

JUN 25 1943

PIKE

VIEW

PEACE

NEWS

Volume 11, Number 20

Colorado Springs, Colorado

June 12, 1943

MORE EMIGRANTS FROM #5

Word has been received that three more men from this camp are to be assigned to dairy farms in the county. These assignments will bring the unit to a total of 25. The selection of the men is tentative. There are still several fellows interested in dairy farm work, but it is not likely that there will be any more openings in this county.

John Fricson received his transfer to the Brethren Service unit in Puerto Rico. He has not yet received word of the time of transfer to the project, but he expects to leave almost immediately. We also received word that Erwin Schrag, now at the cooking school at Grottes, Virginia is to be sent to the unit in Puerto Rico. We have received the transfer, but do not know when Erwin will embark for the new home.

One man from this camp has been accepted for the three months summer (continued page 5)

BEET SUBSTITUTES

It was good news when word came to the campers that there would be plenty of farm labor available for work in the sugar beet fields. Due to the diminished manpower available from this camp, the district SCS completed negotiations for the use of the Italian prisoners of war stationed at Camp Carson.

The only way in which the SCS could secure the use of the prisoners was to arrange to feed them for the noon meal. Consequently, our camp now has a new project. The SCS has secured the food and has placed an extra man in the kitchen to prepare the lunches and to keep the records on the feeding program.

REGIONAL CONFERENCE

Twenty-six men representing 9 CPS units assembled at Bethel College in North Newton, Kansas on June 5-6 for the final regional conference of a series extending over all regions in the country. The Brethren unit at Magnolia, Arkansas was represented. The two Friends units in the region also sent delegates. The units were the camp at Trenton, North Dakota, and the experimental farm project at Iowa State in Ames, Iowa. The remaining six units included the hospitals at Denver, Colorado and at Mount Pleasant, Iowa. The camps at Hill City, South Dakota; Donnison, Iowa; and Fort Collins and Colorado Springs, Colorado made up the balance.

The conference was fortunate in having three visitors who were able to act as resource people. Dr. Henry A. Fast of the Mennonite Central Committee was present for the entire time. Dr. Dakin of the National Service (continued page 5)

DAIRY FARM UNIT

On June 10 and 11 there was a conference in Chicago of all directors of dairy units. Harry Martens attended for the El Paso County unit. It is expected that out of the conference and the sharing of the first two months experience will come much to help in the administration of this project with all of its unique problems.

Eugene Salaska of our camp has assumed many of the routine responsibilities attached to the unit. Selective Service requires close attention to the men on the farms which means numerous reports and records. With the men spread out over a large county, a great deal of time and effort is required for meeting Selective Service standards.

A MENNONITE DILEMMA

Since I speak as a non-Mennonite, it may be that this dilemma which has occurred to me as I have tried to understand the Mennonites may not be a real one to the Mennonites themselves. Nevertheless, it is a problem in my own thinking as I try to talk with members of ~~the~~ church, and so I present it for what it may be worth. Briefly stated the dilemma is as follows. In order to maintain the traditional heritage of the church it seems desirable for it to remain separate from a world which does not reflect its ideals, and yet, to remain separate from a suffering world seems to be contrary to the example and teachings of our Lord Jesus Christ. The questions which arise are: 1- Is there a necessary conflict between these two horns of the dilemma? 2- If so, which is the more important to fulfill? 3- If not, what kind of a balance can be worked out?

Let us examine the two horns a little more fully. The considerable influence which environment has on people has long been recognized by psychologists. One need not go far to find that the forces which play on a growing child are extremely important in determining just what kind of an adult that child will be. The Catholic church recognizes this when it demands that it be given control of the children of its members for the first few years of their lives. The Mennonite church has recognized this when it has attempted to remain relatively segregated from the major portion of society. Only in this way has the church been able to maintain, as much as it has, the original way of life of its group. Had it mixed freely with the world, it seems certain that the influence of the world would have been much more pronounced on it. Even though its contact with the world has been little, there are many indications that the world is steadily drawing it into a worldly stream of life. Segregation is a source of power. This cannot be denied.

