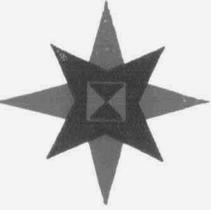
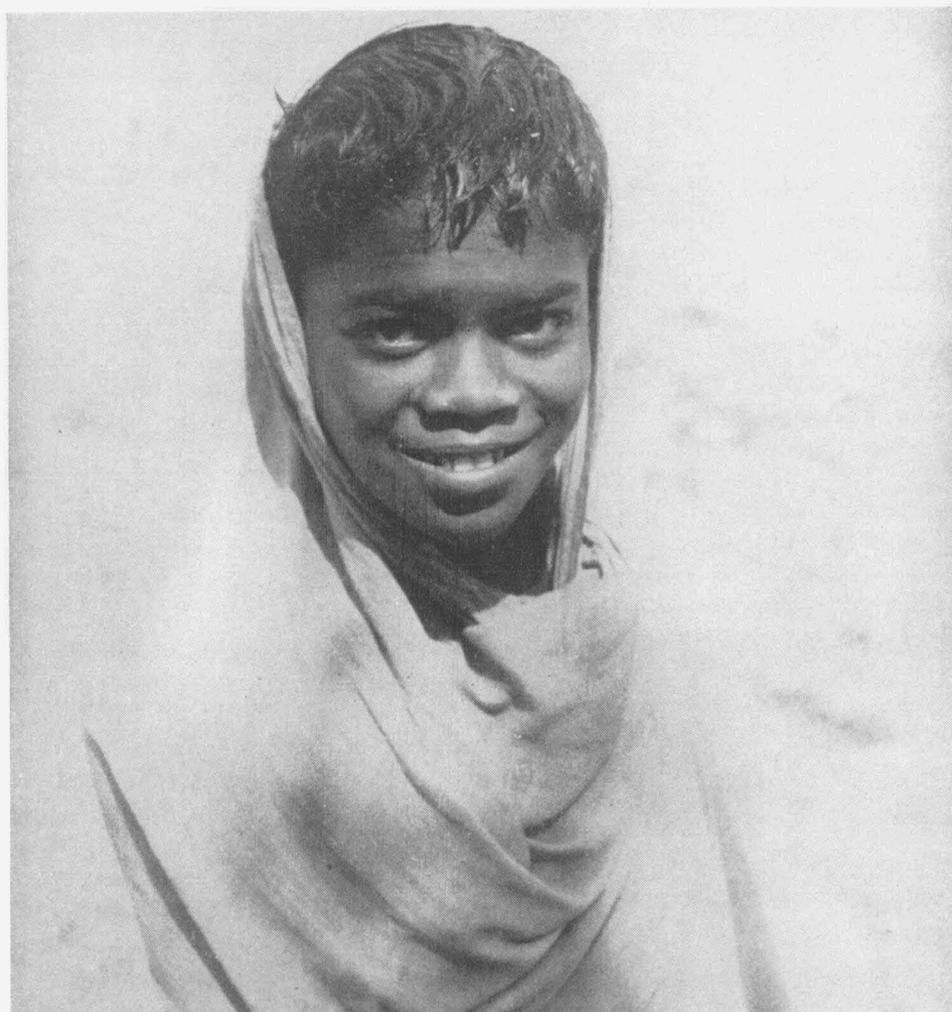


BULLETIN

Thirty-two years of service  *under the Red & Black Star*

AMERICAN FRIENDS SERVICE COMMITTEE



Roger and Sally Cartwright

The children of our world—
WHAT WILL WE DO WITH THEM?

Bethlehem and Golgotha

IN JANUARY, 1949, we sat down together on the floor in a house that stood in the desert town of Gaza. Our meeting that day was to lay plans for delivering 200 tons of food daily to 215,000 destitute Arab refugees in southern Palestine. The next problems of health, housing, and sanitation for these bewildered and heartbroken people seemed a greater physical undertaking than this small group of volunteer workers could possibly handle. But even more important was the question that came again and again in that meeting—is there some way in which we can express spiritual values in the midst of this great human tragedy?

