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# BULLETIN



**AMERICAN FRIENDS SERVICE COMMITTEE**

## AFSC BULLETIN

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Friends from Mexico, U.S.A., England, and  
Sweden, meet U.N. delegate at Lake Success.  
*Photo by Leo Rosenthal*

## In This Bulletin

The AFSC pamphlet, *Steps to Peace*, on which we have centered this BULLETIN, emerged out of the thinking and discussions of a group. Several members of that group have contributed to the pages of this BULLETIN. Among them are Stephen G. Cary, who chaired the study group; Clarence E. Pickett, Lewis M. Hoskins, and Julia E. Branson. Stephen Cary and Frederick B. Tolles were members of the first working party that issued the study on American-Soviet relations.

LEWIS HOSKINS has been Executive Secretary of the AFSC since 1950, following experience as director of its Personnel Department, and, earlier, as a member of the Friends Service Unit in China. A conscientious objector during the last war, he gave up his position as Professor of History and Dean of the Faculty at Pacific College, and was sent to China in 1945 where he served in various administrative capacities leading to appointment in 1948 as Chairman of the Unit. In this position he made his major contribution to the China Unit when he spent five months in Communist territory, negotiating for the understanding which would permit its work to continue.

CLARENCE E. PICKETT hardly needs introduction, for he has often contributed to the pages of this BULLETIN. Since April, 1950, he has been Honorary Secretary of the AFSC, giving special attention to its efforts to implement international understanding on the "diplomatic" levels. For 20 years of the Committee's most active growth, he was Executive Secretary. AFSC work in American coal fields during the thirties led to his serving as part-time consultant in the Division of Subsistence Homesteads under the U.S. Department of the Interior, for the Farm Security Administration, and, later, the National Housing Agency. During his years with AFSC, he has travelled extensively in Europe and the Middle East.

STEPHEN G. CARY is Secretary of the Committee's American Section. A graduate degree in International Administration, brief experience in the field of low-cost housing, and four years in CPS preceded his appointment in 1946 as European Commissioner for the AFSC. In 1947 he returned to this country to direct youth projects, and in 1948 received his present appointment.

JULIA E. BRANSON, Secretary of the AFSC Foreign Service Section, has had many years of social service work both with the Committee and with other agencies. Her work abroad with the Committee, 1919-1924, began when she joined its first unit to Germany to organize child feeding there, and included a year and a half of relief service in Russia during the famine. A number of supervisory positions

with Pennsylvania public assistance organizations followed. In 1944 she returned to the AFSC as Associate Foreign Service Secretary, and was named Secretary in 1950.

ROGER WILSON is head of the Department of Social Studies, University College, Hull, England, and was formerly Executive Secretary of the Friends Service Unit, England, and lecturer in Ruskin College, Oxford. During the past summer he was lecturer at Pendle Hill on "Friends and Society, the Social Implications of Quaker Experience."

AMIYA CHAKRAVARTY is known as philosopher, scholar, author, and able representative of his people. As Literary Secretary to Rabindranath Tagore (1927-33); as friend and counselor to Mahatma Gandhi during the turbulent days leading to India's freedom; as representative of his country on many cultural and official missions to the West, including that of advisor to the Indian delegation at the U.N., he has earned a reputation for sound views in the fields of politics and international relations. For several years he has been Visiting Professor of English at Howard and Yale Universities, and returns this fall from an AFSC mission in Europe to take up his new post at the University of Kansas. He has been a highly valued resource person at many AFSC institutes and conferences, bridging Asia and the Western world with the breadth and depth of his understandings.

ALBERT V. FOWLER, Quaker writer, is known for his verse and for his research through the works of Arnold J. Toynbee. As editor of the Pendle Hill edition of Toynbee's *Christianity and Civilization* and of *War and Civilization* published by Oxford Press, he has done much to bring to the public the meat of the historian's thinking on two aspects of our life. Last year he served as assistant to William Ernest Hocking at Haverford College during the absence of Douglas Steere. He has done free lance work for both the Fair Employment Practices Commission in Philadelphia, and for the AFSC.

FREDERICK B. TOLLES, engaged in research in Early American History at the Henry E. Huntington Library and Art Gallery in San Marino, California, is on leave from Swarthmore College where he is Associate Professor of History and Librarian of the Friends Historical Library. A number of authoritative books and articles in American literature and Quakerism have established his scholarship in these two fields. In addition, he writes out of experience with the AFSC. For five years he served as member of the Board of Directors, and at present is on the Executive Committee of the Pacific Southwest Regional Office.

# Steps to Peace

by LEWIS M. HOSKINS

THE plans of the American Friends Service Committee are made in the hope that they may be steps to peace—often faltering, exploratory, experimental, but persistently purposeful.

With confidence in the desire and capacity of people everywhere to take steps to peace, many of our programs permit young and old from every conceivable background to take part in practical jobs; jobs designed to require from each a sifting of values in human relationship that leads to fuller understanding of the complex issues of peace, greater desire to be effective for peace, and maturer judgment of the steps to peace that must be taken individually and by our country.

Occasionally it has seemed right for the AFSC to speak out on specific issues. One such occasion was the recent public statement which appeared as a full-page advertisement in the NEW YORK TIMES and subsequently in 83 other newspapers across the country.

Entitled "A Time for Greatness," this advertisement suggested four steps to peace that Friends believe our country should take now, and introduced a pamphlet bearing that title and elaborating the four points.

The points emphasized the conviction of the authors, members of a working party organized by the AFSC Executive Board, that renewed and constant effort at negotiation of outstanding issues which divide nations is needed, and would yield profitable results; specific suggestions followed. The role of the United Nations as a mediating and reconciling agency was stressed and the tendency to convert it into an instrument of collective security through military force by the majority deplored. The authors made a strong plea for renewed efforts at disarmament and pointed out significant changes in recent months which justify such a new attempt. Finally, a social and technical assistance program under international administration was urged by this report.

The four points, the authors contend, fit together to form a realistic and effective program for peace which would raise

efforts from the sterile level of the cold war and military expenditures to the more hopeful level of flexible adjustments to the realities of the present international scene.

The hunger of thoughtful Americans for a new approach has been evidenced in the response to advertisement and pamphlet—a response in which more than 90 per cent indicated approval of the points made (with some reservations on that of disarmament), and requests for the pamphlet have reached nearly 95,000. A small companion brochure, *Peace and Your Responsibility for It*, has gone through several printings as readers have recognized the value of practical suggestions for individual and community work for peace. At the same time we have received some strong adverse criticisms. This we expected, for we are among those most aware of the inadequacies in our proposals, and the possibility of being misunderstood. We are also aware of the fact that the weight of public opinion is riding in the opposite direction.

Thus it appears that one of the major objectives of advertisement and pamphlets—to arouse public interest and discussion on the vital issues of peace—is being somewhat realized. It is hoped that these tools will encourage citizens across the country to take seriously their part in bringing peace to earth.

Because of the response we are centering this issue of the BULLETIN on the same theme. Frederick Tolles gives us the historical and Albert Fowler the spiritual background out of which Friends are led to write pamphlets of this sort. Amiya Chakravarty sets down his own response, as a representative of Asia who has both warm and keen understanding of the West. The articles by Clarence Pickett, Julia Branson and Stephen Cary describe the practical experience of AFSC work that gives us voice.

Steps to peace are difficult; more difficult than steps to war. Yet they may be taken by every individual. In this belief and hope, we send you this BULLETIN.

Robert Mertens

INTERNATIONAL SERVICE SEMINAR provides steps to peace for students from Vietnam, Austria, Jordan, the U. S., and India as they find a common denominator to their differences in the give and take of seminar life.



# With the Tides of Human Yearning

by CLARENCE E. PICKETT

WHAT is the background of AFSC experience in international relations that gives meaning to the points made in our pamphlet, *Steps to Peace*?

As we have distributed food and clothing to the victims of man-made tragedy in 20 countries for nearly 35 years, we have become aware of two facts: that our action must go deeper than emergency relief; and that the warm confidence built up over the years with officials of the countries served, as well as with the persons receiving aid, has placed us in a position commanding that we join in more basic efforts to root out the seeds of violence before they mature into tragedy.

Relief operations, through which we share in the agony and devastation already upon the people of the world, continues as the concrete base of Service Committee work. At the same time we have developed a broad program both in this country and around the world aimed to help individuals play an intelligent role in the maintenance of world peace. Through a series of linked centers abroad, some of our people are presenting facts uncovered by other AFSC workers—about refugee conditions, East-West relations, and human rights generally—for the attention of persons in responsible political positions.

## United Nations Invitation

Within the framework of the United Nations, the principle of the participation of voluntary, international groups, has been authorized. International labor, religious, and other bodies, are permitted to have representatives attend sessions of the Security Council, the Economic and Social Council, the Trusteeship Council, and U.N. special commissions. On appropriate occasions they are encouraged to make recommendations.

The first major effort we made to exercise this responsibility was to form a working party in 1949 to draw up proposals for some steps toward understanding between the United States and the Soviet Union. The working party's publication, *The United States and the Soviet Union, Some Quaker Proposals for Peace*, has had wide circulation in our country as well as in a number of foreign countries, and there is evidence that it has received attention in the USSR.

