian on Southeast Asia at Yale University and the University of Michigan.

Two other CPS men who engaged in related work were Giles Zimmerman, who headed International House in Philadelphia for years, and Ed Ramberg, who is still editing a comprehensive monthly report on the UN for the United Nations Committee of Philadelphia Yearly Meeting.

No one knows to what extent their CPS experiences contributed to the outstanding services rendered by these and many other men, but it surely can be assumed that those World War II experiences added measurably to their concerns, their motivations, and their skills. □

CPS and Earlham

Though there are many aspects of the story of Civilian Public Service camps, the part of the story that interests me most is connected with the new life at Earlham College in 1946. Most who know anything about Earlham are aware of what was virtually a renaissance soon after the end of World War II. The new life was guided, in large measure, by President Thomas E. Jones and by Vice-President Paul Furnas, both of whom had been active in CPS. Their greatest contribution is that they recruited a number of able people for faculty and staff whom they had known in the camps.

In his first years as president of Earlham, Tom Jones had the privilege of adding new persons to the college faculty, because the rapid increase in the number of students required the addition of new staff at every level. The persons who had engaged in CPS were ready, willing, and able. These men needed employment and were grateful for it. The result was a burst of energy and loyal dedication to the embodiment of a dream. All were idealists and, accordingly, ready to work without big wages. We had an almost complete absence of greed.

Good examples of the new development are the brothers Hal and Jim Cope, both of whom had served in CPS camps. Jim began without a degree and later became director of the Joseph Moore Museum. Hal began as dietitian and later became business manager, taking up where Paul Furnas left off. Still later he became president of Friends University at Wichita, Kansas, and now lives in retirement at Sandy Spring, Maryland.

With the help of many such people, Earlham made a tremendous leap in character, so that today it is one of the most respected liberal arts colleges of the nation. This is due, in large measure, to the spirit of dedication developed in the camps of Civilian Public Service.

D. Elton Trueblood
Lansdale, Pa.

Women and Friends CPS

by Gladys Gray

The military draft that preceded World War II forced many people to make decisions that changed the course of their lives. While men were most directly affected, women also had to decide whether they would support the military or witness to their commitment to peace. Civilian Public Service, as described in Steve Cary's article, provided a variety of opportunities for women.

Some of the positions in the camps were filled by women with special skills. The dietitians and nurses, who served as volunteers and represented various age groups, were very supportive and helpful to the men. The wife of the camp director was frequently the hostess, wel-

Gladys Gray is a member of Moorestown (N.J.) Meeting, where she was meeting secretary for eight years. She is a former staff member of the children's program of the Pacific Southwest Regional Office of the American Friends Service Committee. She and her husband, Robert W. Gray, have three daughters.

Top (Left to right): Betty Mellor (dietitian), Alice Beaman (nurse), and Ruth Seegir (assistant director's wife) in the CPS camp where they worked in Powellsville, Md. Right: CPS families in Elmira, N.Y., 1945

CPS Papers/Swarthmore College Peace Collection



coming visitors who usually were wives of the men in camp or Friends with special concerns for the conscientious objectors and the running of the camps. The director's wife provided a "home touch" and a sympathetic listening ear to the problems encountered by the men and the women. Some of the wives remained in their home towns because they had young children or jobs they could not leave, and visited camp for brief periods. Other wives lived in nearby towns and cities, either in isolated situations or related to an informal com-

munity or women in similar circumstances.

Bob and I were married while he was at the camp at Big Flats, New York, three years after he had entered CPS. I left my job in California and spent a month searching for work and housing in Elmira. I accepted a position as home finder for a community agency that placed children in foster and adoptive homes. Since I did some traveling in the area, I was often able to plan my route so I could stop at the camp for dinner, which was free to wives, and have a brief evening visit with Bob.

My housing was in an old farmhouse that had been made into four apartments. Across the driveway was a converted chickenhouse with two apartments. I was the first CPS wife to be a tenant, but soon other families came, and we had four apartments housing six wives, three of whom had children. We helped each other in various ways. We raised a vegetable garden and socialized together. One wife, who worked in the local hospital laboratory, had access to rabbits used for pregnancy testing. The main dish for a large CPS picnic was rabbit stew!

Since the men's income was only



Courtesy of Bob Gray

\$2.50 per month, it was essential that the women find positions unless they received financial aid from home or had savings. Most of the women were college graduates, and many were able to work in various professions such as social work, education, business, public health, and laboratory technology. In the mental hospital units some wives and fiancées worked as attendants. Looking for jobs and housing around Elmira, we met antagonistic attitudes toward "that camp" for COs. Even with five years of experience as a pastor's assistant, I was told that I could not get a similar position. Yet the community agency that served families of servicemen hired several CPS wives.

We women were drawn together by the situation in which we found our-

selves. Most accepted the pacifism that had placed our husbands in camp. We did not have lengthy serious discussions about our situation and our convictions, but recreation was an important means of mutual support. Several women from Friends meetings near the camps and units joined in the social life, as did other women (not Friends) who opposed war. Our group enjoyed opportunities such as square dancing at "The Old Barn" in Horseheads to which we took a complete square recruited from the camp and town. We also enjoyed the talent shows presented at camp by the men, among whom were some outstanding dancers and actors.

Many of the friendships we made in those days, almost half a century ago,

have lasted throughout the years. Some of us with close ties to the work of Friends have seen each other periodically, and other friendships have been maintained in spite of great distances. One of the couples who lived in the chickenhouse in Elmira welcomed us to the Medford Leas Retirement Community when we arrived three years ago. As with the men, some of the women associated with CPS went on to become leaders in Friends concerns in the decades that followed. We learned by experience about living and working in communities, making the most of limited resources. Because of the bonds made there, CPS is an experience most of us are glad to have had. But few would want to do it again or would wish it on another generation. □

Memories of Philadelphia State Hospital

Following my graduation from college in 1941 I worked two years at several short term jobs. I then decided I wanted to go on for a masters degree in psychiatric social work. As preparation, I wanted to work six months in a mental hospital. I read in one of the peace papers that AFSC wanted a group of women to volunteer to work at Philadelphia State Hospital. There was already a CPS unit there, made up of men who had volunteered to transfer to Byberry Hospital. It was thought that since the men were forced to serve, it would be good to have women volunteer to work under the same conditions: room and board plus \$15 a month, working regular shifts along with regular employees. That appealed to me since I felt sure I would be with a few like-minded people.

As I remember, there were six or eight of us when I arrived. The others all had need for the money they earned, just as I did. We were a varied group, all of us white, U.S. women except Ruth Wendt, who was German.

We became a close group because of similar interests and because we were not welcomed by the regular hospital attendants. They resented us for our



A patient at Philadelphia State Hospital is prepared for shock therapy, 1945.

pacifist views. I'm sure it was also because of our education and our wider options in seeking employment. The head attendant most of the time seemed to accept me, though there was no time for socializing. Other attendants passed me on the grounds without speaking. I worked a three-week stint in the "violent" women's building. When I came on each afternoon, the two women I replaced walked out without ever speaking. The one who came at midnight was the same.

It would have been very hard without our little "in group" of women, and, of course, the men in the CPS unit. We ate all our meals in the same dining hall.

I had agreed to stay for six months and did so, though I was both physically and mentally exhausted when I left. It was hard work physically. One was always on the alert, even working as I did primarily with senile and other

deteriorated women. It was discouraging to see nothing in the way of therapy and rarely any caring. Meal serving, bathing, etc., were done by worker patients. Occasional medications were dispensed by an R.N., as required by law. She was fuzzy in her own mind and didn't seem to know who anyone was.

Every Wednesday night there was a "social" in Cottage #1, where all the CPS men were housed in a space designed for no more than one-third their number. We made cocoa and had a speaker generally. One week there were two new men in the unit from Oregon. One was Ward Miles and the other Hal Barton. About three years later Ward and I were married. Needless to say, I've never regretted taking on the Byberry experience.

Alice Calder Miles
Olympia, Wash.

CONSCRIPTION, CONSCIENCE, AND RESISTANCE

by Jim Bristol

In 1940 I was pastor of a Lutheran church in Camden, New Jersey. During the five previous years (in spite of the teachings and practice of the Lutheran Church) I had become a pacifist, and in 1940 found myself so strongly opposed to military conscription that I spent my summer vacation in Washington, D.C., fighting the Burke-Wadsworth Bill.

This I did because of my conviction that conscription was wrong for the nation. Although, as a clergy person, I would have been exempt under provisions of the then-pending legislation, I viewed the law as hurtful to the United States; it was undemocratic and totalitarian. It denied the validity of moral and religious values and constituted a step toward our involvement in World War II.

When the legislation became law, I remained convinced that military conscription was wrong for the nation. Yielding to strong pressures from church authorities and friendly pacifists, I registered, with grave misgivings, on October 16, 1940. Almost at once I realized I had done the wrong thing, and several months later I broke with the law by refusing to answer my Selective Service questionnaire. Five months after that I was arrested, and seven weeks later I received an 18-month prison sentence.

During that seven-week period, I was incessantly visited, entreated, reasoned with, cajoled, and even threatened with being unfrocked as a Lutheran minister. Fellow clergy people, church officials, Selective Service representatives from state headquarters, friendly pacifists, and well-intentioned friends all bore down upon me. I was repeatedly presented with a range of options, including

Now retired from many years' employment with the American Friends Service Committee, Jim Bristol is a member of Germantown (Pa.) Meeting.

a chance to comply with the law simply by signing a blank questionnaire.

The argument urged upon me was that I was quite misguided to put myself *outside* the law, when the legislation generously provided for those who conscientiously opposed war. To this argument I replied: "To me it is a vicious, war-generating, reprehensible law, and it is harmful to the nation. I have always respected the law of the land, but I want to put myself as far as possible outside *this law*."

When I was arrested and taken before a U.S. commissioner, I tried to explain this point to him by citing the Hebrew prophets' insistence that a king's particular action was wrong, not because it hurt them or trod on the toes of a religious institution, but because it spelled disaster for Israel. The next day's newspaper quoted the commissioner as saying: "He thinks he's the Apostle Paul or something."

In 1941, there had been no Civil Rights Movement, no Vietnam-era resistance. Good people obeyed the law. That was a given. Many of my friends and associates found it totally incom-

prehensible, if not ridiculous, that I should go to prison, leaving my wife and baby daughter to fend for themselves, just because I would not sign a piece of paper. To them, my action was utterly irresponsible, or worse, and Dorothy, my wife, shared the blame. "Why do you let Jim do this?" she was asked.

In a written statement explaining why I was doing such a manifestly ill-advised and silly thing, I stated that I did this "for all wives and all daughters everywhere" in the hope this action would contribute, however minutely, to bringing an end to war. I tried to explain that I loved my own family no less when I loved them as part of a worldwide family, including my country's enemies. On the whole, my explanation fell on deaf, or at least on uncomprehending ears.

Not surprisingly, in my stand against conscription I received no support from the Lutheran Church. Individually, however, a number of Lutheran ministers, including one highly placed official at national headquarters, gave strong and practical support to me and my wife and our 20-month-old daughter, despite disagreeing with what my conscience had led me to do. These people believed that being true to the dictates of conscience was central to the Christian faith.

Throughout this period, I met people who were Quakers or were involved in Quaker organizations. Some, like me, would eventually become Friends. These people were helpful and supportive. They honored and respected Dorothy's and my consciences, and they were very good about not voicing any doubts they might have had about our sanity.

Above all, neither of us will ever for-

An anti-draft protest flyer, 1940

a Call To...
A DAY OF NATIONAL MOURNING

OCTOBER 16, 1940

The President has proclaimed October 16, 1940 to be Registration Day for conscription for military service.
We declare Registration Day to be a Day of National Mourning!

For on this day—

Free men lose their freedom, their jobs, their home environment.
War is brought nearer by the creation of a military state.
Youth are regimented in military camps for involuntary service to the state.

The existence of free trade unions is threatened.
America's resources are turned to destruction, not to the conquest of suffering and poverty.

CONSCRIPTION CAN BE REPEALED!
On Registration Day demonstrate against the act which gives fascism its first major victory in America! Demonstrate to repeal conscription!

Mourn the death of liberty by wearing the traditional black, a solemn warning that we will still not prevent mourning for the death of American youth in war.
Fight for free speech, free thought, and free action which are violated so flagrantly by this measure.
Carry on the struggle against war and involvement in war.
Carry on the struggle against the false prosperity of armament spending.
Carry on the struggle against the policy of pseudo-peace, and carry on the struggle to repeal this law from the statute books.

get the debt we owe to a Quaker, David Richie. The evening of my arrest, I was taken suddenly, with no prior notice, to jail. Dorothy didn't know where to turn for the needed bail late on a Friday afternoon. Then she thought of David Richie, with whom we were acquainted through other activities. Without hesitation and with great ingenuity, Dave came through and traveled a considerable distance that evening to help me out. Dorothy and I remain eternally grateful to him.

Several Friends crossed the river from Philadelphia to Camden to support us on the day of the trial and sentencing. Once I was in prison, individual Quakers continued, with understanding and support, to help Dorothy, who was raising a preschool daughter in a country caught up in the patriotic fervor of prosecuting "the good war."

Among the handful of young men who in the fall of 1940 had refused to register for the draft in Philadelphia were Arle Brooks, a Friend, and Ernie Kurkjian, who was instrumental in placing dislocated Nisei students in schools and colleges by working with the Japanese American Student Relocation Council, a Friends-related organization. Ernie later became a Friend. Their courageous and principled action greatly strengthened my own convictions.

In early November 1941, I became the government's guest at the federal prison in Danbury, Connecticut. There within three months I was joined by three Philadelphia Quakers: the jovial Elliston ('Sunny') Morris, who at 42 was older than the rest of us, and two younger Friends, Arnold Satterthwaite and Fred Richards. Both Arnold and Fred had publicly refused to register for the draft on their 18th birthdays. We grew close to one another in a small CO inmate population that was to increase eight- to nine-fold before we were released in 1943.

In the world of 1941, the reaction of the pacifist community to our choice was decidedly mixed. At that time, only a handful of us had been led to break the law. The acceptable objector stance was to perform alternative service under the law. Although there were glorious and heartening exceptions and those of us who rejected conscription altogether *did* receive support, most of the pacifist community treated us "absolutists" like second-class citizens. I think that often we were an embarrassment to our fellow pacifists, and frequently they were hurt

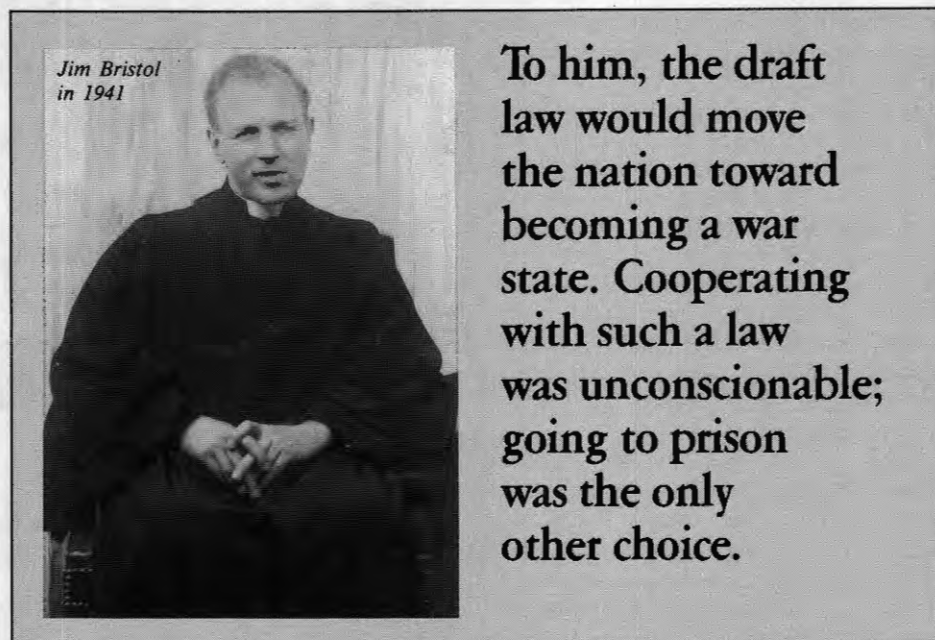
by our rejection of the law, with its hard-won and rejoiced-over provisions for COs.

