MEN SPEND 2000 MANDAYS ON 33 FIRES.

Twenty-four days after camp opened, two men put out the first of 33 fires fought by Antelope men this summer by opening an irrigation ditch. The last fire was fought October 25, in the Plumas National forest by 21 men drawn from spike camps at Reno, Lake Tanco, and Dog Valley.

In between were some 2000 mandays of firefighting, or less than fifth of all the worktime on project. The briefest fire required about two man hours, the longest 215 man days. There were days of 'standing by' on call; there were half a dozen false alarms...like the time Celene Creekers rushed out to a reported smoke only to find it was a cloud of dust raised by sheep going up a mountain trail.

Hundreds of thousands of acres of sage and pine were burned in fires caused by lightning, hunters trying to drive sage hens out of brush, cigarette stubs, locomotive sparks, and a rancher trying to burn the carcass of a cow killed by anthrax. Alongside of c.o.'s worked convicts, baggage soldiers, Indians, men from the Reno jail, and others.

The typical fire seemed to begin about 8 p.m., after a full day's work, or on Saturday afternoon just as men were sitting down to write their letters for the week. A hammer hangs on a piece of pipe; a foremen goes from dorm to dorm asking for 25 volunteers. Carrying blankets, men head for a truck, wait while the last of the fire tools are loaded on, men checked off, then for hour upon hour they ride through the night, trying to catch some sleep by lying on the floor of the truck. Along about dawn a glow in the sky and the smell of burning sage announces the fire.

Sometimes they strap on headlamps and go off after it, but as often as not they drive around all night looking for a road to the fire, catch some sleep by lying on the floor of the truck. Along about then they go to work like ditch diggers, dressed in overalls and carrying shovels. And nine-tenths of their work consists in walking around the edge of burned-out fire.
en, churning dirt on smoldering stumps, making sure the fire doesn't get away again. Only for a few minutes is there the thrill of getting your eyeballs singed off, as you scrape dirt from between rocks, and hurl it on sage to knock the flames out. Many a fire is fought without men coming in sight of flames and nine-tenths of them without a tree being visible. But invariably shoes are worn thin scrambling over razor-edged rocks and at least one man trips the seat of his trousers.

Three or four fires stand out in campers' memory. The last one was in June in two men at June Lake, over the camp, travelled 235 miles to reach a buckaroo camp 25 miles from the nearest highway. Bedding didn't reach them till 3 a.m. of the last night spent at the fire. Meanwhile the men slept in a haystack. Early in September men from the same camp were fighting another sage fire, when a sudden shift of the wind forced flames toward them so rapidly that before the driver could rescue it, a truck parked a half-mile from the original fire front had been burnt up.

These spiders at the end of a July workday left for an Indian reservation. They justed up the rocky bed of a dry creek and along the edge of a precipice to a dude ranch, only to find themselves on the wrong side of the fire. Just before dawn they broke open emergency rations, then by the gleam of headlamps trolled six miles up a canyon, climbing from 3600 to 8000 feet. At the top of one ordinary climb, one man checked his pulse at 170. Canteens soon emptied, and the men, warned not to drink from the dysentery-carrying streams, scooped out a shallow hole for slips of muddy water. Rocks released by the fire and falling down the slopes narrowly missed several men. Forty hours without sleep and eleven hours without food found the men so tired now that they couldn't react quickly or strongly enough to prevent slight falls. When the heat and wind of the mid-day whipped up flames, the men were so fatigue they had to sit helplessly watching the flames turn toward them. Spot fires broke out up and down a half-mile of fire. Many were so fatigued andscopy at being beaten by the fire they trended all over, when relief came at last the men started the long trek out of the canyon, they had to flop down under the shade of a bush every three or four minutes and mop off their faces with handkerchiefs dipped in the stream bed.

