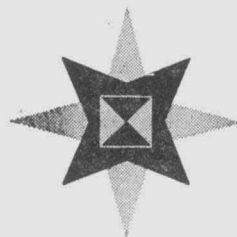


FOREIGN SERVICE BULLETIN



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AMERICAN FRIENDS SERVICE COMMITTEE

After Thirty Years

by HENRY J. CADBURY

In April 1947 the American Friends Service Committee will have completed thirty years of service. The following excerpt is from the anniversary statement by Henry J. Cadbury, Chairman of the Committee.

The distinctive philosophy of the American Friends Service Committee has always been a little hard to explain. That is partly because it has contact with so many problems of life, and partly because it is expressed fundamentally by deeds and spirit rather than by words. After thirty years, however, history itself provides description, and experience outlines something of a pattern. Let us see what that retrospect teaches.

New Dimensions

Superficially the most conspicuous feature of Quaker Service today is growth. Its staff has grown from a handful to hundreds of persons. Its budget now in the millions was once two decimal points further to the left. Its reputation and influence have spread also. Yet Friends are always cautious about quantitative measurement. Growth is not the only test of health. Their organization may have grown like the grain of mustard seed, but that in itself is not proof that they represent the Kingdom of God. In fact their present size is partly a result of the gigantic evil that has been in our world. Much that we are doing ought never to have been necessary. Our grace, such as it is, abounds because sin has abounded more. In terms of current needs our largest efforts are proportionately our smallest. Towards more deficiency in Europe and Asia of food, shelter, clothing, no private agency nor all of them together conceivably could provide a reasonable minimum supply.

Through the Sufficiency of God

It would be a mistake to think of Friends' service as mainly humanitarian or of their committee as a relief agency. Two disastrous world wars have given this apparent emphasis to their enterprise. No doubt many persons share the view of the German child who thought the Quakers were a kind of rich uncle. They are rich neither in silver and gold nor in numbers. They try to be rich in faith and in the works which that faith produces. Their service grows out of a spiritual conviction and at its best is clearly informed with a religious spirit. Among the tenets of this basic faith is a belief that there is something of God in every man, that there is a language of goodwill which even the most cruel and reprobate of men can understand, and that whatever others may do amiss the people of God are to practice his way of love. Those who share this conviction are driven forth quite as much by inner impulse as by the outer needs. They find their deepest satisfaction in attempting to turn religion into action. Met often with outward frustration, they yet are most con-

scious of their own inadequacy. They trust not in the efficiency of men but in the sufficiency of God.

Through Love Unto Life

This faith is especially associated with the problem of war, because war is the most conspicuous example of the opposite philosophy. Inheriting some three hundred years of what today would be called absolute religious pacifism, the Quakers amid the newer demonstration of the moral damage of war are more impressed than ever that some men must dedicate themselves to "that life and power which takes away the occasion of war." It is possible to see that their international voluntary service of reconciliation is the exact opposite of compulsory military service. When they minister to so-called allies as when they minister among those whom their nation has called enemies, they have made it clear that their weapons and warfare are not force to the death but love unto life.

Through Trial, Error and Success

Relief service may be variously motivated and the motives are not all but one bad. Yet the fidelity to a totally nonpartisan, unpolitical intention is something that sooner or later comes to be recognized in Quaker service. Again and again in the last decades it has helped conflicting interests, of nation, party, class, or race, to a fresh mutual understanding. It has provided a pattern for others to welcome. This pattern sometimes is the simplicity of freedom from red tape, sometimes the recognition of unsuspected or unused resources; sometimes it is the contagion of altruistic service.

Like much else in the older Quaker tradition the modern service of Friends is more significant because it is experimental or nonconforming than because it is the last word in efficiency or method. Admittedly its history has been one of trial and error as well as trial and success. Friends are eager to remain pioneers. In the past thirty years several other denominations have established service committees or have undertaken overseas relief. The work camp and the self-help housing project are techniques that have been adopted elsewhere. Yet the Friends realize that much still remains to be learned and while a continuity of spirit and aim runs through these decades there has been an almost dizzy transition of revision and rearrangement in the actual program. There is no reason to suppose that the present collection of projects is suitable for any permanent plan.

