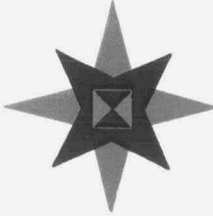


## BULLETIN

*Thirty-two years of service*



*under the Red & Black Star*

# AMERICAN FRIENDS SERVICE COMMITTEE



*Robert Forsberg*

Much is expected of this generation of young citizens the world over.

**CITIZENS AT WORK: PAGE 4**

# Our Changing Program

THE American Friends Service Committee today is in a period of change and somewhat shifting emphasis. As we move further from the war years, our foreign service in particular turns naturally from food and clothing relief to rehabilitation services that touch more directly the minds and hearts of men.

Change is not new to the Committee. It started in 1917 to undertake two specific jobs—to assist British Friends with a medical relief program in the province of Samara, Russia, and with a broader program in France which would give constructive opportunities to American young men unwilling to take part in military service. Its most dramatic ministry in the early days was that of feeding German children—one million of them each day.

Since that time, the Service Committee has had calls from all directions. Often before one job could be finished it was asked to respond to emergencies in other areas. At times it seemed impossible to find the personnel or funds to undertake them; but throughout the years they have come through the belief and efforts of a few individuals confident that where there is human need there can be found the resources to meet that need. The Committee has increased in size both in the field and in the home office until it has become far larger than the small organization it wished to remain.

With the exception of the relief for Arab refugees in southern Palestine, begun the end of 1948 at the request of the United Nations, and efforts to help meet food needs of children in Japan and clothing needs there and in Germany, as well as diminishing needs in Austria and France, the Foreign Service Section has been increasing its interest in long-term projects of rehabilitation.

Funds for the intangible services of rehabilitation and reconciliation in international centers, neighborhood centers, and work with young people, are not forthcoming as readily as when there is a definite physical need touching human sympathy. Actually, the rebuilding of the spirit of men and women is more important than the feeding of the physical body. Every returned worker from abroad stresses the hunger for spiritual resources—for something to believe in.

Alice Shaffer, who returned in May from the Mittelhof Neighborhood Center in Berlin, spoke of its activities as being "part of a recreative process, the removal of a blockade from people who have endured blackouts, hatred, and despair. Sharing yourself with a person starved for friendship is a process which is greatly needed, and we found ourselves listening hour after hour as people who had been afraid to talk, or who had lost their family, or their friends and their contact with sympathetic understanding, found

new friends and a new approach to life. In an atmosphere where mistrust, fear and even hatred often exist and where there is a sense of isolation, the way must be found to bring people together—the first step toward reconciliation."

The need for a reconciling spirit is no less urgent in areas of conflict in our own social and economic life. Increased emphasis is being put on the work of the American Section which tries to ease some of these tensions, and provide the channel through which young Americans might discover ways to deal with the injustices found in their own communities.

The Service Committee is still trying to serve basic physical needs in Japan and Germany, and to a lesser extent in Austria, France, Italy and Finland. Contributions of used clothing are still urgently needed for these countries and money for milk for Japanese children, and for processing and shipping clothing is also needed. We feel, however, that the significance of physical relief may be lost if we do not at this time carry through with the further efforts to bring social and spiritual reconstruction where hopes and values have been destroyed.

Because spiritual reconstruction is less dramatic than feeding hungry children, it is a kind of service for which contributions are more difficult to secure. During the past year there has been a decline in contributions reaching the Committee which has already necessitated curtailing many programs. This recession in giving has given impetus to a renewed search for and affirmation of the spiritual motivation underlying each Committee project.

We believe that many of the Committee's contributors will not want to see the present, most important, stage of social and spiritual rehabilitation neglected. We depend upon the loyalty of contributors when they understand what is needed and see the value of the further ministry. We shall plan with care and also with faith that what is most needed can be done.—CLARENCE E. PICKETT, *Executive Secretary*.

## The Disinherited

*The Problem of 12 Million German Refugees in Today's Germany*, a booklet by Betty Barton, was published earlier this year by the Service Committee and may be procured in limited numbers by addressing the Committee. Betty Barton served in 1948 as AFSC head of mission in Germany. Her study of the refugee situation received such recognition that because of it she was asked to testify before a Senate Judiciary Committee on their behalf.

