

THE DEALON

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"Let your light
so shine"

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LIFE AND UNIONISM

The New Testament Way

by Rev. J. B. Martin, Chairman M.P.C.

The Christian certainly will glory in the Cross and in the saving grace of the Lord Jesus Christ. The Christian will also seek to live the new Testament way of life. The New Testament way of life often brings us into conflict with the way the natural man seems to live. The CO will find conflicts between the Christian way of life and present day unionism. We seek to set forth the expression of the New Testament way of life as expressed by the Mennonite Church and the Brethren in Christ Church. We trust the quoted statements of these two churches may help to clarify the thinking of COs who seek the right in industrial activities.

"Introduction. A most significant development of the past twenty-five years has been the growing industrialization of America, the concentration of large populations in our cities, and the creation of great corporations, employing large masses of workmen who, as individuals, are no longer in a position to bargain on a basis of equality with their employers. This condition has given rise first to trade unionism and then more recently to industrial organizations of a more comprehensive type as a means of restoring balance of bargaining power. While these developments are understandable as an accompaniment of the economic growth of the nation, it is, nevertheless, our conviction that industrial organization in its present form involves a class struggle and conflict which is ultimately due to an absence of the Christian principle of love.

Our respective confessions of faith are a witness to the fact that from their earliest history the Mennonites and Brethren in Christ churches in their religious faith and practice have emphasized the principle of love and non-resistance which abjures the spirit of retaliation in all human relations, and which manifests a spirit of good will toward all men, including even their enemies, if there be such.

From time to time in recent years our conferences have reaffirmed this faith with special reference to its applications in the modern world. And believing sincerely that the coercive methods employed by industrial organizations are out of harmony with this faith which we profess we desire herewith to set forth a fresh statement of our faith and convictions in the matter of love and non-resistance as applied to industrial relations, earnestly admonishing our membership to order their lives as becometh Christians in accord with these principles.

Our position on Industrial Relations. Our principles are based on the teachings of Christ who commands His disciples to live peaceably with all men. The Scripture specifically enjoins us to put away 'all bitterness, and wrath, and anger, and clamour, and evil speaking' and says 'be ye kind one to another', and again, 'the servant of the Lord must not strive; but be gentle unto all men'.

This way of peace which the Gospel enjoins is especially applicable to economic and industrial relations. Many scriptures admonish Christians to brotherly love in business relations, particularly in the relations of employer and employe: 'Whatsoever ye would that men should do to you, do ye even to them'. ; 'He that hath two coats, let him impart to him that hath none'; 'Exact no more than that which is appointed you'; 'Do violence to no man, neither accuse any falsely; and be content with your wages'; 'Be kindly affectionate one to another with brotherly love; in honour preferring one another'; 'Servants be obedient to them that are your masters ... not with eyeservice, as men pleasers; but as servants of God'; 'Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven'.

We believe that industrial strife, unfair and unjust practices by employers or employees and every economic and social condition and practice which makes for suffering or ill-will among men is altogether contrary to the teaching and spirit of Christ and the Gospel. Therefore if we profess the principle of Christian peace and nevertheless engage in industrial warfare and strife, we as Christians become guilty of sin and fall under the condemnation of Christ, the righteous judge.

Our position on Industrial Unionism. We believe the industrial conflict to be a struggle for power with which to achieve social justice, whereas Biblical non-resistance enjoins submission even to injustice rather than to engage in conflict. We find these two principles directly opposed to each other, mutually exclusive. We believe that the aim of coercive methods, both of labor and capital, is to compel the opposition to do one good. As Christians, however, we are commanded to love our opponent, not that he may do us good, but that we may do him good and so obey the will of God. The Christian's first task, as we understand it, is to obey the will of God, whether the immediate consequence is justice or injustice for himself. For these reasons our position involves the following specific commitments:

1. As employers we can have no part in manufacturers or employers associations in so far as they are organized for the purpose of fighting the labor movement, using such well-known methods as the lockout, the black list, detective agencies, espionage, strike-breakers and munitions. Rather we consider ourselves under obligation to heed the scriptural injunction, 'Give unto your servants that which is just and equal'. We regard ourselves duty-bound to exemplify the industrial way of life herein implied, through payment of such wages, the maintenance of such working conditions, and the provision of such measures for the social and economic security of the workingman as shall remove every occasion for grievance, strife, or conflict. Furthermore we can have no part in any program designed to evade or oppose the government in matters of taxation, and the hours regulation, or regulation of wages and working conditions.

2. As employees we can have no part in labour organizations in so far as their sanctions ultimately rest of force, making use of such well known methods as the monopolistic closed shop, the boycott, the picket line, and the strike,

3. As agriculturists we can have no part in farmers organizations in so far as they are organized for monopolistic or coercive purposes, ultimately employing such methods as the boycott and strike.

4. On the same ground, consistency with this position and with our convictions against the purposes and methods of these organizations requires that we have no part in financing them.

