

PIKE VIEW PEACE NEWS

VOL. 4 NO. 9

JULY, 1945

OUR CAMP PASTOR

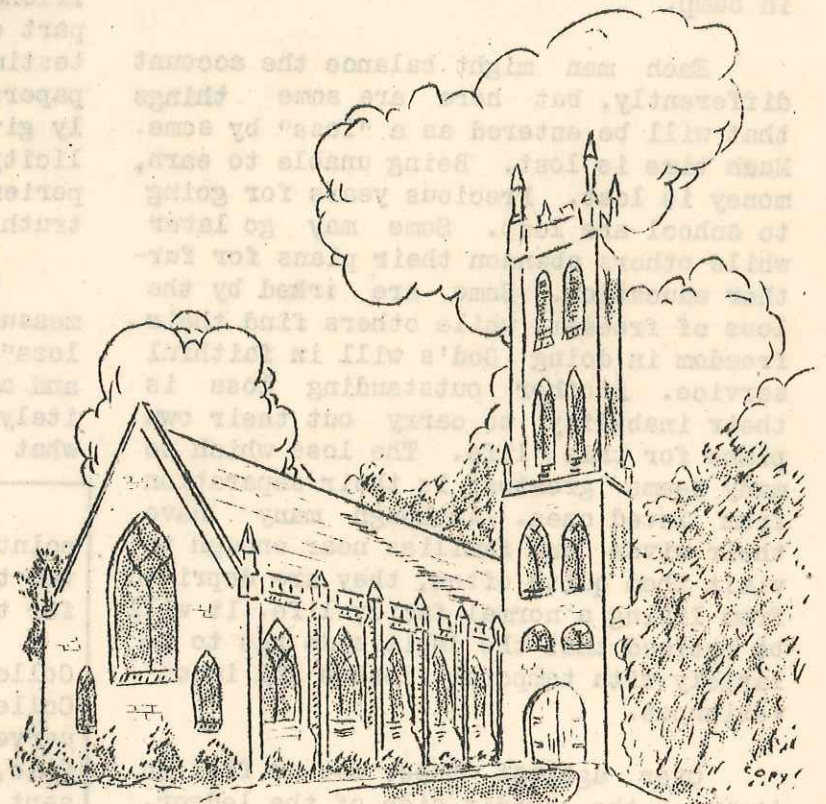
In the early days of Civilian Public Service it was often assumed that if a man was strong enough to take the stand as a conscientious objector he was also strong enough to face the difficulties that might arise in camp. His spiritual life was supposed to be mature. He was supposed to have the spiritual stamina that it takes to tide one thru life. In a community of CO's it was hardly conceivable that one's spiritual life might suffer.

While many men have lived up to these assumptions it can not be said that these assumptions are correct. Going to camp does not guarantee that better men are going to be made or that the individual needs no further spiritual attention. The prevailing idea, that men in camp ought to be able to take care of themselves, and the ever-confident attitude of men in camp, that we no longer need the spiritual guidance and protective wings of our home churches, is erroneous. We are still part of the church as we were previous to our induction and still need its help. The gap between our churches and camps is caused by our unreceptiveness in camp, which makes it difficult for the church to exercise its functions, and the tendency of the church to lose contact with her absentee members.

Thus, inviting a camp pastor and his wife to stay with us, counsel with us, teach us, work with us, worship and pray with us has a dual function. We need it for spiritual growth and the church needs it to keep in contact with her members.

For these reasons we are happy to have Rev. and Mrs. J. M. Regier spend their summer months with us. It is an experiment which, we hope, will benefit the camp and the church as well. We hope that it will cause all of us to recognize that the Christian life can best be lived when a mutual relationship exists between the church and its members.

--Wesley Prieb



PROFIT OR LOSS

REV. J. M. REGIER

During the past month we have heard and observed things in favor and against life in a C.P.S. camp, so that one comes to weigh it on the basis of profit and loss. When you ask a person for the reasons why he is anxious to be discharged, the answers do not always deal with the true merits or demerits of camp life. Personal desires play a big part. Whether the years spent in C.P.S. will be recorded as profit or loss depends on the individual. Some have stated definitely that they would not sell this experience for money.

Although it seems now that some gain very little from this life because of their attitude in camp, one knows not how their future will be affected. After ten years they too, may place these years on the "profit" side of the ledger. One camper wondered whether the fellow's attitude at home isn't the same as it is in camp.