Best organized fire was probably one on Mount Adams in the Fluma National Forest, which drew 45 men from the main camp and Tahoe in late September. Before it was over, 700 men, about 50 of them military police and state guards, were fighting it. The first day men from Tahoe, spotting a fire on a wooded slope, followed slips of paper stuck on bushes by the rangers to mark the trail. Next day, a dozen of the men, with three truck loads of soldiers, climbed to the top of the mountain and set up a temporary camp there. Headlamps, water, bags of blankets and milk cans full of water were tied to parachutes and thrown out of an airplane. A radio maintained contact with the main camp during the two days on the mountain peak. Three men lost returning to the mountain peak camp spent the night on the mountainside. Meanwhile a crew from Antelope, working at night, were nearly trapped when flames mounted into tree tops and jumped across an eight-foot fire line. Later, however, they re-established the line, 90 soldiers building two-thirds of it, 11 conscientious objectors the rest. It was during this fire that one of the men was killed with a ranger to patrol nearly five miles of line, and had to backfire from rabbit trails and two men were put in charge of a crew of about a dozen military police. Story prepared by Ben Richardson, John Brown, Dave Seeley, and Crane Rosenbaum.

OUR AMERICAN REFUGEES

MONTANA: Boys of Japanese ancestry released temporarily from internment camps to work in beet fields were forced to sleep in the town jail when hotels refused to serve them. When one protest by was threatened with a jail sentence until his companions insisted on altering his treatment.

RESSETTLEMENT of individuals and small groups (especially those aged 16-35) is feasible where communities are willing and employment is guaranteed. Inquiries may be sent to the Secretary for Japanese Resettlement, 297 4th Ave., N.Y.C.
MEN SURVEYED ON DETACHED SERVICE

To help the Service Committee in making a wise and fair selection of men for detached service projects a “detached service committee” has been set up. Since there may be need for rapid decisions when candidates may be out of reach in spike camps, the committee is making a card file of projects available or desired, with a list of the men interested, their experience and qualifications.

Five general categories were listed in a questionnaire recently circulated. Work which gets at the root of social ills, as with cooperatives, was listed by 40 men as their choice; 21 asked for things like hospital work, which does not get at the root of social ills, but is social service. Some 50 said they wanted work directly relieving war-caused suffering, such as ambulance service, with war-prisoners and feeding, while 4 felt that present CCC-type projects in forestry and conservation were adequate.

As for specific projects, 48 want to work in general hospitals, 25 in mental hospitals, 21 in hookworm control, 15 on dairy farms, 15 on general farms, 57 in postwar research, 40 in nutrition experiments, typhus control, etc., 30 in clerical work for the administrative agencies, 5 as camp dietitians, 39 in Japanese Centers, and 20 scientific research as at Beltsville. 106 men have answered the questionnaires to date. (by Bill Rhodes)

FROM DAWN TILL DUSK WITH C.P.S. or Working for Eight Cents a Day

by Bill Satterthwait

The CPS day begins around 6:27 a.m. when an anti-social night watchman turns on the lights. Soon after there’s a terrific clanging of a bell by the cooks who’ve been up since 5. After dressing in a frigid dorm and eating breakfast, those who are widows go to chapel, then put their beds in order. The next bell, at 8, means “Put on your warmest clothing and head for the truck.” There the foreman loads necessary tools on the trucks, while the men check up to make sure the most necessary tools—the noon lunches—are aboard.

As soon as the 20 crew members have made themselves “comfortable” on the hard board seats the truck rumbles over rough roads—sometimes 20 miles across country, sometimes two miles to the highway. The project for the day may be boring off boards and pulling stumps from an abandoned ranger station to the oblige of a continuous discussion that starts with “Why did the Forest Service build a station here in the first place?” and ends up with someone remarking how nice it would be to have an overhead job and work in camp. Or perhaps the men are working 8,000 feet up in Seneca pines, felling timber. Noon comes, someone yells “Lunch!” and the apparently empty mountainside becomes alive with men who know that in CPS it doesn’t pay to be the last man down.

“Company men” and “greater opportunists” settle down in earnest to solving the world’s problems (verbally) until 12:45 when all do the day’s hardest work: climb the mountainside on a full stomach. No sooner are they back at work than the 26 men and the foreman start the argument, “But surely it must be time to go back to camp.”

Finally the time does come and the truck rolls in at 5:30. Dinner is followed by a program of meetings and classes that only a man who’s twins can really take advantage of. Lights in the dorms begin to flicker out—“Sleepy Hollows” setting the pace at 9:30. But even die-hard and congenital night owls have to give in by 11 o’clock when the gasoline-run generator stops.
JAMES ARMSTRONG, 22 reached camp September 28 from Salem, Oregon where he had been working in the YMCA. Interested in the camp's recreation program. Plans to go into teaching or social work some day. Member of the Society of Friends.

