



Leonard Holden

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BIOGRAPHICAL SUMMARY

Leonard Holden:

Leonard was born in 1922 in Minneapolis, Minnesota, also where he grew up. His father worked as a logger, a farmer, and an auto mechanic. His mother was a school teacher.

Until the age of eleven, he was raised in the Church of Christ Scientists, then crossed over to the Methodist Church where he and his brother became active in the Methodist Youth Fellowship. It was out of that church that he became a pacifist.

He attended the University of Minnesota where he earned degrees in Education and Social Studies, as well as a Masters Degree in Educational Psychology and Counseling.

While doing his undergraduate work, he was required to register for the draft, and he filed for Conscientious Objector status. The process took two and a half years as he went through three levels of appeal (the local Draft Board, the State Appeal Board, and the Presidential Appeal Board).

He went into the Civilian Public Service in February of 1944, where he worked for two and a half years doing alternative service. Though the program was run under Selective Service direction, the historic peace churches combined the leadership for that program (the Mennonites, the Church of the Brethren, and the Society of Friends). His duties in C.P.S. included work in mental hospital units. During the last months of his service, he worked at Duke University Psychiatric Hospital.

Upon discharge in July or August of 1946, he returned to Minneapolis and began work on his Masters Degree in Educational Psych/Counseling. He married his wife, Eloise, in 1946, then moved to Tacoma in 1947 where they both became teachers in the public school system.

After his third year of teaching in Tacoma, he became the second Fulbright exchange teacher in the state of Washington. In 1950 he went to teach for one year at Wanstead County Grammar School in Wanstead, England. During that year he began attending the Ilford Friends Meeting which for him, "was like finding a little piece of Eternity."

While he was in England, his wife remained in Tacoma. She began meeting with about a dozen people to form a "Fellowship Worship Group" along the lines of the "Unprogrammed" Quakers. Leonard joined them when he returned, and he and Eloise were among those who signed the charter to become a "Preparative Meeting." The other signers were Stanley and Clara Shaw, Herb Baldwin, and Elsa Read.

Their status as a Preparative Meeting meant that they were under the care of an established Monthly Meeting, which in their case was the University Friends Meeting in Seattle. Around 1956 their own group was granted status as a Monthly Meeting [*see footnote]. At about the same time, they rented the chapel in the old Y.M.C.A. building on 7th and Market Streets. They continued meeting there until they purchased their present quarters at 3019 North 21st Street for the sum of \$7500 in 1962 or '63.

The Tacoma Friends Meeting has joined with other local churches in several collaborative efforts. With the Unitarian Church and Hillside Community Church, they formed a non-profit corporation called "Houses-to-Homes," where they rehabilitated houses to be sold to low-income families. After WWII, they helped sponsor open houses and Friendship Teas, an effort to help integrate low income and minority groups into the community. During the 60's and 70's they supported and helped to administer a group called Pierce County Homes for Youth, which ran three group homes in Tacoma and Puyallup for troubled adolescents. Many members of the Tacoma Meeting were active in a project called the Steilacoom Prisoners Support House, which was in existence from 1972 until about 1984. Its purpose was to provide shelter and transportation to friends and relatives of inmates at the local prisons.

Another service that the Tacoma Friends Meeting has been very active in is a draft counseling service. They have provided support and become actively involved on behalf of several individuals stationed at local military bases who decided to seek Conscientious Objector status. Also, their group recently obtained permission from the Tacoma School District to speak to students about their alternatives in regard to Selective Service laws. It has long been the practice of military recruiters to make appearances in high schools to encourage students to enlist for military service. To counter balance appeals from the recruiters, their draft counseling service is currently putting together a program to provide graduating students with the other side of the picture.

* According to Faith and Practice, they became a Monthly Meeting in 1958.

The Tacoma Friends Meeting House, otherwise known as "The Quaker House," has been the meeting place and headquarters for many social service and social activist groups in the area, from Alcoholics Anonymous to The Women's International League for Peace and Freedom. At one time during the 70's, they felt a negative reaction from a few of their members because the local Communists had been granted the use of their Meeting House to hold public meetings. In accordance with Quaker tradition, they resolved the situation to everyone's satisfaction (including the Communists') through the process of consensus.

Within the Tacoma community, their group has worked for human rights and world peace. Part of their efforts included a role in establishing the Shalom Center, a local peace organization.

Membership of the Tacoma Friends Meeting crosses social and class boundaries, and they attempt not to exclude anybody from their worship services. However, their group has not been as racially integrated as they would like it to be.

INTERVIEW QUESTIONS

Could you tell me a little about your background before you became a member of the Society of Friends? Where were you born and raised? What was your family background?...religious background? Did you know of or associate with Friends who impressed or influenced you? When did you become a Friend, and how has that decision changed or directed your life?

How long have you lived in the area of Tacoma? When did the Tacoma Friends Meeting come into being? What was your role in establishing this group, and who else was involved? What commonalties and diversities have made up its membership over the years? Has it been a fairly homogeneous group, or more of a "melting pot"?

When did you acquire your current meeting house? Can you tell me something about the history of the house? What has been its role as a community gathering place? Has it served in ways other than that of a meeting place?

How does the Tacoma Friends Meeting differ from the other Friends churches in the area? Is there much interaction between your group and the others?

Has the Tacoma community (religious and secular) been receptive to the Society of Friends? Have you personally, or the Tacoma Friends Meeting as a group, ever met with discrimination because of your beliefs, actions, or commitments?

Observing that there are only three Friends churches in Tacoma, would you consider this unusual for a community of this size compared to the numbers of Friends in other parts of the country? Why or why not?

What is your vision of the future for the Tacoma Friends Meeting? What do you see as its role in the religious and secular life of Tacoma's extended community? What is its relationship to other religious and civic groups?

What kinds of social activism have you personally, or the Tacoma Meeting as a whole, been involved in? Have you taken positions or actions which you found difficult or controversial? If so, how did you resolve them?

When did you become a Conscientious Objector? How would things have been different for you if you had been a Friend when you took this action? Would it have been less difficult?

How did you first become involved in counseling and working with other Conscientious Objectors?

What do you feel is the prevailing public attitude in the community of Tacoma toward pacifism? (tolerant? intolerant?)

Does the presence of two large military installations in Tacoma's backyard make it any more or less difficult to become a C.O. in this area? How would you characterize the relationship between the Friends and neighboring military personnel (either personally or officially)?

PLEASE NOTE: Some of these questions are probably more pertinent than others. You might want to highlight those which you feel are most important and upon which you have most to contribute.

SYNOPSIS OF LEONARD HOLDEN INTERVIEW

<u>Tape #1, Side 1:</u>	<u>Page No.</u>
001 - Personal history; family & religious background	1
099 - Became a Conscientious Objector; worked in Civilian Public Service	3
175 - Two levels of Conscientious Objection (1-0 & 1-AO)	4
215 - Important influences on his Quaker thinking	5
267 - Taught in England as Fulbright exchange teacher; attended Ilford Friends Meeting	6
325 - Beginnings of Tacoma Friends Meeting; founding members	8
425 - Purchase of the Tacoma Friends Meeting House	10
574 - Founding of non-profit group, Houses-to-Homes, Inc.	12
596 - Work for civil rights & desegregation in Tacoma	13
715 - Counseling service for persons seeking C.O. status; plans for countering military recruiters in Tacoma high schools	17,18
740 - Attended Global Structures Convocation, Washington, D.C.	18
 <u>Tape #1, Side 2:</u>	
001 - Selective Service Law & C.O. registration	18
045 - Friends support Women's Rights	19
089 - Founding of Pierce County Homes for Youth	20
135 - Founding of Steilacoom Prison Support House; fire loss from suspected arson	21
235 - Founding of Henry Foss Endowment for exchange students	23
277 - Community organizations that meet at Friends Meeting House	23
356 - Friends have friendly relations with Tacoma community	25
415 - Quaker spirituality; seeking the Inner Light	26

544 - Thoughts regarding peaceful resistance	29
611 - National & international organizations of the Religious Society of Friends	30
639 - Influence of Friends upon teaching career in Tacoma Public School District	31
681 - Involvement in controversial Schuddakopf case (as president of a local teachers union)	33

Tape #2, Side 1:

001 - Schuddakopf case (continued)	36
044 - Involvement in publicized battle of Madigan physician, David Fletcher, who filed for C.O. status	37
110 - Thoughts regarding pacifism, non-violence	38
166 - Peace demonstrations at Bangor Trident Submarine Base	39
228 - Founding of Shalom Center	41
254 - Opinions on military spending; visions as U.N. member	42
316 - Conclusion; favorite quotations from John Ruskin, Astronaut Mitchell, George Fox, and others	44

My name is Juanita Hembrow, and I'm interviewing Leonard Holden at his home in Tacoma, WA.