Each man might balance the account differently, but here are some things that will be entered as a "loss" by some. Much time is lost. Being unable to earn, money is lost. Precious years for going to school are lost. Some may go later while others abandon their plans for further education. Some are irked by the loss of freedom, while others find their freedom in doing God's will in faithful service. Another outstanding loss is their inability to carry out their own plans for this life. The loss which to many seems greatest is their separation from loved ones. Although many have their wives and families near enough to visit them quite often, they are deprived from living a normal family life. It will be noticed that the debit side has to do largely with temporal losses and inconveniences.

Over against these let us fill in items on the credit side of the ledger. As one camper put it, he learns to know himself. He learns both self-restraint and self-reliance. The family and friends will notice this when the man re-

turns home to stay. A very important achievement is to learn to get along with little. As one camper put it, we learn to "be content with whatever state you are in". Intelligent observers have often remarked about various C.P.S. men, that they have certainly grown in true manhood, since they went to camp. They have grown in usefulness. We have heard the finest compliments paid many of the dairy workers, and such who do extra work in town, and the wives who have found employment near by. Invaluable experience has been gathered by the majority of men who have been in camp a year or more.

Because of freedom of worship offered all our campers many are registering definite growth in their religious lives. Among the greatest treasures gained in camp, treasures which will follow the men through life, are worthy friendships. As an individual and as a part of a large movement the camper's testimony is of utmost importance. Daily papers and weekly magazines have recently given the C.O.'s much favorable publicity. Just one more gain: from experience the camper learns the eternal truth, that "No man liveth unto himself."

Yes, life in a C.P.S. camp may be measured on the basis of "profit and loss". From the standpoint of permanent and abiding values, the odds are definitely on the "profit" side. Life is what we make of it.

Rev. J. M. Regier was recently appointed by the Mennonite Central Committee to serve as Camp Pastor of this camp for the months of July and August.

Rev. Regier is a graduate of Bethel College and has degrees from Oberlin College and Witmarsum Seminary. He has served churches in Missouri, S. Dakota, Ohio, California, and Kansas. At present he is pastor of the Johannestal Mennonite Church near Hillsboro, Kansas. During his pastorates he has been active in mission and conference work.



Demobilization

With the announcement of the army's plan for demobilization Selective Service worked on and announced their plan for releasing conscientious objectors. Their plan was to release the same percent of total CO campers as the army released of their total men. The point plan was practically the same as the army's. They proposed to release the highest ten percent or approximately 850 CO's the first year.

Since this announcement by Selective Service, Congress was pressured by veteran's groups and other anti-CO groups and as a result a bill was introduced into the House asking that CO's be required to have the same number of points for eligibility for discharge as army men. This bill was discussed by the House Military Affairs Committee and they asked Selective Service representatives to testify in their behalf. Copies of the complete discussion lasting for several hours have been available to campers. Anyone who has read this no doubt will admit that representatives of Selective Service represented us very fairly at the hearing.

No doubt each of us noticed that the public is concerned that we should not have privileges over military men by asking for release of our men, none of whom have served overseas, while enlisted men who have not served overseas have not accumulated enough points and when the navy is not releasing any of its men on the point basis. They also felt we were asking for extra privileges by counting points for wives and for more than three children.

The following is an interesting statement made by a member of the House Military Affairs Committee about the proposed Selective Service plan of releasing CO's who do not have 85 points:

"I do not think it is fair to the conscientious objectors who are sincere. I doubt if they would accept a preferred status, which would react against their own faith and religion.

If they have the faith, sufficient to believe in staying back and not going out to fight the enemy, I believe that faith will be strong enough to take the little hardship that is handed out to them now."

--Edwin J. Schmidt

OPPORTUNITY KNOCKING!!!

CPS
CRAFT'S SCHOOL



Recognizing crafts not only as a constructive and creative pastime for CPS but also as an opportunity for starting a hobby the MCC sponsored a crafts school at the Denison, Iowa, CPS camp.

The school was in session from June 25 to July 13. Those attending were Ivan Grieser, Hill City; Irvin Schwartz, Denison; Walter Stucky, Colorado Springs; Wallace Stucky, Fort Collins; Marian Reschly, Buckingham (Fort Collins) Side Camp; Edna Quiring, Canton, Kansas; and the instructor, David Kope, North Fork.