Our Attitude. We shall endeavour at all times to live the principles which we profess, to avoid involvement in any industrial relations which may compromise our faith, and to obey the letter and the spirit of the laws of the government for the regulation of taxes, hours and wages and labor relations in general, unless there should be a case where such obedience would cause us to violate the teachings of the scriptures which command us to obey God rather than men. We shall endeavour by official presentation of our position to industrial and labor organizations and to government officials to negotiate arrangements for such relationships as will not require us to violate our conscience, that we may thus be permitted to continue to enjoy that full liberty of religious faith and conscience which has been our condition hitherto. However, in cases where we find ourselves unable to negotiate such arrangements, making it necessary for us to suffer privation and loss for the sake of conscience, we hope by the grace of God that we may be able to assume, as our forefathers did, the sacrifices and suffering which may attend the sincere practice of this peaceful and non-resistant way of life, without malice or ill-will toward those who differ with us.

Adopting Resolution. We hereby adopt the above statement as representing our position on industrial relations and we authorize the Committee on Industrial Relations to bring this statement to the attention of the proper officials and leaders in industry and labor in all areas where our people are in any way connected with industry or labor. We also request the committee, as representing the church in these matters, to consider carefully and prayerfully all problems of industrial relations which may arise from time to time. We would likewise suggest to each of our district conferences that they endorse this statement of position and bring it to the attention of every congregation and of all members individually, in order that our people may be fully informed of our position and may be strengthened in conviction, that we may continue in the simple, peaceful, non-resistant faith of the scriptures."

The Military Problems Committee of the Conference of Historic Peace Churches has contacted the Labor Board of Ontario to work out a basis of understanding between employees in factories and labor unions. Such an agreement has been worked out by which employees can continue to work in the shop without joining the union. This information is available at the office of the Secretary of the Military Problems Committee. May we as Christians continue to appropriate the grace of God so that the New Testament way of life in Christ Jesus may become practical in our industrial pursuits and vocational activities.

EDITOR RESIGNS

The Editor-in-Chief of our publication, John L. Fretz, has tendered resignation from his office. He has for some time been working on plans to do relief and rehabilitation work in the foreign field, and recently has had favorable word in regards to his plans. He is appointed to work in Holland shortly, and after approximately two months of training and practice in the United States, will leave for Europe.

He was appointed Editor of the Beacon in June, 1943, when Wes Brown, the former Editor resigned. Mr. Brown is now doing relief and rehabilitation work in China. Mr. Fretz's duties will be carried on possibly by a committee or church organization who will continue this work if the need and interest warrants.

COs ARISE!

"The trouble with conscientious objectors is that they are only objectors, period!" Thus a man commented to the writer. Perhaps there is some truth in this statement. The strategic importance of the year in which we live should lead every "conscientious" CO to examine himself carefully, and prayerfully seek ways of service. The purpose of this brief article will be to challenge each one of us to a deeper consecration of service, and to show ways in which COs can serve.

Quillen, a church leader, has written: "I think one great weakness of the church is too much sentiment and not enough sound business sense -- too much joy in the fact of heaven and not enough sane effort to make earth a little more like heaven. My own opinion is that songs of praise cause less rejoicing in heaven than an organized effort to release the sufferings of humanity".

Basic to all our thinking is the fact that we as Mennonites emphasize the necessity of the demonstration of our Christian profession in our daily lives. Here we are possibly in the middle-of-the-road as far as churches are concerned. Some stress pure doctrine very strongly, but almost divorce daily life from it. Others, seeing the tremendous needs, have gone out on the limb in forsaking belief and centering almost entirely in a "social gospel". Both are wrong from our viewpoint. We certainly believe in pure doctrine, but we also believe in pure action. We believe in "orthodoxy of belief", but we also believe in "orthodoxy of practice". We believe in the blessed hope of heaven, but we also believe in the being used of God in creating more heavenly conditions right here and now. Blessed is that Mennonite who ever seeks to think these two aspects of our faith through! Actually there is only one gospel, but from the human side we think of its various applications.

Granted then that those who read this article are first of all Christians - those who have accepted the finished work on the Cross as their own, and thus have been redeemed by the blood of Christ - and, granted that you are sincere in your CO conviction, and, granted that you want to be a faithful witness, my suggestions to you are as follows:

(1) STUDY. Be well informed. Learn to distinguish between propaganda and fact. Re-study the foundations of your faith. "Be ready always to give an answer to every man that asketh a reason of the hope that is in you with meekness and fear", 1 Peter 3: 15. Learn to enjoy reading and study. The thrill of a clarified thought, or a new idea, is a great one.

Fortunately, there is an abundance of good literature on phases of CO testimony. In addition to your church papers, which every CO ought to read very carefully, the following several books might be listed: "War, Peace and Nonresistance", Hershberger; "Mennonites and their Heritage", M.C.C. series; "Feeding the Hungry", Hiebert; "The Story of the Amish in Civilian Public Service", Wagler and Raber; "Must Christians Fight", M.C.C.; "Symposium on War", Horsch; "The History and Principles of Mennonite Relief Work", Lehman; and other books on Mennonite history. In addition to this, be sure to continue your regular, systematic study of the Bible. You must be a growing Christian in order to be an effective witness.

