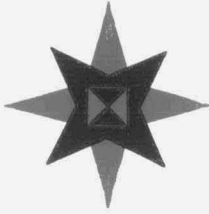


BULLETIN

Thirty-two years of service



under the Red & Black Star

AMERICAN FRIENDS SERVICE COMMITTEE



Thomas and Eliza Foulke, Japan

**"There is no ethics separate from soup, and
there is no morality unlinked to bread."**

—A student from a country, the victim of war.

Behind Relief

AS WE CONTEMPLATE the seething unrest characteristic of our times, we may properly inquire whether the celebration of the Christmas season has any relevance. Around us there is endless discussion of dealing with tension in terms of power, in the belief that dissident groups should be forced into compliance with the will of the stronger. We all want peace, but the linkage of peace and good will seems to have escaped us.

Coercion cannot yield happiness or cooperation. Real peace must be generated in the hearts of individual persons on both sides of any tension situation. It may involve a *modus vivendi* among people or groups who do not agree on important matters, but at a minimum there must be respect for the dignity of human beings on both sides. When respect grows into love, the answer is found. Jesus understood this and proclaimed it with a lambent clarity. The essence of Christmas is to be found in his teaching about neighbors.

The American Friends Service Committee is dedicated to the search for ways to project the Christian concept of the relations between neighbors throughout the year. At home and abroad we seek to uphold the inclusive meaning of the term neighbor and to present the challenge of creating peace to a rising generation which cannot be satisfied with things as they are.

This must often be done in very small and humble ways. It takes time to understand the suffering of people who are handicapped by lack of sound health, nourishment, or opportunity, and to win their friendship; but we know from experience that the barriers of language, race, culture, and economic status can be bridged by dedicated people who have caught the vision of fundamental peace.

Increasingly we emphasize that food, clothing, shelter, and medical care are not by themselves enough. Necessary as it is to bring the assets of modern science to those who lack them, they may be a sterile contribution or even a seed bed of resentment without the warmth of love.

This personal aspect of service cannot be achieved mechanically through blueprints and mass organization. If it is to become extensive, it must be through the dedication of more lives which have caught the vision by seeing living examples. Behind the tangible goods or services the intangible spirit must be evident as the basis of real peace.

We are heartened by the number of young people who see their duty and their source of deep satisfaction in the purpose and projects of peace-building. Those who are able to undertake these tasks, with the high purpose of building bridges across the barriers, need understanding,

strength, and fortitude. They need the willingness to be "born again" in the spirit of Christmas as they take up each new task.

At this season, then, we ask our friends to recognize that behind the outward relief programs there is a significance and importance which, in the name of peace, must be extended as far as the messengers of good will and reconciliation can be found to carry them.

JAMES G. VAIL, *Chairman,*
Foreign Service Executive Committee

Gifts Through the Service Committee

GIFTS are the tangible expression of love and esteem. We think of giving each year at the time of the great festivals of new life—Christmas and Easter. Gifts are a necessary part of individual celebrations, when friends and family share in the joy of birth and marriage, in the sorrow of bereavement.

A Family Matter

Gifts are a family matter. In a very real sense, gifts sent through the AFSC help tie together the large human family with a special warmth.

Recent contributors to the AFSC included friends of a family overjoyed with the adoption of a son. They asked that gifts be sent the AFSC rather than to themselves. Two five-year-olds recently had a special celebration day all their own when they suddenly became aware that other children did not have all the wonderful things they had. They sent five dollars for "European children who do not have warm clothes, good shoes, lots of milk, and large yards."

Gifts come to the Committee in honor of new babies, on wedding anniversaries, in memory of special friends, in place of funeral flowers. Nearly every gift of this sort is accompanied by a letter expressing the donor's belief that the persons so honored wish their gifts to be used in such a way as to be quickly translated into life-giving services for others.

At Christmas Time

It is at Christmas when the warm good wishes and the expansion of feeling beyond one's own family and friends reach the furthest in our world.

