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HISTORY AND REPORT

OF THE

1-W PROGRAM

OF THE CHURCH OF GOD IN CHRIST (MENNONITE)

THE CHRISTIAN PUBLIC SERVICE, INC.
Galva, Kansas



COVERING NEARLY TEN YEARS OF ACTIVITY

From the fall of 1950 - July 1, 1960

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FOREWORD

The Christian Public Service Committee and the Alternative Service supervisors have had a feeling for sometime that a history of our 1-W program should be written, but the task seemed too large even though important enough. It was agreed to ask Sister Inez Unruh to write up a history of our units, ^{units} getting her material from those who served, while we would cover the administration of the program. This she agreed to do and has now accomplished the task of bringing together this material from unit members. We appreciate her efforts.

I was encouraged by the committee to write up a history of the administration of our 1-W program. Coincidentally this was taking place at the time we were spending considerable time and effort in evaluating the present program. So together with the history, other material has been added that could hardly be called history. Actually this work is considerably different from what it was first intended to be.

Perhaps we could classify it somewhat like this: When taken as a whole, it is a report and gives a fairly complete picture of both the good and not so good; leaving the reader to draw his own conclusions as he evaluates the total program. It is also a reference work, giving the names of men in service, from where they came, where they served and when they served. It also gives names of individuals and agencies contacted that may have some future value...it gives us some information concerning the value of the program as the young men see it, plus some personal experiences, and it also gives the motives and attitudes of the committee, and Voluntary and Alternative Service supervisors, together with the reason for some of the activities they have promoted.

We believe when taken in totality it speaks its own message: One can hardly study the program without having to acknowledge that God has been very good to us and has opened many doors for us. But it also impresses us that we have not done enough for Him in the great cause of peace and non-resistance. It is our foremost concern that this report and history shall be an honor and glory to God by helping us to better do His will.

We want to present this report to the church, not in a spirit of defense for our actions, but to inform our people what has been done and why, believing that when things are done in the open they tend to the safety of the church.

The question may be asked, "Why at this time?" For this there are several reasons. It is nearly ten years since this work began, and much may be forgotten by waiting too long. It comes at a time when a study of the program is being made and a change is in prospect. This material is so constructed that more can be added at any time.

Although I have written much of this report, I have tried to represent the committee in their feeling and attitude. I wish to be pardoned for having to resort to the personal pronoun for the sake of record and where I felt it was improper to do otherwise.

Arverd Wiggers

WHERE DO WE GO FROM HERE?

This is the question that plagued the minds of the church leaders in January, 1951. Public pressure against the conscientious objector was building up fast...with the effects being realized both in Washington and in some local communities. Local newspapers had been whipping up feelings against the C.O. by disclosing the fact that the government had been drafting young men to the army since the beginning of the draft act of 1948, but had not been touching the C.O.'s, who were exempt by law from military service and for whom no provision had been made to serve the country.

The high feeling that was being stimulated was also the result of steadily increasing tension over the past few years. This tension was due first to the realization that after the war Russia was not being cooperative, and was not acting as a friend and ally would. Second, the announcement of Russia's ability to produce the atomic bomb had appeared. Third, hot spots of contention and trouble were appearing throughout the world because of the steady progress of Communism; and fourth, the Communists had opened hostilities on the 25th of June, 1950 against South Korea, whom the United States felt herself obligated to protest.

Before January 1, 1951, there had been reports of heavy fighting and many casualties. Families in America were being notified that their sons had been either wounded or killed. Draft quotas were increased to meet the demands of the military forces for more men. The huge manpower of China was being brought into the battle with the material and moral support of Russia. The future of the United States appeared indeed troubled and bloody.

Little wonder that conscientious objector was being called a parasite. He was accused of being one who wanted to reap the blessings and bounty of a free land, but one who was unwilling to pay a price for this freedom. It called to our minds again the struggle and hardships that our forefathers suffered for conscience sake, when some gave their lives and others their homes and lands so as to be able to serve the Lord. We remembered the threats and hardships our fathers suffered during World War I, but coming still closer we remembered the threats, and sometimes unfortunate incidents, we suffered during the long years of service without pay in World War II.

During the war years we had often been aware of movements by powerful organizations at work in Washington to have the exemption from military service for C.O.'s removed from the draft law. This danger was a greater reality to some of us because of personal experiences, such as the time when a man told a group of us (while we were fighting a forest fire high in the mountains of Colorado) just what he thought of the yellow C.O.'s, and how they (referring to a large veteran's organization) would see to it that we would all be sent to the South Sea Islands. At other times we might have someone come to our places and curse us and all those who would not fight, or we would be threatened with a beating. It was these experiences that impressed one with the thought that we were a scorned, despised, and often hated people.

No money had been set aside and perhaps very little effort had been made by the government to provide a conciliatory program for the conscientious objector. Naturally the question arose in many minds: What do we do now? Where do we go from here?

VOLUNTARY SERVICE...IS THAT THE ANSWER?

FORTUNATELY efforts and work projects were progressing. Further plans were underway for greater efforts to do something as a peace witness for the cause of non-resistance, and to also help calm public feelings through a sacrificial and constructive program of work. The Mennonite Central Committee and several other Mennonite groups were carrying on a voluntary service program in the way of sanitation projects, hospital projects, etc...We were behind in initiating any program of our own. Something had been done, however, by the fall of 1950. The Conference of November, 1950 decided to move ahead with a voluntary service program. Article #33 says: "A Voluntary Service program shall be sponsored by the church, yet continue to operate with the MCC. The Inner MCC, (which is now the Christian Public Service committee) and the Mission boards shall be responsible for the administration of the program."

A report of the committee giving some information on the beginning of V.S. efforts, and on the origin of our Preparatory Center follows:

INNER MCC VOLUNTARY SERVICE PROGRAM REPORT AND ANNOUNCEMENT

July 1, 1951

As soon as the General Conference of November, '50 resolved to sponsor its own voluntary service program, arrangements were made for such. As the drafting of soldiers to the army went on, the home tension toward the C.Q.'s grew in so much that soon something had to be done to move some of our brethren somewhere.

After investigating several different projects, hospital service work was considered as the most appropriate. Soon an opening took place at the Roseburg Veteran's Hospital at Roseburg, Oregon. Brother Minister Arverd Wiggers, of Galva, Kansas, volunteered to assist in hospital work and was chosen as a leader for this service.

Later the forestry service work in Oregon and California was also looked into by the committee and Brother J. G. Loewen of Creswell, Oregon. Arrangements were made in California for a group of our brethren, but because of lack of volunteers that work was shelved for the time being.

Too, with a great need in our mission posts for an agricultural and livestock development program, several of the V.S.'ers were sent to Cuauhtemoc, Chih., Mexico, Campo 45, and one to Tucumcari, New Mexico.

At the same time, while the committee was investigating voluntary service work, or Service for Christ, a great need was seen in the prospect of our brethren leaving home for possibly the first time. Now they would have to witness, testify, and give an account of the hope, or belief, within them, and also need to know fully what the meaning is of serving in Christ's stead.

more only

To this end it was concluded that such brethren going out into service should have a short course along several different lines on problems they will have to meet with and solve, in order to qualify as a servant of Christ. The mission house at Tucumcari was offered for this place of training and Brother Minister Albert Unruh was secured for a teacher.

* * * * *

While the whole voluntary service program sponsored by the MCC and individual Mennonite groups may have been too little and too late, yet there is every indication that it helped to open the way for a liberal alternative service law drafted by the government which finally became effective in the summer of 1952. It also helped to relieve tension in home communities."

THE LAW, WILL IT WORK?

During this time the regulation dealing with the work program of the C.O.'s was being formulated. The Peace Churches were active in consulting influential law makers and Selective Service officials in Washington, and tried to convey to them the true basis of our conscientious objection to war, and in which ways these people would be able to serve their country in a constructive manner.

The office in Washington representing the peace churches, known as the National Service Board for Religious Objectors, (NSBRO) did much of the work of consulting these officials. It is still operating in the capacity of being our point of contact with the government.

It is one thing to make a law, it is quite another thing to make it work, especially a law that depends so much on voluntary cooperation to make it successful. The Mennonite people were anxious to see it function properly. They sent delegations to state Selective Service offices in most states where Mennonites lived, trying to acquaint the officials with the program and our willingness to cooperate with them.

Many officials expressed the fear that a program with so little force involved and with so much dependent on the individual registrant, would not be practical. Some even predicted forcefully that "it will never work," and declared themselves in opposition to the regulation. Nevertheless, they resigned themselves to the fact that it was their duty to try and make it work. In spite of some fears and apprehensions it did work. Much credit must be given to the individual registrant who was willing to cooperate and volunteer to an approved project. Much credit also belongs to the MCC and Conference offices. Selective Service officials have often expressed their satisfaction in the operation of the Alternative Service program even until today.

However, not everything worked so smoothly in every phase. It took a few years for the state Selective Service officials to really understand the program, perhaps because they didn't understand the people they were dealing with. It also took some time before they were able to work cooperatively on a state level in sending men out-of-state or accepting out-of-state men.

In the beginning, in such states as Oklahoma and Kansas, the state directors were unwilling (or didn't think it wise) to employ C.O.'s within their home states. They thought that public ill feeling would be too great a factor against success. Other states again wanted to employ their own men, but did not want to accept out-of-state men.

Another problem was that of approving hospitals or other work projects. This needed to be negotiated between Selective Service and the hospital. Often the MCC, and sometimes we, were instrumental in opening the way for an approval of a certain hospital. The employment situation and public sentiment... both in the hospital and the surrounding community played a great part in the selection of hospitals. Most of the projects were hospitals and in the beginning nearly all were mental hospitals.

A more detailed report of our relationship with Selective Service will be given in a chapter under that heading.

The executive order prescribing a portion of the Selective Service regulations as they concerned C.O.'s is reproduced here as a matter of record.

* * * * *

By virtue of the authority vested in me by Title I of the Universal military Training and Service act (62 Stst. 604), as amended, I hereby prescribe the following portion of the regulations governing the administration of Title I of said Act, as amended, which shall continue a portion of Part 1660 of Chapter XVI of Title 32 Of the Code of Federal Regulations, and a portion Of the Selective Service regulations:

PART 1660--CIVILIAN WORK IN LIEU OF INDUCTION

Sec.

1660.1 Definition of appropriate civilian work.

1660.10 Volunteering for civilian work.

1660.20 Determination of type of civilian work to be performed and order by the local board to perform such work.

1660.21 General provisions relating to orders by the local board to perform civilian work and performance of civilian work.

1660.30 Failure or neglect to obey order to perform civilian work.

1660.31 Administration of registrants while performing civilian work.

1660.1 Definition of appropriate Civilian work. (a) The types of employment which may be considered under the provisions of section 6 (j) of title I of the Universal Military Training and Service Act, as amended, to be civilian work contributing to the maintenance of the national health safety or interest, and appropriate to be performed in lieu of induction into the armed forces by registrants who have been classified in Class I-O shall be limited to the following:

(1) Employment by the United States Government, or by a State, Territory, or possession of the United States or by a political subdivision thereof, or by the District of Columbia.

(2) Employment by a non-profit organization, association, or corporation which is primarily engaged either in a charitable activity conducted for the benefit of the general public or in carrying out a program for the improvement of the public health or welfare, including educational and scientific activities in support thereof, when such activity or program is not principally for the benefit of the members of such organization, association, or corporation; or for increasing the membership thereof.

(b) Except as provided in subparagraph (2) of Paragraph (a) of this section, work in private employment shall not be considered to be appropriate civilian work to be performed in lieu of induction into the armed forces by registrants who have been classified in Class I-O.

1660.10 Volunteering for civilian work. Any registrant who is between the ages of 18 and 26 and who has been classified in Class I-O, may volunteer at his local board for civilian work contributing to the maintenance of the national health, safety, or interest in lieu of induction. The local board shall promptly classify any such volunteer who claims eligibility for Class I-O. Each such volunteer who is in Class I-O and who has been found acceptable for service after his armed forces physical examination shall be processed

of such State Director of Selective Service to see that the registrant performs the work to which he has been ordered by the local board for a period of twenty-four consecutive months, unless sooner released under the provisions of section 1660.21. When the registrant has satisfactorily completed this work, the State Director of Selective shall return the registrant's cover sheet to the local board together with a letter stating that the registrant has satisfactorily completed his work. If the registrant should fail to perform such work, or should otherwise fail to perform his duties under title I of the Universal Military Training and Service Act, as amended, during the time that his cover sheet is in the custody of the State Director of Selective Service, the State Director of Selective Service shall forward the cover sheet to the Director of Selective Service for a determination as to whether or not the registrant shall be reported to the Department of Justice for prosecution.

(b) When the civilian work to which a registrant is ordered by the local board in lieu of induction is to be performed at any place outside the continental limits of the United States, the Territories of Alaska and Hawaii, Puerto Rico, the Virgin Islands, Guam, and the Canal zone, and the registrant has reported for such work, the local board, after classifying the registrant in Class 1-W, shall forward the registrant's Cover Sheet (SSS Form No. 101) and contents to the director of Selective Service. It shall be the responsibility of the Director of Selective Service to see that the registrant performs the work, to which he has been ordered by the local board for a period of twenty-four consecutive months, unless sooner released under the provisions of section 1660.21. When the registrant has satisfactorily completed this work, The Director of Selective Service shall return the registrant's cover sheet to the local board together with a letter stating that the registrant has satisfactorily completed his work. If the registrant should fail to perform such work, or should otherwise fail to perform his duties under title I of the Universal Military Training and service Act, as amended, during the time that his cover sheet is in the custody of the Director of Selective Service, the Director of Selective Service shall determine whether or not the registrant shall be reported to the department of Justice for prosecution.

(c) When the local board receives the cover sheet of the registrant together with the letter stating that he has satisfactorily completed his period of civilian work from the Director of Selective Service or the State certificate evidencing his satisfactory completion of the release from civilian work and shall retain him in Class 1-W and identify him on all records by following his classification with the abbreviation "R" until such time as he attains an age beyond the maximum age of liability for military service.

THE WHITE HOUSE

February 1952

in the same manner as a volunteer for induction except that, in lieu of induction, he shall be ordered by the local board to perform civilian work contributing to the maintenance of the national health, safety, or interest as defined in section 1660.1.

1660.20 Determination of type of civilian work to be performed and order by the local board to perform such work. (a) When a registrant in Class I-O is found acceptable for service after his armed forces physical examination or when such a registrant has failed to report for or to submit to armed forces physical examination, he shall, within ten days after notice of acceptability is mailed to him by the local board or within ten days after he has failed to report for or submit to armed forces physical examination, submit to the local board three types of civilian work contributing to the maintenance of the national health, safety, or interest as defined in section 1660.1, which he is qualified to do and which he offers to do in lieu of induction into the armed forces. If the local board deems any one of these types of work to be appropriate, it will order the registrant to perform such work, but such order shall not be issued prior to the time that the registrant would have been ordered to report for induction if he had not been classified in Class I-O, unless he has volunteered for such work.

(b) If the registrant fails to submit to the local board types of work which he offers to perform, or if the local board finds that none of the types of work submitted by the registrant is appropriate, the local board shall submit to registrant by letter three types of civilian work contributing to the maintenance of the national health, safety or interest as defined in section 1660.1 which it deems appropriate for the registrant to perform in lieu of induction. The registrant, within ten days after such letter is mailed to him by the local board, shall file with the board a statement that he either offers to perform one of the types of work submitted by the board, or that he does not offer to perform any of such types of work. If the registrant offers to perform any one of the three types of work, he shall be ordered by the local board to perform such work in lieu of induction, but such order shall not be issued prior to the time that the registrant would have been ordered to report for induction if he had not been classified in Class I-O, unless he has volunteered for such work.

(c) If the local board and the registrant are unable to agree upon a type of civilian work which should be performed by the registrant in lieu of induction, the State Director of Selective Service for the State in which the local board is located, or the representative of such State Director, appointed by him for the purpose, shall meet with the local board and the registrant and offer his assistance in reaching an agreement. The local board shall mail to the registrant a notice of the time and place of this meeting at least ten days before the date of the meeting. If agreement is reached at this meeting, the registrant shall be ordered by the local board to perform work in lieu of induction in accordance with such agreement, but such order shall not be issued prior to the time that the registrant would have been ordered to report for induction if he had not been classified in Class I-O, unless he has volunteered for such work.

(d) If, after the meeting referred to in paragraph (c) of this section, the local board and the registrant are still unable to agree upon a type of civilian work which should be performed by the registrant in lieu of induction, the local board, with the approval of the Director of Selective Service, shall order the registrant to report for civilian work contributing to the maintenance of the national health safety, or interest as defined in section

1660.1 which it deems appropriate, but such order shall not be issued prior to the time that the registrant would have been ordered to report for induction if he had not been classified in Class 1-O, unless he has volunteered for such work.

1660.21 General provisions relating to orders by the local board to perform civilian work and performance of civilian work. (a) No registrant shall be ordered by the local board to perform civilian work in lieu of induction in the community in which he resides unless in a particular case the local board deems the performance by the registrant of such work in the registrant's homecommunity to be desirable in the national interest.

(b) Whenever necessary, travel tickets or transportation requests and meal and lodging requests shall be issued to the registrant in the manner prescribed by the Director of Selective Service for the travel of the registrant from the office of the local board to the place of performance of the work to which he is ordered, for his return travel from such place to the office of the local board upon his satisfactorily completing his period of work, and for his travel from one place of employment to another when his employment is transferred under the provisions of paragraph (c) of this section.

(c) Whenever at any time before the registrant has performed for a period of twenty-four consecutive months the work to which he has been ordered by the local board such work ceases to be available for performance by the registrant for any reason not due to the fault of the registrant such as, but not limited to, the cessation of the work or the termination of his employment by his employer, the registrant shall be ordered to perform the same type of work with another employer. If the registrant complies with this order, such transfer of employment shall not constitute a break in his required period of twenty-four consecutive months of performance of work.

(d) The Director of Selective Service is authorized to release, or to provide for the release of, any registrant from civilian work in lieu of induction at any time before the registrant has performed such work for a period of twenty-four consecutive months, whenever the Director of Selective Service deems such release to be necessary by reason of the physical or mental incapacity of the registrant or by reason of undue hardship to a person dependent upon the registrant.

1660.30 Failure or neglect to obey order to perform civilian service. Any registrant who knowingly fails or neglects to obey an order from his local board to perform civilian work contributing to the maintenance of the national health, safety, or interest in lieu of induction shall be deemed to have knowingly failed or neglected to perform a duty required of him under title 1 of the Universal Military Training and Service Act, as amended. When any registrant fails or neglects to obey any such order, his Cover Sheet (SSS Form no. 101) and contents shall be forwarded to the Director of Selective Service for a determination as to whether or not the registrant shall be reported to the Department of Justice for prosecution.

1660.31 Administration of registrants while performing civilian work.

(a) After a registrant who has been classified in Class 1-O reports in response to an order from his local board for civilian work in lieu of induction and he has been classified in class 1-W, his Cover Sheet (SSS Form No. 101) and contents shall be forwarded to the State Director of Selective Service for the State in which the work is being performed. It shall be the responsibility

OUR RELATIONSHIP TO MCC

It has been our desire to cooperate with the MCC and with other Mennonite conferences where we shared mutual concerns and problems. Kansas Mennonites formed what was known as the Kansas State Counseling Committee. Brother Laurence Becker was a member of that committee. Much of their work dealt with classification problems, and with counseling young men when, where and how to report for work under the Selective Service regulations. Not all states, however, were organized in the way that Kansas was.

In the field of finding jobs and counseling our men we ^{sometimes} separated ourselves, somewhat, because according to our church accepted policy we wanted our men to go to our own pre-selected places of work. This was so that we could form units that could be administered more effectively, and which could be supplied with their spiritual needs. (The wide-open method of some other denominations did not prove too successful as far as ministering to the spiritual needs of the young men was concerned, because of that fact, they had many serving individually and in small groups of 2 to 4.)

We also separated ourselves when it came to contacting hospitals that would accept our men. The MCC was willing to help and would have made contact for us perhaps, but we felt that we should be represented by our own men. This was because of three issues which kept coming up that made our situation different from that of the other Mennonites. First and foremost was the wearing of the beard. Next was the wearing of ties, and third was the fact that most of our men had only an eighth grade education, which became a factor at times. It was because of these points that we kept in direct contact with our State Selective Service officials instead of going through the MCC or other Mennonite representatives.

We maintained our units separately from that of other historic peace churches also, although we were often working in the same hospitals. In some instances where there was a large concentration of I-W men we united with the others in some phases of effort. in Denver, for instance. More of this will be said later.

We must express our appreciation for the men in the MCC office who have been most helpful to us, and especially do we refer to men such as William Snyder and J. Harold Sherk, who have been with the MCC throughout. We have found them to be considerate and understanding of our position. We have always found that we could work out a satisfactory solution to any problem affecting our relationship with them.

OUR RELATIONSHIP TO/WITH SELECTIVE SERVICE

It has been stated that we established direct contact with our State Selective Service headquarters instead of going through MOC channels because of the particular problems we posed for them in finding places that would accept our men. In some other states this was done by our Alternative Service counselor, or counselors of the congregation in that state. Reports from them have indicated that this relationship was effective and that both benefited from it.

3 Nearly 60% of the men in our church affected by the draft were in Kansas. At first the State was quite aggressive in trying to place C.O.'s in ~~some~~ projects, (more so than in many states) but after some difficulty and failures in placing our men, they depended on us almost completely to find places for them.

The State Selective Service board was up against a rather curious situation. They had record of a large number of conscientious objectors, but they did not know which ones believed in wearing beards. So we would send them a list of names of our men who were classified 1-O. Then when lists of C.O.'s who were to report for duty at a certain hospital or project were sent to a local draft board, the names of our men would be omitted. We were then expected to find places for them if possible. In the early part of the program most of this work was done on a state level instead of by the local boards. This was especially true of Kansas. At different times the board would send us names of our men who they felt should be on their way because of their age. We would then try to convince the young man to go, and would help him find a place suitable to him. This wasn't a position we cared to take, but we felt that we wanted to keep the State's goodwill. After all it seemed to work out well.

We would generally receive a copy of the memorandums relating to the C.O.'s which were sent to the local draft boards. ~~Some of these will be referred to later.~~ As the years went by we would also be informed of individuals who were not cooperating as they should. (These instances were rare and as I remember never involved a member of the church.) They wanted us to see what we could do for them, as they did not want to prosecute the men. At another time they called a meeting of a number of army officers who would be assigned to various Selective Service posts in case of total mobilization. They asked some of us to be present. We were given a cordial introduction to the officers by the Selective Service officials, which opened the way for a friendly and frank discussion of our nonresistant principles. The discussion covered a wide field, from the drafting of our men and where they could serve, to what we would do in case of attack and bombing in our own communities. They wanted to know, in short, what degree of cooperation they could expect of us in case of such an emergency.

OUR ORGANIZATION

The Voluntary and Alternative Service program of the church fell largely into the hands of a committee known as the "Inner MCC", which had functioned during World War ~~II~~ and after the war. The "Inner MCC" had been formed in Nov. of 1942 in a committee meeting after conference. The original members of the committee were I. K. Ensz of Inman, A. L. Yost of Hesston and Ben B. Koehn of Galva, Kansas. Ben Koehn resigned the following March and Fred Becker of Moundridge, Kansas, was chosen to fill his place in Nov. of 1943. These three men served for many years, often at their own expense.

The committee was called the "Inner MCC" because it performed the function of the MCC within the church, and as such worked with problems - mainly Civilian Public Service--concerning our own church members. The members of the committee had charge of all our own men in CPS throughout the U.S. The field was divided into three districts, with each committee member being in charge of one, responsible for visiting and counseling.

After some time a committee-within-a-committee was formed, this being the "Rehabilitation Committee." It included the members of the "Inner MCC", plus a few others. The responsibility of this committee was to help the men adjust to home life-making a living, getting a start--after they got out of camp. The church had decided to give each man a grant of \$10 per month for the time spent in CPS, and the committee was responsible for counting time and making reimbursement.

After World War II ended and until the Korean emergency became acute, the Inner MCC was busy with various projects, such as being in charge of collecting flour for overseas shipment, investigating land purchases in Mexico and so on.

(The material for the early history of the Inner MCC committee was given us by Fred Becker and A. L. Yost. We appreciate the information, as the chapter would not have been complete without it.)

In Nov. of 1950, a fourth member--Lawrence Becker of Moundridge--was added to the committee, and in the late spring of 1953, Jake L. Ensz of Inman was added as the fifth member. By this time the committee had begun to speak of themselves as the "Public Service" committee, for it was felt that the name of "Inner MCC" was somewhat misleading. Then in the annual meeting held at Mich. on April 25, 1954, the question of a proper name was again considered and it was decided to change the name to the Christian Public Service committee, by which it has been known ever since.

In the General Conference of 1956, A. L. Yost and I. K. Ensz retired from the committee. The two members replacing them were Raymond Becker of Burns, Kansas, and Orville Wiggers of Hesston. Two associate members were also added at this time, - Howard Miller of Michigan and John B. Koehn, of Winton, Calif. In 1959, the last one of the original committee - Fred Becker - resigned, and was replaced by Abe E. Nikkel of Inman. In tribute to the original committee we want to mention that they sacrificed much time and money while serving on this committee, and we believe they did their work well.

Christian Public Service

In the fall of 1951 at a meeting in Montezuma, Kansas, the committee together with Frank Wenger and others, drafted what was known as a Voluntary and Alternative Service policy for our church. The guiding principles set forth in this policy were to be used in organizing our own church program. The policy was accepted at that meeting. Although this policy was drafted before we had any real experience in what the Alternative Service program would be like, it has proven to be what we need at the time. With minor amendments, it has been followed rather consistently up to this time.

The policy as drafted stated that each congregation was to choose a man for their Alternative Service counselor. Units were to be organized for spiritual activities such as Sunday School, Bible Studies, etc. Unit leaders were to be chosen from the group. Later, pastors were chosen by the committee to be in spiritual charge of the different units.

At the time the policy was accepted, a supervisory office of the Alternative and Voluntary Service program was also set up. This office was divided in two parts, Central, and Field. Lawrence Becker and Arverd Wiggers were chosen for this work and were known as Alternative and Voluntary Service supervisors. Lawrence Becker, the Central representative, worked chiefly with classification and pre-service orientation problems of the C. O., while Arverd Wiggers as the Field representative worked on problems of unit organization, placement of men, and investigation and opening of projects.

The cost of maintaining the program was paid for by the church, of which the unit is a part. Three per cent of gross wages earned on paying projects was asked of each unit member. The distribution of this money was as follows: 50% to Christian Public Service, 35% for General Missions, and 15% for relief.

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PRE-SERVICE PREPARATION OFFERED BY THE CHURCH

Nov. 21, 1960

This report would not be complete without a chapter on the preparatory course given in the school at Tucumcari, New Mexico, since most of the young men who go into service have taken it at one time or another.

The preparatory service program had little advance planning before it came into being. Although a need was felt for some sort of an orientation course, it was not until a public relations problem arose in one of the church communities that a member of the CPS committee contacted the MCC at Akron and asked for advice. The MCC suggested that the men attend an orientation class at Akron. It was believed that this might relieve public pressure, and that in time opportunities for service would open, which would remove the young men for their home communities.

The committee accepted the idea, but it was felt that since most of our people lived in the central and western states, it would be more convenient to send the young men to one of the mission stations in the West. Tucumcari, New Mexico, which was the location of a relatively new but thriving mission to Spanish people in the area, was chosen because of facilities available and easy access.

Within a few days Minister Albert Unruh of Montezuma, Kansas, was asked to teach a group of eight young men.

Subjects such as prayer, peace, non-resistance, Voluntary Service, and other Biblical fundamentals were given intense study.

For a number of years Albert Unruh continued as instructor for the classes that followed. Ministers Lee Schultz of Elk City, Kansas, and Ervin Nightingale of Scott City, Kansas, have also been in charge of some of the groups. At present, Daniel J. Koehn of Montezuma, Kans., is continuing as instructor, with an occasional assistant.

Enrollment directors have been; First, Laurence F. Becker, of Galva, Kans.; Second, Jake L. Ensz of Inman, Kansas; and at the present time, Abe Nikkel of Inman. The enrollment director has the responsibility of admitting the proper number to each class, arranging quarters in the event wives would be included in the group, co-ordinating transportation for the men, and arranging for the dates of the classes.

Fourteen lessons are included in the course, with class sessions held three times a day for ten days. The morning class begins at 8:30 and dismisses at 11:30. Afternoon class from 2:00 to 5:00, and the evening session from 7:00 to 9:00.

Students, who share a common dormitory, are awakened at 6:30. Morning devotions begin at 6:45. Breakfast is served at 7:00, after which the students are required to make their beds, wash the dishes, and sweep the floor. All students are placed on a rotating work schedule and get a chance to try their hands at all the housekeeping details. Those who have free periods practice singing. The soloists and quartette arrangements for the final program get their tryouts here.

Each class session is opened with prayer. The students take turns in leading devotions and having prayer.

The lessons studied and the textbooks used are listed below:

LESSON	TEXTBOOK
1. Prayer	<u>Bible</u>
2. VOLUNTARY SERVICE	<u>Bible</u>
3. Christian	What it Means to be a Mennonite, <u>Bible</u>
4. History of the Mennonites	<u>Church History</u> , by John M. Penner <u>Church History</u> , by John Holdeman <u>Mennonites in Europe</u> <u>Encyclopedia</u>
5. Courtesy and Etiquette	Work Book, and <u>The New Standard Book of Etiquette</u>
6. Hospitality	<u>Bible</u> and Etiquette Book
7. Economics	Workbook
8. Faith and Courage	<u>Bible</u>
9. Attitude on War and Military Service	<u>Magistracy and War</u> <u>Official Statement of Church on War</u> <u>Bible</u>
10. Conscientious Objector	<u>Bible</u> , Workbook
11. Tolerance and Forbearance	<u>Bible</u> <u>Before You Decide</u>
12. Sociology	<u>Bible</u>
13. Science and Philosophy	<u>Bible</u> , <u>Encyclopedia</u> , <u>Commentary</u>
14. Mental Health	Workbook, <u>Nervous Christians</u>

Each student is given a printed outline of each lesson. The outline gives scripture references and reference to the textbooks used. In addition, the Center has other reference books on the subjects taught. The student is encouraged to find all the references possible on each subject studied. The Bible is the main reference used. The workbooks are made up in question form. General class discussion is held on the questions, and then each student writes, in his opinion an answer to the questions. In the lessons which have no workbooks, the student is required to write his opinions in essay form. Evening sessions are devoted to the reading of the essays and general discussion on the lesson.

It is the aim in each lesson to enable the youth to bring the given subject into proper focus and relation to Christian living.

In the assignment of the first lesson, (entitled "prayer") the students write a detailed account of their personal experience of the new birth, and of their full commitment to Christ their Saviour, Each is asked to read this to the class. This brings about a common fellowship in the group, as well as furnishing a personal record of the individual's experience of salvation.

While most lessons are given only one study period, the one, "I am a Conscientious Objector" is given considerable additional time. This is an effort to help the young person to maintain a Christian peacefulness, and to a deeper understanding that Christians are commanded to suffer wrong fearlessly, rather than to inflict harm upon others, *is another goal.*

At the end of the session the young men *return* are taken to one of the home communities where they are asked to give a program on what they have learned. One essay is chosen for each lesson and these are read to the congregation. This is considered a good experience for the boys in meeting the public. If the young man is married, his wife is also welcome to attend. Under this arrangement a number of sisters have attended the preparatory Center, also.

Two class sessions are generally held each year, one in March and one in November. Fourteen young men is regarded an ideal number to take the class each time. *11-21-59* To date, some 340 young men have taken the preparatory course. Almost without exception they have testified that it was a worthwhile experience.

The inherent purpose and planning in offering this preparatory course to young Christians is not an effort to compete with modern education. The emphasis is placed on the need of living a life of Christian Grace and Virtue in a modern world. 7

Most of the material for this chapter is taken from an article in the July, 1958 issue of Mennonite Life, written by Bro. Laurence F. Becker, and from a letter dated May 1, 1959, written by Minister Daniel J. Koehn.

INVESTIGATION OF PROJECTS

The number of projects, institutions and agencies related to this work and Selective Service offices contacted were many. The contacts made were more than forty, contacted mostly in person, although a few were made by letter of telephone. The reasons for the contacts were many too.

While individual or specific reasons were numerous, they could possibly be classified in two groups. In the beginning, during the time of public pressure for our boys to leave home and before the regulations became effective, there was much concern that we would get the type of work that was acceptable to us. Furthermore, the concern was that we would have our men in groups instead of scattered. It was believed then that if under Voluntary Service arrangement we could find jobs that were of national importance and filled a need, that they would be honored as acceptable projects when the regulations became effective.

In the beginning we were rather doubtful whether mental hospitals would be the places our men would want to work, or should work. This largely accounts for the many contacts and investigations even before the regulations or laws affecting C.O.'s were completely set in order.

Among the second group of reasons would be that we wanted to work through open doors and please as many people as possible besides being a good witness. If for some reason a hospital appeared to no longer be acceptable to us or we to them, we would consider something else. It was also our policy to try and give our young men as great a variety of choice in jobs and geographical location as possible, without endangering the intent and purpose of our program. In the field of variety of jobs, we often wished we could have more and better variety.

In the beginning, soon after Roseburg opened, there were repeated inquiries and requests made of the committee for different projects such as forestry work. J. G. Loewen of Creswell, Oregon, was asked to investigate forestry work in California and Oregon. He reported back that they would take our men on a seasonal basis in California, and that one State Forestry project would take our men on a year-round basis. It seemed, however, that those interested in going into forestry work were looking for opportunities to operate large equipment, and these projects were not offering that kind of jobs. This happened about twice and placed Brother Loewen in a bit of a difficult position to further negotiate with these men when the prospective help did not arrive after all.