 Rev. A. R. Shelly, writer of this article, is pastor of the Sterling Ave. Mennonite church, Kitchener, Ont., and is well read on matters of COs and the various phases of CO work in Canada and the U.S. This study might very interestingly be carried out in small groups. Any one of the above named books could be used. One in the group could be responsible for a short report on a particular section, and then a general discussion could be held.

(2) LIVE A LIFE OF GOODWILL, friendliness, and concern for all people. This point cannot be stressed too strongly, Some one has made the remark that four hundred years ago the government was antagonistic to our testimony, but the neighbours always were impressed with the genuineness and sincerity of our forefathers; however, now the tables are turned. The government is sympathetic, but the neighbours feel we do not live up to our convictions. This may be an overstatement. I hope it is. But, each one of us ought to "examine himself".

The simple virtues of the gospel ought to be lived very carefully by those who claim to be opposed to war on religious grounds. Is a CO sincere who is opposed to fighting in Europe, but who fights with his neighbour? Should we loose our tempers? When nations loose their tempers they fight instead of reason! When we loose our tempers we give way to emotional tension rather than reason! Do we take unfair advantage of others? Are we willing to go the "second mile"? The verse we teach to children ought to be real to the CO: "Be ye kind one to another"! Unless our conviction leads to a positive expression of kindness in the name of Christ, it is shallow indeed.

(3) STEWARDSHIP. The writer finds that many are suspicious of the sincerity of COs because they think it provides an easy way, and an economically beneficial way. This charge is heard more in Canada than in the U.S. because of our particular setup.

When conviction touches the pocketbook a real time of testing comes. It seems to be the tender spot. When the hymn closing with the words, "Love so amazing, so divine, demands my soul, my life, my all", was sung in a church in London, the rector added; "Well, I am surprised to hear you sing that. Do you know that you put only fifteen shillings altogether in the collection bag this morning?".

The tithe ought to be the beginning. We often refer to the waste of war. We also refer to the wastefulness of sinful habits, but do we use that money we save as stewards, or do we keep it for ourselves? But not only do we refer to stewardship of money, but also of time and talents.

(4) EVANGELISM. We say "Christ alone can save the world". But someone adds "Christ cannot do it alone". He needs human agencies. A chorus we teach the children goes as follows:

The Lord has work to do, But He has to do it through me;
How much He does depends, On the kind of servant I'll be.
His hands, His feet, His witness, His ears and eyes to see,
The Lord has work to do, But He has to do it through me.

How true that sentiment is! We ought to be absolutely faithful in the work of our local churches. Let us not get lost in the vastness of the problems involved, but let us start right where we are. If we believe that war is wrong, and that Christ is the only solution, we ought to release Him in every possible way.

Then we also think of missions. The next decade will see new developments. We are living in one of those great transition periods in history. The great literacy movement is gaining momentum. Now, a little less than one half of the world can read and write. BUT, during the last 20 years 100,000,000 became literate. And, Dr. Frank Lauback says that in the next 50 years 500,000,000 more will learn to read and write. Then he adds: "They will either bless or blast the world". What a gigantic opportunity to put the Bible and Christian literature into their hands - and send them missionaries. About 25 years ago Dr. John R. Mott said: "If we do not send ten thousand missionaries to the Orient within my lifetime, we will have to send a million bayonets". Some years ago a man was asked to let his son go to Japan

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Please be informed that opinions expressed herein do not necessarily concur with those of the publishers, the COs as a whole, or any associated religious organization. Each article expresses the opinions of its writer, and although we may hesitate in printing an article because of its nature, it is nevertheless published because of the seeming sincerity of the writer. Our paper seeks to be an exchange of ideas of our readers. We trust you will examine articles properly and express your criticism in a letter to the editor. Please make these short and to the point, as we want as many as possible in our "Letters to the Editor" column.

Your articles are welcome. We urge you to make them pointed and related as closely as possible to CO ideas, opinions, methods, problems, and peace activities.

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(continued from P. 5) as a missionary. He answered rather coarsely: "None of my sons will go to these Japs". Since that time he has sent four sons to them. And some will not come back. Ultimately - it is either Missions or Chaos.

Are we faithful here? Many, many stories of servicemen contributing large sums of money to missions have been told. Others have decided to become ministers or missionaries. Have we as COs caught the vision?

(5) RELIEF WORK. Let's play with figures for awhile. Supposing several thousand Mennonite boys who have declared themselves as COs would really take this relief work seriously in personal giving and work. And, supposing each one would be a real, enthusiastic booster within the local church. And, then, supposing the older folks who have this conviction would go "all out" for relief - what an amazing testimony we could give.