As time went on, this attitude changed and softened somewhat. An increasing number of objectors eventually broke with the system. Then, inevitably, people began to accept and comprehend a stand taken over and over again. At the end of World War II following their experience with the CPS camps, members of the American Friends Service Committee stated: "Never again; never will we administer conscription in the future."

As late as 1948, when the draft was reintroduced after a brief suspension, a new organization had to be created, the

to Selective Service, or specific Selective Service regulations. I am, however, involved in anti-draft, and youth and militarism programs, and in efforts to support nonregistrants who are deprived of student loans. Through the years I have counseled many law-abiding COs, but my rejection of the entire conscription apparatus is such that my eyes do not light up nor does my pulse quicken about matters that seem to me only peripheral for those of us who oppose the draft.

My own journey, after I left the Danbury prison, took me away from the Lutheran ministry and into peace work for several organizations. On New



Jim Bristol
in 1941

To him, the draft law would move the nation toward becoming a war state. Cooperating with such a law was unconscionable; going to prison was the only other choice.

Central Committee for Conscientious Objectors (CCCCO), to assist and undergird the "absolutists" and nonreligious objectors. It took a long time—30 years, in some cases—for many in the pacifist community to accept draft resistance in the same way they accepted conscientious objector status and service within the law. Not until the Vietnam era did a widely representative gathering of Friends (including the American Friends Service Committee and Philadelphia Yearly Meeting) approve the draft resistance position, as opposed to supporting the conscience of the individual resister.

In the half-century since 1940, I have remained an opponent of the conscription system and am still passionately against the draft. Consequently, I do not share the depth of concern that others have for provisions for COs, definitions of the CO position according

Year's Day of 1947, I went to work for the AFSC on a six-month assignment that kept me occupied for 31 years. This meant daily collaboration with Friends and becoming familiar with Friends principles, testimonies, and concerns, and the ways Friends strive to put their convictions into practice. In due course, my wife and I began attending Germantown (Pa.) Meeting, where we eventually joined and remain active to this day.

I have never thought that when I became a Friend I somehow "changed." It was rather that the insights of the Gospel as they laid hold upon me in the Lutheran Church drove me relentlessly and inexorably out of that body and into the fellowship of believers that is the Religious Society of Friends. In retrospect some 40 years later, I experience joy and gratitude for having been so driven. □

by Mary Ellen Singsen

Twelve men who had been COs during World War II came together at Silver Bay, New York, during New York Yearly Meeting in July of 1991. They shared their 1941-1946 stories and insights of their Civilian Public Service experience with each other and with the oral history project of NYYM's Tercentenary Committee. As the men responded to questions posed by Asa Watkins and the author of this article, the sessions were taped by three members of the committee who are working on a scholarly history of NYYM to be published in 1995. Because historians regard the CPS experience as an important influence on 20th century Quakerism, these 1991 tapes should be of increasing value to researchers.

Each man is now a Quaker, but when they entered CPS to do "work of national importance under civilian direction" only three belonged to Friends meetings. Most were engaged in forestry work in CPS, especially at the earliest point of their service, planting and weeding seedlings in the summer and selectively cutting or thinning trees in the winter at Big Flats, New York, working on the Blue Ridge Parkway in Virginia, and reclaiming land at Trenton, North Dakota. Land reclamation, swamp clearance and agricultural research, fire fighting and smoke jumping were the work of many later assignments. Some men entered hospitals to serve as attendants or as guinea pigs in experiments with jaundice, amoebic dysentery, and infectious hepatitis. Work as aides or attendants in mental hospitals led to great changes at Williamsburg, Virginia, and at Byberry, the Pennsylvania state mental hospital, where CPS men founded the National Mental Health Foundation and established a paradigm for transforming the training programs for attendants.

In hope of serving overseas, several men in the group entered training programs for relief work, but the Congress terminated these options late in 1943. It was not until the war ended that a few of the men finally worked in China or went to Poland and Germany on cattle

Mary Ellen Singsen is on the Overseers Committee of Scarsdale (N.Y.) Meeting, on the Tercentenary Committee of New York Yearly Meeting, and on the FRIENDS JOURNAL Board of Managers. Her late husband, Antone G. Singsen, was in CPS for two years, the second year as a project foreman at Big Flats, New York.

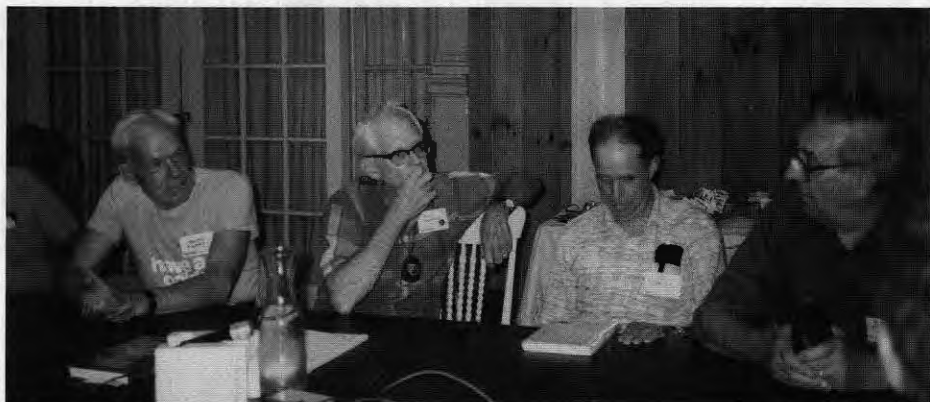


Photos courtesy of Mary Ellen Singsen

Looking Back

AT THE

CPS Experience



boats that took farm animals to devastated farms.

Firefighting in Western states included jumping from planes with parachutes, regarded as especially attractive work. According to Willard Gaeddart, items about smoke jumpers crowded out war news in Spokane where CPS men were admired for doing a hard job.

We asked the NYYM men questions

about the meaning of CPS to them and about their decisions to accept alternate service. Looking back in a mellow mood they spoke positively of their time in CPS, praising the characters and intellectual abilities of their fellow campers, and relishing the camaraderie they found. They learned uncommon skills. Roy Simon called CPS a "spiritually uplifting and educational experience"

about which he had no regrets. He learned French by reading Balzac's *Pere Goriot* with the help of a French-English dictionary while lying in bed during the acute stage of a disease deliberately contracted in one of the experiments at Byberry. Roger Way learned to drive a team of horses at a Maryland state forestry nursery, and told of marching the big Belgians down the main street of the town. Walter Haines was taught to cut down trees and drive caterpillar tractors. He also had some nurse's training at Alexian Brothers Hospital in Chicago, which he found especially valuable in later life.

Asa Watkins's new skills included killing and cooking rattlesnakes at Buck Creek, North Carolina, and caring for 100 cattle on a wild trip to Poland, while John Nicholson had a crash course in double-clutching a camp truck while driving down from the top of a Colorado mountain. Willard Gaeddart listed the variety of backgrounds of the residents of his Mennonite camp, where Jehovah's Witnesses, Doukhobors, House of David jazz players, and protesters against all authority mingled with the local Mennonites. When Robert Turner was assigned to a training school for the mentally deficient in Maine, he felt close to the worker-patients, like the 18- to 20-year-old with Down's syndrome whose company he enjoyed and respected. He found that the physicality of the work with patients and in the forestry camp helped him choose pottery over painting as a career. John Brush thought worthy his 34 months helping with research at the Iowa State College Experiment Station in Ames, where he and 40 others CPS assignees formed a labor pool to carry on the projects of the regular staff members. He learned to drive tractors, plowed and harvested corn, and worked on a bee farm. Wages were paid by Iowa State for their services but the men never saw the money, which went to the U.S. Treasury. He felt he was doing something useful, but regretted that he could not do relief and reconstruction work in a war zone.

None of the men reported difficulty in deciding to become conscientious objectors and none experienced serious problems with their draft boards. Although nearly all had helpful church connections, only three were Quakers at the time they entered CPS. The others felt they owed their later membership in the Society of Friends, in one way or

another, to exposure to Quakers in CPS, where all but one of them had been assigned to camps administered by the American Friends Service Committee.

Responding to the Questions about the impact of the CPS experience, and their interest and commitment to the peace movement in the post-World War II world, they said they did indeed feel a continuing commitment to their ideals. Carroll Garner put the experience behind him; it was 15 years or later, during Vietnam War days, before any reaction set in. At that time he became a draft counselor at his meeting. When John Nicholson began his teaching career, he talked with students about the power of nonviolence. When they asked in the context of Vietnam, "Why not go to Canada?" he saw that course was an evasion. He expressed admiration for the way AFSC, during World War II, moved to serve young men by administering CPS camps; he felt that they had met a real need, and quickly. Walter Haines said that while CPS changed none of his views, it deepened them, did change his life, and made him want to become a Friend. He contributes to peace programs but does not consider himself an activist. He views present peace, humanitarian, and ecological service as cut from the same cloth as CPS.

Asa Watkins told tales of post-CPS misadventures on a victory ship out of Newport News bound for Poland with a load of heifers in the hold. His career

his duty to work for peace by volunteering his time to the AFSC. After the war, Roy Simon discovered his old job in auto accessories was not satisfying him. Wanting to help people, he worked for a number of non-profit organizations in the health field, in church fund raising, and in teaching. He feels obligated to work for peace, though he says he is not an activist. Willard Gaeddart says he gained valuable experience in CPS that was applicable in his professional life as a teacher, as when he discovered how to deal with institutional administrations by serving as a CPS camp director. CPS changed his life. Mentioning Joshua, he said, "As for me and my family, we will follow the Lord." He has been active ever since.

Similarly, Robert Turner thought CPS experience and the decision to take the pacifist position had an effect on his entire life. Soon after release he accepted a summer AFSC appointment in Iowa helping organize a gathering of young people. He speaks of discovering that he could oppose a policy, yet separate it from the individual who favored it, easing his relationship with people with whom he disagreed. His work in art and teaching recalls CPS. The Friends meeting in Alfred is his current space for action, but he has long worked on the Alfred University campus concerning peace issues, especially during the Vietnam War. He is strengthened by the Quaker process, and adds,



Page 22, top: CPS workers at Big Flats, N.Y. Bottom (left to right): Walter Haines, Asa Watkins, John Nicholson, and Roy Simon at New York Yearly Meeting, 1991. Left: Cutting wood at Big Flats.

plans were shaped by CPS experience when AFSC gave Asa a scholarship to study art in New York City. His 26 years teaching art to handicapped, emotionally disturbed, and retarded children in a Newark public school came about because the board of education there learned he had worked for four years in a mental institution in CPS. Since retirement Asa has fulfilled what he felt was

"It is indicative of the long-term effects of CPS involvement that ever since, Sue, my wife, and I have directed all the income we could each year to peace and related efforts, as, perhaps, have many others."

Robert Blanc also continued in the peace movement through the years since World War II, working with SANE, Manhasset Friends Meeting, and AFSC.

He says, "The way to peace is through peace work." John Brush observes that his personal preference is to live in a way that does not contribute to conflict or war, although he has demonstrated and marched with groups at times of crisis. It is important to uphold certain principles, he says, and CPS was meaningful for that reason. Glenn Mallison believes CPS turned around his life. As a "run-of-the-mill Baptist" in a small city in New York state, he had no contact with Quakers. He spent two teen-age summers at a Baptist camp for young people thinking about the upcoming draft and deciding to be a CO. He looked forward to meeting Quakers at the CPS camps in Royalston, Massachusetts, where he was assigned in 1941, but was less than admiring of the arguments he heard, "almost enough to send a man to volunteer for the marines." Later experience reinforced his early decisions. In the summer of 1946 he boarded a cattle boat in Newport News bound for Germany. His first view of the devastation of war came at Bremerhaven where in block after block there were no buildings standing.

Roy Simon said that "knowing [12,000] fellows around the country were doing the same thing made me feel a little easier." Carroll Garner spent his CPS years in an AFSC project in Mexico,

where there were no newspapers and he was isolated from the war. He learned about the Nazi atrocities against Jews from some Jewish refugees he met in New York City after the war. Carroll now wonders whether he would have been so opposed to the war if he had known about the horror of the Holocaust. Glenn Mallison continued his interest in peace groups, especially after his retirement, but has changed some of his views. For him, now, accepting the status of conscientious objector and going to a camp would be wrong. He sees that as cooperating with the military, and thinks now that to be a nonregistrant would be defensible. Asa Watkins has swung around to that view, also. During the Gulf War he trained with



CPS Papers/SCPC



CPS Papers/SCPC



Courtesy of Bob Gray

From top: Mealtime at Weeping Water Camp in Nebraska; CPS firefighters at work; Bob Gray receives an injection during a medical experiment at Welfare Island, N.Y.

other draft counselors at AFSC. "I simply said to the young men, 'If I were your age and facing registration, I'd refuse to register.'"

Not all the men agreed with Glenn and Asa. Roy Simon said, "The way I feel about the act of failing to register is, you end up in prison and you don't have an

opportunity to serve people. Of course, George Fox ended up in prison. I'd feel my life had been somewhat wasted, cut off from opportunity." Carroll Garner added, "There's no doubt I'd be a CO again. But I'm not sure I would be able to make the decision to go to prison if it meant I couldn't do good outside somewhere. I can understand not cooperating with the government, though."

When asked about the impact of CPS on their families, most of the men answered that their families were supportive. Carroll Garner's future wife wrote to him a couple of times a week while she was at Earlham. Later she served on the staff of a CPS camp. While they were not militarists, his family did not understand his views. However, they did not oppose what he was doing. Asa Watkins was sure his father, who died when he was 15, would have agreed with his position. He was supported by his uncle and other members of his family. Glenn Mallison's family neither supported nor opposed him. Two of his brothers went into the military. On the other hand, John Brush's parents supported his ideas, but they were missionaries in India, and he did not see them from 1939 to 1946. John's wife, Miriam, was fully in support of his CO position, he said. Robert Blanc's parents learned of his views when, at age 15, he left the military academy he was attending. His father volunteered his services to the government, and Robert was assigned to North Africa. The family was convinced of Robert's sincerity, and his wife's views coincided with his own.