Rug making, wood turning, and leather craft are the most popular crafts in the camps. Plastics, wood carving, metal tooling, glass etching, block printing, square knotting, tool and knife making were introduced and taught. Some of these crafts already have a good start and certainly have unlimited possibilities.

--Walter Stucky

SAVING

The Church dies with the death of the top soil. Spiritual life wanes and dries up with the withering of vegetation. Soil erosion means human erosion, and saving soil means saving souls in many cases.

These facts were brought out vividly by statistics recently by the United States Soil Conservation Service. They have a direct bearing not only on the country church but upon the city church that draws its human resources from the countryside.

Already one third of the richest top soil in America has been washed into the ocean, or lies buried behind vast concrete dams, forever dead. The waste goes on relentlessly. So long as there are muddy streams, the observer really sees churches, along with banks, skyscrapers, colleges, homes, money, factories, flowing downstream in dire procession.

Already whole villages have been virtually wiped away by soil erosion, and the larger towns and cities will take their turn.

A vivid contrast is seen in the two small towns of Prague and Paden, about fifty miles east of Oklahoma City. It happens that the Prague community was peopled by thrifty and soul-wise Czechs and Slovaks, who knew how to terrace the land, practice contour farming, strip-cropping, revegetation and other methods of erosion control. So, Paden has flourished and grown.

A few miles away is the community of Paden, once larger than Prague. But, because of certain conditions that have to do with various Oklahoma statutes, there was much tenantry around Paden, and for various reasons the farmers did not care for their soil. So, Paden has now shrunk to almost nothing.

It has no banks and few stores. Cotton ginning, once its principal town industry, has virtually ceased. There are farms in that vicinity with depletion up to seventy-five, even ninety per cent. Schools and churches have gone with the wind and the red torrents of the gulches.

The people of the farms and the people of the cities and towns have a sacred stewardship of the land. It is their holy obligation to protect it from devastation, for it was given to them by the Creator for a use that follows natural laws, and not the quick exploitation of the soil robber.

The pattern is easily discernible and cannot be mistaken. Soil and human erosion have really gone hand in hand down toward the complete desert. Since rural churches are supported by rural people and since these people must derive their income from the land, it is obvious that whatever happens to the land will influence rural families and directly affect rural churches. Studies have shown that contributions for the support of the pastors, for buildings and repairs, for Sunday-school contributions, for Woman's Society activities and for orphanages vary directly with the prosperity of the farms, and this depends closely on soil erosion.

SOIL AND SOULS

By Elmer T. Peterson

Editorial Writer, "The Oklahoman"

Congressman J. J. Mansfield of Texas recently lamented the fact that one cubic mile of soil is being washed out of the Missouri Valley watershed every year. The extraordinary thing about his complaint, however, is that he said that it would clog up the Missouri River and hinder navigation. And this is symptomatic of a lack of understanding of what soil erosion means. When the soil is washed away, it is gone forever. No conceivable amount of navigation could atone for the loss of a one-year's washout of soil. That is equivalent to the disappearance of from 15,000 to 20,000 square miles of farmland, assuming that only eight or nine inches of topsoil is able to support crop growth, as testified by soil conservation experts.

There has been much talk of a Missouri Valley Authority, with huge downstream dams, like those of the Tennessee Valley Authority. Imagine the terrific load of siltation of the reservoirs.

In the relatively flat alluvial plains regions siltation is exceptionally rapid. For instance, a \$150,000 water supply reservoir was built at Osborne, Kan., and it filled up with silt in a single year. Other reservoirs in this general area have filled up in fifteen to twenty-five years, and some are already abandoned. Even Boulder Dam will fill up in five generations, according to estimates of Soil Conservation Service engineers, unless the present rate of siltation is drastically altered. The best friends of hydroelectric power are those who are now stoutly insisting that soil erosion control should precede all the big dam projects.

This affects the matter of general social welfare, including churches and schools, from another angle, for the hydroelectric power enthusiasts are fond of pointing to the uplifting aspects of cheap power.

There is a current impression that small towns in the great farm belts are drying up because they are losing trade to the larger towns. But Roy Hayman, past president of the Oklahoma State Society of Agricultural Engineers, takes a very different view.

"I can show by actual facts and figures that the shrinkage of the average small country town is due to the erosion of soil in its tributary territory," he says. "The other theory is largely a myth. There is nothing to nourish the country store, shop, garage, cotton gin, mill or other project except the produce of the adjacent land. When the land disappears, the town and its churches, schools and other institutions vanish likewise."

