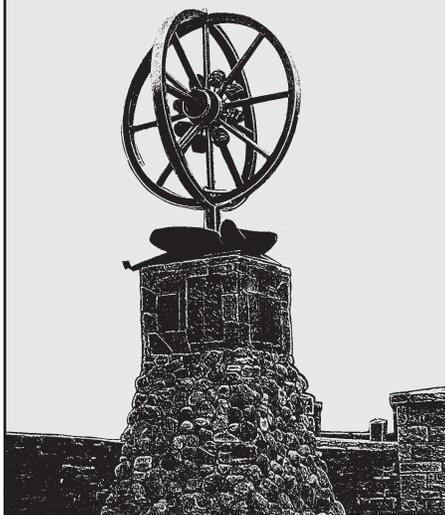


Ontario Mennonite History

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Yellow Bellies hosted by MHSO

Story & Photos By Barb Draper

On June 17, Theatre of the Beat presented two performances of the play *Yellow Bellies* at Floradale Mennonite Church, hosted by the Mennonite Historical of Ontario and Floradale Mennonite Church. This play portrayed the experiences of Mennonite conscientious objectors (COs) during World War II, showing that these young men did not have an easy time. Partly the government wanted to make the experience difficult because they didn't want alternative service to be an easy way to avoid serving in the military.

The play shows a variety of experiences faced by young COs during the war. Not only did many of them face hostility when they stood before the officials, applying for CO status, but friends and neighbours and the larger society believed young men should do their duty to the country. Throughout the play, Rudy Enns (played by Ben Wert), struggles with whether or not he made the right decision in choosing to be a CO.

Several scenes at the Montreal River Alternative Service Camp show the challenges of doing alternative service. From the monotonous menu (beans) to the meaningless work (picking rocks) the men asked themselves over and over again why they were there.

"Yellow Bellies," the name of the play, was a derogatory term used sometimes to refer to COs. One scene in western Canada shows the contempt that people felt toward young men who were able to avoid the war. Sometimes that was related to the fact that other families lost farms or businesses because they had no one to run them.

Writers Johnny Wideman and Rebecca Steiner did a great deal of research in Mennonite Archives. Some of the scenes used dialogue taken verbatim from interviews, letters, memoirs and newspaper articles of the day.

The audience appreciated the live music provided by No Discernible Key. The songs provided transitions from one



Rudy Enns (played by Ben Wert), stands before a judge (played by Johnny Wideman) who berates him for choosing to be a CO. Most of this scene was taken verbatim from a 1940s document.

scene to another and were carefully chosen to represent what COs would have been singing at the time. Band members also used their instruments to create interesting sound effects such as a train whistle, brakes, pattering rain and firebomb explosions.

The experience of alternative service changed the Mennonite Church. The young men who left their homes often came from self-contained Mennonite communities and they returned seeing the world differently. The 1950s were a time of urbanization of Mennonite families, a time of greater education and more involvement in society.



Alvin Bender (played by Johnny Wideman) is devastated to find that Mary Lichty (played by Kim Walker) is more interested in a man in a uniform than in a conscientious objector.

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The play shows the challenges that COs faced. It does not say that alternative service was the better way to go; it simply shows how difficult that choice was. A significant number of young men from Mennonite Churches chose to put on military uniforms.

The effectiveness of *Yellow Bellies* was shown by the comments by the audience during the talkback time after the performance. In the afternoon, Clarence Heintz talked about his personal experience at Montreal River. Others talked about the

experiences of their fathers and uncles and expressed great appreciation for how the play helped them to understand what the young people of 75 years ago experienced.

Historical plaque for Montreal River

The first Alternative Service camp was established in Ontario at Montreal River, at the end of the road north of Sault Ste. Marie along the shore of Lake Superior. The first conscientious objectors (COs) arrived in July of 1941 and seven groups of men worked there until it closed in 1943. The young men were building the road virtually by hand. After this camp was closed, COs served in agriculture (especially in the Leamington area), fought forest fires and built parks in western Canada.

Today the original buildings at Montreal River are virtually all gone and the site is a tourist camp. There is one wall that hasn't fallen down which has carved into it the following names: Wilmer Wagler (Shakespeare), Emerson Wagler (Shakespeare), Moses G. Martin and Joe Martin (Wallenstein).

The Mennonite Historical Society of Ontario is planning to erect a plaque on the highway at Montreal River so people driving by can see where it was. The last wall is crumbling and won't last very much longer. We hope that lots of people can make the trip there sometime in the next couple years for the plaque unveiling!