According to their words on tape, the twelve men who shared their recollections at Silver Bay were independent individuals who came to their beliefs without outside pressure. In the camps, in detached service as attendants in Pennsylvania mental hospital wards, while smoke-jumping in Montana, or weeding the seedlings at Big Flats, New York, during long summer hours, they talked with each other endlessly, explaining their own ideas and listening to the views of others. It is easy to believe that aspects of CPS brought benefit to these men and through them to their families and communities. Brought together by principle, they tell us very clearly on the tapes how, during those unique CPS years and in the 46 years since the war ended, they have continued trying to carry out their principles in effective action. □

A CPS MEMOIR

On Ed and Monette Thatcher's wedding day in June 1943, Ed was a cook in the CPS camp on the Agronomy Farm in Iowa State College in Ames, Iowa. —Eds.

I reached the kitchen about six o'clock that morning. I started a fire in the kitchen cooking stove with dry corn cobs for kindling; then with more soft coal and cobs brought to life the fire in the big stove used as the overnight space heater and for warming our men while they ate. After breakfast Tex (Friend Olcott Sanders), the full-time head cook, began compiling the day's menus. I washed the breakfast dishes.

Tex said we were having a special celebration party with the Friends of Ames Meeting that evening in town. He would make a layer cake and I should make the icing. For my first attempt at cake icing I followed the recipe Tex gave me. After I had finished the icing and breakfast clean-up, I headed on foot for Monette's apartment in Ames, two miles distant. From campus town we took an Ames city bus to the central business district, several miles eastward. There we shopped for corsages, one for Betty, the bride's attendant, another for Monette's hometown musician friend, Mina. We bought a gorgeous yellow begonia for Monette to wear in her hair. We picked up a hasty lunch, met Mina's train and returned to campus town. Monette and Mina dressed for the wedding at a nearby room in which Mina was to stay the night. I bathed in Monette's apartment.

The men of the Agronomy Farm were expected at the ceremony at the Presbyterian church just outside the Iowa State College gates. With Bayne and Dick, my best man, I walked across campus to the church, barely arriving on time. Monette and Mina were already there.

Mina played "Clare de Lune" and then the wedding march. The church windows had enormous baskets of peonies remaining from an afternoon

Edward Thatcher was in CPS in Powellsville, Maryland, and Ames, Iowa, from 1943-1946. He is a retired professor of biology at the University of Oregon and is a member of Eugene (Oreg.) Meeting. His article appeared in Friends Bulletin June 1990.

Our Wedding Day



By Edward P. Thatcher

wedding that same day. Pastor Barlow, with some advance persuasion, had approved our request to say part of our vows, the words strictly dictated by the Presbyterian faith. Betty, the bride's attendant, was the education pastor at this church. She had been in a similar campus church position at the University of Minnesota, where several years earlier, and before CPS, Monette and I had first become acquainted.

The wedding reception was held in a sorority house tended for the summer by the wife of a CPS fellow. I had been kept innocent of whatever planning went on between the camp director, Byron Thomas, and Ames Friends who attended the ceremony and the reception. It was a complete surprise that the wedding cake Monette and I

jointly cut was the same which Tex and I had made together that morning.

I remember the Texas style squares which Tex called. He was an experienced party arranger and socially gifted Friend. It was a merry evening of square dancing. In addition to the CPS men and Friends, the guests were wives and female followers from the Ames Methodist church, whose pastor was a very sympathetic supporter of the generally unpopular CO position.

There was also a party of student friends which had been planned prior to the wedding arrangements. It included black students, then from a decidedly distinct and socially underprivileged campus minority. At that time in Iowa black students were not recognized for either social or athletic abilities, nor was it usual for them to be present in such exclusive living organizations as sorority houses. We welcomed them to join our party. It was a summer evening where the guests, all hastily invited, came from several minority groups: Quakers, COs, their sympathizers, and blacks. All apparently enjoyed the dancing and the cake. Certainly the couple who provided the excuse for the occasion did. Tex and the CPS men started our marriage off with a whirl, on the right footing.

The two principals who provided the excuse for the first major social event in the life of the CPS unit at Ames are still entertaining together. The surviving members of the Agronomy Farm unit are still scheduling periodic reunions. Unfortunately, they have been without Byron Thomas, unit director, and Olcott Sanders, the caller, without wedding cakes and squares; but they are still with Friends and many of the same partners.

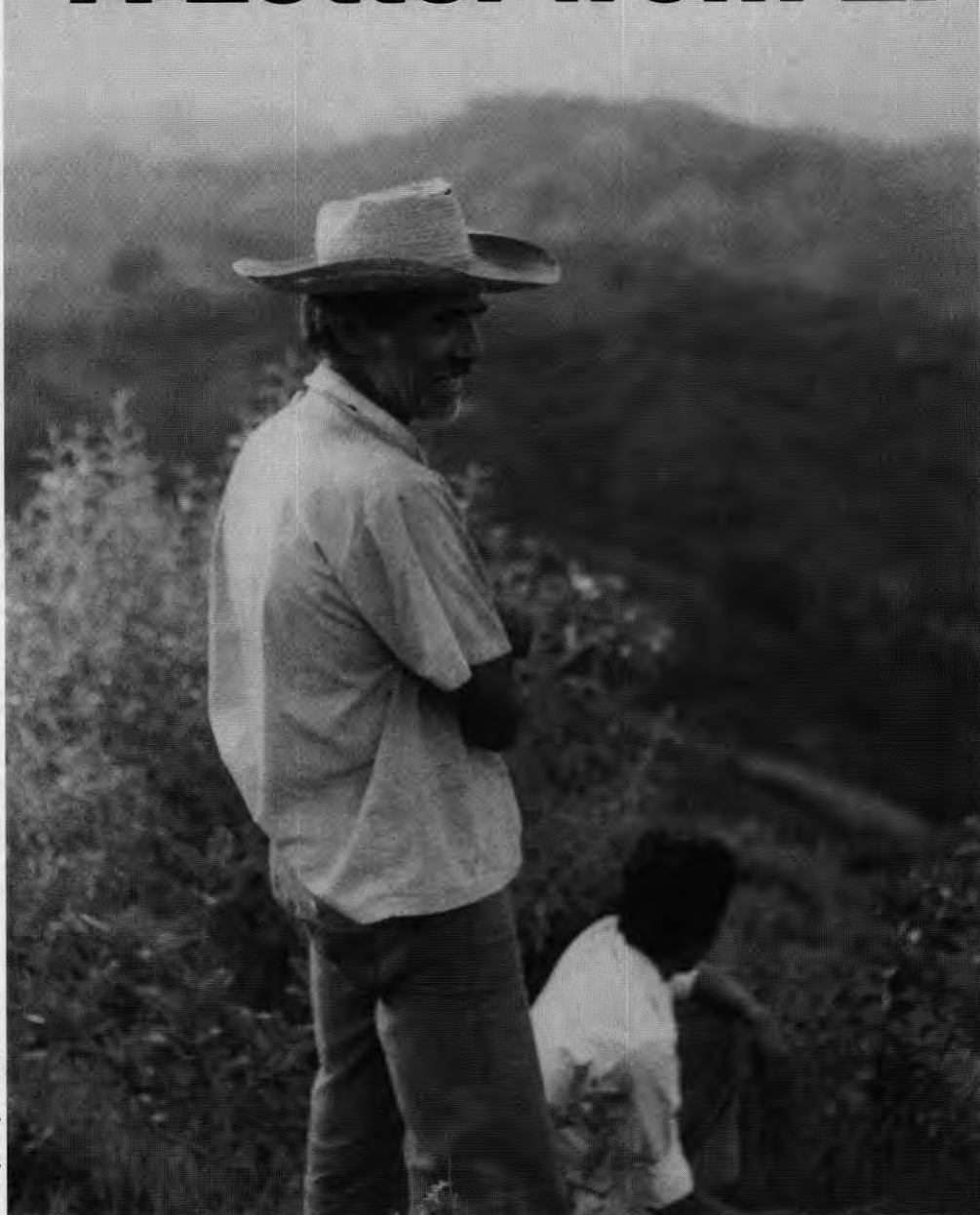
Afterword

Some COs spent five years and more in community work, soil conservation, forestry, in physical and mental hospitals, clinics, volunteering for medical experiments. Often our work seemed of low importance to us. Now I view it from a different perspective: it was a personal sacrifice and a test for peace. The unpleasant memories are gone. Friendships, the humorous experiences, and spiritual gains remain.

For CPS men and their wives these shared experiences of service were a large part of our love and marriage. □

A Letter from El Salvador

Photos by Henry Freeman



by Henry Freeman

Yes, the war—and the questions of security that radiate from it—rest heavy on life here. While not always apparent, they are always present below the surface, between the lines,

Henry B. Freeman is vice president for institutional advancement at Earlham College. Having previously made five trips to Central America, he is currently on a one-year leave of absence from Earlham while living in El Salvador with displaced and orphaned children and working under sponsorship of these Quaker organizations: Ohio Valley Yearly Meeting; Clear Creek and First Friends Meetings, Richmond, Indiana; and Ann Arbor (Mich.) Meeting.

and in the words unspoken.

Within such an environment one is at times overwhelmed by the contradiction in human experiences. In a campesino community plagued by poverty and pain, one finds a wealth of generosity and compassion for one's neighbor. Likewise, in an orphanage filled with children who have witnessed the death of their families, one finds people filled with hope and goodwill. Pulled by these extremes, I have had a full—and long to be remembered—few weeks.

Perhaps the best way to share my experience of life here is to select a few days that, when pieced together, provide a brief vignette of life.

Wednesday:

After several days of eager anticipation, I arrived at my new home. The greeting party consisted of twenty 3-5-year-olds who took great interest in the blond-haired giant whose 220-pound body devoured the pre-schooler chair at the end of their lunch table.

Como se llama? ("What is your name?") was a question that filled the next half hour. (Each 3-year-old wanted to ask his own question—and a group answer didn't seem to count.)

Soon my initial greeting party was joined by older children who wanted to know where I was from, why I was there, how long I was staying, did I have children, and did I like basketball? This initial conversation was then followed by a close examination of my beard and hairy arms by the children, who decided to take turns sitting on my lap.

Dinner was followed by a procession down the walk to an underpass leading to a covered area set aside for washing clothes. Filled with large concrete vats of water, and numerous clothes lines, the *lavanderia* is one of several centers of life and activity in the community.

Having been entrusted with a key, one of the ten-year-old "leaders" in the community aggressively attacked the little lock on a six-by-ten-foot plywood room in the corner. As some of the older girls took a break from washing clothes, I entered my new home—a place that at first glance closely resembled the South

African "shanties" set up by students on the Yale, Michigan, and Earlham campuses! While furnishings were sparse—a bed and a pre-schooler-size chair—the excitement and friendliness of the children made me realize I could ask for no better place to live. Indeed, it was difficult to convey how privileged I felt to be here.

Thursday:

Life in El Salvador begins with the 4:00 a.m. wake-up calls of the many roosters who reside in the city and countryside. For me, the morning also began with the distant sound of helicopters and gunfire—noises, I was told, I would simply get used to as time passed.

After a cold shower, I joined the children for a 6:00 a.m. breakfast consisting of rice, beans, a roll, cheese, and hot, sugar-sweetened milk. Recognizing that I was now part of a community where each individual did his/her own work, I soon learned how to wash my dishes. I then joined Hector and a few other new friends for a conversation about "life"—an all-encompassing word that covers the spectrum of things that children everywhere want to talk about.

Thursday was a special day. I and numerous others gathered at the church and began loading the three old school buses that would take us on our 40-mile journey to a beach. The mood was playful and, in good church outing fashion, everyone was divided into teams. (I was a "grape," an arch enemy of the "apples," who were delegated to a neighboring bus.)

As I sat in the bus, I learned about the day ahead—soccer, swimming, and plenty of food. People were clearly excited as they entered into all the rituals associated with such occasions. (Flirting, playing keep-away with one of the teenager's hats, etc.)

As might be expected, the pastor quieted the group for a prayer before the buses started their engines for the trip. In his prayer he thanked God for life, friendship, and community. When the pastor finished leading us in prayer, I expected the laughter to start up again. It did not.

When I looked up, all I saw were silent, motionless faces. The cause of the sudden change was apparent. Beside the bus, no more than three feet from me, was a large truck that covered the entire length of the bus. Inside the truck were soldiers, guns in hand, staring in the windows. No one moved.

The silence clearly brought forth the fact that underneath the laughter lay a tender wound brought on by years of war and suffering. Too many people in the bus had, over the years, been tortured—or witnessed the killing of their families—to allow the laughter to continue. Have no doubt, I was scared.

Soon the car blocking the road pulled forward and the truck filled with soldiers went on its way. Within moments life returned to the bus and people chatted away about the day ahead and the fact that the "grapes" were obviously the best team.

This was not an experience that would be remembered by the Salvadorans on



A countryside scene (left) and children in the orphanage (above) in El Salvador

the bus. It was, however, a brief moment that provided insight into the levels on which life is lived in this country. It was, indeed, an innocent moment I will never forget.

Friday-Saturday:

As promised, the pickup truck was ready to go at 6:00 a.m. Choosing to join three others in the back, I had a perfect view for the five-hour journey. Needless to say, I also became well acquainted with the numerous potholes that plague even the best of Salvadoran roads! The trip is best described as follows: one hour of highway; one hour of road; one hour of "four-wheel-drive"

road; one hour of "pushing-the-truck" road, and an hour of walking.

At the end of our journey was a small campesino community in an area of the country where most of the people were forced to flee at the height of the war. As in many parts of El Salvador, these people recently left the refugee camps and, in spite of the danger, were returning to their community and trying to rebuild their lives. This particular community was deep in country controlled by rebel forces—an area where the military occasionally sends in troops but has no permanent presence.

Sitting under a group of shade trees, we talked with community leaders about their needs. In typical Salvadoran fashion, they extended hospitality far beyond their means. (Chicken for dinner was a rare and special treat.) It is hoped that in some small way, the church can provide support, such as beehives, seed, etc., for several projects that will help this struggling community survive.

While much could be said about the day, it was the evening that remains in my heart. With the seven of us divided between families, I was the welcomed guest of an elderly couple whose household consists of a handful of chickens, five or six turkeys (including a gigantic—and very testy—gobler), and four small children. Having been given use of a hammock and provided with a sheet for armament against the mosquitos, I soon found myself drifting off to sleep. When the oil lamp was extinguished, the only light available in the one-room house was from a small fire in the mud stove used for cooking. As shadows silently roamed about the room, everything was quiet except for the occasional peep of a chicken.

After several minutes I looked up to see a form making its way across the room. Soon standing before me was an old woman with a candle, which she placed on the little table beside my hammock. As she stood above me, the old woman began to talk. It was quite clear she was in search of a listening ear—a person to hear her life story.

At some level we all know pain has a language of its own. Perhaps for this reason it mattered little that I caught only glimpses of the words she spoke. As the old woman lifted her arms and formed the imaginary gun that was used to kill her children, there was nothing I could do.