A little later, two of us from that group stood as near as military barriers would permit to the scene of the crucifixion of Jesus. It was only about 40 miles from Gaza. We pondered on the relation of these two situations. Here, at this spot, a rugged, determined, but gentle man of the spirit was killed centuries ago, and as a result men discovered a whole new set of values in life. Here had been starkly symbolized the age-old paradox that out of willing suffering new life is born. We who stood there wondering at the currents of the life of the spirit, also bore guilt for the sufferings of the Arab refugees. At Gaza, nearby, was centered the effort of our atonement. As we stood near the site of the Cross, we saw more vividly than ever before the relation between the suffering of Jesus and a healing ministry for today's suffering people.

There is no way in all of the world's tragedies to bring balance and precise justice. Yet the qualities of mercy and love can go to the heart of suffering, expressed through those who have nothing personal to gain while giving of themselves to bring new life and hope. In Gaza, the small group of relief workers, struggling with physical problems such as the movement of commodities, care for health, provision of tents and blankets—working without compensation, but because of concern—was carrying out in some small measure the spirit of Him who died on that rugged piece of ground outside Jerusalem.

It is not in pious claims, but in intelligent, dedicated, and selfless deeds that a confused world may, at this season of the year, find a new sense of direction. It is always good to remember that Bethlehem and Golgotha are only about four miles apart; that the hopes of Joseph and Mary for their newborn child were realized in ways they could never have dreamed of, though it meant His suffering on the Cross.

It may be that dedicated persons, giving what they have to what seems at this moment unyielding human problems, may mark the birth of a new spirit, not only in the Middle

East, but at home and elsewhere in the world as well. This, at least, is the direction of effort that seems open and clear for us in the American Friends Service Committee to follow.

CLARENCE E. PICKETT,

Executive Secretary.

China Picture

Through occasional telephone calls and much-delayed mail, news comes through from China. The Friends' Centre, jointly sponsored and financed by AFSC and FSC, continues its ministry in Shanghai. Close to it, receiving part of its support from the Centre, is the Friends Receiving Home for Children described in the article on the opposite page. Margaret Perry, five years on the Centre staff, and the other staff members are directly in touch with the Home.

The Friends Service Unit, scattered from one end of the country to the other, is also jointly sponsored by AFSC and FSC. It now consists of 50 members—Chinese, Americans, British, New Zealanders, one Canadian and one German. Among them are six doctors, six nurses, two medical technicians, and assorted mechanics, lay medical workers and administrative people. Thirty-eight work in Communist territory, eight in Nationalist, as of October, and four in Hong Kong.

Projects are in Honan, Szechwan, Shantung, and Kansu Provinces, and in Hong Kong. Most of the Unit's work is medical, including the operation of a Friends Hospital in Chungmou, Honan, built in 1947, and mobile medical teams. A new medical project is planned for Chungking. In Hong Kong, Unit members assist in refugee work pending permission for them to enter China.

Christmas Gifts to the Service Committee

For those of you who make contributions to the Service Committee at Christmas time in the name of some personal friend, the Committee will send to that friend a Christmas card bearing the following message:

At this Christmas time, my remembrance of you is a contribution to the American Friends Service Committee. May it help to bring hope where there is no hope, understanding where there is bewilderment, self-respect where there has been despair.

Your name will be signed to the card.

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Shanghai Home

by MARGARET PERRY

“DEAR brothers and sisters, we are the future leaders of the world. Duties on our shoulders are great and heavy. We should struggle hard and give our best services, hand in hand, shoulder to shoulder, for the welfare of the children of the whole world, for the truth of human kind, and for the glory and grace of God!”

This astonishing paragraph, part of a letter sent to American boys and girls, was written by a Chinese orphan lad, Ho Yuan Ken, who lives at the Friends Receiving Home for Children. Far out from the crowded Shanghai streets, in the former quarters of a dairy farm, this Home was opened in 1940 at the request of the Municipal Council of Shanghai to the Friends International Centre. As a result of the long war, many children were lost and orphaned. Many roamed the streets of the city, living as best they could until picked up by the police. Not all of those who reached the Home have been as serious as Yuan Ken; as a group, they make up a high-spirited family, gay and naughty in turn as they should be.

The Friends Receiving Home is not an orphanage. It is, as its name implies, a home which receives lost, orphaned, and problem children into a simple family atmosphere. Here food, shelter, clothing and education are given, and most important of all, loving care. Meanwhile, the problems of these waifs are investigated and ironed out as far as possible and plans are made for their future.

The Home family usually consists of about 25 boys and girls between the ages of six and 12 years, four resident staff members, including one warden and three teachers, a cook and a gate-man. Living conditions are very simple; the food, Chinese style and plain.