With this ideal the American Friends Service Committee has tried to avoid external anchorage.

In good Quaker parlance it has tried "to proceed as way opens" and it always is willing to reconsider its responsibility and opportunity. It continues the mood of emergency and of improvisation, the temper of amateurs and volunteers rather than of bureaucrats or professionals. It tries to exemplify national and international service undertaken without conscription or compulsion, except the inner compulsion which even busy and able persons of maturity as well as adventurous and idealistic youth can share.

A Channel for Many

In spite of its determination not to become entrenched, not to be perpetuated by habit, the American Friends Service Committee has found itself unable to decline all of the demands that have come to it and so to retire from business. Many projects it has been able to transfer to more appropriate agencies, many others though entirely congenial and worth while it has declined because of sheer inability to add them to its program. When it aimed to decrease, it has to increase. Temporary tasks led to responsibilities that could not be suddenly abandoned or transferred. Good will is an endowment that cannot be refused or immediately liquidated.

To a remarkable degree this good will has come from outside the Society of Friends. Christians of many other churches have found in its enterprises outlets for their own ideals. Though one of the smallest of all churches, Friends have at times acted on behalf of the Federal Council of Churches. For the past decade they have worked harmoniously with the Jews of America in their attempts to help the Jews in Europe. The Church of the Brethren, the Mennonites and other pacifist groups have been their close associates in relief undertakings abroad, and in work at home for general peace education and for the conscientious objector. But non-pacifists have supported generously their work for peace, as capitalists have supported their work for labor, and white persons their work for Negroes. Organized labor in America has especially helped famine relief in India, just as English labor some years ago provided funds for Quaker service in Austria. To deserve such varied support, so unselfishly offered because of faith in the effectiveness of the Quaker way of dealing with social issues, provides an ever present challenge to all who bear the name of Friends.

A Sobering Responsibility

The responsibility of becoming so publicly the representatives of the Society of Friends is also a sobering one. The American Friends Service Committee has only limited official character. It does not seek to dictate denominational thought or action. It simply offers a channel through which Friends anywhere may if they wish cooperate for certain ends. No individual Friend or meeting is forced to do so. But where cooperation is desirable on a national scale the Committee is available as a

medium for Friends to present a united front in dealing with governments or civilian organizations whether national or international in tasks of Quaker service. Happily the cooperation crosses national frontiers, so that often Friends of many nationalities share in the same projects.

Pointing New Directions

Nothing we have said should suggest that the Quaker service is to be regarded as adequate or complete. It simply tries to pioneer for a better world. It points a direction that differs from the continuing policies of force and power politics, of class and race jealousy. It suggests that means are as important as ends, and that personal contact and understanding must underlie large scale relations if they are to be wholesome. To the great social problems Friends do not profess to have already the ultimate answers. They wish to supply the evidence of actual experience rather than the theories of abstract utopias. They know that blueprints remain blueprints unless men can be found to do some real building and that wholehearted enthusiasm is no less needed than intelligent understanding. Many of the practical questions can only be solved step by step. To face the problems fearlessly and frankly is the beginning of wisdom.

After a great war there is and will continue to be intense physical need. If we meet that, we shall have some insight into deeper issues. At any rate one choice is today clear as it was on the Jerusalem-Jerico road centuries ago. Either we shall be among the good Samaritans, or we shall be among those that pass by on the other side. As the gospel suggests elsewhere when food, clothing and care are concerned it is either "Inasmuch as ye did" or "Inasmuch as ye did not." Beginning from there, we may expect further insight. Perhaps the American Friends Service Committee has only just begun. To quote the gospel once more, "And Jesus himself when he began was about thirty years old."