Her study has received widespread notice in public press and editorial, has been used by various church groups in study programs, and has been made available to 550 Congressmen by the Friends Committee on National Legislation. It is being used in the orientation program of State Department trainees going to Europe, and was studied by members of the Congressional Committee investigating the refugee situation as a part of their preparation for a tour of Germany late this summer.

Excerpts from the study are given in the text opposite.

The *Bulletin* is published monthly by the American Friends Service Committee. Headquarters: 20 S. 12th St., Philadelphia 7, Pa. Other offices: 19 S. Wells St., Chicago 6, Ill.; 426 N. Raymond Ave., Pasadena 3, Calif.; 1830 Sutter St., San Francisco 15, Calif.; 3959 15th Ave., N. E., Seattle 5, Wash.; 53 Broadway, New York 6, N. Y.; 1108 S. E. Grand Ave., Portland 14, Ore.; 1374 Mass. Ave., Cambridge 38, Mass.; Box 27, Woman's College, Greensboro, N. C.; 1116 E. University Ave., Des Moines 16, Iowa; Friends University, Wichita, Kan.; 12 N. Third St., Columbus 15, Ohio; University YMCA, Austin 12, Tex.; Overview, Route 28, Richmond, Indiana.

# The Disinherited

Condensed From "The Problem of 12 Million German Refugees in Today's Germany" by Betty Barton

THE United Nations has established the precedent for its responsibility for refugees by creating the International Refugee Organization for the care of displaced persons. More recently, it has set up the United Nations relief program for Palestine refugees. Numerically, the problem of German refugees in Germany far exceeds either of these groups. Historically, it is as international in causation. It may be hoped that the United Nations will develop an organization within its framework to deal with the problem of the German refugee.

The only practical solution of the problem of German refugees appears to be their absorption by the German population. It should be remembered that they are not the one and a half million displaced persons under IRO. These millions are Germans, or persons whose ancestors were German, who have fled or been physically forced into Germany since the end of World War II. They are a disinherited horde seeking continuance of life in

conquered Germany, where homes and hope must be found for them.

It is estimated that there will be two generations before the average German can have a room of his own. War action seriously damaged or destroyed 40 per cent of the 1939 available dwelling units throughout the industrial areas. The removal of the rubble from such cities as Frankfurt and Essen will take 65 years, a calculation based on the use of modern equipment for the removal of so many tons per working day every year.

From an economic standpoint, assimilation of these refugees by the German population is possible, if increased industrial production is permitted. Germany can produce 60 per cent of the food necessary for its present population. Forty per cent must be imported. The exporting of industrial products could make this trade exchange possible.

The children in the refugee group certainly have no responsibility for the position in which they find themselves.



Camp Hochlandhalle, near Weilheim, Germany, houses several hundred Volksdeutsche. The German refugees live in cubicles of a former stock exchange hall, partitioned by blankets, rugs, and other belongings. On one fragment is embroidered: "My beloved home is my world which I enjoy. As guardians I have appointed Love and Faithfulness."

Photos by Ha-Loo-Foto, Berlin

It is the moral responsibility of society to give special protection to the children. They should be guaranteed minimum essential food, clothing, heat, education and decent standards of privacy in living accommodations. They do not have such protection. Every fourth refugee is a child under 14 years of age, the "victim of lost childhood." The same problems and needs run through all "wandering youth" and juvenile delinquent groups, a post-war development in Germany as in Italy and France. It is a group peculiarly sensitive to community ostracism.

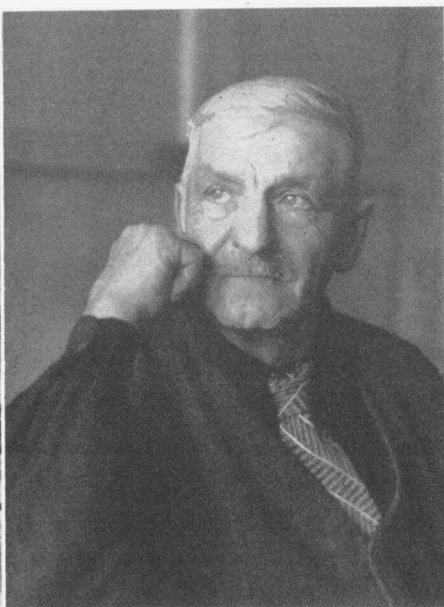
There must be a rebirth of individual initiative among the refugees, a willingness to participate as members of a community, instead of lethargy and hopelessness.