In the meantime, you might like to contribute to this project. Tax-receiptable donations can be made to: Mennonite Historical Society of Ontario, c/o Conrad Grebel University College, 140 Westmount Rd. N., Waterloo, ON N2L 3G6.



*Fred Martin points to the spot where names are carved in a crumbling building that is the last one left of the Montreal River Alternative Service Camp.
(Fred W. Martin photo)*

J. Winfield Fretz Publication Fund in Ontario Mennonite Studies Sponsored by the Mennonite Historical Society of Ontario.

Dr. J. Winfield Fretz was the first president of the Mennonite Historical Society of Ontario. This fund is named in his honour.

The fund is available to any individual or charitable, church or community-based organization that requires financial support for the publication of research as a book, film or other form of media. Projects should illuminate the experience of Mennonites in Ontario.

Normally up to \$2,000 is available per project. Applications are accepted twice yearly, May 1 and December 1. More information: mhs.org/content/fretz-publication-fund

The Montreal River Alternative Service Work Camp: Its Significance

By Sam Steiner

The Mennonite Historical Society of Ontario is applying to have an official blue and gold heritage marker placed at the site of the Montreal River Alternative Service Work Camp on Highway 17, north of Sault Ste. Marie. Sam Steiner wrote this article as part of the application procedure.

Long before Confederation, the Upper Canadian government showed respect for the small minority of religious conscientious objectors (CO's) to war within its population. In August 1792, Lt. Gov. John Graves Simcoe wrote to Henry Dundas, the British Secretary of State, that he had promised the Quakers "and other sects" exemption from military duties similar to those previously extended by the British to groups like the Mennonites, who had been pacifists since the 16th century.¹

The next year Simcoe followed through on this promise. The 1793 Militia Act, passed in the second session of Upper Canada's legislature stated, "That persons called quakers, menonists and tunkers; who from certain scruples of conscience, decline bearing arms, shall not be compelled to serve in the said militia,..." Rather they were required to obtain a certificate confirming membership, signed by religious leaders of their sect, and to pay yearly fines in support of the local militia (in 1793 this was 20 shillings/year in peacetime, and 5 pounds/year in a time of invasion or insurrection).² This practice of certificates and fines

continued in increasingly liberalized forms until 1849, when the annual fines were eliminated, and only a membership certificate required.³

This increasingly relaxed approach by the government meant that when World War I came along 65 years later, the Mennonites were unprepared for the patriotic summons for participation in the war. The laws on exemption from military service no longer specifically mentioned Mennonites, and procedures for claiming exemption from military service were unclear. Mennonites had no unified plan of response when active talk of conscription emerged, and the public's tolerance for a religious minority group's pacifism was tested, especially when many in that minority still spoke German dialects. By the end of the war, Mennonites had even lost their "exemption" status, though an informal understanding allowed them to remain home on their farms "on leave" from the military.⁴

This troubling World War I experience meant that when the threat of another war in Europe arose in the 1930s, Mennonite leaders in Canada knew they had to be much better prepared in expressing to government officials what roles they were willing to accept in support of Canada, and which roles their consciences forbade them to accept.

In the early years of World War II Mennonite leaders worked hard to negotiate a satisfactory understanding with the Canadian government on what kind of "alternative service" Mennonite

and other conscientious objectors could provide. Ontario negotiators for the pacifist churches were appointed by the Conference of Historic Peace Churches, a body that included all Amish, Mennonite and Brethren in Christ groups in Ontario as well as the Quakers. After a series of difficult conversations with Deputy Ministers, on November 22, 1940 the Minister of National War Services, James Gardiner, affirmed something could be worked out, and on December 24, 1940 a government order-in-council provided an option of "civilian labor in a facility other than a military camp" for conscientious objectors.⁵

The camp at Montreal River, established for working on extending the Trans-Canada Highway, opened in July 1941. Formerly a lumber camp, Montreal River was the first alternative service work camp established in Ontario, and was the place where most Ontario conscientious objectors first served. On July 16, 1941, the first group of 53 men arrived in the camp. Another group arrived two days later. In the first year there were up to 165 CO's in camp at a time.⁶

The men worked an eight-hour day, with an hour for lunch. The men cleared rocks, trees, and brush for extending the highway farther north. They also worked in gravel pits and did carpentry work and some surveying. Evenings were spent in letter writing, reading, singing, and sports or games. Sunday school, along with Sunday morning and evening church services, took place in