Relief work is the positive counterpart of our CO conviction. NOW is our strategic opportunity. NOW doors are open. NOW the need is tremendously great. NOW, as never before, we ought to redouble our efforts. It is as a business firm discovering an "open market" for our testimony. By God's grace, we can put forth such an overwhelming testimony so that the witness will go out as never before. The world will not listen to words only as readily as actions - deeds will count. We have been stressing "love in action" as our testimony.

We are doing a work that lies at the very foundation of good society. Herbert C. Hoover, former president of the U.S., said that the saving of Europe's children from starvation is a far greater contribution to freedom, to prosperity, to peace than a hundred signed documents.

From whatever way you look at it, our conviction and testimony is sound. Let us all resolve to pray, speak, work and give in the name of Christ. Let us go beyond convenience to sacrifice.

In conclusion, may I state that undergirding everything is your own personal Christian life. Are you a growing Christian? Do you feed on the Word of God? Is your prayer life being enriched? Are you growing in grace?

It is my conviction that just about six-sevenths of an iceberg is under water, so the foundation of our conviction on nonresistance is beyond the war question. It affects our lives at every point. It is not easy to live this kind of life in a world such as ours, but it is the right way, and brings glorious rewards in happiness and achievement here and now, and we have the blessed hope of eternal service in the Kingdom of God.

Remember - in the midst of darkness, a light has great opportunities. So, we have a great open door - not in cursing the darkness, but rather in releasing the light. It is not for us to judge or condemn, but rather to ever hold before our generation our absolute conviction that "there is a better way". We should ever herald the truth that Jesus should be followed whatever the cost!

DEAR EDITOR AND ALL THE DEAR COs

Written on board the Princess Mary, en route from Blubber Bay to Vancouver, B.C. by Rev. C. D. Toews, of Box 69, Yarrow, B. C., a former camp minister.

First of all I would like to congratulate our Editor-in-chief and who else might be responsible for the new costume of The Beacon. It certainly makes a difference what kind of suit sonny wears. And here the Beacon pops up with an entirely different robe! Yes, an attractive friend, indeed!

Since this little magazine is making its rounds again to contact the different COs, I thought it proper to say a word or two also, to let you dear friends know what is going on here in the west.

Those who have been in the British Columbia Forestry Camps in 1943-44 will remember my visits and ministry in those days. I commenced this work on the 15th of October 1943 and will never forget my first visit to the Langford Camp. It was a rainy and cool Saturday night. So it took quite a while before I fell asleep - all by myself - in what they called the "Minister's bunkhouse". Somewhere around 12 o'clock I was wakened by two handsome young men (Clayton Burkholder and John Fretz). Half asleep and half awake I responded to their questions - "something they didn't ask"!

Well, these were some of my first experiences. But I might say that after I learned to know the "boys", I have had many an hour of sweet Christian fellowship with them. Those meetings at Langford C4, Cowichan C2, Hill 60 C1, Nanaimo C5, and the different Q camps in the north will last in my memory for a long time.

However, these are pleasant memories of the past. All the B. C. Forestry Camps were dismantled at the end of March 1944, and our boys were transferred to their home provinces. It was my privilege to be in Vancouver at that time with my wife to say good-bye to many of them, as they passed through the city on their homeward trip. Although it was hard to part with many of them, I was glad to see them happy for the change. I really expected to hear from them after they left this province, but have received letters from very few of them.

After the boys from the other provinces had left, the B.C. COs were placed on dairy farms and in industries. Places of industry were the Cement Factory at Mamberton on Vancouver Island and the Lime Works at Blubber Bay on Texada Island. And they are still there. Mamberton has around 18 to 20 COs and there are about 45 at Blubber Bay. And these are the places I visit at intervals. Right now I am on my homeward journey from Blubber Bay, where I have been staying for nearly a week. We have been studying the first chapter of St. Paul to the Ephesians. The Lord was with us and blessed us richly in these hours of fellowship. His name be praised!

One more thing I'd like to mention before I close. On those visits in the camps the Lord provided opportunities to learn to know some dear ministers - coworkers such as Rev. O. Burkholder, Rev. M. Stutzman, Rev. H. Stevanus and Rev. D. Reimer. Should these lines happen to come into your hands, brethren, I would like to say "Let us pray without ceasing", 1 Thess. 5:17. Pray for our boys who are a living testimony and pray for all our workers who proclaim the gospel of the saving grace of our Lord Jesus Christ and His shall be the glory.

Yours in His service, C. D. Toews.

We are sorry, Rev. Toews, that more of the boys did not write to you after leaving the camps. I am sure they wanted to, but this seems to be a job that's so difficult for a lot of us. I would like to express appreciation on behalf of the boys in this community, myself and C.F.B. included, for the work you rendered to us in camp, and for the happy times we had together. We shall long remember them.

Editor, J.L.F.