Mr. Holden, before we talk about the Tacoma Friends Meeting, would you tell me a little bit about your background? Where you're from, and when you became a Friend, and how you came to live in Tacoma?

I was born in Minneapolis, Minnesota in January of 1922. I spent the first approximately 23-25 years of my life there... [I] graduated from North High School and went to the University of Minnesota. I earned a couple of degrees, one in Education and Social Studies, and a Masters Degree in Educational Psychology and Counseling.

My wife and I were married in December of 1946 and we moved to Tacoma in August of 1947 where we both began as new teachers in the Tacoma Public School system.

My father was a farm boy from north of Minneapolis, about 40 miles up in Linwood, Minnesota. He was a farmer, and then was a logger for a time in the woods of northern Minnesota, and eventually went to Dunwoody Institute in Minneapolis and became an auto mechanic.

My mother...grew up in Iowa. She graduated from Hamline University, a Methodist related institution in St. Paul. She graduated in 1912, and had been a school teacher for some five or six years....

[My] parents were married in 1916, and my older brother was born in 1920, and I was born in '22... My brother also went to the University of Minnesota and earned a degree in Chemistry and Education. [He] eventually became a teacher too. He was a Methodist minister for 17 years...and eventually spent some time working in the business world.

What more would you like in the way of background -- religiously?

Yes.

Religiously, we started out -- My father was a Christian Scientist, and when he and my mother married and they had two boys, we started out as Christian Scientists...till we were about ten years old... Mother began to feel that Christian Science...was a little too passive, from the top down organized. There wasn't much input from individuals. The here-and-now people were more or less studying lessons written by Mary Baker Eddy back in the late 1800's. And she asked if we might consider being Methodists...

So we were raised after we were ten as Methodists at Wesley Methodist Church in Minneapolis, and were active in the Methodist Youth Fellowships through the 1930's and early 40's. It was out of that church that my brother decided to enter the ministry and I became a pacifist.

We had an associate minister by the name of Dr. Roy Burt who was a pacifist, and that's where we first began to think seriously about violence, about the meaning of the Sermon on the Mount, loving your enemies, walking the second mile, turning the other cheek...

I decided that was to be taken seriously, and it eventually led to my filing as a Conscientious Objector in WWII. I went through three levels of appeal to prove my sincerity (the local Draft Board, State Appeal Board, and the Presidential Appeal Board). The Presidential Appeal Board decided that I was a sincere Conscientious Objector (whatever that is).

What year was that?

February of 1944. I had to register when I turned 18, and it took them like two and a half years to go through appeals. That's when I was doing my undergraduate work at the University

of Minnesota. [There were] very few civilian men on campus at that time. We had many...military...who were being educated on the campus too at the time. But that's where my first beginnings as, you might say, reaching out to which denominations took more seriously this point of view. Methodists, like many Protestant denominations, tried to face in both directions, and I can understand that.

There were conscientious soldiers and sailors and airmen that felt this was doing the right thing in terms of their insights (religiously, politically, and otherwise), and I had the greatest respect for them...

I went into the Civilian Public Service in February of '44, and spent two and a half years doing alternative service under Selective Service System direction. The historic peace churches combined the leadership for that program...the Mennonites, the Church of the Brethren, and the Quakers (or the Religious Society of Friends)...

I worked in Denison, Iowa with the Soil Conservation Service under Mennonite direction... They ran the camp that we lived in... I asked for a transfer to [work at] a mental hospital unit, and I was sent to a Quaker sponsored group in Williamsburg, Virginia at Eastern State Hospital. I was there for a year. I asked for another transfer at that point, and was sent to the U.S. Forest Service Center at Coleville, California in the Sierra Nevada Mountains. [I] worked out of that base camp as well as what we call the spike camp up in the mountains about 20 miles out of Reno, known as Dog Valley. There we did soil erosion control, fought forest fires, and cleaned up one aircraft wreck that occurred on the top of one of the mountains. I was there about nine or ten months, and my last eight [or] nine months I [worked] at the Duke University Psychiatric Hospital unit...(Duke was a Methodist owned hospital and University -- still is part of their educational system). And from there

I was discharged in...July or first of August, 1946, and...I went back to Minneapolis and began work on my Masters Degree in [Educational Psychology and] Psych Counseling.

While at the Wesley Methodist Church, and during those last years before I went into Civilian Public Service as it was called -- C.P.S., a legal alternative system that was established under the Selective Service laws -- There were about 12,000 men, by the way, that were in C.O. camps during WWII who refused to do military service or to be Conscientious Objectors in the military (which was another option).

You had two levels of Conscientious Objection; within the military or outside of the military. ...in other words, if you said, "I will serve in the military, but I refuse to shoot or carry a gun," they were listed as 1-AO. That was their identification number in the Selective Service system. Many of these men that were in the Medical Corps or served as chaplains' assistants or worked at administrative, desk type jobs for the military -- they received full pay and all the benefits of the military establishment.

Those of us who said that that was too much of a compromise for our conscience, to be a part of the system and take its benefits, and yet not be soldiers of the fighting variety, did the alternative Civilian Public Service, for which the law said we should have been paid, but we were never paid [anything] for our service. In fact, I understand that the historic peace churches spent some five million dollars of their own money to manage these camps for us. Our pay was two dollars a month to help buy toothpaste and whatever else in the way essentials. Otherwise, as much as possible, your families supported you with clothing [and] things like that.

What classification was that?

And that classification, the civilian public service outside the military, was called 1-0. And I think those same identifications exist under the present Selective Service system.

So, you became involved with Friends in these camps?

I started to say, before I left Minneapolis and was drafted (in 1944)...in helping to develop my thoughts, my spiritual insights, I started attending a Quaker church which was just a block from our Methodist church. I began hearing the thinking and the arguments and the points of view of Quakers, and [I] was what we call an "attender" there off and on. I never joined at that time, but I was an attender, and I...[learned] about a group called The Wider Quaker Fellowship which is an arm of The Society of Friends for those people who do not want to become Quakers as such...but are very interested in [Quaker] thinking, and want to be in touch. ...they have a literature program that they'll send to anyone who wants to know more about the thinking [and] religious point of view of Friends. And that was one of the first bridges, you might say, along with the people I met individually in the Methodist Youth Fellowship as a high school junior and senior.

I remember we went to summer camps for our Methodist Youth Fellowship, and there I got to meet people like A.J. Muste (which the New York Times, at the time of his death in 1967, said [he] was one of America's number one pacifists). And Dr. John Swomle was a young man at that time. He [has] just retired as a professor of Social Ethics at St. Paul's Methodist seminary at Kansas City, but a brilliant mind and an insightful person that was (I would say) very influential in those late years of my teens and early twenties. ...and also in Minneapolis, I got to know Dr. Mulford Sibley who was a Quaker. I think he has since died, but [he was] a very outspoken person, a

professor in Political Science, and another person that was very significant.

Rufus Jones, one of the outspoken Quakers of the late 1800's and [early] 1900's, was another writer and thinker that influenced me greatly. And then of course, along with the words of Jesus from the Bible, I was reading E. Stanley Jones' book, Christ of the Indian Road, who was a friend of Mahatma Ghandi... That's where my pacifist thinking began.

And you mentioned before when I've talked to you, about England. You were living in London --

Yes, this came later. We were married in '46, and our first daughter was born in November of 1947, and I taught for three years here in Tacoma... I was a junior high social studies teacher half-time and a counselor half-time. And in 1950 I heard about the establishment of the Fulbright program by Senator William Fulbright of Arkansas. [It] was an interesting way he proposed that the many countries who owed us money at the close of WWII and couldn't pay us back...[could] invite Americans to come and live in their culture...

I was the first Fulbrighter from the city of Tacoma, and the second Fulbrighter in the state of Washington. The first was an art teacher in Seattle. We couldn't participate in the program until our state legislature changed the constitution to allow nationals of other countries to teach in our public schools, and that's how the first teacher exchange program (the Fulbright program) began.

I taught for one academic year at Wanstead County Grammar School in Wanstead, England...a northeast suburb of London. That was 1950 -- '51. I had to leave my wife behind [in Tacoma]. She was pregnant with our second child, and the man I was exchanging with didn't have a wife, and no house, so we couldn't exchange homes... And so with very mixed feelings my wife said,

"You ought to go, this a valuable experience, and I'll take care of myself." So she stayed home that year and I went and taught in London, and that was certainly a great year and a wonderful experience.

I tried to be a Methodist while there, but the socializing of Methodists included smoking after church service in their social halls to the point where it got to be so blue with smoke, you could hardly see across the room. As a non-smoker I thought "I can't take this," and so started exploring and came across the Ilford Friends Meeting House not far from where I lived at Gants Hill.

I started attending [and], as I've said many times, finding Ilford Friends Meeting House was like finding a little piece of Eternity. It fit so well [with where] I was in my thinking and [with] my experience as a Conscientious Objector. I felt, here were people of kindred spirits.