When the children arrive, they usually settle down quickly into the rou-



Children in the Friends Receiving Home help sort rice for lunch. Most meals consist of rice and salted vegetables, with meat twice a week and on special occasions. An effort is being made to increase the nutritional standard.

tine of the family. They seem never to cease being amazed at the existence of so much love and friendliness in the world, and their response is quick and eager and altogether good to see.

A few of them go out to school, but most are taught in the Home, where they learn the duties of simple Chinese family life, receive instruction in the care of their own bodies, food and clothing, in gardening, handicrafts and music. They are introduced to God, and to the idea of helping each other. Some stay a few days and others for months. Some go from the Home to other institutions, some are returned to families long lost, others are adopted, and some of the older ones find employment.

Young Opera Singer

One of our boys, a handsome lad with perpetually twinkling eyes, was brought to us by a brother 20 years his senior. Soon after the younger son was born, the mother died, and the child was adopted by the father's concubine. She was fond of him and looked after him well, but the arrangement did not suit the older brother,

who felt that it involved him in loss of face.

He took the child to live with him, where his bachelor life left the boy badly in need of his foster mother. He soon began to steal from his brother, who finally brought him to us. He still has his share of naughtiness, of course, but there has been no more stealing, and he is one of our brightest and most intelligent children. Only last night I found him working away all on his own in a deserted and darkening classroom.

How I wish you could hear him singing excerpts from Chinese opera in his shrill sweet soprano. It is difficult to get him to start; he shuffles his feet and giggles and the other children grin at the sight of one of their number performing in public, but once begun, he forgets about them and us and his voice soars.

One family we felt compelled to help was that of a soldier in the Nationalist army whose wife had died, leaving him with five daughters. At first, we felt we could take in only the middle three girls, as the eldest and

(Please turn to page 7)

What Will We Do With Them?

by RUTH HUNT GEFVERT

KLAUS, who is six, spends a good bit of his time with the director at the Wuppertal Neighborhood Center. He loves to come in after all the others leave so he can have her all to himself. One day recently Klaus was painting a picture and chatting, while she sat writing a report for the home office.

Suddenly, he looked up, and with a bit of mischief in his eyes, he said, "You know, I really shouldn't be here."

"Shouldn't you, Klaus?" the director asked. "You mean because of the other day when you had to be sent away for making too much noise?"

"Oh no," he said, "I mean because of all that shooting business."

By this time Klaus had the director's full attention. "What shooting business do you mean, Klaus?"

"Oh, you know," explained the boy, "between the Germans and the Americans and the others. They won the war. And you are an American. I shouldn't be here with you. You and I are enemies."

Patently the director explained to the boy that the Germans and Americans were no longer enemies; that the Neighborhood Center was a gift of friendship to the Germans from the Americans. She finished by saying, "Even those paints you are using now and the brush you have in your hand were sent to you by American children because they want you to know that they are your friends."

And Klaus, whose home and father were destroyed in the war and whose entire heritage is that of destruction and poverty and hunger, was silent as he went back to his painting. A few minutes later he startled the director again by looking up and speaking. This time there was awe and a bit of a challenge in his look as he said:

"You know, I can scarcely believe it!"

In the United States, a group of second graders talked about why they



Campbell Hays

Hanifa and Hamid, Palestine.

should send food to the children of former enemies. Margaret said, "I don't see why we shouldn't help them. The war wasn't the children's fault."

And Jimmy said, "We have a lot and they haven't. It isn't fair."

Seven-year-old Alice added thoughtfully, "I think we ought to send food. It will help them to become stronger and to think better how to help make a better world."

"We Will Be Friends"

The following happened in an International Children's Village in Switzerland. Polish boys, all orphaned by the war, were asked to share their quarters with a new group of boys—from Germany. Although this seemed to be the only possible solution to the overcrowded housing conditions in the village, the leaders felt that it was only asking for serious trouble, for a great hatred existed among many

Poles against the Germans who had so desecrated and destroyed their country. But the leaders, having decided to call together the Polish boys and try to reason with them, were astonished to have the young spokesman for the Poles begin the conversation.

"We will welcome the German boys to our village," he said. "They, too, know suffering. They, too, are without homes and parents. We will be friends."

