

BULLETIN

Thirty-fourth year of service  *under the Red & Black Star*

AMERICAN FRIENDS SERVICE COMMITTEE



Hazel Kingsbury

One of the greatest unmet needs is that of elderly men and women dependent upon small allowances. This Philadelphia couple belongs to the old people's club at the Friends Neighborhood Guild, our partner in the self-help housing project.

"—All Men Are Helpless Without One Another—"

—Henry N. Wieman

An Individual Approach to Social Problems

A GROUP as individualistic as the Society of Friends has somewhat surprisingly had a striking record of concern for the community. Mysticism is not usually the seedbed for social action nor does reliance on individual guidance seem likely to result in extensive and effective corporate service. The American Friends Service Committee, which shares the contradictory features of the religious society which undergirds it, offers a field of observation that may explain these features.

As its friends know, the Committee is not a professional social agency, a group of official uplifters, "do-gooders," or reformers by temperament. It meets such persons and has some uneasy cooperation with them. But the Quaker approach to social problems stems from inner conscience rather than from external motivation or professional calling. The first emphasis is upon the wrong in ourselves, our failures, omissions, oversights. We cannot dissociate ourselves from the general evils that surround us. We are involved and partly responsible.

"I see the wrong that round me lies,
I feel the guilt within,"

wrote Whittier, and Woolman, his favorite Quaker saint, had taught that the two cannot be separated.

Non-Friends as well as some Quakers often are misled by the term "inner light" used by Friends. When they speak of "something of God in every man," they do express a confidence in the ultimate redemptibility of the most cantankerous and unlikely neighbors. They believe that if we can find the right language—love rather than force, faith rather than fear—we can enter into understanding even with the villain, successively defined as Red Indian, German, Russian, or Chinese, who "threatens to attack your grandmother." But they see also within themselves the guiding and correcting Divine principle which, if yielded to, can direct their intervention in the world that is out of joint. It will at least restrain them from complicity in recognized evil doing.

This approach, which has been called the "individual solution of the social problem," explains certain other features of the AFSC. Compelled by our own dissatisfaction with any indifference or aloofness on our part, we will tackle situations where we have no assurance of success. After every reasonable precaution has been taken and the best judgment has been marshalled, we sometimes persevere in spite of considerable probability of failure. There are situations "where angels fear to tread," but ought not to fear. Is it angelic to limit one's courage or one's faith to those obvious enterprises where success is sure? Someone should be found to try the untried, the difficult, and not to "attempt the future's portal with the past's blood-rusted key." To confine social effort to areas of calculable achievement takes the fun of adventure out of life.

This approach gives our services an experimental character like that of explorers and pioneers. It also demands of them a very delicate adjustment of means to ends. That requires thoughtful discrimination of method. Too often good causes are ruined by bad methods. A safeguard against this is the traditional reliance on principle, not only in the goal selected, but also in the means adopted to achieve it. Denying as we do that the end justifies the means, we discover from observation that in practice inappropriate means actually fail to secure ideal ends. Every enterprise in the AFSC must be constantly scrutinized to see whether the methods themselves are in the spirit of the ideal that we would promote. Since most of our enterprises are concerned with persons, with their attitudes and relations, our own personnel becomes the most important factor in our work. They are the delicate tool; on their capacity to embody the spirit and aims of the enterprises nearly everything depends.

Conversely, good methods can be prostituted for less good ends. Feeding the hungry has been a characteristic feature of much of our emergency work. It is one of the most elementary forms of service, praised in Scripture and out of it. But when it is done to purchase partisans in a struggle and refused in order to punish opponents, it loses much of its virtue. Even the author of the Book of Proverbs recommended feeding one's enemy. At the present time, men of good will have a peculiarly difficult time in selecting among the forms of policy and propaganda that are in vogue those which are satisfactory from every angle, in motive, in method, and in goal.