For those of you who make contributions to the Committee at this 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. Or, if you would prefer, you may write for these cards yourself, and mail them personally to your friends.

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Oneness of Bread

by **HEBERTO M. SEIN**

HEBERTO M. SEIN, Mexican Friend, writes out of a long background of feeling and work on behalf of international man. A linguist, he served as interpreter at the San Francisco Conference that brought the United Nations to birth, and at several other international conferences. Since 1947 he was interpreter for the UN at the ILO in Geneva. From 1941-1947 he was educational director of AFSC work in Mexico, and returns to this work in December after taking part as a member of the Quaker international team working at the UN General Assembly during October and November.

AS WE LOOK at our world, we see that it is fast becoming a world of men under helmets. With the encouragement and military supplies furnished by our great powers, compulsory military training is extending around the earth. Countries that were free from it are now burdened with it. The military machine likes them young. Youth is given a gun before it is given a vote. Round the earth today youth is forced to learn the technique of destroying fellow-men. It is a world in which governments are obsessed by an increasing reliance on military might. Representatives of the great powers at United Nations do not cease to think in terms of military might. Behind their seats are real or potential divisions of men under helmets obediently waiting in silence. Their life hangs on decisions over which they exercise no control.

Do governments consult the people who are to do the fighting and the dying? Do they consult the churches without whose support they cannot wage war? Or do they take it for granted that both people and religious bodies will not refuse the helmets, the steel helmet that weighs upon the head and the mental helmet that conditions the mind for participation in war?

Poor Are "Pro-bread"

Against this grim background of preparation for war, there rises the heart-piercing cry of hunger from millions of our undernourished brothers and sisters. In India I learned that the poor—and they are millions—are not pro-Russian, nor anti-American. The

poor are simply pro-bread. The problem of creating world unity involves the problems of liberating man from the helmet and of releasing the untapped food-producing resources of land and sea.

As we look at our world from the bread viewpoint, we see that it is a world of marked contrasts. One part of our human family lives in comfort, enjoys abundance of food, clothing, shelter, health and cultural facilities. Some seem to be satiated, even cluttered, with non-essentials, while millions of human beings are deprived of the essentials to life. "Our greatest danger today," said Sir Benegal Rau of India speaking in a United Nations debate at Lake Success, "and the root-cause of all other dangers is hunger and sub-human standards of life among large masses of the world's population. The prevalence of hunger, disease and want . . . creates discontent, fosters disorder, and is therefore a danger to world peace and stability."

In the Orient we are witnessing the end of an era. Back of the independence movements is the rising tide of the poor. Feudalism, capitalism, colonialism, imperialism have been tried in their lands. The problem of undernourishment has not been solved. There are popular movements that hold out the promise that a new economy with collectivized, mechanized agriculture will provide adequate food supplies and transform the life of the oppressed landless peasant. The poor are determined to live. How strongly are these poor attracted by systems associated with economic extremes and with profits from war? Is it not possible that such systems are repugnant to the poor?

What a tragedy that the world's greatest industrial potential which could make streams of food-producing equipment for underdeveloped and undernourished areas is diverting human and economic resources to a colossal