* * *

EXPERIMENT IN FRIENDSHIP

AN EXPERIMENT IN FRIENDSHIP, *A study of Quaker Relief in Finland, by David Hinsshaw with a foreword by Rufus M. Jones; G. B. Putnam's Sons, New York, \$2.50.*

AN EXPERIMENT IN FRIENDSHIP is primarily the story of the Service Committee relief program in Finland, but it also presents the broad pattern and warm human purpose of Quaker relief that is being carried on in a dozen foreign countries. It sets forth the motivating concern of giving living testimony to the conviction that love is the strongest power for good in the world.

This book, to appear in April, is available to the Service Committee at cost. Those of you who order it from the Committee at the regular price will know that the balance is being turned into relief funds for the people of Finland. Publisher's profits and author's royalties are also being turned into Finnish relief.

From Darmstadt, Germany

by LEWIS BERG

More than a thousand toys have been received by the Service Committee from the school children of Darmstadt. They were sent to the children of America in gratitude for the gifts which helped make possible the Quaker school feeding project in Darmstadt. The toys came to America in the same wooden crates which took powdered milk to Germany. They have been divided into a number of exhibits so that many can see them. Elsewhere in Germany self-help projects and refugee services are underway, and food and clothing are being distributed. A neighborhood center is under construction in Frankfurt and others are planned for four German communities.

Last fall Darmstadt schools opened without even minimum essentials to conduct classes. After several school buildings were retrieved from military occupation, there was only enough space for each class to attend school half a day at a time. Not only were material facilities lacking, but the children were also seriously undernourished, nearly all of them ten to thirty pounds underweight.

Darmstadt was fortunate to have a city kitchen, already established. It is well equipped and capable of accommodating large numbers of people. Here the allocations of CRALOG supplies were brought and stored until required for our feeding program, which was usually soon after they appeared. The quantity of food received from the voluntary agencies was already so small before Christmas that we had to cut down delivering lunches to the children from five to three days each week.

Food for School Children

When the school feeding program was set up it was a problem to select the recipients of the program. Every child was undernourished. It was finally decided that all should be fed except those who would voluntarily exempt themselves. There actually were several youngsters who said they felt they had enough at home and should not accept extra provisions. But virtually all of the more than eight thousand between the ages of six and fourteen were fed through the schools.

When school was in session the food was cooked in the city kitchen, packed into special kettles to keep it hot, and delivered by truck to the seven schools. The lunches went out in the middle of the forenoon and again in the middle of the afternoon for the classes which had replaced those in session in the morning.

Too Cold for School

The reduction to three days a week of activity occurred during the last six weeks of the school session before the Christmas holidays. Since that time school has not been resumed because of the intense cold and lack of fuel. There has always been the hope that next week school will open again after a break in the weather. But always next week has brought only more cold and less fuel. Coal stocks cannot be replenished because the frozen

rivers make boat transport impossible. It is now proposed that our feeding program be carried on regardless of school, though the same cold which has eliminated school and coal stocks has also held up delivery of the food.

But feeding the children does not keep them warm. Few families are able to heat even one room. They may not cook with electricity, and when they have no gas, as many do not, the use of fuel for cooking as well as for heating complicates the problem. No extra ration of coal is available, and wet wood will not do for cooking. Last week one of our families asked whether we had any idea where they could get forty or fifty pieces of coal. The five year old daughter must remain in bed nearly all the time to keep warm because they can heat their room only a day or two each week. They have no gas. No coal is to be had. Cooking is almost impossible. Last night the mother spent two and a half hours trying to cook supper over wet wood. They ate it underdone.

Toys for America

But in spite of cold and hunger, when it was suggested that toys be sent to America as an expression of gratitude for the food which they had been receiving, the children of Darmstadt, their teachers and parents welcomed the idea enthusiastically. Darmstadt was once a toy making center. It became one again as the children made rabbits, trains, pen wipers, dolls, ducks and houses. They made the toys at home outside of school hours. And the children did most of the work themselves with very little help from their parents. But the precious materials used leaves no doubt as to how the parents greeted the idea. Such materials are not given up lightly when they mean fuel or covering in the midst of the coldest and longest winter Europe has known in a generation.

