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After forming in 1893 and joining Five-Years Meeting at its inception in 1902, Oregon Yearly Meeting of Friends Church (OYM) left Five-Years Meeting in 1926 then joined with others to form the Association of Evangelical Friends in 1947.[1] In the same decades, the American Friends Service Committee (AFSC) formed in 1917 with the intention of helping those displaced, hungry, and injured in Europe during World War I. OYM partnered with the AFSC for a while, though the relationship was often strained. In 1938 it left the AFSC, continuing to partner with AFSC projects during World War II. In 1954, OYM reiterated it could not work with the AFSC because it feared the AFSC was overly influenced or even infiltrated by Communists, and OYM felt the AFSC overemphasized aid programs to the detriment of the spiritual work of evangelism.[2]

OYM represented a new form of Quakerism, with its twin heritage in the Religious Society of Friends and the nineteenth century Holiness movement. Developing in a time period wracked by world wars and influenced by the end of North American frontier expansion, this yearly meeting navigated major cultural and political changes. At the same time, it evaluated the religious groups with whom it could best partner: did it fit best amongst Quakers or evangelicals? With a peace testimony that differed from most other evangelicals and an understanding of Christianity differing from other Friends, OYM expressed what Timothy Burdick calls "American neo-evangelical Quakerism," sometimes leaning toward fundamentalism and sometimes expressing a social gospel interpretation of Friends.[3] While in most ways OYM Friends resembled other evangelicals in beliefs, worship style, and political leaning, they retained their Quaker heritage most clearly through a focus on the peace testimony. Living out this aspect of their Christian faith, however, became difficult when

coordinating with other Friends whose beliefs about Jesus and politics conflicted with their own. The fluctuations in OYM's willingness to work with the AFSC exemplify this dilemma, and review of documents and primary accounts from this time period show that both fundamentalism and social gospel interpretations of Quakerism were present.

In parts I and II of this article, I will focus on the years 1938—1954, bookending WWII and the Korean War, and representing major points in the relationship between OYM and the AFSC. In the current article, I will discuss OYM's practice of the peace testimony and individuals' draft choices. Archival records regarding OYM's peace efforts will be reviewed. The article will also provide firsthand accounts from OYM members regarding their draft choices and what this meant in relation to their faith. In part II, which will be published in a future issue of *Quaker Religious Thought,* I will detail the relationship between OYM and the AFSC, with a particular focus on the concern OYM voiced about the AFSC's perceived support of left-leaning political groups, including the Communist Party.

As an heir to OYM, learning the draft choice stories of those in my yearly meeting are interesting to me in their own right, and I trust others may also find them useful and instructive. Additionally, attending to the inner discernment of individuals, the work of the yearly meeting to educate and support its young people, and the outward connections and partnerships the yearly meeting was making with other groups during these tumultuous years sheds light on the historical influences that brought us to today. Friends in all yearly meetings continue to grapple with questions of how to partner with one another and those outside Friends on areas of agreement, while living with integrity regarding deeply held beliefs about Jesus, the place of the Bible, and our collective calling toward peacemaking. Therefore, I offer these articles as history that helps us better understand the story of who we are, and as narrative theology, examining the beliefs and values of OYM as they attempted to live faithfully amidst the pulls of culture and politics.

Context and Influences of Oregon Yearly Meeting

Iowan Quaker William Hobson (1820–1891) experienced a leading to found a Quaker community out West, and settled in Oregon in 1875.[4] By 1877, Friends opened a grade school in the area, and

founded Friends Pacific Academy in 1891, which became George Fox University, followed in 1893 by the founding of OYM.[5]