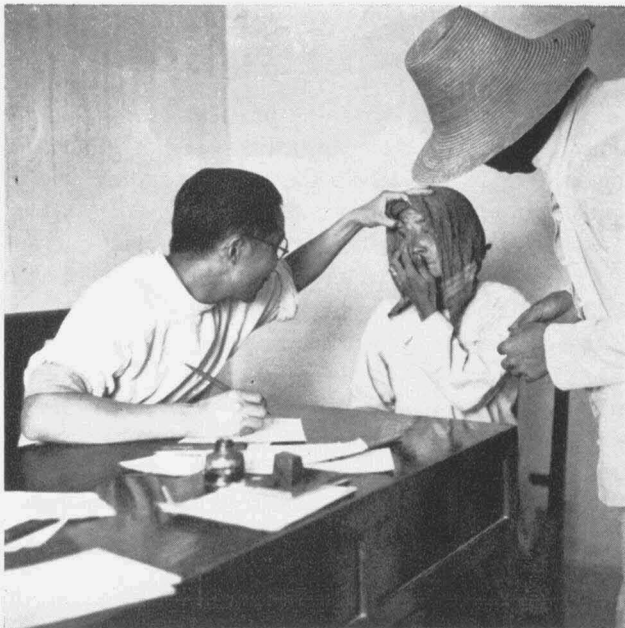
rearmament program. This will cripple the constructive programs so necessary to help the poor work their way out of poverty and disease. Yes. What a healthy, revolutionary thing it would be if there were a free outpouring of agricultural, industrial, and medical equipment with international technical assistance teams to all countries in need, whether underdeveloped or under curtains. What waves of good will and gratitude would rise in that ocean of undernourished humanity and come to break on the shores of the United States?

Imagine the world-transforming influence of such gifts with no strings attached. A gift made with that motive and spirit that do no hurt to the personality of the receiver, that strengthen his sense of dignity and create faith in his neighbor.

The Helmet and the Bread Mold

Friends are deeply conscious of the international tensions that tend to pull the world asunder. In the picture I see both the helmet and bread mold. And I am wondering whether it would now be good to undertake a study from the Quaker viewpoint of the relationship to war of the economic systems of our world, namely, Communism or the Eastern collectivized economies, Western Europe's democratic socialism and American democratic capitalism. To what extent is it true that sectors of business and finance in these systems may periodically find their business benefited by war or preparation for war? Are there elements of violence, either against nature's resources or neighbor nations in the make-up of our economies? What in these economic systems is in accord with His teachings and His spirit? What is not? What is the ethics of a world economy where some waste food while elsewhere mothers and children go hungry? A student from a country

(Continued on page 7)



Joseph Yu

IN CHINA, medical services have formed the bulk of Friends Service Unit work since 1941. Here a Chinese doctor, member of the Quaker international team, examines a trachoma patient. While Unit activities in China are gradually being absorbed into Chinese organizations, the AFSC considers joining a cooperative material aids program for China's Korean neighbors.

IN JAPAN, dried milk and eggs from American surplus stocks are distributed to children and to patients by LARA (Licensed Agencies for Relief in Asia) of which the AFSC is a member agency. Here "Grandfather LARA," and through him you who made the gifts possible, receives a bow and a thank you for the good food.

Thomas and Eliza Foulke



IN OUR

TODAY the "family of nations" is quarreling as violently as it ever has quarreled, and with consequences promising to be far more serious than in the past. There are times when it is good to disagree, that mutual growth might emerge from the tensions. But the bitterness of this family quarrel is being taken out on individuals, on the men, women, and children who make up each national family.

Because December is a sharing month, we speak in this BULLETIN of the kind of giving that draws families together in unspoken warmth. These gifts, made especially in the midst of disagreement, reassure all that every member of the family yearns to settle the quarrel.

So while powerful nations debate large-scale technical assistance for underdeveloped areas, there continues right at hand one small, tangible, direct way in which everyone can take part in moving the whole family of nations into a warmer relationship: making gifts through relief programs. These gifts spell out in concrete terms the fact that some members of the family care about the suffering of other members.

IN INDIA, well over 1,500,000 people were affected by the August earthquake. Some 250 earth tremors tore up vast areas of town and farm land; railway lines, bridges, and roads collapsed, and communications were badly disrupted. Floods destroyed crops and animals, upsetting the entire agricultural economy of the Assam Valley. To help meet a fraction of the need, dried milk from American surpluses is being shipped to India. Three carloads now on their way are to be distributed by the Quaker team there.