"I understand, I understand," was all I could say. □

COCONUTS IN THE NETHERLANDS

The 1991 International Nonviolence Training Conference

by Lynne Shivers

A Peace Corps worker was walking down a path near the village where he lived in Thailand. A dog suddenly appeared, biting the man. After some struggle, the volunteer finally pushed the dog away and asked a Thai woman for help. She responded by laughing. Even when the man from the United States explained the seriousness of the wound and his fear about rabies, the woman did not seem to take the emergency seriously.

Was the woman truly indifferent to his situation, or was something else shaping her response? The trainer who presented this vignette as a role-playing exercise in a workshop on nonviolence explained that in Asia (as elsewhere), laughter does not always mean lightheartedness. Rather, it sometimes indicates people do not know how to respond to difficult situations, so they respond by laughing.

This was only one example of how conflict can arise when people from different cultures respond in ways that can cause cross-cultural misunderstanding. In the workshop, nonviolence trainers from 26 cultures (not countries) explored many such situations, and encountered some of our own. The topic was "Nonviolence Training in Cross-Cultural Settings." As the week progressed, some of us were more successful than we expected, and some of us were less successful than we had hoped. But all of us were humbled and enriched by the experiences.

Lynne Shivers is a member of Central Philadelphia (Pa.) Meeting. She has lived and worked in Northern Ireland and has devoted much of her life to peace and nonviolence work.



De Weyst Conference Center

The conference was held July 19-26 at De Weyst ("the ark") Conference Center in southern Holland. It was co-sponsored by War Resisters International, the International Fellowship of Reconciliation, Peace Brigades International, and the International Network of Engaged Buddhists. It was the fourth international nonviolence training conference since the first one was held in Italy in 1965. We were charmed by the setting of the De Weyst Center. Once a monastery, it is now part of the Community of the Ark, a network established by Lanzo del Vasto. When we were there, a variety of flowers bordered

the monastery's large, beautiful vegetable garden, and the inner courtyard was full of wildflowers left to grow on their own. Swallows entertained us with their acrobatic flying.

Nonviolence training is the not-very-precise term that refers to methods that apply principles of nonviolence to conflict situations. In the United States, nonviolence training has its roots in the Civil Rights Movement, though elements of training appeared in the Indian independence movement, led by Gandhi. In the United States, nonviolence training deals with such issues as peace-keeping, teaching children ways

to deal with conflict, running prison workshops, dealing with conflicts within groups, and helping groups plan actions and nonviolent demonstrations.

Many of those areas of expertise were represented by participants at this conference, giving rise to at least 30 workshops. Three were especially moving for me. Narayan Desai, son of Mahadev Desai (Gandhi's secretary for many years) and the senior trainer with the most experience (40 years), led a workshop on attitude change. He asked all of us to respond to three questions: What are the attitudes we should change? How do we change them? What are useful tools for changing them?

After we all listened to each other and responded out of our own experience, Narayan also shared. He sees that life is part of a big harmony—with self, society, and nature, and violence is a disturbance of that harmony. The attitudes we need to change are the prejudices of our own separate cultures, especially anger, jealousy, possessiveness, and domination. The Hindu perspective explains that vices are shadows of virtues. For example, fear comes from the value of self-protection, and possessiveness is a shadow of love. Thus, non-violence training can be seen as trying to draw out of people their best qualities, potential, and genius. Some tools we can use to facilitate changes in attitude are listening, affirming, maintaining silence, keeping vows, living in community, sharing voluntary suffering with others, and holding daily evaluations of our work.

An Israeli trainer who works with Palestinian and Israeli teenagers demonstrated one training tool she uses to help people communicate about the social conflict of which they are a part. We formed pairs and were given three blank sheets of paper. The trainer led us through three exercises: First, both people draw on the paper but are not allowed to talk about the drawing. My partner kept asking me about the drawing, and I repeated the instructions. We ended up with meaningless swiggles.

Second, both people were instructed to draw on the paper, but only up to the line that bisected the paper. Again, we were not permitted to talk about the drawing. My partner often did not draw up to the border, so our lines were usually unconnected. By now, I was pretty frustrated.

Third, we were told that we could both draw and talk about the drawing.

I asked my partner what he wanted to draw, and he said, "a train." So we created a scene of a station, track, train, trees, children, and birds. The exercise had more parts to it, but the trainer asked us how each exercise felt. I said I was disappointed my partner did not ask me what I wanted to draw. After other people reflected, the trainer explained that the teenagers she works with on Middle East issues immediately understand the analogies between the simple exercises and the social conflicts they live in.

Similarly, workshops other trainers had designed arose from conditions they faced in their own cultures. Another example of this was a workshop created by a Chilean trainer to help people examine fear and figure out ways to overcome it. In an abbre-

down one fear they had and read it to each other. Eventually the group would write all the fears on a wall chart and identify the most common fear, as well as listing all the others in order of priority. The trainer then changed the focus by asking people to remember a time when they were afraid, but overcame the fear. Finally, the group would decide to participate together in one agreed-upon social action, even if very small, such as leafletting. Through this progression of events, people were tremendously empowered by the combination of analysis and action.

In the rest of our conference, we used two evenings to enjoy dances, songs, games, and other entertainment. A South African trainer taught us a freedom song, and a Scottish trainer taught us an easy dance and tune. A Filipina



From left: Narayan Desai spins thread during a workshop; a roleplay explores cultural differences.

viated version of the actual workshop, the trainer demonstrated how participants would be greeted warmly and asked to share why they came. The trainer then asked everyone to describe "What is the daily news that makes me afraid?" (Note that the question was not, "What makes me afraid?" which might elicit defensive responses.) Then people were led in simple physical exercises, focusing on breathing and walking, as a way to control fear.

At the next meeting, participants would hold hands in a circle and continue sharing about news that made them fearful. Then participants wrote

trainer taught us a short exercise called "COCONUT," during which people form the letters with their bodies, while singing the names of the letters to the tune of "London Bridge."


We gradually became aware that cultural differences are sometimes so profound that understanding is possible only with a great deal of careful work. This may be an obvious truism, but its truth seems more real and immediate to those who struggled during the conference to understand each other. I realized that cultural differences are deep-felt, because they are based on different life experiences. When others' experiences are

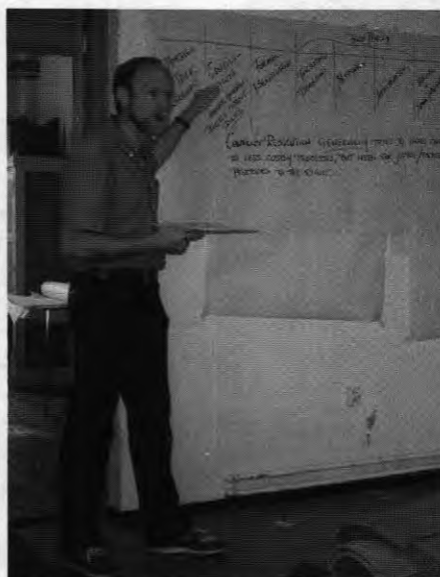
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Peter Woodrow explains conflict resolution theory.

extremely different from our own lives, it takes more work to understand each other.

As nonviolence trainers, we needed to understand each other's experiences and respect them. One morning, we listed do's and don't's in various cultures. A few examples:

- Soviets said there is a mixed attitude in their society toward violence. Sometimes it is even admired.
- Thais said people should not speak with disrespect toward the royal family.
- A trainer from Northern Ireland said nonviolent action there is common, but hidden.
- Taiwan has a different culture from China.
- Ways of telling time in India and Brazil are very different from the way people in the United States tell time.
- . . . and dozens more!

We asked ourselves, how can trainers, and everyone else, learn about other cultures except by experiencing them? Are we trapped by our own experiences and own cultures? In our conference group, listening very carefully, sharing non-violence training tools to help people deal with violence in their own cultures, and leading songs and games, all reduced the cultural distances among us.

Near the end of the conference, we realized we had not faced squarely the most basic conflict among us: Trainers from the Southern Hemisphere, which includes many of the poorer nations, see things very differently than do trainers from the Northern Hemisphere. In a session near the end of the week, in which we explored various forms of follow-up to the conference, trainers from the

Southern Hemisphere stated that they wanted to have more time to meet separately. After they said this for the third time, George Lakey, from the United States, asked, "Why have we not heard this request from the Third World trainers?" We immediately went into separate meetings and had a lot to say to each other. People had many strong feelings and confused ideas, but since we all had experience in meeting conflicts and had grown to trust each other, we had the fortitude and confidence to work through things.

Because trainers from the Southern Hemisphere had not had much opportunity to build a network among themselves, they decided to hold another international conference only for trainers from their areas in the winter of 1993. And other regional groupings of trainers made similar decisions.

The next morning, one Chilean trainer summarized: "We have undergone an experience of nonviolence at the conference that illumined all of us. We had a split, but we did not divide." A French trainer added, ". . . because we love each other." Both statements were true. We realized once again that the strength of nonviolence comes not only from the commitment to the ideals but from the strength to overcome fears and face conflicts actively, as well as nonviolently.

One closing exercise was especially memorable. The organizers had asked everyone to bring a small gift to give someone. The gift was to represent a positive element of our culture. (Four U.S. trainers each brought maple syrup!) We were instructed to hold our gift and mill around, finding someone to exchange gifts with. But as long as the music played, we had to keep on milling and exchanging gifts. I had a lesson in "non-attachment" when a beautiful Ecuadorian scarf left my hands. But I was delighted when the music stopped, and in my hands were a salad server fork and spoon made in Thailand from coconut shell. And a French trainer was delighted to receive my gift of maple syrup.

The conference was a major event in the growth of nonviolence training around the world. We learned something about the depth of our differences, but we also created the personal connections that bind us to each other and sometimes help us discover paths through the differences. The conference was a profound learning experience in the power of nonviolence. □

Reports

Missouri Valley Friends Conference

Eighty Friends, whose homes are scattered across four states, gathered Sept. 27-29 at Chihowa Retreat Center near Lawrence, Kansas. Vinton Deming, editor-manager of *FRIENDS JOURNAL*, was the resource person. "The Unique Drama of a Spiritual Journey" was the conference theme.

Most attenders were from small meetings and worship groups, ranging from such places as Columbia, Kansas City, and Springfield in Missouri, to Lawrence, Manhattan, Wichita, and Topeka in Kansas. For a few, the annual conference is their only connection with Quakerism. A majority are "convinced" Friends.

The business of the MVFC was handled within an hour or so on Saturday afternoon. During the rest of the time, activity was about equally divided among plenary sessions with Vint Deming, worship-fellowship groups, special interests, and recreation. There was a planned program for children of all ages. The miracle of MVFC is that it thrives with minimal ongoing organization or structure.

The 1992 conference will likely be held again in late September at Camp Chihowa. Jim Waters, of Topeka, is the new clerk. John and Reva Griffith, of Kansas City, have long been guiding spirits in these annual "happenings."

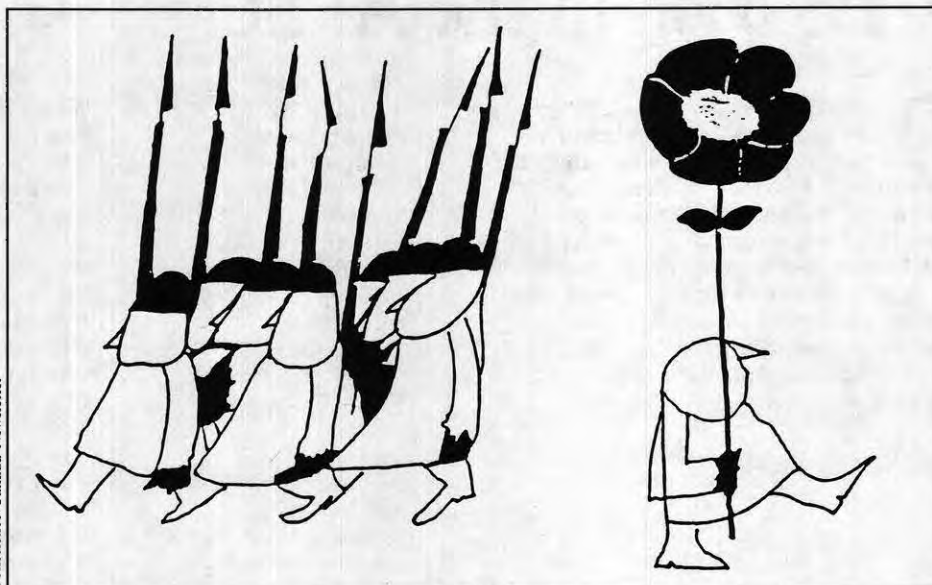
Wilmer Tjossem

New Call to Peacemaking Being Revived

The New Call to Peacemaking took shape in the mid-1970s as a reaffirmation, in the wake of the Vietnam War, of our commitment to a life of Christian pacifism, and to our task of transforming the world through love and service into the peaceable kingdom. The political and military events of this past year have served as a reminder that we are still called to this task and that there is still much to be done.

At the urging of the gathering of the historic peace churches in October 1990, New Call is being revived. A steering committee of four Brethren, four Mennonites, and four Friends (appointed by Friends World Committee for Consultation) met in May to set the initial direction for the movement and has drafted the accompanying call. A part-time national coordinator, John Stoner, began work in September. Current plans include a newsletter for high school students, a workbook for local groups, and regional

Conscience Canada Newsletter



conferences during 1992.

The New Call is intended to be not another organization, but a grass roots movement within our existing structures. Its form and thrust will therefore likely evolve and change with time, experience, and broader wisdom. The following elements are important to New Call at this time and will shape our work together:

All are called to be peacemakers. New Call is addressing itself first to our own denominational families in North America, but our assumption is that the call we feel is universal. We have a two-fold duty to respond to and live consistently with the call we feel and to help others feel and respond to the call.

Peacemaking is unavoidably spiritual. It arises from and touches the essence of who we are and what we believe, and it requires of us transformation of who we are and how we live. This transformation requires a deep inner security that is the fruit of spiritual discipline and religious community.

The Bible is our friend. The call we feel today is consistent with biblical tradition and Christian principles. It is important to take and use all the strength and wisdom our traditions can give us. That is what they are there for.

All violence in our world is interrelated. Violence in its many forms—within ourselves, in our communities, and between nations—feeds and builds on itself. Peacemaking is likewise interrelated; making peace in any way responds to all violence. We will be called to peacemaking in different areas and different ways, and all our efforts are part of the process of healing the whole.

Peacemaking requires looking at our relationships to our environment and our econo-

my. Probably the biggest impact we have on ourselves and those around us is decisions we make about how we earn and spend our money. Peacemaking must be integral to these decisions. As our environment becomes more stressed, more people in this world will be pushed to desperate and often violent actions to stay alive. Caring for our earth is an essential act of peacemaking.

Peacemaking requires of us and leads us to community. Community is what will give us the strength and ability to make the hard changes to which we are called, and greater community will be the fruit of these changes.

We all have a next step as peacemakers, and we can most effectively take that step with the guidance and support of others. Regardless of how we now live, what we now do as peacemakers in this world, there is deeper and fuller obedience to which we are called. We are given each other to help open our eyes and to help overcome our fears.

Convenor of the New Call Steering Committee will be Douglas Cox, a member of Putney (Vt.) Meeting. Other Quaker members of the Steering Committee are Stan Thornburg, of Northwest Yearly Meeting (Evangelical Friends International); Mary Fyfe, of Illinois Yearly Meeting (Friends General Conference); and Ben Richmond, of Indiana Yearly Meeting and staff member of Friends United Meeting.