And then strangely, as that grew with me in England...my wife had had a successful birth of our second daughter, and started meeting with a group of people from various churches... who became what we would call a [fellowship worship group]... that's technically what we call a group of people getting together to think along the lines and worship along the lines of the "unprogrammed" Quakers).

This was in the summer or fall of '51...and I came home in August, very much excited and pleased about what I'd found in the way of Quaker fellowship in England. There were about a dozen of us who began that first fellowship worship group. ...there were six of us who were finally [charter] signers when our worship group became a Preparative Meeting and then...[an] acknowledged Monthly Meeting. This is what we call a Quaker Meeting; a "Monthly Meeting."

Do you remember some of the other names [of charter signers]?

The six who were the signers [included] an older couple (who we need to give credit for initiating the gathering in Tacoma), Stanley and Clara Shaw. Stanley was an architect, graduated from Washington State College (...in Pullman) and interestingly, had been in the R.O.T.C. in WWI... He never went to war. The war ended before he would have gone, but that was a part of his background. And...before helping to start our Quaker gathering, they'd been active in the First Congregational Church here at Tacoma. They were community activists. He was for a time also a Y.M.C.A. secretary, and a picture of him hangs out at the Seabeck Christian Conference Grounds at the Hood Canal (taken around 1912 or '14 when he was working as a Y.M.C.A. person).

The other two people were a railroad -- What's a man who counts boxcars called? He was a person who could handle numbers very readily and kept track of the movement of property. He may have been a switchman earlier in his life but, when we met him, he [was] I think about to retire... His name was Herb Baldwin. His wife never joined our meeting, but was an active Catholic herself, and sympathetic with what Friends were trying to do...

And the sixth member was Elsa Read. She was an elementary [school] teacher here in Tacoma. I don't recall much about her background... Unfortunately, not long after we had become a Meeting and started gathering regularly, she was killed in a single-car accident. We don't know what happened, but she hit a telephone pole and ran up over a curb and was thrown out of her car and pinned by the car. But we [mourned] her loss, and she had been a chief [founder].

And those were the [charter signers] -- Stanley and Clara [Shaw], Herb [Baldwin], Elsa [Read], my wife [Eloise], and myself...

We had many other people who gathered with us...in those fellowship worship groups which continued for a couple more years. We met in private homes -- I would say most often at the Stanley Shaw home because it tended to be centrally located for those who were attending, but we had other prominent Tacomans.

We had Dr. and Mrs. Robert Norton, who never joined the Friends, but were very sympathetic...especially in terms of their peace and justice testimony. We had Dr. & Mrs. David Johnson. Norton was a pediatrician (now retired), and Dr. David Johnson was an obstetrician. At the time of his retirement, he said he thought he had delivered about 9500 babies in Tacoma, so he did a lot of work... We had business people who were there. [Carl and Marian Strock, owners of the Center Electric Company] here in town -- they came. Other names don't come my mind at this moment...

About 1955 or '56 we felt we were large enough, and we had some real Quakers (not Quakers by convincement, but "birthright" Quakers as they're called)...particularly Richard Elkington and his wife, Liz, and their two boys. We finally decided we had enough history in terms of years of work that we became...a Preparative [Meeting]...and that meant we came under the care of an established Monthly Meeting, which was the University Friends Meeting in Seattle... I'd say it was around 1956 (and I didn't get to confirm this)...that we were finally given Monthly status as a Meeting.

And then we felt we had to move into quarters more than the homes we had been traveling to, and we started renting the chapel at the old Y.M.C.A. building on 7th and Market St., which has recently been converted to a retirement home... We were there until we finally found a building of our own, and that's our current address at 3019 North 21st.

...I think our oldest daughter, Mary, was given credit for saying, "That looks like a Meeting House. That's where we ought to gather." It was a home at the time, that had been occupied by the principal of the Lowell Elementary School on North 21st and "I" Street...and he died of a heart attack in his early 50's. His wife was Australian, and they had three children. She decided after his death to go back to Australia with the children. That's how the house came up for sale, and I don't know whether they had been buying it from -- but the house was owned by one of the shipbuilding families here in Tacoma. At the moment I can't tell you that name but, if you want to check the Bill of Sale records, you'll see their name on the documents. [It was Petrich, I believe]. We bought the house for \$7500 in 1962 or '63, and so we're going to be celebrating our thirtieth anniversary (so to speak)...

It may be that we didn't actually get into the Y.M.C.A. until later, say '57 or '58 instead of '55 or '56. But time went by pretty fast then. A lot of busy, young families...and we were participating in the Quarterly and Yearly Meetings with other Quaker Meetings in the area...

At that time the Pacific Yearly Meeting covered the whole big family of unprogrammed Friends on the West coast. And when we gathered, we had Meetings [come] from as far away as Arizona, New Mexico, Southern California, and (for a time), the West coast of Canada also... But that soon outgrew itself, and eventually we split and formed the North Pacific Yearly Meeting (which includes the five northwest states up here; Oregon, Washington, Wyoming, Idaho, and Montana, and Alaska -- that's six with Alaska)...

We also were trying to inform ourselves about the other Quaker Meetings..."programmed" Meetings. The Oregon Yearly Meeting serves programmed churches in this area, and George Fox College in Newberg, Oregon is sort of a focal point for

that branch of Quakers in the Pacific Northwest. We have two [programmed] churches here in Tacoma that are part of the Oregon Yearly Meeting. [One] eventually formed the McKinley Avenue Friends Church, which had a building and then split when part of their congregation attempted to purchase a major piece of property...out in Parkland [from] a group of nuns...

They struggled with trying to raise the money, and they finally didn't succeed. I worked for a while in trying to get the unprogrammed Friends to join them in the purchase because it was a fine piece of ground, in my opinion... It had school buildings on it, and some facilities needed repairing, but it had been a retirement center for quite some time.

But the unprogrammed Friends tended to not want to be owners of property. They'd rather rent or use space [from] others when needed for camps or conferences, rather than spend a lot of time, energy, and money maintaining and keeping up a piece of property, and they still have not bought or tried to establish a base (so to speak) for the [North Pacific Yearly Meeting of] Friends...

When you asked the question, "When did I become a Friend?" I suppose it started with those meetings in the Ilford Friends Meeting House in England, and with Eloise's [meeting with the fellowship group here]...I think we were both trying to find those things that we felt were significant... We knew we were leaving some things we liked in the more traditional Protestant church (teaching Sunday School and singing in the choir)... [Unprogrammed] Quaker Meetings...by tradition, don't have singing or music, but that's changing now, too... But we made that choice, and we still seem to be quite happy.

I appreciate [one] woman's writing in the Christian Century magazine some years ago that suggested that there probably was no one denomination that would serve a person's needs for a lifetime...

And so I feel like we each walk our own paths, and I've appreciated the contributions I've received from many places I've gone.

Since Pope John XXIII, I find a very kindred spirit with the Catholic Church as well. There's been a fresh dynamic there since his contributions. So I'm ecumenical...I would say. We welcome Jehovah's Witnesses... I admire the Mennonites greatly, and the Brethren, the social outreach that they have had along with Quakers.

There's this story about the stranger that walked into a Quaker Meeting (a silent gathering) and sat rather nervously, kind of wondering when [the service] would begin. Finally, they're grasping hands and saying, "Good morning," and then the visitor says, "Well, when's the service begin?" And they go, "Oh, that's after you leave this room" [laughs].

Has the Friends Meeting participated in joint efforts with any other church groups? Like, you were just talking about the Catholic Church, and I know St. Leo's is pretty active.

...we have been long time members of the Associate^d Ministries in Tacoma, Pierce County, which is...affiliated with the National Council of Churches and the World Council of Churches. We've done many things with other churches...

Back before homelessness bothered some people, in the mid-seventies, the Unitarians (Unitarian Universalists) and a little independent church, a spin-off [from] St. Paul's Methodist that founded Hillside Community Church, and Tacoma Friends Meeting -- we got together and formed a corporation, a non-profit group called "Houses-to-Homes, Inc."

And we started working with Federal monies that were being made available to rehabilitate older homes or run-down buildings that still had promise, get them repaired, and then seek out at-risk or high-risk families that hadn't been able to ever

own a piece of property. [We would] facilitate their purchase of the building, and then stay with those families to help them learn how to budget their money and make sure they meet their mortgage...

We rehabbed and sold and got to know six families. We then decided that that was going so well, [we would] try another block of [homes for] families. There were ten or twelve that we were contracting for...and the Federal Government suddenly brought the funding to a halt. The word we got was that some people in the East had been taking the money to do the rehabbing, but had been skimping or cheating on the quality of repair and remodeling. So people weren't getting the quality homes that they thought they were, and which was unfortunately the [downfall] of the whole process. We regretted to have to lay down this effort. It was, we felt, worthwhile. It was one of several things we have done along that line.

