

**MR. AND MRS. JOHN GAEDDERT LEAVE CAMP**

This weekend, we fellows here in camp are quite conscious of the departure from the camp staff of two individuals to whom we are all deeply indebted. They are Mr. and Mrs. John Gaeddert, the camp business manager and the camp matron, who were temporarily appointed to help start this camp. Their unselfish service and understanding have helped to make our camp a better place in which to live.

Mr. Gaeddert has become well known to all of us because of his many functions as the business manager. He has set up the books and records for the camp in such a way that Ray Schlichting, a camper with business training will be able to do the work. Many of us have gotten rides into town with Mr. Gaeddert and we well know how the fellows in camp come running when the word gets out that he has brought the mail back from town.

Mrs. Gaeddert, whose quiet way and pleasant smile has meant a lot to all of us, has been supervising the work in the camp laundry until recently when she had to leave camp to go to Newton, Kansas for an operation. Her instructions were so helpful that now four campers are able to do the work. When clothes needed mending she very graciously offered her services—an attitude that meant a lot to many of us unexperienced in clothes mending.

In expression of our respect and feelings toward them, many of us speak of Mrs. Gaeddert as "Ma", and of Mr. Gaeddert as "Uncle John". The existence of such congenial informality has meant a lot to all of us, and we shall indeed miss them. All of us hope that they will be happy and successful in their new endeavors after leaving the camp staff.

B.N.

**DIVERGENT INTERESTS REVEALED BY
EDUCATIONAL QUESTIONNAIRE**

Study courses in acetylene welding, shop mechanics, New Testament Bible study, Christian pacifism, and first aid received the greatest response from the campers in the interest questionnaires which were presented to the men this week.

In an effort to reveal the educational and activity interests of the men in camp, detailed questionnaires were filled out by the campers. The campers expressed their interests in regard to thirty-four different clubs and study groups in fields of religion, agriculture, vocations, science, and cultural subjects. The results of these questionnaires will serve to guide the educational committee in shaping a study program which meets the needs and desires of the campers. Robert Kreider, chairman of the educational committee, reports that every effort will be made to provide courses in the fields where there is a large demand.

Plan College Credit Courses

Supplementing the interest groups, arrangements are being made to offer in camp, credit courses on the high school and college levels. Twenty campers have expressed a desire to enroll for such college courses as Life and Letters of Paul, Mennonite History, College Algebra, Public Speaking, Business Organization and Administration. Through the courtest of cooperating colleges, such courses will be offered tuition-free. Campers and members of the camp staff, who have had advanced academic training, have been approved as instructors for the courses. Several individuals have indicated their desire to take high school courses for credit.

Soil Conservation Staff

Walter L. Makens.....Camp Supt.
 J. R. Thomas..Jr. Camp Conservationist
 Harold D. Corn.....Jr. Engineer
 H. E. Mather.....Asst. Conservationist
 H. K. Rouse.....Asst. Engineer
 Audrey Sharp.....Research
 Harold Line.....Asst. in Research

Camp Staff

Albert Gaeddert.....Director
 Marie Groening.....Dietician
 F. E. Kibler.....Camp Physician

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THE MEANING OF MINORITY RIGHTS

Have we not often wondered what a Christian pacifist's attitude should be toward men in the army and in other groups whose purposes and methods differ from ours? We have been counseled to respect and love them and we are eager to do that. But can we sincerely carry our respect to the point of approving their work without sacrificing our loyalty to our own cause? Or dare we selfishly hope that all other experiments will fail and that ours alone will prosper?

Would not the democratic approach be to grant every group, large or small, the opportunity to demonstrate its convictions side by side? Then we can trust that time itself will decide whose methods have produced the best results under equal conditions.

A broad interpretation of minority rights implies that the best way for us to promote our own cause is not by

condemning those who differ from us but by serving our own cause whole-heartedly. Our major concern is to establish our own convictions honestly and having done that our problem is to remain true to ourselves at all times.

To that end we can be sincere in our respect for other minorities and in asking the Eternal that enlightenment may be found by all groups, that all may strive honestly after truth, and that everyone may serve his conscience faithfully. Then we must respect every individual for his convictions, though we cannot always approve the type of work he is doing.