As an outgrowth of the response to this pamphlet, we decided to set up a Consultative Committee on Foreign Affairs to sponsor additional studies and recommendations in the field of foreign policy, and to take some kind of personal and active part in the corridors and conference rooms of the United Nations.

Thomas Foulke

**SHARING THE NECESSITIES OF LIFE** are steps to peace for giver and recipient alike. At this Japanese orphanage the older girls remodel clothing sent through LARA. Here some of the younger set hold up "new dresses" with glee.





*Tony and Dickey Chapelle*

**FRIENDS INTERNATIONAL CENTERS** open the way for steps to peace. Lines of communication from Paris, London, New York, or here in Geneva reach both the immediate community of individuals concerned for peace and persons responsible for national and international decisions affecting the welfare of everyone.

### Studies in Foreign Policy

The second publication, *Steps to Peace*, around which this BULLETIN is centered, is a critique of United States foreign policy. We do not believe that the containment of Communism, the establishment of "positions of strength" from which the United States should speak, and the major effort to rearm and militarize our own country, is the kind of answer our country should make in the present, complicated world situation. We are convinced that this policy deepens fear and conflict and threatens to bring on the very war it hopes to prevent. But it is not enough to criticize. This pamphlet proposes alternative measures which we believe are within the American tradition and which are an attempt to apply our religious convictions through the tangled web of international affairs.

Two more studies, designed to aid persons responsible for the processes of mediation and for carrying through disarmament planning, will soon be available.

The first of these, dealing with the processes of successful mediation in international affairs, is being prepared in response to a request made by men who have participated in such difficult undertakings. While a great deal of success in mediation depends upon the personality, the spirit, patience, and skill of the mediator, successful mediators have been the first to emphasize the value of a handbook for the use of the active mediator. This publication will draw on the experience of Americans, Europeans, and the British in both labor and international mediation, for it is believed that each has much to learn from the other.

Another study, in the field of disarmament, should be

ready for publication within 1952. Officials of the USSR and of our own government have made various proposals for disarmament, and the United Nations has struggled over the control of atomic energy. But in each proposal so far there has seemed a lack of full understanding of the historical background of disarmament attempts, and a failure to agree on a trustworthy plan of inspection. U.N. representatives and officials of our own country have expressed interest in a careful study of past experience in disarmament efforts that could be put into the hands of negotiators.

### Quakers at the United Nations

The fact that 60 nations of our world are sending their ablest men to represent them at the meetings of the General Assembly and at the on-going program of the United Nations, seemed to us to offer a fine opportunity to at least become acquainted with them. The beginnings of Quaker House in New York City were centered about this process of getting acquainted, and to date members of more than 20 delegations have availed themselves of the opportunity to meet informally in its quiet, secluded atmosphere.

At the opening of the fifth Assembly at Lake Success last year, it was decided to see what could be accomplished by sending a group of six Friends—two from England, one from Sweden, one from Mexico, and two from the United States—to give most of their time to observing and, hopefully, being of some service. The tendency of members of government delegations is to become official, correct, diplomatic, and sometimes cold toward one another. Persons from the outside, such as our small group, were at times able to bring them together in informal fashion.

Late in October 1950, the United Nations forces in Korea had reached the 38th Parallel in their attempt to re-unite Korea by military force. The question as to whether General MacArthur would be permitted to lead his forces north of the Parallel was up before the United Nations General Assembly.

Three of our group attended Political Committee Number One, to which this question had been referred. As we entered the room, Sir Benegal Rau was making the most forceful and eloquent statement I heard at any session of the Assembly. He was comparing the proposal submitted by the British delegation and backed by the United States permitting General MacArthur to go as far north as he saw fit, with a proposal set forward by the USSR providing for a cease-fire and other considerations. Sir Benegal's appeal, based on his delegation's recommendations, was that a small sub-committee be given three days in which to glean the most satisfactory statements from each proposal.

We found out later that there had been clear indication to members sitting around that table that if the U.N. forces went north of the Parallel, there was grave threat that the Chinese would enter the war. So far as I remember, this

was never said openly. In the final vote, the Indian proposal was defeated, and the British-American authorization was adopted by a heavy majority.

Our group found strong approval of Sir Benegal's compromise suggestion among the delegates present. Both American and British members whom we informed of the tactics used to win a successful vote, were chagrined that our American power should have been wielded over some of the smaller countries who feel an economic obligation to us in ways that made their votes far from free. If we, the United States, had ever been tempted to have confidence in the validity of the claim that we must speak from positions of strength, that confidence should certainly have been lost then. India did not speak from strength in a physical sense, but in a moral sense. It was a satisfaction to our small group to be able to express our appreciation in various ways to members of the Indian delegation for their efforts.

Later on came the visit of the representatives of the Peoples Republic of China to the United Nations. Ambassador Wu, who headed the delegation, spoke no English, but apart from this limitation there was obviously a tendency among many delegations to shun the criticism that might come from their showing even common courtesy. One day I saw him sitting alone with his interpreter in the delegates' lounge and greeted him. We talked for a little while. I mentioned

to him, as a conversational opening, that our 19 members of the Friends Service Unit then in China were having difficulty in getting permits to move about, and asked whether he could make any suggestions as to how we might be more effective in approaching the government for permits. This led to a very brief conversation, but by the time it was completed there was a bevy of newspaper reporters and cameramen surrounding us. One realized how electric and how dramatic the moment. The newsmen said they supposed I had made a peace proposal to Ambassador Wu. I assured them I had only attempted to show ordinary friendly courtesy to a visitor to this country.

It was also possible to visit Miss Kung, another member of the Chinese delegation, in their quarters in the Waldorf Astoria Hotel in New York. We went there to have a pleasant, non-political conversation and at least to give a non-official word of welcome to them as visitors.

It was the custom of our delegation to meet each morning at nine for a brief meeting for worship and then to discuss the best use of our time and to apportion responsibilities for the rest of the day. In the midst of the tension brought about by the visit of the Chinese delegation, one morning Agatha Harrison, from England, told us that she had awakened in the middle of the night to wonder whether it would be possible to have a prayer chamber at Lake Success. She recalled the experience of a Friends Meeting House being set aside for meditation and prayer near the place where the round-table conference was meeting during the days when India's future relation to the British empire was being discussed in London. Members of that delegation, one of whom was Mr. Gandhi, had made use of it.

We were reminded that in the new building of the United Nations, a prayer room was to be included, but it was needed now, and we wondered whether one could be found. The next morning two of us had a talk with members of the Secretariat and later found that Mr. Lie, the Secretary General, was quite in accord with the idea. Space was at a premium but a suitable room was found. Mr. Lie felt that it would be a great help if a number of members of national delegations could be consulted as to their feeling about the appropriateness of this action. We agreed to undertake such consultation, and talked with representatives of some 20 delegations, large and small. Without exception, Mohammedan, Hindu, Christian, all spoke with deep appreciation for the idea. Zafrilla Khan, the devout Mohammedan who headed the Pakistan delegation, said it would be a great relief to him, for he had had to go to telephone booth number ten for his prayers three times a day, and such a provision as this would be much more satisfactory. When the room was first opened, one has to confess that it looked a little too much like a funeral parlor with its dark drapes and huge palms. This was rectified, and the chamber was then used almost continuously by one or more representatives.

*Marie Gougelman*

**WORKING AND LEARNING TOGETHER IN MEXICO** are steps to peace. Learning the knack of making tortillas cements friendships; is extra-curricular to community service projects young Americans and Mexicans work at together there year-round.





*James Monroe, State Department*

**SELF-HELP HOUSING** enables families to take steps to peace. Whatever the continent on which it is built, a new home created through one's own sweat and the help of neighbors lays foundations for the peaceful community. In Lorain, Ohio, AFSC Self-Help Counseling Service aids a group of 50 veterans' families.

I suppose none of us will ever forget the evening we had at Quaker House with Mr. Kasgar, the vice minister of foreign affairs from India. He was a vigorous young man who had spent 20 years in the underground movement working for independence in India. For that 20 years he had not slept in the same bed more than three nights in succession. One realized that one was talking with someone closely related to John Adams or James Otis or other early protagonists for independence in the United States. He expressed deep concern at what he felt was the arrogance, especially of the American delegation, and gave repeated illustrations. Although we may have felt that he overstated his case, we did not argue with him, but the next morning arranged for him to meet several members of the American delegation. Of this, friendships were formed which may have had some influence for mutual understanding.

Perhaps this illustrates to some extent the function which a group like ours could perform. We made a consistent effort not to do things behind anyone's back. At times we were able to open the way for severe critics of U.S. policy to talk directly with members of the U.S. delegation, a service which was, I think, genuinely appreciated. This, I think, prevented us from falling under the suspicion of "tale-bearing and detraction."

At any rate, the opportunities for conference and conversation with delegations from many countries were limited only by our time and strength. It may be of interest to know that at various times we had opportunity to meet, to confer with, and to come to know members of the delegation from the

USSR and from other countries behind the iron curtain. While Yugoslavia is not behind the curtain, it is a Communist country and we were very pleased that it was possible for the Yugoslav delegation to invite the Service Committee to send a group of visitors to their country. This trip has been reported elsewhere and has led to continuing contacts with Yugoslavs. As this is written, the visit of seven English Friends to the USSR has just been completed. It seems to have been an experience of mutual value. It might well have happened that the Friends team to Lake Success played some part in opening a way for this visit. This we shall probably never know.