A brand of Gurneyite Orthodox Friends and birthed from generations of Friends pioneering across North America, OYM was a pastoral yearly meeting from its beginning. The revivalist worship styles and social gospel theology of nineteenth century evangelicalism influenced it.[6] Friends in the Pacific Northwest at first expressed evangelicalism in line with Bebbington's quadrilateral of conversionism, activism, biblicism, and crucicentrism.[7] According to Timothy Burdick, however, they had a tendency to express their evangelicalism in a fundamentalist direction.[8] In the 1920s and particularly during and after the Fundamentalist-Modernist controversy, OYM emphasized biblical literalism and authority, focused on evangelism with major skepticism regarding social action, and enacted a purity interpretation of faith, rejecting cooperation or dialogue with those holding more liberal beliefs and practices for fear of being tainted.[9] The fact that OYM left Five-Years Meeting in 1926, just after the 1925 Scopes Trial, reflects the impact of the cultural milieu on this decision.[10]

Burdick documents the swing from a social gospel and holiness expression of evangelical Quakerism in the early decades of the twentieth century toward fundamentalist evangelicalism in the 1920s and '30s, and then a trend back toward a social gospel understanding in the '40s. My own research picks up in 1940 and continues into the Cold War era, after the mid-point of the century.

Leadership in OYM/NWYM remained committed to the peace testimony throughout the twentieth century, seeing it as integral to the Quaker tradition and arising from the words and actions of Jesus. Where the difficulty arises is in determining how the peace testimony is carried out. Can the peaceable kingdom emerge through partnership with people who are not Christians, or is it only truly flowing from the Prince of Peace when people are attempting to align themselves with Christ? Both ideas can be supported through the teachings of Jesus and early Friends.

Oregon Yearly Meeting and the Peace Testimony

In 1940, President Roosevelt signed the Selective Training and Service Act, drafting men to serve in the armed forces.[11] Conscription

continued until 1973, through WWII, the Korean War, and the Vietnam War, as well as the times of relative peace in between, impacting all men who came of age in those years.

Between the years 1938–1954, OYM was overall strongly active in peace work, conducting peace education within the yearly meeting, supporting COs, advocating government officials use peaceful means of resolving international conflicts, and particularly after WWII engaging in humanitarian relief efforts worldwide. For example in 1940, the Department of Peace report in the OYM Minutes lists 4,350 pages of peace literature distributed, 40 meetings for peace were held, 106 communications sent to government officials from meetings, 261 individuals sent peace-related communications to government officials, 15 addresses from the superintendent of peace (Levi T. Pennington), and 42 sermons and lessons given across the yearly meeting.[12] Similar numbers were reported in most of the years for which data was collected, and other years also included meetings who displayed a peace motto and invited their members to take a peace pledge, information about letters and pamphlets sent out to boys in preparation for their draft age, peace-related speaking tours, and the number of members registered in each draft category. In all, the number of men reported in the OYM Minutes between 1940[13] and 1954 serving in each category were as follows: 226 in the military or registered as 1-A, 94 noncombatants (1-A-O), and 142 conscientious objectors (1-O), for a total of 236 in the combined pacifist categories.[14]

Throughout the time period, discussions relating to peace occurred often during yearly meeting sessions. An address on the floor of the yearly meeting relating to peace was given many years, in addition to the report of the Department of Peace, and quarterly meetings sent minutes of concern encouraging further education relating to peace and draft choices in 1940, 1942, and 1947.[15] Mention of certificates or "peace bonds" that functioned like war stamps occurred in 1941 and 1942, the purchase of which helped support COs serving in Civilian Public Service (CPS) camps and one member who was in a federal prison camp for refusing to register.[16] In 1946, OYM decided to no longer support the CPS camps because they did not want to support mandatory conscription in peacetime, and in 1951 OYM discussed the upcoming Universal Military Training and Service Act, explaining the options for alternate and non-combatant service, and urging members to speak out against passage of the bill. Draft

counselors were named in 1951–1953, and pastors and youth workers were encouraged to educate themselves about draft choices and the peace testimony so they could help their young men make informed and inspired choices.[17] Strong support for the peace testimony was often voiced and recorded in the OYM Minutes during these years, connecting the peace stance to the Bible and Christian faith.