One of the problems that is overlooked, unless one maintains the conscientious individual approach to social issues, is that of the unobvious by-products of a course. Too often a simple objective is visualized and pursued by fair means or foul, without realizing its sinister results in other areas. Perhaps these results are merely due to a neglect of important areas which we have excluded because of attention to more absorbing ones. While a nation or party is busy winning a war, or forcing through a reform, or scoring points diplomatically, serious defect or disaster makes headway in some other quarter. Indeed we often discover too late that victory is purchased at too great a cost. Its unanticipated legacy of disaster remains to plague us, as race prejudice since our Civil War. Probably that is what Premier Clemenceau meant when he said, "There are worse things than war, but war is the surest way to get them." I once knew a wise man who often asked when any course was enthusiastically commended, "And what else will it do?"

Against the various pitfalls suggested above, there is some wisdom in that approach to social problems which, without neglecting the realistic analysis of them, combines a subjective element of alert personal sensitivity.

HENRY J. CADBURY, *Chairman*

Facing Economic Problems

by RALPH W. AMERSON

THE Service Committee has been experimenting with an economic relations program in its Community Division. Here, where programs in race relations, self-help housing, and international relations are already established, this new development is really not a separate program so much as it is a new approach by the Service Committee to community work and study, to community living. Intuitively we know, as do all people, that the really hard answers to human problems—including economic problems—lie in the meaning of "community." So our purpose is to broaden community interests by helping to break down the social, political, and economic walls that people erect against those with whom they actually have much in common.

In working with people we try constantly to remember two things: first, that we cannot tell them what to believe, what to say, what to do, for we are no more gifted than they, nor capable of broader community interests. But second, that we can and must persist in asking them as well as ourselves, "How do we get from where we are to where we want to be?" This is the question that a program such as ours must have people seriously consider. Responsible adults must discuss controversial economic issues. This is not easy. Hence it is our first—and perhaps last—job to develop a simple formula that encourages unguarded discussion of these issues in a world where fear is isolating people from one another.

If responsible people can be brought together in small groups, perhaps they can be drawn into a frank examination of their common concerns. At this

point they will begin to consider common action. Without knowing what the action will be, we nevertheless want to make ourselves available to assist and support whatever constructive action grows out of such joint inquiries.

Before we can reach this point, however, we must discover or form groups in which a community experience, centered in an economic problem, may be created. So we are experimenting with a variety of discussion groups, trying to find out what size, composition, and characteristics of these will result in genuine participation.

In Philadelphia we have sat down to dinner with a group of Quaker businessmen, economists, and others to talk over the social organization within a typical industrial plant. This is the first of a series of meetings which, it now appears, will result in an intensive study of the social organization in one of these businessmen's plants. There also appears to be a genuine interest in making a survey of profit sharing and related plans in a number of firms whose executives attended this meeting. We expect that future meetings will be lively and meaningful.

Several AFSC-sponsored vocational seminars are to be held this year—each one to be attended by Friends and others who have a special interest in one of the following: agriculture, industry, small business, the professions, the social sciences. In all these the basic purpose is the same—to discover persons who may eventually develop models of constructive thought and/or action which will reduce economic barriers and promote community interests, and to support them in such ventures.

We have made a special effort to get in touch with those economists and other social scientists who see an urgent need for broadened community interests and who feel a responsibility for interpreting national and international economic issues to laymen. An exploratory questionnaire has been circulated among approximately 400 economists; among those who are responding are a number who are willing to participate in our experiment. They can contribute a great deal, not only in seminars of their own but also in the seminars of other vocational groups.

There are many citizens who take an active part in deciding local, national, and even international economic affairs who don't often stop to see the close relationship between their decisions and the problems of peace in our world. In looking to the future, we believe that our main task is one of involving these people in our program. We believe that these people best can be reached informally through their friends and associates who have an ongoing interest in this program. We are recruiting the latter through our presently planned seminars and informal get-togethers. Thus all who now participate will have future opportunities not only for direct, follow-up action but also for developing new discussion groups in their own homes and elsewhere. In either case we are here to help. In this way we expect to maintain and multiply earnest exchanges of opinion, enlarge the "communities" of responsible adults, and finally help in the building of little "bold, new programs." Without these little programs, the big, bold programs will remain where they now are.