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Montreal River Alternative Service Camp (Mennonite Archives of Ontario photo)

the recreation hall. The Department of Mines and Resources supervised the work for the Department of National War Services.⁷

The Montreal River camp operated from July 1941 to May 1943. Originally men served for four months, but on March 30, 1942 an order-in-council stated that all soldiers and conscientious objectors would serve for the duration of the war. Many Montreal River CO's were soon shipped in mid-1942 to British Columbia for fire-fighting and other duties, but they were replaced by others, primarily from Ontario. When the camp closed in 1943, there were 196 CO's still working there.⁸

The Montreal River camp (as well as some other National Park camps in western Canada), was closed because of a change in government policy. Supervision of conscientious objectors was moved to the Minister of Labour, who shifted from a camp-based approach to using the CO's in farming and industry where their skills could be put to better use.⁹

Service at Montreal River, and other Alternative Service Work Camps

in western Canada, had a profound impact on the Amish and Mennonite men who experienced it. Although Mennonites were the vast majority of the CO's, there was a diversity of backgrounds in the camp, including Christadelphians, Plymouth Brethren, Jehovah's Witnesses, Adventists, Pentecostals, Salvation Army, members of mainline churches, and some secular CO's. The shared experience shaped friendships and mutual respect, and had a broadening effect on their worldview. In the post-war era, this was reflected in greater cooperation in inter-Mennonite organizations like Mennonite Central Committee, a significant relief and development organization.¹⁰

The Montreal River camp itself went through an interesting history. After the war, the camp was purchased by a war veteran and developed into a tourist camp. He built some small cabins, and over the years removed some of the camp buildings. He added a stone front to a recreation building that had been built by the CO's in 1942, and used it as a dining room and lodge until it burned in the 1960s. One bunkhouse remained in 2004, but by 2017 only two walls of the

bunkhouse remained. The camp location remains in operation under the name, "Twilight Resort."¹¹

Many memories of the religious conscientious objectors who served at Montreal River during World War II have been preserved at the Mennonite Archives of Ontario located at Conrad Grebel University College, University of Waterloo, Waterloo, Ontario. They include photo albums from their time at the camp, a complete set of newsletters published by the men, correspondence and other documents, audio recordings of interviews of Montreal River CO's made in the 1970s, and an exhibit (available online) commemorating the World War II CO experience.¹²

The Montreal River camp, despite its remote location, has been a tourist destination for some descendants of these CO's. It is worthy of a heritage marker reflecting Canada's accommodation of, and respect for, minority religious groups throughout its history. It would celebrate both Canada's diversity, and its strong support for human rights.

1 E. A. Cruikshank, ed. *The Correspondence of Lieut. Governor John Graves Simcoe, with allied documents relating to his administration of the Government of Upper Canada*. 1 : 1789-1793 Toronto: Ontario Historical Society, 1923, 198-199, Frank H. Epp. *Mennonites in Canada, 1786-1920 : the history of a separate people*. Toronto : Macmillan of Canada, 1974, 99-101.

2 *Laws of His Majesty's Province of Upper Canada in North America: Comprising all the Acts of the Honorable the Legislature,.... 1792/1795*. Niagara, Ont.: Printed by Gideon Tiffany, 1795, 17.

3 Epp, 106-107.

4 Samuel J. Steiner. *In search of promised lands : a religious history of Mennonites in Ontario*. Kitchener, Ontario ; Harrisonburg, Virginia: Herald Press, 2015, 191-205, Epp, 365-376.

5 The two other options offered conscientious objectors involved non-combatant service in the military; these were not acceptable to most Ontario Amish and Mennonites. Steiner, 301-310, Ted D. Regehr. *Mennonites in Canada, 1939-1970 : a people transformed*. Toronto: University of Toronto Press, 1996, 42-49, William Janzen. *Limits on liberty : the experience of Mennonite, Hutterite and Doukhobor communities in Canada*. Toronto: University of Toronto Press, 1990, 203-208, John A. Toews. *Alternative service in Canada during World War II*. Winnipeg, Man.: Publication Committee of the Canadian Conference of the Mennonite Brethren Church, 1959, 35-38.

6 Steiner, 312-313, Darrell James Frey author. *Called to be a soldier : experiences of COs at Alternative Service Camps during WWII*. Wallenstein, Ontario: Vineyard Publications, 2014, 495-497.