A change in level of emphasis on the peace testimony can be seen throughout the historical record, however: in the lead up to WWII and during the war, Friends necessarily gave more time and attention to peace and conscientious objection, and OYM had a Department of Peace as well as a Northwest Friends Service Committee, the latter of which acted as an intermediary between the yearly meeting and the AFSC. These groups recorded the number of men in each draft category, as well as the types and numbers of peace education events and literature. In 1947, however, the Department of Peace became one subcommittee under the Public Relations Board, and a Board of Service was instituted, with conscientious objection as one of its areas of oversight. This new Board of Service mainly focused on clothing and food aid at the local, national, and world scales, organized through the National Association of Evangelicals, Save the Children, and other similar organizations, with Friends discouraged from working with the AFSC.[18] This yearly meeting structure continued until 1953 when a request was granted for all the peace-related groups to work together, and they again began gathering and reporting more specific information regarding draft choices and peace education.[19]

Draft Choices of Oregon Yearly Meeting Men

With Ralph Beebe, I conducted 30 interviews regarding the draft choices of men from OYM/NWYM from 1940–1975.[20] 17 participants were draft age in the years under consideration in this article, 1938–1954. They hailed from a number of regions of the Pacific Northwest: 5 from southern Idaho, 7 in the Willamette Valley of Oregon, 1 from western Washington, and 4 grew up out of state and then moved to the area in their youth or young adult years. While an age range exists in each of the registration categories, the average birth years show that noncombatant and alternate service became more common as time went on.[21]

	Full sample (N = 17)	Enlisted or drafted into the military, 1-A	Noncombatant, 1-A-O	Conscientious objector, 1-O
World War II	6	5	1	0
Between WWII and Korea	3	1	1	1
Korean War	8	1	4	3
Average birth year	1929.3	1926	1931.7	1932

Of the 7 participants registered 1-A (military), all but one of them had at least one parent who was not Quaker. Two came to Friends later in life, after serving in the military. Most of these participants joined OYM due to geographical convenience or marriage rather than through convincement. When asked whether their faith mattered in their draft choice, 1-A participants indicated either they were not Christians at the time they chose to enter the military, or they considered their duties to faith and nation separate topics. One participant stated, "I don't recall that [my faith influenced my draft choice], except fulfilling the requirement of the land." His understanding of his faith led him to obey his country.

Six participants registered or served as noncombatants (1-A-O), mainly during the Korean War. These individuals felt it important to serve one's country and expressed a high degree of patriotism, as well as loyalty to the Friends tradition. Some Friends followed the Quaker peace tradition without making a specifically personal decision about its merits. As one man put it, "It was a Quaker community, …that's what they believe, that made sense to me, so it was no big deal." Another Friend recognized that his choice to be a noncombatant may not have been the first choice of his community, but it was important to him to serve his country: "My Quaker role models would tell me that you're still aiding the war effort, and I guess I was. … But we did it in other ways, too. I collected tin cans during the war to help the war effort [recycling tin cans into ammunition], and I just don't agree with them that complete conscientious objector is the way to go. It's not the way I feel." A third Friend stated his position succinctly and with a focus on the Friends influence: "I studied Quakers and studied Jesus, and it just seemed to me that I had to not kill anybody."

For each of these noncombatant Friends, their Quaker faith strongly influenced their choice to serve as a noncombatant rather than entering the military fully. The importance of serving their

country was also strong, but some separated this from their experience of their faith, while others felt the two were entwined. Differently from the 1-A individuals, 1-A-O individuals did not see obedience to their country's call to war as an act of obedience to God, but several did feel patriotism could be an expression of their faith as long as it did not contradict God's commands. Ralph Beebe, my co-researcher in this project and also one of the interviewees, who was known for his strong belief in the peace testimony as an expression of his Christian Quaker faith, registered as a noncombatant and considered this a form of conscientious objection. He felt he could defend his country better by praying for it and making it "noble and peaceful."[22]

Four individuals in this sample registered as conscientious objectors (1-O). One participant stated, "It was general consensus in our home and in our church to not participate in the war." When asked why he personally chose conscientious objection, he said, "I had the inner belief that I could not take the life of another person." Another participant witnessed his parents providing aid to those in internment camps and COs in work camps in WWII, as well as ministering to soldiers at the USO. This made an impression on him regarding the importance of service, and he was the only participant in this pool who performed alternate service.[23]