On the other hand, the unstable situation of the final requirement presented problems of encouraging our men to commit themselves to a project. We also felt we needed something quite specific with which to make our appeal to Selective Service, either directly or through MCC. Therefore it was decided that Brother Loewen and I investigate some projects (since I was to be in the west on some other business) and have them write a letter to our committee, and to the MCC describing their work program and the possibilities of available employment. We were given two letters to use as we saw fit. The following letter is from the Oregon State Forestry department. This project was the only real opening that we found and believed would qualify. If some of our men would have gone, we would likely have had a unit there for sometime, but apparently the work of planting trees was not too inviting.

OFFICE OF STATE FORESTER
 SALEM
 October 16, 1951

Mennonite Central Committee
 Akron, Pennsylvania

Gentlemen:

As you probably know, this department has embarked on a large forest rehabilitation program in the state of Oregon.

All state owned forest lands in need of reforestation are being planted or seeded in accordance with a priority schedule. In addition to the reforestation activity we have, in one of our large problem areas referred to as the Tillamook Burn, set up additional fire protection facilities such as look-outs and fire suppression crews.

Because of Oregon's forest rehabilitation program, a fairly large number of men are employed on a year-round basis. The Tillamook Burn reforestation and fire protection projects call for a number of men who plant trees in the winter time and serve as fire suppression crews in the summertime. Forest camp facilities are available in the area where work is taking place. The closest town is Forest Grove, at which is located our Northwest Oregon District Headquarters.

I trust that this information will give you a picture of the type of work that is available in the forests of Oregon.

Very Truly Yours,
 Dwight L. Phipps
 Acting State Forester

DLP:RMK:gb

On this trip we also contacted the Regional Office of the National Forests in Oregon and Washington, which was located in Portland. Here we found good interest and a cooperative attitude, saying that they would try and work out something. However at that time they told us that their work was largely seasonal (during fire season) due to the small government appropriations for forestry work.

We also contacted the Board of Health in Salem, Oregon for any possible leads to any projects that would be of national importance and would fit into our program.

Later, but on the same trip to the west coast, Abe T. Koehn, of Winton and I contacted a Veteran's T. B. Sanatorium at Livermore, Calif., located about 30 miles east of San Francisco. One of the problems that came up at this place, and which reoccured at different places was the restriction placed on hospitals against hiring men beyond a certain distance because of certain Civil Service requirements. Sometime later we were prepared to send men there, but nothing ever materialized.

A few letters dealing with some investigations in Indiana follow:

Mennonite Central Committee
 Akron, Pennsylvania
 October 23, 1953

Arverd Wiggers
 Galva, Kansas

Dear Arverd:

I would be interested in the results of your meeting with the Indiana mental health officials. I have not heard further from C.I. Graber that any of your

brethern are coming to Indiana but if there are any developments of recent date, we would welcome your advising us of them.

Yesterday afternoon we met in Washington with General Hershey and learned that there are now 3,6000 men in service. Hershey feels the program is moving ahead reasonably well and does not anticipate as much difficulty next year as in the year past.

Yours sincerely,
 MENNONITE CENTRAL COMMITTEE
 William T. Snyder
 Assistant Executive Secretary

WTS:AJR

Galva, Kansas
 November 27, 1953

William Snyder
 Akron, Pennsylvania

Dear William:

On Oct. 1 was when I made my visit to Indianapolis to see Mr. Barnhizer concerning the employment of our men in that state. During the course of the interview Mr. Barnhizer advised me to contact several hospitals directly, also suggesting that it would be unnecessary for out-of-state men who were volunteering to a certain hospital to clear through his office, but could make their application direct to the institution of their choice. This was a change in their former procedure.

I wrote to several hospitals and a few weeks ago had a personal interview with the Personnel Managers of the Evansville State Hospital and Village for Epileptics at New Castle. We have decided to recommend the Evansville State Hospital to our young men and expect that the first ones will be going there in December.

Mr. Barnhizer again confirmed the statement by telephone that it was unnecessary to make application through him if the registrant was a volunteer from out-of-state.

Sincerely yours,
 Arverd Wiggers

Various things entered into the picture soon after the letter was written and no unit was started there. The Personnel Manager at Evansville had at one time been employed in a Methodist hospital in Mexico and had met some of our workers from Campo 45.

This is a sample of some of the work that was involved in finding projects that would accept our men under the Alternative Service program. In conclusion a few letters are included from hospitals that were asking for our men.

Chestnut Lodge
 Rockville, Maryland
 September 15, 1955

Mr. Arverd Wiggers
 Representative for Christ Church
 Galva, Kansas

Dear Mr. Wiggers:

While employed at the Spring Grove State Hospital, Catonsville, Maryland, I became acquainted with the Mennonite boys who were working there through Selective Service.

It is my belief that those men did an excellent job with the mentally ill patients.

I am now employed at a much smaller hospital, but would be interested in employing young Mennonite men if our hospital would meet the requirements of the Selective Service Boards.

Sincerely yours,
 Deane F. Fassett
 Clinical Assistant to
 Nursing Director

DFF:vam

VETERANS ADMINISTRATION HOSPITAL
 American Lake, Washington
 December 5, 1956

Reverend Arverd Wiggers
 Galva, Kansas

Dear Sir:

We are in the process of recruiting male applicants for positions of Nursing Assistant (Psychiatry) and have learned through contact with the Veteran's Administration Hospital, Roseburg, Oregon that they have been approved as users of I-O registrants and have had much success with the program. They suggested in their letter that we contact you in an effort to find out what assistance or suggestions you may have in this respect.

We have been working with the Washington State Selective Service Board, but as yet we have not had sufficient referrals to help our recruitment to any substantial degree.

We are a neuropsychiatric hospital of approximately 1,000 beds, located near the city of Tacoma, Washington. We have limited bachelor facilities here at the hospital and anyone interested and selected will be considered for such quarters.

We would appreciate very much your thoughts and comments in regard to the possibility of considering some of your people and if you are able to offer any assistance we can then discuss ways and means of considering and selecting those people whom you might refer.

We shall be happy to provide any other information or facts of the hospital or community you may wish. Please let us hear from you at any early date.

Very truly yours,
 Thurman Shields
 Recruitment and Placement Officer

20

MENTAL HOSPITALS

9

Most of the projects in the first years of the I-W program were mental hospitals. It seemed that ~~was where~~ the greatest need for men existed. Most mental hospitals were large institutions which ^{employing} employed a great many more men than general hospitals. ^{This} made it easier to establish fair-sized units. The type of work was that of Attendants or Psychiatric Aides. (~~Aides for short~~) The work is described in the report of the individual units.

There was, especially ^{there was} at first, a reluctance of many young men to go to work in mental hospitals, but ~~it was~~ surprising how well the majority of the men were able to adjust to the work and environment, which was quite different from what they were used to. Our own experience in mental hospital work revealed to us that not everything was all good in this type of work. In fact, it could be very spiritually trying, with work that could be very nauseating at times and in some wards, quite dangerous.

A certain uneasiness bothered us the first years, ~~of this work, because of the danger~~ this type of environment threatened to our young men (especially those who were not too spiritual) both during service and the long range effect. Then too, when many mental patients are ~~constantly~~ being handled there is always the danger of accidents ~~as the result of~~ carelessness, negligence, anger, or just plain nonsense, which could make a public disturbance or even involve criminal charges.

While it is true that a few unfortunate incidents have happened, ^{there was} ~~it is~~ nothing that has caused too great a problem. Surely the Lord has been good to us to keep us from such experiences.

Our concerns were based largely on experiences coming out of hospital work during World War II. Since that time considerable changes had taken place. Just to mention a few incidents of that time to give an idea of what could happen, one C.O. was charged in the death of a patient because of giving the wrong medicine. Another was arrested for causing a death and injuries to a number of patients through carelessness. We recall a few uncomfortable experiences we had (which could have turned out bad) as the result of thoughtlessness. Besides such experiences, several C.O.'s were hospitalized as severe mental cases after working with patients for some time.

No doubt there were reasons for such happenings, some of which were the many hours of work—twelve hours a day and six days a week. There was little supervision at times, wards were severely understaffed and sometimes the help that was available was incompetent, resulting in added problems rather than being a help.

Even from the beginning of the present I-W program to this time there has been a great change in work in mental hospitals, especially from the angle of patient treatment. New drugs that quiet the patients help to make it much easier and less dangerous. This difference was a great factor in our favor at the beginning of the present program.

Following is an excerpt from a letter sent to William Snyder, Akron, Pa. touching on our concerns. At this point we were again considering other work even if it were non-paying.

Dear Mr. Snyder:

Sending so many of our young men into the type of environment they encounter in mental hospitals is causing a growing concern. As the result of that concern we have been looking for possible ways of service in other areas. We were wondering if other groups were sharing this concern and what efforts, if any, were being made to relieve this problem.

If a solution could be found it would very likely mean a considerable financial sacrifice. Are you aware of any government or qualified agency that would have worthwhile work to do, but because of lack of funds would not be able to pay wages but would provide sustenance?

Yours sincerely,
Arverd Wiggers

Reply to the above letter came from Albert Gaeddert, dated August 4, 1954.

Dear Arverd:

William Snyder just handed me a letter from you in which you express concerns about men working in mental hospitals. You asked whether there are other groups sharing this concern and whether any efforts are made to relieve this problem.

The answer to this is ^{yes} you. You will know from the boys in our county and community how they would much prefer to do some manual type of work which they are used to doing. In talking to William about this, he said that repeated inquiries have been made to Selective Service regarding a manual type of work that might be done by I-W's but the problem is somewhat different from what it was in CPS. Forestry, Soil conservation and rehabilitation offices in Washington are letting off more men rather than employing men and they cannot go to Congress to ask for more appropriations.

While this seems to be a negative answer, non-the-less we are going to Washington tomorrow and want to raise the question again with Selective Service.

Admittedly there were drawbacks to work in mental hospitals, on the other hand it gave us a view of life's other side. Here inhibitions that camouflage the true self are often flung away, the real self emerges, and what a spectacle! "Oh what is man, that thou art mindful of him?" Ps. 8:4

For those interested in human nature there is much to learn. There are many pathetic conditions that touch one's heart. There are others who have no problems. There were those in such fears and anxieties, that they would kneel and pray often for relief from their troubles and want you to pray with them. There were those who were bedfast and in such distorted physical condition that it was difficult to look at them. But on the lighter side there were those who were as happy as could be. There was the man who would always ask if he had a letter from his wife when the mail came in, and he would always console himself by saying that since there were six holidays last week, she hadn't been able to get a letter mailed. He lacked nothing, especially not money. He claimed to have worked in three different wards in that hospital, earning 98 million dollars on each ward, and on one ward they didn't even have all his time figured yet'.

In connection with the concern over work in mental hospitals, it may be of interest to note that within the last year or so MCC has started a V.S. forestry project on the west coast and is working on opening one in the east.

SPIRITUALITY IN THE UNITS

To give an accurate and detailed report of spiritual life in the units would be almost impossible and perhaps not edifying. On the other hand, to be too general often omits some phases that would not give an accurate picture. The risk of generalities will have to be taken, however.

It has been our practice that each unit have a pastor and that each unit have revival meetings and communion at least once a year if possible. It is an unforgettable experience to have revival meetings with a group of young people who are earnestly desiring to serve the Lord. This has been testified to by other ministers who have helped in such revival meetings. This has been true in greater or lesser degree in most, if not all units. It has been said of some young men that they experienced greater spiritual growth in service than before they went and some even after they returned. The majority of the young men would say that in many ways there were more temptations in service, but that there were special blessings too, and that there was no reason for not living a Christian life there. ~~More is said on the positive side of spiritual life Christian witnessing in chapters giving accounts of individual unit activities.~~

It takes courage to face ourselves and our shortcomings and mistakes, but the mark of a Christian is that he "sends those things before into judgement." The following is not meant to be an accusation or an indictment of any individual, but to arrive at a true evaluation. One must face the real issues courageously and note the trends, note the causes of failure as well as those things that produce good fruit.

Early in the program, with a backlog of men who were considerably older, the average age of 1-W's serving in the hospitals was somewhat higher. ~~While it was true that there were those going into service as young as they go today, again there were those who were much older, a fact which had a stabilizing effect, in its self.~~ World tensions and public sentiments also tended to have a more sobering effect upon the church in general, including our young men. ~~Then too, the necessity to leave homes and be in a new environment; to work in jobs that were new to everyone brought about a certain seriousness, and to be sincere in our doctrine of nonresistance seemed more important.~~ Because of these changes and conditions, the vision of serving in a real cause was a bit clearer. These had ~~their~~ effects spiritually.

After ten years of drifting
 Then the motives for going into service were of utmost importance. The boys were perhaps less self interested than they are today. Today the expressions that are heard so often are: "Go and get it over with," "putting in our time," "Go early so that we are ready to start on our own when we get through," "I didn't have a job at home and I could make more money there." ~~Also if we are to judge by what happens, some motives are not expressed in words, but are expressed in conduct such as the desire for adventure, to get away and have a good time, to be on one's own and be more independent, and to have a reason to have a car.~~

We are blessed in having the word of God, the true criteria or measuring stick which reveals to us the motives we should have, and shows us that salvation is not only being saved from eternal destruction but to be saved from ourselves, our sins and our evil desires. We are to be God's and not our own. We are to

serve God and not ourselves. We are to love God above all things and hate even our own lives. We are to worship God and not the world or things therein. And added to that we have the command that "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. 3:17. Sadly enough, the contrast between God's word and our motives is sometimes too great.

If we omitted an evaluation of the problems of church discipline in our units we would be avoiding some of the unpleasanties, but nevertheless there are unpleasant issues. The problem is a thorny one, unit pastors are generally agreed on that.

The distance that separates the young man from the pastor and especially the parents, increases the magnitude of the problem that pastors experience even in their home congregations, ^{Additionally, considerations must be given to} besides considering the government implications that are involved. Of course the first problem is the individual that is being disciplined. Sometimes the second problem is the parents. It is understandable why this is so inasfar as the parents are concerned. The parents are very susceptible to the version their son or daughter gives them. The one in question's version and the pastor's interpretation of their disobedience does not always agree. The parents often feel that the temptation their son is faced with should be reason enough to bear with him and bridge him over until his service is completed. Some of the strongest pressure is just at this point. The fear the parents have that if their child is disciplined, he will cast himself away and may never return and be eternally lost, is a real one.

Under this stress and fear the parents face the trial of being mindful to get a thorough understanding of the problem from both sides. Firstly - what the workd of God teaches, and effects that such lives have in maintaining a spiritual unit - not only while their son is there, but also after he is gone. Secondly - what efforts and sacrifice the pastor has made to restore such an one.

As pastors we often need to remind ourselves to reamin prayerful and do all things in the fear of God, rather than in the fear of man. The pressure that the pastor sometimes experiences has been too great at times, perhaps, so that he has been unable to keep an objective view of his responsibilities. Here are a few of many things that a unit pastor must keep in mind. He must remember that he must have a love for the souls of men and not a carnal love for the person. He must be concerned for the group as well as the individual. He must deal according to the work of God. He must remember that in 1-W service a boy as a conscientious objector represents the church where he works and lives. He must remember that our government has committed to the boy and to the church a trust-also that the church has committed a trust to the boy. He must remember that his attitude toward insincerity in the cause becomes his own sincerity or insincerity, as the case may be. He must remember the effect insincerity in one has upon a whole unit's spiritual life first of all, and then the effect it has upon their witness. Sometimes it seems that the real objective to be reached differs between the pastor and the parents, when to bring out a proper blessing it must be united. We must pray more fervently to deal properly with the undying souls of men. It has been our experience that when the Bible teaching on the matter of discipline is conscientiously carried out, it brings forth the peaceable fruit of righteousness and is a spiritual encouragement to the Unit.

A problem that the church faces everywhere, but which is magnified in the units, is the car. The world faces the same problem in its way of life. A Chicago

paper reveals that the trend of young men to have cars is having both an immediate and a long range effect. As soon as a young man gets a car his grades plunge downward, besides its being a menace to life.

As Christians we shrink from the suggestions of justifying or allowing our members to smoke. The reasons are that there is nothing about it that is necessary, but rather that it is destructive to physical and spiritual health, involves the improper use of money, and that it generally thought of as unclean for Christians. But cars have come in on the wings of necessity it seems, even though we can give very little reason for the necessity of a young man having a powerful and/or late model car, a thing which a temptation to him. We are not to have idols, but where is anything worshipped more both in time and in money? We are not to spend money unwisely or selfishly, but where is more money spent unwisely or selfishly, if not on the car than on extras? We are to remember that our bodies are the temple of the Holy Ghost and that life is precious, but what (according to insurance companies) is more destructive to life, a cigarette, or a car in the hands of a carnal young man? We are to be a witness, but how is the car a witness in speed and many traffic violations due to carelessness? There is this difference, that a car can be used for good, but not a cigarette. But unless the cars are used for good, how do we stand in the sight of God? Which is the greater sin? Nothing here is meant to justify cigarettes, nor that the car must be outlawed, but do we dare to ignore the spiritual dangers that threaten to destroy us?

In this chapter the problems of unit life cover a great deal more space than the spirituality of unit life, which is proper provided we do not interpret this to mean that there are more problem people than people that are not problems.

When we stop to think that nearly 600 of our young people, (including wives) have served throughout the United States, we realize that their lives have touched the lives of many others. They have lived intimately with those whom they worked for, those they worked with, and those they served, besides the other contacts they made with neighbors, business people, etc., This was done mainly over a period of the last nine years. Even though we bring the number down to 500 of those who have served in Alternative Service for two years, we still have the equivalent of one man's service for 1000 years. Or again, figuring 50 years as the working years of one man's life, it would mean that 20 men would have to give their whole working lives to equal this. To consider all these efforts in years as a service and witness for the Lord gives us a glimpse of the possibilities in the program.

These were times of sowing the seeds of good will, of love for our fellowman, of love for God, of being an epistle read of all men, and of the opportunity of making clear what a true conscientious objector is. There is no doubt, because it is the very law of nature, that there is a reaping as the result of sowing. We are reaping the seeds our fathers have sown. What will be the reaping of the seed we have sown in the hearts and lives of those men with whom we have come in contact? Perhaps we have the feeling that the birds of the air have picked up the seeds we have sown, but we may someday be very much surprised when we will be able to see what has been the result of the seed we have sown.

The above facts cause us to tremble when we think of the tremendous responsibilities. In many ways we all feel unworthy. However, those who in their hearts are assured that, though they have often failed, they have tried to

be submissive to God's will and be a true witness, can also be assured that the seed they have sown will some day glorify God's Name. On the other hand, those who have been unsubmitive to God's word and to the church will see their works burned, "but they be saved even as by fire" if they will repent.

In conclusion we stress a fact upon which we wish to lay great emphasis. This is the value of humble, sound, spiritual parents who will first of all be examples in their love and faith in God and fear to do evil, and who will teach this diligently to their children. Nothing will substitute for this.

ROSEBURG UNIT V.S. & A.S.

See last Pt

In Jan. of 1951, Alf Yost, I. K. Ensz, Fred Becker and myself made the trip to Oregon. From Creswell we were accompanied by Jake G. Loewen to Roseburg. There we had an interview with the manager of the Veteran's Hospital, Dr. Haskins, and Mr. Wirak, the personnel manager. We discussed the possibilities of a group of our young men coming to work in the hospital there. They were interested in the suggestion, especially since they were experiencing difficulty in hiring sufficient competent help to safely cover their hospital wards.

Later in February my family and I arrived in Roseburg, and shortly after that Clayton Koehn and Maynard Becker of Lonetree and Duane Holdeman of Hesston arrived. On February 27, we began Voluntary Service in the hospital. We were of course hired in the same manner and went through the same procedures as any other applicant. About the first of May, Arvid Ensz, Floyd Nikkel, Henry Ensz and Kenneth Martins from Inman, and Jonas Giesbrecht of Hillsboro, Kansas, came and were soon employed too. Later in the year and during 1952, the following came to work in the V.S. Unit at Roseburg: Robert Holdeman of Hesston; Clayton Unruh of Galva; Vernon Penner of Hillsboro; John Unruh of Chickasha and Robert Boehs of Fairview, Okla.; Edward Friesen of Wauseon, Ohio; Kenneth Litwiller of Middleton, Michigan; Melvin and Lena Jantzen of Cimarron, Bernard and Edith Koehn, and Ben Schmidt of Montezuma, Kansas; and Ervey and Velma Wenger of Walnut Hill, Fla. There may have been others, also.

The period of Voluntary Service for the first nine men (during which time the money they earned went to the church except for the allowance) was six months. Later this was reduced to as low as two months. John Unruh of Chickasha, Okla., was the first one to receive his 1-W classification and have his time start counting. This was on August 20, 1952. Most of those who served in Voluntary Service were later given credit for the time served.

We were especially fortunate in having a man like Mr. Wirak to deal with. He seemed to take a genuine interest in our group and wanted them to leave a good impression. Therefore, when difficulties arose, we could feel assured that he would do what he could to help us.

During our V.S. work at Roseburg, various projects and types of work were being considered by the government. This hospital, through the Veteran's Administration in Washington, informed government officials working with the C.O. draft law that they had such men employed and would want their hospital approved for that type of work. In a number of ways, at different times, the hospital would favor us in trying to have our men work for them, even going so far as to help a young man who was having difficulty getting his 1-O classification from his local board. This whole cooperative attitude on the part of the hospital officials had its effect on the unit, helping them to want to be a good witness there.

For a time we were having difficulties with the State Selective Service board of Oregon because they didn't want to have men assigned to projects in their state. In August of 1952, we made personal contact with their office in Portland. It didn't take us long to realize that the man in charge of the C.O.'s in that state was rather a difficult man to deal with. After giving us a lengthy account of what he thought of them and what he thought should be done with them, he settled down and became quite friendly and cooperative, to the extent that we felt we could continue to have men going to Roseburg. We were surprised to learn from a letter two years later of the attitude existing there. (See point two of letter below.)

The following letters or excerpts from letters cover some of the points mentioned. (I am quoting a complete letter from the MCC which includes some reference to our church projects as well as reference to Roseburg. It is not quite clear what church project is referred to, but very likely Ganado, Arizona. Mr. Olsen is a Selective Service official from Washington D.C., and the date of this letter was June 16, 1954, to A.L. Yost.)

Dear Bro. Yost:

Mr. Victor Olsen made a rather extended trip to various State headquarters and commented on two items that I would like to share with you inasmuch as your men are directly involved:

1. Your Ganado program in New Mexico has made a great impression on the State Selective Service people there. Mr. Olsen stated that the State Director told him that the unit there is doing a splendid job and has made a good impression on State officials and on the local community. This information may not be new to you, but I thought it would be good to pass along to you the State Directors evaluation of your work. Olsen particularly commented on the fact that your unit members are doing work with the Indians that few white men would do under similar circumstances. We advised him this was of course the essence of Christian service, in helping the needy and unfortunate people whom we are serving.
2. The State Director in Oregon was upset as he talked to Mr. Olsen regarding the fact that the Veteran's hospital at Roseburg has been accepting men without getting his prior approval as State Director. This is not a reflection on our Mennonite boys who have gone to Roseburg, but more on the relationship between the veteran's institution and Selective Service. I would not suggest a change in procedure in sending men to Roseburg but you should be aware of the fact that the State Headquarters is not happy about an arrangement whereby outside men may come into the state without the Selective Service office approving it. Mr. Olsen told me that he "straightened them out" on this and did not intend to change the setup to provide for prior approval by the State Headquarters.

The State Headquarters also mentioned that some of the out-of-state boys volunteered before the program got under way and took up the more responsible positions until the Oregon boys who were ready to go had to fit into less important work. Olsen then reminded him that these other men were volunteers and thereby entitled to some consideration because of their early reporting for duty.

There is nothing that has to be done on the above but I do want to call it to your attention and also Arverd's and Lawrence's. If you have any comments we, of course, would be glad to have them.

Yours sincerely,
 William T. Snyder
 Assistant Executive Secretary
 (Mennonite Central Committee, Akron, Pa.)

The following letter is inserted for the information contained therein relative the wage, procedure for acceptance, etc..

February 14, 1951

Arverd Wiggers
 Galva, Kansas

Dear Mr. Wiggers:

Receipt is acknowledged of your application for the position of Hospital Attendant GS -1, at an annual salary of \$2200 per annum. (Note: by 1960 the starting wage had

reached \$3250 per annum). We presently have a Hospital Attendant vacancy in which your services can be utilized and it is requested that you report for duty at 8 A.M., on Feb. 27, 1951. In connection with this appointment, you will be required to take a physical examination. The employee must pay the cost of travel in reporting for duty and in the event you do not pass the physical examination, the cost of travel in returning to your home is at your own expense.

Very truly,
T. H. Wirak
Personnel Officer

The following excerpt is taken from a letter received from A. Stauffer Curry, Executive Secretary, National Service Board for Religious Objectors (NSBRO) Washington, D.C., September 18, 1951.

"I visited the Veteran's Administration some days ago and they told me about the request from the Veteran's Hospital in Oregon for conscientious objectors. They took up the matter and decided to approve the idea. They are in contact with Selective Service and it seems things will work out just fine."

Excerpt from a general letter to 1-W representatives from MCC:

Dear Brethren:

On February 10, (1953) we were at Selective Service in Washington to discuss various matters and wish to pass on certain information at this time:

1. Selective Service will consider early releases of men who had Voluntary Service experience that was not continuous with their present 1-W assignments PROVIDED the service was in projects now approved by Selective Service for the use of 1-O's. Application must be made direct to General Hershey. We suggest that any men in this program who would qualify be placed in contact with the Akron office, in order that we may send them the necessary information.
2. We discussed release procedures with the National Headquarters and have been advised that in the near future the State Directors will be asked to give a thirty-day notice to employers of 1-W men in order that no release be held up beyond the actual twenty-four month period of consecutive service. The twenty-four month periods of service will begin expiring some time after July, 1954. Selective Service indicates men may count on their releases at the completion of twenty-four months.

Part of another letter from MCC on releases for V.S.ers dated Oct. 6, 1953.

"We have discussed with General Lewis B. Hershey for some months the possibilities of releasing men who volunteered for service before they were drafted. General Hershey has given favorable consideration to this request and it is now suggested that we have the men write him directly requesting release."

Following is part of a letter from the Veteran's Hospital at Roseburg, dated Sept. 4, 1953. It is inserted for the bits of information it contains for the record and which may be of interest to someone. It is addressed to Arverd Wiggers and comes from T. H. Wirak of the Personnel Offices of the hospital at Roseburg.

"Thank you for your letter of August 31, 1953, regarding the Alternative

Service program. You asked for our opinion regarding the continuation of our utilization of 1-0 registrants. As you know, we have been highly pleased with the calibre of employees received through this program; and we are desirous of having it continued. We have been concerned at times as to what will happen when relatively large groups of 1-0 men complete their service requirements and leave in a short period of time. Your suggestion that there is a possibility for an ample supply to meet our needs is encouraging. We would be very willing to cooperate in such a plan. I should point out, however, that any such plan would have to be acceptable to the Headquarters of the Oregon State Selective Service. Since there seem to be more than enough openings for 1-0 men, they should have no objections to our appointment of registrants from outside the state of Oregon."

The Roseburg Unit was the first unit to begin and is still in existence, although it is rather a small unit now as of Spring, 1960. Mr. Wirak has left some years ago. Other conditions at the hospital have created a different atmosphere from what it was in the beginning.

Just why Roseburg was selected for a project is a question that I have never really had answered, although I was connected with it from its beginning. Such things, especially when they turn out right, I attribute to the loving guidance of God.

TOPEKA UNIT

This was a state mental institution that opened its doors for 1-0 men in the fall of 1952 only a few months after the Alternative Service program was put into effect. The arrangement at this hospital had been worked out by the State Selective Service Headquarters located in the same city. The MCC may have provided some assistance for they may have had a unit there before the program became effective, although this is not certain.

For a time Selective Service ordered a number of men to work here each month. Almost immediately the hospital objected to men coming who were wearing beards. Selective Service asked us whether we wouldn't permit our men to shave during service as some other groups were doing, but of course we were unable to give our consent. Later the question of wearing bow ties became an issue. The hospital felt that it was a part of the uniform and gave their attendants a neat and uniform appearance. Furthermore, if our men didn't wear them others objected to wearing them also. This matter was considered, among other things, in a ministers council at Hesston where a considerable number of congregations were represented. The council decided that it could not yield to the request.

We had a number of interviews with the hospital staff concerning these problems. The bow tie regulation was finally dropped, at least not enforced, and men with beards were placed in other departments than wards as much as possible. It seemed that even this became less objectionable as time went on. However, it was the major reason why Topeka never became a very large unit, and existed as such for a shorter period of time. But this experience was advantageous to us and to the State Selective Service Headquarters. The problems were nearby and we were able to discuss them frankly and quite thoroughly.

As we look back now there were so many incidents which could be called coincidences and which played a large part in the selection of certain hospitals, plus conditions that led to the solution of some of our problems; which we believe was the loving hand of God guiding and opening doors for us. We might say at this point that often in this work we have felt as if the Lord were just ahead of us and either opening and closing doors. After a time the wisdom of these decisions or moves proved to be the right thing. It couldn't possibly have been men's wisdom that did that.

One other item might be mentioned here although it was a problem affecting all state institutions of Kansas. That was the difference in wages paid C.O.'s from what was paid to other workers. The difference was not so great, but it was felt that it was not proper for the Kansas State Board of Social Welfare to discriminate between the two. Following is a letter to William Snyder relative to the problem to which the MCC voiced their concern.

SELECTIVE SERVICE
KANSAS STATE HEADQUARTERS
TOPEKA

June 25, 1953

Mr. William T. Snyder
Mennonite Central Committee, Akron, Pa.

Dear Mr. Snyder:

As pointed out in my letter of June 11, I did anticipate meeting with

the Kansas State Board of Social Welfare at their meeting on June 19 and 20; however, I did not actually meet with the commission. I did, however, discuss the general problem with the Secretary, who presented the same to the Board, and informed me that since they were receptive to the suggestion it would not be necessary for me to meet with them. Furthermore, they were extremely limited in time to cover all the problems coming before their meeting. I asked that a confirmation letter be forwarded our office on the action taken by the Board. The following is quoted from that letter, dated June 22, 1953.

"The beginning pay will remain the same. Merited increases may be granted on completion of six months satisfactory service to the next pay scale."

This appears a little vague. However, the proposition as it was outlined to the Secretary and to which he said the Board was agreeable was that after six months satisfactory service in merited cases an increase of \$6.00 per month would be allowed. At the end of the second six months period, under the same conditions, a \$7.00 per month increase would be allowed and the same would be true at the end of the third six months period of service. Although, as stated, this appears somewhat vague, we are in this office going to interpret it as meaning that they have given general consent to the proposition as presented and until we are overruled we will proceed on that basis.

For the State Director:

/s/ Conway E. Yockey

Conway E. Yockey

Lt. Col. AGC

Manpower Section

cc: Rev. H. B. Schmidt
Newton, Kansas

Mr. Arverd Wiggers
Galva, Kansas

Our history of the Topeka Unit is relatively short, because we had nothing to do with the initiation of the program in the hospital, and because of the things involved that limited the hospital as a real opening for our men.

LARNED UNIT

The Larned Mental Hospital was opened for 1-0 men soon after Topeka was. The first men arrived soon after the first of the year in 1953. The first of our men came from the Eldorado and Ulysses Boards which were the farthestest away. We received a copy of the following bulletin that was sent to the local boards.

Selective Service
KANSAS STATE HEADQUARTERS
Topeka

CIVILIAN WORK PROGRAM BULLETIN NO. 10

ISSUED 12 MARCH 1953

Subject: Waiver of distance restriction and procedure for assignment to Larned State Hospital

1. One particular sect of the Mennonite faith, known as the Church of God in Christ, Mennonite, have presented a considerable problem when seeking employment under the conscientious Objector Work Program. This sect are distinguishable by the fact that they are required to wear a beard and because of this religious tenet, some approved employers have been reluctant to accept them as employees. On the other hand, some employers prefer these registrants as workers due to their ability to accept authority and to follow instructions conscientiously. Unfortunately, from the standpoint of close proximity, the Larned State Hospital is anxious to accept these registrants as employees; herein is our problem of either relaxing our heretofore restriction on distance or being able to utilize this source of manpower.

2. The very nature of this group of people leads this headquarters to believe that they would not create a community morale problem even though they were assigned to a project that is less than 150 miles removed from their home community. In view of these facts, the State Director is removing the distance restriction in as far as it applied to those who are required by their religious tenets to wear a beard, thereby making available a backlog of manpower that might otherwise be withheld indefinitely from serving their obligation.

3. The final determination as to whether or not a registrant should be assigned rests entirely with the local board. If you believe the distance or lack of same might create a morale problem in your community, you will not be required to issue the SSS form 153. However, in view of the peculiar aspects affecting this peculiar group of registrants, as pointed out above, it is respectfully submitted that every possible consideration be given toward carrying out the above proposals. In the event your local board feels that they cannot agree to this relaxed program, please advise this headquarters in order that we may inform the representatives of the Mennonite groups and thus assist them in avoiding unnecessary expense for registrants of their community entailed by going to Larned for an interview that would not avail them of an assignment.

4. If members of this sect in your local board area desire to seek employment at the Larned State Hospital, they should be informed that Personnel office at the hospital will accept applications from and grant

interviews to prospective employees. This may be done without an appointment, but it is believed that the applicants should be encouraged (oldest first) to proceed to Larned in small groups or individually in order that they will not overtax the personnel department of the hospital.

5. If an applicant is found acceptable by the hiring authority of the hospital, a letter to that effect will be furnished the applicant and this headquarters. We will then notify the local board of jurisdiction authorizing them to issue the order to report to Civilian Work. (SSS Form 153).