MORE LETTERS FROM THE BOYS

Was very agreeably surprised to hear once more from you, as I had lost all contact with you, ever since I left camp Cl of Duncan, B.C., or better known as Hill 60, in the spring of 1943. So to avoid any future calamities of this sort I'm enclosing one dollar for a year's subscription to your worthwhile magazine.

As there are quite a few boys from this district who once were inmates of Hill 60 camp, I often meet one or the other of them, and what do you suppose we talk about? Why, our time spent in the service of the BCFS, of course! Glad as we were to get out and come home, there sometimes is a wee bit of longing for those camps. The friends we made over there. Last summer a former member of Hill 60, namely Bill Schlichting, got married and naturally all his friends of that particular camp were invited, and boy, what a reunion we had. No less than 10 of the boys showed up. It was indeed heart warming to clasp once more the hands of friends with whom you share joy and distress, good and bad times for a whole year. I would like to see more of these get-togethers. Perhaps when its all over and times are normal again we may have one grand big reunion of those boys that had the privilege (?) of having been a member of Hill 60 camp. Best wishes to you all, especially to those that remember me as a snag faller at Hill 60.

Yours very truly, Jake Friesen.

DEAR BOYS

Your newspaper has arrived recently and has been accepted with great appreciation to both my wife and myself. And I must say that I'm glad and willing to co-op with you inasmuch as time and conditions will allow me. At present we're feeling the very best in our family. We're situated on a very nice small farm, and treated in the most respectable manner.

It seems quite difficult for a man like me (without any education) to take part as a writer. Unless you're willing to correct my mistakes, I'll write you some of the happenings and activities from St. Pierre and vicinity. At present there's not much to write. Most COs are engaged in agriculture and various industries the same as all over. I can give you the names of marriages and births for the time being.

By the way, I've told and shown the Beacon to quite a few boys, most of whom seem quite interested, but most of them would like to read a copy first.

Very sincerely yours, John T. Martens, St. Pierre,
Manitoba.

MARRIAGES

William Buller, formerly of Camp Q1, Campbell River is now operating his father's farm, Ernfold, Sask., was married in the fall of 1943 to Miss Agathe Dyck of Winkler, Manitoba. (This notice came to us in spring, 1945; this may explain the difference in dates), Ed.

Alvin Schmidt, formerly of Camp Seymour, GTS, Dollarton, B.C., was married to Miss Linda Buller of Ernfold, Sask., sister to the above-mentioned William Buller, on April 9th, 1944. They are now farming at Heistern, Sask.

Clifford Jost, formerly of Horne Lake Camp, was married to Miss Esther Peters of Hepburn, Sask., on February 26th, 1945. They now reside at Flowing Well, Sask.

Fred Reimer, formerly of Camps Langford C4 and Lake Cowichan C2 was married in the spring of 1945. We unfortunately did not get the bride's name, so drop a line to Fred at Kingsville, Ontario!

Elmer Reid and Miss Hilda Biggs, Of Victoria, B.C. were married early in 1945. Elmer was formerly of Camp Langford C4, and Green Timbers. His home is in New Westminster, B.C.

BIRTHS

To Mr. and Mrs. John T. Martens, of St. Pierre, Man., a daughter on July 8th, 1944. John was formerly of Seabe Camp, Alta., later in Nanaimo and Campbell River, Q3.

To Mr. and Mrs. Bruce Nix, R.R.2, Stevensville, Ontario, a son, Robert Bruce, on May 16, 1945. Bruce was formerly of Montreal River Camp and Campbell River Q1.

To Mr. and Mrs. William Buller, Ernfold, Sask., a son on March 16, 1945, Lowell Jerry.

To Mr. and Mrs. Melvin Kropf, Waterloo, Ontario, (10 Rudy St.), a son on February 24th, 1945. Mel was formerly of Camps Langford C4 and Lake Cowichan C2.

To Mr. and Mrs. Peter Wiens, Leamington, Ontario, a son in September, 1944. Pete was formerly of Camps Hope (inland B.C.) and Langford C4, and Lake Cowichan C2.

To Mr. and Mrs. Leonard Witmer, Kitchener, Ontario, a daughter, early 1945. Len was formerly of Camps Langford C4 and Lake Cowichan C2.

RECONCILIATION

The magazine, RECONCILIATION, which is published in the interests of the peace movement, by the Fellowship of Reconciliation, with Canadian headquarters at Room 303, 74 King Street East in Toronto, Ontario, has devoted its June, 1945 issue to Conscientious Objection.

A list of the contents runs somewhat as follows, "Conscientious Objection in Canada, in the United States, in Great Britain. COs in Action. The Mennonite Objector. The Creative Side of War Resistance. The Friends Ambulance Unit." These as well as other articles will surely hold your interest as you scan the interesting pages. The Managing Editor, as well as Executive Secretary of the Canadian F.O.R. is Albert G. Watson, who was formerly in Camp Hill 60 - C1, at Duncan, B.C. Ab is doing a fine work in this publication in the interests of the peace movement, their particular branch being a Christian Pacifist movement.