There comes a time when confidence, friendliness and faith are so scarce in the world that it is a high privilege to live in that atmosphere. For us, it was indeed a privilege to associate with these delegations from various parts of the world in a climate largely freed from suspicion. One can speak without restraint on the openness of opportunity to meet with them. Because of this openness, the Executive Board of the AFSC has asked a similar group of Friends to attend the sessions of the General Assembly as it meets again this fall in Paris.

The affairs of nations are extremely complicated, and we would not overvalue the efforts of our small group to bring clarity among them. At the same time, the human spirit within the people of all nations can be depended upon to yearn for fellowship in a world at peace, and the spirit of God within all can be evoked to bring peace. We dare to believe that we are working with the tides of human yearning and even of the Divine Will.

*Phil Stern*

**BY WELCOMING INDIANS** into our communities we can take steps to peace at home. Here a new arrival from the reservation starts on-the-job training in furniture upholstery found through help of the Los Angeles Indian Center counseling service which guided him to an employment agency.



# Work in U.S. Forms Base To Peace Approach

by STEPHEN G. CARY

WHETHER or not the suggestions of individuals or groups in the delicate and complex realm of international relations merit serious attention depends in great measure upon the background out of which the proposals come. It is the quality of a life lived that gives meaning to the words of an individual. Similarly, in the case of an organization such as the American Friends Service Committee, it is the quality and the nature of its program that gives weight to the suggestions it makes.

This thought was high in the minds of the members of the Service Committee working party as we discussed, proposed, reconsidered, and finally drafted our recent proposal in the field of international affairs, *Steps to Peace*.

## Close to Citizens

We were anxious that this venture in talking be based on the soundness of our experiments in action. We drew heavily on the 34 years of Service Committee history. Twenty of these years have found the Committee at work in the United States—in projects which began by meeting the material needs of coal miners for food, clothing, and shelter, and have carried on through programs aimed to create awareness and understanding of national and international problems, with the emphasis always placed on the role of the individual in helping to solve them.

What is the background of experience in the United States that provides meaning to the two recent studies of the Committee relating to our nation's foreign policy? We believe there are two factors in our American experience that are important to such studies.

The first of these factors is that the work of the Committee in this country, as elsewhere, has exposed us intimately to the hopes and aspirations of ordinary citizens. Because we

are fundamentally concerned with the sacredness of every personality, our projects work with people rather than for them. This means that we have had the privilege of listening, almost daily, as a person taken into confidence and told deeply-held thoughts and feelings, to the basic hopes of people in many roles of American life.

Who are these people with whom we work, and in whose aspirations we put our faith? They are the businessmen who work with us on programs in race and economic relations. They are the people in communities across the country who work with us to plan institutes and seminars where the most controversial issues of the day are discussed. They are the young people who participate in youth projects. They are the people who live in the blighted areas where work campers come to help them meet a particular need; the factory workers beside whom internes-in-industry put in an eight or ten or a twelve hour day; the farmers in whose fields and barns other internes work. They are the staff of mental hospitals and correctional institutions whom members of our units come to know and whose problems they begin to understand; they are also those who live in these institutions and whose presence there brings to unit members a concentrated picture of some of the shortcomings of our society. They are the students from dozens of countries who gather in seminars to discover the individuals who make up nations and to try to chart ways to peace.

They are the high school students who come to world affairs camps with big, unsolved questions on their minds, and an almost unbearable intensity in their search for answers. They are other school-age students, who try to build friendships and gain understanding with their contemporaries in other countries.

They are the "faculty"—educators, government officials,



H. S. Rhoden, *Chicago Defender*

**EQUAL JOB OPPORTUNITIES FOR ALL** would be an enormous step to peace. Many American communities are taking the initial step through Job Applicant Workshops. These provide extra training some applicants need, uncover job openings, cross the barrier between employer and applicant, member of a minority group.

*Campbell Hays*

**INSTITUTIONAL SERVICE UNITS**, in penal and mental institutions, uncover steps to peace among institutional rigidities and the fears of the forgotten. Here unit members supplement hard work on hospital wards with study.



labor and management leaders, religious leaders, social workers—who devote their time and energy to bring knowledge and understanding to the young people in all of these projects.

They are the thousands of members of American communities who lend support to these activities—giving of their time, thought, energy, or money.

### **What is on Their Hearts and Minds?**

What do we find on the hearts and minds of these people? What have we learned from them that makes us speak out, in times like these, on issues so crucial as are the great international questions of this day?

Perhaps most important in this decade in which the word “fear” has played such a dominant role, we find a courage exhibited by people across the country which is heartening and significant. At points this courage is almost hidden beneath the terrible burden of fears which we have all had thrust upon us these last years. At times, and they are crucial times, that courage does not come to the fore when needed, and there are failures.

But the failures are always known; are emphasized until it appears they outnumber the successes. We find the successes numerous enough and in places and situations significant enough to make us mark them down as representing a force on which this nation can rely when it decides what its policies shall be.

We find a southern settlement school troubled about policies of segregation. We find them willing to have an interracial work camp come to their rural mountain area this summer, however, to help them work on some buildings for the school. At the same time a group of campers of different races are eager to go to the school and be a part of this camp. We find campers and school staff alike courageous in their reaction to suggested violence and trouble. And we find as a result no trouble.

It is significant that this is an experience that is no longer startling in the South; it is equally significant that this courage is not widely recognized.

We find businessmen in towns across the country—North, East, South and West, in large cities and small towns—will-

ing to pioneer in employment on merit, willing to test and see whether or not the “fears” of bad customer and fellow employee reaction to minority group employees have sound basis. We find them happy to discover that the majority of such fears are without foundation in fact.

In a mental institution in the South we find a hospital administration, still fearful of having an interracial service unit coming to work there, but willing to begin an experiment which works toward one. And at the beginning of that experiment we find the hospital willing, and perhaps eager to try removing restraints from the patients in a particularly “active” ward, to see if they are calmed by the lack of forcible restraint. The young people of our unit in the hospital are eager to serve as the attendants on that ward, and we discover that the patients become calmer, that the attendants are not too afraid, that the experiment can be widened to include more patients and more students.

### **Fear Is Overplayed**

On the basis of such experiences multiplied many times in many other situations, we suggest that the element of fear is overplayed . . . that the people of this country have more courage than we tend to credit them with. We suggest that we approach large world problems in somewhat the same manner as these citizens in “home towns” across the country approach their particular problems, problems often having a long and deep background of suspicion, fear, and misunderstanding.

As we note this courage we make a second observation: we find that people want to have faith in their ability to settle their own problems and meet their own needs. We find a belief in the tradition that by sitting down and talking things out problems can be settled and decisions arrived at.

We see lots of examples of the failures of this process and we see belief in it shaken. We see the Cicero's of the United States, where fear and lack of confidence in talking things out combined to turn a civilized suburb of Chicago into a riot-ridden town, placed under martial law, with part of an apartment house destroyed and the possessions of the Negro

family about to move into it ruined.

But we also see in Cicero a letter signed by some citizens of the town—citizens who were ashamed and asked their fellows to consider again what they had done and to consider it in the light of the basic principles and beliefs held by them. In the midst of that ruin left by ignorance and prejudice and resulting fear, there were those—just a few, true, who believed that men and women could sit down and think reasonably about their situation and somehow clear up the blot that had fallen on their city.

We see through the eyes of our internes-in-industry the sights too often unreported of labor and management working together on common problems, believing firmly that they can sit and talk and reach solutions for the knottiest of problems. This is a picture we dare to pit against the more dramatic one that is seen daily in newspaper and magazines, for here we are clear that we are seeing the vast majority, not the spectacular minority.

But then, we too see the minority, and we see negotiations break down, just as do U.N. officials, and we also wonder why and see the amount of rethinking that must be done if the two sides are to find an answer. We consider it in a very personal way if we, or some of our fellow internes, are involved.

### Foreign Policy Should Reflect America's Faith

On the basis of these examples, multiplied, we suggest that America's foreign policy should continue to reflect a country's basic faith in negotiation, and should place even more emphasis on its possibilities.

Next we find a hope on the part of the vast majority of

#### *Campbell Hays*

**WORK CAMPS** enable American and foreign students to take steps to peace while they live and work with a community. In the Indian town of Bylas, Arizona, pictured here, campers develop plans of the Tribal Council to provide play space for children.



people whom we have come to know that they can somehow, sometime be a part of some truly effective, constructive program aimed toward improving the world we live in.

We see this hope when a thousand or so young people go off to work camps each year in all parts of the world. Some went to a rural community in the South last summer to help build a clinic-community house for a town which had too-recent memories of a doctor on horseback, of days of waiting for medical help, or of going without the scientific gains of this country because of the section of it in which they happen to live and in which they want to continue to live.

The work campers who went there wanted to go because it seemed that they could do something definite, and concretely effective. They found that those community members who worked with them, and their number increased as the summer went along, worked with them because they found they too could believe in the effectiveness and validity of such concrete service.

This desire to find channels for constructive service is probably the most widely accepted of American "hopes and aspirations." Certainly the original reaction to President Truman's Point Four suggestion offered proof of the popularity of this approach. We add to this our own experience and strongly suggest in *Steps to Peace* that American foreign policy should rightly urge constructive, international, programs of technical and social assistance.