6. THIS WAIVER OF DISTANCE AND PROCEDURE SHALL APPLY ONLY TO BEARDED REGISTRANTS.

For the State Director

Conway E. Yockey
Lt. Col. AGC
Manpower Division

Other general information is included in the report made by unit members. Here again the arrangement was worked out between the hospital and Selective Service. Our relationship with the hospital staff was not as intimate as at some places but we found them considerate. We were taken through all the buildings and most of the wards by the staff before men were assigned there. The beard problem arose here after nearly two years of service. It is not certain, but we believe it was brought to our attention by Selective Service. For the record the following letter is inserted asking for a personal interview with the hospital superintendent:

Galva, Kansas
December 9, 1954

Dr. J. T. Naramore, Superintendent
Larned State Hospital
Larned, Kansas

Dear Dr. Naramore:

It is our conviction that you, as the superintendent of the Larned State Hospital, are deeply interested in the mental health program which is making Kansas one of the leading states in this respect. It is our concern that our young men working in Alternative Service, by order of Selective Service, will do their part in contributing to the cause by a reliable, cooperative and efficient service. In most projects or hospitals we have tried to establish a relationship with the management through which it was possible to come to a mutual understanding of problems existing in the employment of I-W men and where the problem was such that we could be of some aid, we have done what we could and have the satisfaction of knowing that the young men's quality of service was improved by such action.

However, we are not always aware of the particular problems that the various hospitals have to reckon with. I was informed recently that your hospital had adopted a policy of not accepting any more employment men that wore beards. Most likely this policy was adopted to meet a certain problem or problems. Since this decision will have its effect in several ways, we would greatly appreciate an opportunity to meet with you and Mr. Reed concerning this policy. Perhaps we can do something that may bring about a partial solution to the problem.

If our suggestion of meeting with you is acceptable, we would appreciate having this

appointment as soon after December 15 as possible. Could we hear from you as to what date and time would be most suitable to you?

Sincerely yours,

Arverd Wiggers

cc: Junior F. Elder 1st Lt., F.C.
L. F. Becker

Note: You will notice that a carbon copy went to Lieutenant Elder. He was the man we had the most contact with in the State Selective Service office. He is still employed there but has been promoted to the rank of captain. Col. Yockey, whose name appeared on preceding correspondence, was Elder's superior at the time but is not in the Selective Service Office anymore.

In the interview with Dr. Naramore, as we remember, the subject of the beard didn't seem to be such an issue, in fact the whole thing seemed somewhat vague. More was said about their developing program and the need was mentioned of higher education for their attendants.

After this time not many of our young men went to Larned for service, but as far as we know it was not because of being rejected but more because the backlog of men had already served or were serving, therefore the number going into service was so much less. Then also, there were many who preferred to go to a project farther from home. At about this time or soon after, a considerable increase of local help was also becoming available.

It was after Larned opened that we were forced to come to grips with the problem of how we were to relate to other Mennonites working in the same hospital. To think it through and come to a common understanding, in as far as the MCC was concerned, was a help to us in all our future relations.

The arrangement of Civilian Public Service during World War II was that of having most of the camp activities and worship together, also sharing much of the responsibility of carrying out this program. How would this program differ from C.P.S. now? Would the other Mennonites understand our position? It would be poor policy for Mennonites to have difficulty between themselves when it was necessary to work close together in a common cause in many respects.

The occasion that brought our relationship to the fore was the renting of a large brick commercial building in Larned for I-W men. This was done by local MCC representatives and then approved by the Akron office. This building was located on main street a little south of the railroad tracks. To make the building ready for occupancy it was divided into sections; dormitories, kitchen living area and recreation room. The rent and utilities were a considerable expense for the MCC and they didn't have enough men to fill the place, therefore they were asking for our single men to come and live with them also.

We objected to this on primarily two points. (Primarily, we didn't feel obligated because we were not consulted when the building was rented, but we did want to cooperate wherever it was possible.) Firstly: It was too near the center of town, and to have such a large group of young fellows together would draw attention and cause a public relations problem in a town that was not too friendly in the first place, and so small that it was aware of most of the happenings in the town. Secondly: We desired to have our own worship and function as a separate little church. Then too, there were some things we didn't allow our members to do which others did, by being together it confused our witness especially at this point. Then also they were advocates of recreation and were equipped for it in this building, where we take a discouraging attitude

toward sports.

In discussing this problem with the Christian Public Service Committee we agreed to discuss this matter with the MCC at Akron. I was asked to take care of it on my pending trip to Akron, which I did. William Snyder was a very understanding man and wanted to cooperate with our wishes. He was able to understand how we felt about mixing together, and that we were not wanting to be uncooperative, but that for us it was a matter of conscience. Following are some letters for the record.

MENNONITE CENTRAL COMMITTEE

Akron, Pennsylvania

April 14, 1953

Arverd R. Wiggers
Galva, Kansas

Dear Brother Wiggers:

You will find enclosed with this letter a copy of my letter to Brother Alden Ewert at the MCC center in Larned. I trust that the letter meets with your approval; I believe it sets forth our understanding regarding service to the men at Larned. We want you brethren to feel completely free to move ahead in serving your men or those who will be coming to Larned and together we want to have the finest relationship in the Larned community as we co-operatively work in serving the men for whom all of us feel responsible.

It occurred to me that I might set forth in this letter a few thoughts that I have expressed to you on the need for ministering to I-W men whether they be from the Church of God in Christ, Mennonite group or from other groups.

It seems very important to us that regular visitation be made to the I-W men in service. Such visitation should preferably be made by persons who have an understanding of the experiences that young men have in being uprooted from their normal pursuits. While it is often necessary to make the visitation a matter of preaching ministry, it is more often that personal counseling must be done in order to meet the individual problems of the men. We would encourage your group to have men especially interested in personal counseling visit the units because that is a very effective way in which the I-W men are served.

We have also found that it is important to have your visitors well acquainted with hospital procedure. For instance: It is difficult for a person who is completely unfamiliar with the operation of a mental hospital to help a man whose adjustment to that life is difficult. The wider knowledge a person has of hospital administration and procedure, the better able he is to be of help. In rare instances it may also be necessary to speak to a hospital superintendent regarding a man's problems and it seems to us that these can be more effectively handled if the counselor has an understanding of both the man and the institution. Brother Newton Weber who served as an area pastor in C.P.S. during World War II has been doing much visitation for us in the East. We have found Brother Weber's experience as C.P.S. pastor has been invaluable in meeting the problems that the men have. Likewise, we have found that former C.P.S. men who are now in the ministry or in other walks of life frequently make good visitors because they know the problems through which the men are struggling.

I hope the above is of some help to you but feel free to write us if there are any further points on which our counsel can be used. It was good to have you visit the headquarters and also to hear your presentation in chapel. Our people here

appreciated it. May the Lord bless you as you continue your ministry to our younger brethren.

WIS:SIP

cc: Laurence Becker

Yours sincerely,

MENNONITE CENTRAL COMMITTEE

William T. Snyder

MENNONITE CENTRAL COMMITTEE

Akron, Pennsylvania

April 14, 1953

Alden H. Ewert
204 North Broadway
Larned, Kansas

Dear Alden:

Last Friday, April 10, 1953, we had a very good visit with Brother A. R. Wiggers who came to Akron for the purpose of discussing the 1-W program. We were able to clear many general matters very satisfactorily and also came to an understanding on the Larned setup which I would now like to pass on to you.

The Church of God in Christ group is very much interested in setting up a unit of its own at Larned and has in mind to build a center in the direction of the hospital. A considerable number of Church of God in Christ men will be assigned to Larned in the future and Brother Wiggers desires to move ahead in order that these might be accommodated. I assured Brother Wiggers that his group should in no way feel that the Mennonite Central Committee plans for serving men in Larned should restrict them in their planning. A significant fact is that many of the Church of God in Christ men will be married and the accommodations we have for dormitory type living would not be adaptable for married people.

Our program at Larned therefore will be primarily for single and most of these will be coming from out of state. You already have copies of correspondence we have had with brethren in Oregon and Iowa, also Idaho. Out of these states will likely come sufficient men to fill the need at Larned State Hospital also to occupy the MCC unit at Larned.

WIS:SIP

cc: A. R. Wiggers, Laurence Becker
H. B. Schmidt, MCC Executive Comm.

Yours sincerely,

MENNONITE CENTRAL COMMITTEE

William T. Snyder

Asst. Executive Secretary

Later, Mr. Snyder came to Kansas and together we made a trip to the Larned Unit. The following letter refers to that visit.

MENNONITE CENTRAL COMMITTEE

Akron, Pennsylvania

May 20, 1953

Arverd Wiggers
Galva, Kansas

Dear Arverd:

Within the next several days I will be writing the conclusions reached after

our visit to Larned and Topeka. I appreciated very much your accompanying us to Larned as I was concerned that you get a good picture of the Unit not only as your young men observe it but also as the other l-W's at Larned are affected. I think with a good mutual understanding of our problems that the best possible witness will be made by the l-W men at Larned.

I feel the best course to follow is the liquidation of the Larned housing facility. I felt this way quite some time before your last visit to Akron but after getting more first hand descriptions of the type of living arrangements the young men had at the Larned center, I began to feel that we probably had erred in taking that on as a center. I do not find fault with anybody for having recommended this to MCC because I know that all of us are subject to misjudgment but it is my firm conclusion that we ought to close the center because of its great liability.

Your letter of May 9, 1953, awaited me on return. I believe we touched on several of the points mentioned in your letter, particularly developments at Spring Grove when we spoke to each other enroute. Let us know if we can be of any help whatever at Spring Grove or at Larned.

I am calling to Bro. Newton Weber's attention your last paragraph of the May 9 letter mentioning that you are encouraging the young men to take an interest in crafts of different kinds. I feel this is a constructive outlet for much of the leisure time the men will have.

May the Lord bless you in your labors for your l-W men and for the church at large.

WES:AJR

Yours sincerely,
 MENNONITE CENTRAL COMMITTEE
 William T. Snyder
 Assistant Executive Secretary

We would receive reports from different sources that the C.O.'s were driving too recklessly in town and that it was causing public concern. We made it a point to emphasize careful driving to our Unit members and also visited some of the city officials such as the City Police, Sheriff and others. We found them quite friendly toward us and as time went on, we heard less complaints. We do not know if there was too much basis for the feeling, but no doubt some boys had not been careful enough.

LOS ANGELES UNITS

In February of 1953, contacts were made in various hospitals in California for the purpose of finding a project that would be suitable for establishing a unit for I-O men in Calif., Idaho and those from other states interested in serving on the west coast.

Bro. and Sis. Edward Jantz, Bro. and Sis. John B. Koehn and little Cynthia and myself visited the V. A. Hospital at Palo Alto, Calif., the V.A. hospital at west Los Angeles, and the Department of Charities of Los Angeles county. The Department of Charities had the administration of five different institutions, one of which was Los Amigos at Hondo, where we later had a unit.

When we spoke to the personnel director of the dept. of charities at that time, we came away feeling that he was fearful of having other workers become aware of working alongside C.O.'s. Since our men wore beards and were otherwise unable to hide their identity, we were not sure that we should try to seek employment there. Of the contacts we made, we felt that the V.A. hospital in west Los Angeles would be the best place for the time. Thus by the 23rd of March, several brethren from California received assignments there.

Another item that needed to be attended to, was a clearance from the California State Selective Service Headquarters to approve registrants from other states who were assigned to work in their state. Edward Jantz attended to that matter and received assurance that they would approve men from out of state.

Following are several letters referring to this and to conditions upon which the men were hired:

Galva, Kansas

Odell Hill, Personnel Manager
V.A. Center
Los Angeles, Calif.

Dear Mr. Hill:

You will remember that sometime last February, Rev. Edward Jantz and myself were to see you concerning the possibility of your employing some of our men that were in I-O classification. We further discussed the possibilities of your employing such men from out of state. I understand that you have several of our men working in your hospital now under this arrangement who were living in Calif. Rev. Jantz has contacted the State Director of Selective Service in Calif., and has been assured that they would approve a number of our men from out of state for employment in your hospital under the Selective Service Program.

For several reasons we did not have an immediate response from our out of state men. However, in the last few weeks a considerable number are becoming interested. I am sending you applications from three young men which I am sure will prove satisfactory to you. I believe that throughout the next few months you will be receiving a number of applications. The men making application now are:

Raymond Ensz	Inman, Kansas	Local Board No. 41	(not
Walter Ensz	Inman, Kansas	" " " "	brothers)
Clarence Penner	Inman, Kansas	" " " "	

Reference to the local board number should be made in the letter of acceptance. I am enclosing a bulletin from our Kansas State Director of Selective Service with instructions of procedure in procuring men for out of state projects. I would suggest that you would specify the date or several dates which would be convenient to you for their arrival at your hospital for employment.

At several other hospitals where we have this arrangement the hospital accepts men upon their application and our recommendation. However, we will take the responsibility in the case of any men who made the trip to your hospital upon acceptance of their application who do not prove suitable to you for work in your hospital.

We are deeply interested that all our young men will prove to be the type of help the patients in your hospital need and we want to establish the kind of relationship with the hospital staff that you can come to us with any problems or suggestions that will help our men to be better attendants or workers in your institutions.

We want to thank you for your fine spirit of cooperation that we have felt in our interview with you and in the manner in which you have accepted our men. Should there be any question on any matters contained in this letter, be free to ask us about them.

Very Sincerely
Arverd Wiggers

VETERANS ADMINISTRATION
L Center
Los Angeles 25, Calif.

May 19, 1953

Mr. Arverd Wiggers
Church of God in Christ, Mennonite
Galva, Kansas

Dear Mr. Wiggers:

This is in reply to your letter dated May 14, 1953, in which you outline the possibility of several of your young men in 1-0 classification applying for employment here as hospital attendants.

We are pleased to hear that you have some men to refer here for employment and we would be able to consider the three you named as soon as they could arrange for transportation to Los Angeles. We have vacancies on a continuing basis for hospital attendants, (mental) at this center, and rather than give you any specific dates for interested applicants to report, we will simply state that consideration for employment will be extended at the time these men are able to report here. As you mention in your letter, we are not able to give definite commitments without first having a personal interview and physical examination. Thus far, we have been well pleased with the caliber of men we have recruited from among your church members.

Thank you for your letter. We shall anticipate the arrival of the applicants from Kansas.

Very Truly Yours,
Odell Hill, Personnel Manager

After the way was cleared for the Kansas men, a considerable number of young men from Idaho and Oklahoma volunteered for this place. This unit was made up of a fine group of young men and quite a number of wives who were a good witness. It seemed rather special that a number of our men were accepted over a relatively short period of time and then further openings ceased due to an improved employment situation. These V.A. hospitals were permitted to hire people outside of the community only when they were unable to get qualified workers in their own area. The number that were accepted was just sufficient to make a comfortable little unit. The following letter was sent to us voluntarily from this hospital, which was a fine ending to the project and beautiful tribute to the men who served there.

VETERANS ADMINISTRATION

Center

July 6, 1955

Rev. Arverd Wiggers
Galva, Kansas

Dear Reverend Wiggers:

For the past two years we have had quite a few young Mennonites employed here as hospital aides in lieu of taking military training. They were industrious, co-operative, and thoroughly dependable. They had a pleasant friendliness and accepted many trying situations with cheerfulness and patience. They adjusted to the environment of this psychiatric hospital with apparent ease and were able to establish rapport with many patients.

The personnel with whom these young men have come in contact have spoken highly of the contribution they have made toward good nursing care of our patients. They are to be commended on the fine example they have set during their period of employment at this hospital.

We would welcome these men back to our service at any time.

Sincerely,
Marietta T. Heumphreus
Chief, Nursing Service

Although Los Angeles has often been referred to as one unit, actually there were two units while the unit at west Los Angeles was there. Those from Rancho Los Amigos would come to the V.A. hospital unit for meetings, about an hour's drive. When the unit at west Los Angeles was closed, the Los Amigos (often referred to as Hondo) unit was organized. By that time it had become quite a unit.

Between the time of our first visit to Los Angeles and the time that the first of our men were employed at the V.A. hospital, one of our brethren - Archie Koehn of Livingston - was assigned to Rancho Los Amigos by his draft board. As time went on, more and more men slowly trickled in to the project, so that it eventually became a large unit. It existed until the early part of 1959, in spite of the fears of directors and supervisors of the Dept. of Charities institutions.

It seems one would have to be quite blind to the providence of God in this area if he couldn't see the hand of God quietly working out a way for us.

This project provided a type of work that was more acceptable to many than working in mental hospitals. Min. Abe T. Koehn of Winton, who was unit pastor there awhile, was in close contact with Mr. Johnson, - personnel director of Rancho Los Amigos - and a good relationship was established.

The following report made by MCC, though being one and a half years later than our initial contact, brings out the points we were concerned about and influenced our decision at the time. It is obvious the Lord has His way without men's consent.

Subject: Conference with A. W. Silver, Personnel Director, Department of Charities, Los Angeles County, and his assistant.

Present for MCC: Arthur Jost, Rev. Paul Goering and Rev. John David Zehr. August 6, 1954, 2 p.m. at Los Angeles County Hospital.

The conference was called by MCC for the following purposes:

1. To determine the attitude and policies toward employment of l-W men.
2. To evaluate the l-W program.
3. To express our general concerns for the l-W experience and interpret further as necessary.
4. To determine the status of future openings.

Discussion:

1. From time to time it was drawn to our attention that the Department l-W employees were asked at the time of employment to contain their identity as conscientious objectors. The more recent reports contained an element of censure or threat. All of the reports tended to emphasize a thwarting of normal witness to fellow employees. A major part of the interview with Mr. Silver was on this point. Mr. Silver related that they had been concerned at the outset that the fellows should not call attention to their status, and did tell them that he advised the concealment of their identity for their own sakes. He felt they would get along better. Mr. Silver also stated that he and Col. Hartwell of the Selective Service office had been very much concerned at the outset about unfavorable publicity and therefore also asked the boys to cooperate in avoiding identification on the job. Mr. Silver stated, "There were some mothers employed who had sons in Korea, and they would not understand."

Mr. Silver reported that the men had not cooperated by and large in keeping their identity secret. He stated that some had introduced themselves as C.O.'s to their supervisors upon reporting for work. A few had even said they were there involuntarily. Mr. Silver felt most of the fellows had told their fellow employees why they were there. Mr. Silver found it very difficult to understand why C.O.'s would want to identify themselves. We asked Mr. Silver pointedly whether he or his department had censured or made the men to feel in any way that they were being censured for this behaviour. Mr. Silver said absolutely not. He said that he had noticed no serious reaction to the C.O.'s and the program was well established and he saw no reason for repeating his initial advice to the men. Furthermore, the division heads like the l-W men and wanted more, indicating that the men had sold themselves. Since l-W men have not been employed for about 90 days we do not know whether the department would continue the policy if they hired more men.

We were particularly concerned about the men at Rancho Los Amigos who have given the most recent reports on the problem. Mr. Silver felt that the informality of this smaller institution should be conducive to acceptance of the men. He did not know of any efforts on the part of the local personnel officer to enforce the policy further.

We believe that Rev. Paul Goering will have a special opportunity to counsel with the men of that unit with whom he has contact in the light of this conference.

2. Mr. Silver's evaluation of the program was very heartening. He was sorry that he had gotten only 106 l-W's when SSS had indicated he would get 300. When Mr. Silver, who employs for five large county institutions, gets his assigned man and meets him for the first time, the assignee is already hired. Mr. Silver felt that his batting average had been exceptional. He has fired one man and released another, but was in the process of reconsidering this release. He felt good about his division supervisors asking for C.O.'s. I was amazed at the degree of intimacy that we found in Mr. Silver's knowledge of the l-W situation in his department, as his employees number in the thousands. Mr. Silver felt that the l-W program was entirely justified and he hoped that many would stay after their release. The men are eligible to stay and are taking promotional Civil Service exams and they have permanent Civil Service status with commensurate benefits. He stated that he does not have the affiliation of the l-W men and could not tell us how many were Mennonites. He knows Dr. Mardon Habegger well and speaks very highly of his excellent record at Harbor General.

3. In the course of our expressions we made it clear that we were in contact with our men. We expressed our sympathy towards our group who are a minority and pointed out some of the tensions and concerns which they experience. We sought to interpret the wide acceptance of our men in other employment situations and expressed our concern that the concealment of identity was an unusual request. We shared some of our C.P.S. experience and generally sought to give him a broader background for the acceptance of our men.

4. About 3 months ago, Mr. Silver requested a 90-day suspension of assignment because the Civil Service listings were unable to service the hospital's needs. Upon Col. Hartwell's return from vacation shortly he will review the situation. It is possible that several categories will be opened up, but he does not anticipate it to open up generally.

Generally speaking the interview was cordial and liesurely. We felt that Mr. Silver was sincere and appreciative. We did not feel that we had gotten a complete solution to our problem, but we felt that perhaps there had been considerable amplification on the part of the l-W men who are of a minority belief. For the administration to mention the policy at all could put the men on the defensive considerably, and misconception of the intent of the policy could also have been a factor. We were hoping that the scheduled meeting with the l-W men the same evening would clarify the problem further.

We have never been quite in the clear about problems as reported here concerning men at Los Amigos. Our men know nothing about any adverse attitude there, at least not at the time mentioned.

MARYLAND UNIT

43

In the late summer and early fall of 1952, it was felt that we should look for a project in the east where our young men could serve. There were several reasons for this: 1. In consideration of our eastern congregations; 2. To get more of our young men further from home for the sake of public relations; 3. The desire of a number of our men to go east for their period of service. It was decided by the committee to look for hospitals in the east, which was done in the early part of October. Following is a report of that trip to the committee. While nothing appears in this report about the beard, it was part of the mission of the visit to the hospital to inform them what they could expect of our men if they were to work in the hospital.

Spring Grove State Hospital, Catonsville, Maryland. (1300 miles from central Kansas. Catonsville is a suburb of Baltimore.)

Spring Grove is a 2500 bed hospital. Wages: Beginning at 180.00 per month with a \$108 increase per year - yearly increase or otherwise stated \$9 per month yearly increase.

Quarters: Are to be furnished if possible at a cost of \$11-15 per month. Meals are served in a cafeteria, each person pays for what he gets. The average cost is \$36 per month.

Work Week: 44 hours. Days off are alternated with one day off one week and two days off the next week. Days off are generally the same each week. Work days are 8½ hours with one half hour off for lunch.

Annual leave earned is one day per month and ten days per year for holidays. Uniforms are furnished and laundered.

Quarters for married men are not furnished unless the wife works at the hospital also. (They are not in need of woman employees at this time.)

Housing in the surrounding area is scarce and high priced as it is elsewhere. Eighth grade education is necessary and a high school education is desirable.

There is another State hospital about 20 miles distant from Spring Grove whose director I was unable to contact but where I feel confident that we would be accepted, as I am acquainted with the superintendent. Its regulations and wages would naturally be about the same. The distance separating them would not be too far to combine two units there. In any hospital, both here and elsewhere that I visited the help situation is far from being critical, but if we can provide efficient workers I believe there will be adequate openings at any one place for a small unit.

The Brethern In Christ have a few boys assigned to Spring Grove but the director at the hospital does not feel that they will be able to fill the vacancies.

Hudson State Hospital, Poughkeepsie, New York (About 1600 miles from Central Kansas.) Poughkeepsie is about 75 miles north of New York City.

This hospital has 5200 patients - Wages: \$218 per mo. - Work Week: 48 hours. Days off: not fixed - Work Day: 8½ hrs., with ½ hour off for lunch. Annual leave: 20 days per year. Holidays, ten days per year. Quarters and board for single boys, \$39-\$44 per month. Eighth grade education desirable but not absolutely necessary.

Dr. Grover, whom I contacted at this hospital, impressed me as a man enjoying to visit but not interested in his work. As they were not experiencing any particular help shortage at present, he wasn't interested in putting forth any effort to receive help in the hospital from this source. However, with a little more ground work done, which can be done by writing, I believe that we can establish ourselves at this hospital or another one in the state of New York.

Fairfield State Hospital - Newtown, Connecticut
 Middletown State Hospital - Middletown, Connecticut
 (about 75-175 miles northeast of New York City and about 1700 miles from central Kansas.)

Wages: Aide begins at \$245 per month. Institutional helper begins at \$190 per month. Work Week: 40 hrs. Board and Room: About \$27 deducted each month. Annual Leave: 15 days per year, Holidays, 11 days per year.

The report of these hospitals leaves a number of questions still unanswered, which I believe could be cleared by writing. This is due largely to the fact that a personal interview was not possible. Before leaving to go to these places in Connecticut, I telephoned the Fairchild hospital and was told the responsible person was in New York. At Middletown it was the same way except that I was able to talk to the assistant, who informed me that it had to be taken up with the State Personnel Director at Hartford. I called there but he too was in New York. I talked to his secretary and told her what I wanted. She said she would send me the necessary information by mail, which she did.

It appears to me that there are still some things which could be cleared up before we would be able to go ahead with applications to hospitals in that state.

State Director of Selective Service, Albany, New York,

I had a nice visit with Col. Boughton of Selective Service. While I believe the visit was alright and in place, there is not much to be mentioned here that relates to the opening of projects. However, he did say that applications should be made through the State Employment Service located in New York City, and that the hospitals would not even know that the men they were getting were 1-O men. It was quite evident when I visited one of their hospitals that they had no information concerning employing 1-O's, quite different from Connecticut who seemed to have fully informed their hospitals.

As for Connecticut, we still do not know what their standard of requirements are for a hospital aide.

In all three states we have the problem of getting a satisfactory acceptance without an interview personally with each applicant.

In a committee meeting later where more details were considered than what appears in the report, it was decided to establish a unit at the Spring Grove State hospital at Catonsville, Maryland.

Much of the report of this unit will consist of letters from which can be gathered some of the problems found in establishing the unit. The difficulties experienced can hardly be regarded as closed doors, but rather that of "all things working together for good."

October 31, 1952
Galva, Kansas

Robert S. Bennett, Personnel Manager
Spring Grove State Hospital
Catonsville, Maryland

Dear Mr. Bennett:

Our State Director of Selective Service has informed us that they will be glad to send our men to your hospital if and when you approve them, but they said it would be necessary for the hospital to send their approval of an applicant to the State Director of Selective Service in that state in which the hospital is located. I understand it would only need to be a duplicate or receipt of what the applicant would get.

I again want to thank you for your kind cooperation.

Very Sincerely,
A. R. Wiggers

SPRING GROVE STATE HOSPITAL

Catonsville 20, Md.

November 7, 1952

Mr. A. R. Wiggers
Galva, Kansas

Dear Mr. Wiggers:

In reply to your letter of October 31st, will you please contact the State Director of Selective Service in your state and inform him that we will be glad to fill out any form that he would send us regarding applicants for our hospital and we will either return the completed forms to him or to the Maryland Selective Service Director, whichever he would like us to do.

We have received applications from some of your men so far: Dewey Koehn, Kenneth Wedel and Floyd G. Koehn. We have written them to come to the hospital for interviews just as soon as possible.

We appreciate your efforts in our behalf and would appreciate your advising us immediately if there is anything we can do to help you.

Sincerely Yours
R. S. Bennett
Personnel Manager

RSB:mb

Floyd Koehn and Dewey Koehn reported for work in December. Then the problem of having more men accepted rose from the direction of the Maryland State Employment Commissioner which brought about a delay, but was in the process of being worked out as is indicated by the following correspondence:

January 31, 1953
Galva, Kansas

Robert S. Bennett, Personnel Manager
Spring Grove State Hospital
Catonsville, 28, Maryland

Dear Mr. Bennett:

It has been our understanding, (information received from our State Selective

Service Director) that Maryland was not accepting out of state 1-O men for work in their institutions, for which reason we have not been sending you any more applications from our men. That was several months ago. Perhaps by this time this has changed. We would be glad to send you a number of applications if that would be acceptable with you.

Should you be interested in more applications, could you please let me know and send some more application blanks?

Very Sincerely
A. R. Wiggers

SPRING GROVE STATE HOSPITAL
Catonsville, 28 Md.
February 5, 1953

Mr. Arverd Wiggers
Galva, Kansas

Dear Mr. Wiggers

In reply to your letter of January 31, 1953, we have been advised by the Maryland State Employment Commissioner that we will be able to accept your men on an individual basis. The Maryland Selective Service Director will not give us blanket clearance, but we are certain we can work out the acceptance of any of your people who are interested if you will send their names to us.

We have immediate vacancies and will forward any names you will submit to us at once to the Maryland State Employment Commissioner who will get approval for us from the Selective Service Director.

Mr. Wedel brought his wife with him and we were able to place her immediately. The other two boys, Floyd and Dewey Koehn are doing an excellent job here and we are looking forward to your sending us some more of your people.

We both appreciate and anticipate your continued cooperation.

Sincerely Yours
R. S. Bennett,
Personnel Manager

RSB:am

The following letter of March 6th gives some information of another problem that arose, which was that of the State Selective Service headquarters of Maryland wanting to be asked for permission to have some men come into the state to serve.

Our State Headquarters in Kansas was not making these demands of those coming to Kansas to serve, nor was it a part of the regulation, but throughout this program the human element of wanting recognition was often apparent and needed to be taken into consideration. The following letter and reference to a telephone conversation was related to this problem.

SPRING GROVE STATE HOSPITAL
Catonsville 28, Md.
March 6, 1953

Mr. A. R. Wiggers
Galva, Kansas

Mr. Wiggers:

After our telephone conversation today, I contacted Major Karl Young, of the

Maryland State Selective Service Board and he has informed me that the necessary procedure for you to follow to receive approval for your men to work at this hospital is as follows:

The applicants must get in touch with their local Kansas draft boards and advise them that they are interested in working at the Spring Grove State Hospital, Catonsville 28, Md. and ask that the local board write to Major Karl Young, USAF, State Supervisor on Occupational Deferments, Selective Service System, Maryland State Headquarters, Fifth Regiment Armory, Baltimore Maryland, and request his approval for them to come to work at Spring Grove State Hospital under the Conscientious Objector program.

Major Young has assured me that he will approve the requests just as soon as he receives them from the Kansas local boards.

We are extremely anxious to have these men report just as soon as possible and would appreciate you advising us when they have been cleared through Major Young and the approximate date they will report.

RSB:am

cc: Major Young

Sincerely Yours
R. S. Bennett
Personnel Manager

While this letter may have seemed a simple solution to the problem, it was not. Selective Service at this end refused to ask them for permission, so we were stalled again.

Something else was in the process of shaping up which took care of the problem in a completely unexpected manner. Following is a letter from Selective Service:

SELECTIVE SERVICE
KANSAS STATE HEADQUARTERS
TOPEKA

27 February 1953

Subject: Michigan State Hospitals
To: Mr. Arverd Wiggers, Galva, Kansas

1. The Michigan State Headquarters has informed this office that their State Hospitals are in immediate need of some manpower and that they will accept men from the bearded group.

2. We have requested Rev. H. B. Schmidt, Rt. #2, Newton, Kansas, to do some scouting for that manpower and we would suggest that you get in touch with him immediately and discuss the possibilities, etc. Colonel Yockey talked to Rev. Schmidt this morning via telephone and it is believed he has a complete picture of what is to be expected and the like. We are very reluctant to issue a formal order for the men to report in Michigan when we don't have any assurance that the men will be accepted and given employment but if the men are well aware of the possibilities and volunteer to make the trip, they will be much better satisfied. The hospitals need men of varying capabilities and can well adjust to meet the experience and qualifications of the men as they arrive. They need a total of 65 men: 55 of which can be bearded if necessary. Only one of the hospitals expressed any objection to hiring your folk.

3. If we can be of further help, please feel free to call on us.

For the State Director
Junior F. Elder
1st Lt. F.C.

This was something else again. Some of us had already visited several hospitals in Michigan earlier and had not felt that the way was open to us there. Second: It would strand a few of our fellows in one hospital way over in Maryland. Naturally the question arose, had we made the wrong choice? Three of our men from Central Kansas had gone to Michigan as a result of a meeting called by Rev. H. B. Schmidt (General Conference Mennonite) for the Mennonite boys in Kansas, informing them of openings in Michigan.

When they reported to the hospital in Michigan they were refused. They then called by telephone reporting the situation. It was suggested that they call back the next evening and they would be given instructions for any further moves. The next day a call was made to the hospital in Maryland to see if they would accept these three men. They assured us they would. A call was then made to State Selective Service and it was reported to them that the hospitals in Michigan were refusing our men. The men were there and were wanting to know what to do. But they already knew of the matter. Just how they were informed of the situation they didn't say, however, being in trouble for giving us the information that the hospitals would accept our men, they asked what they could do to help the situation. It was suggested that if they would ask the Maryland State Selective Service Headquarters for permission to have these men serve in their state, we would take care of the problem. They were glad to do this now. The following letter covers this situation. It is interesting to note how the reason for not sending any more men earlier was placed upon clearance with the Employment Commission instead of their refusal to ask permission of them. With efforts now being put forth in the right direction, the men in Michigan were informed to proceed to Maryland.

SELECTIVE SERVICE
KANSAS STATE HEADQUARTERS
TOPEKA

State Director of Selective Service
Fifth Regiment Armory
Baltimore 1, Maryland
Attention Major Karl Young

March 10, 1953

Dear Major Young:

This concerns the general subject of the Conscientious Objector Work Program. We have had considerable correspondence with representatives of certain sects of the Mennonite faith concerning placement of their registrants in hospitals within your state. It appears the problem has been one of clearance with your Employment Commission but placement of some of our C.O.'s has been accomplished. The placements have been at Spring Grove State Hospital. From what we were able to learn, the sect known as God-in-Christ-Mennonite has carried on volunteer work in your Spring Grove Hospital for many years and have proven to be very acceptable employees. This is one of the sects of the Mennonite faith who will not waive some of their peculiarities in dress nor will their church condone shaving the beard. For that reason many hospitals have been reluctant to accept them as employees. However, as stated, Spring Grove Hospital will accept them and in fact have indicated they prefer them as employees.

At the present time we are endeavoring to place some of our employees in the state of Michigan. One contingent has already proceeded to that state and upon arrival it was learned that they were of the sect who wear beards and after making the trip to Michigan found they were not acceptable to the State Hospitals there. The Field representative for this particular sect called our office and stated that he was seeking clearance for these registrants to be employed at Spring Grove Hospital.