One of the claims of the Mennonites is that they, as a church, are attempting to live fully the Christian life as taught by Jesus and as lived by the early Christians. If this is true, then it seems obvious there is one major way in which they fail to do this. Central to the lives of Jesus and the early Christians was the fact of their mixing with all peoples, particularly the lowly and outcaste, and taking to them not only the gospel but material things in the form of bread and healing. Examples abound, but in addition there is the admonition of Jesus to go into all the world and preach the gospel and to heal and cast out devils. And there is the Second Great Commandment to love our neighbors as ourselves, and along with this the story of the Good Samaritan to show us that our neighbors are everyone. The Mennonites do not fail altogether in this line, for they have a mission program, and yet the policy of segregation has meant that most people know nothing of them, except that they are a "queer" group. If the Mennonites have preserved essential Christian truths, the Bible commands them to share these truths with the world.

If this presentation of the dilemma is correct, it would seem that the answer to the first question is that there is a necessary conflict between the two horns. To follow the first will be to deny the second, and to follow the second will be to endanger the very truths which the policy of segregation attempts to preserve. It would be a tremendous loss for the Mennonites to become one with world by trying to convert the world, and yet it is a tremendous loss for the Mennonites to live out their own fine understanding of Christianity and not share that understanding with the world. As is often the case, the truth probably lies somewhere between these two extremes.

My present conclusion is that the Mennonites should attempt to find methods of sharing and of evangelization which will be safeguarded as completely as possible against likely compromises with the world. Thus the mission work should be extended abroad and locally. Also the Mennonites should become a part of the interdenominational church agencies, such as the Federal Council of Churches of Christ in America, and of the interdenominational functional organizations such as the Fellowship of Reconciliation. In this way the message of the Mennonite

(continued on page 5)

An Ideal School

It was getting late in the afternoon when Bill and I came to visit the school. I had heard about this new education but this was to be my first opportunity to really see it.

Bill had started teaching when he was twenty. And he had worked through the years, pouring himself out. He was dean of the State University now and his hair was silvery. As we walked toward the buildings he gazed ahead eagerly, his face in the sun. There was an atmosphere, I noticed, different from that of my own suburban school.

The buildings on the campus were simple, but neat, bordered with lawn. A row of nasturtiums bid us welcome and I was so intent looking at the yellow blooms that I hardly noticed the man approaching us from what seemed to be the administration building. I wouldn't have noticed him anyway, I suppose, because he was dressed so plainly--matching blue wash trousers and shirt. I noticed, though, his tanned face and working man's hands.

"How do you do, gentlemen," the man cordially said and confirmed with his handshake. "Glad to have you here."

"We've heard so much about your school," I said, "that we wanted to see it. Bill and I are both working on school curriculums. You are the director of the school," I ventured.

"Well, sort of, but the fellows hardly need a director. They just go ahead by themselves. We work together!" The director smiled and I could see he loved his school and his students. "Let me show you around," he added and led the way for Bill and I.

"The students all stay in dormitories, don't they?" Bill asked as we walked through one of the dorms. "That's one feature I like; keeps you closer to them; helps you get to know them better".

"Life goes on twenty four hours a day," the director said simply.

I turned as a couple of trucks entered the driveway behind us. They stopped abruptly and a number of men clambered out and walked briskly to their dormitories, swinging their coats as they went.

"Those are fellows who have been out in the field," the director said. "you see, we don't do all of our studying in class rooms. Part of it is actual work. We learn about erosion first hand. Our mathematics problems are real. We learn to figure the yardage of concrete on actual forms, and when forms are poured we can prove if we were right. Surveying is done on nearby farms for purpose as well as practice. Some learn about motors in the shops."

"What about the fellows who don't care about math--those who are slow in things like that," Bill interrupted. "You probably have men who are bored by motors. How do they fit in?"

The director paused and scraped the ground with the sole of his shoe. "It was John Dewey, you men remember, who said that education was not preparation for living, but life itself. There are a lot of people in this world who need to learn how to live. We have some of them here. There are some things you can't learn out of books. You learn to live by living!" He paused and then went on slowly. "Every young man needs responsibility. Each man here is responsible firstly to his own conscience and secondly to his fellow men. Every young man needs integrity. We put each man on his honor. Personal property lies about everywhere. Locks are tabu. Every young man needs purpose in life." The director became very quiet as he spoke.