Lastly, we find a large humanitarian desire to share our material wealth with those whose possessions are fewer. This is a well-recognized trait of the people of the United States. The outpouring of clothing and food and other gifts which followed the end of the war speaks for the warm and generous heart of this country. Our projects have shown us this warm-hearted America, too. Through programs with school-age people, from first grade to senior year, we have seen the young people of this country eager to share things with their contemporaries overseas. The picture of foreign service activities, given in Julia Branson's article, reflects this attitude also. Thus we suggest policies which will call forth this generous spirit.

The incidents which we have reported here are small. Our program itself is small. But we believe that the picture of America which these events have given us is a valid one. We believe that such a picture is important to this country's foreign policies if they are to correctly represent the hopes and aspirations of the people for whom they speak. Thus we feel, as a group deeply attached to this country and to working for a peaceful and meaningful life for people in all countries, compelled to speak out and suggest certain "steps to peace."

### Work at Home

There is a second factor in our American experience which we feel gives us some background for suggestions regarding



*Jules Schick*

**MITTEN EXCHANGE** brings steps to peace. Mitten trees were planted last year by children across the U.S. in their classrooms and church schools through the planning of the Committee on Educational Materials for Children. Mittens blossom year-round; are packed for shipping with help of the boys and girls.

international affairs: that is our direct effort to change those conditions and attitudes in this country which we believe to be wrong.

The description of specific programs and incidents which has already been given as supporting "evidence" for the first reason behind our speaking out, makes clear that we are, while discovering these hopeful factors in American life, at work trying to discover answers to the discouraging factors.

The hopeful sign in Cicero came only after the most discouraging series of events imaginable. The hope that comes from working with businessmen on employment policies comes only because for so long the policies were so devoid of inspiration and hope. The challenge that lies in building a clinic in Tennessee lies in the fact that it meets a need so long ignored.

We realize that the easiest thing to do about foreign policy today is to criticize it. But we also realize that a person cannot expect criticism to be taken seriously unless he is at the same time making a constructive effort to correct what he feels wrong.

We cannot suggest that the people of the world drop their prejudices and correct their misunderstandings of each other, and expect to ignore prejudice and misunderstandings at home.

We do not suggest work in under-developed areas around the globe and forget the parallel job that lies within our own national boundaries.

Certainly being able to say that one is working on problems within one's own country, adds validity to any suggestions concerning other people's problems. In a political

sense, it adds strength to a policy. But the addition of such strength is not our basic motive in doing such work. Our motive is to attack conditions and attitudes which do injustice and violence to human beings. These conditions and attitudes exist here in the United States as well as elsewhere in the world. Any consistency of purpose and action demands that we work wherever such factors exist.

### **The Basic Job**

As we work on this basis we find not just some approaches to the problems of race or economic relations, but approaches to relations among human beings.

We hope that we are working to develop the attitudes and conditions that will not only eventually prevent "Ciceros" but will prevent wars.

We find that knowledge is needed to replace the ignorance out of which Ciceros erupt. We find that in addition to knowledge, a sensitivity to other people, their ways of life, their needs, their aspirations must replace the rather insensitive, however well-meaning, approach to "helping others" which does not engender love and respect but rather hatred and resentment.

We design our programs to meet head-on the problems of race relations, economic relations, poor housing and international relations, true, but even more basically, we strive to meet them as problems of ignorance, suspicion, misunderstanding, disregard for human life, insensitivity to the real needs of others.

To the degree that we feel an integrity in this work, we suggest on the basis of it specific approaches to meeting difficulties in international relations.

*Campbell Hays*

**SCHOOL AFFILIATIONS** provide steps to peace for boys and girls as continents shrink and the novelty of differences deepens into appreciation through the exchange of gifts, letters, work projects, students, and teachers.



# Testing Principles in Work Abroad

by JULIA E. BRANSON

THE Committee's activities spring from Friends' belief that violent means do not solve individual, racial, cultural, or national conflicts; and from the belief that each individual can make creative contribution to non-violent solutions. The outward and visible works test the validity of this conviction in ever new and changing circumstances; and through them are acquired that knowledge of the hearts and minds of people in many lands which enables the Committee to speak in their behalf.

These activities are, necessarily, conducted amid tensions, breeding grounds for open conflict, or amid exhaustion, privation and bitterness following violence. In the most unpromising situations of suspicion and strife, the Committee has tried to encourage reconciling influences that may be present, and has sometimes been able to act as such.

While the conviction is constant, and the goal—peace among men—remains the same, the activities vary in response to changing needs. In the past seven years the Committee's foreign work has moved from immediate physical relief, through self-help and rehabilitation to its present program and that projected for the coming year, which includes increasing activity in the field of social and technical assistance. Meanwhile, work among refugees, the Quaker neighborhood centers and Friends international centers continue.

## Social and Technical Assistance

In the vast field of mutual aid where technical knowledge is essential, it is the role of the small private agency to find people with that knowledge who also have the sensitivity and understanding of the way of life and local mores of those among whom such work develops. Community of purpose and harmonious cooperation in day-to-day execution is required, or the best mutual aid has failed. Where huge physical resources and large numbers of persons are at work, there arises the danger of imposing foreign patterns of life where they are neither wanted nor appreciated. It is at this point that the Committee can make some contribution, out of its knowledge of attitudes and methods which bring small groups of individuals differing in religion, race, nationality, abilities, and economic background, together in effective work.

The Committee has agreed to start a small experiment in social and technical assistance in India, financed in part at the outset by a grant from the Technical Cooperation Administration of the United States Department of State. The Committee goes forward in this in the faith that private contributions will insure its successful continuation. Private, government and inter-governmental organizations will have to put their best thought and fullest cooperation into mutual

assistance if it is to succeed in dealing effectively with poverty, ignorance, disease, and fear. We have noted with profound regret the increasing tendency to emphasize military and purely political considerations in plans for mutual assistance. Perhaps one result of the cooperation of private agencies in these international programs may be to strengthen governments in non-political and economically unselfish action, and to keep alive the concept of unconditioned, humanitarian effort.

The work in India will involve public health, modern methods of agriculture, and education, on the village level in Orissa. In this area a dam, power, and irrigation plan is being developed by the Indian government; a plan that envisages irrigation for a million acres and 400,000 kilowatts of electric power for various parts of the state. The Committee's work will help villagers make adjustments to the changed way of life resulting from this engineering scheme.

This new venture in India is rooted in the Committee's work in that country where it has been involved in village rehabilitation in Pifa and Raghampur, in West Bengal, for eight years. A health cooperative and other community activities are fostered there which were developed by workers involved in the large-scale food and drug distribution of the Friends Ambulance Unit during the Bengal famine of 1943.

It is also planned to participate with British Friends in a project they have been supporting for a number of years in Rasulia (Central Province). AFSC help will make possible

*Patricia Hunt*

**TECHNICAL ASSISTANCE** is a step toward peace. Here an AFSC worker in Tu'ran, Israel, confers with Arab villagers on next step to take in bridging the centuries between Arabian and modern Israeli agricultural methods.



the enlargement of the work which includes agricultural and dairy experimentation; some public health work; training for village children, and cottage industries.

In India and Pakistan perhaps more obviously than in some other places, Friends workers able to remain impartial but not unconcerned, have tried to play a reconciling role. At the height of violent disturbances in Calcutta between Hindu and Muslim communities, a Quaker wrote of the cooperative efforts to repair some of the resulting damage:

"There was rhythm in cooperating, in singing and per-  
spiring together . . . as we blocked gaping windows . . . or  
passed tiles along . . . between Hindu, Muslim, Christian  
. . . Peace is more than a day without incident in Calcutta  
. . . Peace begins in men's hearts and is a demonstrated fact  
when homes are rebuilt . . . and both communities again  
take up life together."

For the past two years the Committee has been conducting a project in the village of Tu'ran, seven miles northeast of Nazareth, in Israel. This agricultural demonstration, with the cooperation of the Israeli Ministry of Agriculture, aims to help an Arab village develop some ways of modern farming, and thus aid it to take its place in the Israeli economy. About 1,300 dunums of land (325 acres), most of it in small strips under individual ownership, have been worked with cooperatively-managed machinery whose ownership would be beyond the capacity of any individual farmer.

### Among Refugees

"The populations of unabsorbed refugees and displaced persons whom I have contacted in camps, bunkers, relief centers and derelict areas have opened my mind to the full realism of drifting, unwanted, sullen and potentially inflammable millions," a Quaker observer wrote in August of the refugees now concentrated in Germany and Austria.

In 1948 it was estimated that there were some 8,000,000 of these people crowded into the western zones of Germany, complicating the economic, political and other problems of that country. Some of these have, of course, taken root. Meantime, new arrivals have swelled the ranks. At present the exact number is not known, but it approximates the early figure. In Austria there are still 300,000 of these hapless people, thrown out of old homes and yet unsettled in new ones.

Included in the term "refugee" are expellees, Volksdeutsche and illegal border crossers. Whatever the cause of their displacement—international agreement, fear, hope—they have in common their misery where they are now stranded, often unwillingly and unwelcome.

