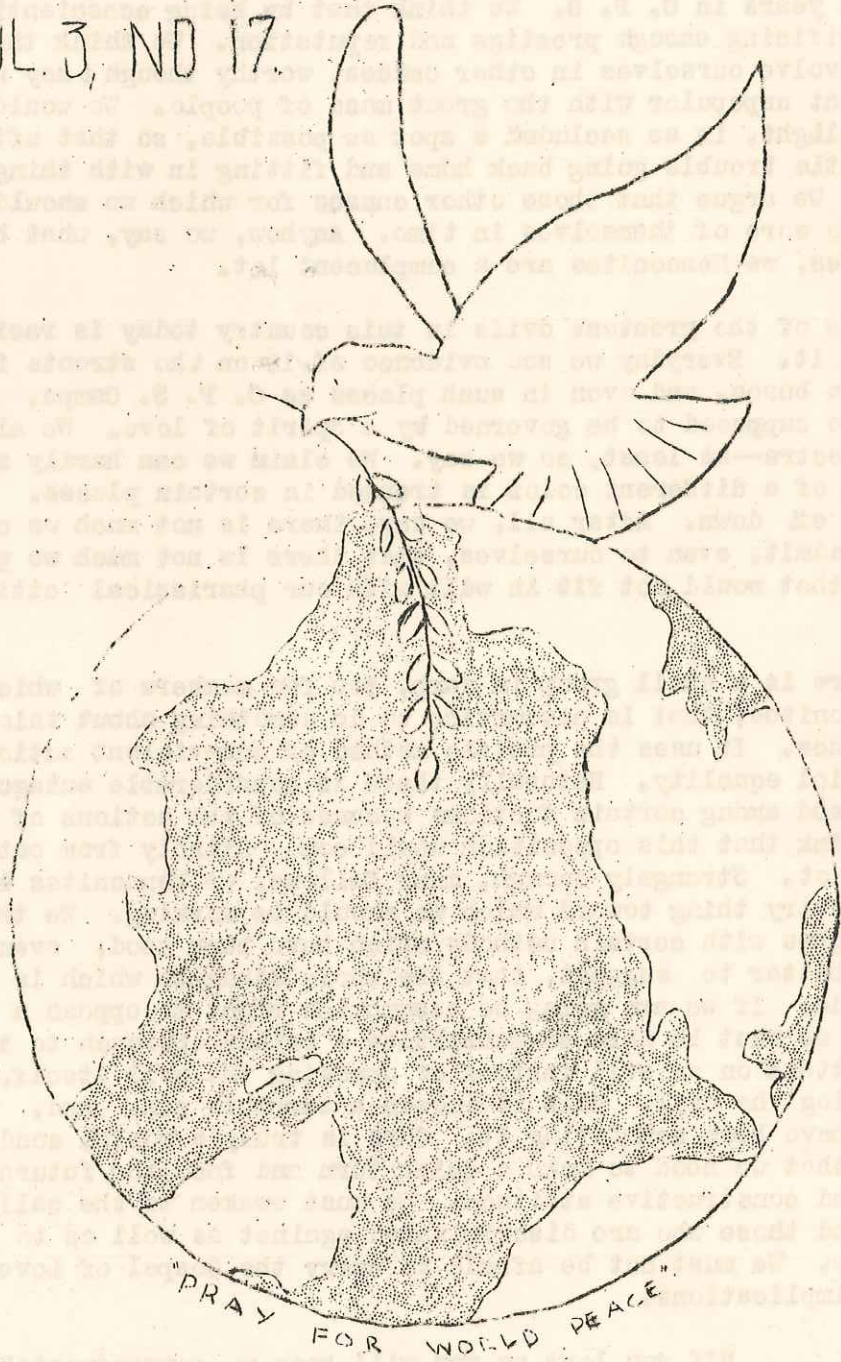


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O. Schmidt

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Editorial

We Mennonites in C. P. S. are a complacent lot. For centuries our people have been persecuted for their beliefs. At last some semblance of religious freedom has been obtained, so we have relaxed our spirit of opposing any and all evils of the world, and have settled down to spend a few, what we hope, are uneventful years in C. P. S. We think that by being conscientious objectors we are sacrificing enough prestige and reputation. We think there is no need for us to involve ourselves in other causes, worthy though they may be, which are at the moment unpopular with the great mass of people. We would rather stay out of the limelight, in as secluded a spot as possible, so that after the war we will have little trouble going back home and fitting in with things much as we did before. We argue that those other causes for which we should be fighting too will take care of themselves in time. Anyhow, we say, what business is it of ours?--Yes, we Mennonites are a complacent lot.