EDWIN COOK, 26, had a long trip to Coleville from Coyly, Okla. Operating a farm there he hopes to get back to it as soon as possible. Also a Quaker. No mountains in Oklahoma to fall down, but he did break two legs once falling down a well.

CLAREN COPENY, 22, arrived here October 23 as one of our newest members. Comes from Cincinnati where he was working as paymaster and timekeeper for America's second largest trailer company. Lover of good music and photography. Jehovah's witness.

JOHN FLORENCE, 24, used to live in Venice, Calif. Belongs to the Presbyterian church. Left job as designer and draftsman for a Southern California firm, and a wife, to come to camp. Born in Canada. Physics and mathematics major.

IRVING GARRISON, 36, Placentia, Calif., was principal of an elementary school, another of Antelope's growing number of married men. Member of Methodist church. Major in history and political science at U.S.C. and U.C.L.A.

LOUIS HILL, 23, former assistant in Stanford University's English department. Hopes to finish his first novel in camp. Interested in research in theory of values and emotions as related to public thought and education. Not affiliated.

EMORY JORDON, 29, comes from Fullerton, Calif. Was employed as field representative for the Bank of America. Married, he plans to enter the ministry or social service work. Member of the Church of the Brethren, interested in postwar reconstruction.

JULIAN MARSHALL, 42, came to camp from Fullerton, Calif. by way of New York where he was doing vocal solo work with the National and Columbia Broadcasting Companies. In 1929 won a young artist's contest in California. Belongs to Methodist church.

PEDRO MONTANEZ, 25, was born in the Philippines. Came to the United States 11 years ago. Was working as machinist at Mare Island navy yard near San Francisco, but calls Seattle his home. Roman Catholic. Has traveled in Russia, China, Japan.

MARTIN PETERS, 28, was working as a "mixer man"—radio engineer—in a Los Angeles 24-hour-a-day station. Used to help handle some 15 broadcasts a week from his church (Congregational). Is a photography enthusiast.

RICHARD FISHER, 23, was employed in production at the North American Aviation Corporation in Hollywood. An enthusiastic music fan he plans to become a professional trumpeter some day. Is affiliated with the Evangelical church.

DON STANLEY, 21, hails from Whittier, Calif. Was holding down a job with Standard Oil between school years. Plans to continue his education after the "duration" is over and become a professor of mathematics, chemistry and physics. A Quaker.
WILMER ADAMS, 22, spends spare time studying electronics...In pre-CPS days ran a radio service and repair business in Allentown, Pa....A Jehovah's Witness, he speaks Pennsylvania Dutch and is an expert on hitch-hiking and Allentown genealogies.

JOHN R. BROWN, 24, of High Point, N.C. belongs to what John Way calls "the square dance and co-op" Methodists...He ran the June Lake branch of the camp co-op, and was formerly bookkeeper for a dry-cleaning and petroleum products firm...

HOMER CLANCE, 22, worked way through Friends University in Wichita by job at city library...Has two brothers in CPS. Born in Alaska, where his parents were Quaker missionaries...Picked up lot of mechanical lore this summer from Mechanic Peny...

J. ROBERT CORNEY, 24, came from Cincinnati via the Mennonite CPS camp at Marietta, Ohio...Used to work for Wright Aeronautical...Is a Jehovah's Witness. Functioned as June Lake maintenance man, likes to listen to radio in bed, has brother in camp.

BILL EVANS, Norristown (N.J.) Quaker, conceals a master's degree in Chemistry beneath an unassuming exterior. Before the draft he worked in the trust department of a New Jersey bank...Drove truck at June Lake, is now survey crew transit man...

HENRY HALLIDAY, 23, is a walking Who's Who of Philadelphia and Pennsylvania nobility, many of whom he met in his contracting business back home in Betsy Ayres, Philadelphia suburb. At June Lake he was official "skinner" of the Diesel Cat...

HANK HALL, 22, of St. Paul, Minn. takes lamp-shades, set of roller-bearings and hank of wire, has them operating as something few nights later...A work carver and Presbyterian, he's also a sociologist, psychologist and engineer of parts...

LOREN KING, 22, statistician, bibliophile, Chicagoan and tobacco connoisseur...Also Socialist, Presbyterian and graduate of University of Chicago. At age of 2 drank coconut palm milk from trees in Puerto Rico front yard of missionary parents...