He later called and said that he had gotten acceptance for the three now in Michigan but that he had been informed that your office would not approve assignment unless you had a prior assurance that the assignment met the approval of both the registrant's local board and our State headquarters. This letter is for the purpose of granting such approval, both from this office and at the local board level. If this meets with your approval, it will greatly ease a tense situation that has developed concerning these registrants. The subjects involved are Edwin Unruh and Donald Koehn, registered with our local board no. 29, Newton, Kansas, and Glen Floyd Koehn, a registrant of our local board no. 41, McPherson, Kansas. At the time the representative contacted us he had in his possession copies of letters of acceptance that had been issued by Spring Grove Hospital to five other registrants from the State of Kansas, and it is assumed that the same procedure as to clearance with local boards and this headquarters will be necessary in these cases also. We therefore wish to state that such clearance is hereby authorized and, if it meets with your approval, the following may also be approved and will report at a later date: Floyd Friesen - Martin Becker - Henry Koehn - Weldon Koehn registrants of Local Board 41, McPherson, Kansas. Chester Lee Unruh, a registrant of Local Board 29, Newton, Kansas.

We would appreciate your reaction to this request for assignment of these registrants, and wish to assure you that we appreciate your cooperation very much in this regard.

For the State Director
Conway E. Yockey
Lt. Col. AGC Manpower Section

cc: Rev. A.R. Wiggers - Galva Kansas

SPRING GROVE STATE HOSPITAL

Catonsville 28, Md.

March 26, 1953

Mr. Arverd Wiggers
Galva, Kansas

Dear Mr. Wiggers:

In reply to your letter of March 23, 1953, please be advised that we can use as many of your people as you can send us and are forwarding a supply of applications to you under separate cover.

We will expect Henry and Weldon Koehn around April 1st and the other five boys you mentioned in your letter around April 9th.

We are looking forward to hearing from you in the near future.

Sincerely Yours
R. S. Bennett
Personnel Manager

RSB:am

Well - now we had eleven men either there or their way opened up to go there. But we had no assurance that our State office would continue to ask permission for every one of our men wanting to go there, so a trip was made to Maryland to work out a solution. Together with Mr. Bennett it was decided to make up a form letter in which the hospital would ask the approval of the Maryland Selective Service Headquarters for men and thus avoid the need of our state or any applicants from other states to ask permission via their state or local headquarters. This plan proved to be the solution and so our troubles were

ended in that direction. Following is a letter chosen at random from the files that is an example or sample.

SPRING GROVE STATE HOSPITAL

Catonsville 28, Md.

September 9, 1954

Major Karl Young, USAF
State Supervisor on Occupational Deferments
Selective Service System
Fifth Regiment Armory
Baltimore 1, Maryland.

RE: Franklin Buller
Montezuma, Kansas

Dear Major Young:

We are willing to accept the above-mentioned Class 1-O registrant for employment at the Spring Grove State Hospital immediately under the Conscientious Objector program. This registrant will work on wards giving nursing care to our patients under the direct supervision of trained psychiatric nursing personnel.

We would certainly appreciate your approving this registrant being assigned to this hospital and forwarding a copy of this letter to the State Director of Selective, Topeka, Kansas, who will advise the local Kansas board to issue SSS Form 153 and proceed with the assignment upon receipt of a copy of this letter of acceptance with your endorsement.

Sincerely Yours
R.S. Bennett
Personnel Manager

RSB: am
cc: Mr. Wiggers

The following letters are added here to show the hospital's desire to have our men and a few other points that may be of interest:

SPRING GROVE STATE HOSPITAL

Catonsville 28, Md.

September 16, 1955

Mr. Arverd Wiggers
Galva, Kansas

Dear Mr. Wiggers:

It has been some time since we have heard from you, and I am wondering if you have any 1-W applicants you could refer to us.

We have immediate openings for about 15 to 20 male attendants and would appreciate your sending us the names of any young men whom you think would be interested in coming to the hospital under the Conscientious Objector Program.

Some time ago, we advised you that we would prefer the applicants to be nineteen. However, at this time we will accept any who have reached their eighteenth birthday. We are looking forward to hearing from you in the near future.

Very Truly Yours
R. S. Bennett
Personnel Manager

RSB: mg

SPRING GROVE STATE HOSPITAL
Catonsville 28, Md.

Mr. Arverd Wiggers
Galva, Kansas

October 4, 1956

Dear Mr. Wiggers:

Mrs. Beckman of this office has informed me that you have, in the past, referred men to us for placement under the Conscientious Objector Program.

Since it has been some time since we heard from you, I am taking the liberty of sending you this letter.

We have openings for 10 to 15 male attendants, and I would appreciate your sending the names of any I-W applicants who you think would be interested in the program.

It is my understanding that the men who you recommended in the past proved very satisfactory.

We are looking forward to hearing from you.

Very Truly Yours
J.R. Noll
Personnel Manager

JRN:jed

Following is a letter from Akron, Pennsylvania relative to the Maryland Unit:

MENNONITE CENTRAL COMMITTEE
Akron, Pennsylvania
July 6, 1953

Arverd Wiggers
Galva, Kansas

(Dictated July 2, 1953)

Dear Bro. Wiggers:

Yesterday afternoon Bro. Newton Weber returned from several visits to Eastern Institutions using I-W men. He stopped at Catonsville on June 30, where he met a number of your men.

Personnel Director Bennett informed Brother Weber that there are now 25 men serving at Catonsville. Bennett is very well pleased with the men and especially remarked to Brother Newton that the men from your group are doing a good piece of work. I thought you would be interested in this observation and have therefore passed it on to you.

If you have occasion to visit Catonsville again in the near future we would welcome your stopping at Akron for a few hours.

Yours Sincerely
MENNONITE CENTRAL COMMITTEE
William T. Snyder
Assistant Executive Secretary

WTS:AJR

cc: Laurence Becker

Finding a place to worship was a major problem for the first year or so. We began with having some of our meetings in a library at the hospital. Then we rented an old negro church, but because of bickerings amongst themselves

over who was in authority, we were refused the church by their Bishop. Finally we rented a large place above a grocery store that had been used for meetings of various kinds, dances, etc. The owner asked \$40 per day but was willing to let us lease the place for a year on the basis of \$100 per month. This provided living quarters for most of the single fellows. The number staying there reached 16 for a short while, but mostly from 11 to 14. One large room was used for a dormitory. A room next to the kitchen was used for living area and provided the place to have our worship. A small room included some wood-working tools. This arrangement with renting the building and getting along with the owner turned out surprisingly well. The following letter gives us a little introduction to the owner and contains a commendation to the fellows that lived there that should be entered here.

Mr. Arverd Wiggers
Galva, Kansas

24 Overhill Road
Catonsville 28, Md.
October 3, 1954

Dear Mr. Wiggers:

It was a real pleasure to have your letter of September 24. It brought back memories of our pleasant meeting at the signing of the original lease. I felt at this time that your group would make very desirable tenants and this has proved to be entirely correct. It is very gratifying to me to have a group of such orderly and fine young men occupying my property.

With reference to the continuation of the lease, if you will re-read the last paragraph of this lease you will find that this is covered. It is my intention to cover the situation exactly as you have suggested in your letter - that the lease will continue from year to year unless a 60-day notice of cancellation be given by either party. With kind personal wishes.

Bruce H. Helfrich

BHH/mh

At the time when we went back to clean out the place and turn the lease back to the owner, he was still very well satisfied and hated to see our men leave. One statement he made was something like this: "As neat and clean as the men kept the place, when he had seen it, it was better than West Point." We feel the men deserved a commendation for their care of the place. (We didn't ask him if he had looked into the dormitory!)

This unit was closed because of loss of interest in the hospital. This could be attributed to at least two factors: One was that it seemed some of the night supervisors had a suspicious attitude and liked to catch their men sleeping on the job. While this didn't happen often, nevertheless it did not make the employees too happy. Another reason seemed to be the escape from the criminal building of some of the patients, leaving some of our men critically wounded. These things seemed to have an effect back home and men lost interest in coming to the hospital.

This report includes relatively few letters that were written to carry on this work, but it will give some information on some aspects of opening, organizing and maintaining this unit.

DENVER UNIT

The Denver Unit (as far as our church is concerned) had its beginning in 1958. The Colorado area had been a point of interest from the beginning of the program but the way didn't open for establishing a unit until this time. This is the only unit where our men have been employed as orderlies in general hospitals to any great extent.

Before the decision was made, the committee decided to contact the hospitals in regard to accepting men with beards. This was done together with the MCC unit leader in Denver. We visited a number of hospitals--they didn't refuse but they didn't seem too anxious either. At the Colorado General Hospital the question came up "then the other employees would know they were C.O.'s." Apparently the personnel manager was of the opinion that the other Mennonites were not letting the other employees know they were C.O.'s. We're not sure that he was right. That was the point he brought up as the reason it would be better not to hire such men. He told him that we had a number of men working in the Kansas University General Hospital and that Mr. Hutson, the personnel manager, told us that they were getting along just fine, and that he would give our men a good recommendation to any hospital. We suggested that he contact him. He said, "This is a hospital just like that and if it works there it will work here." We were not too optimistic about the future in Denver in that respect, but things seem to have worked out quite well without any special difficulties up to this time.

One incident that may be related here took place at the Presbyterian hospital soon after a few men were employed there. They were asked to wear the bow-tie as a part of their uniform. We contacted the hospital on the question, which seemed to have its main center around the personnel manager (who was a lady) and the chief nurse. After a considerable length of discussion in which we tried to explain our reasons for not yielding to her demands and that we were not trying to cause them any difficulty or change their order - rather we would remove our men - and she trying to convince us that there was nothing un-Christian about wearing a tie - we could come to no conclusions. Very fortunately (which seemed like a little loving act of God) the hospital manager, Mr. Anderson, walked in. She then told him about the problem. He, after asking what we had done in other places (which we had told her) said that they would work out something--and repeating slowly something about fixing something on the shirt a few times, he slowly walked out. "Well," the lady said, "I guess he's the boss." So that was how it was except that our men have to keep their top button of their shirts buttoned at all times. At some places where the regulation of the bow-ties came up (not referring to Denver now) the problem was solved by wearing intern coats or t-shirts.

About the time our unit began or soon after, one of the C.O.'s (not of our church) was involved in some unchristian conduct. Some other incidents had occurred which gave the Mennonites quite a concern. An Inter-Mennonite Advisory Board was formed which went to work and organized an arrangement with the hospital whereby no Mennonite l-O's were to be hired without recommendation by the Advisory Board working through the unit leader. Furthermore, the Board decided that if any l-O became guilty of stealing, drinking, carousing around or such like, the hospital would be asked to dismiss him. Along with that an arrangement was made with the State Selective Service Board of Colorado to

permit the man to get another job elsewhere. Selective Service, however, would not permit him to be employed as a I-W in the state of Colorado, and it would be obvious that no other state would accept him either, so the only alternative would be to have the MCC employ him somewhere. This the MCC was willing to do provided the man made amends and had a repentant attitude. The attitude of Selective Service toward this solution of the problem of inconsistent C.O.'s was that the Advisory Board was on the right track and that it should have been done earlier. Furthermore, to help avoid future troubles, the Advisory Board drew up an Evaluation and Recommendation form that was to be filled out by the pastor of every applicant before he would be recommended to the hospital. A copy of the form follows:

EVALUATION AND RECOMMENDATION FORM: For the home pastor to use regarding prospective I-W men for the Denver I-W unit.

In Re: _____, _____
(Name) (Address)

Dear Pastor: Please give brief concise statements on each of the following questions and return as soon as possible to Denver I-W Unit Leader, 885 Delaware, Denver 4, Colorado.

I. What is your evaluation of his Christian experience in terms of conversion, positive life and testimony? _____

II. What is your evaluation of his attitudes toward the church and his participation in its life and work? _____

III. What is your evaluation of his expressions concerning his conscientious objector position? _____

IV. In your opinion, will this person make a positive contribution to the I-W program? _____ Why? _____

V. Do you have any further suggestions that would be helpful in our understanding and ministering to this person during his term in Denver? _____

VI. What do you anticipate in your continued ministry to this man during his service? _____

(Home Pastor)

(Address)

(Church)

Naturally the advisory board asked us whether we would cooperate with them. After counseling with different ministers on some aspects of the arrangement which may seem questionable, we told them we would. However, we made a slight change to their regulations by having our own evaluation forms, which were after all duplicates of theirs except that they had our return address on them. These forms remain with us and the Unit Leader is just informed that the applicants are approved, when we receive these forms from the pastor properly recommending the applicant.

This arrangement has gone through tests already which point up something that doesn't seem quite fair to some of our applicants. They feel that these forms are

filled out according to our standards, while those not of our faith who have less church requirements are accepted and are able, perhaps, to have more liberties than our men take.

The Inter-Mennonite Advisory Board also set up an in-service orientation class, consisting of about three sessions, for new men coming to work at Denver. Although many of our men had attended the pre-orientation class at Tucuman, we nevertheless advised our men to take these classes also. This was done mainly for the reason that other men coming to Denver could not use our men as an excuse for not attending the classes.

MISCELLANEOUS HOSPITALS AND PROJECTS

In the previous chapters considerable more space has been given to some hospitals than to others, not because of their importance, but to expose the various aspects of the total program.

We are not so well acquainted with the following projects, the information may not be entirely accurate in every detail. However this is our understanding of these projects.

LOUISIANA

Louisiana State Selective Service Headquarters wanted their men to work in their own state, so they provided jobs for them also. Most of our men from DeRidder went to New Orleans and were employed in three different institutions: Mercy and Southern Baptist, general hospitals, and a Methodist home for unwed mothers. With few exceptions the work consisted of janitor duties, often called hospital housekeeping.

With all three institutions located not too far apart, it was possible to have the men close enough together so that they could worship and operate as a unit. We visited the institutions once but did not speak to the managers. The unit we visited twice and enjoyed their spirit of concern and fellowship.

Two of the brethren from DeRidder worked their two year period at the Goodwill Industries at Shreveport, La. We met the brother here but did not get acquainted with their work, which was truck driving. Their projects were opened early in the program.

With the exception of one or two, the Louisiana brethren were employed within their own state, a situation which seemed to be satisfactory to them. Although it was the wish of the State Selective Service of Louisiana to employ their own men, still according to regulations these men could have gone to jobs in other states. However it might have taken a bit of serious negotiating in the beginning to accomplish this.

MICHIGAN

Nothing new can be added here regarding the two projects in Michigan that has not been mentioned in the unit report, except that it might be added that Harry Temple and I visited the hospital at Northville after hearing of their objections to men wearing beards. Nothing much could be accomplished by this interview as it seemed the objection was more or less diffused, for it involved several departments and supervisors instead of being concentrated in the Manager of Personnel office.

KANSAS CITY

The Kansas City unit had its beginning a little later in the program, and was initiated by the State of Missouri wanting to employ their men in their state. Leland Dirks of Rich Hill was one of the first, if not the first, to get a work order to work in the Kansas City General hospital in Kansas City, Missouri.

This seemed a likely place for a unit in the central area, especially since the interest in Topeka and Larned was getting less. Kansas University Medical Center in Kansas City, Kansas also accepted a number of men. This hospital was not far from the Kansas City General Hospital, making it possible to combine the two in one unit. The men in Kansas City General were employed in a variety of jobs. At K.U., the jobs were mostly hospital housekeeping, with a few exceptions such as in the dietary department and work on the floor as orderlies.

A few other projects may be noted there that were scattered, and where only one of our brethren would be employed--near one of our congregations, however.

Vernon Becker of Lonetree, (who had spent considerable time in CPS) was also called, but was eventually given credit for his time in CPS and therefore worked only a few months. He helped in the building of Prairie View Hospital at Newton, Kansas under the MCC Voluntary Service Program.

Kenneth Litwiller of Ithaca, Michigan worked his two year period at the Old Folks home in Goessel, Kansas.

Stanley Jants, formerly of Bonners Ferry, Idaho, served his two years at the Grace Nursing Home at Livingston, California.

Gladwin Koehn of Lonetree has begun his service at the Bethel Home in Montezuma, Kansas.

It is interesting to note how the units would flourish for a time and then fade out. Although this was not intentional on our part, it did provide a much larger field for our faith to reach many people.

Another trend noticed lately has been that of from mostly mental hospital work to that of general hospital work.

CHRISTIAN CHILDREN'S HOME
GALLUP, NEW MEXICO

37

For several years reports had been received that a real need for a childrens home existed in Gallup, New Mexico. This seemed to be a place where the Christian Public Service Committee could provide opportunities for service for the young people of the church. With these two things in mind, the committee decided in the spring of 1959 to investigate the possibilities for establishing a child care home in the city.

Jake L. Ensz of Inman, Kansas, John B. Koehn of Winton, California and Raymond Becker of Burns, Kansas, together with Vernon Giesbrecht and Irvy Goossen of the Arizona mission field met with the city police department of Gallup, and the Welfare Department of McKinley County to discuss the possibilities. The need was found to be acute, for the only child-care home (which was a privately owned home) operating in the city had been closed shortly before because of illness.

In the city of Gallup there are three different departments that place children. They are the Juvenile Department, the Welfare Department and the Bureau of Indian Affairs. The Juvenile Department operated within the framework of the City Police Department, and it was here that the greatest need was found. This Department picks up the abandoned children found within the city and places them in child care homes if such are available. If not, then they are placed in private homes for \$2.00 per child per day. These homes are not equipped for emergency care of children and are usually poverty stricken. In the previous year 107 abandoned children had been picked up, most of these being Navajo Indian Children. The Welfare department also had the same need to place children. The children which they place come from homes in which the mother has tuberculosis and must be sent to a sanatorium for a year, or in which there has been trouble and the family circle is broken. These agencies presented the need as urgent and begged the church to start a good, clean home in which the children could be placed with confidence.

After deliberation a suitable house was rented on a temporary basis until conference should have a chance to approve or disapprove of a more permanent building. Brother and Sister Ike Unruh of Greensburg, Kansas, and Twila Becker of Galva, Kansas were sent to Gallup in the latter part of June, 1959, to get the home in operation. On July 9, the committee met with the three different agencies in the home and presented it as ready to use. Only an hour after the officials left, a phone call was received to come and pick up three homeless and motherless girls, ages $2\frac{1}{2}$, 5, and 7 years. These three girls are still there at the present time and seem to have become a more or less permanent fixture. The present home has a capacity of six children, but the need is so great that several times as many children have been crowded into the house for short periods of time. To date some 160 children have been cared for in the home, with only a few of these being repeaters.

At the present time, Min. and Sister Jake Yost of Durham, Kansas; Lucille Koehn of Montezuma, Kansas; Luella Schmidt of Burns, Kansas; and Louise Peters of McDavid, Florida are serving at the home. Verna Koehn of Montezuma, and Della Yost and Betty Redger of Durham, Kansas have also served for short periods of time.

Since it was approved by Conference in the Fall of 1959, plans have been moving ahead for the building of a more permanent and convenient children's home. This home is to be located at 3rd and Jefferson (north and western edge of town) and is to have a capacity of ten children. There is no foreseeable end to the problem of abandoned children in the city of Gallup, and so it is presumed that this home will be in operation for a long time.

The following excerpts have been taken from a report given to the Christian Public Service Committee by Jake L. Ensz and Raymond Becker following a trip to Gallup on November 4-7. They are included here for the information contained and for their human interest value:

GALLUP TRIP REPORT AND EVALUATION OF CHILD CARE

- Reports on:
1. Meeting with Gallup State Welfare Workers (Miss Jones, Miss Friedman)
 2. Meeting with Maldonado of the Juvenile Deivision of Gallup Police Department.
 3. Meeting with Miss Hazel Young, (State Department of Public Welfare of New Mexico)
 4. Personal Evaluations.

1. A brief review of child care statistics shows that the Child Care Home has received 69 children from July 9 to Nov. 6, 1959...Of the 69 children placed, 54 were placed by the Juvenile Department. The breakdown...follows: 31 were placed because of drinking or intoxicated parents; 2 because children themselves were drinking; 7 because of sickness or auto accidents; 17 because children were lost or unattended; 2 because they were handicapped; 4 needed a foster home because they had no home, and 6 for various and other reasons. Miss Jones and Miss Friedman both expressed their appreciation for the service that the church is giving themalso commented on how well our sisters adapt themselves to child care work... They recommend our girls have time off and privacy.

They recommend we do not mix short term or emergency child care work with permanent or longer term children because of emotional disturbances...The question was asked them if we provide baby sitting service for drunkards. To this they gave a positive no. If repeat cases occur then a close check is made of the background, if this would persist then children are taken away and placed in permanent foster homes. They report in McKinley county (Gallup area) 1500 children are getting welfare aid....

2. Mr. Maldonado reports that he has twenty years of experience along this line of work. He is working toward the goal of prevention rather than prosecution. He has already closed three bars in Gallup but approximately forty remain. These three bars were dlosed because children were found intoxicated in them. He proposes to have a bar per 7000 population which is considered normal, then Gallup would need only three. Now they have enough for a population of 280,000. He expressed his appreciation for the Home by relating his experience in placing children before we were there.

Before the Child Care Home opened he once picked up four little children and tried to place them in the hospital but was refused. He had them in the car for four hours, fed them and finally placed them in the basement of his office because there was no room available. At times he took some of them into his own home because there was no room available. He told the Welfare Department that

children of this kind were not his responsibility but theirs. But the Welfare department had no place to go with them. He then told the Welfare Department he would just dump them into their hands because it was their problem. About this time we came along with the proposed Child Care Home which he called "God Sent"

He proposes we build for at least twelve children because up till now he has sent his twelve year old and older children some other place or in his basement jail because our child care home is not suitable for older children, whom he would like to place with us. He believes mixed short term and longer term child care would work in the younger children group better than in the older group.

3. Discussion was held with Young as to the needs the Home is now meeting. The size of a new Child Care Home was also thoroughly discussed which brought into focus the needs within the state in all type of child care needs. She visited our Greasewood Children's Home and was very favorably impressed with the nice home, also witnessing the fryer butchering in progress with the Voluntary Service group from Kansas. She noticed the inner joy and peace in this group which she thought was rarely seen in these days... She would recommend that we license for 8 or 10 children, which would come under the category of an institution instead of a foster child care home. This would put us in line to receive surplus government commodities, but would also put us under a little stiffer building regulations when it is for more than six children. The boys and girls over five years of age should have separate bedrooms. A small isolation room with running water would also be needed.

We are to draw tentative plans and send them to her, she will then take it up with the health and licensing department. She says it does not need to be an elaborate or expensive building, it could be very common. A bathroom for the boys, one for the girls, one for the staff, a raised bathtub in the bathroom plus a shower. A dining room large enough to accommodate all to give it a homelike atmosphere. The yard should be large enough for an adequate playground and should be fenced. Her recommendation is that we build a new home for the sake of our staff, which has no time off or privacy..

4. We believe this Child Care Home is meeting a real need in Gallup. We checked with the officials in all three of our meetings as to whether we were baby sitting for these children thereby promoting drinking among the Navajos. In their estimation there is no relation as to cause of drinking and the children's home. We believe there is a good possibility for doing mission work besides doing humanitarian work.

The material for this chapter was provided by Raymond Becker.

the
THE PROGRAM FOR IMPROVING OUR PEACE WITNESS

28

From the very beginning Conference has made a way for voluntary service as our peace witness. Most conferences and annual meetings have encouraged it. More spiritual preparation before going into service and more spirituality in service have been constantly stressed too. Emphasis also has been placed on young men waiting until a more mature age before going into service.

During 1958 the Committee, together with the Alternative Service supervisors experimented in a different approach to the problem. They decided to bring the problems directly to the young people through youth conferences. One was held in Montezuma for western Kansas and Colorado, one at Lonetree for central Kansas, and the other in Fairview, Okla., for Oklahoma, Fredonia and Rich Hill.

The conferences had their values in several ways. It made our young people more aware of the real issues. We learned from them in turn that they supported more voluntary service, also more spirituality and a greater measure of discipline in the units. But while the will was there, it still didn't give the power to do all that was resolved should be done. The conferences also revealed some weaknesses, some of which might have been avoided with a little more experience in that work.

During 1959 the problem was again approached in a little different way. Besides sharing our experiences with the church, we wanted to bring our concerns to the people, thus hoping to evoke some suggestions as to the direction the Lord might have us to go. This was done by a meeting in most congregations. The following is a brief outline of the points that were emphasized. *discussion in each congregation.*

1. Our precious heritage from our forefathers brought down till after World War I. The value that they placed upon the non-resistant doctrine and how they were willing to sacrifice and suffer for it, and how the relatively lenient program of World War II and the present program were the fruits of their suffering. *planning for more 1963*
2. God's provident care for the non-resistant people during World War II in the United States and during the present draft. How that projects, housing, machinery and financial appropriations for the CCC boys shortly before the war became the way of solution to the public relations problem that the Conscientious Objectors created for the government. And then again, how that the experiences in mental hospitals during the closing days of the war, the voluntary service program carried on by the peace churches, and the shortage of competent help in mental hospitals during the period of the Korean war in the early fifties, set the pattern and opened the way for the present program. Both programs in World War II and the present program, could be carried on without much, if any, further appropriations from the government. These points emphasize the debt of gratitude we owe to God and our government.
3. The changes that have taken place since the beginning of the present I-W program. In the beginning there was an almost critical shortage of help in mental hospitals in some places. This was attributed to mainly two factors,

the nations call for men to the army and into industry, and the low wage. Both factors were being relieved as time went on and at this time no real need exists. One could think that God was putting his people to a test, what would they do now to give witness to the great cause?

4. How have we responded? At this point the greatest concern lies. What has the increased wage, used for ourselves, done for us? Have more privileges and greater independence affected us spiritually, and in what way? Does it cause our young men to be willing to witness for their faith or are they ashamed to speak because their sacrifices do not compare with the soldier's? What are the motives?

In these meetings the blackboard was used to give an illustrated lecture on ways that had an ill effect on our witness and ways that had the maximum effect for good.

Illustration

A suggest wage of \$200.00 per month may work out about like this:

Wage per month	\$200.00	
Withholding tax		\$40.00
Cost of food		35.00
Rent		25.00
Clothes and incidentals		10.00
	<u>\$110.00</u>	\$110.00 tax and living expenses per month
	90.00	

Cost of car operation	50.00	figured at 850-1000 miles per month
Depreciation of car	41.00	figured a rather late model car
	<u>\$91.00</u>	or \$1.00 loss each month

Voluntary Service in a paying project with arrangements where tax is not withheld:

Wage per month	\$200.00	
Cost of food		\$35.00
Rent		25.00
Transportation costs		15.00
V.S. allowance		25.00
	<u>\$100.00</u>	\$100.00 costs paid by the church
	\$100.00	

Result: \$25.00 less 10.00 for clothes and incidentals leaves \$15.00 savings each month. \$100.00 to be used in a church approved project that is a peace witness or for missions. A witness to those he works with being more effective when in voluntary service. The value of learning to appreciate money and use it wisely instead of spending it. The blessings that God gives for such sacrifices.

5. We called to mind that God has proved himself in our generation. For example: during World War II men worked from 2 to 5 years for almost nothing. The people at home taxed themselves heavily to maintain the program. Where do we find these men and the churches today? Are they suffering from want of food, shelter and clothing because of their sacrifice? Are they suffering in any financial way because of that sacrifice? "Try me, prove me," says the Lord.

6. Suggestions were given as to how that we can improve our peace witness aside from what the L-W is doing in service, thereby sharing the privileges of being a witness. Among others, some of the suggestions dealt with ways that both young and old could use to build good will in our own communities.
7. Emphasis was laid on our peace witness responsibilities, and a plea was made for more sacrificial witnessing.

The immediate response to these meetings was quite favorable. The continuing effect seemed to be affected by the cost involved or fear of it. A voluntary service unit in a paying project perhaps would have been possible at this time, but it was felt that over the church as a whole, we lacked the depth of conviction needed.

One of the more obvious observations emerging from time to time in the efforts to try to reach our young men and women, was that we could hardly expect the results desired without proper preparation at an earlier age. By preparation we also mean the conditioning of the mind to accept voluntary service or any sacrifice.

While much of the preparation and training remains the responsibility of the parent and will never be rightly substituted, yet some things could perhaps be done that may relieve the need. Some of the outstanding points seem to be:

1. Try to give the youth a goal or purpose in life in the spiritual realm.
2. Provide an avenue of expression for those who have spiritual interests.
3. Provide constructive ways for absorbing the energies of youth and direct them toward spiritual interests.
4. Reach a more direct and effective way of teaching the things the young are to meet in L-W service or otherwise in life.
5. Make practical application of this training in service to our fellow-man and our community.
6. Realize that besides the value to the youth derived from such efforts, it would be a means of building good will in the community.

With counsel and experiment in this field and a vision of the goals that might be reached, it was agreed to suggest having a Christian Youth Service group organized by each of the local churches. This was accepted by Conference of Nov. 1959.

CHRISTIAN YOUTH SERVICE

29

Almost immediately after Conference, Congregations began to ask for assistance by way of suggestions that we might have to offer to organize their youth. We had prepared some suggestions based on observation of the needs we experienced in our units, and from those who were experiencing difficulty in getting the proper classification from Selective Service. Besides this we had been gathering suggestions from others who were deeply interested in the problems that our youth faced. We were also able to glean ideas from a few congregations who were already doing something along that line. Furthermore, besides nine years of unit activity, we had been doing a little experimenting in some congregations.

The suggestions for a Christian Youth Service Program are based on a study and activity combination, which has some of its responsibility delegated to the youth, integrated with and supervised by the ministry. In these suggestions we advised the study first of practical issues with which we are confronted at this time. We offered a list that was suggestive of what we meant. We were especially interested that the non-resistant principles be taught and that good-will activities be carried on.

We strongly encourage the method of writing essays as the best way of study; First, it helps to assimilate our knowledge in logical order and gives experience in expressing what we know in an intelligible manner. Second, it is a fact that we tend both to learn and remember more that way. Min. Albert Unruh deserves credit for introducing this method into the orientation classes at Tucumcari.

It is common knowledge that when we practice by doing the things we study about, that we grow in knowledge and efficiency, besides the interest that is generated by action. Practical benefits to ourselves and to others may also be immediately realized. To say this in an illustrative way would be that it may satisfy a young man for a short while to inspect and study about a new car or tractor, but unless he soon operates it he loses interest. After all the field needed to be plowed anyway.

Four principles of organization that we stress in our suggestions are these:

1. That the principle of serving and not being served is taught and practiced - these activities are not for amusement or entertainment.
2. That the Youth Committee be made up of spiritually consistent members in the church, who have the confidence of the youth and the church.
3. That one or two older persons, or more if the church desires it, be on the Youth Committee and their activities be sanctioned by the church staff. The church or local congregation is to help in the organization and operation of the program.
4. That it is better to have fewer attending, than to lower the spiritual standard so as to encompass such who would be unruly.

Unruh

Further observation of the principles upon which the Christian Youth Service movement is based reveals these facts: A father is careful to train his son to be a good farmer, or in some other occupation. A mother is careful to teach her daughter to be a good housekeeper and cook. Teaching is not limited to studies and instruction but is supplemented with a liberal amount of practical experience. A child permitted to carry out responsible duties in accordance with his ability begins to develop a healthy interest. More and more duties and responsibilities are delegated to him in direct relationship to his trustworthiness. A violation of these principles of teaching and training result in lazy problem children, who dislike any kind of work and seem to have no real goal in life. What is true of the natural tends to be true of the spiritual.

The truth of this principle has been demonstrated often before our eyes when a young man enters service and is faced with questions about his faith, or when he has to take an active part in the spiritual activities of the unit. He is like a person who has been taught all about swimming, away from the water. When he falls into a river or pond he is expected to swim, but too often the result is he just doesn't swim, he can't. Knowledge and practice go together. Many ex-I-W men in their serious moments regret the fact that they were unprepared for their responsibilities to be real Christian witnesses. Should parents wait until they get to church to train and discipline their children or should they rather do that work at home - is a parallel illustration.

Another principle that we hardly dare ignore because we meet it anyway, is that the teenage years are years of independence. The young man or lady is much more influenced by the crowd and what their associates think than by what the parents think. The challenge of our day is to direct the interests and ideals of the group into channels that form strong characters.

We are confident that the church recognizes that the problem of properly directing our youth in this age did not come upon us suddenly, therefore any method or effort to solve it may take patience and time. We do not want to be understood that any of these efforts shall replace a spiritual experience of the new birth and the continuing fellowship of the Spirit, but that it shall supplement instead.

When a child is born into a home it is the solemn obligation of the parents to train and teach that child. A child born into the spiritual kingdom gives to the church the solemn obligation, together with the parents, to teach and train him in the ways of righteousness.

Problems have arisen and will continue to do so, but let us remember that the youth of the church of today are the church of tomorrow, and we should spare no efforts to prepare them and guide them. With constant searching for improvements we believe the efforts will be well rewarded. We entrust this effort into the hands of God (for if He does not favor it we do not want it either) hoping that with genuine effort and understanding on the part of the church it can be a blessing. However we are ready for anything else that would work to the solution of the present problem, if this effort or activity seems unwise.

Since early in the year of 1952, Christian Public Service has sponsored a paper

covering the unit activities under the Alternative Service program. The first six issues were called the Roseburg Times, and it was printed about every other month. It was then changed to the Public Service Reporter. It was published monthly by the Alternative Service section of our church and distributed without charge to our I-W units and to all the congregations in the United States.

The final issue of the Public Service Reporter was published in December, 1959. This paper introduced the new paper to start in January of 1960, which was to be called the Youth Service Reporter. The Christian Public Service agreed to finance the cost of the paper to begin with. Later it was suggested that perhaps the youth might want to take on the financial responsibility so that it could be a part of their mission or activity.

The purpose and content of the Youth Service Reporter was divided in two parts:

I.