* * *

FROM GERMANY

When one asks an Aachen child, 'What would you like to be when you grow up?' often as not the answer is, 'I would like to have a grocery store.' The lack of enough to eat is an obsession in the minds of young and old alike, and certainly a more compelling cause of disillusionment and hate than any of the other drastic needs.

Challenge of the Continent

by STEPHEN CARY

Stephen Cary, Service Committee European Commissioner for the past year, has seen conditions and Quaker services in Norway, Finland, France, Italy, Austria, Poland and Germany. He is in this country for six weeks, to report what he has seen and understood, and to consult with the Committee on the direction of Quaker services for the future.

Europe today is a continent laid waste. Words, however poignantly and skilfully used, are inadequate to convey the experience of wandering through this desert land. The picture is too vast to be understood at second hand. It is necessary to look down on shattered homes from a hilltop in Norway, to walk through the wreckage and rusting debris of war in Germany and Poland, to climb over the rubble of Cassino and Warsaw, to count the endless rows of wooden crosses that stretch across the continent. It is necessary to live with these things for many months.

And it is necessary to feel the full shock of human living in the midst of this material ruin. Here again language fails. It is hardest of all to see the children—children who must walk barefoot in the snow, children who live in dugouts without heat or light, children who shiver in tattered summer clothes through bitter cold, children who beg for scraps of bread, children who lie hungry in tuberculosis hospitals, children who have no parents, children who have no schools, children who never laugh. The most terrible winter in twenty-five years has multiplied the suffering ten fold for all of Europe, especially for the old people and for the children.

Intangible Chaos

But these physical hardships, terrible as they are, do not represent the real tragedy of Europe. They are the visible and the poignant. It is the invisible and the intangible that is the greatest problem, the great challenge of the continent. A generous Congress can provide the means to rescue Europe from its physical misery, but appropriations and supplies cannot touch the loneliness of the mind, the moral disintegration and spiritual chaos eating into the heart of Europe's social fabric and culture. This is the crucial tragedy, and very little is being done about it.

Gratitude is not Enough

The Service Committee, as an instrument of a religious society, has always been concerned with spiritual objectives. We have fed and clothed while hoping to reach deep into human hearts. We have thought of supplies as a means and not an end. In developing our programs we have built a reputation for devotion and impartiality which has inspired imitation and dramatized the concept for feeding one's enemies. These are notable achievements, but are they enough? Have we reached into people's lives and changed them? Have we in fact

broken through to the realm of the spirit? My observations during the past year force me to answer, "No." We have earned the deep and heartfelt gratitude of thousands—hundreds of thousands—but gratitude is not enough.

In the face of great need we have perhaps been forced into large scale feeding and clothing operations. From the standpoint of fund raising, supply programs have the most appeal, and indeed in many areas the volume of supplies is the decisive factor in gaining permission for Quaker personnel to enter devastated countries. But there is danger in developing a "supply complex." By their very nature supply programs are impersonal, their contacts casual, however devoted and inspired our workers may be in carrying them on. In all of the many feeding operations I have seen during these past months in Europe, there was not one where more than a handful of the recipients had any real understanding of our purposes.

We Must Pioneer

We must pioneer in a new field of action, and return to our concern with spiritual objectives. We must tackle the intangible. We must seek ways to overcome the selfishness, the mistrust, the despair, the bitterness, and the hatred which lie like a blanket over Europe. We cannot do it by providing five hundred or two thousand calories a day for the hungry, nor yet by giving every child a new pair of shoes. What then can we do? I feel it is the intimate service program that offers the best chance for Quaker work. With our modest resources we can only hope to reach small numbers of people, but we have a better chance of reaching them as Quakers than as wholesale grocers. Moreover we can hope that our efforts will create a leaven which will spread further and further into each community as time passes.