BLAINE LEAVY, 25, used to run machine shop with brother in Emporium, Pa....put his experience to good use as June Lake mechanic. Before transfer west he ran project saw mill at Buck Creek (N.C.) CPS camp...There and here loved good discussions...

DAVID SELLEY, 27, is a Philadelphia Episcopalian who was graduated from Penn's Wharton School of Business last year. Before the draft he managed 200 properties for a Philadelphia bank. Leader at June Lake he switched foreman's for Clark's job.

SAMUEL MOON SHIFTS, 23, hails from Morrisville, Pa....Was graduated last year from Haverford where he was student body president, track captain and varsity club president. Describes self as "Black Quaker" or Dyed-in-the-wool Friend...carves wood...

HENRY SWAIN, 25, quiet and efficient spike camp cook, writes dynamic poetry, likes to ride motorcycles. Has never tried to market his poems. A Quaker, he attended Indiana University and is raising a three-legged fawn in his spare time...
CONFERENCE

Men From 7 Western C.P.S. Camps Meet

by Karl Olson

Defense activities in C.P.S. camps, relations with the government and prospects of detached service highlighted talk at the west coast C.P.S. conference in Berkeley, Oct. 84 and 28.

Staff members and 25 delegates from the seven western camps attended. Director John Meyse and Francis Bernard, Joe Coffee and Karl Olson were Camp antelope delegates.

"We expect an increase of 50% in the number of men in camp next year," said Paul Furman, head of Quaker C.P.S. Of the 7,500 men expected, we hope 2,500 will be on detached service, principally in hospitals and on farms. It will cost some 6,500,000 to run the camps," the Brethren Service Committee has just opened a camp at Jellico, Ore., and new Quaker and Mennonite camps in Oregon are planned.

The conference recommended that in its forthcoming questionnaires on the kinds of service men desire it consider questionnaires prepared at the Ashburnham, Coleville and Cascade Locks camps. The conference also requested the National Service Board for Religious Objectors to determine the number of men desiring government or government-operated camps. Don West of the Brethren church recognized the principle involved but declared practical difficulties might prove insurmountable, nevertheless, the conference urged the Service Board work "to have government operated camps established for those who desire them, in accordance with the basic principle of recognition of individual conscience."

Men from Cascade Locks reported they were asked to build a road to facilitate logging of timber for shipbuilding. Men at Santa Barbara were asked to plant sugar beets when there was good reason to believe sugar thus obtained would be used for manufacture of explosives. Several of the camps were asked to men fire towers during the winter for spotting "smoke" planes. Detention was called to the 1941 precedent set when the Friends Service Committee refused to allow C.P.S. men to build a road leading to an air raid tower at Petacisco. The conference urged more careful scrutiny by camp administrations and Service Committee of work projects to see whether they have "moral military or naval significance."

The group felt that the Selective Service ruling charging men three days' furlough for each day of absence without leave was not an intelligent manner of handling discipline, was a dangerous precedent of interference by the government in peace-church administration of the camps, and felt withdrawal of the order should be sought.

Calling of another west coast conference within six months and a national C.P.S. conference during 1943 was asked, as was placing of one camper representative on each of the Service Committees and the National Service Board. Setting up of an inter-camp committee to assemble and shore information was asked.

Dr. Schweitzer, authority on Bach, gave up a career as one of the organizers to do missionary work. The men's chorus will sing.

O P P O R T U N I T Y F O R S E R V I C E

Two dozen men from this camp attended a one-day parley on opportunities for greater service in Berkeley, Oct. 9-11.

They called for work that would meet 3 criteria: relief of human suffering, demand of voluntary sacrifice and aid in building a peaceful and cooperative society. An inter-camp committee was ordered to collect facts on "peace work" and to urge the peace churches to determine if projects are truly of "national importance" and whether they are not that support to withdrawn from the camps.

Appointment of mature men to work full time for detached projects here and abroad was asked as a calling of a national conference in January to press for more significant work. Also requested was C.P.S. representation on the National Service Board and peace church committees.

An all-Bach concert will be given Dec. 8, to raise money in support of Dr. Albert Schweitzer, medical missionary in the Belgian Congo, the world's finest Silver offering.
India Defends Itself Without Violence!

INDIA’S NONVIOLENT WAR

India’s struggle for freedom, in which are bound up issues of imperialism and racial discrimination and on which may hinge the outcome of the war, enlists the interest of the world.