In October of this year, fifth grade children in the Falk Elementary School in Pittsburgh were discussing the sending of textbooks to Germany. Their teacher, thinking to challenge their further interest in this project rather than in another more exciting plan for sending toys or games, earnestly asked, "Why *should* we send textbooks rather than something else?"

One of the Pittsburghers, who is only ten years old, earnestly replied,

"Because they need them. If a strange disease attacked the coffee beans in South America, and the people had no knowledge and no books to tell them how to combat it, what would Americans do without their morning coffee?"

Children are thinking individuals. Their thinking is rational and logical, and, until their ideas and opinions are colored by those of their chosen leaders and heroes, there is great wisdom and unstinted human kindness in the thoughts that motivate their living and doing.

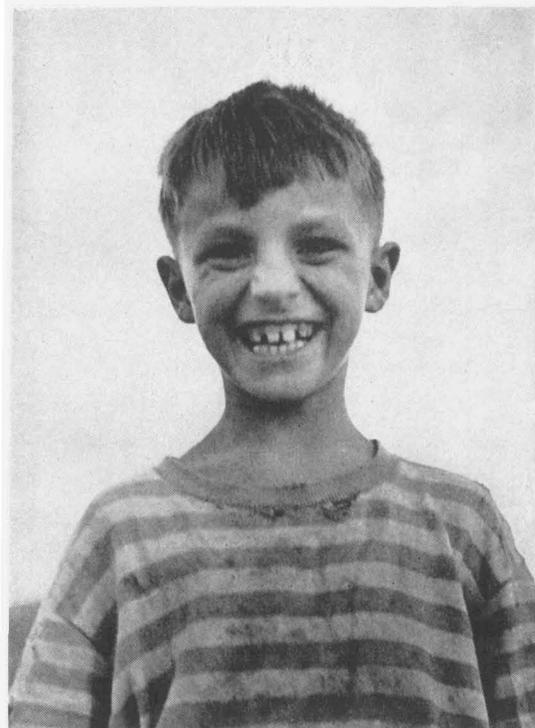
For children, the solving of the world's problems are simple. They are untroubled by treaties and agreements made between groups of nations. They have not experienced the motivation of power and glory for themselves or their governments. Children's diagnosis and treatment of the world's ills is based on one thing—human values, the worth and sacredness of the human being.

Thirty Years From Now

But what happens to these children as they grow older and begin to take on the responsibilities of adult citizens of their nations? Someone recently postulated a most thought-provoking and frightening picture of the world's children thirty years from now. Sup-

Jimmy, U. S. A.

Campbell Hays



pose there is a conference of world leaders in the year 1979. About the table are seated the representatives of the nations. They are men and women of their day, the leading statesmen and politicians. Back in 1949 they were children, coming out of World War II.

There is the man from the United States, who was the boy Jimmy, mentioned a few paragraphs back. His body is strong and healthy; he has known the security of a whole family and a good home all his life; he has had the best in education that America had to offer. Will his thinking and his actions at this conference be molded by the basic philosophy, "We have a lot and they haven't. It isn't fair"—?

Germany may be represented by Klaus. Klaus never knew his father and his mother died early, a victim of malnutrition and tuberculosis. When he was a child, he never knew what it was to have enough to eat. It is only in recent years that he has been able to afford a decent suit of clothes. For years all his clothing came from a relief box. He has had to work hard to get an education, doubly hard because he has grown up with a twisted, rachitic body.

What will be his attitude at this conference? Will he still be giving the other fellow the benefit of the doubt? Will he say, trusting him, "I can scarcely believe it!" or will he have decided that it does not pay to believe and trust?

Will the man, once a boy from Pittsburgh, still feel that the most important weapon is education? Or will he have put his faith in weapons of steel and nuclear energy?

It is because of these men and women of 1979 and the world of tomorrow that so much of the Committee's work is with children and young people. First, the immediate needs for food and clothing and medical care are considered in order that bodies may have a decent chance not only for survival, but that they may house healthy minds and spirits. Then play and recreation centers are devised

where children can have fun—a natural heritage so often denied children in places where there are no playgrounds and no games or toys. Here, too, they learn to play together in good sportsmanship, the first requisite for learning to work and live together in the world community.

In day care centers, the smallest have the security of someone looking out for them while their mothers are at work. In Neighborhood Centers all these things happen and more—a Center is more than a building—it represents warmth and light and knowing that someone does care.