All nations which have agreed to the principles of the Declaration of Human Rights have an obligation toward these millions of German refugees—men, women and children milling about uncertainly.

Two young German refugees play at a broken switch—symbolic of their uncertain future.



For the elderly Volksdeutsche the future seems uncertain, the past and their homes remote.



# Citizens at Work

## Review of Quaker Youth Projects

**"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood."—Article I, Declaration of Human Rights, Human Rights Commission, United Nations.**

THESE words are potentially the law of the land for the majority of the nations of the world, and as such they could affect the lives of the majority of the peoples of the world.

Whether or not this potential is realized depends upon the citizens of the world—upon the influence they exert on their governments, upon the depth of their concern for such a concept as the brotherhood of all human beings, and upon their willingness to work for the realization of that brotherhood.

During the past summer, more than a thousand citizens of the world have shown a deep concern for the brotherhood of mankind and for the equal "dignity and rights" of all people, and have put their concern into action by participating in a series of service projects—projects designed to search for ways in which people can recognize their "brotherhood" and "act toward one another" as brothers.

These projects were seminars, work camps, internships in industry and co-operatives, and service units in state mental and correctional institutions.

They were sponsored by the American Friends Service Committee as part of its efforts both to point out the problems created by disregard for human dignity and rights and to find possible solutions for them.

In a field so vast as that of international relations, individuals—and their rights—are often forgotten. Last summer approximately 600 students lived and studied together in 16 International Service Seminars in an effort to put human and spiritual values back into the problem of peace among nations. Another group of more than 70 young people served in work camps in a dozen countries overseas, to search for the spirit of brotherhood that crosses national and racial barriers by working together to rebuild cities damaged by war. Still others—147 young people—replaced national stereotypes with individual friendships by working in similar camps in rural villages of Mexico.

The seminars in the United States were held in 10 different states in the West, Mid-West, and East.

Outside of the United States, the seminars were held in Finland, Austria, Germany, France, Switzerland, and Japan.

Students attending the Quaker seminars came from countries which ranged alphabetically from Austria to

Venezuela. In their meetings and informal discussions they represented a large percentage of the areas of the world. Led by competent faculty members, they approached the problem of world peace through such subjects as economics, politics, history, sociology, philosophy, and religion.

The same fellowship was found by the young people who participated in the program of overseas work camps, Quaker International Voluntary Service. They went to Austria, Belgium, Denmark, Finland, France, Germany, Holland, Italy, Jamaica, Norway, the Saar, Sweden, and Switzerland. They worked with people from other countries in 32 camps, six of them directly sponsored by the Service Committee. They helped build a road in Grossraming, Austria; rebuilt a school in Belgium; did demolition and leveling work for a workers' rest home in Munich, Germany.

In Mexico, other campers worked with the people of rural villages and discovered the brotherhood of North Americans and their neighbors south of the Rio Grande. They held classes in crafts, English, cooking, and sewing. They planted gardens and built public showers. They also attended fiestas and got to know the Mexicans with whom they worked and played. One camper wrote that the greatest thrill of the summer was when some of them went to the "lavanderia" to wash clothes with the women of the village and had their pictures taken along with the Mexican women by passing tourists.

Perhaps in no other area of society is the disregard for human brotherhood and of the equal "dignity and rights" of all people more glaring than in the attitudes of those of differing races toward one another.

A majority of the work camps sponsored by the Service Committee in the United States dealt more or less directly with some interracial situation—whether in city slum or on Indian reservation.