Another thing we did during the late 40's and 50's in February...to recognize minorities during Brotherhood Month (as we called it), we (the Associated Ministries) helped to sponsor an open house on a Sunday during that month where we'd have five or six homes opened from different racial groups, different economic status groups, and people could make their tour of homes for friendship teas. And then the Tacoma News Tribune was most cooperative in giving us nice coverage (a full page picture and story in "Homes and Families" from the Society section) that I think made that a very successful effort.

[The tours] included our Asian Americans who had gone through the trials of being incarcerated (especially Japanese Americans during WWII), trying to build them back into society. The black community, which was still quite restricted in [the] housing they were offered -- I can remember in the late 40's when 6th Avenue was still the dividing line between where blacks

did live and didn't live. They weren't shown homes north of 6th Avenue.

A group, our United Nations Association group which started in 1948, held a conference in the First Congregational Church, in their Education Building, and we had an inter-racial dance. All of this was occurring north of 6th Avenue. I mean, that was pretty revolutionary... But it was one effort that our Quaker Meeting was actively involved in.

What time span was this?

The friendship teas -- they may have begun before we arrived in town in '47, but they ran up through the mid 50's -- late 50's I would say...these friendship teas and the open houses.

What do you think brought an end to that? Why did they stop?

Well, the whole civil rights movement began...de-segregation [in schools], and the rise of Martin Luther King, Jr. All of this was happening. But Quakers, a hundred years before that, were running the Underground Railroad to help to free [blacks] from the South... The abolitionists were strong among Friends... (reads from an early issue of Look Magazine, an article about some of the leading Quakers in American history; Lucretia Mott, Susan B. Anthony, and John Greenleaf Whittier.) So to work in the de-segregation, integration movement was a natural for [Quakers] in Tacoma...

There used to be the King Roller-Rink down on about South 25th and Pacific Avenue, and this was at the time of the Korean War. The rules there were that blacks could only roller-skate Sunday afternoons at this rink. And we were thinking, "Here are G.I.'s out at Fort Lewis, fighting in Korea in behalf of the U.S. Government, and they're told when they can roller-skate." And

we thought there was a real abuse there of their human rights, so for a time we picketed...the owners of the King Roller-Rink...

At first the owner argued, "Well gee, if we have these black men down here in the evenings, and they start wanting to skate with the white girlfriends of these white Southern boys out at Fort Lewis, we're just going to have all sorts of trouble"... Finally he said, "Well, let's try having them come on Thursday nights." After a month of...no problems, [he] said, "We'll open it all up"... We were very thankful to the owners who had the courage to consider an alternative to their former practices.

Were they the only ones in town that had these kinds of practices, or was that pretty common?

I don't remember other details. Those were a couple of stories that I do remember because I participated in them. But, like the housing, which was closed and remained preferential treatment for whites right up into the 60's --

I remember a significant change that happened. This was after the Watts and Detroit riots. A half a day gathering was called at the old Winthrop Hotel Ballroom (which is now a retirement home there on 9th and Broadway). The city -- what would we call the big wigs in the city here, the weighty members of this community?

The city fathers?

The city fathers, the wealthy, those in power -- called a meeting in the Winthrop Ballroom [with some four hundred people]. I had the pleasure of being present as a member of the school community. In the course of two hours in the morning there, they said, "We are not going to have a Watts in Tacoma. Open up the housing." And it was unbelievable, the changes that happened.

Weyerhaeuser senior officers [were present], and I think we had Boeing representatives. The banking community, the church community, the education community, the labor community -- decided, "We will be different," and it seemed almost like an overnight change.

The schools had started in 1965 to open up to desegregation. We closed McCarver Elementary-Junior High School (which was ninety percent black), and we reopened it as a modern magnet elementary school (all elementary). My wife was part of the transition faculty that went there. She had taught there for two years back in '48 to '50 when it was largely a black school. In 1966 to '69, by making it a magnet school, they brought in a majority of whites...[and] invited the blacks to choose any school they wanted in the community to go to, and we had the beginnings of open enrollment. We now have over a dozen magnet schools operating to try to keep racial balance to meet our state requirements...

One of our, I would say, major social concerns from the mid 50's up through the 70's, was working at desegregation and integration, and I think we may have lost some things academically, but Tacoma can be proud of the fact that it was one of nine cities our size (from one to three hundred thousand) that voluntarily desegregated without any court orders or threats. I think many churches, many people who were socially enlightened so to speak, helped to bring that about. I, for one, have enjoyed living here because they've been responsive to problems and we solved them whether small or big...and the Friends played a little part in that.

What other purposes has the Meeting House been used for? I know there's other organizations that hold their meetings there.

Currently, I can name a few of them. Over a long period

of time, we are more active sometimes than others. We have done draft counseling for young men getting ready to sign up under the Selective Service system, and also work with men and women in the service who were considering applying for Conscientious Objector status (which is permissible). We met twice a month for several years, back during the Viet Nam war in particular. Then very recently we had a flurry of activity during the Persian Gulf crisis and war, of people who were thinking there's got to be a better way than to periodically go out murder one another...[sending] our young men and women to do it and to be the victims.

We had worked with about six other groups in maintaining and operating the draft counseling service. I was trying to find a little slip that listed the various organizations that collaborated, but we've been quite involved with coalitions to try to conduct this kind of work. We work within the laws [of] the Selective Service system. We want to inform young people about their options.

The recruiter system tends to make [military service] sound like all sweetness and light. [They say], "It's the way to get ahead. You're going to have \$25,000 when you get out to start your higher education ...". But that's just a part of it. Sometimes the young couples that we were talking with who were both being sent [to the Gulf], leaving babies or children behind, [were] saying, "This I never counted on... They didn't tell me this when I was signing up." So we've tried to keep that awareness as open as we possibly could.

We're happy to say that recently, the Superintendent of Schools for Tacoma has indicated that they would be happy to have us bring literature about the alternatives under the Selective Service system, and to stand right along side of the [military] recruiters...and say [to the students], "Now, do you want to think about it some more? Here are some other things

that...you should be aware of."

Is this something that you've started doing then, or are you still [only] considering it?

Uh, the letter in fact is hanging right on the wall here. ...[I stopped the tape and read the letter from the Superintendent of Schools. Then I asked Mr. Holden about a trip he had just returned from].

Yes, I was back in Washington, D.C., for a conference attended by fifteen hundred people, representing a hundred different organizations on the environment and development. It's the second Global Structures Convocation. They had the first one on Structures for Peace, and they had fourteen hundred that came for that conference.

It's a beautiful example of the empowerment of the people that's taking place through what we've been calling the N.G.O.'s (or non-governmental organizations). But we had a recommendation that we not call ourselves N.G.O.'s anymore, that we are citizens organizations, and citizens come before any government. To say you're "non-government" suggests that government is more real than the citizens...

[He discusses the government spending of \$310,000 for a thirty second advertising spot during the Super Bowl to recruit people into the military.] [Turned tape cassette to Side 2]

Do you foresee in the near future then, where your organization would be in the schools when the recruiters are there, right along side of them?

Yes, this letter is an invitation, and what we've been trying to do is to draw together samples of the literature...that let's young people know they have some seventeen choices. If we were to activate the draft again,...the Selective Service law...currently gives you ten days to make a choice.

If you want to be a Conscientious Objector, you have ten days to apply, or after you've made your application...and they send it back, you have ten days [from the date of the postmark] to write down all the things as to why you think you might be a Conscientious Objector, or why you are considering going into the ministry, or whether you are an only child and your father and his brother were both killed in the war, or previous wars. There are a whole lot of exceptions, hardship and otherwise, that are not listed for you, that you have as options...

The fact that the draft is not being activated at this time, many people take that as, "Oh well, that's not going to happen." But who knows what other kind of Gulf crisis somebody can dream up. I've understood some people are afraid Mr. Bush may create another war with the Gulf. Because he was such a popular person to fight the first massacre, two hundred thousand Iraqi, [they fear] that he might try it again to regain his popularity. But I'd hate to think that's true.

Has this group been active in any women's issues, or any actions to balance out the inequality there?

Yes, all the way from Susan B. Anthony, for whom I think the men had something against...on the issue of the one dollar piece. [It] never gained popularity, but it seems like the design and the size was almost to guarantee that it wouldn't be used, as it was so easily mistaken for a smaller coin.

Friends have been for women's rights for a long, long time. I would say there is no discrimination amongst Friends in terms of the roles that women can play in the Society of Friends. The present national secretary in charge of the American Friends Service Committee, probably one of the best known service arms in the church, is a woman by the name of Asia Bennett. She came from the Seattle area.