An educational program is not nearly so exciting as a food and clothing relief project. It is not so easy to raise funds for, either, although education is probably the most essential gift of all, next to life itself.

In Southern Palestine, some 20,000 Arab refugee children are going to school today—learning not just to read and write and do sums, but how to make a living in a new situation and become self-supporting and self-reliant.

In Mexico, children and young people are being taught hygiene and sanitation and the values of recreation.

(Please turn to page 7)

Klaus, Germany.

Dickey and Tony Chapelle



Quaker Economists' Report

THE report of a "Conference of Quaker Economists," held last summer at Haverford College, in which some 22 college and university professors, arbitrators, and representatives of the American Friends Service Committee took part, has been issued by the Community Division of the American Friends Service Committee.

The report includes a statement of those Quaker principles which the group felt to have particular bearing on the social order, a listing of the pros and cons of our present economic system from that point of view, a discussion of industrial relations in a constructive social order, and proposals for action.

Quaker Statement Wanted

The conference had its origin at a meeting of the American Economic Association in Cleveland in December, 1948. There a group of Quaker economists met, partly for fellowship, partly to discuss common interests. It was the consensus of this group that a statement on industrial relations from a distinctly Quaker point of view was desirable.

For one thing, it was felt that Friends, as such, had at one time held an advanced position, had shown leadership in the area of employer-employee relations—this at a time when such relations were on a personal, man-to-man basis. But more recently, under conditions of large-scale production, mass labor relations, and greater impersonality of relationships, Friends, they felt, had not sufficiently adapted their testimony to modern conditions, even though they may have the same general concern and the same spirit of good will.

The conference first compiled a statement on the relationship of religion and the social order. They defined it as follows:

The Christian philosophy of life leads us toward a brotherhood devoid of unfair discriminations such as those based on nationality, creed, race, sex, or political or social group.

Each individual should have an opportunity to develop to the maximum of his capacity and personality. It is the responsibility of each individual and social group to provide a social and economic environment conducive to that end.

Material possessions and social conventions frequently impose restrictions which are detrimental to the growth of the spiritual dimensions of personality. It should be reiterated that human and spiritual values are of paramount importance in Christian living.

We should apply the spiritual forces of righteousness, loving kindness, and trust to both our internal and international relations.

As a group which condemns violence and oppression and which seeks to minimize coercion in any form, we should endeavor to apply our principles to all fields of economic relations. Cooperation and good will should be the solvent of conflict or potential conflict.

Excessive material gain in any field, beyond an amount commensurate with service to the community, is unjustifiable. Gain from predatory activity and gain arising out of preferred status or social position should be eliminated.

Institutions of ownership and control should be so administered that they will best serve the needs and development of man.

The Quaker economists then considered the pros and cons of our present economic system, listing some 15 individual points.

Mentioned as favorable points of our economic system were: high productivity; the comparatively great amount of voluntary leisure afforded

the individual; the encouragement of individual initiative by substantial personal incentives; the relatively wide degree of choice afforded for consumers, workers, investors, and management; and the checks and balances provided by the existence of divided economic power.

Among the principal defects mentioned were: exploitation of natural and human resources; the "misdirection of effort and resources, waste and human misery" caused by the instability of our economic activity; discrimination which still exists on grounds of race, nationality, religion, and sex; extreme inequality of income, wealth, and opportunity; strife between groups with conflicting economic interests.

Under a section on Constructive Industrial Relations in a Constructive Social Order, the group took up such subjects as collective bargaining, management responsibility, relationships within and between unions, and the public interest. Discussed under these four headings were such subjects as the need for labor organizations, the part of both management and labor in collective bargaining, methods of resolving differences, opportunities for workers' cooperation, decentralization, discrimination, workers' security, democracy and leadership in the conduct of union affairs, compulsory union membership and union security, and loyalty tests in labor legislation.

Of particular significance, perhaps, in the present scene of "loyalty tests" is the last subject, about which the economists state: "We believe that an attempt by the Government to single out persons supposed to be inimical to the United States should not be made a part of labor legislation. The attempt to single out persons through labor legislation has constituted a serious infringement on the civil liberties of the individual. The handling

of the problem of persons guilty of conspiring against the Government should be dealt with by other than labor laws."