In Washington, D. C., a group of about a dozen campers carried on an

### IN THE SUMMER OF 1949 . . .

1100 participants, of all races, representing

60 countries of the world  
43 states of the union

224 colleges and universities  
41 religious denominations

served in 77 projects in

5 mental institutions  
2 correctional institutions  
6 seminars in Europe and Asia  
10 seminars in the United States

57 industries and cooperatives  
7 work camps in Mexico  
32 work camps in Europe  
11 work camps in the United States



"experiment" in interracial recreation on two playgrounds in the District of Columbia. These playgrounds were the first that had been officially carried on with interracial programs. The campers worked with the District of Columbia's Recreation Board and attended their clinic at the beginning of the summer, during which they discussed playground and recreation techniques. Both of the playgrounds were operated in "mixed" areas.

By the middle of the season, softball teams had been organized on both playgrounds, and the campers were able to write: "Friday, the Garfield team went to Rose Park. The score—each team won two out of the four games—each neighborhood saw its first real (official) interracial softball game."

Economic patterns, too, breed inhumanities, and the equality of all people is all too often forgotten in the frantic and yet deadening task of earning a livelihood. More than 50 young people found jobs in four cities in the United States last summer in search of a true economic experience.

In projects in three cities, they served as Internes-in-Industry. They lived cooperatively, contributed part of their wages for the expenses of their living, found their own jobs, worked varying shifts, and received prevailing wages. One interne unloaded trailers at a warehouse in Chicago, another worked in a soup factory near Philadelphia, another worked in a poultry house in Kansas City. They rounded out their workday experience by talking to union and management leaders, economists, religious leaders, and community leaders in after-work discussion groups.

In the fourth city, Duluth, Minnesota, a group worked with the Arrowhead Health Association, a cooperative organization, as Internes-in-Cooperatives. They held varying jobs in the organization: some worked in the office; others served as solicitors, helping to enroll members in a cooperative Health Center.

The meaning of their "brotherhood"



*William Coward*

A naturalized American, a Mexican, a boy from India, another from China, and an American Negro, all members of a Quaker seminar, consider the problem of achieving a peaceful world.

is hardly comprehended by the people forced to spend part or all of their lives in our state institutions and their fellow-citizens outside of the institutions. In an attempt to bridge the gap between these two groups, some 80 young people have worked in the Institutional Service Unit program of the Service Committee during the past summer.

These young people went to work as attendants and matrons in state mental institutions and in reformatories, and they worked in one county jail. They worked in the seven units sponsored by the Service Committee, as well as in many other units, many of them an outgrowth of the Quaker work. They put in long, hard hours, did dreary, routine jobs, and found that both physical and mental fortitude were necessary to do such work.

Another hard job is the one they are doing now, the job of getting across to their fellow-citizens the challenge of our state institutions. Theirs is the task of passing on to others what they have learned of citizen responsibilities toward their state insti-

tutions, in terms of increased funds needed for more personnel, equipment, and services, and in terms of increased understanding of the problems of administering such institutions. Theirs also is the job of explaining the equal rights and dignity of those who are living for the time outside the bounds of normal society.

These have been the activities of 1100 young people during the past summer. Actually, these areas of international, racial, and economic understanding, and social justice, cross again and again in all projects.

Perhaps the most concise summary of the oneness of mankind—a oneness which crosses the barriers of race, nation, economics, and institution walls was best expressed by a Chinese seminar student. The students were discussing "How Better Can the New World Be?" After a summer of working with a group which had within it all the potential barriers, the Chinese student answered the question this way: "West of the West is the East, and east of the East is the West. The world is one and will forever be one."

# American-Russian Relations

AMERICAN-RUSSIAN RELATIONS, SOME CONSTRUCTIVE CONSIDERATIONS, a 28-page report, was presented July 18 by a Working Party on American-Soviet Relations to the Executive Board of the AFSC and released to the public for consideration.

This report is part of a general concern of the AFSC that something be done to ease tensions between the two countries. In the March, 1949, issue of this Bulletin, Elmore Jackson of the Committee states: "In the field of East-West relations, our efforts so far have been very small, but we have reason to feel they have been useful. The cabled thanks from the Russian Red Cross for the streptomycin sent by the AFSC in July (1948) has given impetus to our explorations of the next step (in keeping open) some channels of human contact on a non-political basis. . . ."

Ensuing conversations with both American and Russian government officials, carried on in the belief that war between the United States and the Soviet Union is not inevitable, led several persons prominent in public life to urge that the AFSC, in addition to its efforts to promote cultural exchange, undertake a study in the field of American-Soviet relations.

