

With small and odd jobs and maybe a game or two of checkers with the patients the afternoon passes by, and supper is served. The evening meal finished, the dishes are being washed, and the day's work is nearly over. The remaining hour and a half the patients spend reading, smoking, and playing checkers. The attendant must stand by for any quarrels which frequently occur in the evening because all the patients are in doors together.

The day's work done, an account of the day is given in the record book. Information such as the census of the ward, "Mike had a convulsion," or "Joe given a laxative" is recorded. The remaining few minutes pass slowly. One inspects his watch to be sure it is still running. Suddenly around the corner comes the night man. With a hi and a goodbye away goes the day man with his coat half buttoned and his hat in his hand, only to be back at seven the next morning.

#### THE LONG TERM POSSIBILITIES OF MENTAL HOSPITAL SERVICE

by Huston Westover

((Westover represents A.F.S.C. in connection with mental hospital projects. The following article is among The White Coat's best. Let the words speak for the man.)

Although we like to regard the present contribution of Civilian Public Service men in mental hospitals and state training schools for the feeble minded as a progressive action which greatly improves conditions, in actuality the service is hardly that. Rather, it is an effort to stop the downward trend in hospital services due to war-created losses in personnel, and budget losses due to (non-compensated) increases in costs of materials (especially food) during the last few years.

What, then are the important long range constructive effects of the Civilian Public Service contribution to these public institutions? I see them as follows.

A. Most of the two thousand or more men involved in this type of service will become responsible citizens in their home communities after the war. In their minds will be indelibly printed the problems and needs of state hospitals; they will be among the strongest supporters and leaders as citizens in the further advancement of these institutions.

B. The men develop, by their contact with the problems and actualities of mental disease, a fuller ability to cope with the everyday problems of life. They receive in this work an unusual and valuable practical education not gained by most people, and therefore the opportunity of becoming more responsible members of society.

C. Some men are planning to make service to the sick their life work, not necessarily in the institutions where they are now serving, but at least in some area where needs and opportunities for service are great. Perhaps one day we will see the completion of pacifist hospitals where like minded people can demonstrate their social attitudes and serve their fellow men.

D. The vitally necessary education of the public, regarding problems of state institutions, is promoted to some extent by liberal or direct action pacifists who speak out against evils which they meet. Some reforms, with newspaper or political support, have been encouraged by these actions. Other reforms may occur when, after the war, such pacifists are released from the restraint involved because they are making a testimony against war at the same time.

Most of all we should strive toward utilizing to the fullest extent the motivation which has placed us in the position of serving the sick; only thus can we discharge the responsibility placed upon us by the unusual conditions of this second World War.

#### MENNONITES AND MENTAL HOSPITALS

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the Christian life can be the "Abundant Life" in spite of the most depressing surroundings. There are very frequent times when a person working in such an environment must realize his complete dependence upon the Power that is able to keep his mind ".....in perfect peace."

Secondly, a glimpse of the widespread lack of mental health in modern civilization, so called, should spur the Mennonite to deeper thought as to the future of his church. Perhaps it will convince him of the need for the continuation of a distinctly rural community and church for the propagation of Mennonite (SEE Page 7)