Need I cite any further statistics?

We have wasted our soil resources at a frightful rate, and the specter of want and starvation now hovers over some parts of our countryside that were once rich and bountiful. Our stewardship has been scandalously poor and inept. There is still a possibility of saving the remaining two thirds of our greatest heritage--a heritage that is essential to human life and spiritual wellbeing--but it is later than we think. We must save the soil if we would save souls in our rural areas.

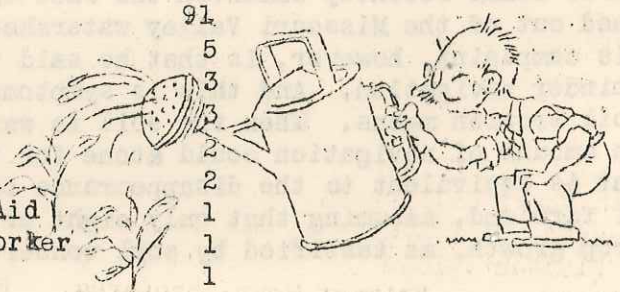
WHO! WHAT! WHERE!

OUT OF 119 MEN IN CPS CAMP NO.5

ON AUGUST 1, 1945, WE FIND THE FOLLOWING:

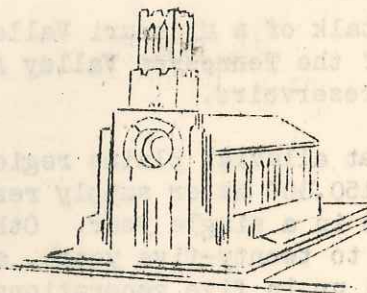
OCCUPATIONS REPRESENTED:

Farmers	91
Students	5
Teacher	3
Carpenter	3
Laborer	2
Mechanics	2
Soil Con. Aid	1
Hatchery Worker	1
Feed Mill	1
Barber	1
Dairy Worker	1
Telephone Lineman	1
Typesetter	1
Head of Order Dept.	1
Dairy Promoter	1
Janitor	1
Decorating	1
Radio Technician	1
Machinist	1



RELIGIOUS GROUPS REPRESENTED

General Conference	43
Mennonite Brethren	15
Church of God in Christ	13
Old Mennonite	12
Old Order Amish	9
Evangelical Menn. Brethren	4
Immanuel Mennonite	2
Krimmer Mennonite	1
Wisler Mennonite	1
Total Mennonite Group	100
First Divine Assoc.	9
Jehovah's Witness	3
Church of God	2
Immanuel Missionary	1
Church of First Born	1
Congregational	1
Brethren in Christ	1
Non-Affiliated	1



EDUCATIONAL BACKGROUND

	Grade								High School				College				
Years in School:	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
No. of men:				1	1	7	7	43	7	4	5	30	5	3	3	2	1

Median Average: 1 year in High School

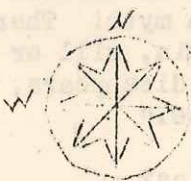
AGE DISTRIBUTION

Years Old:	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Number;	3	3	11	7	9	9	20	13	10	7	2	3	3	5	3	1	3	2	1	1	1

Median Average Age: 24 years old

STATES REPRESENTED

Kansas	47
Oklahoma	34
Texas	13
Indiana	5
Missouri	4
Minnesota	4



Nebraska 3

Alabama	3
Iowa	2
South Dakota	1
Colorado	1
Louisiana	1
Pennsylvania	1

MARITAL STATUS

Single	64
Married	53
Divorced	2

CHANGING PROFILE



NEW ARRIVALS

.....May 4	Foley, Alabama	Church of God in Christ	Farmer
Eicher, Eugene		Mennonite	
.....June 5	Falfurrias, Texas	Mennonite (Old)	Student
Miller, Keith			

TRANSFERRED IN

.....May 18 - from CPS #35, North Fork, California	Durham, Kansas	Church of God in Christ	Farmer
Isaac, Irvin		Mennonite	
.....May 18 - from CPS #86, Mt. Pleasant, Iowa	Lehigh, Kansas	Krimmer Menn. Brethren	Farmer
Plett, Jake			