One of the greatest evils in this country today is racial prejudice. We all know it. Everyday we see evidence of it on the streets in town, in restaurants, in buses, and even in such places as C. P. S. Camps, where actions and words are supposed to be governed by a spirit of love. We all deplore this terrible spectre--at least, so we say. We claim we can hardly stand to see the way a person of a different color is treated in certain places. So we come back to camp and sit down. After all, we say, there is not much we can do about it. We hate to admit, even to ourselves, that there is not much we want to do about it, because that would not fit in well with our pharisaical attitude of self-perfection.

There is a small group in camp, too few members of which, sadly enough, are Mennonites, that is attempting to do something about this problem of racial intolerance. It uses the pacific method of non-violent action to further its end: racial equality. Naturally there is considerable antagonism and even hatred aroused among certain factions because of the actions of this group. One would think that this opposition would come entirely from outside the camp, but it does not. Strangely enough, many fellows, we Mennonites in particular, oppose the very thing toward which we should be working. We think that because we do not agree with certain methods which have been used, even though we have nothing better to suggest, that the whole struggle which is being made must be cast aside. If we are going to assume the right to oppose a method of attack on an evil, we must be able to substitute a better approach to the problem. Opposing an attack on an evil instead of opposing the evil itself, is, in effect, sanctioning the evil. This is indeed a terrible sin. And, worst of all, we find we have been committing it. Ours is truly a woeful condition. It is quite obvious that we need to make a quick turn and face the future with a more concerned and constructive attitude. We must awaken to the call of the underprivileged and those who are discriminated against as well as to the call of the war-weary. We must not be afraid to carry the Gospel of Love to its most involving implications.

--G. K.

"If you love me you will keep my commandments"

MUNITION MAKERS

"Oh! what do you make as you toil the day,
my brother, my brother?"
"I make the shot and I make the shells
for murder, for murder!"
"And whom do you hate and whom will you kill,
my brother, my brother?"
"I do not hate and I would not kill
my brothers the workers;
But the men who own me body and soul
want plunder, want plunder!
They make the wars all over the world
To bleed us, to bleed us!
And some of us bleed on the battle field,
The fighters, the fighters!
And some of us slave to make their guns,
the workers, the workers!
We murder each other for daily bread
to glut them, to glut them!
Oh! They drink our's and our children's
blood, the mad men! The mad men!"
"Oh, lay down your tools for it's you who're
mad, my brother, my brother;
For it's you who drink your own son's blood,
Oh! brother! Oh! brother!"

PRAYER FOR DISARMAMENT

From East, from West, from North, from South
Our prayers flow out to Thee,
From wide and far, from depth and height
We pray in agony.

O God! O Light! O Love! O Breath!
Remember us once more.
The monster we have made for death
Sucks blood from evert pore.

We struggle, twist to wrench away --
Still does the horror cling.
O spawn conceived in greed and fear
Do you our death throes bring?

From East, from West, from North, from South,
Our prayers flow out to Thee.
O God! O Light! O Love! O Breath!
Save us our agony.

A still small voice in every heart
Makes answer "We are one!
That we have made, we must destroy;
We can for we are One."

(Taken from "Love and Life" By Elsa Tudor)

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Safety Pays

Safety on the farm becomes of utmost importance to us as the summer months increase the amount of emergency farm work. Farming is one occupation that has not become safety conscious! So often we cast a safe practice aside because it hinders the work from being done as quickly as we could do it otherwise. Does it actually hasten the work? We may say it is impractical to do it the safe way. If once we are caught in a bad accident because of breaking a safety practice we usually will not have to be told to follow the safe practice the next time we are appointed to do the same job. Often it takes a hard knock to make us pay attention to necessary practices. We seldom seem to profit by the mistake of the other person but learn through our own.

Can we prevent farm accidents and keep this summer's record clean? Not only will it prepare us to face the future for safe farm management but help the farmer we are working for to plan his working conditions in a safe way. If we can discipline ourselves to abide by safety measures it will become second nature for us to practice them when we are on our own farm. Let us consider safety as a protection against injuries to ourself and fellow workers rather than as a rule to be kept.