7 Steiner, 313-317, Toews, 52-53. An Old Order Mennonite reflection on life at Montreal River in 1943 can be seen in Noah W. Bearinger. "No Spears of Iron." *Alternative Service Memoirs*. Eds. John C. Klassen and Jake Krueger. Altona, Man.: J. Krueger, 1995. 94-110. Information on daily life at Montreal River can also be seen in newsletters published by the men in camp in 1942. See "Newsletters of Canadians in Alternative Service, 1942-1945." *Northern Beacon* 1 (1943) Web. <https://uwaterloo.ca/grebel/milton-good-library/newsletters-alternative-service>.

8 Toews, 75-76. A recollection of a CO serving at Montreal River when the "for the duration" announcement came can be seen at Ben Bergen. "My Experiences of Camp Life as a C.O." *Alternative Service Memoirs*. Eds. John C. Klassen and Jake Krueger. Altona, Man.: J. Krueger, 1995. 55-58.

9 Toews, 75-76.

10 Steiner, 314-315.

11 Frey, 414.

12 Many of the photos can be seen in the Mennonite Archival Image Database (MAID) found at <https://archives.mhsc.ca/>. Do a search on "Montreal AND River." A list of oral history interviews of CO's, along with summaries, can be seen at <https://uwaterloo.ca/mennonite-archives-ontario/sound-recordings-oral-history-projects/alternative-service-world-war-ii-oral-history-project>. Newsletters published by the CO's at Montreal River can be seen at <https://uwaterloo.ca/grebel/milton-good-library/newsletters-alternative-service>. The exhibit, "Conchies Speak" can be seen at <https://uwaterloo.ca/mennonite-archives-ontario/altservice>.

Mennonite Archives a local site for "The World Remembers"

For 48 days beginning September 25, the names of 661,818 soldiers and nurses on all sides of the First World War will be digitally displayed at more than 60 locations around the world. The Mennonite Archives of Ontario will be one of these locations.

Canadian actor R.H. Thomson initiated the commemoration, called "The World Remembers." It is a unique expression of remembrance, reconciliation and education, and shows the enormous human cost of the war. The website www.theworldremembers.org has a database to look up names and the exact times they will appear in the display.

The display runs concurrently with the Archives exhibit "Sites of Nonresistance: Ontario Mennonites and the First



World War." This exhibit tells stories of how Mennonites tried to navigate the passage between their 400-year-old peace tradition and Canadian society engaged in its first modern war.

Everyone is welcome to view this exhibit. Admission is free. The Archives is located on the 3rd floor of the Conrad Grebel University College academic wing. For more information, see: uwaterloo.ca/grebel/nonresistance.

Old Order Grave Markers

Story & Photos By Marion Roes

Marion Roes has been researching the histories of undertakers and their businesses in Waterloo Region for about 20 years because she believes the profession has been under-reported in local history books. She is part of the Dreisinger family that operated Dreisinger Funeral Home in Elmira until the family sold the business in 2009 and so she has been somewhat familiar with Mennonite funerals.

Watch for her new book that she hopes to publish in the next year or so, which will include Mennonite funeral and burial traditions.

I had never really wondered or thought about who makes the Old Order Mennonite grave markers. Thankfully, my sister Grace Maher, a long-time funeral director at Dreisinger Funeral Home, suggested that I include that work, and gave me Cleason Martin's business card. I called and asked if I could interview him about his business, Martin's Memorials. He agreed and we met at his farm in March of 2016.

Cleason is a farmer who also maintains a large apple orchard. He has been making gravestones since 2011 for the Old Order, Markham-Waterloo and Conservative Mennonite groups in Waterloo Region. He also receives orders from Lindsay, Aylmer, New Liskeard and Massey. He does not make markers for the David Martin Mennonites. It is likely done by someone in their community.

Cleason took over from his father, Ion, who stopped doing this heavy work when he was 65. Ion had been making grave markers since 1992. Cleason lived near his father and helped him, learning the processes over time. He explained those processes in our interview.

First he prepares a form which will hold the cement and sand mixture. Letters, which are plastic coated so that the cement doesn't stick to them, are affixed to the inside of the form. He uses a mirror to place them correctly because they need to be placed backwards. After the letters are placed, the form sits for a few days to be sure that they won't dislodge when the mixture is poured into the form. The words are usually written in the English language, but German can be used if that is requested.