Few realize, however, that Gandhi’s attempt to win this freedom and defeat Japanese invasion by nonviolent resistance points to a way of ridding the world of war. Simply put, nonviolence involves noncooperation with an opponent, coupled with refusal to injure him or to defend oneself by violent means. It has a long history of successful use. By it Germans in 1920 defeated an attempt at military dictatorship and in 1923-25 nearly drove the French from the Ruhr...Finland in 1939 made Russia cease an attempt to impose conscription...Hungarians, under Catholic leadership, from 1861 to 1897, defeated an Austrian attempt to extinguish their country, refusing to pay taxes, boycotting Austrian goods and filling the prisons...In 1939, 1940 Austrian miners won a living wage by descending to the depths of their mines and spending 5 days without food or water, while in Reading, Pa., American workers successfully prevented strikebreakers from taking their jobs by lying down in a factory gateway. These are but a few of many examples.

But it is India under Gandhi which has most successfully systematized nonviolent resistance, trained masses in its use, and employed it steadily for 20 years with success in a class struggle, civil war and revolutions.

Nonviolence presupposes justice in dealing with one’s opponents. When disputes arise, it calls for negotiation and arbitration. Even supporters of violent warfare agree on these steps, although the nonviolent resister is more likely to succeed in them. But when injustices have accumulated for generations such methods cannot always succeed.

“What then?” asks the non-pacifist. Must we acquiesce to injustices. Because we have dealt unfairly with Japan must we allow her to take over India...or the United States...without a struggle? Is not war, bloody and ineffective though it be the lesser of two evils?” Gandhi replies: “You need choose neither acquiescence nor war. There is a third alternative...nonviolent noncooperation.”

The specific techniques India will use against Japan no one can guess for non-violence like war adapts its strategy to each situation. But suppose we see how the U.S. might be defended nonviolently from an enemy fleet steaming into New York:

“Every person would be pledged to furnish the invaders neither services nor supplies, to obey none of their orders, but to offer neither insult nor injury...Police departments and public utilities would function till they received enemy orders which they would disregard, or go on instantaneouse strike. Railroads and buses serve civilians until interfered with...Officals refuse food to invaders; as soon as soldiers break into warehouses, food normally entering the city is cut off at its source...The invaders press into the interior meeting civilians resolute in obeying none but their own government...Transportation soon becomes a problem with an invading force of but 100,000 requiring supplies of more than a million tons...There are no battles, no chances for heroism by the invading soldiers, but neither are their workers to win the utilities. And efforts to graft on a foreign fascistic must a people not weakened by unquestioning obedience to a military state but a democratic zeal sharpened by crisis of individual responsibility.”

Now there will have been death and suffering...nonviolence can’t cure painlessly in a day results of a lifetime of folly. There will be no guarantee of victory as there is none in violent warfare. Training is as necessary for the nonviolent soldier as for any other. Yet one can measure the success of nonviolence only by comparison to warfare, remembering that but two of the six major countries in the first world war achieved even partial success. And this only at a cost of 7 million murdered soldiers and as many civilians, 150 billion dollars, and 10 million homeless refugees. He must not forget that even this “success” did not last out a generation. The victory of nonviolence is more permanent, and less costly.

(over)
This picture is hypothetical. But nonviolence has worked in a far more difficult instance than the invasion of a country united as is the U.S.: it has worked in India, a nation of illiterates divided by religion, after years of domination by foreigners and quakings, with the bloody suppression of their attempt at armed uprising ever in their minds. Nonviolence has there been used successfully by peasants and intellectuals, rich and poor, religious and agnostic, white and property owner. And its battles have not been pushovers. In South Africa where Gandhi first led a nonviolent army, 50,000 Chinese had been driven out in less than six months. A similar attempt against but 15,000 Indians, followers of Gandhi, was completely defeated.