Three out of four COs and four out of six noncombatants cited the sixth commandment, "Thou shalt not kill," as a primary reason they would not enter the military.[24] Those who chose conscientious objection and noncombatant stances all cited their Christian Quaker faith as a primary reason for their draft choice, and although most of them did not remember specific people or settings where they learned about the peace testimony, all participants in all the categories who had been raised Friends were aware of the peace testimony when registering. COs mentioned spending time praying and thinking about their draft decision and feeling certain they were not to participate in war. They were glad to be in a Friends church where this was an option, whereas "most guys, they just accepted that [military service] just was…one requirement of life."

The perspectives of these participants are not necessarily a representative sample of the overall choices of those who grew up in OYM during this time period. These are men who remained Friends (or came to Friends after their draft choice), and who were known to the researchers or connected to those we know. Those who grew up as Friends but did not agree with the peace testimony may not

have continued to be connected with Friends. The interview data is of significant value, however, in that it gives us qualitative information about the reasons for their draft choices and the experiences they had during the years they were draft age, information that is not found in extant archival data. The minutes from OYM sessions show that Friends provided reading materials, education, and material support to COs throughout the time period under consideration, and the interviews offer a window into the impact of these materials, coupled with participation in Quaker communities and discernment of the leading of the Holy Spirit.

Oregon Yearly Meeting as American Neo-Evangelical Quakers

The interviews and archival information show that during the 1940s and early '50s, OYM educated members on the Friends peace testimony and supported COs. Although OYM was receiving members from outside of Friends who were drawn to their evangelical form of worship and beliefs, they also maintained their commitment to "those peculiar views" carried forward by Friends.[25]

Heading into the 1950s, OYM tried to walk the line between loyalty to their country in the midst of the "Red Scare," and not getting completely caught up in the anti-communist spectacle. The story of OYM's relationship to the AFSC in these years (detailed in the forthcoming part II of this article) shows a community grappling with its sense of identity as it navigates its relationship to Friends and evangelicals, as well as its questions relating to the politics of communicating Christ's message of peace.

Burdick's claim regarding OYM expressing American neo-evangelical Quakerism can be supported through the interviews and archival data presented in this article: the yearly meeting did have a focus on its Quaker heritage through the peace testimony, particularly during war years, and they also evinced evangelical interpretations of scripture and authority. This view of scripture and authority led some to register for the draft as noncombatants or conscientious objectors out of loyalty to the denomination's authority and due to a literal interpretation of scriptural passages intimating pacifism. Burdick's assertion that OYM opened up more to a social gospel interpretation of Quakerism in the 1940s is somewhat true, in that they cooperated

with the AFSC during WWII, but as we will see in part II of this article, this collaboration was consistently questioned, and OYM members felt uneasy about partnering with those who did not profess Christ as strongly and who held different political views. OYM's actions can be attributed more to the United States' military activity than to a tilt toward a social gospel interpretation of Quakerism; OYM continued leaning toward fundamentalism in its desire to remain pure of taint from association with those with whom it disagreed in the 1940s and continuing into the McCarthy era of the 1950s.[26]

However, many OYM members thought of evangelism and social action as intertwined, and the emphasis on conscientious objection to war remained strong. Fundamentalist and social gospel interpretations of Quakerism existed side-by-side in OYM throughout these decades.