1. To acquaint our youth with the program of the church.
2. To give direction to their interests and energies.
3. To provide an outlet for the Youth to express themselves.
4. To provide a means of sharing information and experiences.
5. To bind our Youth together in a common cause.

II.

1. To carry an overall Gospel message of salvation.
2. To make clear our peace position.

This paper was designed especially for the Christian Youth, to be published in part by them.

Six months after the Youth Service Reporter was introduced, Youth groups from some congregations were beginning to send in their contributions to help bear the costs. The number of issues being sent out each month is approximately 1800.

YE ARE MY WITNESSES

The purpose of this chapter is to emphasize the need of a type of boldness that benefits true witnesses of Christ, instead of an embarrassed, down-beaten or apologetic attitude. Since we are witnesses, let us act like it.

The world, at least many of the people in it, feel that the C.O. is "yellow" meaning he is a coward, and/or he is a parasite (one who lives off the benefits of a free land but is unwilling to sacrifice or fight for it). Of course, in anger or in scorn, many other names are applied, but in essence these two ideas are the main objections raised against the conscientious objector.

The proper solution to any problem calls for an analysis of it so that the right steps or methods may be taken to correct it. In this case the solution is perhaps not possible, because it involves the age-old problem of the natural man's inability to understand the things of the Spirit. Here rather, is the call to witness for truth, of which the Bible speaks plainly, as also does the teaching of the Holy Spirit and of love.

Nevertheless it is important to understand the basic issues involved, so that we may have the right attitude if we are to be true and effective witnesses. Too often we have an inward suspicion that the things the world speaks against us are too true. As a result it robs us of the proper attitude that makes for effective witnessing. We need to be able to stand up with courage (not boastful) and witness for the truth with the faith and assurance in our hearts that it is the proper thing to do.

To be able to do this, the first step is to have a clear experience of personal salvation and an infilling of love for the souls of man and for God. Teaching and training alone are not sufficient. But having passed through the spiritual experience, training and teaching are very much in order. In fact they are commanded by God's word.

To take an inferior or downbeaten attitude toward the world is not humility, nor is it the way Christians should feel. Neither is it right for the Christian to have an inconsiderate attitude. After all, in the light that the world walks, it is logical and right for them to be willing to give their best for freedom to live and worship in this land, and by nature they are unable to resist resenting anyone who, in their minds, is shirking his duty. Our attitude toward those who would persecute us because of our faith must be one of compassion, realizing that without the true light they are unable to understand what we believe and do. We must consider that if we were in their place we might even do worse than they.

Now to be a witness for the truth: besides having the right attitude, we must do the things that have the right effect. Under many conditions it is not wise to witness with many words, rather by our deeds can it be seen that our lives are spent for the welfare of our fellowmen, in love and gentleness to friend and enemy alike, instead of for our selfish interests. For it is by our works that men are to glorify God.

To be able to have and maintain the right attitude, and to carry on a true witness of deeds as well as words, takes a constant re-infilling of God's love, a practicing of what we believe, and a constant reinvigoration of our faith. To strengthen our faith and make this issue more impressive, we must spend much time in prayer, study God's word, and practice the principles we know to do.

When we study God's word in order to increase our knowledge and strengthen our faith on the doctrine of non-resistance, there are a few basic facts of which it is very important to have a clear comprehension. One of these is the Kingdom of Heaven on earth, who its subjects are, and by what type or principle it is operated--in contrast to the kingdom of this world with its government, even though God ordained it--and how it functions. Furthermore, to know how these two kingdoms are to exist together in this world, though often in conflict, until the end of time. Another basic issue is the different, yet consistent teaching of the Old Testament dispensation and that of the Gospel age. And last, the teaching of the Sermon on the Mount and of the Epistle to the Romans. Unless these teachings are clearly understood and believed, they result in weaknesses in our attitudes and our witness.

The Bible is the main source of material and is the authority on the subject, however it strengthens our faith when we see its promises and judgements demonstrated before our eyes and we can see how that God over-rules the intentions of men and brings to naught the forces that they can muster. Psalms 46:9.

In a hearing officer's room the questions that were asked a young man went something like this: "What would you do if someone assaulted your wife or sister?" "What would you do if the enemy would come over here and begin to kill your family and destroy your property?" "Do you think if you wouldn't fight the enemy would spare you?" After about ten or fifteen minutes of questioning, those of us who were present were privileged to enter in a discussion.

In a friendly way we discussed the problems from a practical viewpoint and also of God's provident care for His people. We talked about the matter of having some one attack our loved ones, presenting an illustration of someone who had just recently faced that situation who was not a C.O. What did he do or what could he do at gun point? Result: he did nothing. But the reason for a C.O. not doing anything may not be a fear of his own life but the fear of God to kill or harm someone when God's Word taught us not to, but to rely on Him. This takes courage and is not cowardice.

Concerning the matter of the enemy coming over here, we admitted that it may be possible, but that it would not happen unless God permitted it. And if He did we did not expect to be spared, in fact we might well be some of the first ones to be destroyed or sent to prison, because we stood for the very things they were against. Some incidents were related to him that happened during World War II. as a proof that God's providence was to be reckoned with.

First, when the battle between Germany on one side and France and England on the other side was being fought, France was depending on her Maginot Line, and England had moved most of her troops and equipment across the channel into France. Germany decided to plunge through Belgium and Holland and encircle the famed impregnable Maginot Line, which she did. France was unable to turn those great guns backward and it was but a short while until France, though with a mighty army, was on her knees surrendering to Germany. England was in trouble. France Holland and Belgium lay conquered and her own men and equipment were being encircled. However her men under forced march retreated and reached the port city of Dunkirk. This was what Hitler was looking for. While they would all be trying to recross the channel,

England's army would be sitting ducks for his great fleet of bomber planes. His plans were foiled when for three days a heavy fog blanketed the area, permitting England to remove her man and much of her equipment safely back to England.

Second, Hitler decided to bomb England into submission and for many days kept up relentless bombing raids. England later admitted, in fact, that she would not have been able to hold out much longer. Then all of a sudden the raids nearly stopped. Hitler had decided that it was costing him too much in planes. By all indications England was saved by that decision. It is also quite probable that it was the determining point of the war.

The hearing officer freely admitted that he believed that it was the providence of God that saved England. We pointed out to him an interesting fact, which was that England had many C.O.'s who were exempted from military service while France had only one, that we had knowledge of, and he was in jail. While he didn't feel that was the reason for the downfall of France, (nor did we necessarily) he did state that he did not believe that the C.O. was a coward, rather he felt that to be a sincere one took more courage than not to be one.

Relating these discussions should not be interpreted to mean that this is the type of answers a young man should give to a hearing officer, rather the contrary. He should be thoroughly acquainted with what the Bible says on the doctrine of non-resistance and clear on his own position. Then he should make his answers as biblical as possible, and on questions he can't answer, he should be sincere and say so.

A good, solid spiritual experience, a compassion and love for men, (in spite of their attitude toward us) a thorough knowledge of our doctrine of non-resistance with faith in it, a proper balance within that emanates courage and a boldness that is a fruit of humility and love, plus a willingness to sacrifice for the cause makes the necessary combination that makes an ideal witness.

We can hardly stress the importance of witnessing sufficiently. Even though we are living in an age when many of the people of our nation will not listen to our teaching and preaching, yet there is a groping for an answer to the world's problem of restoring peace. Men are willing to sacrifice almost everything, even their lives, for peace, but they are still unwilling to humble themselves and sacrifice self.

We can not offer a solution to all the world's problems as they stand today, but we have the solution to the troubled heart, through which man may rise above his troubles, above his fears, already in this time and be assured of eternal peace.

The field of witnessing is great, but is a difficult one because so little visible results are apparent, but it is a field that God wants workers in, and he needs them badly. It is a field that is open to all of us, and when we are filled with the Holy Spirit it will bring deep satisfaction to our souls. But it is a challenge. Will we be Christians filled with the power of God, able to meet the Challenge, and be HIS WITNESSES?

WHAT OF THE FUTURE?

The summer of 1959 saw the draft extended another four years for the third time since 1948. Very little opposition toward the extension of the law was in evidence this time, indicating that the general public has pretty well accepted the draft of men into military service, along with a mighty armament for defense, as a way of life for the American people.

Statements of generals and officers in the Military after World War II were prophetic of a catastrophe beyond the comprehension of man, if man were to unleash the powers that were at his command. Fifteen years has seen an accelerated advancement in the field of weapons that is capable of making this earth a huge cemetery. There is yet no solid foundation for any reason to believe that this plunge into the abyss of fear and struggle will come to a halt. It is not unreasonable to conclude that a crisis is facing humanity upon this earth, either of man's making or by divine intervention through the return of our Lord.

One would suppose that, having the excellent form of communication and news service today so that almost everyone can be informed of world conditions, there would be a turning unto the Lord at least especially by so-called Christians. But that isn't the way it works. Experience has shown us in the last twenty years that world tensions cause a feeling of insecurity which results into even greater plunges into sins of all kinds (as if to say, "Let us enjoy life while we can.") Too much of that trend wants to sweep into the church. Then too, there is the natural danger of callousness (hardening of the feelings or heart) that is a real enemy of the Christian.

In our Mid-Kansas area we are being surrounded and implanted with a whole array of launching sites for inter-continental missiles that will have the atomic-hydrogen warhead and which will be ready for firing on a moment's notice. The editor of the Mennonite Review, in referring to the military preparation here, adds this note: "Strange that nations can't learn the simple lesson that there is no security in weapons. Just last Monday French President Charles De Gaulle told Congress that failure of the nations to disarm would doom mankind, Then why don't they?"

Communism is on the march as if nothing can stop it. It reminds one of a cancer. When we think of the ungodliness and unbelief that is raging we must conclude that the whole world is sick. Even in our country the teaching of evolution, discrediting the inspiration of God's word, is having a tremendous influence on the mind and conduct of man. Perhaps in the eyes of God there is little difference between nations.

The Church has not been called to solve the national problems and international disputes, but it has been called to be a light to the world. It is to be the salt of the earth. It is to have good works so that when men see those good works they will glorify God. Will they glorify God - or will they blaspheme when they see how we live at home, the way in which we treat our fellowman, the love we have to God, and the sacrificial or parasitic

attitude we take toward the freedom we have been granted from military service?

There is a great field open for the church to advance in mission work. In our missions to the heathen, the unsaved in many places are being reached as the result of our growing mission efforts, for which we thank the Lord. This work must continue to grow in relation to the open doors before us and according to the talents and financial abilities we possess. But not all can go into mission work, so without detracting from the growth in that area we can do much that can be a witness for the truth in our own community, and if possible to reach out to other peoples in need. This breaks down walls of prejudice and creates good will.

At this point the question that opened our first chapter may well be asked again. Where do we go from here? This is a question that the church must answer. This is God's order. Any committee or individual can only carry out rightfully that for which they have been authorized. It is within their responsibility to bring to the church a true picture of their work, and their suggestions for improvement.

A part of the purpose of this history is another attempt to do this along with other efforts. As the church is moved to act so the future will be. Thus it finally comes back to the individual and what he stands for. We have presented the operation of the program and our views and motives, not necessarily to convince the church of its rightness, but to expose it and them to the proving of the church. We invite anyone to study the complete history and draw his own conclusions.

We may add here that although it is too early to give any conclusions, yet according to the reactions coming to us, we can expect some major changes in our L-W program. In this of course the church will have her voice.

CONCLUSION

At this time I want to express my personal appreciation to the men in I-W service for their cooperation, and to the pastors for their watchful care and many sacrifices. May God ever keep you and may you never forget the cause to which you have been called to serve. To those who have yet to serve I am offering the following thoughts:

Life is a challenge and the Christian must meet it with courage. He dare not lay aside the oars and drift downstream, wherever his desires would lead him, to destruction. He must man his oars, face his problems and head for his goal. Too often we find ourselves trying to take a way between, not really out and out for Christ, yet not wanting to give up. This is a hard life as many Christians have experienced.

Thus also, there appears to be easy ways for the I-O today to fill the demand of the government. (Easy according to the flesh) Also there are ways of sacrifice and self denial. Should we ask which way do we want to take, or should we ask which way the Lord would have us take? Which, in the end will bring the greatest satisfaction? How can the Lord be glorified most? I would like to emphasize with all sincerity that the Lord always be counseled in these matters.

Finally, at the close of this history and report, as we reflect upon the past we exclaim "how swiftly the years have fled". Golden opportunities have come our way either to be used or neglected. Again, as we stop to try and catch a glimpse of what the future may hold, we appear to be gazing at a gathering storm of judgement about to break upon the world. Then, as we conclude the sum total of yesterday, today and tomorrow, it seems to be expressed so well by someone when he penned the words: "Tis only one life, 'twill soon be past, only what's done for Christ will last."

FOREWORD

When I was first asked to help compile a history and report of the Alternative and Voluntary service program in our church, I was a little astonished. I had no background in the work - in fact had paid little attention to it. During all the years of its beginnings and its peak operation, I was either buried in the mission field at Arizona, or at school with my mind so completely occupied that there was no room for anything else. All this is perhaps just as well. The task could at least be approached with no pre-conceived prejudices. I simply knew nothing at all about it. Well, I have learned, and have enjoyed learning.

In this part of the report is included a copy of the questionnaire which was sent out to the men as a guide to the information that was wanted. In it was included a question on recreation, which may be an offense to some. This may not have been wise. However, most of our men came from the farm or from rural areas and were used to manual labor and being outdoors much of the time. When they were thrust into indoor jobs which required little physical effort, they were left with a backlog of surplus energy to burn off. Then too, when healthy minds are imprisoned with sick ones for any length of time, those healthy minds need a complete change of scene at certain times or there is danger of a morbid attitude setting in. On the other hand, one should be careful that the impression is not left that certain units were just one big pleasure resort.

Another question that was put in on my own volition was that of how the l-W's felt about possible overseas duty in relief work, rebuilding and so on. The committee had nothing to do with the query and as far as I know the church has no such program in mind. Put it down to a woman's curiosity, I just wanted to know how the men felt about it.

At this point I would like to thank all the men - and their wives, I notice a number of the letters were written by the better halves, thus truly being helpmeets - who took the time and effort to answer the questionnaires. Some of you have been out of service for a number of years, and it must have taken a little brain strain to remember all the details. At this point also I wish to make clear the method by which the men were chosen to answer questionnaires. It was not necessarily a matter of ability, but a question of whose names and addresses were available. I think a fair sampling was taken.

I have been pleased by the good response received. It would seem that the church can hardly help but grow with so much vigorous young blood in it, as evidenced by the statements the men made. It is high time that we began to reach out further. For too long have we been satisfied in holding our own, and we do not even do that very well in all things. We need a vision of service.

Where is the spirit of the early Christians, of whom it was said that they turned the world upside down? It is here, I think. All we need to do is point it in the right direction and let it go.

Inez Unruh

QUESTIONNAIRE

Dear Brother:

Bro. Arverd Wiggers has asked me to write up a history of L-W work in our church. He has suggested that I write to a number of young men asking for information on the different projects. I wonder if you would mind answering some questions for me? If you can think of any other pertinent facts besides the answers I will be glad to have them also. Your letter may be quoted directly in the finished report, or it may be combined with a number of others in compiling the necessary information. Thank you for your time and trouble. May I hear from you soon?

Yours in the Master's service
Inez Unruh
Chinle, Arizona

1. What unit were you connected with? Dates of service? Did you serve as unit leader? If not, give name of unit leader.
2. Under what category did you serve? (e.g. attendant, kitchen help, dairy -)
3. How many L-W boys were serving there at the time? How many were members or children of members of the church?
4. Describe the location of the unit, the housing facilities, recreational facilities, the surrounding country, the climate, etc.
5. Write an account of an ordinary day's work in your own words.
6. What was the attitude of non-L-W workers toward you? Of your supervisors? Of the patients? Of your neighbors and townspeople in the unit town?
7. How did you feel about spiritual activities at the unit? Did you have regular church services? Prayer meetings? Bible classes? Were you asked to participate?
8. Did you consider your work: Dangerous? Exacting? Very easy? Dull? Interesting? Give examples to illustrate your opinion.
9. Write in your own words what you consider to be the outstanding experience of your two year's service. This may be in the nature of a narrow escape during working hours; an experience in learning to understand a patient; or a spiritual experience.
10. Did you consider the form of service worthwhile to humanity in general, to the church, or to yourself? Or do you feel that you put in two year's time and that's all? Do you feel that you may have matured as a person socially or spiritually because of the experience or has it perhaps done the opposite?
11. Do you have any suggestions as to how the young men of the church could leave a better peace witness in the future? How would you feel about overseas service? (relief work, rebuilding, etc.)
12. Give the names and addresses of several boys to whom the questionnaire may be sent -- some one whom you feel may have some valuable information to add.

ROSEBURG UNIT

The first I-W unit to be opened after World War II was the one at Roseburg. Details on the opening are given in another part of this report.

The unit is located on the outskirts of Roseburg, a town in Oregon of about 12,000 population. The town is situated in a beautiful valley between rolling hills covered with timber. The economy of the valley is made up of lumbering and sawmills, and along the valley, truck farming, orchards, dairying and sheep ranching. The cool, beautiful, North Umpqua river flows through the valley and town. The climate in winter is rainy and foggy, with extreme temperatures registering only 12°. There is not much snow in the valley although the surrounding mountains are often white. In summer there is not much rainfall and it tends to get a trifle warm with temperatures ranging up to 92°. July and August are prone to hot, dry spells.

The unit is surrounded by beautiful scenery. The Pacific ocean is only 80 miles away. With its beaches and deep-sea fishing it is an enjoyable spot. Fishing ranges from fishing salmon in the Pacific to trout in mountain streams. Other nearby scenic spots are Crater Lake, Diamond Lake, and the national forests with their tall, majestic Douglas firs.

Housing facilities were, and are, rather good and plentiful. At first the unmarried men lived in quarters provided by the Veteran's Hospital at \$12 a month. Married couples lived in rented apartments or houses at prices ranging from \$50 to \$150 a month. Later the church felt that the hospital quarters were not the best environment for the workers. Some men moved in with married couples and a group moved into a house at 330 Garden Valley, and others moved into various other places. The house at 330 Garden Valley was equipped with a workshop where many of the men made nice articles from myrtle wood.

The men worked as ward attendants. A typical day shift might be thus: To work at 6:30 in the morning; change to hospital whites in dressing room; check with head nurse and read the previous 24 hour report; assignments taken for various wards. On reporting to the wards further assignments were taken. Bed-making came first, and in wards where the patients were capable, bed-making was done under supervision. In violent or acutely disturbed wards, the aide's main function was to keep order. Ambulatory patients (about 140) were escorted to and from the mess hall for meals. A very close count was kept at these times to prevent escapes. In the mess hall, the aides served the patients, kept order, made note of patient's appetites, and reported to the head nurse if necessary. For recreation, games were played with the competent patients. They were taken on walks and escorted on other activities. Treatment appointments were supervised and escorted by the aides. Any unusual behaviour on the part of the patients was immediately reported to the supervisor, and a constant lookout was kept for suicide or escape attempts.

The night shift was spent in checking patients, making them comfortable and wishing it were morning! At 5:45 the patients were gotten up for breakfast. That is, on a routine night. At other times patients would fall out of bed and break an arm, another would die, or an escape attempt would be made. Sick patients, of course, had to be given routine nursing care.

The spiritual activity in the unit was and is fairly good. The unit is large enough (up to 60 at times) so that meetings can be held twice on Sundays and one evening during the week. Everyone was and is asked to participate and almost everyone takes an enthusiastic part. Various congregations are represented so that the variety of opinions is interesting in itself. The unit has made a practice of sending out several groups a week to sing at different places such as the Riverside Sanitarium, an old folk's home, and at the county home. Some groups also sing for the patients in the hospital.

For some time church services were held at the unit house at 330 Garden Valley Road. Later they were held in a building out in the country northwest of Roseburg. Ministers from the California congregations undertook to serve the unit, with Ministers, John A. Koehn, Edward Jantz and J.H. Loewen being there most.

Unit leaders who served were: Earvey Ensz, Robert Koehn, John Haynes, Arvid Ensz, Robert Holdeman, Earvey Wenger and others.

Personal Experiences:

Earvey Ensz, Almena, Wisconsin: "One patient became hostile about my C.O. stand to the extent that he would have tried to beat me up, but one of the non l-w attendants, much to my surprise, stepped up and defended me. The aide told the patient that this world would be a better place if all believed and lived like the C.O., and that nowhere in the Bible were we commanded to kill."

Kenneth Wiebe, Tampa, Kansas: "I suppose the outstanding experience would be the two year's service. One thing might be when the patient was really sick or in trouble and we would try to help him. Later he would come and really show appreciation for it...If we could really learn to know the patient and his background we would much better understand his problem. It was very easy, sometimes, to treat some patients as a thing and not as a human being..."

"TOPEKA UNIT DAYS"

The 1- Unit at Topeka, Kansas, started in October of 1952, with Ferd Schmidt of Burns, Kansas, and Edwin Ensz of Inman, Kansas, being the first two to enter service there. Ferd was employed by the State Hospital's Dairy and Edwin in the Dietary Dep't. On Nov. 3, 1952, five more boys entered service - namely: Mr. and Mrs. Leroy Becker and Mr. and Mrs. Elmer Unruh of Galva, Kansas; Ervie Smith of Copeland, Kansas; Mr. and Mrs. Calvin Johnson of Scott City, Kansas, and Mr. and Mrs. Wallace Decker of Halstead, Kansas. All of these boys were employed as ward attendants at Topeka State Hospital.

Due to the high cost of living and the meager wages the boys received, it was quite necessary for the wives to seek work, also, in order to meet expenses, laying aside all hope to build up a bank account. Thus, we found Mrs. Calvin Johnson and Mrs. Leroy Becker working at Sweeney's Poultry Mart and Mrs. Wallace Decker working in the Dietary Dep't. at St. Francis Hospital. Mrs. Elmer Unruh was engaged in cooking, washing and ironing for the 1-W boys who were staying at their house, as they had rented a large house in which our church services were held, also.

In February of 1953, the following entered service: Mr. and Mrs. Raymond Wedel, Bill Giesel, Bob Unruh and Galen Nichols of Greensburg, Kansas; Mr. and Mrs. Merlyn Wedel of Fredonia, Kansas; James Toews of Inman, Kansas; Dwight Becker, Mr. and Mrs. Norman Koehn and Mr. and Mrs. Clayton Unruh of Galva, Kans, bringing the total to 16. By now, we thought we had acquired quite a Unit. Bill Giesel, Bob Unruh and Dwight Becker were employed in the Dietary Dep't. and the other boys were all ward attendants. Mrs. Raymond Wedel and Mrs. Merlyn Wedel were employed by the Hallmark Card Company and Mrs. Norman Koehn as a nurse-aide at St. Francis Hospital. Mrs. Clayton Unruh became her sister Linda's, partner in their full time routine of house-keeping, as Clayton's and Elmer's occupied the same house. They learned much about the care of "whites".

On March 15, 1953, Mr. and Mrs. Floyd Koehn of Canton, Kansas, arrived with Floyd being employed in the Dietary Dep't. and Betty in the Stenographic Dep't. of the State Hospital.

In May, 1953, Dale Koehn of Galva, Kansas, and Mr. and Mrs. Franklin Toews of Inman, Kansas, began work with Dale as a ward attendant and Franklin and Johanna both working in the hospital's laundry. They were quite lucky to have a job together, as they were the only couple that were able to manage this.

This consisted of the Topeka Unit for quite some time. We had Sunday School each Sunday evening at the home of Elmer and Linda. Elmer Unruh and Wallace Decker were chosen as Unit leaders. Later on when Wallace was called to go on night duty, Floyd Koehn was chosen to take his place. Min. Harvey Yost and Min. Norman Eicher were our Unit Pastors. The first winter, we were privileged to have a short series of meetings conducted by Min. Harvey Yost and Min. Abe Toews of Inman, Kansas. We were greatly blessed and encouraged by these meetings and enjoyed having the ministers visit in our homes. Our big disadvantage was that everyone was working so much of the time, that there wasn't much time left for visitation.

Along in June, 1953, Bob Unruh dropped "singlehood" and chose Evelyn

Giesbrecht of Cimarron, Kansas, to help share life with him. On June 14th, they were married at Cimarron and shortly after, arrived back in Topeka. We were all happy to welcome Evelyn into our little Unit. She was also employed as a nurse-aide at Stormont-Vail Hospital.

On September 18, 1953, the first "little" addition to the Unit was made when baby Roger Lee was born to Leroy and Mildred Becker. In just a few days the second "little" addition arrived, when Bonnie Jane was born to Clayton and Gertrude Unruh on Sept. 22, 1953...both born at St. Francis Hosp.

In October of 1953, Galen Nichols gathered up his vacation days and left on an "important" trip to the land of the Lakes - Michigan. Of course, at this particular time he didn't have swimming or fishing in mind - (perhaps for that purpose, he took Edwin Ensz along). Anyway, shortly, Galen was back, bringing with him his new bride, the former Shirley Litwiller, who were married on October 30, 1953, at Ithaca, Michigan. Again, we were happy to receive another member. Shirley was employed as a nurse-aide at Stormont-Vail Hospital.

In December, 1953, Mr. and Mrs. Carl Yost of Greensburg, Kansas, began their two years of service, with Carl being employed in the Dietary Dep't. of the State Hosp. and Lavada working as a nurse-aide at Stormont-Vail Hosp.

So ended the year of 1953. For several, time seemed to be going a little faster as they were on the last lap of their stay in Topeka. Early in 1954, about Feb. 25th, the third "little" addition arrived, who was a little boy, named Arlin Ray, belonging to Wallace and Erma Decker - also at St. Francis Hospital.

In April of 1954, because of the fact that Bob and Evelyn Unruh just couldn't get "the old west" out of their blood, they transferred to the Larned Unit, to finish their two years of service. Since there was little to do about it, we said farewell and they became Unit members at Larned, Kans. About two months later, the fourth (and last) "little" addition made its debut, when baby Randal Alan was born to Floyd and Betty Koehn on June 27, 1954, at St. Francis Hospital.

This was the summer when we, beyond doubt, found out that Kansas weather could be dreadfully HOT, humid and miserable. Somehow, we all survived and are here to tell the story. We can't talk very widely about many awesome and scenic spots that we were able to visit but we did have some real fine outdoor suppers at Lake Shawnee, which was a pretty nice place to just relax.

Perhaps one of the greatest assets to us was the fact that none of us lived too far from our original homes - making it possible for us to go home once in awhile for special occasions or just otherwise. It seemed to be something we all anticipated very much -- but oh -- that first day back on the job seemed to be such an uninteresting day. There was the most odd - faraway - lonesome feeling that just kept crowding in and around our hearts for some reason or other.....but for the same reason that we could go home now and then, it was also possible for our family and friends to visit us occasionally. Many times after they would leave, this same, above mentioned feeling seemed to find its way right back.

In November of 1954, one quiet crisp Fall evening, there seemed to be "stars" in the eyes of Dale Koehn, as he walked up the long aisle of the

Lone Tree Church with his bride-to-be, Dorothy Unruh of Galva, Kansas. Dorothy was the third new bride to enter the Unit and she was joyfully accepted. She, also, was employed as a nurse-aide at St. Francis Hospital.

The last few months of service, Elmer and Linda had to move so we didn't have a place for our Sunday School. We had services a few times after that in our individual homes, but not regularly.

The last two boys came in March of 1955. They were Stanley Unruh and Ernie Koehn of Galva, Kansas. They were both employed in the dietary Dep't. at TSH. They were quite alone by this time, since most of the boys were discharged, but perhaps they didn't mind too much. Stanley was really quite content as long as his stock of reading material didn't get too low, but we aren't so sure about Ernie - perhaps this type of entertainment didn't hold too great a challenge for him, because after a few months, Ernie made a few necessary arrangements and then pledged his life to Twila Becker of Galva, Kansas, before a large number of witnesses at the Lone Tree Church on Jan. 20, 1956. Twila was employed at various house jobs during their stay there. In March of 1957, they were discharged, which then dissolved the 1-W Unit at Topeka, Kansas.

When we look back to those days, I think we invariably stop and wonder if we really did do our part in witnessing for Christ. I hope we regarded it as a privilege and not as a burden to be of service to Christ in this way. We all were truly thankful that such a place was provided for us and that God did keep us safe while we were there. Sometimes dark shadows seem to gather about us when things don't go so well - but God Grant us the strength to face each new "tomorrow" with courage and keep "the morning" in our hearts - that we might appreciate the beauties of nature about us - the little things - perhaps the distant call of the meadow lark or the rippling streams of water - that so often we don't take the time to notice. Far away - there in the sunshine - lie our highest aspirations. We may not reach them but we can look up and see their beauty - believe in them - and try to follow where they lead.

My personal prayer for each of us and our little families (whom we are so responsible for) is that we might ever be faithful and grateful to our Gracious, Loving God and His teachings - never letting an opportunity slip by in which we might be a peace witness for Christ or a service to humanity.

This Chapter was written by Mrs. Floyd Koehn of Canton, Kansas.

78
very good
15
LARNED UNIT.

The Larned unit was formed in January of 1953, and the last men were discharged in November of 1959. The unit as such, however, was not functioning after the early part of 1957. At peak membership the unit consisted of 34 men (in '54) who were members or children of members of the church. The unit was located in a small town in the western-central part of Kansas. The surrounding country is flat, with trees along the few streams and about the farmsteads. Wheat and cattle farming forms the economy of the countryside. The weather is hot and humid in the summer and cold in the winter. The wind blows a great deal of the time the year round, but it reaches its peak during the spring months with dusty days.

The married members of the unit lived in city apartments and houses, and the unmarried men lived in the unit house. The unit house was purchased by about 12 or 14 L-W's from the church who formed a company and sold shares at \$225 apiece. The house purchased was then moved to the east part of town, (not exactly the best part, but lots were cheaper there) where a lot of about 1 acre in size had been purchased. The house was then remodeled with the men doing the work. It contained a chapel for church services, two bathrooms, a kitchen, and four large living-sleeping rooms. 2 to 4 boys stayed in each room. No special recreation facilities were available, the men had to manufacture their own.

Soon after the unit was organized, on July 25, 1953, tragedy struck. Waymond Koehn, son of Brother and Sister P.T. Koehn of Montezuma, Kansas, decided to go swimming in a gravel pit not far from town with two fellow L-W's. After some time his companions heard him cry for help, but before they could reach him to aid him he sank. He did not come up again, and it was over an hour before the body could be recovered. Waymond was only 21 years old, with his whole life ahead of him. The incident, understandably enough, cast a shadow over the new unit.

Larned is a state institution that ministers to all types of mental illnesses. Here one could find mental aberrations ranging from the merely senile to criminally insane. The men were assigned to different wards in virtually all the buildings, (except women's wards) and their work and working conditions were very like those of other hospitals described. The correspondent describes an ordinary night's work on his ward in his letter: Work began at 11:p.m. with the report from the day shift going off duty. Maybe one patient had fallen out of bed during the day and sprained his wrist. Two others had had a fight and had been treated for bruises, and so on. Then came room check. Each room and ward had to be inspected so as to be sure that everything was in order and the patients abed. After the routine check the attendant made his way to the far end of the hall to the medications closet, where the departing attendant-in-charge of the afternoon shift handed him two keys, one for the closet and one for the narcotics chest. All narcotics and sedatives had to be counted by in-coming and out-going attendants, and the number checked against the chart of sedatives received and given.

After this the night attendants were on their own. They would then sit in the office and visit or read, going through the wards every thirty minutes or hour

to check the patients. At midnight the attendants took turns going to a lunch of warmed-over leftovers. After lunch a call was made to the main office with the information that all was serene - if such was the case.

The charts for the next day were then readied, after which there was little to do except for the routine check until 6 a.m., unless it happened to be one of the nights when all the patients were restless.

At 6 a.m. all the patients were aroused and dressed, all the bedding was changed, laundry sorted, counted and put into bags to be sent down to the laundry. By this time the morning shift was coming on, the report was given, and the attendants left for home and a little sleep before the day got too hot.

Relations with non-l-W's in the hospital were fairly good, although there were a few unpleasant incidents. Supervisors appreciated good service and were very cordial when they found out that the men were not afraid of work.

Patients were grateful and cooperative after they learned to know and trust the men. A few were disturbed about the beards, but the majority of them were Kansas folks and so had had some contact with Mennonites before.

Neighbor and townspeople reaction varied. Some were friendly but some remained hostile to the end. This may have been due to things they had heard or thought about the Mennonites before the men arrived, but some of it may have been due to bad contacts made with C.O.'s who were not living up to what they professed.

Spiritual activities were good. Regular church services were held, with ministers present every 2 or 3 weeks. Min. Vernon Nightengale was appointed unit pastor when the unit was begun, and served in that capacity until he died. The congregation at Burns, Kansas then undertook to keep the unit supplied for several months until Min. Kenneth Smith of Halstead, Kansas was appointed pastor. He served until the unit was dissolved. When no minister was present, Sunday school and singing was held. Midweek meetings followed no set pattern and were different from time to time.

Unit leaders who served were: Clyde Koehn, Obed Koehn, Floyd Nightengale, Lester Koehn, Milton Koehn, and Orlan Becker.

Personal Experiences: Warren Koehn, Route 3, box 32, Scott City, Kansas

"One evening after I had had two days off, I came back to work rather tired and sleepy. There was one other attendant on duty with me. He happened to be a rather irresponsible young man (not l-W) who hadn't been working there too long. He had a bad habit of going to bed in the emergency room bed shortly after midnight lunch. I probably should have reported him, but since there wasn't much to do in the early hours of the night, and also since it was quite boring to listen to the fantastic stories he would tell when he was awake I just let him sleep.

I worked in the office with the charts, not checking the wards more than I thought absolutely necessary, waiting at least an hour between checks. The first two checks I made everything seemed to be okay, but the third time I noticed one bed in the south dorm was empty. This didn't alarm me too much because this happened a lot.