There are difficulties in nonviolence. It requires the devotion to a cause and selflessness of self shown by our best soldiers. It is not easy for an unarmed man to discipline fear. Yet the press reports many occurrences like this: "The Hindus, who may be willing to die but dread physical pain, watched with frightened eyes as the police approached at a charge. Many at once ran, but most stood shock stilled." It is difficult to keep from striking back when attacked. Yet we read, "During the morning I saw and heard hundreds of blows inflicted by the police on the 2,000 Gandhi followers, but not a single one returned. In no case did I even see one raise an arm to deflect the blow." It is hard to control anger. Yet a Mohammedan, from India's turbulent Northwest, known as the "Frontier Gandhi", in one year increased his following from 500 to 300,000. A band of 50 men, a fierce fighting brotherhood of a fanatic sect whose religion requires the wearing of a scarf about the head of one of them, knocking his turban from his head, his wayed and fell to the ground. But ripping the blood from his eyes, he smiled and said for more.

Can westerners be trained to such disciplines? Report observers, American and Indian, say "The courage, organizing ability and capacity for discipline of western peoples is not less than that of Indians...I found the public spirit, self-sacrifice, organization, endurance and discipline required for successful nonviolence displayed more in the West than in India."

Can nonviolence succeed against Japanese or Nazi? The right certainly will be more costly, but nonviolence does not depend upon any tameness on the part of those it is used against. For 60 years Quakers in Pintner Pennsylvania lived unarmed. Though other colonies were constantly raided by savages, not a Quaker woman was assaulted, child killed or men tortured. The refusal to resist violently itself takes away much of the incentive to commit violence. Even the most brutal lose the will to kill when their opponents do not strike back and assert the desire to find a solution acceptable to both. At the moment we incline to overestimate the brutality of the Japanese, underestimate that of the British. Yet at Amritsar in 1919 28,000 men, women and children pleaded to nonviolence and almost as much as a stick to protect themselves gathered in a walled garden to protect British rule. An officer barred the only exit, and order 50 soldiers with machine guns to fire into the crowd. In a few minutes 1,200 Indians were dead; 3,600 wounded. When the officer returned to England he was given a $100,000 purse by his province.

Regardless of their opponent, a people determined and disciplined to resist, valuing their freedom high enough to pay the price of suffering, cannot be defeated. An army can be effective without every soldier in it or even a majority being paragons of intelligence and military virtue...as with nonviolence. Given adequate leadership the rank and file of humans can resist nonviolently. They need not even be pacifists. We are told that "what has saved the Indian multitudes has not been any religious principle but the fact that nonviolence is a weapon selected for tangible economic and political aims, discarded if it does not work."

Nonviolence challenges nonpacifists to consider it. It challenges pacifists to recognize that in this world conflict is inevitable and that they must demonstrate a way of deciding conflict that is not violent to the many who admit that war is costly, self-perpetuating and meaningless but see no alternative. Peace is not the absence of war, but the byproduct of social justice and love of one's followers.
by George Haight

D. EAN THERMANN, 24, is now at Pendle Hill, Pa., taking an assistant director's training course. After roundtable discussions with persons such as Rufus Jones and Clarence Pickett he will go to Washington for sessions with officials of the Departments of Agriculture and Interior. The historical background of CPS and problems of camp administration also will be studied.

Twenty-six men at Antelope indicated an interest in the course. After study, the detached service committee submitted a list of 19 names to the camp meeting. Thermann led the balloting, followed by Henry Mercer, Roy Hopkins and Rob Savage.

On his return to camp, Thermann will assume the post of assistant director. He is a Friend from Burlington, Wis. A Yale graduate he was working as superintendent of production in a factory before going to the Maron camp last March. He transferred to Coleville when it opened in June.

Forwarding postage guaranteed. POSTMASTER: If undeliverable for any reason, notify sender on form 3577, postage for which is guaranteed.

The Sage O'Fixin

Formerly The Mono Log.....November, 1942
Sent
CPS Camp Antelope
by
Coleville, Calif.

As the Pilgrim fathers and generations of Americans ever since, men of Camp Antelope give thanks at this season. But their prayers are more than prayers of thanksgiving for blessings past. They are for the future.

A C.P.S. THANKSGIVING PRAYER

With hatred and premeditated evil common throughout the world; with peace-loving people turning to ways of violence, we cannot thank Thee for the world as it is. Yet we have faith to see a day of love when men will respect his brother man. For the potentialities which we see in Thy world, we give Thee thanks.

Safe and isolated from many troublesome problems, we cannot thank Thee for personal good fortune. Rather, we thank Thee for the gift of vision which makes us sense so many needs of mankind and pray that our lot may not be to sit by and watch, but rather to serve mankind in ever-broadening ways.

May our work count toward the realization of the world's great potentialities, now obscured. Amen.