Special stones, brought in from Renfrew are mixed with white cement and sand in a cement mixer that holds enough for one marker. After mixing for a few minutes, the material is poured into the form and is left to set for two days. For added strength, lengths of rebar (reinforcing steel bars) are placed, one after a small amount has been poured and another when more cement has been added in the form.

Gravestones made in winter are removed from the form after two days, wrapped in plastic and cured for a week. If made in summer, they are first wrapped with wet cloths and then plastic so they don't dry too quickly.

When the marker is done, the family for whom it is made picks it up from Cleason. The family or the cemetery caretaker will have placed a concrete base and will set the marker on it at the grave. Costs are paid by the family.

I appreciate that Cleason welcomed me and took the time to explain his work, show me his workplace and allowed me take pictures. The grave marker is a lasting reminder of the loved one and where the body was last viewed and laid to rest. It also marks an ending and a beginning for the person who died and for those who are still living.



This form is used to make concrete markers.



Plastic coated letters are used for the inscription.



The cement mixer holds just enough concrete for one marker.



The marker is left to cure for several days.

Cleason Martin also buys finished granite forms for people who want that kind of marker.

He uses stencils as a guide and sandblasts letters into the granite.



The cemetery at the Winterbourne Old Order Mennonite Meetinghouse has many gravestones made by Cleason and Ion Martin.

Burial clothes used by Old Order, David Martin and Markham-Waterloo Mennonites

Story & Photos By Marion Roes

This is a preview of Marion Roes' upcoming book on the history of undertakers in Waterloo Region.

When I was young, it wasn't uncommon for me to see an Old Order Mennonite (I didn't know about the different groups when I was young) dressed in a shroud and laid out in a plain, black casket at the funeral home. That is what I have always pictured as a shroud, but I have learned that a shroud could be made in a different shapes and materials.

A memory I have from childhood is hearing about the two women in Elmira who made Mennonite shrouds. (They would be the former seamstresses mentioned below.) Grace Maher gave me contact information for the women who do the sewing now, and I called to ask for an interview. It makes it easier to arrange a cold-call interview when I can say I'm Grace's sister! This time, however, my name was recognized from when I had been at this home a few years ago. The woman I spoke with reminded me that she had bought a copy of my book *Lishman Coach Lines 1916-1980: Elmira, Kitchener and Beyond*.

Before I talked with the women, I thought that they made shrouds only for the Old Order Mennonite group, however, they told me that they have always made them for the David Martin Mennonites too. A Markham-Waterloo Mennonite woman sews most of the shrouds for her group, and she and the



Shrouds basically use the same pattern, made in various sizes.

sisters help and fill in for each other if need be. The pattern, material and colour are the same for all three groups. I met with the sisters on May 11, 2015. They did not want their names used.

The Shroud

Everyone is dressed the same, except for size and slight differences in the pattern for men and women. For viewing the body, everyone is shown in an open casket with the top half of the casket open and the bottom half covered.

A supply of a variety of sizes may be kept at the funeral home and replenished when needed, or they are kept at the sewers' home and picked up by funeral home staff each time there is a death. Two or three each of all sizes for children, men and women are held in both locations.



Shrouds are sewn ahead of time and kept on hand for when they will be needed.

Seamstresses

The two women I interviewed have been sewing shrouds for about 15 years. They were taught by another sister who had learned the method from two women who had been making them for many years before her. She was known as a good seamstress who liked to sew and was asked to learn the skill so that she could help for a while and then take over. The earlier two women, also sisters, are part of my childhood memories. They lived close to where I grew up in Elmira

in the late 1950s, and I always knew that they "sewed the Mennonite shrouds."

When I asked the sisters if they *wanted* to take over this special task, I was told that at first they didn't know because "the whole community sees your work and you could get compliments or criticism." But they decided to accept the challenge and now they like doing it and are used to people seeing their work. "It is a special job," they admitted, "and people appreciate what we do."

I asked if it's difficult to sew the shrouds and was told that, "It's just something new and you learn how to do it. There is more sewing than people think because you're not supposed to see any stitches. Where the stitches will be seen, like the front of the neck, sewing is done by hand. In places like a sleeve or the cape front, sewing isn't necessary and the material is folded over and ironed. It takes a few hours to make one."

The sisters keep track of their work and told me that the average number of shrouds that they make in a year is 25-35. It is paid work.

Material

The material used is white broadcloth or polyester cotton in a standard 60-inch width. It is bought at a local store and is from a supplier who stocks the thickness that is necessary. For a while they weren't able to get material that was heavy enough, but lately it has become available again. Since they've been the sewers, there have been no changes except when the material they prefer isn't available. As far as they know, there were no changes in the colour or style before they took over.