Douglas C. Cox

The part-time national coordinator, John Stoner, can be reached at P.O. Box 500, Akron, PA 17501-0500, telephone (717) 859-3388.

Then and Now

CPS Men in the AFSC

To our knowledge, no list has ever been compiled of the names of CPS men who were later employed by the American Friends Service Committee. What follows is as full a list as we could put together after consultation with AFSC and others. Our thanks, in particular, to Leonard Kenworthy for his many calls and letters and for his assistance. We invite others to submit names we have omitted and will publish a more complete list at another time. —Eds.

Horace Autenrieth
Allen Bacon
Harry Bailey
Lloyd Bailey
Tartt Bell
Richard Bennett
Harry Burks

Robert O. Byrd
Harold Carson
Stephen Cary
Bill Channel
Spencer Coxe
Hurford Crosman
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FCNL Notes

Prophetic and Practical

As representatives of the Friends Committee on National Legislation, we ask ourselves—and are occasionally asked by others—what motivates and sustains staff and committee members to persevere to our vision of the world in spite of formidable forces unsympathetic to our goals. Discovering, rediscovering, nourishing, and remaining faithful to the spiritual roots of social/political action are essential as we try to help mend the world's ills.

Of course, the genesis and growth of spiritual roots in each of us as individuals is unique; yet, there are shared experiences and influences that unite us. Dorothy Hutchinson, in her pamphlet "Friends and Service," stated that the religious basis of everything distinctively Quaker is our belief that a God of love has endowed every human being with a measure of divine Love, and emphasized that first and foremost, a Quaker concern requires "prepared individuals," individuals who believe that every human personality is sacred and of paramount value. Once a person is prepared and becomes sensitized to one concern, that person, she said, inevitably becomes more sensitive to many other issues.

Thomas Kelly provides for me a challenging and inspiring summary of the grounds

of social sensitivity and the impulses they generate.

"We have tried to discover the grounds of the social responsibility and the social sensitivity of Friends. It is not in mere obedience to Bible commands. It is not in anything earthly. The social concern of Friends is grounded in an experience—an experience of the love of God. . . . Social concern is the dynamic of God at work in the world, made special and emphatic and unique, particularized in each individual or group who is sensitive and tender in the leading-strings of love. A concern is God-initiated, often surprising, always holy, for the Life of God is breaking through into the world. Its execution is in peace and power and astounding faith and joy. . . ."

FCNL will observe its 50th anniversary in 1993. In its first statement of legislative policy in 1943, the 52 Friends from 15 yearly meetings agreed that "we as Friends have a responsibility to contribute as best we may to the shaping of wise and right legislation, . . . and the policy to be followed in pursuing those aims ought to be carried out in harmony with the spirit and practices of Friends as a religious, not a political, body. In approaching the task, we should seek both pro-

phetic vision and practical wisdom. . . . Moreover, the Committee will not be concerned wholly with achieving immediate results. . . . It will have in mind the values which may be gained by the slower processes of interpreting . . . the moral and spiritual approach to the problems of government and law."

I find that in the book *The Irony of American History*, Reinhold Niebuhr made a powerful statement that illustrates in part what I believe to be the spirit of the Friends Committee on National Legislation: "Nothing that is worth doing can be achieved in a lifetime; therefore, we must be saved by hope. Nothing which is true or beautiful or good makes complete sense in any immediate context of history; therefore, we are saved by faith. Nothing we do, however virtuous, can be accomplished alone; therefore, we must be saved by love."

The spiritual roots of social action? In the 13th chapter of Corinthians, perhaps Paul distilled it best: faith, hope, and love, and the greatest of these is love.

Ardith Tjossem

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Listening in Parenthood

by Elisabeth Baer Russell

My firstborn son, Joel, arrived 13 months after John and I were married. As young, inexperienced parents, we learned quickly. Infant Joel, in his developmentally egocentric way, made his demands well-known. Both my husband and I learned that when we listened with the intent of distinguishing Joel's cries, we were better able to meet his needs. Joel is older now, and has two siblings, but I still find that parenting involves a great deal of listening to discern the needs of my growing children.

In some ways, the listening is more difficult now. When they were babies, I could change a diaper or alter the baby's position in my arms and rock him or her to sleep. Once I discerned that the child was uncomfortable in some way, I took action to remedy the situation. By trial and error, my actions soothed the infant. Eventually, I learned to read the distressed signs of infancy and learned how best to ease them. Now that the children are older, I no longer have the signs of soiled diapers, the cries of a newborn, or even the dreaded temper tantrums of a two-year-old to tell me of their needs. At times I long for the simplistic caregiving of those early years.

However, I marvel at how uniquely my sons and daughter are becoming their own people, regardless of the complexity of growing up. How mysterious and awesome each one is in his and her individual ways! I am repeatedly challenged by the Quaker notion of the ever-present sacramental nature of life, which reveals God's love in daily activity. This incites me to watch, to listen, and to discern divine love within the life of my family.

The Rigors of Listening

Despite its seemingly passive nature, listening is very much a rigorous activity. Perhaps that is one reason why I so frequently fail at it when I'm dealing with my children. Too often I am tired or preoccupied or simply lazy, and I fail to give them my full attention. It's easy to make another mistake when listening, too. Sometimes, when my children share an important concern, I am all ears and

Elisabeth Baer Russell lives in Minnesott Beach, North Carolina, and is in a graduate program on early childhood education at the University of North Carolina, Chapel Hill.

Friendly Woman



then slip into an authoritative, evaluative parental role. In this case, my listening becomes judgmental.

When I take time to listen attentively to my children, I am genuinely present to them, affirming that of God within each one and allowing illumination of the Inner Light. I learn about who they are and who they hope to become. I learn about their fears and their anxieties, as well as their hopes and joys. At those moments, they are more apt to allow me to see the fragile underside of their lives.

A Contemplative Presence

A contemplative presence involves an accepting, nonjudgmental, and reverent approach to who they are as children of God. Often friends of mine identify bedtime as the most likely time their children will open up to talk to them. I hear them say repeatedly that children who seldom utter more than two words to parents, upon being tucked into bed, suddenly explode with a dissertation about how their day has been.

From a child's point of view, bedtime may be an ideal time to talk with a parent. It is a lull in the busyness of the day; people are finished with the evening meal and have had a chance to settle in. Perhaps a dim and cozy bedside light helps create the effect of a safe time for talking, when the child knows a parent is more likely to be present to her or him. Is it, perhaps, as much a matter of a parent opening up as it is a child opening up?

From my own experience I know that I am more calm while sitting on the edge of my sons' bunk bed, centering with them, than I am while in the middle of life's daily events. Work, household duties, and time for prayer and study pull me away from being present to my children.

Listening to Oneself

Strangely enough, the role of listening as a parent involves vigilance to what goes on inside of me, as much as listening to my offspring. When quiet, I realize my shortcom-

ings in trying to listen and am overwhelmed by my failure to love.

Love, as an act of the will, is placing another's well-being before mine. Love is not a mushy sentiment; love is a tough commitment put into practice, just as is truly listening. I learn most about my children and myself when I am centered. Love is hard work; it challenges, humbles, and disciplines me. Through the practice of listening, I am discovering the source of love—the Christ within, who loved us before we came into being. It is said that we love because Christ first loved us (1 John 4:19). This truth, ever so gradually and at times painfully, is being made real in my life as a parent.

Response to "Negotiations"

by Harriet Heath

The article by Linda Heacock in the November 1991 FRIENDS JOURNAL beautifully describes what we all hope will happen as a result of living our beliefs. Hannah, the four-year-old-daughter, uncontrollably upset with her best friend, asked to have a meeting for worship. Obviously, she had been taken to meeting. Most likely, she had seen her parents use silence when dealing with issues in the family. Following her parents' modeling, Hannah turned to corporate silence during her own period of stress. The centering that was used in the home was taken over by Hannah when she needed it. Linda Heacock's description gave

Harriet Heath is a Friend from the Philadelphia, Pa., area with many years of work in issues of parenting. This is the fourth in a series on Quaker values and parenting. FRIENDS JOURNAL invites readers to send in letters, comments, and articles on their experiences in parenting.

all of us a clear example of a young child gaining from having experienced meeting.

The situation was also a marvelous opportunity for parents to observe how their child was resolving conflict. Had these two girls learned methods of conflict resolution that took into consideration the needs and feelings of both? For example, many best friends know each has favorite items that are not shared. Thus, once Hannah collected herself, she would recognize that this was a favored item and she could not expect her friend to share it. Or do these girls have a pattern where one is always giving in to the other?

Observing how children resolve conflict gives parents the opportunity to decide if they are comfortable with the patterns their children are learning. If they are, they can relax. If they are not, there will be many opportunities in the future to help their children learn new methods. For example, if in the case of Hannah, the parents felt she was giving in to Anna, they might in the next couple of days talk about the incident, encourage Hannah to express her feelings, and explore with her other ways of negotiating with Anna. If Anna, being so much older, is very dominant, the parents may even have to help in the negotiation, asking Anna such questions as, "How do you think Hannah may be feeling?" and "What are all the different ways you could deal with this issue?"

There are some good books on this kind of problem solving with children, such as the following:

- *Teach Your Child Decision Making: An Effective, Eight-step Program for Parents to Teach Children of All Ages to Solve Everyday Problems and Make Sound Decisions.* By John Clabby and Maurice Elias. Doubleday, Garden City, N.Y., 1987. An excellent book, useful for school-age children. Final section applies problem solving to other areas of life, the child with special needs, school, and family life. Good discussion on how to talk to adolescents.

- *Kids Can Cooperate*, by Elizabeth Crary. Parenting Press, Seattle, Wash., 1989. Aims at younger children than the Clabby book. This author has published a number of books for parents and children, all by the same company, and worth reading.

- *A Measure of Our Values: Goals and Dilemmas in the Upbringing of Children*, by Michael Rutter. Quaker Home Service, London, England, 1988. Discusses particular dilemmas experienced by Quaker parents in raising children and considers circumstances in society that threaten families and individual integrity. □



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News of Friends

Roger Sturge, a British Friend who has taught in Kenya, is the next associate secretary of the World Office of Friends World Committee for Consultation. He replaces Thomas Taylor, who becomes general secretary this month, replacing Val Ferguson. Roger Sturge's involvement with Friends dates back to his childhood, when his parents were active members of the local meeting and his father was general secretary of Friends Service Council. Roger was active with Young Friends and acted as liaison with Young Friends in the United States and American Friends Service Committee representatives. In 1964-1968, he taught science at the Friends School in Kamusinga, Kenya. He was clerk of London Yearly Meeting from 1983 to 1987 and has visited and worshiped with Friends in South Africa and East and West Germany. He served as clerk of the Epistle Committee of the 1991 World Con-

ference of Friends in Kenya. In March 1991 he retired as assistant director of education and chief advisor to the London Borough of Harrow.

Arrested while protesting geothermal energy development, Malie (Donna) Sellers, of Honolulu (Hawaii) Meeting, was found guilty of trespassing. She was given a choice of paying a fine, appealing the judgment, or doing community service. She opted for community service for financial reasons, and she was assigned to write about the Hawaii rain-forest situation for the Malu'Aina Center for Nonviolent Action. However, she instead chose to write about a local U.S. Marine who became a conscientious objector and refused to go to Saudi Arabia, because she felt that in this way she could help someone else who was also up against government prosecution. (from *The Canadian Friend*)

Headmaster Edward M. Jacomo, of Friends School in Detroit (FJ October 1991), has been named one of ten recipients of the Michigan Outstanding Educator Awards for 1991-1992. The honor carries a \$25,000 cash award for each recipient. The award is co-



Epistle urges racial diversity

Dear Friends,

This epistle reflects the thoughts and feelings of black and white Friends who met to celebrate both unity and diversity within the Society of Friends at Charney Manor on 30 August to 1 September. We have struggled with the difficult issues and questions that are raised by our diversity within the Society. As black, white, Asian, and mixed-heritage Friends, we experience these difficulties in different ways. Each of us has something important to say—our own song to sing. We ask Friends to hear what we are saying and to consider how it relates to their meetings.

Those of us who are black Friends receive genuine loving support and care from our white brothers and sisters in our meetings. We now wish to share our perceptions and experiences of being black members as an agenda to work on together for a new future.

We recognize and celebrate what we as black, Asian and mixed-heritage Friends bring to the Society, and, with pride, we affirm our rich positive contributions.

However, we find spoken and unspoken assumptions that because we are black people we are economically needy, socially deprived, culturally disinherited, and spiritually in need of Quaker instruction.

Quakerism need not be defined exclusively as white, Christian, and middle-class, and Quaker culture need not be adopted

as the culture of those who are convinced. When this does happen, the inequalities and unequal power dynamics of our society are reflected in our meetings, and, in this way, black people are discouraged from fully participating in worship.

We experience isolation, both physical and spiritual, within our meetings. It is not just a matter of numbers, but without the active commitment to promote diversity within the Society of Friends, it will continue to be difficult to foster a true experience of a spiritual community.

Those of us who are white parents in mixed-race families feel enriched by the experiences this brings. We deeply value this opening of our lives.

We have experienced a wide variety of responses to our families from within the Society of Friends, ranging from reciprocal involvement to serious rejection. However well-meaning, remarks are often patronizing and sometimes overtly racist.

We call to each individual Friend to re-examine their own conscience and to be receptive to the gifts of the Spirit that our families bring. We invite you to share with us the excitement and wealth of experience that we enjoy.

As black and white Friends, we recognize the importance of our children's needs to know and value themselves and the world around them with the love and support of a settled and secure family environment. We must try to equip our children to con-

tinually affirm and love themselves, even when they face discrimination. Teachers are influential in our children's lives, and it is important that they are aware of these pressures. They must provide every opportunity for children to draw upon and develop their own strengths and talents. We must all strive to ensure that race is not a barrier to our children's success.

We must seek ways of making information about the Society accessible to black people. We need to look honestly and openly at the structure of our meetings and seek to broaden our experience of other enriching forms of worship.

At present Quakerism in Britain is defined by its white members, who invite black and Asian people to share it. If they become Friends, the price is their disenfranchisement from the black community.

Our Society is often blind to the gifts and richness of other traditions, and this cultural chauvinism impedes its development. Racism within the Society of Friends is perhaps more damaging because it is unconscious and springs from stereotyped assumptions: "And no harm is meant by it. Harm may be done, but it is never meant." (from *Family and Friends*, by Anita Brookner)

Quakerism enables us to face both the glory and the seemingly unfaceable in ourselves. Let us do so now—together.

Catherine Daniel

sponsored by the Milken Family Foundation of California. Winners from throughout the United States will be honored at a four-day event in California in March.