You asked earlier about the Meeting House, and what groups meet there. I started to mention, the draft counseling is one that we have had there a long time, and we were even a refuge for A.W.O.L.'s for a while... We ran our Houses-to-Homes program out of the Quaker Meeting House... We also used it as an office for several years for a group called Pierce County Homes for Youth.

It was an alternative program to incarceration at the Remann Hall Detention Center for adolescents who had problems, and for a time we ran three different group homes. The first one was in the Hill Top area (for boys), and then we opened up a girls home out in Puyallup... Then we opened a third one on the North End. [It was] the first group home for disturbed teen-agers on the North Side ever. Everybody thought it was great to have one on the South Side or the East Side, but not nice North End Tacoma.

Are those still in existence, those homes?

Unfortunately not. In the late 70's they changed the law on girls being truant. "Run-aways" was no longer a crime... That wasn't the worst of crimes that a young lady could commit. And so financing fell off from the State, and we had that house practically standing empty after that. And also for boys -- Ron Hanna was one of the legislators at the time, and he was pointing out that in a comparison study [between] Michigan and Washington State, Michigan had double the population...yet we were holding nearly twice as many youth in detention... So we felt we had an overkill situation in terms of the things we were charging youth with.

Okay. Pierce County Homes for Youth started in '68, and their offices were in our Meeting House until about '77. Some of us in the Meeting worked closely with prisoners for a time, and we had another group called the Steilacoom Prisoners Support

House. This was not directly a Quaker Meeting activity, but some of us were active in it, and that's true of a lot of Quaker work... Many of us working in different social concerns as individuals [are] hopefully carrying the spirit of what Quakers are all about.

But the Prisoners Support House program ran from 1972 until about '84... We were helping relatives and friends of the [prisoners], often minorities, and most of them from California. Two thirds of the inmates were from California. They were Hispanics and blacks largely.

And so we were providing transportation from railroads or airlines out to Steilacoom. We had a triplex house there where we housed thousands of people, literally, over a period of six years... We fed them, found clothing, we did whatever was needed to help them. And then they closed the prison down. They said it was too expensive. This island prison was over a hundred years old, and the State took it over.

The need for [our] help with transportation and housing ...no longer existed, and the Town Council in Steilacoom voted that we were operating a hotel-like operation in a single-family residence area... Well, when we bought the house, it was a triplex already. It had three gas meters hanging on it, and so it wasn't a single dwelling when we purchased it. We did a survey, and we got like 315 signatures in favor of what we were doing (to some 17 or 20 that were opposed), and yet the [Town] Council voted us out, so we had to sell.

We bought the old Massasoit Hotel on 17th and Broadway. In stone at the top, it's called the Pinkerton Building, built in 1889. It had twenty little apartments on the second and third floors, and three store fronts. We were converting this to alternative uses to help with the new prison population if need be, but the funding for the original design wasn't forthcoming, and we began to feel like maybe we didn't have a

purpose anymore. (The homeless group wasn't that visible at this point.) We had done some refurbishing. We worked with the City of Tacoma. We had used ex-prisoners to help run it, and to rehab this old building, which because of its age (a hundred years old almost at that time) had some special tax breaks...[as] a historic building.

Well, we had done a great deal of work on it, and finally we decided we would sell it. There just wasn't the enthusiasm, and some of us who had been with [the project] from the beginning were pretty well worn out. We put it up for sale, and a group of buyers (a buyers club in the Moss Adams Accounting Firm) offered us \$150,000, gave us \$5000 down, sixty days to close.

Two days before closing, we have a mysterious fire that burns off the new roof and damages some of the third and second floor apartments. The counter offer was \$50,000. We had no insurance. Nobody else came along to buy it. Three weeks after we had sold it to Moss Adams, a big Weyerhaeuser-backed firm [the Cornerstone Development Company, headed by Virginia Anderson] announced they were going to spend a hundred million dollars building a new Sheraton Hotel and financial center, and renovating the old Sears store, and all of this stuff is two blocks away from us. So [the buyers] knew what they were doing. I can't blame people, but I feel that fire...[may have saved someone] a hundred grand.

We finally sold it to them, and we netted out about \$30,000 which we then gave away to various causes and charities, some which were great charities. The money that [had] bought the house in Steilacoom originally was from peace groups in Seattle (including Quakers) to help with prison reform... The Fellowship of Reconciliation got \$10,000 as an endowment to help in financing the work that they do. Many Quakers belong to The Fellowship of Reconciliation, which is an inter-denominational, international peace organization... It's been around about

seventy-eight years now...

And then a wonderful program in the Tacoma Schools...the Henry Foss [Endowment]. Henry and Agnes Foss -- it was his grandfather that started the Foss Tug and Barge Line...here in Tacoma. And when they named Henry Foss High School for him, he and his wife were so pleased, they wanted to do something for the school district.

He being an immigrant boy himself,...he told Dr. [Angelo] Giaudrone [Tacoma School Superintendent], "I'd like to set up an endowment that would help to finance future exchanges of kids to come to Tacoma." Dr. Giaudrone came and asked me, "I know you've been interested in this sort of thing... Would you work with Mr. Foss's treasurer, and see if you can figure out a way that he can give some money to do what he wants to with it?"

For six months I worked with Nels Magnuson, and we finally came up with an endowment design that pleased them. I think it is one of a kind in the nation. They [the Foss family] gave \$50,000, and \$10,000 of our money from when we closed the Prison Support House operation and sold that building, went into this endowment as well. There's something like, I think around \$85,000 now [producing] interest which is used each year as seed money to help students [in exchange programs]... But those were some of the good things that came out of the unfortunate loss of money on that building, that may have had the fire set or otherwise. That was most regrettable...

Currently, the Alcoholics Anonymous, Alanon, or (now I don't know for sure whether [Adult] Children of Alcoholic Parents), but they meet at our Meeting House regularly. The Women's International League for Peace and Freedom (W.I.L.P.F. as it's called) meets there twice a month on Monday evenings. The Fellowship of Reconciliation has met there off and on, [but] we've been meeting more regularly out at the Hillside Community Church... United

Nations Association sometimes has its meetings and programs there.

One interesting story, to show you a bit how Quakers work business wise. The then Communist Party back in the 70's (I would say it was early 70's) was wanting to have more visibility, ...[but] no one would give them a place to meet. They had been meeting in their homes, but one of their members called and asked if the Quaker Meeting...would offer the use of our building for them to hold a public meeting...

We discussed it, and we said, "Yes," that it would be all right. That didn't mean that we necessarily agreed with everything they thought or might talk about, but they were a group of organized citizens, and we [said], "Yes, you can use it." Well, for about three months that worked out quite nicely. Then two of our members who hadn't been attending for some time came back, and when they heard that was happening, they were very upset. They said that it was so bad for the Meeting to be doing this, that they would very likely leave if we didn't cease offering this [use of our building].

Well, Quakers, when there is a strong challenge by an individual, we usually will stop what we're doing to find out if there's some way we can reach consensus, that might resolve the difficulty. Quakers by tradition try to do business by consensus. They don't take votes, they don't do a Robert's Rules of Order approach and have winners and losers. We like everybody to feel they were understood, and their interests were cared about. So we went through what we would call threshing sessions where we could really kind of let our hair down and be argumentative, but it's what a threshing session is supposed to be -- to consider all the possibilities, good bad, and otherwise.

And in one of those threshing sessions the thought was, "Well maybe there's somebody else who would do this besides

Quakers so the onus didn't just fall on the Meeting..." So we called the Unitarians. They said they had to take it up with their board, and a few days later they called back and said, "Sure, they can meet here..." Then another thought came up -- "I wonder if the Public Library would consider having them?" I happened to have been the person asked to call the library, and I told them about the situation. At first it sounded a little bit like, "Well, this is a surprise, this is different, but we'll consider it." It took them a little longer ...but a couple of weeks later we got a call back, "They are a legitimate political organization... The Democrats and Republicans meet and use our building freely for their programs. Yes, they can meet here."

And so what looked like a crisis resolved into an openness that they hadn't had before. But I thought it was a neat way in which Quakers work. We didn't drive people away from our Meeting.., but we didn't just fly in the face of their distress or opposition to something and pretend it wasn't there, and say, "Well, we've already made a decision, sorry."

Well, I guess that sort of covers how our Meeting House has been used. We haven't had members who like to hold rummage sales, and so I can't remember ever having a rummage sale at the Meeting House. We've gifted money for many things, but we don't raise it by trying to go into the sale of used goods...

Has the Tacoma community been receptive to Friends, or have there been any problems with discrimination, controversy?"

I would say Friends have a pretty good name. I would say that for Tacoma. I think we have tried to be friends to everyone... We've been contributors to the FISH and other food banks in Tacoma on a regular basis. There are several worldwide Quaker groups like the American Friends Service Committee...that we contribute to as individuals and as a Meeting. The A.F.S.C.

bagan with Quakers in England and then the United States... [Reading from Look magazine, dated from the 50's or 60's], "The Nobel Peace Prize was shared by the American Friends Service Committee and the British Friends Service Council in 1947....for their humanitarian efforts."