In a final section titled "Proposals for Action," the economists point out that, "as economists addressing ourselves to the problems of management and labor, we are not unmindful of the related tasks we ourselves face more directly. As educators of young people . . . we have special opportunities and responsibilities for influencing potential leaders in the management of businesses, unions, and Government.

"Before considering these professional tasks," they continue, "we may well stop to question ourselves on how well we are dealing with the problems that come to us at first hand. Are we satisfied that we are doing as much in our field of endeavor as we expect management and unions to do in theirs?"

Concerning types of action which might be taken to promote the greater acceptance and application of the ideas they expressed, they mention: education through the dissemination of information and through discussion and persuasion; example by individuals in their daily work; and friendly and impartial service to management and labor in the form of consultation, advice, mediation, conciliation, and arbitration.

A summary paragraph in one section of the report perhaps explains in clearer terms than anything else the fundamental approach of the conference group to future action. In it they said:

"We do not assume the final triumph or indefinite perpetuation of any one of the present-day systems in unchanged form. In this dynamic age, all systems will undergo profound change. All of them have their evils. It is our hope and belief, however, that intelligent group action will preserve the best values of contemporary civilization while hastening the emergence of a society more fully characterized by elementary justice and effective democracy."

What Will We Do With Them?

(Continued from page 5)

In India, child widows are learning to develop their native crafts in order to become self-sufficient.

The schooling of these groups, in terms of facts and figures, applies to only a small number of people. The real education that is taking place is that of learning respect for one's self and others.

It is never as easy, once one has grown up, to accept people on their own terms and to love and understand the other side. It may never again be as easy for Klaus, or Jimmy, or the Polish boys to think unselfishly of their fellow-human beings. But it will help if they continue to be loved and cared for, and to have proven to them through experience that the way of love, understanding and selflessness *does* work.

There was once a Boy who became the ideal of all good things that men have ever dreamed about. There can be others who will follow more closely His example if you and I help them to grow "in wisdom and in stature and in favor with God and man."

American-Russian Relations Report

THE UNITED STATES AND THE SOVIET UNION, SOME QUAKER PROPOSALS FOR PEACE, is the title of a revised edition of the report, *American-Russian Relations, Some Constructive Considerations*, released in July for public consideration by a Working Party on American-Soviet Relations of the AFSC.

This new edition, published by the Yale University Press, will be available after November 23 in both book and pamphlet form. Book copies will sell at \$1.00 in all book stores. Pamphlets in lots of 100 or more may be ordered from the Yale University Press, 143 Elm Street, New Haven, Connecticut. Smaller quantities may be obtained from the AFSC at 25¢ each.



Hsiang Ti Chen helps gather tiles for the roof of the cowshed being converted into the main building with classrooms, dormitories, dining room, baths, and attic for storage. This reconstruction was made possible recently through a grant from the UN Appeal for Children Fund turned over to the Friends Receiving Home by Friends Service Council, London.

Shanghai Home

(Continued from page 3)

youngest were outside our age limits. The eldest daughter was brokenhearted at being parted from her sisters. Early this year, however, the soldier came to us again to say that he had been ordered south with the retreating armies and could we possibly take in the other two girls as well. Of course, we did, and everyone was glad to see the sisters reunited. It is doubtful whether they will ever see their father again.

When the middle three sisters first came to us, they wore their hair cropped short like boys, as is the custom in Shantung where they come from. We were the first foreigners they had seen, and at first they would stand quite still in a solemn row in the wavering light of the oil lamps, and the three cropped heads would turn first to left and then to right as their unblinking gaze followed our every movement. The novelty has now long since worn off and they chatter to us and play with us as freely as the Shanghai children who are quite accustomed to the sight of foreigners.

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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 19
American Friends Service Committee
20 S. 12th St., Philadelphia 7, Pa.



Gaston De Vigne

WHEN ALL the hot dogs, popcorn, punch, and handicrafts had been sold at a recent carnival of the Philadelphia College Settlement House farm camp, the profit was \$40.

The elected "council" of the 500 camp members decided that though in past years their annual gift had gone overseas, this year it would go to a needy group right here in the United States—the American Indians.

After discussing how best to get the money to the Indians, they chose the AFSC as interpreter of the gift. A committee of six and their director, shown at left, came to the Committee's Philadelphia office and presented their gift—one five-dollar bill and 35 ones—to a member of the Committee's race relations staff. The money was sent to the Pasadena Regional Office for use in its program among Indians of the Southwest.