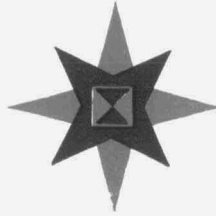


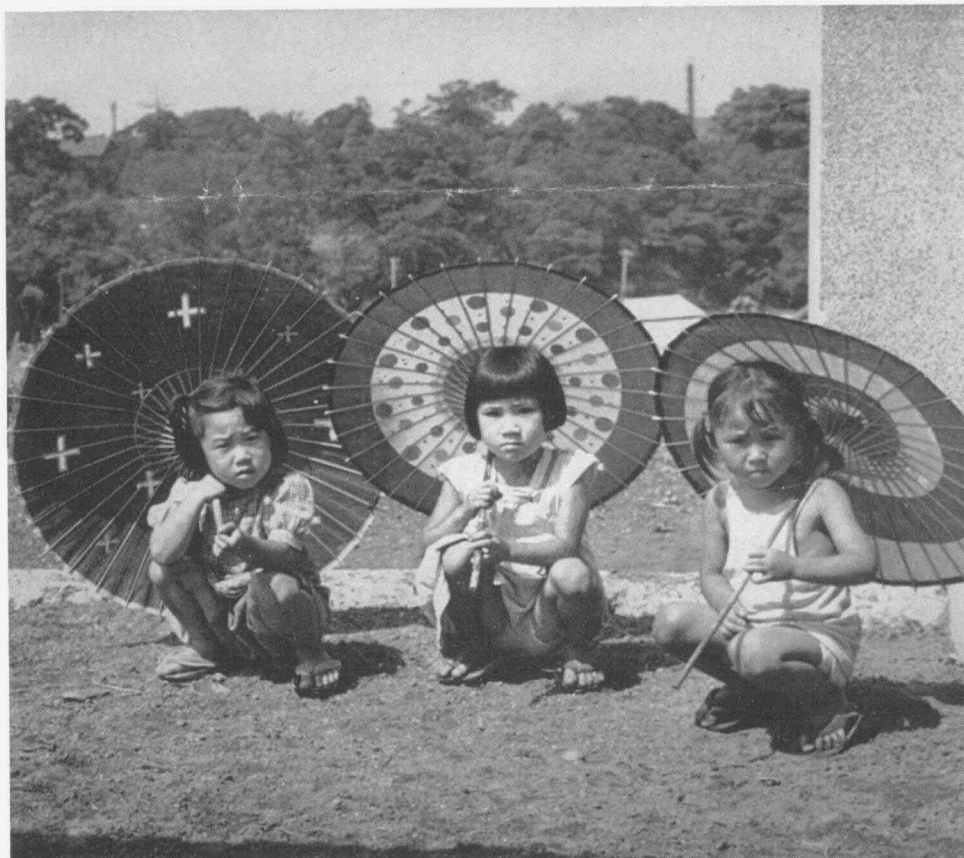
BULLETIN

Thirty-two years of service



under the Red & Black Star

AMERICAN FRIENDS SERVICE COMMITTEE



Thomas and Eliza Foulke

Children on the steps of the Tokyo neighborhood center see the world from their own point of view.

BUILDING COMMUNITIES AROUND THE WORLD: PAGE 4

Shared Service

ONE of the most striking changes in the AFSC during the past 30 years has been its growth in size. It has increased its activities both horizontally and vertically, that is, in the geographical spread of its work projects abroad and in the complexity of its central office staff at 20 South 12th Street.

Before the organization of the AFSC, Friends had many concerns, for peace, for reconciliation in conflict situations, for the welfare of the world's unfortunates, to enumerate only a few. These clearly grew out of Friends testimonies, of which members of the Society were constantly reminded by their "Queries and Advices."

Lacking central organizational media, Friends tended to effect social reforms through the dedicated lives of individual members who gave their time, energy, and means to labor alone or in small groups to rectify injustice and to bring a spirit of reconciliation and good will to areas of tension and injustice. The quality of the service was measured by the depth of the religious life of the participants and, not infrequently, by the kind of group counsel and guidance offered by the meeting. Only occasionally would *ad hoc* committees be formed to take under advisement a specific area of Friends concern. In all cases, the service was intimately related to the meeting from which the concept had originally stemmed. It was truly a ministry of service to conscience and to God.