I've thought of the Quakers as having been respected in many warlike situations, that they deal with both sides and have been a bridge, reconcilers, mediators...that both [contending sides] felt they were going to be heard conscientiously. That's an important role we need more people to play.

Our Quaker membership...I notice you have a question here about the commonalties and diversities. I would say we have quite an -- Some people have thought Friends are largely intellectuals or college graduate population or upper-middle income or higher, and I'm sure that some meetings have that characteristic about them. But I think...like the [member] who worked with the railroad, there is an appeal to these people as well. We aren't trying to exclude anyone. I'm not sure that we're as integrated racially as we would like to be...but whether we have the appeal to some of the minorities (and that's a concern), we may not meet their needs.

Maybe it's something like the music and so forth, which we don't have, not because we're anti-music, but that's the tradition. And we have Friends that think of themselves as non-traditional ("experimentalist" is a word I like) with religion in terms of spirituality. Friends feel there are no experts on spirituality, that we are each our own expert, and when we meet in silence, it's to draw on and to share from each others' spirits.

We invite the spoken word from individuals when they feel sufficiently to want to share. It's usually a brief statement that's invited, and it's not something that people argue with or disagree with. It's there for the person who said it possibly

the most, or some individual present, and maybe it's for a lot of us. But it may not speak to anyone outside of the person who said it. We try to let it stand for what it is...and sometimes it's built upon by [others].

Quaker Meetings are an interesting place to be with things that happen spiritually, and...trying to find out what's the real inner self. There's so much clutter in our lives, routine things, and have-to-do's that get in the way of thinking (or maybe stopping thinking), getting to feel that inner heartbeat self that each of us has. I like the sense of equality in this "one among equals." It's a much appreciated atmosphere I feel. Quakers have also tried to support the concept of simplicity, which in our culture is rather hard to find, or to be. But to try to clear out a lot of the extraneous things...

The Quakers speak of seeking the Inner Light, centering down in silence, to try to just peel off the layers of details and things that preoccupy, and get down to that second, inner self, inner voice, a sense of inner light, that of God in every person...

Jacob Bronowski, I don't know that he was a Quaker, but he has a quotation that I will never forget that says that, "We ought to live in such a way that what is true may be verified to be so." That fits into the big experimental attitude, that we are seekers of the truth. Quakers, traditionally in a courtroom, do not swear to tell the truth. They assume that they're telling the truth all the time, so don't now swear. The court may sometimes ask you whether you will affirm...rather than swear, and some Quakers will say "yes" or "no" to that...

I was reading a little book of mine called, The Way of Life, by Lao Tzu, in which someone tried to describe what this Chinese mystique some 2500 years ago called "Creative Quietism." That's what I really think a Friends Meeting is trying to do, to find the new insights that come from silence, an active silence.

You asked, "Has it been a fairly homogeneous group or more of a melting pot?" We're both. I mean, there seems to be a core of people that has stayed together for quite a few years, but even the core changes... We have a wide variety of people who come. We have as many attenders as we do members. Our membership is around thirty-two, I'd say, at any one time. We're a small Meeting. Seattle [the University Friends Meeting] has four hundred members. That's the largest Meeting in the Northwest. But more Meetings are of this size than of the large size.

Part of the reason we bought that house was to be near the University [of Puget Sound] campus...hoping that we would attract a lot of students like they tend to at the university up [in Seattle]. But our student campuses were much more turned in on itself... When Dr. Thompson was president I felt we had more students attending, but we pick up three or four...that come while they're students there...

One time I would like to have had us buy the house next door when it was only \$18,000. Now it's \$65,000 or \$75,000 and not available. But Seattle has usually had two or three houses next to the Meeting House which they bought which provided housing for students, to help a little bit with income maybe for the Meeting. The American Friends Service Committee presently has its regional office in the ground floor of the University Friends Meeting House. But I've felt maybe [with additional space] we might have done more in community service, or had a day care center. We ran a school for some six years in the basement of our Meeting House -- String Bean School or something, I've forgotten its name. But during the week they had children of elementary age down there in our First Day School rooms...

[Briefly mentioned here, are their combined efforts with other Quaker churches in the Tacoma area, to speak out against military buildup during the Cold War years and Reagan years.]

Now you had asked earlier, "Has the community been receptive to Friends?" I think we've been quite welcomed. We've been invited to several different denominations to talk about our religious background and values, and not because we're any better than anybody else, but curiosity apparently... We've never had anybody come and deface the meeting house or put a cross in the yard or challenge us this way, that I can recall.

We try not to be antagonists. I like the title of a book by Jim Douglas, a former [Catholic] priest who left the priesthood, but has been very active in Ground Zero up at Bangor, Washington with the Trident submarine base. He and his wife and children were there for like a dozen years, peacefully protesting daily along with others who came and joined them, about the direction that they felt this type of war preparedness was leading us. He wrote a book called, Resistance in Contemplation, which I think is a nice way (and I'd like to think it would be Quakers' way)...to work with that idea in mind. That when you see an injustice, or something that's good that needs to be upheld, that's being challenged, you should act. Or as one person put it very simply, "Love, and what thou wilt, do." It's done out of love...but after you've acted, then the contemplation and reflection is valuable, to step back and say,..."Did I really change the situation in the direction that everyone is better for it?"...

Lao Tzu uses the phrase, "The way to do is to be." I think about that phrase frequently; that you don't have to necessarily be doing something to be something. But in your quietness, your forthrightness, you may be saying as much as anybody needs to hear on a particular topic, without making a lot of noise. I believe that quite deeply, that there are many ways to serve one another.

Now, you asked, [with only three Friends Churches in Tacoma]..."Would you consider this unusual for a community this

size, compared to the number of Friends in other parts of the country?"

There aren't a lot of Friends in the country. I would guess that there's maybe not more than 150,000 Friends in the United States... We're not a large denomination, and we never sought to be big, but I hope we have tried to be genuine, and clear.

I love the phrase that a friend of mine at Stanford closed his doctoral dissertation with, which simply said, "The last word has not been said on anything, only the latest"...

Another thought that I love very much is from a book entitled, At the Heart of the Web, written by a radio astronomer. I don't know what his religious affiliation is, but he raised this question, and maybe it's been said in other ways; "Could it be that the human race is the consciousness that the universe has of itself?" What an awesome thought that is, that maybe we are a part of what we call God, or Nature. That we're, in a sense, co-creators with God. That doesn't make us big shots, but it means we've got a tremendous capacity and responsibility to be something more than just an observer, or a consumer. That's been moving me quite strongly for the last couple of years since I've first read that sentence...

"What's the vision for the future of the Friends Meeting?"

I imagine we'll go on pretty much being what we have been. Doing, for those who attend, what we hope we can through our approach to the use of silence, and hopefully the service that we try to provide, not only to one another, but to the broader community, like many denominations do. We're not so different really in that sense.

I mentioned the groups we belong to, like the Associated Ministries and the Friends World Committee on Consultation, [which] is probably one of the largest, broadest groups that covers all Friends. They hold a tri-annual conference every

three years, and this year they had three different conferences so people wouldn't have to travel so far. They had one in Kenya, they had one in Central America, and one in the Netherlands, all during this past summer, and people went to the group they thought they were closest to. But it's a bridge by which we seek to move as one. And the Service Committee has been another important arm.

The third group is the F.C.N.L. (The Friends Committee on National Legislation), started in the early 40's I believe. They bought a small, three story building, which is across the street from the Senate office building in Washington, D.C. It's an effort to try to make our input into government as effective as possible. They put out a wonderful little paper. [An issue has been included at the back of this report]. The Friends Committee on National Legislation publishes a voting record on like a dozen major different bills during the course of the year, [and the] positions that they think are the right ones to take in terms of the best interests of humanity, nationally and worldwide. It's one way of giving you a rough measuring stick (if you'd like), to see how your representatives in Congress are operating on the issues they have chosen to measure.

Could you tell me a little bit about your experience as a teacher? We talked about that a little while ago. Has your being a member of the Society of Friends had any effect on your career in Tacoma?

I'm sure how I approached children and youth had to be influenced by Society of Friends. For a long time I've been opposed to corporal punishment. I appeared and spoke at one of the State Board of Education meetings that was held in Tacoma some years ago, to share our thoughts and opposition to this way of trying to control or modify a child's behavior...

I thought, if I take a wooden board and go hit my neighbor with it, it's assault and battery. But if I'm 20 years older than a child, and have the same board and hit him on the bottom, ...this was considered "good discipline." And I would say that Friends, by and large, don't support that type of thinking. More and more districts recently have been moving to a "no corporal punishment" basis, and I think that's a step in the right direction, personally.