The new editor of *Friends Bulletin* is Nancy Yarnall, of Corvallis (Oreg.) Meeting. Originally from Fox Island, Washington, she has lived in several parts of the country with her husband, Wayne. Together, they have been active in Goosecreek (Va.), Acton (Mass.), Pima (Ariz.), and Eastside (Wash.) meetings. They have two children. Nancy says she's wanted to be a writer for at least 15 years. Being editor of *Friends Bulletin* "puts all of these parts of my life together." She replaces Shirley Ruth, who was editor for 13 years, a period of growth and change for the yearly meetings covered by the *Bulletin*—Intermountain Yearly Meeting, Pacific Yearly Meeting, and North Pacific

Yearly Meeting. The yearly meetings minuted their appreciation for Shirley's work in their 1991 annual sessions. IMYM cited her "undemanding friendliness, her attentive interest in our concerns, and her unfailingly kind generosity of spirit."

The executive secretary of Baltimore Monthly Meeting of Friends, Stony Run (Md.), is Ronald A. Mattson. Formerly clerk of Nebraska Yearly Meeting, he served on committees of Friends World Committee for Consultation, Section of the Americas, and was on the Board of Directors of the American Friends Service Committee. He was a founding member of Friends for Lesbian and Gay Concerns, was active on Friends Committee on National Legislation, and ministering secretary of Minneapolis (Minn.) Meeting. His education includes a bachelor's degree from Berea College, a master's degree

from Arizona State University, and a doctor of ministry degree from the Minnesota Consortium of Theological Schools and United Theological Seminary.

Edith and Clarence (Jim) Ellis recently retired after more than 25 years' stewardship at the Woolman Memorial in Mount Holly, New Jersey. Each year thousands of people came from all parts of the country and abroad to hear Edith discuss John Woolman and the artifacts of his family and times. Generations of schoolchildren listened to her puppets tell of the "Quaker Saint." Many visitors had tea in the Ellis home, where they could see Edith's prize-winning stamp collages or sing at the piano. Jim Ellis maintained the 18th-century brick building and its grounds and gardens. He also built a new porch. Edith and Jim Ellis have retired to Woolman Commons of Medford Leas.



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Bulletin Board

• The telephone tax continues as a source of money for military expenditure, contrary to recent confusion about its status. The tax, which was due to expire in December 1990, was extended under the Act for Better Child Care. Those who proposed the act were searching for a way to finance their new program and seized upon the telephone tax as their "new" source of money. However, the phone tax revenues continue to go into the General Fund, as always, and are not earmarked for the child care programs. More than 50 percent of the General Fund is used for military expenditure. The National War Tax Resistance Coordinating Committee recommends that conscientious resistance to the telephone tax continue, as it can have a powerful impact if enough people are involved. A fact sheet is available from Conscience and Military Tax Campaign for \$1. To order, request "CMTC Telephone Tax Packet," Catalog No. A4, and write to CMTC Literature, 4534 1/2 University Way, N.E., Seattle, WA 98105.

• The tenth annual Pacific Northwest Gathering of Lesbian and Gay Friends, known as the Cabrini Reunion, will take place Easter weekend, April 17-19, at Camp Sealth, Vashon Island, Washington. All sexual minorities from Quaker meetings, their partners, and minor children are welcome to participate. There will be a limited number of openings for sympathetic and supportive straight Friends, or for sexual minority people who are not Quaker. The gathering is for spiritual renewal, friendship, fun, and shared concerns. For information, contact Pablo Stanfield, P.O. Box 45522, Seattle, WA 98145.

• "The Power of the Lord Is Over All: Facing the Tough Issues Together" is the theme of the 1992 Annual Meeting of Friends World Committee for Consultation, Section of the Americas. It will be held at the Stouffer Dublin Hotel, Columbus, Ohio, on March 19-22. A highlight of the gathering will be the welcoming of Asia Bennett as new executive secretary of the Section of the Americas, and Thomas Taylor as new general secretary of the FWCC World Office. There will also be interest groups for those who participated in the 1991 World Conference. All Friends are welcome at the annual meeting. For information, contact FWCC, Section of the Americas, 1506 Race St., Phila., PA 19102, telephone (215) 241-7250.

• The European Peace Pilgrimage across the United States will begin Feb. 1 from St. Mary's, Georgia, home port of the Trident submarine. It will continue across the south-

European Peace Pilgrimage



ern States throughout the spring and summer, ending Oct. 12 at the Nevada Test Site. Columbus Day was chosen as the date on which to end the pilgrimage because that is the day that began the European invasion of the Americas. The pilgrimage will urge establishment of a Comprehensive Test Ban and is intended to call attention to oppression of Native Americans, uranium mining, dumping of radioactive waste, and production and testing of nuclear weapons. The pilgrimage will cover about 15 miles per day, with walkers camping in tents and taking rest days on which to make contact with local people. Others are invited to join the pilgrimage for part of the journey or even part of a day. For information, contact Vrienden van EPP '92, A Sniederslaan 14, NL-5615 GE Eindhoven, Netherlands, telephone 31-40-448-780.

• A Call to Action is the report on the United States' criminal justice system, compiled by the National Commission on Crime and Justice. The commission is an independent gathering of scholars, community leaders, and activists of color. It was convened as part of the American Friends Service Committee's 200 Years of the Penitentiary Project. The report provides information about the criminal justice system and recommendations for action. It is available for \$4 from the National Commission on Crime and Justice/AFSC, 1501 Cherry St., Phila., PA 19102.

• In 1991, the Alternative Revenue Service reports that individuals redirected \$104,740 of their federal income taxes away from the military to areas of human need. The total includes \$12,898 redirected through the ARS, \$38,416 redirected by Alternative Funds, and \$53,426 that individuals redirected to social action and relief programs. The Alternative Revenue Service campaign is designed to educate taxpayers about how their federal income tax dollars are used. The service provides the EZ Peace Form, which participants can use in registering their opposition to military spending at the time they file their taxes. The service reports that 70,000 EZ Peace Forms were distributed nationwide last year. This year's form is simplified, with clearer instructions. For information, contact Alternative Revenue Service, 339 Lafayette St., New York, NY 10012, telephone 1-800-955-PEAC.

• Christian Peacemaker Teams will hold a conference for training and action March 6-8 in Richmond, Va. The theme will be "Faces of the Victims and the Arms of Oppression." Participants will reflect on the response of peacemakers to the Gulf War and consider fresh efforts in peacemaking during this decade. Christian Peacemaker Teams, sponsored by the Mennonites and Brethren in North America, identifies nonviolent responses to oppression and teaches peacemaking skills. For more information, or to register for the conference, contact CPT, 1821 W. Cullerton, Chicago, IL 60608, telephone (312) 421-5513.

Calendar

DECEMBER

Dec. 27-Jan. 1—Youthquake! To be held at Burlington, Vt. Speakers will be Tony Campolo, Jane Smith, George Verwer, and Buster Soaries. Also included: daily Bible study, music, ski trips, a visit to Old Montreal, and a New Year's Eve celebration. Cost: \$325, including lodging, food, insurance, and registration. Contact Youthquake!, P.O. Box 31081, Des Moines, IA 50310, or call Tom Klaus at (515) 279-8604.

JANUARY

10-12—"Let Spirit Sing," a workshop at Woolman Hill, Keets Road, Deerfield, MA 01342, telephone (413) 774-3431. Exploring how singing can enrich one's spiritual life and strengthen one's faith. Led by Susan Stark. Includes a children's program, led by the Erickson family of Monadnock (N.H.) Meeting.

10-12—Workshop on "Nonviolent Action for the '90s," in Philadelphia, Pa. Trainers: George Lakey and Barbara Smith. For information, write to Training Center Workshops, 4719 Springfield Ave., Phila., PA 19143, telephone (215) 729-7458.

11—Conference on diversity of beliefs among Friends, to be held in Woodstown, N.J. Cost: \$7. For information, contact the Religious Education Committee, Philadelphia Yearly Meeting, 1515 Cherry St., Phila., PA 19102, telephone (215) 241-7221.

FEBRUARY

1—European Peace Pilgrimage sets out from St. Mary's, Georgia, to cross the southern United States and arrive at the Nevada Test Site on Oct. 12. (See details in Bulletin Board.)

7-9—Workshop on "Fundraising: From Resistance to Confidence," in Philadelphia, Pa. Trainers: George Lakey, Barbara Smith, Viki Laura List. For information, contact Training Center Workshops, 4719 Springfield Ave., Phila., PA 19143, telephone (215) 729-7458.

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A Musical Way Opens

by Susan Dickes Hubbard

Five years ago in June, I participated in a worship-sharing group that changed my life and changed my perception of myself. It was at Intermountain Yearly Meeting, in a sunny meadow at Ghost Ranch, New Mexico. Norma Price, now of Mancos, Colorado, cornered me in a loving way and said with conviction, "You must write songs." My initial reaction was to humor her. "I could try," I said, in a wishy-washy fashion.

"No," she said firmly, "there is no 'try.' You must do this for yourself and for other people. It will bring together all your other endeavors and intentions." Her words reminded me of Yoda, the wise little creature in the *Star Wars* movies. Norma pressed on, saying that songwriting was an essential next step for me. So without a conscious decision to take a leap of faith, my mind cleared, my eyes must have glazed over, and I said to her, "I will do this."

I wrote my first song that day in the car on our long drive back to Boulder, humming quietly to myself and memorizing the words by repeating them over and over. The song was called "Until We Come to the Valley," and it dealt with the courage and strength of

f/Friends as they proceed through their lives, and the internal power and calm to be found in the valley of quiet inside us.

To discover so suddenly that I could write songs was a transforming experience. I felt like I had been "born again" and ran around for weeks with a grin on my face. Although I had always loved music and had studied creative writing in college, it had never crossed my mind that I could create songs of my own. Indeed, I had been awed by and admiring of anyone with that particular talent. It was as though I had suddenly become aware of an invisible limb that was fully functional, had been with me for some time, but I had never before tried to use.

What followed was a few years of writing and recording songs with themes of Quaker worship and practice, and also love and conflict in family life. The music sometimes felt as though it were channeled through me, and I wanted to share it. I gave a number of programs in local churches, with the theme that change is made possible through common sense and faith. The topics came from an intensely personal part of myself and the songs often brought tears to the eyes of the listeners.

Sometimes a song could actually bring change for me when I wrote it and for others when they heard it. For example, when my daughter Diana was a junior in high school several years ago, she became temporarily secretive, even about positive events, perhaps in an effort to feel her independence from her parents. In the space of one week, I learned from someone else that Diana had written a prize-winning essay at school. Then

a friend of mine called me to ask what kinds of foods my daughter liked for dinner. She thought I knew Diana was planning to spend five days at my friend's house, helping with her two children. I approved of both the essay and the babysitting job, but I was hurt and angry that I was the last to know about all this. Furious, through gritted teeth, I muttered to myself, "I'm going to write a song for that kid!"

What emerged, to my astonishment, was a loving good-bye to a young person getting ready to go into the world on her own. I called it, "The Things You Need," I cried a lot while writing the song, and couldn't sing it for a week or so without crying. My daughter received it as a cherished gift. Now when other parents hear it, they usually cry, and many use it as a catalyst for discussions with their own teenagers about letting go.

Songwriting has dovetailed nicely with my full-time career as a psychotherapist. I am privileged to receive the confidences of many people. Often their issues are similar to ones I have had to deal with myself, and I may even have written a song to help me work with the feelings involved. I can then share one of my audiotapes with the other person.

Sometimes a tune makes a message more powerful. Imagine "Amazing Grace" spoken as a poem, instead of sung, and think how much would be lost. A melody can meander past our defenses into the soft places in our hearts and minds, and set up reverberations and echoes. Sometimes sharing one of my songs is the most efficient and dramatic way to encourage an emotional breakthrough.

On my first tape, "Simple Truth," the music is largely sweet and fits into the folk music genre. Various musician friends helped create accompaniments and harmonies. Making the tape was like participating in a joyous party for three or four months. The second tape, called "The Things You Need," has more sophisticated arrangements and a more varied style. It has two songs on it that won honorable mention in the Songwriters Association of America contest in 1989 and 1990.

I have sung at a protest at the Nevada Nuclear Test Site, at Quaker Hill, at Intermountain Yearly Meeting, and locally. I consider it a privilege and a pleasure to provide entertainment and inspiration at Quaker gatherings and look forward to doing more of that. My tapes are available for \$10 each, and may be purchased through the American Friends Service Committee Bookstore in Pasadena, California; at Quaker Hill Bookstore, 101 Quaker Hill Drive, Richmond, IN 47374; or from me at 810 Kalmia Ave., Boulder, CO 80304. □

Susan Hubbard is a therapist and a singer/songwriter and a member of Boulder (Colo.) Meeting.






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Books

Passwords

By William Stafford. Harper Collins, New York, N.Y., 1991. 92 pages. \$21.95.

In the title poem to his ninth book of poetry, William Stafford introduces what follows: "... sometimes your words / might link especially to some other person. / Here is a package, / a program of passwords. / It is to bring strangers together."

And so it does. As a stranger to the writing of William Stafford, I found such a linkage—and it happened on many levels. Quite often the connections were found on day-to-day things, the ordinary occurrences of our lives. The simple event of a birthday: "A birthday is when you might not have been born / and you remember the sister you didn't have / because there was a war on." The things we maddeningly lose and misplace in our lives—a lost key, perhaps, on a family outing: "The family then— / swallowed by time—are gone, but that key we lost / shines on, a silver monument that nobody / knows..." And the "Faux Pas" destined to occur in our lives—the wretched moment, for instance, when we say something we immediately wish we hadn't: "After a pause, all at the table / shift their attention. You brush crumbs into your hand."

There is a hopefulness here as well. When we have had a particularly bad day in our life ("when the worst bears down"), quite suddenly—often without words—there may be that uplifting moment, as described in "It's All Right," an instant of grace and clarity, when the weight is inexplicably lifted: "Slowly the sun creeps along the floor; / it is coming your way. It touches your shoe."

As someone who loves nature, I enjoyed the presence of farms, rain, birds, and woods. Sometimes it appeared as an artist's brush stroke as in "The Eloquent Box": "a blue jay strikes its blue match across / a bland part of the afternoon." At others, there was a more mystical quality, as in "The Origin of Country."

David Elliott's interview with the poet (FJ November 1991) explored Stafford's Quaker connections. Friends will find in *Passwords* a poem on Civilian Public Service (see inset), others that pick up on themes of quiet and the poet's keen desire for peace.

"Ultimately," writes *Publishers Weekly*, "these are poems of hope. . . ." Stafford "gives the reader faith in the beauty and love inherent in each brief moment." And I hear-thy concur.

Vinton Deming

Vinton Deming is a member of Central Philadelphia (Pa.) Meeting and on its Overseers Committee. He is editor-manager of FRIENDS JOURNAL.

IN CAMP

That winter of the war, every day
sprang outward. I was a prisoner.
Someone brought me gifts. That year
now is far: birds can't fly
the miles to find a forgotten cause.

No task I do today has justice
at the end. All I know is
my degree of leaning in this wind
where—once the mind springs free—
every cause has reason
but reason has no law.

In camps like that, if I should go
again,
I'd still study the gospel and play the
accordion.

—William Stafford

from Passwords, Harper Collins, reprinted with permission.

Jailed for Peace

By Stephen M. Kohn, Greenwood / Praeger, New York, N.Y., 1986 and 1987. 181 pages. \$9.95/paperback.

The subtitle of this book, *The History of American Draft Law Violators, 1658-1985*, defines precisely the author's purpose. It is a concise picture of the legal eb and flow of draft resistance and conscientious objection.