Among them, approximately 400,000 in Germany and 40,000 in Austria are sheltered in camps or other "mass quarters." In Germany, 600,000 refugees need work; and conservative estimates indicate that 1,300,000 housing units are needed to provide adequate dwellings. There is no international assistance provided for these uprooted.



*Thomas Foulke*

**NEIGHBORHOOD CENTERS** house whole stairways to peace for children, students, parents, and the elderly. Programs, planned for and by the neighbors, are worked out through democratic procedures. Pictured here is the nursery school at Setagaya, Japan.

In the hope of helping some of these people to self-respect and a dignified way of life, and at the same time to make a small contribution toward alleviating the misery and the tension between refugees and the indigenous populations, the Committee is now in the initial stages of plans and experiments to help integrate them into the local life. On the basis of work in refugee camps and explorations already made of the many ramifications of this situation, it appears that intensive effort should be made in housing, farm resettlement, vocational training, assistance in setting up small handicraft and trade establishments, social welfare services, and emigration. The Committee now has two special representatives in the field, conferring with refugees and with officials, and studying suggestions for work along one or more of these lines.

In Austria the Committee has established a farm loan fund to help Volksdeutsche. The groundwork for this was necessarily slow but a revolving\* fund now operates allowing refugees to borrow up to \$500 on easy interest terms. This enables many who could not manage even a small regular bank loan, to establish themselves on a self-sustaining basis.

A member of the Friends' unit in Austria wrote of this loan scheme:

"All the families are Volksdeutsche, but within this general category are quite a varied lot, Protestants, Catholics, Sudetendeutsche from Czechoslovakia, Siebenburgersachsen from Romania, and Donauschwaben from Yugoslavia. A good many of them have been relatively well off in their homelands; possessing large farms. We discovered that each applicant had a different need. For example, some families already have rented a farm but have not capital for another incubator so they can raise geese too, and for a fowl-house where they can raise the birds they breed. Someone else wants help in finishing a house on a small piece of land, so

he and his family (eight persons) can move out of a two-room basement dwelling, and go into vegetable gardening.

"We made a rewarding visit to a family to whom we made a loan in the spring. We found them already settled in their new dwelling which they erected in the country with our help. A vegetable and flower garden is already underway, and more important, the pig breeding on which they will rely for supplementing their income, is now a going concern.

"In diverse ways we are enabling some to change from industry or unemployment into agricultural pursuits; we are rescuing others from financial difficulties which threaten to drive them from the land; we will assist others from a marginal farm existence into an assured livelihood which will enable their children to continue farming . . . In small ways we are helping to improve Austria's agriculture by bringing into it skilled and progressive farmers."

In both Germany and Austria, the present and projected refugee assistance has grown up through the Committee's work in the refugee camps and mass dwellings where, through work with refugees and people of the local community, it has initiated kindergartens, sewing rooms, libraries, shoe repair shops, and other activities. These have the double purpose of supplying physical needs and encouraging self-help and a cooperative spirit.

### **Among Neighbors**

In these two countries (Germany and Austria), and in France, Japan, Israel and Italy, the Committee carries on its work in Quaker neighborhood centers. In ten such community gathering places in Germany—three especially for university students—and one in France, one in Israel, three in Japan, and one in Italy, the immediate and more distant neighbors work, play, and study together. The first Nachbarschaftsheim opened in Frankfurt in June of 1947. The most recent was opened in Italy. All of these have some support from the Committee, but draw heavily on local guidance and personnel. Some local financial support is supplied and the Committee encourages its increase.

"Bales of cotton flannel (sent from America, gifts of textile manufacturers) were all made into underwear, pajamas and shirts by volunteer women," wrote the leader of the Darmstadt Neighborhood Center. "In a way it is a double help—The women have . . . an opportunity to help each other and at the same time enjoy the friendly atmosphere of the center. The finished products are distributed to those most in need, by social agencies."

A similar community center in Ortona, in Chieti Province, has been the natural outgrowth of the Committee's work in Italy, begun during World War II with aid in village reconstruction. The Ortona center is developing neighborhood services and at the same time endeavoring to ease the tensions in a war-damaged and embittered community. The center brings together those of various political persuasion and religious conviction, as friends working for common interests.

Mittelhof, the Berlin center, uses part of its facilities to provide brief rest and reevaluation periods for professional workers. These and other activities include representatives from all sectors of Berlin.

### **The Role of Private Relief**

With governmental and international agencies making the major attack on various areas of want in the world, the role of private relief seems insignificant. Yet the Committee believes that private relief provides a means for concerned Americans and people receiving aid to work cooperatively, and, through their common endeavor to meet the need, to develop inter-cultural understanding.

Since 1946, the AFSC has participated with other voluntary agencies (through the Licensed Agencies for Relief in Asia) in relief to Japan. Although Japan has made remarkable progress, her complete physical recovery has by no means been achieved. The AFSC is continuing to provide some of the supplies which make possible a supplementary diet of milk, eggs, and fats to students, tuberculosis patients, orphans, and others. It is important to continue this, both for its material benefit, and because it provides a channel for Americans of good will to show their feelings toward an opponent in a recent conflict. There is evidence that this has made a favorable impression on the Japanese people.

As the scars of war-suffering heal slightly in one area, fresh wounds appear in others. Along with other groups, the Committee has sent warm clothing to Korea; 214,000 pounds from AFSC warehouses. This is being distributed under the Unified Command, pending change in the military situation permitting the military to turn this work over to private relief agencies. Clothing continues to be urgently needed by the Koreans, from both north and south, who have had to endure an international conflict on their own lands.

In a number of small ways, direct relief continues a part of the Committee's work abroad in addition to the substantial supplies to Japan, and a special supplemental feeding for adults attending workers classes in literacy in Italy. Clothing is shipped in fair quantities to the cold and forlorn in seven countries, and token gifts of medical supplies are being sent the Eastern Zone of Germany where the International Red Cross distributes them. It reports that the source of these gifts is known, gifts bringing friendship across one of the world's tensest barriers.

### **International Centers**

Quaker international centers bring a deeper impact of Friends' convictions and methods to the people they reach in a dozen major cities in the world. These centers came into being following the relief work after World War I. Although most of them were temporarily closed as travel and communications were cut off during World War II, the former ones have been reopened and new ones established. Their

*(Continued on page 23)*

# Memo from Quaker House

by ROGER WILSON

As we were about to go to press, the following memo from Roger Wilson came to our desk. At the close of the Pendle Hill summer session where he was lecturer on the social implications of Quaker experience, Roger Wilson assumed temporary responsibility for the functions of Quaker House in New York City. His comments are appropriate to the contents of this BULLETIN:

My wife and I have just spent three weeks in Quaker House, while Elmore and Beth Jackson have been on vacation. We are provincial British Friends, professorially located in university social science circles, out of touch, even at home, with what goes on in London, and with no more than a spare-time interest in, or knowledge of international affairs. It has, therefore, been something of an ordeal to stand up to the weeks of contact with the U.N. We had good fortune in that our stay coincided with the British Quaker group's visit to Moscow. It so happened that we knew a good deal about the background and composition of the mission, and our capacity to give information in this field concealed our total inadequacy in a good many other fields where U.N. circles appear to look for help from Friends.

Interest in the Moscow visit was enormous. Some of those with whom we talked had no doubts about the value of any visit which represented genuine communication between East and West along some lines other than the stereotyped ones of public political discussion or of fellow-traveling. Others had doubts, querying whether, in any event, Quakers were justified in transferring their understanding of human relationships as handled and experienced in relief work, to the very different field of human relationships as handled and experienced in international diplomacy. This is not the place to develop further either the purpose or justification of the mission; all that need be said is that quite obviously a lot of

people were glad to have a chance to talk with English Friends who happened to know something of the subject.

It may be appropriate to conclude with a few sentences about the functions of Quaker House as seen by "pinch-hitters." We were appalled by the continuous ringing of the telephone which, however, diminished as word got around that the Jacksons were away, and as contacts themselves left New York in August. But the incessant calls were evidence of the interest of persons in what Friends have to offer in the field of international affairs, at both the political and the relief levels.

There are two elements in the situation as we diagnose it. First of all, there are persons in the U.N. Secretariat and the delegations acutely aware of the tendency for the international government to create a world of its own. These people want to have living contact with an outside group of internationally-minded persons whose experience and convictions are independent of, but highly relevant to the political world. Secondly, there are persons in the United States and elsewhere in the world, not in official positions, who want to find some way of effectively channeling their own personal interest and experience and concern in the work of international affairs.

Quaker House provides a focussing point for these groups. The second—the non-United Nations interests—need the most careful and exhaustive filtering, if the burden of it is not to be intolerable. The first group—the U.N. people—need all the help they can get as they struggle with the recalcitrant issue of building a practical method of handling international affairs from raw material that is mostly very national.

Large numbers of U.N. people have a quite exaggerated confidence that Friends, from the sidelines, can help in pretty well any situation. Friends know that their resources and gifts are very limited, but for whatever these are worth, there must be readiness to make them available to those engaged in the heat and dust of international peacemaking. The establishment of Quaker House, as the home of the Jacksons, in which and from which they can express this concern to stand behind the political idealists, is enormously appreciated by the latter. And this is very important these days.