FAMILY

Millions today are in need of the word or the gift that says to them they are still accepted members of the world family. These include the million and a half people affected by the tragic September earthquake in Assam, India; the tens of thousands homeless following the recent Osaka typhoon in Japan; the war orphans, widows, maimed, sick, and old left over from World War II; and the refugees.

Refugees. In this small word lie staggering figures of misery: eight million in Western Germany; another four million in the Eastern Zone; a third of a million in Austria; half a million in Greece; three-quarters of a million Arabs in the Middle East; the two-way traffic of thousands between East and West Bengal; the uncounted of Korea, China, and other countries.

It is to a few of these that you, through the AFSC, can extend the warmth of family love in gifts of clothing, shoes, bedding, and cash. Some of their faces are pictured on these pages.

IN AUSTRIA and IN GERMANY, people uprooted by war and its aftermath are living in desperate straits. Some are in drab and overcrowded camps, others are trying to live by their own efforts in communities where they are unwelcome. The Quaker neighborhood centers in both countries make special efforts to reach these people. Here a brother and sister leave an Austrian center laden with clothing bundles and flowers.



Le Figaro

IN FRANCE, students continue among those most in need. Many live in cold and comfortless rooms, fighting tuberculosis and hunger, while reaching for a fulfillment of their intellectual capabilities. Quaker aid in the form of powdered milk reaches those formerly tubercular who receive special care through Medico-Social restaurants set up by French welfare groups. Some clothing, food, and grants-in-aid from Quaker sources enable others to have a summer rest in the country or in a post-cure home as pictured here.

IN THE UNITED STATES, we often overlook the destitution of our nearest neighbors, the Navajo and Hopi Indians. Their want is an old story, not one born of recent war or economic upheaval, or natural disaster. Quaker services among them include a neighborhood center in Los Angeles, and some clothing distributions.

Milton Snow, U. S. Indian Service



Needed—a Rare Mood

It is December. The young people and adults who took part in AFSC summer projects are back at work and at school, several months of perspective-gathering behind them. A. Burns Chalmers, well-known educator and member of the AFSC staff, spent the summer visiting AFSC youth programs in Europe. He caught the temper of today's questioning in these words:

"A few years ago Alfred North Whitehead wrote, 'Mankind is now in one of its rare moods of shifting its outlook.' This rare mood persists in what people in Europe said were their deepest needs and hopes. They long for a major shift of outlook away from force and toward mutual persuasion and friendship."

This challenge is one that carried across many of the summer projects. Since Christmas can be a season of rare moods, it is particularly fitting that we listen at this time to the hopes, questions, and discoveries of the younger members of our society.

Unless I Can Be the Peace . . .

In an international work camp held in Berlin, a young school teacher worried about the children who would be under her care this year. The tensions between East and West, heightened by outbreak of war in Korea and added to other difficulties of daily living, left her feeling incompetent to bring anything creative into their lives. Yet, once back in the classroom, she made this discovery:

"I have learned that there is nothing more important for me to try to teach my little children than peace and love and silence. But I have learned there is no way to teach them peace unless I can be the peace. There is no way I can teach them love unless I can be the love. There is no way I can teach them silence unless I can be the silence. Nevertheless, I can hardly understand why my children now become so helpful with each other and sometimes so full of love with themselves and me."

I Cannot Believe in War . . .

An American work camper who spent the summer in Europe returned home to find his sense of values reversed: "As a result of seeing and experiencing what can be done in a constructive and not in a destructive plan for peace, I can no longer believe in war."

"It (his summer experience) is something that is hard to put into words because . . . it came from the heart and was a complete experience. As a result, I can see the military approach to the present world problems as a purely negative one that does not come to the heart of the real world problems. As a result, I cannot do military service and believe that I am working constructively . . . for peace."



Campbell Hays

Holderness seminar students, diverse in background and point of view yet one in purpose, write their hope for one world in their native languages.

Reality as a Reference . . .