TRANSFERRED OUT

.....May 1 - to CPS #111, Mancos, Colorado	Ada, Oklahoma	Pentecostal	Minister
Raney, Leonard			
.....May 11 - to CPS #140, Holly Inn, Pinehurst, N. Carolina	Buhler, Kansas	G. C. Mennonite	Student
Matthies, K. Eugene			
.....May 18 - to CPS #112, East Lansing, Michigan	Buhler, Kansas	G. C. Mennonite	Farmer
Wall, Arnold			
.....May 23 - to CPS #31, Camino, California	Newton, Kansas	G. C. Mennonite	Dairy Herd Tester
Voth, Wesley			
.....May 27 - to CPS #78, Denver, Colorado, Colo. Psychopathic Hosp.	Greensburg, Kansas	Mennonite (Old)	Farmer
Eichelberger, Wilbur			
.....June 8 - to CPS #97-M-30, Norway Hill, Hancock, Mass.	Hutchinson, Kansas	G. C. Mennonite	Farmer
Schmidt, Elmer E.			
.....July 6 - to CPS #140, Holly Inn, Pinehurst, N. Carolina	Wakarusa, Indiana	Mennonite (Old)	Farmer
Yoder, John M.			
.....July 7 - to CPS #140, Holly Inn, Pinehurst, N. Carolina	Garden City, Michigan	Menn. Brethren	Student
Dalke, Alvin L.			
.....July 8 - to CPS #147, Tiffin State Institute, Tiffin, Ohio	Inman, Kansas	G. C. Mennonite	Student
Friesen, Leon V.			
.....July 8 - to CPS #147, Tiffin State Institute, Tiffin, Ohio	Buhler, Kansas	G. C. Mennonite	Student
Schmidt, Menno E.			
.....July 8 - to CPS #147, Tiffin State Institute, Tiffin, Ohio	Hillsboro, Kansas	Menn. Brethren	Teacher
Wedel, Waldo			
.....July 11 - to CPS #78, Colo. Psychopathic Hosp, Denver, Colorado	Meade, Kansas	Immanuel Menn. Brethren	Farmer
Classen, Edward R.C.			
.....July 21 - to CPS #147, Tiffin State Institute, Tiffin, Ohio	Stockham, Nebraska	Menn. Brethren	Teacher
Buller, Alvin			
.....July 24 - to CPS #147, Tiffin State Institute, Tiffin, Ohio	Inman, Kansas	Krimmer Menn. Brethren	Farmer
Harms, Wilmer A.			

DISCHARGED

.....July 21 - Physical disability	Goessel, Kansas	G. C. Mennonite	Blacksmith
Bergen, Bernhard H.			
.....May 5 - Physical disability	McPherson, Kansas	Non-Affiliated	Farmer
Koehn, Eldon			

---By Norman Abrahams

This and that—

The Lisle Fellowship, as in former years, again sent a deputation of six young people to our camp for three days. During their stay they took an active part in camp activities. The first night they sponsored a social hour in the camp chapel. The second night Miriom Zusman, a Polish Refugee, told of her narrow escape during the invasion of Poland. Sunday they participated in the morning worship service. To promote friendship and good will in a world torn by hate is their purpose.



The event of the month was the marriage of Paul Schmidt, our director, to Cathryn Erffmeyer. The wedding took place July 19, in the Mersington Heighth Evangelical Church, in Kansas City, Mo. Mr. and Mrs. Schmidt returned to camp the 3rd of August. They will establish their home in one of the camps apartments.

We are happy to again have a nurse in our infirmary. Selma Bartel has just recently assumed the position of camp nurse and matron. Her nurses training will be of real help to us. Selma comes from Goessel, Kansas. She has just completed her nurses training in the Bethel Hospital.

During the month of July two baby girls were born to CPS families. On July 16, Mr. and Mrs. Paul Buller became the parents of Barbara Carol. A few days later, July 21, Mr. and Mrs. Francis Sallaska announced the birth of their daughter Darlene Kay.



Rather gruesome but fitting for Friday the 13th was the play given by men in camp entitled, "Check on Carl". This was a fake operation in which Dr. Schnable and his assistant performed an emergency operation. The cast was composed of the following: Dr. Schnable, the surgeon, was played by Bill Diener; Der Bube, the apprentice, was played by Clayton Jantz; Carl, the patient, by Gerhard Nickel; and Winny, the nurse, was played by Dave Toews. The amputation of a leg was the most realistic act.

"PIKE VIEW PEACE NEWS"

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