FORMER CAMPEES NOW IN CHINA

We take the following two letters from the Canadian Friends Service Committee Newsletter. These two men, Wes Brown and Franciss Starr, were formerly in Forestry Camps in British Columbia, and are well known to many of us.

From Lan Tien Pa Szechwan, Wes writes: "I am in the transport side of the Unit. My job receiving and dispatching trucks, checking the medical supplies, then shipping them down the river. It is not spectacular work, but considering that we are the sole transporters of civilian medical needs, it is important. The correspondence necessary in getting the goods to their destination is terrific. Each truck load requires 21 papers of various kinds, road permit, road tax, customs papers from one province into the next, travelling instructions, etc. Bookkeeping is also a great task. Because of inflation we deal in hundreds of thousands of dollars. The bills are never taken for face-value and each banking firm has a different value for its many kinds of paper money. I should qualify for a bank president when I return home"

Francis writes as follows: "Last night I returned from a round trip over the world's highest highway. Some of the time we were rolling along literally on top of the world at 10,000 feet. We were on the road nine days and my companion and I agreed that it was a trip many people would pay a lot to take. He had seen most of Europe's mountains, and I've had a pretty fair coverage of those in North America, but we were united in the opinion that those we travelled through for eight days surpassed any others we had seen".

Starr also writes, several weeks later, after bouncing over the Burma Road for three weeks: "My truck was once the pride and joy of our ingenious mechanics and has more gadgets than any other truck in China. There are twenty-five buttons and levers in the cab for the driver's inconvenience. My charcoal boy, Sugar Bean, had been with the truck for a long time and gets quite annoyed when in an emergency I pull the wrong lever, but in the week we just finished on the road, I'm sure I convinced him that I'll learn. and judging by his reactions I'm certain that none of his other bosses ever took him skidding around mountain curves with a thousand foot abyss yawning hungrily a few inches away".

"Were half the power that fills the world with terror, Were half the wealth bestowed on camps and courts, Given to redeem the human mind from error, There were no need of arsenals and forts", .
-- Henry Wadsworth Longfellow.

ON THE LIGHTER SIDE

It takes the Amish to score on the army, for recently, a husky young Amish assignee in a Civilian Public Service Camp in the U.S., who, with a complete regalia of full beard and old order dress, was transferred to a western camp when he was approached on the train by a soldier. The soldier had seen many varieties of uniforms and beards before, but never one like this and he was completely unable to identify the youth's branch of service. So he asked him.

"I'm a brush marine", the Amishman replied, bearing in mind long hours of CPS labor. Then when the soldier confessed ignorance, he demanded, "Do you mean to tell me you haven't heard of the brush marines?"

That ended the conversation. Apparently ashamed of his lack of knowledge, the soldier retired.

CO TURNS OUT AMATEUR SURGEON

The 19-year-old soldier of the American Medical Corps who, in the midst of battle, saved the life of a fellow soldier by slitting his throat with a pocket knife and inserting a fountain pen to keep the windpipe open, is a conscientious objector assigned to LAO non-combatant duty, according to a story in PEACE NEWS, a British Pacifist Weekly. The amateur surgeon, Duane Kinman, it is reported, has accepted a scholarship to the medical school of an American University.

TITLE - "CONSCIENTIOUS OBJECTOR"

Qualmishly, we learn from a Hollywood column that the life of Lew Ayres is to be filmed by Republic Studios. The director, William K. Howard, has announced that the story in preparation is titled "Conscientious Objector". One wonders how the "Ordinary" CPS man will fare in this picture; whether Ayres will be treated as a IV-E man who "saw the light" and went LA/O, or the facts of his case related. More or less ignored by the press at the time was the fact that Lew Ayres had planned years before the war to serve in the medical corps if drafted; that he went to CPS because his draft board would not give him a medical corps assignment, and that he did not "change" at all in entering the Army, but simply followed his original plan when this was permitted. According to the newsnote, the ordeal of service in the South Pacific has turned his hair completely white.

GERMAN COs IN HORROR CAMP

In a dispatch from Worldover Press in June, 1945, it is learned that 41 surviving German COs were found by U.S. soldiers in a camp operated by the SS troupes near the city of Wewelburg. This news, published widely in England, but not in the U.S., does not reveal how many prisoners were originally in this camp..... or whether any living objectors have been found elsewhere in Germany. The camp at Wewelburg was also used as a crematorium by the Nazis.

CO PUBLICITY HAS 'TIME' OF ITS 'LIFE'

"Guinea pig" stories about the Minneapolis starvation project appeared in two of the largest weekly magazines, and reports of the Glendora, Calif., fatigue experiment

were carried in daily newspapers and told over the radio. While LIFE carried three pages of pictures on the starvation experiment, one of the most accurate, comprehensive and understanding stories about COs to appear in a national magazine is found in this week's TIME (reported July 27th). The associated press stories from Pasadena Calif., about the 120man fatigue experiment, which began at 5:45 a.m. on Monday and concludes at 10 p.m. Friday, have been available to newspapers and radio stations throughout the country.