NOTES FROM A C.O.'S JOURNAL

Autumn days---steely, gray skies alternating with the sunny blue---light, fleecy, clouds intermittently hiding the snow-capped peaks of the Rampart Range---Quavering aspens-high up toward the timber line-their fluttering foliage of brilliant yellow-contrasting sharply 'gainst the dull green of surrounding vegetation--their dying leaves soon to fall and become a part of the layer of humus which the parent tree returns to its Mother Earth---The number of camp visitors continues to grow fewer and fewer as school progresses and seeding time rolls 'round--News from friends now in school-their ardent enthusiasm for those experiences hoped for-coupled with uncertainty which springs from unstable national and international affairs---new names appear in the school papers-different problems for educational heads to solve---Here-coal being hauled to the bins-hoppers being filled-heating facilities checked-stoves fired--overcoats and mufflers appear--camp jobs as kitchen work-office help-suddenly acquire new popularity as S.C.S. boys face long, chilly, days in the open field-----Summer reluctantly releases dominion as a lone field of oats, just across from the camp, is harvested-----Yes-the inevitable seasonal change slowly approaches-bringing with it colorful memories of other peaceful Autumn days---hope that through the dark clouds of world fear, hatred, and frustration will issue, via the cooperation of God, Nature, and Man, an Indian Summer of an understanding brotherhood-consecrated to an eternal, active, peace-----

R.H.

DENOMINATIONAL DISTRIBUTION OF ALL C.O.'S, SEPT. 1 (Continued)

Religion	Class	Assigned	Deferred	Unassigned	Delinquent
1. Apostolic Faith	4	1	3	0	0
2. Ass'y of God	11	1	5	5	0
3. Assoc. of Bible Students	1	0	0	1	0
4. Bahai	2	0	0	2	0
5. Baptist	52	24	20	8	0
6. Brethren Church	2	0	0	2	0
7. B'nai Yehudi	10	0	1	2	0
8. Brethren	261	145	75	50	1
9. Buddhist	1	0	1	0	0
10. Catholic	34	12	15	7	0
11. Christadelphian	13	8	2	3	0
12. Christian	13	6	1	6	0
13. Christian Conventions	4	0	4	0	0
14. Christian Scientist	7	2	3	2	0
15. Community Church	11	5	5	1	0
16. Congregational Christian	30	15	6	9	0
17. Church of Christ	38	13	19	6	0
18. Chs. of Em. of Divine Light	1	0	1	0	0
19. Church of God	35	17	12	6	0
20. Church of God and St. of Christ	3	2	1	0	0
21. Church of Living God	1	0	1	0	0
22. Church of the Open Door	10	0	0	1	0
23. Disciples of Christ	4	2	1	1	0
24. Episcopal	23	11	11	1	0
25. Ethical Culture	1	1	0	0	0
26. Evangelical	12	7	1	4	0
27. Evangelical & Reformed	24	13	10	1	0
28. Evangelistic Mission	1	1	0	0	0
29. Father Divine	1	0	1	0	0
30. F.O.R.	4	2	0	2	0
31. First Cent. Gospel	2	0	2	0	0
32. Four-Square	3	1	2	0	0
33. Free Will Baptist	1	0	1	0	0
34. Friends	142	81	55	6	0
35. Full Gospel Assy.	1	0	0	1	0
36. Fundamental Baptist	1	0	1	0	0
37. Gospel Hall	4	1	2	1	0
38. Gospel Herald Soc.	1	0	1	0	0
39. Hephzibath Faith Miss. Society	2	2	0	0	0
40. Holiness	5	3	1	1	0
41. House of David	2	0	2	0	0
42. House of Prayer	1	0	1	0	0
43. House of God	1	0	1	0	0
44. Hungarian	1	0	1	0	0
45. I am	1	0	1	0	0
46. Jehovah's Witness	130	20	70	22	16
47. Jewish	5	3	0	2	0
48. Latter Day Saints	1	0	1	0	0
49. Lutheran	20	8	5	7	0
50. Magiddo Mission	2	1	1	0	0
51. Mennonite	705	397	249	59	1
52. Mission Covenant	4	1	2	1	0
53. Moody Bible Inst.	1	0	1	0	0
54. Moslem	1	1	0	0	0

(Continued from page 3.)