An international group of students, under the leadership of an American Negro couple, found themselves deep in the economic and racial tensions of Kansas City, Missouri, where they worked as internes-in-industry.

A girl studying occupational therapy wrote: "It has given me something in reality as a reference . . . (there is) a need for young people to become directly and profoundly involved in the real, often ugly, complex of economic, social, and political forces at work right now in our society; to see how these manifest themselves in the lives of real people; to feel how these are manifested, day by day, in their own lives as internes."

A biology teacher made this thoughtful statement: "Maybe succeeding classes of biology students will rise up and call the Kansas City interne-in-industry project blessed for what it has done to my authoritarian soul. Having learned that a good foreman is one who plans things so that the worker will find satisfaction in the doing of his job well, maybe I will have confidence that students *can* find—and might prefer to find—that paramecium without me at their elbows. Having been a part of a group that more or less gropingly found its own way, maybe I will realize that achievement lies as much in finding the way as in arriving. Knowing now that a group of people can spontaneously develop and share an enthusiasm, maybe I will

cease to be a Moses bringing tablets of stone. Having learned that people also live at work and that the reward is something more than the pay envelope, maybe I will be more conscious that my students' lives do not begin and end at the doors of the biology laboratory."

A third interne wrote: "We are a miniature world in a red brick house in the heart of a city. Like the larger world, we seek security, but not through nationalism or armament races or power. We seek it through understanding. Insecurity is caused by fear which only understanding can dispel. We have learned to cooperate and to share unique differences to the advantage of the group. Through meditation we have become more aware that love reaches one small finger into each individual life and relates all men. If our way of life is successful on a small scale, it could work on a large scale, too."

Our Future Has United Us . . .

A Yugoslavian member of an international service seminar held in this country sensed where the historical center of the seminar lay:

"We students were gathered together from different parts of this world. We have not had the same background, education, we disagreed in some points, we were frank with one another, and because of that we were and we are friends. The seminar proved to me that the future is stronger than the past. We all were concerned with a better, peaceful world. Our past divided us, but our future has united us."

Oneness of Bread

(Continued from page 3)

brought down by war to levels of deep misery told me: "There is no ethics separate from soup, and no morality unlinked to bread." In those words often quoted: "Man does not live by bread alone . . ." Jesus does not exclude bread.

It is not necessary at this point to remind us that while the Society of Friends, adventuring in this world as it is guided by the Spirit, sometimes, through its Service Committees, works in cooperation with governments, it is not identified with any government or any economic system. It is more like leaven. It works within the dough of the loaf. It is not identified with the mold in which it is baked. While change is at work causing all systems to evolve, Friends have a concern that changes come by peaceful ways, and

that it strengthen justice, freedom and brotherhood among all men.

We know that true and lasting peace starts in the heart. You have probably heard this story: A tired father sat down to read the evening newspaper. His little boy came and asked question after question. After a while the father felt that his progress through the newspaper was interrupted too often. Suddenly he thought of an idea to bring him peace. There was a full-page map of the world in the paper. He tore it up into many irregular pieces. "Juanito," he said, "amuse yourself putting the world together again." Very soon Juanito was back. "Here it is, daddy." "How on earth did you do it so quickly?" "Well, I discovered there was a man on the reverse side of the page. So I put the man together and then the world came out all right."

Peace Became Not a Word but an Act . . .

An American volunteer in an IZD work camp in the Austrian Tyrol summed up the summer's experience in these words:

"While I was at the camp, we had people from ten different countries. At least two of us had been shot by soldiers of the other's armies. Yet there was no bitterness. If anything, the experiences of the war seemed to draw us together in the need for understanding what had happened and how to prevent such things from happening again. . . .

"It was the combination of work and play that gave the group its spirit of understanding and cooperation. We came to know each other as persons instead of types. I learned that Germans are not cold-hearted machines, and they learned that Americans are no unfeeling barbarians. The camp did not exist on peace propaganda—it proved that peace can be a workable, dynamic thing by giving a concrete example of it in our own camp. Peace became not a word but an act."