The qualities of motivation and service which this kind of testimony offers must not be lost. We must assume that all the facilities of the past will continue to exist. It would be tragic if religious groups became dependent merely upon their service committees as professional bodies to look after the requirements of their consciences. The service committees should at times offer effective channels for individuals and groups to implement their concerns, but service committee programs should have the same moral and spiritual roots as the personal and meeting enterprises have had. The committee staff should as fully as possible share in the motivation out of which the concerns emerge.

With the growth of organizations such as the AFSC, there is a great risk that the personal and group concern arising from the religious life of Friends meetings and other church groups may become divorced from, or at least too remote from, the resulting activity. Real concern might even be replaced by service projects planned to keep a community busy. The moral and religious views of the total AFSC constituency—that large group of people of all backgrounds and denominations who have participated in one way and another with the AFSC, or who believe in what

the AFSC is doing—must be the major factor in the formation of basic policy through the Executive Board.

The Board naturally places upon the staff administrative responsibility for the multiplicity of activities and their functional divisions. Because of the peculiar nature of the AFSC and the types of concerns which it tries to meet, an unusually broad scope of responsibility is laid upon each staff member. Each is a member of the total group identified with our special symbol, the red and black star.

Members of the Society of Friends, friends of Friends, "alumni" of the AFSC, members of the Executive Board, and staff members in the U. S. A. and abroad are all participants together. This interrelationship can recapture some of the qualities which characterized early Friends' social welfare activities—providing all individuals recognize and assume their appropriate share of the total responsibility.

The cooperative brotherhood of shared service will make more effective the moral and spiritual message as all members of the linked brotherhood perform their share and meet their responsibilities.

"If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it."

LEWIS M. HOSKINS,
Executive Secretary.

IN HONOR OF CLARENCE E. PICKETT

A program in honor of Clarence E. Pickett will be held at Haverford College on May 20. This is to mark the formal occasion of his retirement as Executive Secretary of the American Friends Service Committee after nearly 21 years of service.

The program is to begin at 11 A.M. with a meeting for worship in Roberts Hall. This will be followed by an informal box luncheon in the gymnasium, or on the lawn if weather permits, at which time there will be opportunity to extend best wishes to Clarence and Lilly Pickett.

The afternoon program, to begin at 2 P.M. in Roberts Hall, will include addresses by Clarence Pickett and Andrew Cordier, Assistant to the Secretary-General of the United Nations. Henry J. Cadbury, Chairman of the AFSC Executive Board, will preside, and Lewis M. Hoskins, successor to Clarence Pickett, will be heard from briefly.

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Linked Centers

by COLIN W. BELL

WE ARE all conscious, so far as overseas service is concerned, of being at the end of another chapter in AFSC history. For almost a decade now we have been engaged in the main upon a service of physical relief, global in extent and considerable in volume. When the end of the war came, the people of America looked for worthy instruments through which they might express their sense of kinship with those who had suffered so much more than they. Many of them decided to support the AFSC. The Service Committee rose to the challenge of this generous national urge, and went through a period of unprecedented expansion. In doing so, it took risks with its reputation and it took risks with its soul. Now, at the end of the relief era (the psychological rather than the real end of need, for there is still a vast area of desperate want), we must take stock and see where this activity has led us.

It is important to remember that the great bulk of the increased financial support which made this world-wide relief service possible came from non-Quaker sources. The man in the American street wanted us to get food to hungry children and clothes to the naked, and he expected us to do so impartially. In general (and, of course, this statement has the weakness of all generalizations), he neither asked nor wanted us to do more, at least in the early post-war period.