AFSC SERVICES FOR

THIS story comes to us from a Philadelphia playground. Two little boys, brothers, were fighting one day, the older beating up the younger. When separated, the older boy explained what a terrible little brother he had. When asked, "But don't you really love your brother?" he responded, "Well, sure I love him as a brother, but personally I don't think much of him."

What do we think of our brothers, our neighbors? Whether we have learned to genuinely love them or, personally, don't think much of them, the fact remains that we must still live with them, and learn to live constructively with them.

How to do so? This question is directly related to the issues facing mankind as a whole today. Raised by many communities themselves, it has called into being a number of AFSC programs.

In the pages that follow are illustrated the four major AFSC services now available for community use. In a sep-

arate article, Ralph Amerson outlines the newest community project, one in economic relations; while Henry Cadbury presents, in the introductory editorial, the background out of which the AFSC responds to social problems.

It should be recorded that a variety of other programs also have a community emphasis. An agricultural project in Israel; fishing and weaving cooperatives in two Indian villages; the local community outreach of Friends International Centers which make their major contribution in the international field; the service projects in Mexico and work camps in the United States, Europe, and the Caribbean that have the dual emphasis of learning and serving—these put principles of living to practical test at the community level.

It should also be remembered that American communities often make their appeal to the 13 AFSC Regional Offices across the country, and that a major share of the responsibility for community programs is carried by them.

Institutes of International Relations

SUMMER INSTITUTES of international relations are the culminating point in the Service Committee's year-round peace education program. Adult institutes, retreats, family camps, college age and high school institutes are un-

der direction of international faculties of leaders distinguished in fields of education, religion, public and international affairs. "The Dilemma of American Power" is the general theme for 1951.

Calendar

Kansas City, Mo.....	May 15-19
Greensboro, N. C.....	June 4- 8
Houston, San Antonio, Dallas, and Fort Worth, Texas	June 6-18
Wichita, Topeka, Kansas; Norman, Okla.	June 7-17
Spencer, N. Y.....	June 8-17
Spokane, Seattle, and Tacoma, Wash.....	June 11-24
Boone, Iowa	June 16-23
Columbus, Ohio	June 23-30
San Francisco, Cal.....	June 25-29
Meadville, Pa.....	June 30-July 7
Whittier, Cal.	June 30-July 7
Harvard, Mass.	July 6-13
Haverford, Pa.	July 13-22
Forest Home, Cal.....	July 28-Aug. 4
San Dimas Canyon, Cal.....	Aug. 18-25
Plymouth, Vt.	Aug. 25-31

Campbell Hays

Families are taking increased part in institute discussion and living.



COMMUNITY USE

Race Relations Program

DURING 1951, about ten thousand American Negro young people will graduate from college. A few will find jobs that use their skills and confidence, but many will not. It is this kind of inability to do what you are able to do that prepares the ground for bitterness and conflict.

There are nearly 15 million Negroes in the United States, fettered by economic injustice, segregation, and social discrimination. Millions of other Americans are deprived of equal opportunities or status by their foreign ancestry or religious convictions or, as in the case of the American Indian, by exploitation and neglect.

Many more-privileged Americans are coming to understand that one man's insecurity spells insecurity for all; that the festering sores of exploitation, segregation, and neglect poison the whole body of mankind. Some are ready to try new ways of getting along in the same world.

Where there are destructive race relations, as in other tension areas, the Service Committee looks for solutions within the community patterns from which they have grown. Its projects are carried on so that minority groups may, largely through the efforts of their own communities, find fair em-

ployment and equal educational opportunities.