	Class				
	IV-B	Assignees	Deferred	Unassigned	Delinquent
55. Methodist	139	65	33	40	0
56. Methodist, Asbury	1	1	0	0	0
57. Methodist, Free	1	1	0	0	0
58. Methodist, Reformed	1	1	0	0	0
59. Methodist, Wes.	5	1	2	0	0
60. Nazarene	9	3	6	0	0
61. None	100	34	53	13	0
62. Overcoming Ch. of Faith Tabernacle	3	1	1	1	0
63. Pavilion	1	0	1	0	0
64. People's Church	1	0	1	0	0
65. Pentecostal	14	7	3	4	0
66. Pilgrim Holiness	5	1	4	0	0
67. Plymouth Brethren	5	2	3	0	0
68. Presbyterian	62	25	18	19	0
69. Reformed	4	2	1	1	0
70. Rosicrucian	2	0	2	0	0
71. Reformed Lutheran	1	0	1	0	0
72. Russian Molokans	4	3	1	0	0
73. Salem Covenant	1	0	1	0	0
74. Sampson Church	1	0	1	0	0
75. Salvation Army	2	1	1	0	0
76. Seventh Day Adventist	16	2	13	1	0
77. Spiritual Organ.	1	1	0	0	0
78. Studio of Truth	1	0	1	0	0
79. Swedish Covenant	1	0	1	0	0
80. Talmud Torah	1	0	1	0	0
81. Temple of Universal Law	1	0	1	0	0
82. Theosophist	2	2	0	0	0
83. United Brethren	7	2	3	2	0
84. United Church	1	0	1	0	0
85. United Presbyterian	1	0	1	0	0
86. Ukrainian Church of God	1	0	1	0	0
87. Unitarian	6	6	0	0	0
88. Watchers of the Morning	1	0	1	0	0
89. War Resisters	3	2	1	0	0
<u>Total</u>	<u>2,423</u>	<u>984</u>	<u>757</u>	<u>255</u>	<u>18</u>

ASSIGNEES BY STATES

Alabama	1	Louisiana	1	North Dakota	1
Arizona	1	Maine	5	Ohio	146
Arkansas	1	Maryland	17	Oklahoma	15
California	54	Massachusetts		Oregon	6
Colorado	6	Michigan	44	Pennsylvania	130
Connecticut		Minnesota	13	Rhode Island	3
Delaware	1	Mississippi		South Carolina	2
D. C.	2	Missouri	24	South Dakota	10
Florida	1	Montana		Tennessee	5
Georgia	1	Nebraska	11	Texas	4
Idaho	3	Nevada	1	Utah	
Illinois	58	New Hampshire		Vermont	3
Indiana	34	New Jersey	33	Virginia	13
Iowa	34	New Mexico		Washington	4
Kansas	86	New York	58	West Virginia	1
Kentucky		North Carolina	6	Wyoming	2
				Wisconsin	8

In Great Britain 54,945 men were placed on the register of the C.O. by March 1. Of these, 6% received unconditional exemption, 36% conditional exemption, 30% non-combatant service, and 28% full military service.

WHY CIVILIAN PUBLIC SERVICE WORK

(By Albert Gaeddert, Camp Director)

In any undertaking whether of a personal or of a social nature it is necessary that the aims and objectives of the project be clear in the minds of those who participate. Likewise in our Civilian Public Service camp-work the people involved ought to have a clear vision of the purposes toward which we are striving. It is called work of national importance under civilian direction, but that still leaves the aims out of the picture to a large extent.

Let it be said first of all that it presents a positive approach to the problem of peace, rather than a sole refusal to participate in the war machine; in the late world war the best the conscientious objector could do was refuse to do. Now, through the generosity of a democratic government, it is possible to offer our services for constructive purposes. And with this I would list the first purpose and objective toward which we are setting our aims: to render constructive service to our government and to humanity. Although we refuse to become a part of the war machine we are willing and eager to give our service where we feel that it is employed toward the harm of no one and to the upbuilding of the abiding interests and welfare of humanity. It is interesting today to find those who look at issues and their implications in terms of a long period of time. It is doubly encouraging to hear a statement such as this coming from one in government employ: The greatest defense work we can do in our nation today is to defend the soil, upon which and by which we live. It may seem insignificant to go out to do soil conservation work when we think only in terms of each shovel full of dirt that we throw over the bank, but when we view the program as a means of preserving what the Eternal has entrusted to us then the work takes on a personal significance because it concerns people individuals, families, communities, and nations.