(Continued on next page)

"We believe in a God centered universe. We believe that the real purpose in life is service, and only through service can our lives be worthwhile. By working together and trying to serve, we try to live more abundantly. There is purpose in our work program apart from learning useful skills. Some will never learn the chemistry of putting calcium chloride in the water when mixing concrete in cold weather but they may learn that the fellow working next to them is homesick and that talking to him and being friendly sure helps a lot. Some may understand perfectly why a wide ditch offers more resistance to a stream of water than a narrow one does, but may have to learn what real perseverance is."

I looked at Bill and he looked back. I could tell he was thinking about his own school, and my mind too went back to the little fellow who always wondered about the halls in my school. He was never meant for a straight-laced university, but he could do work with his hands, and longed to do something to prove himself. He had been preparing for life; he wasn't living!

We walked along to a room where boys were pressing shirts and sorting clothes. I could see that the boys in this school did their own laundry. This was new to me. I always thought one went to school to read books and write term papers and master formulas.

The director judged my puzzled look and explained. "If education is to be progressive it must include appreciation. These boys will understand why their mothers are tired after ironing their dress shirts faultlessly. They will appreciate more now. The cooks in the kitchen will know what it means to see that hungry mouths are fed.

At the corner of the driveway, a young fellow in old clothes and overshoes smiled up at Bill. Then I noticed the hole where he had filled the pail he carried. Both Bill and I reached for our noses. It seemed that a little plumbing needed to be done. It was not by chance that we hurried on.

"That fellow is getting an education," our friend said as he smiled. "He has his degree, but he's studying to go abroad after the war to do relief work. There will be unpleasant work to do there too. He'll be giving soup to peasants who live at jobs like that. And he'll understand because he too set a new tile in a sewer line. He's experiencing! He's living!

I looked down at the ground. Then the bell rang for supper.

"Won't you eat with us?" invited the director, kindly.

I heard his words but I stared into space. I was thinking of one divine who washed his disciples feet. He was living too! I was thinking of an upper room and a supper there. Dewey's words echoed in my mind: "Education is Life."

There were classes after supper---interest groups, taught by the one most interested! There was softball and horseshoe, croquet and tennis. And in one of the dorms was a boy pondering over a shorthand book, unmindful of those listening to the radio.

We talked as the evening grew dark. The activity slowed down and through open doors one could see men lying in bed reading soft bound books, lettered in gold. I paused as the words formed over and over in my mind. "I AM COME THAT YE MIGHT HAVE LIFE, AND THAT YE MIGHT HAVE IT MORE ABUNDANTLY."

I looked at Bill standing there in the light from the doorway. He looked up. "You know," he said. "I'd trade a week in a school like that for a year in my university."

"Me too," I said.

MORE EMIGRANTS (cont)

school training program at Goshon College. Gordon Engle will be our representative there.

Orie Gingerich, a former camper who was transferred to the Beltsville, Maryland camp has now been assigned to the position of cook for the Research unit in Philadelphia.

It is interesting to learn of the movements of men formerly a part of this camp. At the Grottoes cooking school are three men who started their cooking in our camp kitchen and were later transferred to other camps. Two of the other men selected for the Goshon study unit are men who spent their first conscription months in Colorado Springs.

ABOLUTIST VISITOR

Francis Hall who wrote the editorial for this issue of the paper spent a part of Wednesday and all day Thursday and Friday of this last week sharing in the camp program. Francis was one of the men from Union Theological Seminary imprisoned early in the conscription program for his refusal to register.

Francis spent several months in Danbury Federal Prison and then accepted parole to the CPS camp at Royalston Mass. After about 10 months there, he returned to prison feeling that camp involved too many compromises of his religious conviction on the conscription of human life.

On Wednesday evening, Francis related his experiences to a camp meeting. He presented the basis for his thinking. The very sincere Christian motivation for his actions was the impressive part of his testimony.

EDITORIAL (cont.)

church could be carried much more truly throughout the world, and the values which it has preserved could be shared and propagated here at home. In order to provide safeguards, the church would have to re-educate itself about its antique values. And it would have to more strenuously attempt to maintain its fundamental way of life and its activities. For instance, it would not become partners in the political activities of such groups as the Federal Council and the P. O. E. The cooperation would be one of fellowship and stimulation rather than of actual participation in all the activities of the other groups.

Perhaps this conclusion represents no real solution to the dilemma. In any event it is presumptuous of a non-Mennonite to suggest an answer to the Mennonites. If the problem is real, they will have to find their own solution. But if the problem is real, and if this is no answer, then an answer should be looked for and found. F. H.