Harold Kohn, a law professor at Antioch Law School, tells of exemptions afforded to conscientious objectors in the American Revolution and in wars since then. His thesis is that techniques of nonviolent resistance pioneered by the Religious Society of Friends were applied by William Lloyd Garrison to the abolition movement and further used and politicized by the anti-war movement. Kohn's history of the draft makes clear that it was not until World War I that repressive legal measures were taken against COs, both in the military and in federal prisons. Then the U.S. Army required that COs be inducted and refuse orders before considering claims for CO status. In most cases, COs were tried before courts-martial and given savage sentences.

Since then, circumstances have changed and alternative service has become available, with more and more young men taking a resister position. In World War II there were

11,950 men who went through Civilian Public Service, with 1,675 in prison for offenses connected with draft resistance. In 1972, more men opted for alternative service than were inducted into the military.

He also points out that there has been massive resistance to the current draft registration, in spite of heavier penalties and the provisions of the Solomon Amendment, which barred federal student loans to non-registrants. An estimated half-million men have failed to register, and efforts to increase registration have been largely unsuccessful. The shift in witness from refusing to report during World War II to resisting the draft itself is highly significant.

One has the clear feeling that U.S. citizens are coming to realize that a modern mass war cannot be fought without conscription, and that today's draft resisters benefit from a large, inherited legacy of theory and experience to empower their stand.

Published originally in 1986, the book is apparently already out of print. To the reader who can find a copy in a library or elsewhere, it is both a refreshing and positive report on the present status of the draft and on those resisting it.

Richard P. Moses

Richard P. Moses is a member of Central Philadelphia (Pa.) Meeting and is treasurer of FRIENDS JOURNAL's Board of Managers. His review-essay on books relating to the CPS experience appeared in the June 1991 issue.

Peace Is Every Step

By Thich Nhat Hanh. Bantam Books, New York, N.Y., 1991. 134 pages. \$17.50.

Thich Nhat Hanh, the Vietnamese monk who was exiled for his pacifism, is a prolific writer of spiritual books. His latest, one of 17 or more in English, was published in March 1991. It's almost certain to be regarded as a spiritual classic. It has even been praised by the Dalai Lama.

The spiritual suggestions of Thay, as Thich Nhat Hanh likes to be called, range from elementary to profound, but all are set forth in a writing style of such simplicity and clarity as to be accessible to everyone. His thoughts should be as acceptable to everyone as they are accessible, for they are wide-ranging and non-denominational, including everything from the Buddha to the Eucharist.

There are three sections to the book. The first describes ways to convert all commonplace activities of daily living into spiritual practices. The second section discusses ways of dealing with negative feelings,

such as anger. The third part contains helpful suggestions on how to deal personally with issues of war and peace.

Throughout his book, Thay stresses the importance of breathing and the importance of mindfulness. He gently reminds us that we let our breathing be involuntary when it could be a source of great enjoyment and satisfaction, if we attended to it. And he makes us realize that we tend to go through all our days and years running on "automatic pilot," oblivious to the real beauties and miracles of life that mindfulness can reveal to us.

While all three parts of this book are equally valuable, the first section is such a little gem that it ought to be published separately as a booklet to be carried in one's pocket for frequent reference, along with other little pocket gems, such as Brother Lawrence's *Practice of the Presence of God*, Sengstan's *Hsin Hsin Ming* (R.B. Clarke's translation), and the *Tao Teh Ching*.

The Dalai Lama says of Thay's book: "Thich Nhat Hanh begins by teaching mindfulness of breathing and awareness of the small acts of our daily lives; then shows us how to use the benefits of mindfulness and concentration to transform and heal difficult psychological states. Finally he shows us the connection between personal, inner peace, and peace on Earth. This is a very worthwhile book. It can change individual lives and the life of our society."

G.M. Smith

G. M. Smith, who lives in Princeton, N.J., joined the Religious Society of Friends in 1960, and tries to visit a different meeting every week. Interest in the convergence of science and spirituality has followed a career in communications engineering.

World on Fire: Saving the Endangered Earth

By George Mitchell. Macmillan, New York, N.Y., 1991. 320 pages. \$22.50.

The survival of our endangered planet requires that the earth's people learn to cooperate in unprecedented social change. Our common future is one of danger and of hope. Within the last few years, there has been a flood of literature and of TV documentaries communicating both a sense of urgency and a sense of overwhelming uncertainty. Scientists, both physical and social, have joined in an international exploration of the ecological systems that support life. The emerging picture is that contemporary industrial systems are robbing generations to come of a heritage of survival and hope.

A most useful and hopeful guide to risks, challenges, and hopes is written by a person in a position of great political responsibility, U.S. Senate Majority Leader George Mitchell. This book provides information on the major problems: the population explosion, the greenhouse effect and ozone pollution of the atmosphere, and the pollution caused by poverty and ignorance. He deals with the problems of political will faced by the United Nations' efforts for a 1992 Earth Summit. He deals with the lack of awareness on the part of the public and the difficulties of winning congressional consent. He urges initiatives by educators at all levels.

This book serves as a basis for discussion groups and for high school and college study. It is the kind of book Friends can recommend because of its vision and its sense of hope.

Robert Cory

Robert Cory, a member of Friends Meeting of Washington (D.C.), has worked widely for global peace in Quaker and other national organizations.

In Brief

Tough Minds, Tender Hearts

By William O. Paulsell. Paulist Press, Mahwah, N.J., 1990. 207 pages. \$11.95/paperback. In his study of six social activists, William O. Paulsell includes those who have successfully integrated the divergent Christian energies of contemplation and activism. Short biographies of Martin Luther King, Jr., Simone Weil, Dag Hammarskjöld, Dorothy Day, Dietrich Bonhoeffer, and Dom Helder Camara give examples of how one's commitment to justice and peace is strengthened by one's faith. Each section includes a bibliography and brief sections providing detailed information on selected topics.

El Salvador: A Country Guide

By Tom Barry. The Inter-Hemispheric Education Resource Center, Albuquerque, N.M., 1990. 193 pages. \$8.95/paperback. Keeping abreast of developments in Latin America will be easier with a new series of country guides by this publisher, which is a non-profit research and policy institute which focuses on U.S. influence and intervention in the Third World. In this guide to El Salvador, the political history of the country is explained with detailed clarity. Chapters also cover the military, the economy, society, environment and foreign influence. The appendix includes statistics and a chronology dating from 1525 to 1989.

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Resources

Books About CPS

- American Friends Service Committee. *The Experience of the American Friends Service Committee in Civilian Public Service*. AFSC, Philadelphia, Pa., 1945. 51 pages. An overview, with statistics on the number of men in various projects, difficulties in administration, and suggested plans for the better use of COs.
- Dasenbrock, J. Henry. *To the Beat of a Different Drummer: A Decade in the Life of a World War II Conscientious Objector*. Northland Press, Winona, Minn. 247 pages. Available from the author, 3300 Darby Rd., Haverford, PA 19041.
- Dick, Robert T. *Guinea Pigs for Peace: The Story of CPS 115-R (1943-1946)*. The Annex Press, Windsor, Vt., 1989. 31 pages. Describes medical experiments carried on by COs at the Strong Memorial Hospital at the University of Rochester Medical School.
- Kenworthy, Leonard S. *Worldview: The Autobiography of a Social Studies Teacher and Quaker*. Friends United Press, Richmond, Ind., 1977. 262 pages. Chapter 6 on "Alternative Service in World War II" includes references to several of the ten camps and units where the author was sent or volunteered, including a short time in a Mennonite camp, a year in a training school for the mentally retarded, a human guinea pig experiment for hepatitis, and others.
- Keim, Albert N. *The CPS Story: An Illustrated History of Civilian Public Service*. Good Books, Intercourse, Pa., 1990. 128 pages.
- Mitchell, Hobart. *We Would Not Kill*. Friends United Press, Richmond Ind., 1983. 283 pages. Includes an introductory statement on COs in general, followed by the author's personal experiences, including his part in a medical experiment.
- Van Dyck, Harry R. *Exercise of Conscience: A World War II Objector Remembers*. Prometheus Books, Buffalo, N.Y., 1990.
- Waring, Thomas. *Something for Peace: A Memoir*. Privately published, 1989. Available from the author, PO Box 565, Hanover, NH 03755. A frank and personal account of the author's war years in CPS, including work in a forestry project and a mental hospital, plus work after the war in Finland.
- Wilson, Adrian. *Two Against the Tide: A Conscientious Objector in World War II, Selected Letters, 1941-1948*. W. Thomas Taylor, Austin, Tex., 1990. 198 pages.
- Zahn, Gordon. *Another Part of the War*. University of Massachusetts, Amherst, Mass., 1979.

Milestones

Births

Danz—Thomson Nathaniel Danz, on Oct. 4, 1991, to Lydia Littlefield and Robert Danz, who were married under the care of South Berkshire (Mass.) Meeting.

Marriages

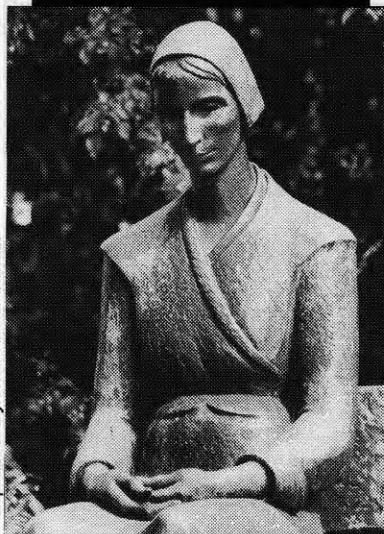
Burrows-Trezevant—J. Warren Trezevant and Julie Burrows, on Aug. 23, 1991, in Oak Park, Ill., under the care of Urbana-Champaign (Ill.) Meeting, which the couple attended. Warren and his parents are members of Oak Park Meeting.

Deaths

Clark—Lucy Swanton Clark, 87, on Nov. 6, 1991. Remembered for her strong personality and wisdom, she was a physician, whose patients, friends, and family knew her to be "good medicine" in many ways. She earned a degree in history and pre-medicine from George Washington University in 1929, then became head of the biography and sociology division of the public library in Wash., D.C. She enrolled in George Washington Medical School and received her degree in 1938, did her internship at Huron Road Hospital in Cleveland, Ohio, and her residency in pediatrics at Flower-Fifth Avenue Hospital in New York City. At the same time, she studied and began to practice homeopathy. She married Sheldon DeForest Clark on April 13, 1940. They moved to Columbus, Ohio, where she began a career with Planned Parenthood and started to study law at Ohio State University, but could not finish due to the demands of two children and a medical practice. She and her husband, both raised in the Swedenborgian faith, joined the Religious Society of Friends as convinced pacifists. The family moved to Cleveland in 1944, where they took in five foster children and she practiced medicine with Planned Parenthood until 1967. Lucy became ac-



Sculptress: Sylvia Shaw Judson



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Milestones

tive with Cleveland Meeting, serving on the Korean War Relief Committee, the Ministry and Oversight Committee, and as clerk of the meeting. When their children were grown, she and her husband decided to work full-time for peace and moved to Houston, Texas, where Sheldon became Peace Education Secretary for the American Friends Service Committee. In 1969, they moved back to Cleveland, and she returned to working for Planned Parenthood and stayed until she retired in 1973. She and Sheldon retired to Friends House in Sandy Spring, Md., in 1978, where they became active in the community's life and in Sandy Spring Meeting. When Sheldon died in 1988, Lucy moved to Academy Manor in Andover, Mass., to be near her younger son Jared and his family. She is remembered for her love for learning, poetry, music, and humankind. She cared deeply, felt deeply, and loved deeply. She brought a practical approach to her honesty, idealism, and religion, trying to live in such a way as to reduce strife and be of service to others. In old age, she found the role of patient to be intolerable, but endured it with grace. Her comfort was her family and friends. She is survived by her two sons, Sheldon and Jared Clark.

Cowger—Mildred L. Cowger, 90, on Aug. 17, 1991. She was a dynamic, long-time member of Salem (Oreg.) Meeting and will also be remembered by Friends in the Palo Alto area of California, where she helped develop the Palo Alto Consumers Co-op and promoted nutritious bread recipes and healthful garden products. She was born in Leaf River, Illinois, of a father who was the community's unlicensed doctor for many years. When she moved to Oregon, she lived on an acreage near Scio with her son Wright Cowger and his family of four children. At age 64 she joined the Peace Corps, learned Spanish, and spent two years in Venezuela. In the Willamette Valley in Oregon, she established a group interested in bio-dynamic gardening and held weekend seminars on the subject. She also became one of five national winners of the Victory Garden annual contest. For three or four years she supervised menus and food preparation at North Pacific Yearly Meeting's annual session, bringing her own frozen and fresh vegetables and fruit and encouraging others to add to the bounty. In later years, she conducted interest groups on death and grief, and her caring extended to group members long after the sessions ended. She was active in educating the public on funeral reform, was one of the founders of the Oregon Memorial Association, and served as its secretary for a number of years. She was a volunteer and supporter of the American Friends Service Committee, was active in political campaigns, and always corresponded with her congressional representatives about peace, justice, ecology, and human rights. In addition to her son Wright and grandchildren, she is survived by her son Justin Cowger, who lives in Maine.

McCurrach—May McCurrach, 76, on Oct. 12, 1991. Born May Matsumoto to a family of orchard and vineyard owners in California, she was educated in local schools and received a bachelor's degree in 1939 from what is now San Francisco State University. She and her family were among the Japanese Americans who were interned dur-

ing World War II. She taught first and second grade students at Pacific Ackworth School, a Quaker institution, in Temple City, Calif., from 1950 to 1987. Afterward, she retired and moved to Alpha Farm, a cooperative community with Quaker connections, in Deadwood, Oregon. She married James McCurrach on June 4, 1961, and he survives her. Also surviving her are her stepchildren, Steve B. (Lief) McCurrach, Beth McGregor, and Scott McCurrach; and a nephew, Alan Onoye, whom she reared as a son.

Parker—Ruth Peele Parker, 103, on Nov. 23, 1990. The second of five children, she came from a long line of Quakers and people who settled Virginia and North Carolina. Her father died when she was six. Due to her mother's belief in obtaining a good education, Ruth attended Westtown School and New Garden Boarding School (later to become Guilford College). She taught briefly in Wayne County, Menola Academy, and Olney Friends School. She married William Edgar Parker in 1909, and they had seven children. Her husband died in 1924, leaving her with six children to raise and a farm to manage. Faithful to her mother's values, Ruth was determined her children would receive good educations regardless of hardship. The warmth and closeness of the family's home attracted friends and neighbor children and became an inspiration to many. Ruth was a lover of sports, and she encouraged her children to participate in athletics and outdoor games. Her first grandchild, Conrad, dubbed her "Mama Ruth," a name by which she became known to family, friends, and community. To her grandchildren, she was a shining light who taught, praised, and admonished, never failing to impress upon them the importance of playing any game fairly. After her children were grown, she spent many hours visiting sick and housebound people. She was a treasured member of Rich Square (N.C.) Meeting, where she was named an elder in 1909. She was assistant clerk of her meeting and presiding clerk of North Carolina Yearly Meeting of Ministers, Elders, and Overseers. She was known for her sensitivity in conducting a meeting for business, listening with an open mind and loving spirit. In the latter part of her life, she lived at Roanoke Valley Nursing Home. Her life was a symbol of strength and courage. She is survived by five children: James Edgar Parker, George Conrad Parker, Mary P. Littrell, Ruth P. Linville, and Esther P. Wethington; and by her grandchildren.