It is often said that when an accident happens it could never have been avoided for it was predestined to happen to that individual. Facts have shown that there are but very few accidents that could not have been prevented but are caused by someone failing to do the task in the right manner.

We very seldom find a farmer who looks upon an accident as lost time. If we could see the actual loss by trying to get the job we plan to do, done in a hurry and by so doing have

an accident, we would be more careful. We should take lessons from the big manufacturing companies. If they have proven that safety measures pay, could we not try to practice the same? A metal working plant spent an average of \$1,668 a year on eye accidents during a five year period when goggles were required on hazardous jobs only. Later they were required on all jobs, and the accident cost was reduced to \$88 per year.

Quite often we see or hear of some accident happening on a farm yet we continue to practice the same thing thus hazarding our lives. A boy riding on a fender of a tractor was thrown under the wheel and suffered several broken bones. Had the operator not permitted the boy to ride the fender, it not only would have prevented several months of suffering for the boy but also avoided the lost time accident.

Do we ever jump from the tractor while it is in motion and clean the woods from the plow point? Do we always place the shovel in a place where no one will fall over it or back into it. Is the pitchfork placed on the stack or load of hay that it will not be in the way or fall off and hit someone? Are we sure everybody is out of the way when we pull the carrier full of hay from the wagon to the stack? Haste makes waste in time and materials.

Can we as farmers improve our record from the most unsafe occupation to that of the safest? Is there any need for us to be the most careless in our work? It may seem for the first few months it delays the work but don't let us say that it will always be so until we try it for two or three years. Often we make something in a hurry and don't take time to make it safe so that someone is hurt and thus lose more time than it would have taken to make it safe in the first place. Why blame the accident on the rotten boards or rusty nails instead of neglect or hurry? I am sure we can make farming a safe occupation.

EXPERIENCE IS A TEACHER BUT IT MAY BE A DEAR ONE.

A CHEAP SERVICE

CHRISTIAN: "What does Satan pay you for swearing?"

SINNER: "He doesn't pay me anything for doing it."

CHRISTIAN: "Well, you certainly do work cheap---to violate the law; to disobey God; to inflict so much pain on your associates; to insult your friends; to disgrace your mother; to cheapen your influence; to lay aside the character of a gentleman; to imperil your own soul---all for nothing."

Think of a man swearing! Just think of a man swearing! Does any man love himself more because he swears? Does any man's wife, son or daughter love him more because he SWEARS? Does any man want to hear another man swear? The Devil is the only character that enjoys hearing you swear. All Hell is all he offers you for it. Read Exodus 20:7; Matthew 5:34; 23:22; James 5:12.

I. A. Douthitt

DOES PROFANITY MATTER?

In the first place, profanity is useless. When a man steals, he has that which he stole to show for it. When he kills he has the still form to satiate his diabolical desire. But in profanity there is not a thing to be gained.

Then, it is revealing. Profanity marks a man for what he is. It

reveals behind the man's weakness in vocabulary, in mentality, and in personality.

Worse still, profanity betokens weakness. It indicates that we lack the strength to stand out from the common herd and to abstain from a foolish but common practice.

The fourth commandment is that profanity is irreverent. "The Lord will not hold him guiltless that taketh His name in vain." There are those who avoid the actual use of God's holy name, or of unbecoming terms, but only by a pitiful kind of camouflage, as when we shrink from saying, "God damn", yet readily use the same words under disguise of "gosh darn."

Last, and most serious, profanity is sinful. It is a violation of God's law, provoking His displeasure.

Profanity does matter! Its irreverence disgusts the refined, grieves the godly, insults the Most High, and injures our own souls. Profanity matters much in every way. As one has expressed it so ably: "Reverence is the doorway into the audience chamber of the King, and that door is fast closed in the face of the profane."

Profanity reveals a diseased condition of the soul, for "out of the abundance of the heart the mouth speaketh."

(Taken and condensed from "20th CENTURY CHRISTIAN")

From:

Civilian Public Service Camp #5
Post Office Box 1576
Colorado Springs Colorado

Paul Condy French
% RFB P.O. Box 1636
Washington, D.C.

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