Paul Hubbe

REFUGEE SERVICES, such as cobbler shops and sewing rooms, are steps toward peace. In the Oldenburg, Germany, refugee camp, this man has learned a new trade that benefits his friends, gives him new pride and a small income.



# The Hardest Thing

*To translate truth into a fact, Amiya Chakravarty points out, is at the crux of the difficulty in taking steps to peace.*

by AMIYA CHAKRAVARTY

IN VIENNA I saw *Steps to Peace* on the table of a Russian official. Some of us had gone to meet him to find out what he, as the cultural representative, felt with regard to the possibilities of friendly understanding. The Quaker way of life made such an approach possible, and the reciprocity, even if it was merely formal and polite, meant that a few steps to peace had been taken. In my wanderings in Germany through student centers, religious groups, universities and private homes, the sight of that slender brochure has seemed to me significant. Here is a modest and courageous plea for the technique of negotiation which has somehow reached a much larger world than one could imagine. Wherever the clear-sighted, deeply persuasive words of the booklet might reach, a climate of good will and initiative would be created.

## Truth into Fact

The appeal to negotiation, based on spiritual ground, cannot be dismissed by controversial refutation. In fact, there is a surprisingly immediate acceptance, as I have seen in many forums and private discussions, of the fundamental assumptions which the report exposes. It is at the perplexing level of circumstance and application that defeatism and its consequent train of fear and frustration proceed. The hardest thing is to translate truth into a fact. The application of moral truth to political relations must always be difficult. These difficulties have not been minimized in the pamphlet; indeed these peripheral and persistent forces have been very lucidly faced, analyzed and presented for further exploration.

What I, as an Indian reader somewhat detached and yet very deeply committed to the West, appreciate, is precisely the courage with which the Russo-American difficulties, for instance, have been confronted. Political realism has shown itself in a critical and remarkably inclusive power of assessment, which sets the major tangle in the perspective not only of two great nations but of the many nations and countries of the contemporary world. With great detail the varied facets of economic, political and psychological convergence have been presented making it easier to focus one's attention on the entire and complex picture. Many have marveled at the knowledge of the Asian background and of the interlocking East-West relations which this pamphlet opens before one's view.

## A Sense of Human Reality

Inclusiveness is possible when a sense of some basic human reality is there. Problems then no more appear to be immutably Russian or inaccessibly American, but as facts which



*Campbell Hays*

**DISCOVERING THAT EVERYONE HAS PROBLEMS is a step to peace.**  
German social workers, meeting at Mittelhof Neighborhood Center in Berlin, discover they are not isolated in their struggle against ignorance and fear.

connect up the USSR and USA along with other and different countries, as part of the complex of mankind. This implicitness of human connections and, therefore, the need of human adjustment, is writ large in every line of the pamphlet.

The burnt-out cities of Germany, the sight of foreign armies as well as of the indigenous beginnings of militarism that are being fostered curiously and blindly enough under foreign patronage, the nervousness at the frontiers as well as the deep inscrutable shadows of mutually enhanced suspicion in Europe, leave us with a clear choice between alternatives. Steps to war would be movement in one direction; steps to peace another. No one in Germany that I have met desires to go down the steps to war. Neither, obviously, do the people of any other country. The steps to peace are hard to climb but they do lead to higher possibilities and are not a descent. The pamphlet has not made the attempt to climb higher an easy process. What it says is that it would be worth making that attempt and many peoples of the world today, no matter where they are and live, agree. It is also clear that a few steps are not so hard to take; that is the way one climbs a precipitous hill. A few steps at a time is not a difficult proposition; the problem there, really, mainly involves the will.

### Frontiers of Relationship

The Christian way is a way forward and upward, and it is patient, and one persists because the light one sees on the top is limitless. That is the way that we in Asia also have known from the deep spiritual traditions which are one with the Christian testimony. The entire foundation of Russian civilization is a mixture of Western and Eastern faith and background, which in a way makes that country more humanly accessible from different directions. Indeed, the trend of the USSR itself, for the above reasons, is multi-lateral, projecting itself simultaneously in varied directions toward Asia and the West. *Steps to Peace* takes into account this fact of Russia's many frontiers of relationship.

Suggestions for political and economic understanding are placed on the basis not of Russia's conflict with America or the West, but on the entire area of her contacts. India and China, in that order of priority, are two great and near neighbors to Russia. The pamphlet advocated a peace-approach to the West based on some understanding that might be built up with the help of India and China.

China is a valuable contact-point and though at this moment there seems to be a submergence of China rather than a friendly and independent relationship between two very different civilizations, a deeper view would reveal a somewhat different story. Instead of dismissing China as a helpless satellite of many hundred millions, realism would insist upon the recognition of the great Chinese people with their unique and profound civilization, as a very possible friend whose help can be sought in reaching the mind of her continental neighbor.



India offers fewer contact-points with Russia, but her friendly position as a slightly more distant neighbor observing the panorama of Russian and Chinese civilizations could also be used for approaching the whole problem of East-West relationship. India's humane traditions, her long link with Europe, and her recent emergence into friendly freedom under the wise guidance of Mahatma Gandhi, are recognized to be an incalculable asset for peace. This pamphlet recognizes India's position and enunciates the general hope that America and the West cherish with regard to new India's participation in world affairs.

### Challenge to Redemptive Action

The Korean crisis is held up as a crucible, where through conflict and suffering some new adjustments might be made by the different powers, which have met there on crucified Korean land under the most tragic circumstances. The pamphlet gives a very sober and extraordinarily fair view of our common Korean failure. This failure challenges our redemptive action, for there in the heart of simple farming country both Eastern and Western civilizations have failed. The agony of Korea is indescribable. But the pamphlet shows that sufferings and failures involving all of us do not happen in a vacuum; the repercussions of Korea are very correctly assessed and the new emergence of grave doubts and responsibilities indicated.

From Germany I send these few words; here one moves among men and women who are facing the problems of reconstruction with the spirit that animates the whole argument and the appeal of the pamphlet. Here amidst external ruins and foreign military pressures the deeper undefeated moral will of Germany is emergent. The clear response that one finds in a country so intricately affected and tormented as Germany is itself an added confirmation. It is a confirmation of the main principles and suggestions outlined in *Steps to Peace*. If this movement begins in torn and occupied Germany, as I believe it will—indeed the movement has begun—other and less hindered communities and countries may well march towards peace.

Gloria Hoffman

**DITCH DIGGING** and similar pursuits of work camps abroad bring steps to peace. Pictured at this *Service Civil International* camp (held last year in France) French, Dutch, English, and Yugoslav campers have pulled a tractor out of the ditch and are discussing how best to proceed in their project of land reclamation.

# If There Is an Enemy Within—

by ALBERT V. FOWLER

*Go armed toward arms!*

*Peaceful toward peace! Free and with music toward freedom!*

THE AMERICAN poet who wrote these lines knew how difficult it is to move peacefully through an armed camp. Quakers have known this also. Quaker minutes have warned that if there is fear in our hearts it will betray our deeds. They have said that if there is an enemy within with whom we have not become reconciled, he will compromise our attempts to meet Russians and Germans and Chinese in a spirit of love and friendship.

The Quaker approach is first to deal with the wrong in ourselves. For numbers of Quakers the most important peace campaign is the one carried on within our own hearts, the most important disarmament conference is held in our own chambers. This does not mean that we refrain from acting against the causes of war in the world at large until we have become perfect within. The inner and outer activities go on together and reinforce each other. It does mean, however, that we realize our effectiveness in dealing with such questions depends on the conditions of our inner development. It is hardly necessary to add that we are forever forgetting this and having to remind ourselves of it again and again.

## Beginning Within

The inner growth of the individual, some Quakers believe, will bring with it much more social progress than can be attained in any other way. They point to the paradoxical truth that the most likely way to reach a goal is to aim not at the goal itself but at some more ambitious goal beyond it. That is the meaning of the New Testament statement, he who loses his life for a greater object shall find it. These Quakers think of the American Friends Service Committee and what it is doing throughout the world as by-products of

Sam Nocella

**INTERNESHIIPS-IN-INDUSTRY** provide steps to peace for young Americans who understand the inseparableness of people, jobs, and peace, and who want to learn more.



the greater goal their religious society is seeking, the spiritual progress of its individual members. As soon as social aims are placed first in our thought we discover we have less success in carrying them out.

Not many years ago the idea was in vogue that man could achieve all his hopes if only the outer conditions of his world were properly arranged. Reinhold Niebuhr's dilemma of moral man in an immoral society would then disappear, and people could live a good life without opposition. We do not trust the effects of environment so completely today. Gandhi was right when he said you couldn't talk about religion to a starving man, but there is no guarantee that when you have fed and cared for him he will listen to what you have to say. People's bodies can be fed and clothed and their economic needs can be met without any inner development of their minds and characters. No matter how perfect a method we may devise for bringing peace to the nations or distributing the goods of life more equitably among them its success depends on the character of the people who put it into practice. Again and again we hear the question asked by social agencies great and small, where are we going to find men and women of moral fiber to carry out our programs?