For seven years the Visiting Lecture-ship Program has helped prepare the way for more understanding acceptance of minority group students on college campuses. Outstanding teachers, scholars, and community leaders among minority groups conduct short-term lecture and discussion courses in such fields as the social, political, and natural sciences, and the arts, prompting the kind of respect needed.

The Job Opportunities Program makes an effort to develop non-traditional employment opportunities for these persons. In Chicago, for example, the whole pattern that has deprived Negroes of employment in a great area of business life is changing. In this effort, the AFSC has become a channel through which employers have gone into action on "employment on merit." A working relationship with top management and community leaders in five large and many smaller cities throughout this country (with more than 200 organizations in all) has opened many new areas in business and industry to members of minority groups.

Closely related is the Job Applicant Training Workshop, in which young

job seekers gain practical experience in finding and holding jobs. Leaders from many civic groups have gotten together in several cities to conduct these six-week courses for the young people in their communities who face the added problem of discrimination.

On- and off-reservation surveys among Hopi, Navaho, and Sioux Indians have led to an Indian program that aims to help in the enormous job of improving the health, housing, employment and education standards of these neglected Americans. Work camps on reservations, a neighborhood center in Los Angeles, child visiting, a small job opportunity program, are some AFSC projects. In Rapid City, S. D., the community itself is beginning a social and economic rehabilitation program to integrate some 2,000 Sioux Indians who seek employment in that city and who live in "temporary" camps where conditions are worse than in many city slums. The community has asked for the cooperation and support of the AFSC and other agencies to carry out this program.

The AFSC Counseling Service in Race Relations serves, as in Rapid City, to bring together community groups and help them work out a specific problem together.

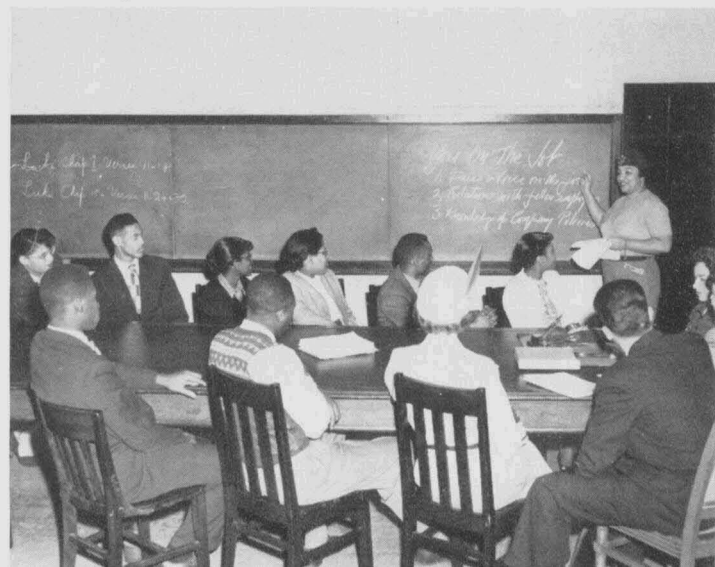
That Indian families might be accepted members of the American community is the hope of the AFSC Indian program.

Milton Snow, U. S. Indian Service



Applicant Preparation Workshop in session under community leader's guidance.

Gaston DeVigne



Self-Help Counseling Service



Richard Wurts

SELF-HELP projects provide that extra resource—money, initiative, energy, imagination—needed to start a community on the job of helping itself. Its success depends upon the hard work and faith of the community to close the gap between the cost of decent housing or other needs and its ability to pay for them.

Penn Craft houses, a few pictured

above, were the first AFSC housing venture. Many of the original group of 50 Pennsylvania miners now own the homes they started to build in 1937. A second Penn Craft project, started four years ago to demonstrate the feasibility of part-time farming on ten-acre tracts, reached its goal in 1950 with nine homesteads completed.