Usually the patient would be wandering in the hall or hiding in the bathroom or behind a door. So I started checking the halls and looking behind doors. I went to the bathroom and just happened to look in the shower bath and saw the patient I was looking for, but a little different than I expected to see him. He was hanging from the shower spout by means of a pair of long underwear tied round his neck, and his face was blue. I knew it was time to do something quick, but what? Now I began to see the folly of letting the other fellow sleep while on duty. The first thing that came to my mind was that I would have to wake him up or else we would be caught, but one look at the hanging patient told me that if anything could be done for him it would have to be soon, so there was no time to worry about the sleeping attendant.

Since all sharp objects had to be kept away from patients, I didn't know what to use to cut the patient's noose. The knot was too tight to untie with the weight of his body on it, so I hurried to the bath, unlocked a cupboard, and found a razor blade which I used to cut him down. Then I checked his pulse but couldn't find any. He was still warm so I tried artificial respiration, which I had never done before. I was hoping I could get him started breathing again, but after trying it awhile with no success I decided it was time to wake my "helper." I asked him if he knew anything about artificial respiration. He had learned it in the army so he tried for awhile with no success. In the meantime I called the doctor, but it took him 15 or 20 minutes to get there, by which time it was too late. How long he had been dead we do not know, but the coroner set the time at 20 minutes.

My fellow worker and I were both a little worried about the outcome. We thought we might be blamed for being neglectful and be held responsible. We heard nothing for a week or two, then one night when I wasn't there the doctor called the other attendant out. (He said he was already thinking about where he would look for another job.) But the Doctor just told him he shouldn't feel bad about what had happened. The patient was an insistent suicidal, and that if it could have been avoided this time it would have happened sooner or later anyway."

LOS ANGELES UNIT, WEST L.A., V.A. HOSPITAL

The L. A. Unit was begun on the 23rd of March, 1953, and ceased to exist as such in May of 1955. The Veteran's hospital where the men worked took up 640 acres, outside of its graveyard, in west L. A. about three miles from the ocean. The area surrounding the hospital is thickly populated and the traffic is terrific for amateurs. (u)

The surrounding country is lovely and the climate is near-perfect the year round. One drawback is the smog which a low-pressure air-mass settling over the city can and does inflict at times. Frost is almost unheard of and the nearby ocean cools the city with its breezes in summer. The nearby ocean also provides swimming, deep-sea fishing, and just plain wave-watching the year round. On the hospital grounds are volley ball, tennis and baseball courts.

The L.A. group all lived within two miles of their work. Housing for the single men consisted of Quonset huts, 148 by 20 ft., on the hospital grounds. In these huts were two rows of cots -- no private rooms -- but the facilities were good. Included was an automatic washer, although the ironing was not so automatic. One of the men said that the irons persisted in ironing creases where none were intended! The married couples lived in rented apartments or houses.

A typical day's work in the hospital followed the pattern of other mental hospitals. The first item when the aides went on duty in the morning was the in-service conference with all the personnel on the floor. Here the nurse read the report of new developments and condition of patients, plus orders for the student nurses. The charge aide then outlined the day's activities. Aides were then assigned to their wards. Breakfast for the patients, bed-making, tooth-brush drill and general ward-cleaning followed. At 9:30 a.m. the patients were taken to the motivation clinic; a room which contained swings, musical instruments, pool tables, painting supplies, craft and other occupational therapy materials. At 10:45 the patients were returned to the wards. At 11:00 a.m. the personnel started relieving each other for lunch, and at 12 the patients were taken down for their lunch. Patients were always counted in and out for every excursion, and a strict count was kept of the silverware and other possible lethal weapons. Afternoons were spent in occupational therapy, picnics and outings on alternate Tuesdays, movies, bus rides, dances on Thursdays, (for the patients) the patient was kept busy. The work was always interesting, sometimes dangerous and exciting, and had enough variety in the type of patients so that it kept a man on his toes to provide for all the needs. A catatonic patient for example, was very one-track minded. If he was given a broom and told to sweep, he would continue to sweep until someone took the broom away. He would wind yarn until all the yarn was gone, and if his mind was on something else, a cigarette could smolder away between his fingers and he would feel no pain.

The I-W workers were respected by their fellow aides and supervisors. The supervisors gave orders that any overt act of aggression against the I-W's by their fellow aides was to be reported at once, but this was never necessary. The patients reacted according to the nature of their derangements and paid no special attention to I-W's, although they did respond to loving treatment. Los Angeles is full of eccentrics and California is one of the most live-and-let-live areas in the U.S., so very little attention was paid to the I-W as such.

Neighbors and landlords were all friendly and cooperative.

Church services were held on Sunday mornings when a minister was present, and Sunday School was held on Sunday evenings because more of the men could be present then. Edward Jantz Of Livingston, California was unit Pastor and came once a month or oftener. Wednesday evenings were devoted to Bible study, (New Training for Service, for instance,) Sing practice, etc. All the men took a regular turn at opening and closing meetings with prayer, being Sunday School teachers, song-leaders, and so on. In addition, Winton and Livingston congregations are situated about 300 miles from L.A., and the men went there quite often for week-ends.

The unit contained seventeen members at its peak period. Unit leaders were Walter Ensz and Melvin Unruh.

Personal Experiences:

Dennis L. Amoth, R.R. 1, Bonners Ferry, Idaho: "Once, when I took the patients to the dining room I had in the group a hyperactive, (whom I'll call "A",) whose record showed he'd been fighting all night. I put him alone at a table, and while I was getting the others seated he jumped up and hit "B," a 250 lb. patient who always said, "I'm the fat man, I'm the boss." I grabbed the big man, but while I was trying to move him out of the way "A" hit him again. "B" then said, "Nobody is going to hold me and let me get beat on." The fight was on. Three tables set with food were upset. "B" grabbed me and threw me about 15 ft., where I struck a 2 ft. square cement post. This knocked me unconscious. Then "B" dragged me by the hair to the nurse's office and said, "Here he is." The diagnosis later showed a ruptured disk in my spine, which still bothers me."

Raymond Ensz, Osceola, So. Dakota: "One forenoon we admitted a marine who was quite unhappy with himself and the world in general. All of a sudden he got hyperactive and when three of the attendants tried to overcome him he grabbed a cue stick about 5 ft. long and split one end so he had a narrow sharp-pointed spear. One of the attendants then took off, leaving me and another attendant trying to corner him, but he could use the stick so well he kept us at bay by poking the stick first at one and then the other. I decided in myself that if the other attendant could face him so could I, even though he could have in one blow run that stick clear through our bodies. We kept talking to him and watching our chance, till all at once we caught him off-guard and subdued him. Afterwards when I thought it over it surely was God's protecting hand over us."

Eldon Unruh, Box 302, Verden, Okla.: "One day I was about my work and the nurse came and told me there was a commotion in the day room. So I ran out there and a big colored man was trying to break up an old smoking pipe with a big chair. He had the pipe on the floor and was always setting the chair (which weighed 40 or 50 lbs.,) down on it. I told him to stop all the noise, he didn't obey so I told him again and took hold of him. Then he up and was going to hit me with the chair. He had the chair up in the air and was just ready to bring it down. But I wasn't going to run because then he would have been after me for sure. So I sighed a prayer to God that he would help me out of this spot, and that the patient would calm down, and just like that he set the chair down and quietly too. After that I didn't have any more trouble with that patient. We were good friends, so that proved to me that if we ask God in faith to help us He is more than willing, and that increased my faith.

LOS ANGELES HONDO UNIT

This unit was begun on March 15, 1953, when Archie and Viola Koehn of Livingston were assigned to work at the County Farm. At the beginning of 1954 there were 4 I-W brethren serving in the unit. By 1955 there were 10. Until May of 1955 the unit was combined as one with the V.A. hospital group in West Los Angeles, but at that time the Hondo unit was organized, and existed until the early part of 1959.

The unit was located about 30 miles across city traffic from the V.A. hospital. The surroundings were of course all city, people, and cars for miles around, as L.A. county has a population of over 5 million. The climate was pleasant, but one drawback was the smog, which burned eyes, irritated throats, and in general made life unpleasant until it lifted.

The single men lived in dormitories on the Rancho grounds at \$10 per month. They ate their meals in a cafeteria on the grounds near the dormitories at a cost of 55¢ per meal. The meals were fairly good. Married couples rented apartments off the grounds, paying from \$55 to \$80 per month, or they lived in personally owned trailer houses.

Types of work engaged in at the Rancho were: janitor; attendant; kitchen and laundry help; dairy and farm work. Eldon Schmidt's letter is quoted for an explanation of the different jobs.

Dairy: Split shift, milked three times in 24 hrs., approximately 2 hrs. per shift.

Gardening and farming: Mostly truck farming, some alfalfa.

Laundry: Washed between 8 and 10 thousand sheets daily, besides all the other clothes, bath linens and employees clothes. The laundry washed for several of L.A. County hospitals.

Kitchen: Prepare food, help nurses serve, wash dishes, pots and pans.

Housekeeping: Sweep, dust, wash and wax floors, wash windows, clean restrooms.

Nursing: Feed patients that couldn't help themselves, give baths, and see to the general comfort of the patients.

Physical therapy: Exercise patients that had lost use of arms and legs due to polio, cerebral palsy, etc.

Public relations were very good, there was no open opposition. The personnel department had a high regard for the men and the way in which they performed their work.

Church services were held in the different member's homes at first. As the unit grew the need of a church building was felt. In the spring of 1957 a building with a parking lot was rented. It was remodeled and fixed up, chairs were bought, and on May 5, 1957, dedication services were held which were attended by a large crowd from Winton. Spiritual activities consisted of

Sunday School every Sunday, preaching services twice a month (assisted by ministers of the California congregations) Bible study, singing practice, and Christian Endeavor for the midweek meetings. Services in the evenings started at 7 p.m. because some of the men went on duty at 9:00 or 9:30. The meeting was dismissed by 8:00 or 8:30 and many times the rest of the evening was spent in singing group songs. Several special revival meetings were held with Min. John Wiens, Min. A.T. Koehn, Min. Jake Loewen and possibly others assisting. Great spiritual blessings were felt by the group at these meetings.

Unit pastors who served were A. T. Koehn of Winton, Albert Dirks of Scott City, Kansas, and David J. Koehn of Montezuma, Kansas. Unit leaders and assistant leaders were Archie Koehn, Homer Peaster, Howard Baize, Eldon Schmidt, Earl Yost and Robert Jantz.

On the statistics side there were ten marriages among the men during the life of the unit, and at least three births. Many of the men had part-time jobs during their off-duty hours. Places of scenic interest in the area were: Forest Lawn Memorial Park; Griffith Park; Downtown L.A.; Knott's Berry Farm; the ocean; Marineland; Catalina Island; Jungle compound; and many others. About once a month the entire unit had a fellowship supper. The single men furnished the meat, bread, paper plates, and ice cream or pop. The married couples furnished the salads, baked beans, pie, etc.

Personal Experience:

Curtis Jantz: "When I came to Rancho Los Amigos to serve my two years I was expelled from the church, much to my regret now. After working there for a short while I got a desire to be reaccepted and fellowship with the unit. Having made my wrongs right I was reaccepted which made it much easier to witness for my Lord.

While working on the wards some attendants I worked with were opposed to my religious beliefs. I did my best to explain to them why I believed as I did, hoping that it was not all in vain, since at that time they didn't seem to care to understand.

after awhile, becoming discouraged, plus having my backslidden cousin move in with me, I became slack and indifferent. In this condition I was very much at unrest and tried to find peace of mind without getting right and serving the Lord. This not being possible the Lord put such a fear in me that it made me change my life completely. Satan with his many ways tried to deceive me and tell me that God had not forgiven me. I went through many trials and was tossed to and fro. Exhorting myself to much prayer, and with help from the brethren I overcame and with the help of God served Him to the best of my knowledge.

At this time I realized how important it is to live a consistent Christian life, and witness for the Lord not only to the patients, but also to fellow workers and superiors while working in a hospital or any place a person should chance to work together with the world.

MARYLAND UNIT



The unit at Catonsville, a suburb of Baltimore, was begun in Dec. '52, and terminated in Jan. '58. Spring Grove, where the men were employed, is a state hospital for the mentally ill and has a capacity of 2500 beds. There were a number of buildings on the grounds dedicated to the care of all types of mental patients, but Hillcrest, the maximum security building, is described in this report.

Catonsville has a population of 16,000 while Baltimore proper has a population of 949,700. Other cities and suburbs where unit members lived were: Arbutus; Elicot City; Irvington and Halethorpe. Within easy driving distance of the unit were points of historical and scenic interest such as Washington D.C., the Blue Ridge Mountains, Gettysburg, New York City, the Atlantic Ocean and others. The surrounding countryside is rolling with lots of trees. There is some farm land but it is mostly meadow and pasture land. The climate is mild with spring coming early in March. Summers are hot and winters are not too cold - 20° - and damp with rain and snow.

For change of scene there were all the points of interest mentioned, plus an abundance of lakes and parks in the area.

L*W workers lived in rented apartments close to the hospital or in the city. In addition a unit house was located in the west part of Catonsville. This place provided housing for the single men, a place of worship, and a work shop. At peak unit time there were roughly 80-85 l*w workers employed at the hospital, with approximately 50 of these being members of the church, or member's children. Men who served in the unit were employed as ward attendants. Hillcrest, the maximum security building, was for the criminally insane and as such was considered a rather dangerous place to work. Several of the men who worked there were attacked and seriously injured while on duty. The building had two wards, "A" ward, and "B" ward, with a total of approximately 45 patients in A and 30 patients in B ward. In addition the building had a large sunporch which was used by both wards.

As each employee came on duty he reported to the building supervisor and was given his daily assignment. He had to read the 24-hr. report, supervise and help the patients with breakfast, clean the wards with the help of some of the patients, and gather up all the lab specimens from the previous day's admissions. (Usually about four, sometimes as many as seven or eight.) Three mornings a week were spent in giving electric shock treatments, with from 7 to 15 patients receiving these. Some time was always spent in occupational therapy and in recreational therapy. Then there were the routine tasks such as breaking up fights and other unforeseen jobs. One attendant was put in charge of each ward, one was assigned to seclusion, and the rest were locked in with the patients. The main keys were kept in the front office, never in the ward. Communication between wards and the office was by intercom.

Meals and medications were served at the home wards. All silverware was counted before and after meals. Between meals and in the evenings patients were allowed out on the sunporch with both wards together at this time. Here the patients could watch television, play games, and otherwise amuse themselves.

A few of the more able patients were assigned to ward work such as sweeping, mopping, washing dishes and serving meals.

Patients took showers twice a week, were shaved three times, and changed their clothes and bed linen once a week.

In the basement of Hillcrest, known as the "hole," were seclusion rooms. Patients were assigned to seclusion rooms as security measures or for punishment. In these rooms they were allowed no clothes (to prevent suicide) and they were fed from paper plates. In the room was a rubberized mattress, no thing else. One soft-cover book or magazine was allowed at a time.

Visiting hours were from 1:30 p.m. to 2:15 p.m. on Sundays, Tuesdays, and Fridays. Attendants were present at all times and at no time were visitors allowed to come in close contact with the patients.

Protestant and Catholic church services were held once a week. Occasionally a Jewish service was held. About once a month parties were given for the patients, usually by different clubs and organizations from outside. Lawyers, ministers, psychologists and psychiatrists made frequent visits.

In Catonsville unit as elsewhere, the sincere l-W was respected for his beliefs if he lived up to what he professed. The patients soon learned to know and respect the l-W's, sometimes asking, "How come you guys are different?" The neighbors, townspeople, and landlords were very friendly.

spiritual activities in the unit consisted of Sunday School every Sunday, Bible study occasionally, and church services when a minister was present. Among ministers who were stationed at the unit for several months at a time were: Daniel J. Koehn, Ervin Harms, Vernon Giesbrecht, Albert Unruh, and Arverd Wiggers. Some of the unit leaders who served were: Henry Koehn, Floyd Friesen, Franklin Buller and Robert Seiler.

Personal Incidents:

Martin (Bud) Becker, Moundridge, Kansas: "One evening when I came on duty the day attendant seemed to be very nervous and in a hurry to get off. He refused to make ward check with me although this was his duty. Soon after I was locked into the ward one of the patients, a big, burly man, shoved me to one side, picked up a bench, and proceeded to deliberately and methodically break the door down. There wasn't a thing I could do, help would have to come from outside, so I just sat and watched him. Pretty soon some of the attendants in the other ward heard the racket and came running. The doctor was notified and came at once. There were now enough attendants present to rush the patient, who had retreated to one side of the anteroom, but the doctor decided to try and soft-talk him into returning to the ward. Instead he escaped. The police were notified and he was found a few hours later hiding under a bridge nearby. This was, I think, one of the tensest moments of my stay there."

Floyd Friesen of Halstead, Kansas, and James Schmidt of Montezuma, Kansas were involved in an escape attempt and seriously injured while on duty. The incident was written up after a personal interview with Floyd, and from several newspaper accounts of the episode.

The evening of Jan. 15, 1955, began much as other evenings had, although just

the night before James and Floyd had been talking to each other about what course they would take if some of the patients would attempt to escape. They had come to the conclusion that there was not much one could do if a serious attempt would be made by armed patients. They were to find out - and soon - just what they would do.

It was after supper, about 7:30 p.m. The night was dark and cold. About 65 patients were gathered on the large sunporch of A and B wards. Three attendants were on duty in the room. The television set, which was in the north-east corner of the room, was on full blast and most of the patients were watching the program. James and Floyd were in the southwest corner talking to each other. Floyd was not on duty in the sunroom but was present because he was on duty as relief-charge attendant making an hourly check of wards.

All at once Floyd saw one of the patients jump one of the other attendants, (named William P. Henderson, not L-W) and ran over to help. About halfway across the room he was stopped by a blow in the chest. He thought he had been hit by just a fist, but a few seconds later he saw blood spurting and realized that he had been stabbed. At the same time James was being attacked by still another patient who stabbed him in the stomach, leaving the knife in the wound. The fourth attendant quickly threw his keys to another patient who was coming toward him, and thus saved himself from the same fate. The five escapees, who had smuggled their weapons - knives and scissors - from hospital supplies, then unlocked the door and fled into the main hall, taking the four attendants with them as hostages and locking the door behind them. The whole episode had taken place so rapidly that most of the other patients were not even aware that anything had happened. The intercom wires had been cut so there was no way to alert the office.

Out in the main hall the patients decided to take the three wounded attendants along to the office door and locked the fourth unwounded one in a stairway. The way down the hall was barred by a massive iron gate, but this was unlocked and the fugitives came to the front office door - for which they had no keys - and demanded that the attendant in charge open the door from the other side. He refused and threatened to use tear gas on them, to which the counter threat was made that the hostages would be instantly killed. Two of the escapees decided to give up going out the front door at this point and ran back to a dumb waiter (food elevator) opposite the office door. This they unlocked with the keys they had and letting themselves down into the basement kitchen, broke their way out. Meanwhile the three men who held the three attendants prisoner managed to break down the office door. At one side of the office was a stairway leading to the ward above. Floyd broke away, using the last of his rapidly failing strength, and escaped up the stairs where several well-meaning patients applied hot (instead of cold!) water-soaked towels to the wound to stop the bleeding. Meanwhile another attendant on duty in the ward above heard the commotion and leaned over the stair railing to see what was going on. Taking in the situation, he let himself down from the railing by his hands and gave one of the patients a mighty kick in the back of the head. The patient wasn't even fazed by this, (it was later discovered he had a steel plate in the back of his skull as a result of a previous accident) so the attendant kicked him again, under the chin this time, and he flew across the room, struck his head against a post, and was out of the fight, unconscious. The other two attendants wounded the attendant in charge on the scalp, chest and abdomen, grabbed his keys and ran out the front door, leaving the by now unconscious James and Henderson lying in a pool of blood on the office floor.

The alert had been sounded and help was not long in coming. The wounded were given emergency care and taken by ambulance to Maryland University Hospital. Police established road blocks and attendants from other wards were called in. Every patient was put to bed immediately and a thorough search was made of the premises. Two of the escapees were promptly captured in a parked car not 100 yards from the hospital. Another was caught the next day after his sister alerted police that he was on his way over to her house. The fourth one was also captured next day after he wrecked a car he had stolen and in which he was fleeing from police. All four were returned to the mental hospital, but two were later removed to the county jail where they were arraigned on attempted manslaughter charges. They may have had to serve some time, although men involved are not certain.

Floyd and James were in critical condition. Floyd had been stabbed in the liver, while James had several stab wounds in the spleen. Both Floyd and James had surgery performed. Floyd was off duty for six weeks and then was placed on limited duty until he was released. James did not fare so well. His spleen was removed and for several months he was bothered with an ever recurring infection, but he finally recovered. Certainly the hand of God was over them, for they might as easily have been instantly killed. Floyd says: "I had done much praying to God during this time. Earlier I had not expected to come out alive. Being my clothes were so blood-soaked, I was afraid I would bleed to death. After reaching the hospital it just seemed to me God would spare me, but if he didn't I was ready to die. The doctors told us it was something above human hands that had saved us."

NORTHVILLE UNIT

Harry Temple of Middleton, Michigan investigated a few openings given him by the state director of Selective Service in Lansing. After sometime a unit was organized at Northville in the hospital for the mentally ill. The unit was opened in the fall of 1953 with Richard Litwiller and Elwood Johnson of Ithaca, Michigan, being the first men to report for duty. Soon after Frank Buerge of Harrison, now of Bonner's Ferry, Idaho, and Albert Koehn and Willard Peters of Harrison arrived. Shortly after this the hospital changed its policy and decided to no longer hire bearded men. Because of this the unit was closed after the men completed their two years of service.

The hospital was located two miles out of Northville. The surrounding country is pleasantly hilly with lots of trees and many beautiful farms. There is some snow in Winter, but never more than a few inches at a time. Summers are hot, humid and stormy. During the time that the men were stationed at the hospital a tornado hit Flint, Mich., which is about 60 miles from Northville. Quite a bit of damage was done at Flint, but Northville suffered no damage although a few small tornadoes were seen there.

No housing facilities were available at the hospital, so the men lived in trailer houses parked in a trailer park about ten miles from the hospital. Frank Buerge's, who were the only married couple there for most of the length of the term, lived in one trailer and the four single men lived in another. After a time the Buerge's moved to a summer camp near Walled Lake about 6 mi. from Northville. Still later most of the unit moved to Northville and parked in the country near a big gravel pit where some of the men held part-time jobs.

The working schedule followed closely that of other mental hospitals. A night shift as described by one of the men went this way: He went on duty at midnight. First came a routine check with the afternoon shift ward supervisor. From then until 6 a.m. the patients were checked at intervals to make sure they were all comfortable and sleeping. (They were often restless) At 6 a.m. the patients were awakened and supervised in dressing and in getting ready for breakfast at 7 a.m. Breakfast was often the time when patients became violent and then food and dishes would fly. When breakfast was over and patients were back on the ward it was time to go home.

The attitudes of the staff to the Church of God in Christ, Mennonites was varied. At first the supervisors tried to get the boys to shave. They soon discovered that this was not successful and so the pressure was removed. At the hospital there was quite a large staff of L-W's, including both (Old) Mennonites and Amish men. Only a few of the L-W's were wearing beards and so they were picked out for dislike and ostracism when such was shown. One of the nursing supervisors in particular seemed to resent the bearded men and tried to influence the staff to make it difficult for them. She insisted that religious identity be lost on the wards -- a not unreasonable suggestion, but not feasible in this case. She did refuse to let the covering be worn by the wife of one of the men, giving as her reason the fact that a different cap than that worn by the nurses would be confusing to the patients.

The neighbors and townspeople resented the L-W's somewhat, mainly because of the unemployment situation existing in the town. To them it seemed as though outsiders were taking the jobs rightly belonging to the townspeople. For this reason the L-W's were uneasy and felt like intruders, especially since they held the jobs for the sake of their religious convictions. The men felt that this situation hampered somewhat the peace witness they might have left otherwise. One of the men (Frank Buerge) was released six months before his time was up because many applicants were waiting for jobs and some of the unemployed had higher civil-service ratings than he did. The staff was pleased, however, with the work of the L-W's as a whole. The patients' reactions were good also. They appreciated a friendly attitude and were often more tractable and cooperative toward L-W's.

There were no spiritual activities as such confined to the unit. The men worked different shifts and it was impossible for them all to meet at once. Some of the men regularly attended an (ld) Mennonite mission at Detroit. Ithaca was 110 miles away and when the men had a weekend off they attended services there. However these occasions were few and far between. Lack of spiritual activities was sorely missed by the men and they felt they might have been more of a witness had they had more spiritual sustenance for themselves.

Personal Experiences:

Frank Buerge, Star Route 2, Bonners Ferry, Idaho: "One of the outstanding experiences I had happened on my first day on the ward, which was the most violent ward at that time. The attendants (not L-W) were showing me around and acquainting me with the procedures and routines. They tried to bluff me into thinking it necessary to carry with me some weapon to use in self-defense. They pointed out a few of the most violent patients and told me I wouldn't be able to handle them in any other way. I knew the hospital had restrictions against this. Being a non-resistant Christian I felt that I must witness for my faith by demonstrating to these attendants that by being kind I would win the patient's confidence much sooner and be accepted by them. I felt that I should go and sit down by the patient they told me was the most dangerous and show him that I had a different method and wasn't afraid. God was with me because I never had any trouble with any one of them, except for the necessity of restraint, occasionally, when one would "go high" and had to be put in seclusion."

"Another experience was with a patient who never talked. He made no trouble and was always alone. One day he came up to me and asked if I was a Mennonite and named our particular church. He then asked if I knew a certain man who was also a member of our church. I said yes and that he happened to be from my home community. This patient went on to relate how he had nearly become a member of our church himself, and that it would have been a good thing, but now it was too late. This experience impressed me with the importance of being true to our Lord always in every condition.

GOODWILL INDUSTRIES, FLINT, MICHIGAN

The Flint unit was never formally organized. In January, 1955 the State Director notified Harry Temple that Goodwill Industries wanted some men as truck drivers. The situation was investigated and it was decided that some men would be placed there, although with some misgivings due to the housing problem and the proximity of wordly amusements. Six men put in two years of service there, and then the unit was discontinued.

Goodwill Industries is an organization that has been formed to help the handicapped to help themselves. People are asked to donate old furniture, clothing, toys, etc., and then the handicapped are given training in repairing and refurbishing them. These articles are then sold at central points throughout the city, in Goodwill Stores, Inc. The revenue is used to help the poor of the city. Paper and rags are also picked up, baled and sold. Some of the handicapped worked as truck driver's helpers, thus gaining practical experience in meeting the public. The trucks were supplied by Hertz Rental, which also took care of them.

The I-W men worked as truck drivers. The working day started at 7 a.m. By 8 a.m. the men were out in the city picking up the articles that had been donated. By 2 p.m. they would be back at the plant. Sometimes a special pick-up was made after that, but more often not. 5 to 7 hours work per day was the rule.

Townpeople, superintendents, and others treated the I-W's in the same matter of fact way that other people were treated.

Two of the I-W's lived in a trailer and the other four lived in an apartment in town.

The men considered the work interesting because of the many different types of people in all walks of life whom they met, but they did not consider it of outstanding benefit to mankind or the church. They felt that they themselves benefited because it forced them to get out on their own a little. The brethren who served there were: Howard Helms, Verle Schneider, J.B. Litwiller, and Warren Eicher of Ithaca; Robert Haynes of Carson City, and Lyle Inniger of Middleton, Michigan.

Personal Experiences:

Lyle Inniger, Middleton, Michigan: "I went to one house and picked up a rug about 8:30 in the morning. I got it to the truck and money started to fall out. There was over \$50 in all. I didn't know what to do with it so I took it back. She said her husband had probably put it there and she didn't even thank me for it."

NEW ORLEANS UNIT

This unit was begun Nov. 24, 1952, although it was not formally organized at first. Paul Smith of De Ridder, La., was the first to serve in the unit. He was there alone for two months until five more men came. The unit was never very large. About 12 men served at one time for the largest number.

The unit as finally organized consisted of three hospitals. They were the Methodist Home Hospital, (which was not a hospital in a strict sense, but a home for unwed mothers) located at 815 Washington Avenue; Mercy Hospital, (Catholic) 301 South Jefferson Davis Highway; and Southern Baptist Hospital, 2700 Napoleon Avenue.

The work consisted of janitor work, cahuffeuring, getting mail, general maintenance work, and for one man, care of a stationary steam engine. A typical day for one of the men would start at 5 a.m. in the morning. He would mop the floors in four long halls, about 250 ft. long, and when he finished at 7 a.m. he would eat breakfast. Then there were O.B. rooms to clean, nursery floors to clean, and general janitor work until 3 in the afternoon when he was finished for the day. During the afternoon hours he was also required to clean the operating rooms.

The housing facilities consisted of trailers for the married couples, while the single men rented rooms as close to the hospital as possible. The single men got their meals at the hospital, which took care of the cooking problem.

New Orleans is the 16th largest city in the U.S. and is located on the Gulf of Mexico within a bend of the Mississippi river. It has 41 miles of wharves. Though with a population of over 600,000, it retains its colorful, old-world flavor. The French influence is seen throughout the city. Canal Street divides the older section from the newer and more modern part. In the French Quarter, many of the old homes have handsome iron "lacework" for decoration. The French Market is also an interesting place. Here goods and food are brought in from the surrounding country and countries and heaped up to sell. One's sense of smell and taste could go wild here, for here are every vegetable and meat under the sun - pralines, shrimp, chicken, bananas, oranges, - anything to tempt the taste and delight the eye. The climate is typical Southern weather, rainy and hot. Winters are mild - no snow, with lots of rain. Besides the French Market and the French Quarter, the men had many other interesting places to visit for recreation, such as zoos, museums, the Mississippi river and the docks. Swimming and fishing opportunities were plentiful.

Spiritual activities were confined to Sunday school and singing every Sunday, except when ministers from the De Ridder or Florida congregations came to hold services. About once a month Chester Johnson, Harry Harms, Albert Smith, Andrew Schmidt, and Henry Claassen took turns visiting the unit and holding preaching services. Unit leaders were: Leroy Smith, Orie Schmidt, and Harry Schmidt.

Personal Experiences:

Leo Claassen, R. 1. box 353, De Ridder, La.: "One experience I will mention is one we meet practically every day. During the time we mopped the halls in the morning we would quite often encounter the priest coming round with the

communion to different patients. When ever he came down the hall with the communion tray everybody was supposed to bow down on their knees. We could not do this so we usually would try to avoid him by going into work rooms or some place out of sight. A nun with a bell went before him so this gave us a pretty good warning that he was coming."

Paul Smith, route 3, box 359, De Ridder, La.: "After my wife and I spent an evening visiting with the hospital superintendent explaining part of our beliefs, etc. he gave the hospital staff a warm recommendation of the Mennonites. He told them that the President of the United States was related to the Mennonites."

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KANSAS CITY UNIT

This unit was located at Kansas City, Kansas and Missouri. Two hospitals in Kansas City employed L-W's mostly as janitors and custodians, with some few employed as orderlies, or ward attendants. One of these was the K.U. Medical Center and the other was the Kansas City General Hospital. The unit was begun on Dec. 16, 1954, and still has a few men in service as of summer, 1960. The two hospitals were combined as one unit.

Kansas City has a population of 600,000. It is, in reality, one huge sprawling town cut in two by the Kansas-Missouri line. Within the city are many parks, museums, zoos and so on where the men could spend their free time. If they tired of city life, the surrounding country was green and pleasant in summer and spring. It was adapted to general farming. The climate within the city was hot and sultry in the summer and cold in winter, not altogether pleasant.

Some of the men lived in trailer houses or apartments. A house was rented in the southern part of the city at 3920 Campbell St. This was used as a unit house with a married couple and six single men occupying the place. Church services were also held there. The conference supplied \$20 a month toward the rent while the rest was paid by the men.

The L-W men who were employed as janitors and custodians did not come into contact with many patients. Their work consisted of keeping the halls, rooms and stairways clean. Many of them worked at night and had little or no contact with anyone. The ward orderlies came to work at 7 a.m. and were off at 3:30 p.m. First they gave breakfast to the patients, then gave baths and made beds, about 30 a day. Then they served dinner, made the rounds with ice-water, took temperatures, gave enemas, took patients to the x-ray rooms or to physical therapy, and various other little things that needed to be done. Serving meals was done on schedule, the rest was worked in as the need arose and time was found for it.

Spiritual activities were fairly plentiful. Sunday School was held every Sunday evening, with different men participating as Sunday School teachers. The unit pastor (first Milfred Wenger, then Abe D. Koehn) made it a point to visit the unit once a month for preaching services, and different ministers from the Rich Hill, Mo. and surrounding Kansas Congregations would visit about once a month. Preaching was thus held approximately every other Sunday.

The L-W's were respected for their stand if they were sincere. The hospitals had been having trouble with custodians in the past, so the L-W's were appreciated for the good work they did.

Unit leaders who served were: Kenneth Dyck, Frank Nightengale, Glen Unruh, Cecil Nightengale, Harley Koehn, Chester Koehn, and Stanley Koehn.

Personal Experiences:

Kenneth Dyck, Route 1, box 191, Halstead, Kansas: "One night while I was on duty with the 11 to 7 shift I was working on the receiving ward. We were not very busy and were sitting and talking of various things. Someone asked what had become of a certain L-W. The nurse said, "Oh he's one of those Mennonites, He served his time and has been released." "What do you mean, released?" said

other, and the nurse explained that the l-W's served their time in the hospital instead of going to the army. Then I began to explain how we believed and why we were there. The more I said the madder several men got. Finally one doubled up his fist and looked at me... and asked the other man, "Shall I beat him up?" I began to have mixed feelings. The Lord gave me special grace and I felt resigned to His will whatever might come. A calmness came over me, but on the other hand a chill went through me at the thought of a beating. I was praying that the Lord might spare me if it was His will. Soon the other man said, "Oh, leave him alone. We might get into trouble." Certainly I feel that the Lord spared me and the men were friendly again after a few days."