Through the neighborhood center, with its opportunity for self-help, for discussions, for outside contacts, self-respect and a measure of mental security can be nurtured. People can relax a little, think a little, learn a little, rest a little. And the international work camp, adaptable in many areas if carefully planned, can develop habits of cooperation, stimulate thought, introduce concepts of practical reconciliation and hasten the rebirth of faith. Besides these planned services we must seek out and quickly aid those individuals and institutions already rebuilding faith and the spirit of reconciliation. I do not predict that we can succeed in this approach, but I do predict that if we and others like us fail, chaos and war will follow.

Displaced Persons in Europe

by KATHLEEN HANSTEIN

British and American Quakers are providing services for the displaced persons in the British Zone of Germany and in southern France. In Spain our Committee cooperates with other relief agencies in maintaining an office for the stateless. And in Philadelphia and New York location services, counseling and job placement, friendship parties, and the hospitalities of a hostel are provided for newcomers. Plans are underway to reopen Sky Island as a reception hostel for refugees, and other possibilities for opening new projects on their behalf are being explored, subject to the securing of financial support.

With the fall of the Nazi regime, the world looked forward to the end of inhuman herding together of thousands of people in concentration and internment camps. But today, nearly two years after the termination of hostilities in Europe, there are more than a million displaced persons on the continent. Most of them are living in camps in Germany, Austria and Italy which offer minimum accommodations and no chance for family life. Many of them were slave laborers or concentration camp victims during the war; and now, two years after "liberation," confinement, bitterness and despair are still their lot.

What Hope for a Million People?

It was estimated that at the end of the war eight million people who had been uprooted from their homes were in Germany. The Allied armies and UNRRA returned most of them to their homes, but about a million have been unwilling to return. They include citizens of United Nations countries who were in Germany as forced laborers, or refugees from fighting fronts afraid to return home because they are out of sympathy with the regimes in their own countries. Among them are Ukrainians, Yugoslavs, Poles, Balts and a smaller number of ex-enemy nationals persecuted for race, religion or politics. Many people still erroneously think of the displaced persons problem as primarily a Jewish problem. Actually, only about twenty per cent are Jewish; the largest number are Roman Catholic, and the rest are Protestant and Greek Catholic.

In general, UNRRA is responsible for care in the camps and for repatriation and the Intergovernmental Committee on Refugees for resettlement plans. The Allied armies pay the actual maintenance bills. UNRRA will discontinue its operations on June 30, 1947, and the Intergovernmental Committee will go out of existence if and when the proposed International Refugee Organization begins to function. This is dependent upon acceptance of the organization by fifteen nations whose combined contributions will equal seventy-five per cent of the \$160,000,000 budget for the first year. Appropriation by the United States Congress of our share, approximately \$75,000,000, is crucial.

The World Looks to the United States

To those who agree that forced repatriation should not be imposed on the Displaced Persons,

there remain two alternatives for consideration—absorption into the German economy, or resettlement elsewhere. Germany, already overburdened with the influx of six to eight million people of German extraction expelled from neighboring countries, offers no real solution. Resettlement presupposes a number of countries willing to receive these people as immigrants. Few countries have agreed to do so. The rest of the world is looking to the United States, the only great nation relatively undamaged by war, to lead the way in offering a haven. Once it is known that the United States is willing to take its fair share, other countries will probably feel that they can accommodate a proportionate number.

A Plan for Resettlement

Hope was aroused when President Truman issued the directive of December 22, 1945, calling on all government agencies concerned to do everything possible to facilitate the admission of 39,000 war refugees within the course of a year, which represents the annual quotas of the chief countries of origin of the displaced persons, and includes the German quota. Only a relatively small number of Germans persecuted by the Nazis were applicable to this German quota, which left approximately 13,000 quota numbers available for displaced persons from other countries. Actually, less than half that number had reached the United States within a year after the directive was issued.