Wide but Shallow Impact

At the other end, in Europe and Asia, needs were so vast and the struggle for existence so all-embracing that opportunities for overcoming the impersonal aspects of mass distribution were limited. In addition, many of our workers had to be recruited from among those whose contacts with the Society of Friends had been slight. The result was a widespread but "shallow" Quaker impact upon huge num-

bers of people—our supporters in the United States, the recipients in the field, and even many of our workers themselves. The name Quaker today means something, but not very much, to millions of people the world over, as indeed it did at the end of World War I.

The widespread surface impact of Quaker relief work was appropriate to the moment and has borne the fruit that might be expected of it—a widespread interest on the part of many who would like to know more, who feel vaguely that Quakerism has something to say to today's world. We have scratched a great deal of surface these last few years, and now we are looking for a place where we might plant an oak or two that could endure for many years. Here and there it is patent that there is some specially fertile patch, some area of peculiar receptivity to our ideas.

Further Contribution Felt Needed

One of the most promising by-products of our service activities has been the development of a "fertile patch" of contacts with our own and other governments, and with the United Nations and its agencies. There contacts have always existed for certain Quaker personalities, but have become wider and more constant recently. The nature and extent of our field programs in these last years, together with the attempt by Quakers to remain nonpolitical and nonpartisan while serving humanity in distress, has borne fruit in developing this process.

It is not only upon the techniques of relief and rehabilitation that we are consulted. People who are themselves embroiled in some political tension, and who may themselves be frankly partisan, seem eager to seek the views of others outside those pressures. They stress to us the value of providing "Quaker oases of neutrality"—by which they mean either people in-

formed with "the spirit that taketh away the occasion . . ." of tension, or places where, under Quaker auspices, national or political antagonists may meet and talk in a neutral atmosphere. There are, of course, many occasions when we make approaches to Government departments or to United Nations' delegations or secretariat. The converse is true also.

We have heard the men of science of this century emphasize increasingly their belief in powers which lie outside their scientific orbit. Now we find statesmen and those who attempt to control the political destinies of mankind recognizing that moral principles, which have validity for mankind, are the real bases from which spring great political decisions, rather than any narrow national expediency. Is this not one of the "fertile patches," opened up to us by our "shallow" service, in which Friends have a peculiar opportunity to dig deeper today?

It was against this background that the idea of "linked centers" emerged. It began to germinate in America and Britain about the same time. The thought was that certain persons, having appropriate experience and interests, might be placed in those international Quaker centers across the world, whose location gave special opportunity for governmental, international, and UN contacts.

Centers Plan Evolved

The main strategic points were deemed to be New York, London, Paris, Geneva, Delhi and, perhaps later, Amsterdam, Shanghai, Tokyo, Calcutta, and Mexico City. The secretaries of these centers would be "linked" to each other and home committees (the Friends Service Council, London; and the American Friends Service Committee) by an agreed policy of concerted attack on a limited number of the world's great problems,

(Continued on page 6)

Building Communities Around the World

ON THESE pages are pictured and described Quaker neighborhood centers. The widely differing activities stem from the fact that each has grown from the needs of the people it serves. These are outward needs, such as warm places to meet and talk, access to books and games, to laundry facilities, shoe and furniture repair shops. These are needs of the spirit, such as the need to develop group awareness of the interrelatedness of human problems; of de-

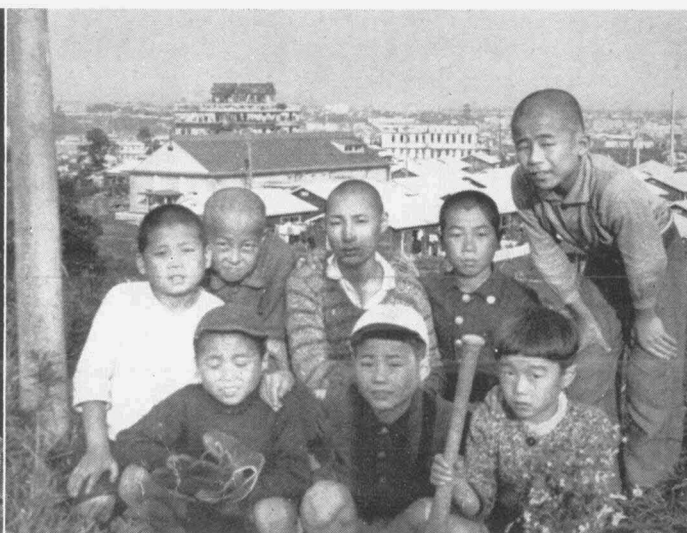
veloping ways in working out such problems, together and with mutual trust in divine guidance.