I'm a teacher who was trained that -- When a student asks, "What's your opinion?" on something, many teachers would say you're supposed to be non-controversial, you should not state your point of view, that you should be unbiased. And I'm not of that type of thinking.

When a student or the class asked me, "Well, what do you think, Mr. Holden?" I'd say, "Now you understand, you're asking for my point of view... Everyone has a point of view, and we'll listen to all points of view. If you want to know mine, I'll be glad to share it with you, but you have to keep in mind, it's my point of view, and you don't have to agree with me to get a grade. If you can vigorously argue a different point of view, fine with me. I'll respect the way you design and build a case." So I taught my classes that way.

I remember in the 50's when I went to ask our own librarian at Jason Lee Jr. High School -- I said, "I was looking for some books on Communism, and I didn't find anything on the shelves."

She said, "Well, I'm sorry. You know that's controversial and I've taken those books off the shelf, and I've put them under a wrapper in the back room."

"You mean we aren't using those books?"

"Well," she said, "I'm not going to give my approval to their use."

And I said, "Well, if I want to take them out, could I use them?"

"Well, it will be your responsibility."

So I said, "Thank you, I will take them to my room, and we'll use them." And we had a few incidents like that where we were having librarians screening things out. I'm sure that wasn't an act on the part of the librarians at Tacoma Schools, but this particular librarian was taking that responsibility. I felt that, how in Heaven's name could we be talking about the world and social studies if we didn't want to know as much as we could about [it]...

I was president of the Teacher's Union, the A.F.T. (American Federation of Teachers). Not the large group, the N.E.A. (National Education Assoc., which has always been the largest organized group of teachers in the country). But A.F.T. has been a real challenger over the years, and has had lots of members (in the thousands) affiliated with the A.F.L.C.I.O. I worked with that group for several years as a beginning teacher, and was president for two years from 1952 to '54, I believe.

We had the famous Schuddakopf [legal] case here in Tacoma where Margaret Jean Schuddakopf was the elementary school counselor, and she got called before the House Un-American Activities Committee in Seattle to answer the questions, "Have you ever, or are you now, a member of the Communist Party?" And she chose to use the Fifth Amendment on both questions.

She returned to Tacoma, and asked for a hearing before the Tacoma School Board to explain her use of this. An important part to remember is, Mrs. Schuddakopf had never been a member of the A.F.of T. She belonged to the N.E.A., the more acceptable, the broader based organization... And the question came up, regarding this hearing she had requested..., "Should we appear in behalf of her right to the use of the due process of law, and her right to the use of the Fifth Amendment, without [her] being considered guilty because she did?"

And we had a single sentence statement that had been written by our national organization at the convention in Chicago that said, "We are opposed to the hiring of Communists to teach in our schools, but we deplore the firing of competent personnel solely on the basis of their use of the Fifth Amendment."

As the local president, I talked it over with our state president, and she said, "It's important that you let the board know that this is the position taken by a major national organization of teachers. So when the time came, I asked if I might speak in behalf of Mrs. Schuddakopf."

I started out by introducing myself, and [explained] that she had never been a member of our organization, and that we didn't know her at all. But we were concerned about her right to the use of the Fifth Amendment, which supposedly, Americans didn't have to incriminate themselves [by its use].

After that, I sat down and waited for the lady who was then president of the N.E.A. local chapter, which [Mrs. Schuddakopf] did belong to, but she never got up, never said a word. And the next day one of the local radio commentators says, "President of the Tacoma Teachers Union sticks up for the Fifth Amendment Communist [school] counselor."

We lost a few members, we gained a few members, but that case went on through a whole lot of gyrations that [are] classic. I understand somebody's just recently written a dissertation at the University of Washington on the Schuddakopf case.

The gist of it is -- (This is sort of an aside, but it's interesting. Do you want to hear?)

Yes.

The School Board became a little frightened because the American Legion published clippings in the paper that said, "If you're opposed to having a Fifth Amendment Communist counselor

counseling your children, sign this and send it to the School Board." The School Board decided to suspend her from teaching. The County Superintendent, [a position] we no longer have, but at that time was a woman by the name of Ruth Bethel. She sort of over-saw the special services for some of the smaller districts... And [she] decided, under pressure from our Superintendent and Assistant Superintendent and the School Board, to withdraw [Mrs. Schuddakopf's] teaching credentials. We had public hearings, and it was a sad affair, the way they went after her.

One of our judges just now retiring, E. Albert Morrison, a Superior Court Judge, was then an attorney, and he was one that was going after Mrs. Schuddakopf. He said some things that were unfortunate I think, and pressed very hard... The suspension of her credentials stood. And at one point, the prosecuting attorney [Attorney Jacques], working for the Board (and who also became a Superior Court Judge), stood up and said that he wanted to present as evidence of Mrs. Schuddakopf's controversiality..."these 18,000 [signed newspaper] clippings"...

The lawyer defending Mrs. Schuddakopf, a man from Seattle, Kenneth McDonald, doing it for free -- He stood up at this point and he said, "This is the strangest quasi court hearing I have ever attended." He said, "Usually, a prosecuting attorney cannot be a witness in his own case. Either he's a prosecuting attorney, or he's a witness. But he can't be both. I'll take it up with the Bar Association if this is permitted." And the prosecuting attorney, somewhat embarrassed, withdrew his request to present the data.

McDonald went on to say, "I was much against any kind of publicity of this nature, for Mrs. Schuddakopf or against Mrs. Schuddakopf. I maintain that this is mere hearsay evidence." Then he turned to the packed room and he said, "Will those of you who have had a child counseled by Mrs. Schuddakopf

[and have signed one of these clippings] -- Would you like to come here and let us quiz you?" Not a soul raised their hand.

Well, for a year the case dragged on, and in the mean time, Fulton Lewis, Jr. [a national radio news commentator] went on the air to tell about this mess going on in Tacoma, only he made one horrible mistake. Margaret Jean Schuddakopf had two brothers that apparently may have been Communists, but he mixed them up with Pearl Wannamaker, who was the then State Superintendent of Public Instruction.

[end of side two, cassette #1; beginning of cassette #2]

[He] talked for fifteen minutes about Wannamaker's Communist brothers, instead of Mrs. Schuddakopf's brothers, and it was close enough to election time for Mrs. Wannamaker, that she lost the election because of this error on the part of Mr. Fulton Lewis, Jr. and four hundred radio stations across the country.

The Supreme Court was still weighing for this period of time, who had the right, if anybody, to withdraw the credentials of this teacher/counselor. Two days after the election, they make their decision that Ruth Bethel didn't have the right to withdraw the credentials...

Poor Mr. Fulton Lewis, Jr. and his stations, I think, settled for a half a million dollars with Mrs. Wannamaker for the gross error they made in the misuse of her name. But that was slight of any compensation to Schuddakopf, who never got a teaching job again anywhere. [It] really just ruined her career, and she was a very bright woman. [She] finally retired to live with her daughter up in Bellingham.

But, I'd say Quakers would be against this sort of politicizing and behavior... But in the flurry of the McCarthy Era, of that period, this was sort of the way things were.

It doesn't have much to do with this topic we were on,
but --

It's interesting.

Well, let's see, what else have we not answered yet?

[I've] been involved in working with Conscientious Objectors since World War II, and we had a famous national case for a time here in Tacoma when David Fletcher, who was a physician, trained by the military...became a Conscientious Objector while he was stationed (I think) in Alaska, and then was later moved down here to work at Madigan [Army] Hospital.

He was a specialist of sexually transmitted diseases, and he went public with his concern and got a lot of national publicity, but the military hung tough and would not release him. He had said like, if he'd been released six months before he was supposed to be discharged, that he would pay back every cent that the military had spent on his medical education, that he didn't want any \$40,000 gift for retiring.

But we also lost him as an employee in the medical field here in our community, because that was when AIDS was just beginning to be on the horizon. This was during the mid 80's when David was a member of our Meeting. But he later moved on to Illinois when he did get a job.

We visited men -- I visited two different men out in the stockade during the Gulf crisis, who refused orders to report to the Persian Gulf...

Does the military welcome...your help with counseling?

Yes. We don't come to abuse the military establishment, but we try to come to help every person who needs help. We don't try to be lawyers when we aren't, but we know lawyers

who are available, and who are qualified to deal with men who are challenging the military system when they're not being heard.

I mean, in David Fletcher's case, up and down the ladder, this man was rated as a superior performer in the work he was doing. But after he declared himself a Conscientious Objector and could no longer participate in this system, then his ratings went the other way.

So then, he did meet with some discrimination.

Yes, he did. But I think a lot -- There was a strong community of support for this man, for the integrity with which he was approaching the whole thing. The fact that the system allows for a person to have a change of heart, and here's a man who had already served almost all of his time...but now had a new sense of...what a military war system is all about. How much harder for a buck private [than for a captain] to try to challenge the system.