The ancient definition that good is what the good man does is perhaps the key to this problem. It may be that we are putting the cart before the horse when we say that men would be peaceful and give up the arts of war if they lived under the proper social conditions. A peaceful society will help greatly to produce peaceful people, but men and women devoted to peace must first found such a society. It is the animal part of himself which man must train and develop if he is ever to live peaceably with his fellows no matter what the circumstances of his environment may be, and the process of this training is in large part an inner struggle. To concentrate our energies directly on the construction of a peaceful world is to short-circuit the source of power that comes from wrestling with the warlike forces within our own personalities. Gandhi's nonviolent campaign against repression in India would have utterly failed except for the men and women who had successfully wrestled with the violence within themselves.

## Balance of Inner and Outer

The Quaker belief is that the struggle with inner personal difficulties should go hand in hand with the struggle with outer social maladjustments. Otherwise the first becomes an ivory tower and the second a worldly escape. Individual Quakers have repeatedly realized that there is a rhythm of alternation between the two, a need to withdraw from the world succeeded by a need to return to it again. They have found it necessary to retire to nourish the inner man, to deal

with their personal inadequacies, and have returned to the problems of society with renewed strength and insight. The long patience and courage required to discover an inner guide to true peace often gave them the confident knowledge that a peaceful solution can be found for the conflicts of the outer world.

Convinced as they are that the peaceful man is the door leading to the peaceful society, Quakers have tried to get in touch with the person behind the problem. Throughout the history of the Society of Friends they have gone directly to kings, emperors, presidents and legislators to discuss the difficulties of an embattled world with these men who were shaping foreign policy. They have also gone directly to the individuals whose labor was used and taxed for military purposes and discussed the difficulties with them as shapers of foreign policy. The man in high position or low whose heart is full of fear is a man who will easily be moved to take up a gun to defend himself, and every person who can be helped to overcome his fear adds his weight to the balance on the side of peace. This belief that the problems of society are at bottom the problems of the individual and that the key to international peace lies in the individual heart explains

why Quakers prefer to work in the small group, the pilot project, the work camp. The bigger an organization is the more it tends to overshadow the persons who make it up. They know this is a slow way toward peace; they also know it is a sure way.

### At the Outer Limit

The ever-expanding road from the individual outward through the family, the neighborhood and the state to the world of many nations is a road of increasing complication. The problems of war and peace, disarmament, negotiation and the great powers, stand at the outer limit of that road, and are often the most perplexing because furthest removed from the individual. Quakers have never refused to deal with them on the ground of their perplexity, but they have realized how carefully such thorny questions must be handled. We are far less sure of our footing in the region of world affairs than in the life of our own community, but the challenge of modern war to the spiritual values we hold dear is so great that we must try to make our influence felt as did our Quaker forebears regardless of the quicksands under our feet.

## The Dream of John Woolman

by FREDERICK B. TOLLES

ON THE night of Seventh Month 28, 1764, John Woolman, the Quaker saint of Mount Holly, New Jersey, had a dream. In his careful way he took pains to set it down in detail, although it has never been printed in any edition of his famous *Journal*.

Woolman dreamed that he was abroad on a religious visit during a time of international tensions. Sporadic fighting had already broken out between two great nations, and it was obvious to him that "both parties were preparing for a general war." "Being troubled at these things," Woolman felt a desire in his mind to go to the "chief man" of one of the belligerent powers "and try to prevail on him to stop fighting, that they might inquire more fully into the grounds of their disagreement without shedding more blood." Traveling unarmed, he passed through the lines and was conducted to the "chief man's" house—a house which "stood by itself, and a good garden with green herbs before the door." As he waited in the garden, reflecting on the significance of his mission, his mind was deeply "exercised." Presently the "chief man" appeared and, learning the nature of his errand, looked on him "with a friendly countenance."\*

Like most dreams, this one ended before reaching its consummation. But even this fragmentary glimpse into the

unconscious life of a great Friend reveals a pattern of behavior profoundly characteristic of Quakerism and of the religious tradition to which it belongs—the Judaeo-Christian prophetic tradition.

### The Prophetic Tradition

For it has been the historic role of the religious prophet to stand in the courts of the mighty as ambassadors of God—to test the social and political life of their time by the touchstone of His will, to review the changeable laws and policies of men by the immutable moral law. The great prophets of Israel—Isaiah, Jeremiah, Ezekiel, Zechariah—were inspired men from ordinary walks of life, who appeared before their rulers at crises in their people's history and declared unto them the word of the Lord. "Woe to them that . . . trust in chariots because they are many, and in horsemen because they are very strong." So Isaiah addressed King Hezekiah and his people, as they sought for security through armed might and military alliances. "For thus saith the Lord God . . . in returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

The obscure prophet confronting the mighty monarch with "Thus saith the Lord"—this scene, repeated again and again in the Old Testament, is of the essence of the prophetic tradition. This scene has been re-enacted many times in the three centuries of Quakerism.

\* Original manuscript in Rutgers University Library; text reproduced by Robert E. Spiller in *The Journal of the Rutgers University Library*, V (1941), 60-61. Quoted by permission.

In 1656 George Fox, founder of the Society of Friends, had an interview with Oliver Cromwell, Lord Protector of England. Cromwell was a masterful ruler, a military dictator, his power dependent upon armed might. Fox was an equally vigorous personality, but his authority was of the kind that springs from inward spiritual force. In his usual blunt way, Fox bade Cromwell "lay down his crown"—his earthly power—"at the feet of Jesus." The Quaker's words had their effect on the tough old soldier, whom men called "Ironsides." He was "judged in himself," Fox records. He might have said to the Quaker leader, as he had done on an earlier occasion, "Come again to my house, for if thou and I were but an hour of the day together, we should be nearer one to the other."

Ever since Fox's time, in periods of social and political tension, Friends have been confronting princes and presidents with their concerns, their counsels, their religious insights. Woolman's dream was a transcript of something that lay deep in Quaker experience, a recurrent pattern of prophetic behavior, inseparably linked to the tradition of compassionate service.

William Penn, for instance, had personal relations with four successive English monarchs, with the Princess of the German Palatinate, and with Czar Peter the Great. "May thy example show thee to be as good as great," he adjured the Czar, "that thou mayest bear His image by Whom kings reign and princes decree justice, without which goodness, power itself can never do."

In 1679, when a great European peace conference was under way, Robert Barclay, the Quaker theologian, wrote an *Epistle of Love and Friendly Advice to the Ambassadors of the Several Princes of Europe, Met at Nimeguen to Consult the Peace of Christendom . . . Wherein the True Cause of the Present War is Discovered, and the Right Remedy and Means for a Firm and Settled Peace Is Proposed*. He put copies into the hands of the ambassadors of the Holy Roman Emperor, the Pope, the Kings of England, France, Spain, and Denmark, the Prince Elector Palatine, the Dukes of Holstein, Lorraine, and several other duchies, and of their principals as well. The epistle was a strong plea that the negotiators should be guided by Christian principles, since they were as binding upon nations as upon individuals.

In a later generation, William Allen and Stephen Grellet, two world-traveling Friends, had interviews with Alexander I of Russia, first in London, then in St. Petersburg. At the first meeting, the two Friends unfolded their religious views, and the Czar expressed full unity with them. Then Stephen Grellet, feeling his heart "warmed with the love of Christ toward him and under a sense also of the peculiar temptations and trials to which his exalted station in the world subjected him," spoke a few words of prophetic counsel, upon which the Czar, with tears in his eyes, responded: "These, your words, are a sweet cordial to my soul; they will long remain engraven on my heart."

Still later, on the eve of the Crimean War, Joseph Sturge and two other concerned English Friends made a long and arduous winter journey to St. Petersburg on a mission of reconciliation to Nicholas I. Even as the three Friends stood before the Czar, anti-Russian feeling was being whipped up in England, and war had become inevitable, but they took their leave with the words: "We shall probably never see thee again this side of eternity, and we wish thee to know that there are those in England who desire thy temporal welfare as sincerely as thy own subjects do."

There has probably never been an American President who has not, at one time or another, received a visit from an individual Friend or a Yearly-Meeting delegation, and listened to their concerns—on war and peace, Negro slavery, the treatment of Indians, the problem of conscientious objectors. Some Presidents, like Abraham Lincoln, have shown their appreciation by joining the visiting Friends in a period of quiet worship.

### In Our Own Time

Nor has the Quaker custom of laying religious concerns before men in authority been neglected in our own time. In 1938, after the ominous "Day of Broken Glass," which foreshadowed the intensive persecution of Jews in Germany, there occurred the memorable visit of three American Friends to the chiefs of the Gestapo. Rufus M. Jones, who led this mission, later described how "these hard and brutal-minded men, accustomed only to ways of force and violence, found themselves confronted with an unexpected new way of life, which had at its heart another kind of force to which they, in a moment of softness, yielded and paid their respect." As a result of this visitation, Friends were able to rescue many of the trampled and driven Jews from persecution and death.

It is not necessary to multiply instances to show that the habit of carrying concerns directly to the heads of states, by personal interview whenever possible, or by the printed page, is an integral part of the prophetic Quaker tradition. Two considerations have always operated to give weight and effectiveness to these Quaker visitations: knowledge of Friends' past record of non-political, humanitarian service, and the realization that, as Cromwell said of Fox's followers, they were not looking for "gifts, honors, offices, or places" for themselves. The lesson of this chapter from Quaker history is obvious: if Friends are to continue to enjoy the respect of governments, while criticizing both their means and their ends, they must continue to justify their reputation for steady, disinterested service to their fellow men.