The centers are alike in that the Committee furnishes some personnel and financial support for each. They are alike in that all are open to "the neighbors" with no barriers of race, creed, or politics. They are alike in that the activities are largely inspired and carried out by local leadership, which also gives some financial support.



Tony and Dickey Chapelle

IN AUSTRIA, the Vienna Quakerhaus echoes each evening with the lively voices of young students. Theater, English language, social studies, folk culture, religious study and discussion groups are among their activities. Pictured above is a group of high school boys. One of their members directs a discussion on a new constitution. Practice in democratic procedure is a new experience to young people of Central Europe.



Thomas and Eliza Foulke

IN JAPAN, a new settlement for families burned out of their homes during the war is being built on an old army parade ground on the edge of Tokyo. A badly damaged building nearby was rebuilt last year and opened as neighborhood center. It serves children and adults in a growing program planned by and for the Japanese. The boys in this picture pose in front of their neighborhood center—the large building in the left background.

Helen Bush



IN THE UNITED STATES, the Los Angeles Indian Center is a small oasis for nearly 5,000 American Indians adrift in the bewildering wastelands of city life. Leaving crowded and poverty-stricken reservations, these Americans face housing, employment, leisure-time and relationship difficulties similar to those of any people starting anew in a world for which they are ill equipped. At the Indian Center, an Advisory Board, with 20 of its 23 members Indian, gives some direction and confidence to those asking help.

IN FRANCE, the barrack community of St. Nazaire has one extra and special barrack—the neighborhood center erected by Quaker Service and developed by the French people. People of all political and religious parties in St. Nazaire make their center a real community endeavor.

Today, undernourished youngsters receive a between-meal snack at the center. Children flock to its wading pool and playground, while boys and girls and young adults make good use of the athletic field, take part in various discussion and dramatic groups. Mothers are especially appreciative of the laundry equipment, showers and hot water system. The library, pictured here, is a magnet six days a week for scores of old and young.



Tony and Dickey Chapelle



Campbell Hays

IN ISRAEL, one unit member is laying plans with the Ministry of Welfare to start the newest of Quaker neighborhood centers. Plans are growing out of the relief distributions, some sewing classes like the one pictured here, and other neighborhood helps started in the Arab community in Acre last year.

IN GERMANY, Quaker centers in ten cities help meet needs of body and spirit. In Darmstadt, Frankfurt, and Wuppertal, emphasis is on a program serving needs of the whole community—children, young people, middle-aged, and old people.

In Berlin, a special feature is the provision of place and atmosphere in which conferences may be held. Here wearied public servants—doctors, nurses, social workers, clergymen and others—may gather for brief periods of physical and spiritual refreshment.

Among the Franco-German tensions of Ludwigshaven, and the German-DP tensions of Brunswick, the centers serve added needs of a reconciling nature.

In Cologne, the center tries to meet the special needs of “unorganized youth”—the boys and girls with no home or community life. And in Freiburg (pictured to the right), Munich and Goettingen, the centers are built around needs of students who often are short on the necessities of life, the tools for study, and the equipment for leisure-time activities.

Tony and Dickey Chapelle



Linked Centers

(Continued from page 3)

and of support for progressive and peacemaking activities. They would also be linked through constant exchange of views and information, and through mutual effort to bring the non-political, nonviolent Quaker viewpoint to the attention of those in high political places.

Other Friends centers would be drawn in whenever an issue came up in which they were actively concerned. Further, the hope was that these focal points would become linked in a live way with the Society as a whole throughout the world, so that they might, in due course, express Quaker thinking upon matters of world import.