CLASSIFIED AD DEADLINES

ISSUE	DEADLINE
March 1992	Jan. 21, 1992
April 1992	Feb. 18, 1992

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Accommodations

The Berkshires, Massachusetts. Baldwin Hill Farm Bed & Breakfast. Box 125, RD3, Great Barrington, Mass. 01230, (413) 528-4092. A Friends Victorian farm homestead of 450 acres on a Berkshire mountaintop. Spectacular views all around with warm hospitality and full country breakfasts. Close to golf, skiing, concerts, drama, museums, shops, trails, and restaurants. Open all year. Pool, hiking, maps and menus.

NYC—Greenwich Village Bed & Breakfast. Walk to 15th Street Meeting. 1-4 people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

Nicaragua Friends Center. Refuge for socially concerned travelers. Apartado 5391, Managua, Nicaragua. Phone (011-505-2) 663216 or 660984.

Tidioute—Friendly Eagle B&B. Peaceful oil rush town, N.W. Pa., Allegheny River, forests, chamber music; children welcome. Box 222, Tidioute, PA 16351. (814) 484-7130.

Simple low-cost lodging for individuals and groups. Seminar planning available. Quaker center on Capitol Hill. William Penn House, 515 E. Capitol St. SE, Washington, DC 20003. (202) 543-5560.

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone: 071-636-4718.

Washington, D.C., sojourners welcome in Friends' home in pleasant suburb nearby. By day, week, or month. For details call: (301) 270-5258.

Looking for a creative living alternative in New York City? Penington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

Mexico City Friends Center. Reasonable accommodations. Reservations recommended. Casa de los Amigos, Ignacio Mariscal 132, 06030 Mexico D.F. 705-0521.

Casa Heberto Sein Friends Center. Reasonable accommodations. Reservations. Asociacion Sonorense de los Amigos, Felipe Salido 32, Hermosillo, Sonora, Mexico. Friends Meeting, Sundays 11 a.m. Phone: (011-52-621) 7-01-42.

Assistance Needed

Qualified woman (graduate degree, Education) seeks financial assistance for overseas job offer working with children in social service organizations; wants to adopt child. Interested parties reply via FRIENDS JOURNAL, Box 110, 1501 Cherry Street, Philadelphia, PA 19102.

Books and Publications

George Fox's volume Works (1831 edition) are back in print—at a great price. New introductions by Douglas Gwyn and others. Library bound, acid-free paper. Priced at \$167.50 for 8 volumes. Sets may be ordered with \$40 deposit with balance due upon safe arrival. This set would be a wonderful, lasting gift for your favorite meeting library. Prospectus available. Orders: George Fox Fund, Inc., c/o Douglas Garrett, 324 S. Atherton St., State College, PA 16801.

Friendly Woman



A quarterly journal for exchange of ideas, feelings, hopes and experiences by and among Quaker women. Subscriptions: 1 yr., \$12; low income: 1 yr., \$6. Essays, artwork, poetry, photos solicited. Write for guidelines and sample copy. *Friendly Woman*, 84889 Harry Taylor Rd., Eugene, OR 97405.

Books—Quaker spiritual classics, history, biography, and current Quaker experience, published by Friends United Press, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalogue.

Have a spiritual retreat in your own home with the help of "One Day with God." A do-it-yourself book by Karl Pruter. \$7.50 postpaid. Shalom Books, Box 98, Highlandville, MO 65669.

New books and publications. FGC 1991-92 Publications Catalog available free upon request from Friends General Conference Publications, 1216 Arch Street 2B, Philadelphia, PA 19107.

For Sale

A 30'x47' soundproof curtain with hardware. Price: \$250. Call Greenwood Friends School, Millville, Pa. (717) 458-5532.

Leather Alternative. Quality selection of leather-free wallets, bags, belts, shoes, and other accessories. Men's and women's styles. Avoid using animal skins. Free catalogue. Aesop Unlimited, Dept. 903, Box 315, Cambridge, MA 02140.

Beautiful small farm overlooking China Lake in central Maine near Quaker country. An hour to Camden, Portland, Bangor, Bar Harbor, Brunswick, and Sugarloaf ski area. Fully improved 1840 Cape, 3 plus bedrooms, solar sunspace, and attached garage. For sale or lease with option to purchase. A second residence possible. \$180,000. If interested, call: (207) 445-4477.

Videos of value for the mind and spirit: the environment, recovery, healing, ancient cultures and avant-garde arts, personal and societal issues, from the publisher of *Joseph Campbell and the Power of Myth*. For information, ordering or free color catalogue, call (800) 292-9001, or write Mystic Fire Video, P.O. Box 9323, Dept. FRJ, S. Burlington, VT 05407.



Lively, informative, for outreach and education. *Who are Quakers?* New video! 27 min., VHS, by Claire Simon. \$26.50 plus \$3.00 postage. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

Higher Education

Education for a small planet—B.A. degree by living what you learn in U.S., Costa Rica, England, Israel, Kenya, India, China, Japan. Language, homestays, field internships. Semester and academic year. Friends World Program, Box Q, LIU-Southampton, Southampton, NY 11968. Tel: (516) 283-4000.

Opportunities

Consider a Costa Rican study tour. February 6-17, 1992. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

Personals

Single Booklovers gets cultured, single, widowed, or divorced persons acquainted. Nationwide, run by Friends. Established 1970. Write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. 1 (800) 233-CMLS, Box 31, Pelham, NY 10803.

Concerned Singles Newsletter links compatible singles who care about peace, social justice, and the environment. National and international membership. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

Positions Vacant

Attorney to share rural general law practice. Trial experience helpful. Estab. 12 years in So. China, Maine. Twelve miles to Waterville, and to the capitol, Augusta. Austin Law Office, P.O. Box 150, So. China, ME 04358.

Legislative Interns. Three positions available assisting FCNL's lobbyists. These are eleven-month paid assignments, usually filled by recent college graduates, beginning September 1, 1992. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining files. Applications close March 15, 1992. For information and an application, write or call David Boynton, Friends Committee on National Legislation, 245 Second Street, N.E., Washington, DC 20002. Phone (202) 547-6000.

Quaker House, a military counseling center in Fayetteville, North Carolina, is accepting applications for Director. Applicants should possess a commitment to working for peace, self-discipline, and an understanding of military issues and Quaker practices (such as working by consensus). Writing, speaking, and counseling skills are important. Salary is \$9,600 per year plus housing, medical insurance, utilities, and use of car. Persons interested in this position should send a resume, including references, to: Search Committee, c/o Quaker House, 223 Hillside Avenue, Fayetteville, NC 28301.

Rentals & Retreats

Hawaii—Island of Kauai. Cozy housekeeping cottages. Peace, palms, privacy. \$75/2 nightly. 147 Royal Drive, Kapaa, HI 96746. (808) 822-2321.

Southern France. Old stone house, quiet village near Avignon, beautiful historic region. Simply furnished, two bdrm., sunny terraced yard, trees. \$1000/month, June–September. Marc Simon, Rue de la Tour de l'Oume, 30290 St. Victor la Coste, France; or J. Simon, 217 High Park Blvd., Buffalo, NY 14226. (716) 836-8698.

Prince Edward Island. New, 3 bedroom, 2 bathroom cottage. All the amenities. Full deck overlooks Montague Bay. Three-acre lawn. Easy access to golf, trout fishing, tennis, horseback riding, sailing and miles of sparkling clean beaches. Everything you're looking for in a perfect summer vacation... but the crowds. \$600 per week. Call Keith Fox: (215) 520-9072.

Retirement Living

Foxdale Village, part of the tradition of fine Quaker lifecare communities. Thoughtfully designed cottages are complemented by attractive dining facilities, auditorium, library and full medical protection. Setting is a wonderful combination of rural and university environment. For information write: 500 Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

Schools

The Meeting School celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging academics while working with consensus and equality regardless of age. Teenagers live on campus in faculty homes. The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual trust and respect, and care for the earth. Admissions: The Meeting School, Rindge, NH 03461. (603) 899-3366.

A value-centered school for learning disabled elementary students. Small, remedial classes; qualified staff serving Philadelphia and northern suburbs. The Quaker School at Horsham, 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

Services Offered

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. (215) 464-2207.

Typesetting by Friends Publishing Corporation.

Our organization offers you professional typesetting at friendly rates. We typeset books, manuscripts, newsletters, brochures, posters, ads, and every issue of *Friends Journal*. We also produce quality type via modern transmission. Call (215) 241-7282, or 241-7116 for more information.

Investments you can feel good about! Investment certificates currently earning 7% interest are available from Friends Extension Corporation. These investments will promote the growth of Friends by providing funds to build new meetinghouses and related facilities. We also help with needed renovations to existing buildings. We are Friends helping Friends grow! Affiliated with Friends United Meeting. For information, contact: Kathryn Williams, Administrator, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374-1980. (317) 962-7573.

Electrical Contractor. Residential and commercial installation and repairs. (Phila., Pa., suburbs.) Call Paul Teitman: (215) 663-0279.

Restoration Contractor (Friend). Repair and restoration of historic buildings from cornerstone to lightning rods. Period carpentry, timber framing, stone masonry, plastering, slating, tinwork, etc. Structural diagnosis, repair and rebuilding a specialty. Consulting services for owners (free to Friends Meetings and groups; traveling stipend requested). References by request; inquiries welcome. Marcus Brandt, 35 Curley Mill Road, Chalfont, PA 18914. (215) 997-2117.

Quaker Universalist Fellowship is a fellowship of seekers wishing to enrich and expand Friends' perspectives. We meet, publish, and correspond to share thoughts, insights, and information. We seek to follow the promptings of the Spirit. Inquiries welcome! Write QUF, Box 201 RD 1, Landenberg, PA 19350.

Wedding Certificates, birth testimonials, invitations, announcements, addressing, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Book early for spring weddings. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020, (215) 752-5554.

Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and businesses. Call: Sacha Millstone; Ferris, Baker Watts; member NYSE, SIPC. (202) 429-3632 in Washington, D.C., area, or (800) 227-0308.

Celo Valley Books will professionally produce your book—50 copies or more—ON TIME with personal attention, economically. 1% of profits to charity. Write 346 Seven Mile Ridge Road, Burnsville, NC 28714.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure—contact Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

Summer Camps

Multicultural summer program. Youths (16-19) from diverse ethnic, economic, geographic backgrounds. Explore social issues, develop critical thinking, leadership, and activist skills. Residential six-week program; intensive workshops; community service. EFC, 2530 San Pablo Avenue, Suite B-17, Berkeley, CA 94702. (510) 548-8908

Friends Music Camp: exciting, challenging summer experience. Ages 10-18. Camper comment: "FMC is a spiritual gas station where I fill up on love." Write FMC, P.O. Box 427, Yellow Springs, OH 45387. Phone: (513) 767-1311, or (513) 767-1818.

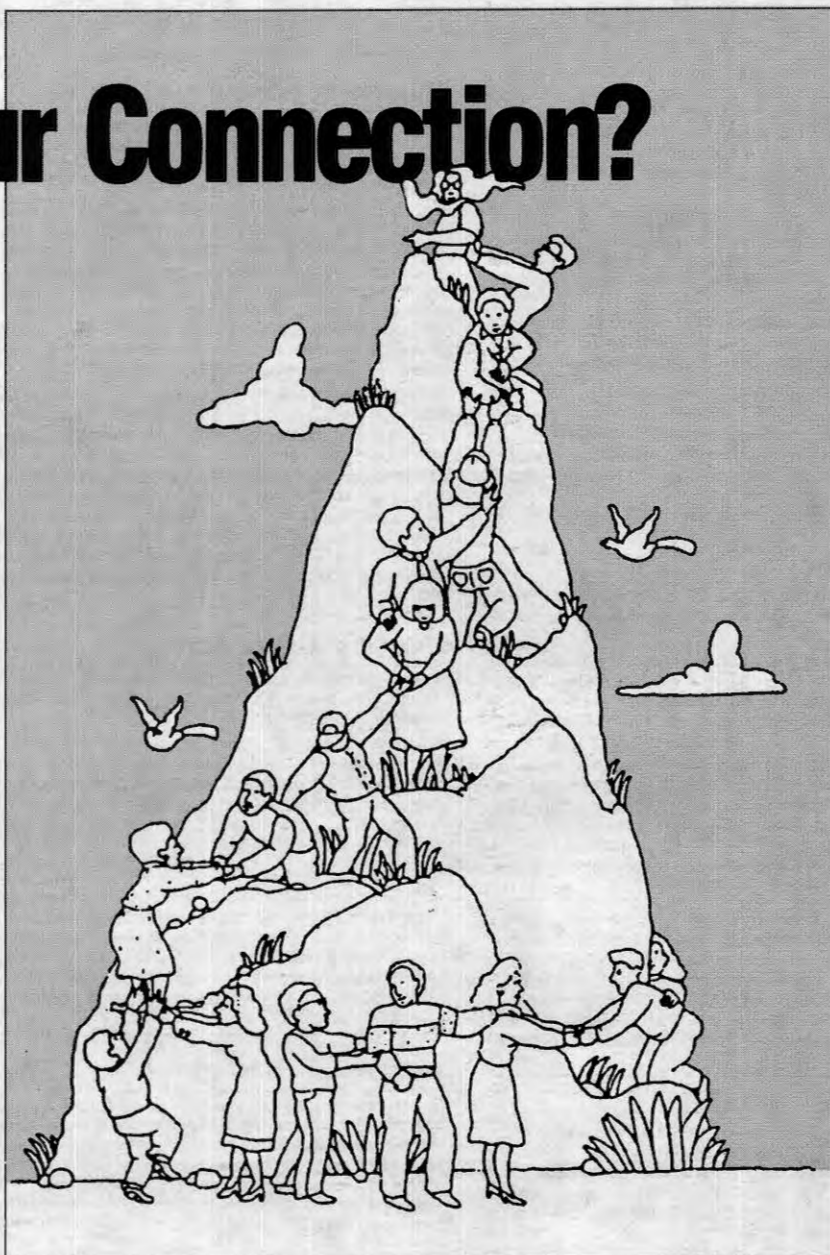
Vermont Adventure: The Farm and Wilderness camps seek cooks and counselors for a 9-week summer program. Skills in cooking, farming, canoeing, hiking, swimming, carpentry, and crafts. Quaker leadership, diversified community. Write or call Carla M. Mazzariello, Farm and Wilderness, HCR 70, Box 27, Plymouth, VT 05056. (802) 422-3761.

How's Your Connection?

1991 ushered in Desert Storm and a whirlwind of nonviolent activism: service men and women who refused to participate in the war, peace rallies, vigils, letters, and phone calls to Congress and the White House.

Friends Journal kept you in touch with Quaker activities, thoughts, and opinions.

1992 is emerging with its own set of conflicts. As the struggle for peace continues, you can stay connected with the Quaker network by subscribing to *Friends Journal*. Just use the coupon below. It's that easy.



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