The American-Russian Relations Committee of the AFSC established the Working Party in February, 1949, to bring forward such proposals. Their findings are the result of an intensive

## Members of the Working Party

Gilbert F. White, Chairman; Elmore Jackson, Secretary; Frank Aydelotte, Stephen G. Cary, William Edgerton, Robert W. Frase, Thomas B. Harvey, Philip Jacob, Cornelius Kruse, Griffith G. Levering, Ray Newton, Theodore Paullin, James M. Read, Frederick B. Tolles, Richard R. Wood, D. Robert Yarnall.

series of meetings, held over a three-month period. Although the report draws on Quaker experience in many parts of the world, the group was assisted by a number of specialists.

There was no thought that this report could present a final program or ultimate solutions to the complex problems of American-Soviet relations. The tentative conclusions reached were circulated with the hope that they would stimulate discussion and suggest lines of approach which might lead to some mitigation of the present conflict.

## Testimony Against War

In the foreword to the study, members of the Working Party restate the position of the Society of Friends in regard to war, and the relation of their study to this position:

"Throughout the three centuries of its history, the Society of Friends has held a testimony against war. . . . This

testimony . . . grows out of our faith in God and our belief in the essential sacredness of human personality. It is shared by many persons in our time and has been abundantly confirmed by the experiences of recent years. . . .

"Fundamental . . . is the belief that moral insights are relevant to even the most difficult political issues of our time. With Divine assistance, man can to a substantial degree shape his own destiny. It is our hope that this report will recall us from our fears, to a renewed conviction that all men, irrespective of creed or cultural heritage, can come into possession of a new wisdom and a new tolerance and that the unconquerable reaches of man's spirit can triumph even yet over those things which now divide us."

## Public Response to the Report

Response to this report has been far greater, more widespread and favorable than anticipated. Reactions through press, magazines, radio, and the more than 800 letters, cables and post cards received to August 30, expressed general approval with dissension at several points.

Criticism has been of the proposal to put the atom bomb under United Nations seal, the suggested policy on Germany, and the "naive" assumption that the United States could get the Russians to cooperate.

Responses have come from every part of our own country as well as from several foreign countries. They are from libraries, universities and colleges, high schools, veterans, business and professional men, publications of all kinds, church groups, pacifist groups, unions, international relations clubs, government officials, and just "people."

Four multigraphings of the report, totaling 6,000 copies, were exhausted by August 30. Additional requests on hand on that date for more than 5,000 copies were being held pending publication of a printed edition in the fall.

## AMERICAN-RUSSIAN RELATIONS REPORT

### Specific Recommendations

1. Renewal of East-West trade.
2. Building of a single, neutral Germany.
3. Strengthening the United Nations.
4. Reduction of armaments for all nations.

# Palestine Picture

FOOD, clothing, tent and blanket distributions initiated AFSC relief services among Arab refugees in southern Palestine early this year. At present flour, beans, and other foods are being distributed to the more than 200,000 refugees through centers in each of the seven refugee camps. Milk, supplied through UNICEF, is being distributed to 108,000 children and mothers.

A medical program includes clinic services in each of the camps; aid in maintenance of three local hospitals; a newly established diagnostic laboratory which has already successfully stopped the spread of typhus; and medical sanitation measures such as DDT spraying, latrine construction, and careful watch over water supplies.

But wherever there is human need, there must be something more than aid merely to the physical well-being of men, women and children. Minds and spirits cannot help but grow ragged and thin, even as bodies do, when they have not the proper nourishment.

Inevitably, the routine relief services have led to the setting-up of a laundry and bathhouse for use of women and children waiting in long lines for their flour or milk or oil for cooking; to carpentry shops where young Arab men are making furniture for other refugees, and incidentally learning the value of voluntary work.

Children of Israel, whether Jew or Arab, refugee or not, face an insecure world with smiles.



These services have led as well to the setting-up of schools for some 20,000 children, some in tents on the desert sands, some in abandoned buildings, some under the open sky. It has led to the opening of prayer tents for Moslem worshippers; and to a plan whereby cotton weavers in Gaza, who were without employment, are now at work weaving yarn into cloth for refugees.