A start was made when Quaker House was established in New York, close to the new United Nations buildings. First occupied by Philip and Lois Jessup, it is now the home of Elmore and Beth Jackson, Elmore being the representative of the American Friends Service Committee at the United Nations, and also of the Friends World Committee for Consultation (the Quaker international body which has consultative status with UN).

The arrival of the Bell family in Geneva forges the second link in the chain. It is our task to establish relationships with UN in Geneva and with such United Nations specialized agencies as International Labor Organization, World Health Organization and International Relief Organization, the World Council of Churches and many of the 85 international nongovernmental bodies which have their offices here.

Already there is a stream of information and ideas flowing between New York, London, Philadelphia, and Geneva, and such centers as Paris and Oslo. Plans for dovetailing and concerting the actions of the different centers are being formulated. Different centers will develop differing emphases. New York is where many of the political and economic issues are la-

World Pacifist Meeting

DURING December, 1949, delegates from 34 countries met at a World Pacifist Conference in India. There were serious gaps in representation—no one came from the Soviet Union, although two or three came from its fringes, the delegate from Latin America did not arrive, and there were few from the Mediterranean countries—but in spite of these lacks, the conference was well free of geographical limitation. The 72 men and 18 women gathering for the first meeting at Santiniketan also represented the Bahai, Buddhist, Christian, Confucian, Hindu, Jain, Jewish, Sikh, Moslem, and Theosophist faiths.

Despite the unwieldy size of the group and the diverse backgrounds from which we came, the common aim—to examine our responsibilities in the light of East-West pacifist thought as related to the present state of our world—brought us into a unity transcending our differences.

The idea of this conference originated some years ago as a dream of the poet Tagore, and was first called by Gandhi. Although his death postponed the meeting, many attending came to learn from the Mahatma's associates what manner of man he was and the secrets of his power.

bored. It is also the point of headquarters contact with the UN International Children's Emergency Fund. Paris, with Margaret and Barton Akeley and Louise Wood as center secretaries, is likely to concern itself greatly with the educational and allied fields, since it is the world headquarters of UNESCO. Geneva sometimes has its political fireworks (witness the Jerusalem issue now being hammered out by the Trusteeship Council), but mostly it is concerned with practical applications of decisions reached elsewhere—relief to Palestine refugees, the work of IRO and ILO, economic coordination in Europe, and so on.

The "linked center" idea is an ad-

During the week at Santiniketan, discussion was devoted to outstanding questions confronting pacifists today. This was followed by two weeks' travel throughout India in small groups. On December 24 we reconvened at Sevagram, where the findings of three special commissions were received or adopted, and prepared for publication. The commissions dealt with the broad problems of pacifism and government; basic education and the social order; and basic principles of pacifism.

Perpetuating the spirit and insights of the group as a whole, three action groups were formed. A continuing action committee is to work out a method of pacifist exchange between the continents, whereby training in different methods and techniques found workable by different groups may be had; a second committee to work out general pacifist techniques for meeting aggression; and a third, liaison group, to coordinate pacifist and civil disobedience activities around the world.

We from the West found that the world looks rather different when viewed from the East. Perhaps this re-orientation of vision required from us was one of the most valuable features of the conference.

—Ray Newton

venture of faith, because implicit in it is the claim that Quakers have a spiritual message which speaks to the condition of the political world. Time will show whether we really have the ability to express that message.

Two things are, however, certain. One is that this witness at high levels has been made possible only because hundreds of workers have for years given faithful service all over the world. The second, that the voices of those in the linked centers can have weight and content only insofar as they are expressing the deep and determined thinking of Quakers and those sympathetic to Quakerism the world over.

American Surpluses in a Hungry World

As January, 1950, ended, and while two-thirds of the people in the world were undernourished or malnourished, we of the United States were paying \$9,000 *per hour* just to store our agricultural surpluses. Bins, elevators, and caves were full. And more bumper crops were expected in 1950.