A second objective of our camp program is to strengthen our democracy at home. We have a strong faith that the best method of preserving the democratic way of life is not with machine guns but by the simple demonstration of its principles in numerous small communities. The foremost principle operative of a sincere faith and trust in God and

in man. Jesus, the Master of men, played such a genuine faith in God that the most apt designation that he could give to God that would fully express the close relationship was Father. Because God was a Father, and the Father of all peoples, it followed that all men were brothers. Such respect, such faith is best developed in the democratic way of life; it cannot be fostered by blasting machine guns or by dive bombers and torpedoes.

Though our views may differ and our backgrounds vary, we can still get together, live, work, play, eat, and worship together. There is in this sort of set-up an opportunity hitherto unequalled. Here we can learn to know one another thoroughly; appreciate the goodness that dwells within each of us, and in a quiet and peaceful manner come to develop a keen appreciation for the possibilities of the other's personality. Spiritual growth is here firmly grounded, for it has time here to bear the fruits of the spirit: love, joy, peace, long-suffering, and kindness.

Another aim of our camps as I see it is to prepare the men who come here to go back into their own communities and there be able to render a greater service. They ought to be able to live more completely and more abundantly, having had their horizons widened by the personal contacts established. They should be able to understand their neighbor more readily, having learned to understand their comrades with whom they lived for a period of time as members of the same household. They should be greater churchmen, having learned to appreciate the values that the Church has upheld, some of which have become so much a part of them. They should be better men in their family relations, having established a closer kinship with those principles that bind family ties so stably. They should be greater men in the community, having developed a community spirit that carries a strong concern for all its associates. They should be better farmers or better city people having seen at first hand the reaction of both groups to varying situations.

These are but a few of the objectives that to my mind our camps are holding up to those who enter therein. Were one to generalize a conclusion it could very well be phrased in the words that the writer of the Book of Revelations puts into the mouth of God: Behold
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I have set before thee an open door which no man can shut.

NEWS IN BRIEF

Lookout Mountain was the scene of an inspirational conference sponsored by the Denver F. O. R. A number of campers were privileged to attend the conference on September 27 and 28.

Dr. A. J. Muste spoke of organizational plans and objectives in the first session. The evening meeting was devoted to a discussion of foreign policies and their effect on world peace. Sunday morning the entire group heard Dr. Muste in another inspirational address at the Plymouth Congregational Church.

We are indeed grateful for the kindness and interest shown by our Denver friends.

Mr. Orrie Miller, Rev. J.H. Miller, Rev. D.A. Yoder, and Dr. E.G. Kaufman, all members of the advisory board, were our visitors September 23. They spent most of their time in observing the work projects and in conferences with the staff and the campers.

In an evening meeting Orrie Miller explained that the Mennonite Central Committee was organized in 1921 to help relieve suffering in Europe. Rev. Yoder told us that we must be either here or in the army, and for that reason he was glad to see us HERE.

Dr. A.J. Muste, noted pacifist lecturer and writer, spent the morning of September 27 in our camp. He was enroute to the Denver F.O.R. Conference.

MR. AND MRS. JOHN GAEDDERT HAVE HAD DIVERSIFIED EXPERIENCES

Very few campers realize the variety of experiences that both Mr. and Mrs. Gaeddert have had before coming to our camp. Our space permits us to mention but a few of the highlights of their interesting background.

Both Mr. and Mrs. Gaeddert are native Kansans. Both received their A.B. degree at Bethel College in 1924. "Uncle John" did two years of graduate work at the University of Kansas and Mrs. Gaeddert studied two years at Chicago Theological Seminary.

John Gaeddert's teaching career includes three years in rural schools, two years in high schools, three years in a boys' industrial school, and one year in a business college. For two summers he was the warehouse man in a fish cannery at Kodiak Island near Alaska. Another experience of interest to us is his work at the base hospital at Fort Leavenworth as a C.O. in the last war.

Mrs. Gaeddert has taught rural, city, and high schools for a number of years. Three years of her teaching was done in the Indian School at Dulce, New Mexico. She also served on the staff at the Hi-Y and G.R. camp near Elmdale, Kansas.

We feel certain that Mr. and Mrs. Gaeddert will render valuable service wherever they go.

Mr. W. J. Pite, who has been on temporary appointment in the SCS office, was recently transferred to the CCC camp at Kutch, Colorado where he will serve as project foreman. While here he served as SCS senior foreman.

Section 562, P.L. and R.

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