AMERICAN PUBLIC OPINION BETTER

Approval of COs in the United States has shown an actual increase of 7.9 percent over the past year, it was recently reported by the Office of Public Opinion Research

In answer to the question "In general, do you approve or disapprove of conscientious objectors", 26 percent of a nationwide sample poll said they approved, 65.1 percent said they disapproved and 8.9 percent had no opinion.

In March, 1944 the same question put to a national sample by the same office yielded 18.1 percent approval, 74.0 percent disapproval and 7.8 percent no opinion.

Both surveys were conducted under the supervision of Hadley J. Cantril, director of the OPOR and a recognized authority on sample polling methods. (The OPOR came within one half of one percent in the 1944 Presidential election, closer than Gallup and several other national polls).

The later survey showed also that clear majorities of the American public felt that COs should be allowed overseas service, should receive pay and dependency allotments, and should be employed according to skills and individual talents, rather than being given manual work in labor camps.

CHALLENGING

In the ARKANSAS BAPTIST, Chaplain Lewis A. Myers writes, "Foxholes are not valid agents for making Christians, for destroying atheism or for driving men to God".

"In load after load of returning soldiers we find 80% of them listen to the Gospel with more scepticism than ever....stay away from religious services....with less scruples....curse more and with a finesse unbelievable....gamble with more avidity and defend it with more vigor....and find it difficult to hold an extended conversation without defaming womanhood, even the unintentionally".

The CO who has taken his stand because of Christian scruples must find in this cause for profound intercessory prayer -- prayer for those on the battlefronts, and prayer that he, thru his day in and day out living might show all men that Christ's is the more excellent way.

From the "Letters to the Editor" column in a California daily, "Sir: There have been several letters in the paper about women smoking and about conscientious objectors - and it is useless to argue the question. Nobody ever can convince a woman or an objector".

MRS. ROOSEVELT SPEAKS

Mrs. Franklin D. Roosevelt, wife of the late President, spoke to members of both relief units at the Hudson River State Hospital, N.Y., on July 9th, talking about the work she had been doing with the Committee on European Children and pointing out the most crying relief needs of the world and how they might best be met.

The Mennonite relief trainees, 29 COs and 29 girls from Mennonite Colleges, were charmed with the poise and democratic spirit of Mrs. Roosevelt, as well as being impressed by her amazing fund of knowledge on the subject of international relief. All members of the unit had the privilege of meeting her during the social hour that followed.

Mrs. Roosevelt commented as follows in her column "My Day":

"Last night I went down to the Hudson River State Hospital to speak to a group of conscientious objectors, who, like so many others, are working in the state hospitals for the insane during the summer. This group belongs to the Mennonite church.

The superintendent of the hospital told me that they had undoubtedly raised the standards for the care of the patients, and that they had been of tremendous help in disclosing certain practices which existed there and about which there never before was any real evidence. He said if they would stay longer they would probably improve the standards even more.

Though it is beginning to be a little less difficult to find people for the work which has to be done, it is true we have never given thought enough to finding the right type of people for positions in these institutions. The salaries are very low and it is hard to compete with outside opportunities. Probably every employee in an institution for the insane should have some special training, either after he is employed or before; but we often employ people with no training and no background, simply because no one else is available at the salary offered.

This kind of work for the COs is, of course, much better than many of the occupations which they have been given to do in the public service camps. Many of them are preparing to travel for their churches after the war and undertake relief work in different parts of the world, and what training they get in these hospitals here will be of value in the future".

FROM THE PAPERS

Corbett Bishop, a 38-year-old fugitive from a CO camp in Germfask, Mich., will be returned as soon as train reservations can be made (?), U.S. Attorney Edward A. Kallick said recently.

Bishop has refused to eat or walk since being taken into custody several weeks ago (reported Feb. 28th) and is being fed through tubes at Moyamensing Prison.

He maintained a "passive resistance" attitude through two arraignments. Twice he was wheeled to and carried from the Federal Building. Asked by Judge George A. Welsh whether he opposed removal to the camp, he opened his eyes temporarily to reply: "What you do with me is your own responsibility".

Thirty-six men are being slowly starved at the University of Minnesota. The men, chosen from thousands of COs who volunteered their services, are being used to test the effects of "starvation" diets now common in Europe. Later they will try

various suggested "rehabilitat~~ion~~ diets".

Information obtained during the course of the experiment will be used in rehabilitation programs in war-torn countries. The program is under the direction of D. Ancel Keys, director of the university's laboratory of physiological hygiene, whose idea it was.

The death sentence imposed by a court-martial on Pte. Henry Weber, 27, for having refused to drill was revoked yesterday and he was sentenced to dishonorable discharge from the army and life imprisonment at hard labor.