In addition to the program in southern Palestine, the Service Committee is carrying on its own program among both Jew and Arab refugees in Israel. The Committee is distributing food and clothing to both Jews and Arabs, and is organizing sewing groups among the Arabs. It is also distributing food sent by the United Nations to Arab refugees in western Galilee, in cooperation with the International Red Cross.

The United Nations Relief for Palestine Refugees (UNRPR) is administered in southern Palestine by the AFSC, in northern Palestine by the International Committee of the Red Cross, and in Arab states by the League of Red Cross Societies.

*Photos by Campbell Hays*

## CHRISTMAS GIFTS to the Service Committee

Each year an increasing number of people make contributions to the Service Committee at Christmas time in lieu of sending conventional presents to their families and friends.

If you should wish to contribute in this manner, a card bearing a Christmas message will be sent, first class, to your friend, telling him that a contribution was received by the AFSC in his name.

Sending your contribution in as early as possible, together with the name and address of your friend, will insure his receiving the card by Christmas Day.



Old and young among Arab refugees in southern Palestine share the insecurities and indignities of uprooted living. Here is Mohammed Ali and his little girl Kofar. Mohammed Ali comes from Jaffa where he was a farmer. He is not sure where his older children are now, for the family was separated in flight.

## Visiting Lecturers

Three Negro scholars will participate in the Visiting Lectureship program which is being sponsored for the sixth year this fall by the Race Relations Committee. They are Dr. William M. Boyd, professor of political science at Atlanta University; J. Saunders Redding, professor of English at Hampton Institute; and William A. Brown of the Parker High School, Birmingham, Alabama.

Through the Lectureship, lecturers and teachers of the colored races are made available to predominantly white schools and colleges to teach for a week or more in their major fields.

Dr. Boyd is interested in international politics and organization, the social and economic conditions of post-war Europe, and colonial government. He was awarded the Rosenswald Fellowship in 1942 and in 1947 was awarded the Carnegie Grant to study social and economic conditions in Europe. Professor Redding has done field research in southern folk materials under the sponsorship of the Rockefeller Foundation and the University of North Carolina. He was elected a Guggenheim Fellow in 1945. William Brown took his graduate training in Religious Education and Guidance at Columbia University in 1945-46.

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THE AMERICAN FRIENDS SERVICE COMMITTEE, representing the Religious Society of Friends, attempts to relieve human suffering wherever it is found and to ease tensions between individuals, groups or nations. It believes that there is that of God in every man and that love, expressed through creative action, can overcome hatred, prejudice and fear.

The Service Committee works in Europe, Asia, Mexico, and the United States. Its projects include relief and rehabilitation work; educational projects in race relations and economic relations; work and study projects for young people; self-help housing projects; and seminars and institutes on international relations.

All parts of the work are open to anyone regardless of race, religion, nationality or political affiliation. The Committee's work is made possible by voluntary contributions. Checks may be sent to the AFSC at any one of its offices.

**BULLETIN**  
Number 18  
**American Friends Service Committee**  
20 S. 12th St., Philadelphia 7, Pa.

(LEFT) "WHY SHOULD ANY PART OF A LARGE CITY LOOK LIKE THIS? . . . WHEN WITH A MINIMUM OF EFFORT IT CAN LOOK LIKE THIS?" (BELOW).



These "before and after" pictures illustrate the Service Committee's newest project in the field of self-help housing. Under the present plans, approved by the Philadelphia City Council in June, buildings like the ones shown at the upper left will be remodeled into apartments. The project will begin with one block in a depressed area in North Philadelphia. The courtyard area behind the buildings will be cleared and turned into the play area shown in the architect's drawing on the lower left.

Five agencies have cooperated to make the plan work. They are the Philadelphia City Planning Commission, the Philadelphia Redevelopment Authority, the Federal Housing Authority, the Friends Neighborhood Guild, and the American Friends Service Committee.

The future tenants will contribute their labor where it does not violate city codes, and when the block is done it will be turned over to a mutual housing corporation, the stockholders of which are the actual occupants of the block. The Board of Directors will include public-spirited citizens as well as owner occupants. The business affairs will be administered by a reputable real estate management firm.