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DENVER UNIT

This unit was organized in 1958 and is the principal one in operation today. The L-W's are employed in six different hospitals throughout the city. The men are employed as orderlies.

Denver is located in central Colorado due east of the Rocky Mountains. It is a city of about 1 million population. It lies in a valley and the climate is of the best, with mild winters and cool summers. The mountains lie 5 miles west of the city, and farms and pasture lands surround it on the other sides. The countryside is very scenic, with many colorful and majestic spots within easy driving distance.

About 160 L-W's are employed in the six hospitals. Of this number 40 are members of the church, or children of members. The men serve as orderlies in different departments of the hospitals. They give emergency care in accident cases, do orthopedic work, help with minor surgery, sterilize instruments and surgical packs, lift and transfer patients, fix traction splints for broken bones, and run errands for doctors and nurses. Other orderlies help with bedside nursing, kitchen duty, and help with central supply.

The men live in furnished apartments, paying out anywhere from \$40 to \$80 per month rent. Some of the men or a couple together with the single men have rented houses at rents from \$100 up.

Spiritual activities are adequate. Sunday School is held on Sunday evenings because most of the men are scheduled to work at least part of the time on Sundays. Min. Ervey Unruh of Montezuma, Kansas is unit pastor and visits the unit at least once a month and often twice. Men who have served as unit leaders are: Charles Johnson, Gary Koehn, Kenneth Dirks, and Chester Dirks.

Ervey Unruh writes of the search for an adequate church home in the unit. His report will be quoted directly.

"In February of 1958 our first members went into service in Denver. But not until Sept. of that year was the Denver area approved by the C.P.S. board for an official church-sponsored unit. In Oct. we began having our first unit meetings. An organizational meeting was held in the home of Gary and Linda Koehn. In this meeting Charles Johnson and Gary Koehn were chosen as temporary unit leaders. The unit met every Sunday evening for Sunday School and worship service in the homes of the unit members. By January our unit had grown to about 30 members and was too large to be accommodated in the homes.

After spending considerable time in searching the city for a suitable place to conduct our meetings in peace and quietness, we rented a vacant print shop and moved our meager church furnishings in. Here we appreciated and enjoyed all the room we wanted, but the place was sadly devoid of a "churchy" atmosphere which all of us were so much used to in our churches at home. The only clue one would have that this might be our church, would be after you got inside and noticed a few old Christian Hymnals lying on the 25 or 30 folding chairs which you would find huddled around the furnace. An old divan was always filled to capacity by a lucky few at every service. In this place we

experienced many blessings... In March, 1959, Min. Daniel J. Koehn came and preached a series of revival sermons. Our first communion service was observed at that time... In Nov. Min. Elmer Boehs came to assist in another series of meetings... About this time our lease on the old print shop expired. The building was sold and we were again looking for a new place to gather. We felt fortunate to find a rather large church recently vacated by the Seventh Day Adventist church. It was equipped with a large sanctuary, dining hall, kitchen, and Sunday School rooms. We immediately rented the church and members of the unit went to work to make this a very fine place of worship. A new pulpit and new dining tables were built. The floors were washed and waxed. We are not ashamed to invite our friends to worship with us here, or share in one of our frequent fellowship suppers. This place provides the "churchy" atmosphere that was lacking in the print shop and we hope we can stay here for a long time.

In January, 1960, Min. and Mrs. Dan Smith came to stay with the unit. During their stay, Min. Kenneth Smith and myself came for another short series of meetings... beneficial to the unit, and a good strong communion was observed. In April, Deacon and Mrs. Simon Wedel came to take the place of Dan Smiths. Simons stayed for about two months.... As the pastor of this unit I have felt a heavy responsibility... Satan is making a desperate effort to wreck our peace witness and thwart God's plan. The Denver 1-W unit greatly needs the prayerful concern of all our churches that it may not fail God in the purpose He may have for us in Denver."

Personal Experiences:

Elton Koehn, Montezuma, Kansas: "An outstanding experience I had was with a certain patient who was brought in one afternoon just as I came on duty at 3 o'clock. This man was a construction worker and had become involved in an accident on the job in which his head was smashed between the freight elevator and its frame. He had multiple skull fractures, lost all his teeth, lost one eye, and there was no identification of a face at all. Yet he was conscious, but could not talk. When the doctor asked him questions he would say "yes" by raising his right hand and "no" by raising his left. I helped the doctors put in an artificial trachea tube so as to permit him to continue breathing. Then it was my responsibility to keep the trachea clear of fluid with a suction hose at minute intervals. I was at his side doing this for five hours. It was a challenge for me to remain calm with the matter of life and death before me. The patient recovered very nicely and later the doctors planned to do some plastic surgery and repair his face."

Charles Johnson, Galva, Kansas: "My experience in this line is a spiritual one. It has become very weighty to me how that you cannot live a slack or indifferent life, but you must ever be ready to answer the many questions that are asked and tell others of the reason why you are out here, and how needful it is to live a peaceable life if we are to follow the teachings of the Bible. Also it has become very impressive to me that it is necessary to know your Bible, and to pray often, so that we will not fail in our duty of being a witness."

MEXICO UNIT

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From time to time a few men have served their term of Alternative Service in Old Mexico. The Christian Service Committee (then Inner MCC) had the supervision of some farm land purchased near the mission in Cuauhtemoc during the late 40's. The original plan was to have the young men farm the ground and raise cattle and chickens on an experimental basis. The first L-W men who went to Mexico in the early 50's did do this. However, most of the men who have gone in later years have gone as school teachers, or have together with their wives taken care of school children who had to board near the school. Some of them have worked as supervisors of hospitals.

No unit has been organized because the L-W men work together with the missionaries. They attend the mission churches as take part in the mission services.

The schools the men taught are set up in villages where there are no educational facilities. The village provides the building and the church pays the expense of the man. The government is supposed to provide certain textbooks for the children, but as in practice they sometimes renege on their obligations, the common practice is for the teachers to buy the books and sell them to the children. Sometimes the books are sold half-price, and sometimes they are given to the very needy, but no child is turned away. The schools are not up to the standards of State's schools as far as buildings and supplies are concerned, for the simple reason that the villagers are very poor. The rooms are cramped, the desks are old and makeshift, the children come to school barefoot and with patched clothes, but they are eager to learn and they learn.

The couples who took care of the boarding school children worked with rather limited facilities. The children came from outlying villages where the church had no schools at the time. They were fed, bedded, washed and cared for in a house about two miles from the mission school at Campo 45, Cuauhtemoc. In later years, however, most of the nearby villages have schools of their own set up by the church, and children are no longer boarded. The facilities were primitive - wood stoves, sadirons, no running water... but the experience was priceless.

The hospital supervisors are very busy men. They are responsible for the operation of the hospital in all its phases. They are purchasing agents, maintenance men, carpenters, errand boys, peacemakers and trouble shooters. They double as "ambulance" drivers in emergencies. They are drivers and escorts on house calls made by the nurses. They come out of their terms of service with a liberal education in the ways and woes of man.

Ben Giesbrecht, San Rafael N.L., Via Saltillo Coah., Mexico: "The large part of my service was in a backward community that had no school or medical services. I taught the school children and my wife served the community as a nurse. Some "off" time was given to spiritual work."

Herbert Leatherman, Campo 45, Aptardo 55, Cuauhtemoc, Chih., Mexico: "My work was the teaching of primary grades for the under privileged children.

TUCUMCARI UNIT

In 1947-48 the government developed the Conchas dam project with resulting irrigation opportunities in the Tucumcari, New Mexico area. In the spring of '51 a group of brethren from Fairview, Oklahoma came to Tucumcari to investigate some possibilities in this area. Frank Nightengale purchased 320 acres of land as an aid to the Spanish living here. He deeded 40 acres, located three miles north of Tucumcari on highway 104, to the conference. On the 40 acres deeded to the church is a six room house and a large alfalfa shed. At the time this land was purchased the road to the north of Tucumcari was very rough and without a bridge to cross the creek. Since then the road has been black topped and a bridge has been built.

The mesquite has been dug from these forty acres, and the land has been put into alfalfa which is cut five times a year. The land is farmed by the Christian Public Service of the church, by men who are serving in alternative service. This is a voluntary service project and its chief objective is to demonstrate to the natives profitable farm practices, so as to help them raise their standard of living (besides the farming some relief work is being done by these men). In the spring of 1951 the preparatory center was built about $\frac{1}{2}$ mile east of the house. In the fall of the same year a large henhouse was built. During the next few years another henhouse, two brooder houses, a grade A dairy barn, and a combination garage and farm shop were built at the center. Eight hundred laying hens are kept and the eggs are cleaned, candled, put in cartons and sold to the grocery stores in town. Twenty cows are milked with a milk base of 300 lbs. of grade A milk. In addition, a 130 acre farm with pig-raising facilities has been rented and is being farmed by Christian Public Service. About seven L-W men (some of them married) are employed at all times.

The Christian Public Service provides an older couple as supervisor for the farms. The work is done mostly by the L-W men. Girls are employed on a voluntary service basis at the center from time to time. Some of them serve for a few months and some serve only a few weeks.

The men live in the house at the Preparatory Center, and at the farm which is rented by CPS.

During the last week of February, 1959, the unit was saddened when Waldon Koehn, son of Mr. and Mrs. Art Koehn of Fairview, Okla. was accidentally killed. Waldon, together with Ordo Holdeman and Abe Ensz, had gone to Las Vegas with the mission truck to help someone move. It was dusk when they returned. Not far from Las Vegas a logging truck had stopped on the highway. No flares had been set out, and the men did not see the truck till they were right on it. The logs protruding from the back end of the vehicle tore the cab off the truck the L-W men were riding in. Waldon was instantly killed. The other two men were seriously injured and spent some time in the hospital, but have recovered. Waldon had been in service since the previous November. He died on February 26, at the age of 21 years and 3 days.

Norman Koehn, Apartado 176, Cuauhtemoc, Chih., Mexico: "My work was general farm work on an irrigation farm. Our service to humanity perhaps was mostly in being an example to those that were around us; by showing what could be done by being idustrious and doing our work well. We know that we were observed and that others perhaps bettered their methods of farming through our examples."

GANADO UNIT

Although in a strict sense of the word this project cannot be called a "unit," for only one L-W man is employed at any time, still it is one of the on-going church projects and as such deserves a description. In 1952 the mission board decided that five of the ten acres of mission ground on the Navaho reservation in Arizona could well be used for agricultural experiments. The Christian Public Service board agreed to supply man. In the fall of that year a building which was a combination warehouse and apartment was built. The project includes the five acres which are irrigated, (a new irrigation well was put in last summer.) a cow, and several hundred laying hens.

L-W helps the Navahos with their farming problems, helps them with their field work for a small sum, (when tractors are needed).

In 1958 the warehouse and living quarters were remodeled into a children's home and the L-W couple lived in one of the mission apartments. At the present time a single man is employed there and he lives in a room at the boy's dormitory. The men are supported and paid by the church.

Personal Experiences:

Don Millsap, 15975 W. Winwood, Livingston, Calif.: "Kee John, a Navaho man, came to me and asked that I haul a hogan from the neighbor's place to his place with the truck, and at the same time asked How much I would charge him for the job. I asked him how far it was and if the hogan was ready to haul. He said, yes it was ready to load and it was only $1\frac{1}{2}$ miles down there. We made an agreement of \$5 for the job and started off. After driving about three miles I said that it was over the mile and a half. "Oh" he said, "It's just a little further." So we drove on another three or four miles and I said something again about the distance. He said, "Just a little more and we will be there.". Then I said, "It's a long way." "No, no," he said, "It's just around the corner." After driving nine miles we got to a camp with several hogans. So after talking to the owner of the place we backed up to the hogan and started on top, taking it apart peice by peice and loading it on the truck. We finally finished the job and Kee John was happy to have the hogan moved for \$5.00. A three mile round trip that amounted to eighteen miles."

My first experience: (Don Millsap) "We had been at the mission 6 days when the entire mission staff left for a two-day vacation on a Friday morning. We enjoyed taking care of the campus and the few Navahos that came there. On Saturday morning some company came from Kansas to spend a few days at the mission.

At noon on Saturday a man came running across the field and told me they found the body of a man in the field who had been missing for 16 days. We called the police, but they didn't get there until about 5'o'clock, so we had the grave about dug and the box made when the police came. The police took one look at the body and suggested we dig a hole right there and bury him. About that time Irvy and Roy arrived home and they took over. We had graveside services and buried the man in the mission cemetery."

1. The first part of the document
describes the general situation
of the country and the
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It also mentions the
main problems that
the government is facing.
The second part of the
document discusses the
measures that the
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to address these
problems. It also
mentions the results
of these measures and
the progress that has
been made.

The third part of the
document discusses the
future prospects of the
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for the future. It
also mentions the
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country will face in
the future.

The fourth part of the
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foreign capital.
The fifth part of the
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economy and the
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social services and
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The sixth part of the
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The seventh part of the
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The eighth part of the
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cultural institutions.
The document also
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science and
technology and
the role of
research and
development.

SPIRITUAL AND PERSONAL GROWTH

Naturally speaking, if one is healthy one grows - if not up then out. Spiritually speaking this is true also. Most of the men felt that their term of service was a time of enrichment. At least they felt that if it was not, then that it could have been. The following excerpts are taken from the men's letters:

Earvey Ensz, Alameda, Wisconsin:

"It has helped me to become more broadened in sociability and has given me deeper experiences spiritually."

Donald D. Koehn, Cimarron, Kansas:

"I think it has made me accept responsibilities which I wouldn't have had, Had I stayed home. My most outstanding experience during the two years of service was learning to live together with ten other boys in the same household and helping to keep that house going. With ten boys living there, all reared in different homes, it certainly brought many trying moments... I learned what tolerance and forbearance means. I feel that through this I have gleaned a lot both spiritually and naturally."

Donald Gable, Middleton, Michigan:

"I feel that I have matured both spiritually and socially, though perhaps more socially. As I try to view my two years of service to pick out an outstanding experience, I can't help but think of the whole duration as one great experience. I have a much larger and better understanding of how the world lives, how Satan works, and how he has gotten so many souls chained in darkness and unbelief... working with mental sickness one gets a greater insight of what motivates a human being. You are able to understand in part why people do like they do, and why they act like they act... I now fully appreciate my Christian heritage. The knowledge or experience that I have explained is a priceless treasure. It will linger with me possibly all my life. It will affect my attitude to society by forming a foundation to my thinking by which the decisions of life are made."

Harley Koehn, Halstead, Kansas:

"For myself it was a good experience to be able to leave my community for two years. I believe it has done me much good."

Dennis Lee Amoth, Route 1, Bonners Ferry, Idaho:

"I feel that I matured socially and spiritually. It has given me a greater feeling of sympathy for the less fortunate as a whole. It helped me develop a greater understanding of mental illness as a sickness, rather than a shameful disgrace."

John Haynes, Route 1, Middleton, Michigan:

"It helped me over a little of my shyness and helped me become a little more mature spiritually, I feel. It also gives a real opportunity to witness for Christ."

Frank Nightengale, Route 1, Box 44, Verden, Oklahoma:

"I believe my two years of service have done me a lot of good in many ways."

Spiritually I believe it has helped me to get a deeper understanding in things, also to appreciate the faith we have. When I saw the sin and corruption in the world it would create a thankfulness in me that I had been saved from these things."

Howard Jantz, Route 1, Elk City, Kansas:
 "Spiritually I received many blessings talking about spiritual things with the patients, and I see where I could have done a lot more in this."

Verle Peters, McDavid, Florida:
 "As for myself I feel like my two years of service did me a lot of good. It gave me a much broader view of life and also it was a very good school. If no one else benefited from me being out there - I did."

Charles Johnson, 1836 Clarkson St., Denver, Colorado:
 "My service has matured me spiritually due to experiences I have had."

Martin Becker, Moundridge, Kansas:
 "I consider these two years very worthwhile. I feel that myself I have matured both socially and spiritually."

Walt Ensz, Route 1, box 124, Willows, California:
 "The two years of service can serve as a backbone for future Christian living. Usually there is no minister stationed at the unit and the young men have to stand up and defend their own way of religion. This requires much prayer and study of the Bible, church doctrine, and grounds of their faith. It is really a period of growth and can mature a young Christian."

Frank Buerge, Star Route 2, Bonners Ferry, Idaho:
 "My two years of service have been worthwhile to me in helping me become more considerate of other's opinions and convictions. I want to be more understanding and kind to those who are mentally ill or deficient, and try to help when I can."

Roy Dyck, Halstead, Kansas:
 "The two years have been very worthwhile to me. I have had many experiences spiritually. It has taught me much about other states and people, and I have learned a lot about missions."

Paul Smith, Route 3, box 359, De Ridder, La.:
 "It has helped me to realize the need of a church."

Ken Wiebe, Tampa, Kansas:
 "Personally I feel my two years service has been an inspiration to go forward with myself. We were asked to do things we had never thought of doing, and surprisingly, once in awhile we could even do them!"

Leo Claassen, Route 1, box 353, De Ridder, Louisiana:
 "The experience of getting acquainted with different people and religions is one I will always appreciate."

Raymond Ensz, Osceola, South Dakota:
 "It helped me to mature socially in that we came in contact with different kinds of people during our work and also during working hours. It helped greatly in broadening my understanding and education in many things. Also spiritually

it helped to anchor ourselves more firmly on the Bible so we could really practice what we preach."

Don Millsap, 15975 W. Vinwood, Livingston, California:

"I consider my two years of service the most worthwhile of any two years of my life. I do feel that the experience during this time has helped me mature both socially and spiritually."

Ben Giesbrecht, San Rafael N.L., Via Saltillo Coah., Mexico:

"My interest in mission and church work led me into a church project, and the experiences of that work led me into giving more time to mission work... the term of service was a spiritual advantage, both in contributing toward spiritual growth and providing experience for Christian service."

Herbert Leatherman, Campo 45, Aptdo 55, Cuauhtemoc, Chih., Mexico:

"I definitely believe that my term of service was an advantage to me spiritually in developing spiritual stability and talent for Christian service."

Norman Koehn, Apartado 176, Cuauhtemoc, Chih., Mexico:

"I can say that my service in a church project was a definite advantage to me. It was a means of spiritual growth. I had to learn to take on greater responsibilities which in turn also caused me to trust in the Lord. It helped me to realize my nothingness and the importance of leaning on the Lord. It also was a training ground to prepare me for greater responsibilities in the mission field. I believe it has helped me to become a more useful Christian."

HAVE WE SERVED HUMANITY?

The reaction the men made to question 10 was varied. The query: "Did you consider the form of service worthwhile to humanity in general, to the church, or to yourself? Or do you feel that you put in two year's time and that's all?" revealed that some of the young men had been rather confused as to the worthwhileness of some of the projects. Others again felt that the work itself was worthwhile, but that the approach might have been wrong. Some felt that humanity benefited the most, while others felt that they themselves had received the most benefit. But let us leave off much speaking and let the record speak for itself.

Frank Buerge, Psychiatric Aide:

"Yes, I believe this kind of work is worthwhile to humanity because Christian love and kindness is so important a factor in helping to restore the mentally ill."

Eldon Unruh, Psychiatric Aide:

"Yes, I think that this form of service is worthwhile to humanity and also to the church if the young men are consecrated and in fellowship with their God."

Verle Peters, Agricultural Worker:

"As far as the mission as a whole at Arizona, I feel it is worthwhile to humanity but as to my particular phase of work there I often wondered if it was worthwhile. As for Tucumcari, I felt a little the same. I often wondered just how much good we were doing just farming all the time. I still wonder."

Frank Nightengale, Hospital Housekeeper:

"Yes, I considered my service worthwhile to humanity because it was a work that needed to be done and done well."

Warren Koehn, Psychiatric Aide:

"Although I believe my service was worthwhile to some extent to humanity in general, I think I myself received the greatest benefit."

Elton Koehn, General Hospital Orderly:

"I think this type of service is worthwhile to humanity in general and also to myself."

Earvey Ensz, Psychiatric Aide:

"I consider this type of service is worthwhile to humanity, to the church, and most of all for myself."

Charles Johnson, General Hospital Orderly:

"Yes, my service has been worthwhile to humanity, the church and especially myself."

Donald D. Koehn, Psychiatric Aide:

"Yes I think this form of service was a help to humanity, also to the church. We were able to witness for our Lord many times, not only at our work, but also in our everyday walk of life."

Martin (Bud) Becker, Psychiatric Aide:

"I feel that perhaps somewhere I have witnessed for Christ and the church, and helped suffering humanity."

Raymond Ensz, Psychiatric Aide:

"I consider that the work we performed was a very worthwhile service to humanity."

Paul Smith, Stationary Steam Engine Operator:

"Worthwhile to humanity in general."

Harold Schmidt, Psychiatric Aide:

"As for being worthwhile I feel that it was, although it grieves me when I think I could have been a much better witness than I was at times. A person feels that if he had it ^{to} over he would do better."

John Haynes, Psychiatric Aide:

"I feel that this service, when we have given it our best, can be a great help to others as well as enrich our own lives."

Dennis L. Amoth, Psychiatric Aide:

"Yes, it was worthwhile."

Kenneth Dyck, General Hospital Orderly:

"I believe the service was worthwhile."

Harley Koehn, Janitor:

"As for my service I would not be able to say how worthwhile it was to humanity or to the church, but for myself it was a good experience."

Donald Gable, Psychiatric Aide:

"Personally I don't feel that humanity in general was benefited very much - only a few individuals and possibly families. The church benefited also."

Lyle Inniger, Goodwill Truck Driver:

"I don't think this form of service was of much worth only that it gets the boys away on their own a little."

Ken Wiebe, Psychiatric Aide:

"Yes, I believe that hospital work is a service worthwhile to humanity if we avail ourselves of the opportunities. I believe the church has really left a witness at the different units."

Ben Giesbrecht, Voluntary Service, Mexico, Teacher:

"I always felt that the work was a definite aid to the welfare of the community."

Norman Koehn, Voluntary Service, Tukumcari, Agricultural Worker:

"We know that we were observed and that others perhaps bettered their methods of farming through our examples."

Herbert Leatherman, Voluntary Service, Mexico, Teacher:

"It is a direct benefit to them in many ways, one of which is learning to read and understand the Word of God."

HOW CAN WE LEAVE A BETTER PEACE WITNESS?

Every generation that comes along is convinced that the one following it is going to the rocks. But judging from the reaction to the question, "How can the church leave a better peace witness?" in the questionnaire, that opinion is not true of some of this generation. The men came through with some marvelous and constructive comments, proving that they had done some deep and serious thinking for themselves on the needs they saw about them. Almost without exception the men felt that more ought to be done. Almost every one felt that the basis for doing more was a real grounding in the faith before the L-W left home. Almost everyone said, "We should have done more." "They evidently do" not spend all their time in vain regrets, however, for they have some very good suggestions as to future witnessing. The following comments are quoted verbatim from the men's letters and will speak for themselves.

Ken Wiebe, Roseburg Unit:

"I believe we should have gone out more and got the outsider in. Maybe we were a little too much to ourselves... If we could have realized to the full extent our mission, our accomplishments should have been much greater... As for the future, I myself would want grounded within me the reason for giving two year's service. Am I going to make money, have a good time, or try and fill the part God wants me to fill? Doesn't God ask more of us than only putting in time for ourselves?"

I believe the units should be helped along if they need it to get the outsider to Sunday School. Also in giving Christmas bundles and food to some poor family in the community. Look into the broken and orphan homes for the needy children. Don't you think the pay check would go a lot further using part of it in this rather than all to ourselves?"

Frank Buerge, Northville Unit:

"I think the boys would be better witnesses all around if they would all be prepared for service. To many it was just a job and a way to get those compulsory two years out of the way. I think our L-W service should call for a sacrifice from our young men instead of it being just another job. In many cases it is even a decided advantage financially. It seems to me our peace witness is lost that way because the world can't see any point in that kind of service. I would encourage more voluntary service in our mission stations."

Earvey Ensz, Roseburg Unit:

"If they, (the boys) would deny themselves of wages, especially during wartime, it would make for better relations with the public and there would be more of a sacrifice involved. Ideal to serve in church projects or missions."

John Haynes, Roseburg Unit:

"I feel that there's hardly a limit to what consecrated young men could do, if given a chance, whether at home or abroad."

Donald Gable, Maryland Unit:

"Young men could leave a better peace witness by doing a type of work that illustrates closer the Christian life, or a life of love and compassion as was set forth by our Saviour who is our pattern. This would be a passionate or passive type of work done out of compassion or good will, and would benefit

the poor, the needy, the unfortunate, or those who wouldn't receive such help if it were not for the grace of God."

Leo Claassen, New Orleans Unit:

"The two years I spent in service were not in vain, although I have to admit with shame that spiritually it could have been a lot better... I believe that if the men in service now, and those going in future years, would pay more heed to the spiritual things and stand firm for God, that it would be a great stepping stone in their lives. I would encourage the I-W boys to do their work well and remain a true light, not only for themselves, but for the boys in the future who will have to serve. Or will our witness be such that the future boys will not have a place to serve?"

Harold Schmidt, Los Angeles V.A. Hospital Unit:

"I believe what would most help our young men in the future to leave a better witness is to really become grounded in the word of God. So when they ask, "Why don't you believe this way?" we don't need to say, "Oh, the church has it this way," but then we can say, "I believe this way," and substantiate it with the word of God.

Dennis Lee Amoth, L. A., V.A. Hospital Unit:

"Small units about the size of ours are, I think, more effective in witnessing than too big bunches."

Raymond Enszt, L.A., V.A. Hospital Unit:

"I believe there is no better advice for the young men going into service than that they can feel God's leading, and have consecrated their hearts and wills to the Lord, so he can use them as he sees best, so they can live a true Christian life among the wicked world."

Harley Koehn, Kansas City Unit:

"I believe that voluntary service, giving wages to the church, would be a better witness."

Donald D. Koehn, Roseburg Unit:

"One way would be if we gave all our money to the church or to a disaster fund."

Verle Peters, Ganado and Tucumcari, Voluntary Service:

"If all I-W boys were sure-enough Holy Ghost filled and inspired, instead of so many backsliders, unconsecrated, and weak lambs, they could undoubtedly leave a better peace witness. If their hearts were filled with the love of God they would automatically pour it on to those whom they came in contact with."

Eldon Unruh, L.A., V.A. Hospital Unit

"I don't know of a better way to leave a better peace witness than that the men and women who go should go with their hearts set on God, and that they wanted to be in God's service and do all they could for Him. I feel that if they go just to get it over with, or have a good time, it is not a very good witness of any kind."

Frank Nightengale, Kansas City Unit:

"I have noticed that those who are truly sincere in their Christian lives were able to leave a much better witness. So one of the main points is to get more spirituality into the witness."

Warren Koehn, Larned Unit:

"I think one thing necessary for our young men to leave a better peace witness is to be better prepared when they enter service. I know for myself I was too unconcerned when I left for service, and for that reason about all I could do when I got there was to hold my own. If I had been better prepared I could have done more witnessing in outside activities, etc."

Kenneth Dyck, Kansas City Unit:

"Voluntary service and more spirituality."

Charles Johnson, Denver Unit:

"I feel this youth activity program which is being organized in congregations and which has also been organized here in Denver will serve the purpose of bettering our future peace witness."

Floyd Friesen, Maryland Unit:

I believe young men should be concerned and live a consecrated life at home before they go into service. Then they will be better prepared for a peace witness in the unit."

Howard Jantz, Roseburg Unit:

"I believe the program the church has just brought up about the peace witness is very good."

Don Millsap, Ganado Voluntary Service:

"In regards to our peace witness I will suggest a couple of points. First: as we read in Romans 12:2, "And be not conformed to the world, but be ye transformed by the renewing of your minds..." we should be careful about producing evil appearances, watch our conversation and conduct. Second: we should be prepared to give the reason that we are working at such places of service."

Norman Koehn, Tucumcari Voluntary Service:

"I feel that regardless of the work we do we must be sincere in our profession of faith. If our conduct is not in keeping with what we profess then we have lost our witness for peace. I have also felt that as much as possible our work should be directly with humanity."

Herbert Leatherman, Mexico Voluntary Service:

1. "There lies a great responsibility on the parents as to their teaching and practice of the peace witness before their children. More concern should be manifested by our Christian parents in general."
2. We need better prepared youth to go into the work. I refer in particular to the indwelling of the Holy Spirit, an experiential knowledge and appreciation of the scriptures, and also language study when working with people of another tongue. This preparation should be more extensive in the home and church.
3. "I believe we should seek more opportunities for work among peoples of other nationalities, although I realize that there are some opportunities for the peace witness in the U.S.A."
4. "We should seek many more opportunities for sacrificial service instead of seeking to find places of work which are of a good paying salary."

Part two question 11 on the questionnaire was this: "How would you feel about overseas service? (Relief work, rebuilding, etc.) It is interesting to note the similarity of the men's comments.

Kenneth Dyck:

"Overseas service would be very good if spiritually sound young men would be sent."

Dennis Lee Amoth:

"Overseas service sounds good to me. I'd like to put in time there if I had two more years to serve."

Harold Schmidt, Winton, California:

"If I had it to do over I would probably choose that type of service. I know some boys felt, "stay at home as close as possible," but I believe it is a proven fact that those boys who went a long ways and couldn't go home every other weekend or so made out just as good if not better spiritually and otherwise as those who stayed close to home. Because it gave you a sense of knowledge that from here on out you were on your own two feet."

Raymond Ensz:

"I would very much encourage service overseas, as I have often thought of why our church doesn't sponsor such work. It could be a means of spreading the gospel to other lands."

Leo Claassen:

"I would also be in favor for those who are not afraid to stand for God and the church to go on overseas duty if they feel to do so."

Martin (Bud) Becker:

"Overseas service would be fine for those putting their hearts into it and who would go there with a mind to help others."

Donald D. Koehn:

"I think overseas service would be real nice. It is high time such a program is started for our young men."

Charles Johnson:

"I would like to see overseas service organized. I was interested in this service myself, but was unable to go since we had no organized plan."

Donald Gable:

"I think overseas work such as relief work or rebuilding would be pleasing to the Lord, although I rather feel that some limitations would be necessary, such as an age limit, taking only volunteers, and then being supervised by someone of our own church such as ministers or other able men. (This is how I feel now with a very limited knowledge of any of the facts or procedures.)"

Earvey Ensz:

"Overseas service if the way would open."

Elton Koehn:

"I would be very much in favor for overseas service. The Lord willing, no doubt we could leave a good peace witness and do a great mission in some foreign service."

Frank Nightengale:

"I believe overseas service would give our peace witness much greater impact. I would consider this a great work. This would also give a good opportunity to bring the true light to the different foreign countries."

Eldon Unruh:

"I feel that the overseas program would be real good for a steadfast and spiritual young man, or men, or couple."

Walt Ensz:

"Highly interested in overseas service and think it could serve as a mission field."

Verle Peters:

"I am in favor of overseas service."

Lyle Inniger:

"I don't know much about overseas service, but I think it would be fine for good-grounded Christian men."

Ken Wiebe:

"If the right person would feel to go overseas, I believe the church should let them go, not only let them, but send them and help them along."

Frank Buerge:

"If overseas service should be contemplated at all, I think it should be for well-established Christians, and there should be a group large enough to organize for worship, etc. From our own experience, being alone is not good."

Floyd Friesen:

"I would encourage overseas service for someone that has convictions."

Harley Koehn:

"I support overseas service as the way opens up."