Last Monday (reported Feb. 8th) a general court-martial decreed that death by hanging be administered for the Vancouver, Wash., soldier.

The charge was that he argued for 45 minutes with two superior officers, and finally flatly refused to engage in army drill, declaring that he would rather be shot than take up arms.

The commanding general at the camp directed the court to reconsider its verdict. It reconvened, revoked its initial judgment and sentenced Weber to life imprisonment at hard labor, gave him a dishonorable discharge and forfeited his pay.

Twelve young men slept the sleep of utter exhaustion Saturday after staying awake nearly five days. Volunteers from a nearby CO camp, they had participated in a fatigue test by the California Institute of Technology. Spokesmen said it was for the armed services and would take some time to develop the data obtained.

The youths were steady on their feet but wearily silent as they emerged from a laboratory for the ride to the hospital for their first shuteye in five days.

"How do you feel", a reporter asked.

"We can't answer that", a lanky subject replied.

"We've been instructed not to talk to the press", put in another.

The reporter tried again, "Now that the test is over, do you wish you hadn't volunteered?"

There was a long tired pause before a blonde youth in a blue sweater answered: "We don't have any regrets on the basis of how we feel. We made our decisions before we went into this".

"Do you feel any differences in your reactions - is it hard to concentrate on reading a newspaper, say?"

"That's out altogether".

"How long are you going to sleep - a long, long time?"

"It's a scientific fact that the need for sleep, as I understand it, isn't cumulative".

The youth said the four meals which the subjects received daily were "very good - nothing above average; they didn't through any steaks at us". Each was allowed only one cup of coffee each 24 hours.

During the 112-hour experiment the volunteers chopped wood, did gardening work and played volley ball, basketball and table tennis. Two whose feet began giving them trouble and pain were taken to a laboratory to polish glassware. Two proved their alertness by playing chess.

BRITISH COs

Up to January 1st, 1945 British local tribunals had made decisions in 59,836 conscientious objector cases, according to the Central Board for COs, London. The total included 1056 women.

Under the British system, individuals with CO claims may be offered one of four alternatives by the tribunals: unconditional exemption, conditional exemption, noncombatant military duties, and straight military duties. The 59,836 claimants were distributed as follows:

Unconditional exemption: 2,865 (including 66 women) or 4.8 percent.
Conditional exemption: 22,568 (including 679 women) or 37.7 percent.
Noncombatant service: 16,753 (including 38 women) or 28 percent.
Military service: 17,650 (including 273 women) or 29.5 percent.

A total of 13,653 appealed their classification to the appellate tribunals, which varied the local decisions in 9,422 cases (50.5 percent) but not always in the desired direction. The appeal figures included 416 women (and it might be noted that their percentage success on appeal, as it was with their original classification is slightly higher than the men).

Among the 719 men in the British armed forces who applied for a CO status, discharge was not recommended by appellate tribunals in 186 cases; 35 were given non-combatant duties; 494 received conditional exemption, and four were accorded unconditional exemption.

Britain, with one-third the population, thus appears to have a far greater number of COs than the U.S. which would have to produce about 180,000 to achieve the same percentage.

The "bravest man" in the 77th Infantry Division on Okinawa was a CO and Medical Corpsman. Pfc. Desmon T. Doss, of Lynchburg, Va. was credited with the saving of 75 lives in the face of Japanese fire. For his deeds he received special commendation from his divisional commander, Major General Andrew D. Bruce.

The 77th was attempting to take a 50-foot escarpment bitterly defended by the Japs. Time after time the Americans were driven off but each time, Doss was described as the last to leave the table-topped cliff as he lowered wounded men to the bottom with makeshift rope halters.

The fourth attempt came on a Saturday, Doss' Sabbath, in the observance of which he had previously been as scrupulous as in his refusal to bear arms. On this occasion, however, he was the only medical aide available. He yielded to his captain's request, asking only for a ten-minute delay. The attack waited while he read his Bible.

Again the Americans were repulsed with heavy losses. Doss himself was counted among the missing until 20 minutes later, he was discovered at the top of the escarpment still lowering wounded men to the bottom. His escape from Japanese mortar fire was accounted miraculous.

Doss had previously been cited for bravery, once when he went into a cave containing 50 Japanese to give plasma to a wounded American, again when he attempted a futile and "suicidal" attempt to apply an artificial lung to a wounded colonel, keeping him alive 45 minutes under heavy artillery fire before it was found futile.

OF THE OBTAINING OF PEACE

If every year we root out one vice, we should sooner become perfect men. But now oftentimes we perceive, on the contrary, that we were better and purer at the beginning of our conversion than after many years of our profession.

Our fervor and profiting should increase daily, but now it is accounted a great matter if a man can retain some of his first zeal.

Oh, if thou didst but consider how much inward peace unto thyself, and joy unto others, thou wouldst procure by demeaning thyself well, I think that thou wouldst be more careful of thy spiritual progress.

-- Thomas a' Kempis

If not called for in seven days
return to //

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