You ask about whether the prevailing public attitude of Tacoma -- what it is toward pacifism. I think a lot of people have stopped using the word "pacifism," just because it tends to be a trigger. They think that somebody who's a pacifist must be a "passivist," that you're the kind that would lie down and let the steamroller go across you rather than run out of the way, or push somebody out of the way, or challenge the person driving a steamroller. I think that's a misuse -- this word sounds similar, but they have nothing in common

Pacifism, from my point of view, is active goodwill that's going out to others, or to a potential enemy. One of the finest books ever written (in my opinion) on pacifism or non-violence is a book called, The Power of Non-Violence, by Richard Gregg.

He has a second chapter in the book which he calls "Moral Jujitsu," in which you pull your so-called enemy towards you

instead of run from him, or try to overthrow him, or challenge him, or hit him (or her). But you try, by active goodwill, to involve him in what you're trying to say, or what you're trying to hear from him, or the concern you have for whatever his motivations may be.

It's the surprise of a positive gesture, when the person who may be attacking you expects a defensive action. He suddenly has to say (or she has to say), "Gee, I'm misjudging this person. He's supposed to be mad, or angry, or threatening, and I'm not getting that. How do I deal with this?" It's as simple as that in once sense, and as profound as that --

Allen Hunter has written a book called Courage in Both Hands, which is a [collection of] true anecdotes of WWII and WWI, about people who returned active goodwill when their lives were threatened, or [when] the persons they may have been protecting were being threatened. But they got a different response.

I [also] believe that you can turn the other cheek, and you can be killed. But you can shoot the other person too, and [still] be killed. Or you can live with the question of whether killing that person was what was needed or right for you to do. Were you the person to judge...? These are sort of unanswered questions which I think each of us has to deal with.

I think there's more interest in non-violence than there's ever been in my lifetime right now. It used to be that Quakers gave away training in non-violence. Or The Fellowship of Reconciliation -- They had teams, and we've had teams of people who were trained in non-violent skills, in confronting complex situations.

We've gone many times to the Bangor Trident Submarine Base and held peace vigils there, and had some beautiful exchanges. We've had some people who went over the fence, but as a rule the way those are handled is, a call is made before or letters are exchanged with the base to say we're coming to give a

non-violent opposition, and as a part of the protests, people may choose to go over the fence and illegally enter the base, but it's not to harm anyone or to harm any property.

But one time we were standing, a couple hundred of us, outside singing, "We Shall Overcome," and other things like that. And inside were a row of Navy trucks, men, bull horns, sort of waiting. And a couple of children were throwing a ball back and forth (and it still moves me when I think about it).

This little boy and little girl were throwing the ball, and the ball happened to go through the fence. The little boy was pushing a stick to try to reach the ball, and he pushed it a little further on the inside. Finally, one of the men inside gets out [of formation] and goes over and hands the little boy the ball. Nobody laughed, and nobody cheered, but a real moment of -- [Mr. Holden is visibly moved as he recounts this event.]

That's happened many times, I'd say, when we were walking the streets on civil rights. You have your chance to speak your piece and walk your walk, and we've done that at Fort Lewis and McChord, and we've been a lot of places.

My oldest daughter and I rode with a bus load down to San Francisco in 1970, where there were 125,000 people that walked up Market Street [to protest the Viet Nam War]. They filled the Keiser Stadium there, and when that peace rally began, the speaker was saying, "Well folks, this afternoon the City of San Francisco wanted to know how many police we need to have to keep order here."

The answer was, "We don't need any. We know why we're here." He was comparing us to how many hundreds of police they need for a football game, and I guess that's another thing, what I feel Quakers are all about.

Didn't you have some kind of a demonstration like that out at the [Tacoma] Mall around the time of the Gulf crisis?

Yes, we did. We had a nice rainy day as I remember, very windy. And not as large a group as we had hoped. The peace walks have been a tradition. I don't know what they're going to do, we don't have anybody to see as an enemy right at the moment. We don't need a peace walk this next summer, but that took place many times...

Who organizes that, the peace walks? Is that all the churches?

"Shalom" is a section of the Associated Ministries, which for the last ten years, twelve years, has been a peace center as such, with some library facilities [and] speakers available. A woman by the name of Mary Plante, [who] I think is a member of St. Leo's, is currently chairing or coordinating the work of the Shalom Center.

Early on, when the Shalom Center idea was first developed, I know we played a part in helping that happen. We had three Presbyterian young women each come and give two years out of college to be the directors of the center, three of the nicest young ladies you could imagine. And they did a great job of helping to establish it, and being available to speak to groups across the county (so to speak) on peace related and justice issues.

And one of them I remember very well, Beth Mabel. She was the second one that came, [and] has since got a job as director for the alumni association for the UPS Law School. She's currently working at that position, but she had a real flair for doing what she did with the Shalom Center.

Now, let's see here [reading from my list of questions], "Does the presence of two large military installations in Tacoma...?" I was thinking we've got, about how many? We've

got Fort Lewis, McChord, Madigan, Bremerton Shipyard, the Trident Base up at Bangor, the new Everett Naval Base.

I asked Mr. Norm Dicks about that last week when I was in Washington. We had forty minutes to talk with him. I said, "I think we can count at least a billion dollars that you voted for military enlargement, establishment, or continued maintenance of bases." Whidbey Island Naval Air Station, the Reserves...

"Oh," he said, "The Everett [Naval Base] -- Twelve new ships and the Nimitz aircraft carrier and support group that goes with it, are going to be permanently stationed there." And he said, "That will save steaming time from San Diego or Long Beach if we have any problems in the North Pacific."

And I thought, from my point of view, that's fairly obsolete thinking, to talk about "steaming" for two or three days across the Pacific to look at a problem today, when we have aircraft, and ballistic missiles, and satellites looking at things every ninety minutes around the earth.

And how much more we need improved highways, our health care system, our educational system! So many things that have just sat on the side, and slowly gotten worse while we cater to a special branch of our government, the military, which from my point of view is like a --

One issue of Look magazine said (and this was when Mr. Eisenhower was still president), here's a president who every day of his life had the most socialistic system providing for his every need, including his use of Walter Reed Hospital at any time his health needed it.

How come? Is this the way society ought to be designed? As a U.N. person, I can hardly wait for the day when we decide we're going to have an international peace keeping force that will serve the whole world, that will be free to go look at any nook and cranny...to see that everything is working to the

best interests of the people living there. And with the satellites we've got, we can see where hot spots are...and go there before anybody hardly knows there's a gathering of people who are feeling distressed enough to want to fight somebody.

And let's find out what's the problem, where's the injustice, how do we settle a difference. We've got that capacity, but the traditions and militaries, wherever they are, are so old and deeply embedded that we think we can't leave it.

The "Beyond War" movement, I thought, had some of the best answers on this. They said we've got to start thinking beyond war. Einstein said, with the coming of the atom, everything has changed except our modes of thinking, and unless we change, we're headed for catastrophe.

And to those people who say we can't change, [that] it's human nature to fight and kill one another, they said, "Well, once we believed in throwing our beautiful young men and women into the rivers and into volcanoes to please the gods, but we don't do that now. And once we believed in human slavery, buying and selling human beings. We don't do that much anymore. Well, once we used to put pretty uniforms on people and send them out to kill each other to show who's right, who's the strongest. We aren't going to do that anymore." I'm one who thinks that kind of change is likely, and better happen soon.

We respect the human beings who work in the military service. Of the conscientious soldier, how can I challenge his thinking any more than he challenged mine as a conscientious objector to soldiering.

But some how, [by] our behavior (like the Bronowski quotation), we ought to live in such a way that we confirm what the truth is by our behavior, and abide by what direction it gives us. "We ought to live in such a way that what is true may be verified to be so."

I can't think of a better way to conclude this, unless there's anything else that you can think of, that you wanted to make sure that you said. I feel like I've gathered a lot of valuable information here.

Two other quotes, just for whatever use. I don't know whether John Ruskin was a Quaker or not, but he has a quote I've carried in my wallet for a long time. "If we but knew the secret pain in one another's hearts, there would be enough compassion to disarm all hostility."

And then I heard the astronaut, Mitchell, who had a very deeply religious experience when flying in space, and this was a quote he got from a friend, a woman who had translated it from the Sanskrit, which was probably written thirty-five hundred or four thousand years ago. And that quote went, "God sleeps in the minerals, awakens in plants, walks in animals, and thinks in man."...

An experience that George Fox had was that you can know God, or the Universe, or Nature, or the Force (whatever phrase describes for you the sense of something more than one's self)... He said, "When all hope in man was gone, then, oh then, I heard a voice which said, 'there is one, even Christ Jesus, that can speak to thy condition.'"...

[Mr. Holden quotes a few other sources in a brief discussion which reflects his concern for the environment, and the importance of realizing our inter-connectedness with everything else on the planet.]