Former Seamstresses

In March of 2014 I had a conversation with Bertha Thompson, a friend of mine and a Woolwich Township historian. She knows I am researching Mennonite funerals and she knew Lydia

~ Continued on page 8 ~

Ann and Melinda who had been the makers of shrouds for many years. As a member of the Elmira Horticultural Society, Bertha knew the women through their gardening, and Melinda was her cleaning lady for years. Bertha said that Lydia Ann and Melinda sewed shrouds as needed and so had only a short time to make each one. The sisters retired and moved to a trailer on a family member's farm. When Lydia Ann died, her niece invited Bertha to come to the viewing, held in their home.

I want to thank these women for helping me tell a more complete history. I appreciate their generosity in sharing how they do the work, and their willingness to answer my many questions. Although they didn't want me to take pictures of them, they readily gave permission for pictures of their work and had hung the two finished shrouds for me.



One of the shrouds kept at Dreisinger Funeral Home.



Thank you to staffer Amber Nowak who helped with this photo.

This shroud is part of the Schneider Haus Museum collection and was donated by a Shirk family who lived in Bridgeport, now part of Kitchener.

New Home for GAMEO

The Global Anabaptist Mennonite Encyclopedia Online (GAMEO), a trusted online source for information on Anabaptist groups around the world, has found a new home. On May 19, 2017, the GAMEO management board voted unanimously to transfer oversight of the project to the Institute for the Study of Global Anabaptism (ISGA) at Goshen College. John D. Roth, director of the ISGA, will serve in a new position as the project's general editor.

The vision behind GAMEO emerged in the late 1980s at the initiative of the Mennonite Historical Society of Canada, as an effort to preserve database information gathered for its three-volume *Mennonites in Canada* series. In 1998 the vision expanded to transfer the content of the five-volume *Mennonite Encyclopedia* into a digital format that would be accessible to internet users around the world. That project resulted in an online encyclopedia of over 12,000 articles. In the years since then, volunteer editors of GAMEO, along with regional committees around North America, have updated information on thousands of articles and added more than 4,000 new entries. For the first 15 years, Sam Steiner, archivist at the Mennonite Archives of Ontario located at Conrad Grebel University College, directed the project. Richard Thiessen, director of the Mennonite Heritage Museum in Abbotsford, B.C., who served in that role from 2012 to the present, has resigned

in order to devote more time to other responsibilities.

Public interest in the site has steadily expanded. In April of 2017, nearly 50,000 researchers visited the site. Today, GAMEO is routinely cited by news organizations, scholars, genealogists, and a host of other users.

"As GAMEO has matured," said Thiessen, "we have increasingly felt as if it needed an institutional home. The ISGA, with its strong academic foundation and global perspective, is a perfect fit for the next chapter of GAMEO's development."

Roth, the founding director of ISGA, agrees. "The origins of GAMEO go back to the creation of the *Mennonite Encyclopedia* in the 1940s and 1950s at Goshen College. As the scope of Anabaptist-Mennonite research here has broadened to include the global church, it is fitting that we could bring the long tradition of 'scholarship for the church' to support now the global vision of GAMEO in the digital age."

The ISGA recently published *The Global Anabaptist Profile*, a collaboration with Mennonite World Conference, that marked the first survey of faith and practices of MWC churches around the world. The Institute also oversees



The GAMEO board includes (from left) Sam Steiner, Jason Kauffman, Jon Isaak, Richard Thiessen, Eric Kurtz, John D. Roth and Bert Friesen.

the "Bearing Witness Stories Project" (martyrstories.org), manages the on-line resources of the Global Anabaptist Wiki (anabaptistwiki.org), and is a key partner in the emerging data-based of Spanish theological resources.

Sam Steiner, one of the founders of GAMEO and an on-going Associate Editor, said "this new institutional home, together with additional associate editors, will expand GAMEO on the good foundations shaped by Richard Thiessen over the past six years."

GAMEO will continue to be owned by its six institutional partners: Mennonite World Conference, Mennonite Central Committee, Mennonite Historical Society of Canada, MC USA, Mennonite Brethren Historical Commission, and the Institute for the Study of Global Anabaptism. A management board, composed of representatives from these organizations, oversees the operations of GAMEO.

To access the resources of GAMEO go to www.gameo.org.