Implementing My Beliefs a Full Time Job . . .

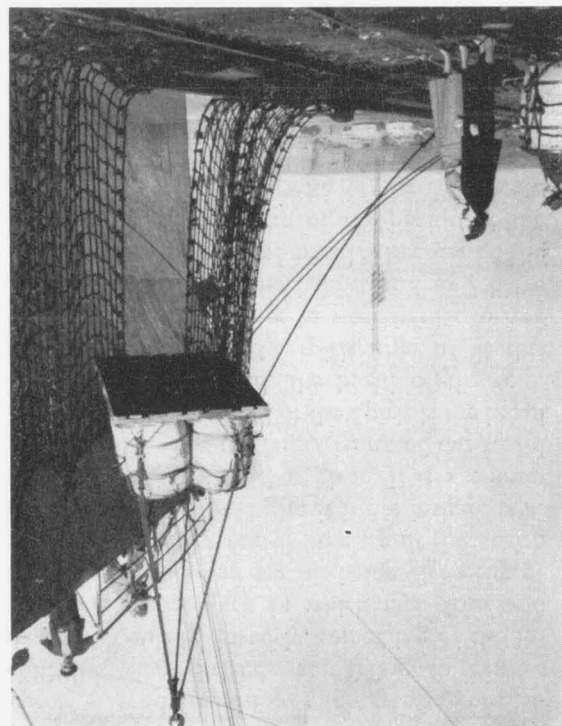
A student who worked in a mental hospital under the ISU program: "It has been an opportunity to experiment with the expression of my convictions on the dignity and position of man, as well as the power of love to effect a social change. To say man has worth, man has dignity, and trying to give man that worth, that dignity, are two very different things . . . implementing my beliefs was a full time job."

Through deeds, service units, relief action, efforts to build understanding and friendship, ministry of reconciliation, Friends are trying to express quietly, joyously, something of the Infinite Spirit in which man lives and moves and has his being. The cup of water given in the spirit in which Jesus would give it is not insignificant. When it is thus given, it is not unrelated to the larger issues of our world community. For the Spirit is the bread of the mind, the bread of the soul. Does not His spirit urge us at this Christmas time to work harder to free man from the helmet and to achieve the oneness of bread? Because of the spiritual nature of the justice, of the generosity, because of the love force required to achieve it, we may some day recognize the inner oneness of the bread for the body and the bread for the soul.

U. S. Surpluses to Vienna

Nearly 28,000 pounds of dried eggs were loaded on to the S.S. *Exambria* in November. They are on their way from the caves of Kansas to tubercular children in Vienna. These eggs are part of the AFSC overseas shipments of U. S. Government surplus foods to France, Germany, Austria, Japan, Italy, and India. Since May, shipments have totaled 2,702,562 net pounds of eggs, milk, and cheese. AFSC workers overseas could distribute many more tons of this surplus food if money to defray the comparatively low inland freight, handling, and insurance costs were available. Twenty dollars will send more than one ton of milk, eggs, or cheese, and one dollar will send more than 100 pounds.

The total amount of surplus foods shipped abroad by the AFSC and other welfare groups has scarcely dentied supplies piled in Government warehouses. At the end of last January, these included: 154 million bushels of wheat; 100 million pounds of butter; and 274 million pounds of dried milk. While an estimated two-thirds of the people are undernourished, Americans are paying \$9,000 an hour to store these and other surpluses which are in danger of spoiling.



Gaston DeVigne

BULLETIN

Number 25

American Friends Service Committee

20 S. 12th St., Philadelphia 7, Pa.

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 or nationality. The Committee's work is made possible by voluntary contributions. Checks may be sent to the AFSC at any one of its offices.

POSTMASTER: If undeliverable for any reason, notify sender, stating reason on Form 3547, postage for which is guaranteed.