ENDNOTES

1. Timothy James Burdick, *Neo-Evangelical Identity within American Religious Society of Friends (Quakers): Oregon Yearly Meeting, 1919–1947*, PhD dissertation (Birmingham, UK: University of Birmingham, 2013), 7, 9, 165. Oregon Yearly Meeting changed its name to Northwest Yearly Meeting of Friends Church (NWYM), effective in 1971 (Northwest Yearly Meeting of Friends Minutes 1970, Minutes 4, 87, 109, George Fox University archives. All OYM/NWYM Minutes can be accessed at http://digitalcommons.georgefox.edu/nwym_minutes). NWYM has since split, one group retaining the name NWYM and another selecting the name Sierra-Cascades Yearly Meeting of Friends (SCYMF). The official split occurred June 30, 2018.
2. Dean Gregory, letter to the American Friends Service Committee on behalf of Oregon Yearly Meeting, August 24, 1954, Levi T. Pennington Collection, AFSC Folder, George Fox University archives.
3. Burdick, 101.
4. Ralph K. Beebe, *A Garden of the Lord: A History of Oregon Yearly Meeting of Friends Church* (Newberg, OR: Barclay Press, 1968), 28. Myron Dee Goldsmith, *William Hobson and the Founding of Quakerism in the Pacific Northwest*, PhD dissertation (Boston, MA: Boston University, 1962), 258. The land on which Hobson's Friends community in Newberg, OR was founded previously belonged to the Kalapuya tribes, whose descendants are part of the Confederated Tribes of Grand Ronde.
5. Beebe, 34.
6. Carole D. Spencer, *Holiness: The Soul of Quakerism: An Historical Analysis of the Theology of Holiness in the Quaker Tradition*, Studies in Christian History and Thought (Eugene, OR: Wipf and Stock Publishers, 2007).
7. David W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (London: Unwin Hyman Ltd., 1989).
8. Burdick, 12, 71.
9. Burdick, 28–38.

10. I suspect future historians will find it similarly telling that NWYM made the decision to split in January 2017, two months following the fractious election of a president whose base was made up of fundamentalist evangelicals.
11. Public Law 76–783, 54, Statute at Large 885, retrieved from http://www.legisworks.org/congress/76/publaw-783.pdf.
12. OYM Minutes 1940, Minute 62, pp. 21–23.
13. Although this article covers the dates 1938–1954, conscription began in 1940.
14. These figures are interesting, but there are many years where no information was reported or only one or two categories were reported, and it is unclear whether this is the number of people actively serving in each category, the number who registered in this category that year, the number of draftable age in each category, or a cumulative number.
15. OYM Minutes 1940 (Minute 8), 1942 (Minute 18), and 1947 (Minutes 13 and 17).
16. OYM Minutes 1941 (Minutes 40, 65), 1942 (Minute 84).
17. OYM Minutes 1946, Minute 81, p. 49. OYM Minutes 1951, Minute 51, p. 18. OYM Minutes 1952, Minute 57, pp. 24–25. OYM Minutes 1953, Minute 25, p. 12.
18. OYM Minutes 1947, Minute 26, pp. 10–13; Minute 35, pp. 17–19.
19. OYM Minutes 1953. Minute 47, p. 15 presents a request from Salem Quarter to OYM to bring together the groups in charge of peace-related topics "in order that overlapping and duplication of duties and procedures be avoided"; Minute 104, p. 57 suggests action be taken to change the Discipline to ensure peace work can happen more smoothly; Minute 127, p. 68 appoints individuals to serve on the Committee on Discipline revision to decide how to best achieve this goal and suggest updated language in the Discipline.
20. Research on human subjects was approved by the Institutional Review Board (IRB) of George Fox University, with interviews conducted between September 2017 and May 2018. Transcripts and audio are available through the George Fox University Digital Commons.
21. This trend is even more pronounced in the full sample of 30 interview participants: the total average birth year was 1935.9, while the average birth years for 1-A, 1-A-O, and 1-O were 1926, 1937.3, and 1940.3.
22. Ralph Beebe did not serve as a noncombatant, receiving deferments, but he registered as a noncombatant and remained committed to that choice.
23. Most of the participants received college deferment, and some also received ministerial or family deferment.
24. The fourth CO participant was the wife of a deceased CO. One of the other two noncombatants talked about the Christian value of not killing people. The final noncombatant participant was the one mentioned above who stated his reason for registering 1-A-O was his participation in the Quaker cultural community, rather than a personal conviction.
25. OYM Minutes, 1938, Minute 64, p. 22.
26. Burdick, 101.