Someone may say, "Well, I wonder what the unfavorable comments on overseas service were and why they weren't included." But there were no unfavorable comments. Some of the men did not react at all, but the rest of them supported the idea. The consensus seems to be that more needs to be done, at home, at the projects, overseas. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight... and let us run...." Hebrews, 12:1

VETERAN'S ADMINISTRATION HOSPITAL
Roseburg, Oregon

Name	Congregation before entering Service	Date of entering service	Name of present Congregation	Married
1. John Unruh	Plainview	8-20-52	Plainview	Before
2. Robert J. Boehs	Fairview	9-11-52	Pleasant View	Before
3. Robert Eugene Koehn	Pleasant View	9-11-52	Scott City	After
4. Marvin Schmidt	Pleasant View	9-11-52	Pleasantview	During
5. Eldon Ensz	Tremontina	10-11-52	Pinecrest	Before
6. Harvey G. Decker	Eden	10-21-52	Alexanderfeld	Before
7. Willis Merle Koehn	Montezuma	10-27-52	Gospel (Allamena)	Before
8. Edward Friesen	Pettisville	12-22-52	Gospel	Before
9. Clayton D. Koehn	LoneTree	12-22-52	Eden	Before
10. Floyd Nikkel	Zion	12-22-52	Iroquois	During
11. Melvin Floyd Jantzen	Cimmaron	12-52 ?	Cimmaron	Before
12. Jonas Giesbrecht	Alexanderfeld	1-8-53	Alexanderfeld	Before
13. Duane Holdeman	Meridian	1-9-53	Meridian	During
14. Harold Koehn	Montezuma	1-20-53	Montezuma	Before
15. Henry Ensz	Zion	1-23-53	Zion	After
16. Earvey Ensz	Zion	2-6-53	Gospel	After
17. Robert Holdeman	Meridian	2-16-53	Maysville	After
18. Jacob Loewen	Greswell	2-16-53	Pinecrest	Single
19. Dennis Eugene Unruh	LoneTree	8-7-53	LoneTree	Before
20. Allan F. Wiebe	Alexanderfeld	8-7-53	Gospel	After
21. Norman Hiebert	Alexanderfeld	12-7-53	Iroquois	During
22. Wayne Melvin Amoth	Mountain View	9-13-54	Mountain View	After
23. Dale Dirks	Mountain View	9-13-54	Mountain View	Before
24. Ervin Jantzen (Trans. from K.C.)	Plainview	9-15-54	Plainview	During
25. Alva Ensz	Zion	11-22-54	Newton	After
26. John L. Haynes	Newark	11-22-54	Newark	Before
27. Delbert Hiebert	Newark (Dis. 7-27-55)	11-22-54	Newark	Before
Eugene Schmidt	Montezuma	5-17-55	Montezuma	Before
Dale Schmidt	" "	3- -55	" "	" "

28.	Verle Litwiller	Newark	11-22-54	Newark	Before
29.	Don Mininger	Newark	11-22-54	Newark	Before
30.	Jim Wadel	Emmanuel	11-22-54	Mountain View	During
31.	Sherrill Esau	Winton	1-24-55	Winton	After
32.	Ira Warren Koehn	Montezuma	1-24-55	Montezuma	Before
33.	Harvey Jantz	Mountain View	2-1-55	Mountain View	After
34.	Donald Schmidt	Emmanuel	2-15-55	Salem	After
35.	Tobie Schultz	Emmanuel	3-14-55	Salem	After
36.	Vernon Lee Jantz	Emmanuel	4-11-55	Emmanuel	Before
37.	Louis Unruh	LoneTree	5- -55	LoneTree	Before
38.	John L. Becker	LoneTree	7-19-55	LoneTree	During
39.	Edwin Dyck	Meridian	7-19-55	Mountain View	During
40.	Kenneth L. Wiebe	Logan	7-19-55	Logan	Single
41.	Maynard Wiebe	Zion	8-15-55	Logan	During
42.	Donald Dean Koehn	Pleasant View	9-27-55	Montezuma	During
43.	Dee Wayne Koehn	Emmanuel	10-17-55	Livingston	During
44.	Gerald Koehn	Livingston	10-17-55	Livingston	Before
45.	Curtis Wiebe	Alexanderfeld	10-19-55	Zion	After
46.	Ted Toews	Newark	10-30-55	Newark	Before
47.	Benny Harold Schmidt	Montezuma	11-3-55	Montezuma	Before
48.	Dallas Koehn	Montezuma	11-4-55	Montezuma	During
49.	Warren Leroy Koehn	Montezuma	11-4-55	Montezuma	During
50.	Weldon Dean Koehn	Salem	11-4-55	Salem	Single
51.	DaLe Gene Ens	Zion	2-9-56	Zion	After
52.	Charles Koehn	LoneTree	2-9-56	LoneTree	After
53.	Milford Jim Koehn	LoneTree	2-9-56	Scott City	Before
54.	Elton Howard Nichols	Salem	2-9-56	Salem	After
55.	Abe Penner	Zion	2-9-56	Iroquois	After
56.	Loren Wesley Yost	Salem	2-9-56	Salem	Single
57.	Marlin Jantz	Bethel (Trans. from	2-16-56	Meridian	After
58.	Robert Toews	Newark Larned)	5-14-56	Newark	Before
59.	Norman Ens	Zion	1-14-57	Zion	After
60.	Harold Dean Jantz	Emmanuel	1-14-57	Emmanuel	Single
61.	Delton Earl Nikkel	Zion	1-14-57	Zion	Single

Newark

Name	Congregation before entering Service	Date of entering Service	Name of present Congregation	Married
62. Donald Giesbrecht	Glenn	5-6-57	Glenn	After
63. Harlan Gearig	Pinecrest	7-30-57	Pinecrest	Before
64. Alvin Schneider	Newark	11-12-57	Newark	Single
65. Leslie Amoth	Mountain View	9-22-58	Roseburg	During
66. Victor Amoth	Mountain View	9-22-58	Roseburg	During
67. Russell Koehn	Salen	9-30-58	Roseburg	
68. Milton Nichols	Salen	9-30-58	Roseburg	
69. Delbert Unruh	Mountain View	10-6-58	Roseburg	
70. Jerry Giesbrecht	Glenn	10-17-58	Roseburg	During
71. Darrell L. Litwiller	Newark	3-3-59	Roseburg	
72. Glenn Mastre	Mountain View	3-23-59	Roseburg	
73. Wilbur Mastre	Mountain View	3-23-59	Roseburg	
74. Gerald Haynes	Newark	4-13-59	Roseburg	
75. Ronald Temple	Newark	4-13-59	Roseburg	
76. Donald Bates	Harrison	1-4-60	Roseburg	
77. Gary Eicher	Newark	1-4-60	Roseburg	
78. Galen Litwiller	Newark	1-4-60	Roseburg	
79. Wallace Eicher	Walnut Hill	1-5-60	Roseburg	
80. Wesley Friesen	Glenn	2-1-60	Roseburg	
81. Jesse Giesbrecht	Glenn	2-1-60	Roseburg	
82. Gerald Boeckner	Meridian	5-16-60	Roseburg	
83. Carl Wenger	Meridian	5-16-60	Roseburg	Before

The following men worked at Roseburg on a voluntary service basis, for periods ranging from two months to one year. They were not L-W's, although some went into service later.

Arverd Wiggers, Clayton Koehn, Maynard Becker, Duane Holdeman, Arvid Ensz, Floyd Nikkel, Henry Ensz, Kenneth Martins, Jonas Giesbrecht, Robert Holdeman, Clayton Unruh, Vernon Penner, John Unruh, Robert Boehs, Edward Friesen, Kenneth Litwiller, Melvin Jantzen, Bernard Koehn, Ben Schmist, and Ervey Wenger.

CHRISTIAN PUBLIC SERVICE - TUCUMCARI, N. M.

Name	Congregation before entering Service	Date of entering Service	Name of present Congregation	Married
1. Verle Johnson (V.S.)	Grace	4-3-51	Eainapuchic, Mexo	During
2. Arnold Koehn (V.S.)	Eden	1-1-52	Eden	Before
3. Lewis Voth (V.S.)	Scott City	1-1-52	L.A. Vicinity	After
4. Farvey Albert Schmidt	Rain Hill	1-3-53	Deceased	Before
5. Herbert Schmidt	Fairview	9-15-53	Fairview	After
6. John Nightengale	Plainview	5-20-53	Plainview	Before
7. Gerald Dale Becker	LoneTree	11-53	LoneTree	Before
8. Henry E. Koehn	Meridian	3-26-55 =	Meridian	After
9. Jesse Loucks	Salem	9-1-55	Salem	During
10. Clyde Norman Koehn	Montezuma	55	Ia Tena, Mexo	Before
11. Wayne Holdeman	Meridian	10-1-55	Bethel	After
12. Waldo Eugene Unruh	Scott City	6-8-55	Scott City	Before
13. Newell Wayne Eicher	Walnut Hill	11-1-55	Walnut Hill	Before
14. Douglas Grant Unruh	Scott City	2-1-56	Scott City	Before
15. William D. Eicher	Walnut Hill	7-2-56	Walnut Hill	During
16. Arlo Johnson	Walnut Hill	7-2-56	Walnut Hill	During
17. Delton Dean Wedel	Walnut Hill	7-2-56	(Trans. to Mex.-57) Wal. Hill	During
18. Freeman Schmidt	Salem	11-20-56	Salem	Before
19. Jim Unruh	Fairview	4-25-57	Fairview	During
20. Eugene Koehn	Scott City (Trans. from K.C.)	5-10-57	Scott City	During
21. Abe Larry Ensz	Eden	10-20-57	Eden	Before
22. Verle Peters	Alexanderfeld	9-15-57	Alexanderfeld	Single
23. Franklin Wenger	Walnut Hill (Trans. from Ganado, 11-57)	1-8-58	Walnut Hill	Before
24. Ervin Ensz	Meridian	4-7-58	Meridian	Before
25. Waldon Gail Koehn	Zion	11-17-58	Tucumcari	During
26. Ordo Holdeman	Fairview	12-2-58	Deceased	Single
27. Harold Yost	Meridian	5-18-59	Tucumcari	Before
	Logan		Tucumcari	Before

Cont. ---

CHRISTIAN PUBLIC SERVICE - Tucumcari New Mexico

28. Clayton Schmidt	Alexanderfeld	9-7-59	Tucumcari	Single
29. Clinton Schmidt	Montezuma	10-23-59	Tucumcari	Single
30. Walter Toews	Montezuma	12-1-59	Tucumcari	Single
31. Laurence Koehn	Montezuma	12-1-59	(Trans. to Ganado, 5-60)	Single
32. Eugene Unruh	Rich Hill	12-23-59	Tucumcari	Single
33. Laurel John Becker	Rich Hill	6-6-60	Tucumcari	Single

VETERAN'S ADMINISTRATION HOSPITAL, LOS ANGELES

1. Dewey Koehn	Winton	3-23-53	Livingston	Before
2. Raymond J. Koehn	Winton	3-23-53	Salem (Ulysses)	Before
3. Darryl Mininger	Winton	3-23-53	Livingston	Before
4. Melvin L. Unruh	Winton	3-23-53	Winton	Before
5. Marvin Giesbrecht	Winton	5-4-53	Winton	Before
6. Willis Vernon Nichols	Winton	5-4-53	Livingston	Before
7. Raymond Ens	Zion	6-19-53	Iroquois	After
8. Walter F. Ens	Zion	6-19-53	Glenn, Calif.	During
9. Clarence E. Penner	Zion	6-19-53	Iroquois	After
10. Dennis Lee Amoth	Mountain View	6-29-53	Mountain View	During
11. Norman Gene Amoth	Mountain View	6-29-53	Mountain View	Single
12. Ernie L. Dirks	Mountain View	6-29-53	Mountain View	During
13. Chester L. Unruh	Mountain View	6-29-53	Mountain View	Before
14. Leonard Milton Unruh	Mountain View	6-29-53	Mountain View	After
15. Harold Schmidt	Plainview	7-7-53	Winton	During
16. Marvin Schmidt	Plainview	7-7-53	Montezuma	After
17. Eldon Unruh	Plainview	7-7-53	Plainview	During

TOPEKA STATE HOSPITAL, Topeka, Kansas

Name	Congregation before entering Service	Date of entering Service	Name of present Congregation	Married
1. Edwin Ensz	Zion	11-3-52	Newark	After
2. Wallace Decker	Grace (Trans. to K.C.)	11-3-52	Grace	Before
3. Leroy Becker	LoneTree	11-3-52	LoneTree	Before
4. Calvin Johnson	Grace	11-3-52	Meridian	After
5. Ferdinand Schmidt	Eden	11-3-52	Eden	
6. Ervie Smith	Salem	11-3-52	Salem	
7. Elmer Unruh	LoneTree	11-3-52	LoneTree	Before
8. Bill Giesel	Bethel	2-2-53	Meridian	After
9. Norman Koehn	LoneTree	2-2-53	LoneTree	Before
10. James Toews	Zion	2-2-53	Iroquois	After
11. Clayton Varuh	LoneTree to	2-2-53	LoneTree	Before
12. Robert Unruh	Bethel (Trans. Iarmed)	2-2-53	Bethel	During
13. Marilyn Wedel	Bethel	2-2-53	Bethel	Before
14. Raymond Wedel	Bethel	2-2-53	Bethel	Before
15. Galen Nichols	Bethel	2-2-53	Bethel	During
16. Floyd Koehn	LoneTree	3-16-53	LoneTree	Before
17. Dale Koehn	LoneTree	5-18-53	LoneTree	During
18. Franklin Toews	Zion	5-11-53	Zion	Before
19. Dwight Becker	Zion	2-2-53	Zion	After
20. Carl Edwin Yost	Bethel	12-13-53	Bethel	Before
21. Elton Koehn	LoneTree	2-15-55	LoneTree	
22. Ernie Loran Koehn	LoneTree	3-1-55	LoneTree	During
23. Stanley Unruh	LoneTree	3-1-55	LoneTree	After
24. John Toews	Zion	11-3-52	Zion	After
1. Vernon D. Becker	Prairie View, Newton, Kansas	10-20-53	LoneTree	Before

LARNED STATE HOSPITAL
Larned, Kansas

Name	Congregation before entering Service	Date of entering Service	Name of present congregation	Married
1. Chester Dennis Koehn	Eden	1-6-53	Eden	After
2. Clyde Koehn	Eden	1-6-53	Rich Hill	Before
3. Thomas Lloyd Koehn	Salem	1-6-53	Salem	During
4. Robert Lee Koehn	Salem	1-6-53	Salem	After
5. Marvin Schmidt	Eden	1-6-53	Fairview	Before
6. Obed Schmidt	Eden	1-6-53	Eden	Before
7. Melvin Levern Koehn	Eden	2-1-53	Rich Hill	During
8. Willard Schmidt	Winton	2-10-53	Meridian	Before
9. Chester Lee Koehn	Rich Hill	3-16-53	Meridian	During
10. Lewis Lynn Koehn	Rich Hill	3-16-53	Rich Hill	After
11. Donald Dewayne Unruh	Rethel	3-30-53	Bethel	After
12. Allen Ervin Becker	Grace	4-15-53	Grace	Before
13. Orville Dean Becker	Grace	4-23-53	Grace	Before
14. Paul Levern Koehn	Montezuma	5-26-53	Salem	During
15. Paul Clifford Schmidt	Montezuma	5-26-53	Montezuma	After
16. Clyde Glen Schmidt	Montezuma	5-26-53	Grace	After
17. Waymon Koehn	Montezuma	5-26-53	(Drowned July 25, 1953)	
18. Leon Loren Nichols	Montezuma	5-26-53	Montezuma	During
19. Leon DeLoyd Smith	Pleasant View	5-26-53	Pleasant View	
20. Kermit Rueben Unruh	LoneTree	7-1-53	LoneTree	Before
21. Wesley James Koehn	LoneTree	7-20-53	LoneTree	Before
22. Marvin Koehn	LoneTree	8-17-53	LoneTree	After
23. Curtis Gene Nightengale	LoneTree	9-15-53	LoneTree	During
24. Robert Eugene Koehn	LoneTree	9-15-53	LoneTree	Before
25. Fredrich Wade Nightengale	Emmanuel	9-21-53	Emmanuel	Before
26. Lester Roy Koehn	Fairview	2-18-53	Fairview	Before
27. Willis Smith	Eden	11-16-53	Eden	Before
	Plainview	11-16-53	Plainview	After

Larned State Hospital - Mont.

Name	Congregation before entering Service	Date of entering Service	Name of present Congregation	Married
28. Warren Koehn	Montezuma	12-1-53	Scott City	After
29. Ivan Unruh	Rich Hill	1-4-54	Newton	After
30. Wayne Eugene Becker	LoneTree	2-1-54	LoneTree	Before
31. Marvin Henry Smith	Eden	2-1-54	Plainview	During
32. Vernon Lee Unruh	Bethel	2-1-54	Bethel	Before
33. Robert Unruh	Bethel	4-26-54	Bethel	Before
34. Eldon Ben Jantzen	Cimarron	7-29-54	Livingston	Before
35. Floyd Nightengale	Plainview	10-16-54	Iroquois, S.D.	Before
36. Lavern Stanley Giesel	Bethel	-54	Eden	After
37. Milton Dale Koehn	LoneTree	6-1-55	LoneTree	Before
38. Arnold D. Becker	LoneTree	7-1-55	LoneTree	During
39. Verlin Koehn	LoneTree	8-22-55	Meridian	During
40. Melvin Sawyer	LoneTree	8-18-55	LoneTree	After
41. Lawrence Withers	Salem	9-1-55	Salem	Before
42. Orlan Dean Becker	LoneTree	10-21-55	LoneTree	Before
43. Alton Unruh	Bethel	2-16-56	Bethel	During
44. Marvin Nichols	Montezuma	3-8-57	Fairview	Before

NEW ORLEANS LA.

1. Paul Smith, Methodist	Highland	11-24-52	Highland	During
2. Allen Schmidt, Baptist	Highland	1-19-53	Highland	After
3. Jonas Schmidt, Baptist	Highland	1-19-53	Highland	After
4. Leroy Smith, Baptist	Highland	1-19-53	Highland	During
5. Earvey Gene Schmidt, Bap.	Highland	2-19-53	Meridian	After
6. Eldon Leroy Koehn, Meth.	Highland	11-2-53	Highland	Before
7. Edwin Ray Claassen, Mercy	Highland	2-22-54	Montezuma	During
8. Harry Schmidt, Mercy	Highland	2-22-54	Fairview	After
9. Howard Smith, Mercy	Highland	3-30-54	Highland	After
10. Robert Dean Smith, Mercy	Highland	3-30-54	Highland	After

New Orleans, La. - Cont.

11. Orie Schmidt, Baptist	Highland	1-19-53	Highland	After
12. Raymond Schmidt, Meth.	Highland	1-17-55	Highland	After
13. Leo Ralp Claassen, Mercy	Highland	9-13-55	Highland	After
14. Glenn Roy Koehn, Mercy	Highland	9-13-55	Highland	During
15. Dewitt Mathis, Mercy	Highland	6-1-56	Highland	During
16. Louie Schmidt, Mercy	Highland	3-2-59	Highland	Single
17. Milton Leon Schmidt Mercy	Highland	3-2-59	Highland	Single

GOODWILL INDUSTRIES, Shreveport, La.

1. Frank Schmidt	Highland	4-6-53	Highland	After
2. Olen Leavern Schmidt	Highland	4-6-53	Highland	During

MENNONITE MISSION, Ganado, Arizona

1. Roy Robert Dyck	Meridian	11-8-52	Meridian	Before
2. Donald Millsap	Winton	10-15-54	Livingston	Before
3. Howard Eastland, Jr. *	Rich Hill	10-15-57	Rich Hill	Single
4. Donald Ray Harms	Walnut Hill	1-5-59	Walnut Hill	Before
5. Laurence Koehn *	Montezuma	5- 60	Walnut Hill	Single

Howard Eastland Jr. transferred to Kansas City 8-15-58. Donald Ray Harms released on March 20, 1960. Laurence Koehn transferred from Tucumcari in May of 1960.

GOESSEL HOSPITAL GOESSEL, KANSAS

1. Kenneth Litwiller	Newark	8-1-55	Newark	Before
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LOS ANGELES COUNTY DEPT OF CHARITIES
 Rancho Los Amigos - Hondo, Calif.

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Name	Congregation before entering Service	Date of entering Service	Name of present Congregation	Married
1. Archie Wayne Koehn	Livingston	3-6-53	Livingston	Before
2. Delano Koehn	Winton	7-9-53	Winton	During
3. David Koehn	Winton	9-21-53	Livingston	After
4. Lloyd Henry Koehn	Livingston	10-1-53	Livingston	Before
5. Donald Floyd Becker	Winton	3-28-54	Mountain View	During
6. Dennis James Zisman	Winton	3-28-54	Meridian?	Single
7. Howard Baize	Livingston	9-5-54	Livingston=	During
8. Stanley Koehn	Winton	3-30-54	Winton	After
9. Leroy Wedell	Winton	4-?-54	L.A. vicinity=	Before
10. Sam Sampson Schmidt	Livingston	7-5-54	Winton	Before
11. Homer Peaster	Winton	4-18-55	Winton	Single
12. John Harry Esau	Winton	7-1-55	Winton	After
13. Lewis Wayne Voth	Scott City	2-21-56	L.A. vicinity	Before
14. John R. Toews	Winton	3-30-56	Scio, Oregon	After
15. Galen Koehn	LoneTree	4-30-56	LoneTree	After
16. Lavern Schmidt	Montezuma	4-30-56	Livingston	During
17. Donald Wayne Buller	Scott City	7-4-56	Livingston	During
18. Vernon Buller	Montezuma	7-4-56	Montezuma	After
19. Wayne Unruh	Montezuma	7-4-56	Montezuma	Single
20. Douglas Ira Dirks	Winton	9-13-56	Downey, Calif.	Single
21. Alfred Gene Koehn	Livingston	10-16-56	Livingston	After
22. Jerry Jantz	Livingston	10-16-56	Downey	During
23. Robert Jantz	Livingston	10-16-56	Livingston	During
24. Lavern Jantz	Livingston	11-9-56	Winton	After
25. Weldon Giesbrecht	Winton	11-6-56	Winton	After
26. Earl Yost	Salem	11-9-56	Salem	During
27. Merle Schmidt	Salem	11-9-56	Salem	After

Los Angeles - Dep't. of Charities - Cont.

28.	Dee Wayne Koehn	Salem	11-10-56	Salem	Single
29.	Jacob Koehn	Salem (Discharged)	11-10-56	Salem	After
30.	Johnnie Giesbrecht	Montezuma	11-28-56	Montezuma	During
31.	Kenneth Nightengale	Salem (dis. 5-28-57)	11-29-56	Salem	Before
32.	Eldon Pete Schmidt	Salem	11-29-56	Salem	Before
33.	Delbert Eugene Urruh	Salem	11-30-56	Salem	Before
34.	James Koehn	Salem	12-4-56	Downey, Calif.	Before
35.	Norman Balze	Livingston	12-14-56	Livingston	Single
36.	Donald Esau	Livingston (not I-W)	1-3-57	Livingston	Single
37.	Vernon Siemens	Livingston	1-3-57	Livingston	Before
38.	Roland Schmidt	Emmanuel	1-21-57	Emmanuel	During
39.	Errol Koehn	Montezuma	1-28-57	Montezuma	Single
40.	Errol Floyd Buller	Montezuma	2-1-57	Livingston	During
41.	Curtis Jantz	Emmanuel	2-1-57	Winton	During
42.	Chester A. Schmidt	Montezuma (Discharged)	2-19-57	Montezuma	After
43.	Ronald Dean Jantz	Winton	3-1-57	Montezuma	After
44.	Howard Dirks	Scott City	4-4-57	Scio, Oregon	Before
45.	Maurice Dirks	Scott City	4-10-57	Scott City	Before
46.	Billy Smith	Winton (Discharged)	4-29-57	Scott City	After
47.	Victor Andrew Dirks	Livingston	5-9-57	Winton	Single
				Downey, Calif.	Single

* The men who have the notation (Discharged) left before their terms of service were complete for various reasons. E.g. disability, home hardships, etc.

MEXICO - CHRISTIAN PUBLIC SERVICE

1.	Dale Nichols	Fairview	9-18-52	Los Jaqueyes	During
2.	Edward Schmidt	Fairview	9-18-52	Fairview	Before
3.	Benjamin Lee Giesbrecht	Cimarron	11-5-53	San Rafael	Before
4.	Cornelius (Curt) Ensz	Zion	7-54	MEXICO	During
5.	Alan Wayne Boehs	Fairview	Tucumcari) 9-5-54	Fairview	Before
6.	Arlo Johnson	Walnut Hill (Trans. from 9-57		Walnut Hill	Before

Men who served in voluntary service - not I-W - from 1950 on for various lengths of time were: Lloyd Dyck, Earl Schneider, Herbert Schmidt, Norman Koehn, and Herbert Leatherman.

SPRING GROVE STATE HOSPITAL
Catonsville, Maryland

Name	Congregation before entering Service	Date of Entering Service	Name of present Congregation	Married
1. Dewey Koehn	Bethel	11-21-52	Bethel	After
2. Floyd Gaylord Koehn	Bethel	11-21-52	Meridian	During
3. Kenneth LeRoy Wedel	Bethel	2-2-53	Montezuma	Before
4. Donald Wallace Koehn	Grace	3-13-53	Grace	Before
5. Glen Floyd Koehn	LoneTree	3-13-53	LoneTree	Before
6. Edwin Allen Unruh	Grace	3-13-53	Grace	Before
7. Martin Becker	LoneTree	3-23-53	LoneTree	Before
8. Floyd Victor Friesen	Zion	3-23-53	Zion	Before
9. Chester Lee Unruh	Meridian	3-23-53	Meridian	Before
10. Jake Fiesen	Zion	4-1-53	Zion	Before
11. Embert Giesbrecht	Alexanderfeld	4-1-53	Alexanderfeld?	During
12. Daniel Giesbrecht	Alexanderfeld	4-1-53	Glenn, Calif.	After
13. Donald Hiebert	Alexanderfeld	4-1-53	Iriquois	Before
14. Henry D. Koehn	LoneTree	4-1-53	LoneTree	After
15. Weldon W. Koehn	LoneTree	4-1-53	LoneTree	Before
16. Ransom Wiebe	Logan	4-1-53	Logan	After
17. Conrad Yost	Logan	4-1-53	Logan	After
18. Harold Schmidt	Meridian	4-1-53	Meridian	After
19. Dennis Udall Unruh	LoneTree	4-20-53	Meridian	Before
20. Sanford Leroy Unruh	LoneTree	5-15-53	Lonetree	Before
21. Vernon Unruh	Lonetree	5-15-53	Lonetree	After
22. Arnold M. Decker	Grace	9-27-53	LoneTree	Before
23. Everett Dale Wedel	Grace	9-27-53	Grace	After
24. Marvin D. Schneider	Meridian	10-1-53	Grace	During
25. Glen Dale Nightengale	Montezuma	10-23-53	Alexanderfeld	Before
26. Lee Roy Koehn	Salem	11-9-53	Pincrest	Before
27. Merle Manford Nichols	Salem	11-9-53	Salem	After
			Salem	After

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Spring Grove State Hosp. Cont.

Name	Congregation before entering Service	Date of entering Service	Name of present Congregation	Married
28. Earl Eugene Schmidt	Sal em	11-9-53	Sallem	After
29. Charles Robert Unruh	Salem	11-9-53	Sal em	After
30. Norman Unruh	Salem	11-9-53	Salem	After
31. Howard Lee Yost	Salem	11-9-53	Salem	After
32. Paul Emery Ens	Zion	12-2-53	Salem	After
33. Franklin Giesbrecht	Cimarron	12-21-53	Pincrest	Before
34. William Duane Giesbrecht	Montezuma	12- -53	Montezuma	Before
35. Barton F. Koehn	Montezuma	1-4-54	Montezuma	Before
36. Gordon Lee Koehn	LoneTree	1-4-54	LoneTree	Before
37. James Wayne Schmidt	Montezuma	2-2-54	Montezuma	After
38. Vernon Jacob Schmidt	Salem	2-2-54	Sallem	Before
39. Franklin Buller	Montezuma	9-20-54	Montezuma	Before
40. Verle Eicher	Newark	1-25-55	Newark	Before
41. Donald H. Gable	Newark	1-25-55	Newark	Before
42. Lowell Litwiller	Newark	1-25-55	Newark	Before
43. Wayne W. Miller	Newark	1-25-55	Newark	Before
44. Robert Lee Seiler	Pettisville	2-1-55	Newark	Before
45. Lincoln Lee Koehn	Montezuma	2-25-55	Montezuma	Before
46. Melvin Litwiller	Newark	5-3-55	Newark	Before
47. Frank D. Unruh	Montezuma	11- -55	Montezuma	After
48. Bill Giesbrecht	Crowley	1-3-56	Hutchinson, Kans.	After

NORTHVILLE STATE HOSPITAL
Northville, Mich.

1. Frank Buerge	Harrison	12-1-52	Mountain View	Before
2. Albert Koehn	Harrison	12-1-52	Harrison	After
3. Elwood Johnson	Newark	12-1-52	Newark	After
4. Richard J. Litwiller	Newark	12-1-52	Newark	During
5. Willard Peters	Harrison	12-1-52	Harrison	After

K. U. MEDICAL CENTER
Kansas City, Kans.

Name	Congregation before entering Service	Date of entering Service	Name of present Congregation	Married
1. Allen Schmidt	Rich Hill	1-24-54	Rich Hill	Before
2. Loren Allen Toews	North Unity, Langdon,	3-1-54	Grafton, S.D.	After
3. Duane Toews	North Unity N.D.	3-1-54	<i>Kansas City</i>	After
4. Wallace B. ecker	Grace (Trans. from Top.)	6-54	Grace	Before
5. Glen Everett Unruh	Grace	10-11-54	Scott City	Before
6. Harley Koehn (Roseburg)	Grace	7-13-54	Grace	Before
7. Ervin Jaitz (Trans. to	Plainview	9-15-54	Plainview	After K.C.
8. Merle Ray Schmidt	Grace	11-4-54	Grace	Before
9. Chester L. Koehn	Plainview	10-22-54	Plainview	Before
10. Kenneth Koehn	Eden	12-29-54	Rich Hill	After
11. Jake Goertzen	Zion	4-1-55	Zion	After
12. John Goertzen	Zion	4-1-55	Zion	After
13. Stanley Koehn	Eden	4-18-55	Eden	During
14. Donald Unruh	Grace	1-10-56	Grace	During
15. Gilmore Baso	Lonetree	2-27-56	Rich Hill	During
16. Eugene Richard Toews	North Unity	4-9-56	Grace	During
17. Donovan Seiler	Grace	10-12-56	Grace	During
18. Cecil Nightengale	Plainview	2-1-57	Plainview	During
19. Leroy Schmidt	Pleasant Valley	2-1-57	Pleasant Valley	Before
20. Melvin Dale Becker	Grace	4-1-57	Grace	During
21. Galen Lee Johnson	Grace	4-2-57	Grace	Before
22. Robert Koehn	Eden	2-1-58	Eden	During
23. Jim Smith	<i>Highland</i>	3-1-58	Kansas City	Before
24. Jim Unruh	Scott City	5-1-58	Scott City	After
25. Howard Eastland Jr.	Rich Hill	8-18-58	Rich Hill	
<i>Larry Dirks</i>	<i>Bonnors Ferry</i>	<i>7-1-58</i>	<i>Kansas City</i>	

KANSAS CITY GENERAL HOSPITAL
Kansas City, Mo.

Name	Congregation before entering Service	Date of entering Service	Name of present Congregation	Married
1. Frank Nightengale	Plainview	2-9-54	Plainview	Before
2. Nathan Zieset	Plainview	2-15-54	Plainview	Single
3. Verron Penner	Alexanderfeld	2-17-54	Alexanderfeld	During
4. Leland Howard Dirks	Rich Hill	12-16-54	Bethany	After
5. Kenneth Dyck	Meridian	12-16-54	Meridian	During
6. Richard Lee Urrih	Grace	12-17-55	Scott City	Before

GOODWILL INDUSTRIES - Flint, Mich.

1. Howard Helms	Newark	2-21-55	Newark	Single
2. Verle Duane Schneider	Newark	2-21-55	Newark	After
3. Robert Haynes	Newark	9-20-55	Newark	During
4. J.B. Litwiller	Newark	1-1-56	Newark	Single
5. Iyle Inniger	Newark	6-4-56	Newark	After
6. Warren Eicher	Newark	4-1-57	Newark	Single

HARPER HOSPITAL, Detroit, Michigan

1. Wayne E. Friesen	Newark	3- -54	Lansing, Mich.	Single
2. William Mininger, Jr.	Newark	5-15-54	Newark	After

UNION HOSPITAL, Dover, Ohio

1. Moses P. Bender	Dalton, Ohio	4-1-57	Newark	After
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GRACE NURSING HOME, LIVINGSTON, CALIFORNIA

Name	Congregation before entering Service	Date of entering Service	Name of present Congregation	Married
1. Stanley Jantz	Mountain View	8-1-58	Livingston	During
BETHEL HOME, MONTEZUMA, Kansas				
1. Gladwin Koehn	LoneTree	2- -60	Montezuma	Before

Four men are serving at Los Angeles although there is no established unit there any longer.

1. Melvin Becker	Galva	1- 60	Los Angeles	Before
2. Maynard Koehn	Galva	4- -60	Los Angeles	Single
3. Darryll Wedel	Galva	4- -60	Los Angeles	Single
4. Verle Buller	Montezuma	?	Los Angeles	

DENVER UNIT

Name	Congregation before entering Service	Date of entering Service	Name of present Congregation	Married
1. Gary Lee Koehn	Lone Tree	9-22-58	Denver	Before
2. Charles Johnson	" "	9-22-58	"	Before
3. Errol Wedel	Salem	3-2-59	"	During
4. Eldon Schmidt	Emmanuel	2-19-59	"	
5. Kenneth Koehn	Fairview	11-10-58	"	
6. Andy Powell	Pinecrest	9-24-58	"	
7. Aelard Unruh	Scott City	11-10-58	"	
8. Jerry Nickel	Hillsboro	12-8-58	"	
9. Robert Giesbrecht	Glenn	11-7-58	"	During
10. Welgo Unruh	Scott City	9-2-58	"	Before
11. Alton Koehn	Salem	3-2-59	"	
12. Lloyd Schmidt	"	3-2-59	"	
13. Milton Smith	"	3-2-59	"	
14. Richard Esau	Winton	3-16-59	"	
15. Van Hiebert	Hillsboro	2-19-59	"	
16. Eugene Martens	Glenn	11-7-58	"	During
17. Kenneth Dirks	Montezuma	11-10-59	"	Before
18. Elton Koehn	"	11-10-58	"	
19. Bob Nighthingale	Salem	3-2-59	"	During
20. Wavern Unruh	Lone Tree	2-16-59	"	Before
21. Herb Spence	Glenn	2-6-59	"	Before
22. Leonard Unruh	Pinecrest	9-2-58	"	
23. Ervin Buller	Montezuma	8-10-59	"	Before
24. JaDean Koehn	Lone Tree	9-1-59	"	Before
25. Ray Nickel	Zion	9-3-59	"	
26. Galen Unruh	Lone Tree	10-14-59	"	Before
27. Herb Ensz	Zion	4-11-60	"	
28. Stanley Jantz	Pleasant Valley	11-23-59	"	
29. Bennie Jantz	"	11-30-59	"	
30. Robert Koehn	Lone Tree	2-3-60	"	

DENVER UNIT CONT.

Name	Congregation before entering Service	Date of entering Service	Name of present Congregation	Married
31. Lee Hiebert	Logan	2-15-60	"	
32. Johnny Johnson	Lone Tree	4-11-60	"	Before
33. Jerry Koein	Fairview	1-12-60	"	
34. Lloyd K. Schmidt	Winton	3--60	"	
35. Raymond Schmidt	Emmanuel	2-1-60	"	
36. Tim Toews	Evergreen	11-23-59	"	
37. Richard Giesbrecht	Winton	10-28-59	"	Before
38. Pete Koehn	Montezuma	2-24-58	"	
39. Frank Witesell	" "	2-24-58	"	
40. Roscoe Koehn	" "		"	
Chester Dirks	Rich Hill	Discharged		Before