Hungry people in Asia, the Near East, Europe, even in the United States, could read or be told of 154 million bushels of wheat clogging U. S. storage capacity, 75 million pounds of dried eggs buried in caves and deteriorating rapidly, 274 million pounds of dried milk not put to use—cotton, corn, linseed oil, potatoes, wool, butter, barley, dried beans and peas, rice, rye—all listed by millions of bales, pounds or bushels, in storage.

To the hungry, no careful explanation compounded of international economic dilemmas could possibly compete in pertinency with the glaring fact that the United States buried food while they starved. Many well-fed Americans felt the same way. There were problems—difficult problems. But there was a moral urgency which, if acknowledged, could find ways to do what should be done.

It was in this belief that E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, sent out the call for an agricultural seminar to be held in Washington, D. C., January 31 to February 10. The AFSC co-sponsored the project.

Fifty-one farmers and others, whose work is closely related to farm problems, came from 18 states to participate in this seminar. They came at their own expense—from California, the Mid-West, the South, New England, and the Middle Atlantic region. They came because as Christians they were sharply aware of our untenable moral position in this situation and committed to doing something about

it, and because as farmers they had important agricultural questions on their minds.

For ten full working days, a carefully selected faculty from the Department of Agriculture, the Food and Agriculture Organization, the State Department, Congress, and the national farm associations presented the problems and opportunities facing American agriculture today. Resulting discussions were vigorous. Government men as well as the farm group found stimulation and clarification in the enthusiastic sessions. Both the immediate emergency of our surpluses and longer-range problems of feeding a hungry world were considered.

Urgent recommendations were made by the group at the close of the sessions. These recommendations, preceded by a summary of the information and thinking out of which they came, are being considered for publication. The contents are particularly pertinent now, because 1950 may be the critical year for these issues.

—Ruth Smith

Formal Program in Finland Ends

On May first, the formal AFSC program in Finland comes to a close. This does not mean, however, a cessation of interest in Finland, nor a severing of the friendship between Friends and Finns that has taken deep root over the past years. Several AFSC visitors will be in Finland this year, and it is hoped that a pattern of intervisitation will be continued in succeeding years.

Since the early part of December, 1945, when five representatives of the Service Committee first began their work in devastated Lapland, through feeding and clothing programs, work camps, a plan to aid in the rehabilitation of small industries, and a variety of other small projects, Quakers and Finns have become fast and mutually appreciative friends.

It is this quality of a bond transcending personal and national differences that gives validity to Quaker service abroad.

Government men as well as the farm group found stimulation and clarification in the enthusiastic sessions of an agricultural seminar held in Washington, D. C.

University Photographers, Washington, D. C.



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 22
American Friends Service Committee
20 S. 12th St., Philadelphia 7, Pa.

The FSU in India-Pakistan

The tense atmosphere along the India-Pakistan border cutting through Bengal erupted early in February into communal disturbances. Reports from the Friends Service Unit, at work in both countries, indicate that unit members have had a small share in alleviating distress and restoring confidence to frightened refugees.

In India, where some 32,000 Moslem refugees found shelter in a Calcutta municipal center and in a center at Telinipara, 25 miles north of Calcutta, Friends aided the Government in distributing food and clothing, providing medical care. The unit truck, known as the *Yellow Peril*, served as ambulance when smallpox added to the distress. Several FSU members joined a local football team that volunteered to dig latrines.

About ten miles from the East Bengal border, the village project centering around Pifa and Ragabpur continues, with no violence as yet reported. There the FSU has made considerable progress over the past three years in primary and adult education, health, midwifery and child welfare, agriculture, recreation, cooperatives, and in the development and encouragement of self-help programs.

Across the border in Pakistan, terrified Hindus crowded into the emergency camp at Dacca. A few weeks before, a Friends center had been established in that city. The FSU had long wanted a Pakistan headquarters to work with the Calcutta center, headquarters of the India unit. Plans were under way February 10 to discuss first steps for an adult education program in nearby villages, when news of the communal trouble arrived. Some first-aid was given, as well as some confidence and direction to the 2,500 Hindus at the Government emergency camp.