There were many reasons for this, including problems in setting up the programs of the voluntary agencies providing corporate affidavits, inadequate staff and facilities for consular offices, and inadequate shipping space. Some people feel also that there was a lack of sympathy with the program on the part of some officials charged with carrying it out. In any case, the results have been disappointing and have pointed up the need for drastic action.

One of the chief obstacles to bringing displaced persons to this country is inherent in our immigration law, which permits the entry of only about 154,000 per year from quota countries. More than half of this number are assigned to England and Ireland, where very few are used, while very small quotas are available to the countries from which the displaced persons originate. Poland, for example, has a quota of 6,524, while there are an estimated 300,000 Polish displaced persons. This situation has led to the suggestion that special emergency legislation

be enacted providing for a certain number otherwise eligible for immigration to enter the United States as non-quota immigrants. The number suggested is about 400,000 over a period of four years. This represents less than half the quota numbers which lapsed during the war years when immigration was reduced to a trickle.

Reactions to the Non-quota Plan

An increasing number of groups, including church and labor organizations, are endorsing this plan, but there is at the same time strong opposition to it. Foremost among the arguments is the fear that immigrants will take jobs away from Americans. The numbers to be admitted under the proposed plan, however, are so small that they would have little effect on the United States economy. During the four year period they would add only two or three people to each thousand of our present population. Such effect as they might have is more likely to be that of producing jobs than taking them away, since many set up new businesses, increasing job opportunities. And while a limited proportion of

immigrants are potential wage earners, all are consumers and add to the market for goods.

A new anti-immigration argument centers around the housing shortage, but again this is a problem that must be solved in any case and is too large to be much affected by the admission of a comparatively small number of immigrants, many of whom will be absorbed into households of relatives or friends.

Toward the Future

The Citizens Committee on Displaced Persons, 39 East Thirty-sixth Street, New York 16, has recently been organized to spread information on this resettlement plan and to enlist public support for the necessary legislation. The Friends Committee on National Legislation and Friends Service Committee are cooperating with it in their respective fields. Individuals who are concerned for the fate of displaced persons and interested in cooperating with efforts on their behalf are encouraged to write to the Citizens Committee for full information on its plans.

* * *

Street of Hope in Hungary

On Saturday we visited some of the small mining communities near Budapest, where the greatest needs are for shoes and warm clothing for children and young people. Here, too, there are unmistakable evidences of vitamin deficiency among the school children.

Some of the families in Pecs, who live on the Street of Hope, have no warm clothes at all and no shoes. We visited a family of eight living in one room where there was one small bed with almost no bed covers. None of the children had either shoes or stockings.

In some of the schools the young children had practically no shoes and many had been carried to school by their parents. In one of the schools some of the boys could attend only in the mornings because they wore the only pair of shoes owned by the family. In the afternoons when the fathers went to work, the boys had to stay at home. All schools reported that twenty per cent or more of their children were unable to attend school at all because they had no shoes and insufficient clothing.

In one of the schools we found that perhaps a fifth had had no breakfast at all. About the same number had had some soup or coffee. Most of the others had had some bread. Our ration now is two thin slices of bread per person per day. It seems generally agreed that the food situation in Hungary will become progressively worse this spring, unless there are very large importations of food. For the last few days in Budapest it has been almost impossible to get bread and there is periodic shortage of almost all kinds of staple foods.

At noon Saturday we had luncheon with representatives of the miners at Komlo. We were much impressed at this meal when they stood first in silent prayer in memory of those who had lost their lives at Dorog the week before.

When we tried to drive back over the road on Sunday the little cars could not make it in the fresh snow so we turned back and came up on the night train. It took thirteen hours to travel the one hundred and twenty-five miles.

—L. Ralston Thomas,
Hungarian Head of Mission.

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Two students at Friends Select School in Philadelphia look over and admire some of the large group of toys sent to Philadelphia from the children of Darmstadt, Germany, in appreciation of Quaker relief.

—International News Photos, Inc.