The self-help idea is at work in

three other rural and suburban communities, and is being applied to an urban area for the first time in a Philadelphia slum. Under negotiation since 1948, this plan includes cooperation of six agencies—federal, city, and neighborhood—as well as the work of the people themselves. Actual work converting one block of tenement dwellings, like the one pictured below, into 100 decent apartments with park and playground nearby, will soon be under way.

Hazel Kingsbury



Variations in the self-help idea are at work in Germany, India, and Israel. A small subsidy to Expellees in Land Oldenburg has started a bed linen business promising to enable some individuals to step clear of dependence on German economy. In West Bengal, the idea of cooperative enterprise has given a sound base to agricultural, fishing, weaving, and education projects in two villages. In Israel, friendly demonstration of values in modern farming methods is slowly closing the gap between ancient methods employed by the Arabs in one village and the planned economy of the state in which they now live.

Neighborhood Centers

IF WE were to look in on the 16 neighborhood and student centers scattered through Germany, Austria, France, Japan, and Israel, we would see all sorts of people doing all sorts of things:

In Tokyo, as you can see to the right, we would find children of bombed-out families playing on a former army parade ground. At Mittelhof, in Berlin, pictured below them, we might sit in on a staff meeting. There the light and loving administration is an unending source of interest and amazement to newcomers. More than 35 people, from kitchen helper to Board of Directors, share directly in the task, but at least ten times that number watch the democratic experiment here. It is an ever-changing one, quite properly never done, and through it more than 100 separate activities continue to function and grow.

Below, we catch three French youngsters in the St. Nazaire Foyer library—and they know it! If we were to stop in the Vienna Quakerhaus library we would find it hushed as a dozen students pore over scarce books, cramming for exams.

In Darmstadt, a group of women from the huge concrete and windowless "bunker" community might be found knitting for people they consider less fortunate than themselves. While, if we were to go on to the old Arab city of Acre, Israel, at a bit past seven in the morning, we would find the two-to-five-year-olds—Moslems, Christians, and one little Iraqi Jew—appearing at the center doorway, even though kindergarten doesn't start until nine.

Although the first Quaker neighborhood center opened in Germany shortly after the end of the war when physical needs were urgent, material aid has always been second to that of encouraging neighborly feelings, helping to spread democratic ideals and procedures, and developing young leadership. Some physical features—laundries, sewing rooms, carpentry and shoe repair shops—which have been a part of the centers from their beginning, are continued. In communities where nearly all services were destroyed or disrupted by the war, these have had an importance scarcely believable to an American. Other projects center around the needs of children, students, old people, parents, community workers. A most promising feature has been the growing interest and cooperation of local government and social service agencies.

These widely differing centers have several things in common. They are alike in that the AFSC furnishes some personnel and financial support for each. They are alike in that all are open to the "neighbors" without regard to race, creed, or politics. They are alike in that their programs are largely inspired and carried out by local leadership which also gives some financial help. Their common aim is to help make better neighbors for the neighborhood of the world. And in each there is always the time and place to "consider the infinite promise of a man. . . ."

*Thomas and Eliza Foulke
Tony and Dickey Chapelle
Campbell Hays*



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.

BULLETIN
Number 27
American Friends Service Committee
20 S. 12th St., Philadelphia 7, Pa.

Youth Serves Communities



Dorothy Hosmer

Mexico: vaccination time.

"WE LAUGH, joke, and are serious at different times. The same jokes are funny to all. The same games please all. The same beds rest all. The same silent meetings consume all thoughts. Sure, there are small differences. We have problems. Problems that we solve by common planning and thinking. Everyone has a common interest. It is something greater than helping these old, unfortunate people, or the young children. It is a goal we may never attain: world peace and an end of suffering and misfortune."

This letter home from a work camper abroad last year suggests the quality of the experience both for the campers and for the communities in which they work. For 1951, the work camp movement is spreading from the United States and Europe, where it has its deepest hold, to new areas in the Caribbean and in India. In Mexico, campers and Mexicans begin their 13th year of work together in health, education, recreation, and building.