HARVEST FURLOUGHS

June and July see a mad scramble for furloughs. Most of the men in this camp are from farms in Kansas and Oklahoma. Harvest comes very nearly the same time for all of them.

In the period between June 14 and the end of July, there will be 42 men on furlough to harvest their own crops or the crops of their families or neighbors. The problem of arranging the furloughs is apparent when one realizes that no more than 13 men may be absent from the camp on furlough at any one time. Each man is restricted to the number of days earned and to not more than 15 days including travel time. It is unfortunate that such must be the case, but some compromise is necessary in order that all have at least some opportunity to help in the harvest.

REGIONAL CONFERENCE (cont.)

Beard spent most of the time with the conference. He discussed his work as interpreter of the CPS Program to the non-historic peace churches. Paul French of the National Service Board was able to spend two hours with the group answering directly questions which were uppermost in the thinking of the delegates.

The major share of the conference time was spent in the discussion of camp policies of administration, and of agency relationships. Several recommendations were made by the group and will be published just as soon as it is possible for the elected secretary to assemble the material and mail it out to the camps and administrative agencies.

SPACE AVAILABLE FOR ADVERTISEMENT
(layout error)

MEN MADE HAPPY

Three of our campers received long awaited correspondence from Selective Service. It didn't take long for any of the three to pack all of their belongings when they learned that they had received releases from camp because of disability.

Elmer Kliever was the first to get away to his home at Corn, Oklahoma. Dan J. Miller started out on his long journey to Lumberton, Mississippi after 4 months of camp experience. John Reimer had company for his trip home to Meade, Kansas. Just a few days before John's release came, his wife arrived in the Springs for a short visit. The visit was cut very short but it was entirely satisfactory with both John and his wife.

NEW DIETICIAN

Since the last of April when Mrs. Wenger left camp to accompany Roy to Missoula, Montana, the camp has been without a dietician. On June 8, Edna Kaufman of Moundridge, Kansas took over the duties of that job.

Miss Kaufman is a graduate of Bethel College at Newton, Kansas. This last year she taught in the high school at Neodesha, Kansas. This is her first experience with C.P.S. and we hope it will be a pleasant one.

NEWS IN BRIEF

Elmer Brandt had his appendix removed at the Immanuel Hospital in Mankato, Minnesota on June 2. Latest reports indicate that Elmer is progressing in fine style under the care of all the interested nurses.

More CPS men are becoming maritally involved. Martin Stucky of Moundridge, Kansas was married on June 10 to Marie

"A man protesting against error is on the way towards uniting himself with all men that believe in truth"--Carlyle

Stucky of the same town. On June 8, Ray Schlichting now on detached service to the Akron office as auditor was married to Blondine Loewen at Hillsboro, Kansas. P.C. Hiebert, chairman of the Menmonite Central Committee officiated at the ceremony.

Rev. and Mrs. Leland Bachman and their son David paid the camp a short visit on June 10 while enroute to their home in Illinois. Rev. Bachman was the director of the camp at Camino, California. His plans for future service are still unsettled.

Dr. Leroy Dakin of the National Service Board spent Thursday and Friday nights with us. He was in Colorado Springs to talk with the ministers of the non-historic peace churches about the CPS program.

Late word has arrived that another of the campers is engaging in an entangling alliance. On Sunday June 13, Harry Buller is to be wed to Rubeinna Wichert. The ceremony is to take place at the North Menmonite Brethren Church of Fairview, Oklahoma.

John Friesen just received word that he is to take all his earned furlough and then report to the camp at Crestview, Florida to await transportation to Puerto Rico.

Bob Kreider sent a card saying that the seven men in the China unit are expecting to leave for Asia this week. He closes by saying "See you in 1946".

PIKE VIEW PEACE NEWS

Published bi-weekly by the men in Civilian Public Service Camp No. 5. Subscription Rate.....50¢ per yr. Editor.....Richard C. Hunter

- Contributors Arlo Sonnenberg W.J. Dye Eugene Sallaska Francis Hall Ted Troyer

Section 562 P.L. & I.

From: CPS Camp No. 5 Box 1576 Colo. Spgs, Colo.



Mr. Paul Comly French 1751 "N" Street N.W. Washington, D. C.

941 man a