Zechariah before Zerubbabel, George Fox before Cromwell, John Woolman before the dictator of his dream, the AFSC before the State Department and the court of American public opinion: the circumstances may vary, the language may differ, but the burden of the prophetic message is the same—"Not by might, nor by power, but by my spirit, saith the Lord."

# Regional Office News

## Austin, Texas

An institutional service unit at the Austin State Hospital, held last summer, was the first volunteer project sponsored by this area, and the first ISU to be held in the South . . . A two-year race relations project—searching out job opportunities for minority group members in non-traditional positions—began in September with an office in Dallas . . . Olcott Sanders, Executive Secretary, is acting for a few months as director of the St. Nazaire, France, Neighborhood Center, and visiting among other projects in Europe.

## Cambridge, Massachusetts

Fifty-eight high school students—from eight countries of East and West, 11 states of the U.S., and Hawaii—attended the June institute at Friendly Crossroads. "It is at this Institute that I have felt the tragedy of the last war with most poignancy," writes one instituter. "... now the tragedy hits deeper when I think of the bombs dropped on the Gerhards and Brigittes in Germany, and the thousands of Rachels in Japan."

## Chicago, Illinois

The site of the year-round interne-in-industry project has been moved from Philadelphia to Chicago, beginning its full program in mid-September . . . An expanded service to patients in mental hospitals in Illinois got underway in June.

Chicago's peace education plans call for work in eight program areas. At top of the list are two new projects. Through the "salt program," it is hoped to build at least one center in each community throughout Illinois, Wisconsin and the Chicago area where the prevailing winds of fear and hysteria will not blow. Two months of planning on how to go beyond preachments, of specific step by step answers to the question, "What can a man do?" have built a portfolio of 30 community projects. In a second program, with labor organizations, farm and co-op groups, AFSC will aid education leaders in the use of machinery they already have (newspapers, meetings, summer schools) to develop more interest and responsibility in problems Americans face as world citizens.

## Columbus, Ohio

The first internship-in-agriculture in AFSC history drew six girls and 15 men to Wilmington College where they lived while "interning" on Clinton County farms. Long hours were spent haying, painting, de-tasseling corn, harvesting orchard grass, working in a canning factory. Discussions of production and marketing, soil conservation, rural church work, were supplemented by busy group life and participation in the county fair.

Two family institutes, in Ohio and Michigan, gave 40 families a serious exploration into the problems of family living in a world community. Cooperatively planned, there were features for toddlers, grade-schoolers, adolescents, and parents, as well as fun and work altogether.

## Des Moines, Iowa

Des Moines reports first on the expansion of its high school program with addition of a fulltime director . . . that assurances have been provided 10 D.P. families and additional help given Church World Service in resettling "break down" cases . . . that clothing collections for this office have doubled the past year and it is girding to handle even more this fall . . . that the recreational leadership camp held in Rapid City, S. D., during the summer, and the arrival of Richard and Jo Marie Rudell as directors of the community project there, launched AFSC efforts to help Rapid City integrate its Indian population and other low-income groups into the wider community.

## Greensboro, North Carolina

Best news from the Southeastern Region is appointment of Anne Queen as college secretary. Anne holds degrees from colleges of both North and South, and served two years as assistant chaplain at the University of Georgia. She will pick up the threads of work with college students begun by this office, through a program of visitation to campuses and sponsorship of an annual week-end conference, "Adventures in Applied Christianity." In addition, she will assume responsibility for arranging visiting lectureships, recruiting students for service projects, working with the foreign students concentrated in technical schools in North Carolina, planning for a Christmas reunion of project workers.

## Pasadena, California

Recent Southwest Office Indian activities include a lively newsletter prepared by an all-Indian editorial board at the Los Angeles Indian Center, for 500 subscribers . . . increased counseling service in employment, housing, medical care, for newcomers to city life . . . increasing service as an education medium in sharing accurate information on Indians and Indian affairs . . . a volunteer work camp at Blyas, Arizona, an all-Indian village of 1,000 persons, which helped further plans of the Tribal Council to improve recreational facilities for the children . . . visits, for the fourth year, of Hopi and Navajo reservation children in homes of California children, planned with the San Francisco Regional Office.

Peace education is a family affair—not only among nations but in the home. These two emphases marked the second annual family camp, held early August, in the San Bernardino Mountains, for 25 families. Juniors learned the art of working together as they initiated the "Mill Creek Valley Authority" and constructed seven "dams" in the creek nearby while their elders alternated discussion of non-violence with building a stone-masoned retaining wall.

## Philadelphia, Pennsylvania

The Middle Atlantic Region experimented last summer for the first time with a college institute and a family institute. About 45 students, more than one-third representing 14 countries other than the U.S., met for 10 days to discuss "The Dilemma of American Power." Derk Bodde, Otto Kleinberg, Bayard Rustin, Milton Mayer, James Bristol, Martin Landau, and John Powelson served as faculty . . . At the family institute, A. J. Muste, Rayford Logan, Katherine Arnett, Marta Teele, and James Bristol provided resource leadership.

### *Campbell Hays*

**FAMILIES take steps to peace through institutes like that held at Pinecliff, California, last summer where they scaled down the problems of relationship from the unwieldy size of international affairs to those of mother, father, brother and sister.**



## Portland, Oregon

A series of peace forums, held every Wednesday noon, started with Kirby Page's talks in this region last April. These meetings, box luncheons at the YWCA, provide an open forum for peace leaders of the community who meet for ideas and inspiration to take back to their own circles. Besides lectures and discussions on China, India, Palestine, the United Nations, the whole group has participated in reviewing daily transcripts of the foreign radio broadcast monitor in order to see themselves as people of other countries with their limited news facilities must of necessity see Americans. Particular attention was given local broadcasts in Asia and Europe of the "wheat for India" story and the U.S. armament program.

## Richmond, Indiana

Contact with local Friends Meetings in the collection of clothing for relief is one of the most significant features of this office. Each of 105 meetings within a 100 mile radius is visited once every eight weeks and direct contact made with a Meeting representative. After a postal-card exchange setting time for pick-up, and giving estimated weight of clothing and soap ready for collection, AFSC truck and driver start their rounds. The driver takes deliberate time to talk with each representative about the clothing work and other parts of the program, providing one more link between AFSC and local Friends. This year's goal of 25 tons of clothing and soap by October first was reached by the first of August.

## San Francisco, California

The Northern California Regional Office reports on two projects of unusual interest—a series of week-end foreign student seminars, and the Richmond Neighborhood House. Realizing the need of Bay Area foreign students for an outside-the-classroom group experience to explore and develop understandings of the vital threads that join mankind, four experimental seminars were held this past year, and seven are planned for the fall and winter ahead. Discussions are to be centered about such subjects as the growth of personality, the family, regional loyalty, philosophy of work, social responsibility, public opinion and world affairs, power and the individual.

The Neighborhood House in North Richmond, where a mixed community sprang up helter skelter about the industries there during the last war, is moving away from the sole responsibility for initiating activities and recruiting participants into the more valuable and wholesome position of being called upon for services and facilities.

## Seattle, Washington

The Third Annual Institute of International Relations drew in more people this year than in other years.

Friends Camp for boys and girls of varied cultural backgrounds is held each year at Moran State Park in the San Juan Islands. Seventy campers took part in each of two periods last summer, learning to become more independent and resourceful in everyday life, more valuable members of a democratic society.

## Wichita, Kansas

Within a radius of less than 50 miles in Central Kansas are regional offices of three historic peace churches, and three colleges—the Church of the Brethren at McPherson, the Mennonite at North Newton, and the Friends in Wichita. This gives a unique opportunity for AFSC to cooperate with them in peace education, work on UMT, counsel with C.O.'s, and in conferences with a definite peace emphasis for youth.

In June, institutes ran like a three-ring circus—four days in Topeka, nine at Wichita, and three at Newton. At least 600 persons attended three or more sessions, and 1,000 more came to some. The 11 speakers represented not only the five great continents, and the historic peace churches, but also men and women who are doing day-by-day jobs for peace through the U.N., legislation, relief work, the press, racial understanding, and pacifism. More than \$425.00 worth of books from 50 publishers were sold.



Susan Castator

**INTERNING-IN-AGRICULTURE** is another step to peace. In concrete jobs like de-tasseling corn the economics of peace are identified for students and farmers working together.

### YOU CAN TAKE STEPS TO PEACE

<i>Steps to Peace, a Quaker View of U.S. Foreign Policy</i> .....	\$ .25
<i>Peace and Your Responsibility for It</i> .....	.05
<i>Suggestions for Reading and Study in connection with Steps to Peace</i> .....	.10
<i>Work Book</i> of study questions on Steps to Peace for group use ...	.10

## Current Literature

### FOREIGN SERVICE

In Germany Your Help Is Needed  
Quaker Services Overseas, 1951

### CLOTHING

Clothing Bulletin (quarterly)  
New and Used Clothing Greatly Needed

### AMERICAN WORK

Reference in Reality (Youth Projects)  
How Would You Solve This Problem? (Institutional service)  
Institutional Service Unit Programs  
Interne Programs  
School Affiliation  
Seminars for Peace  
A Friendly Service in Mexico  
A Statement of Purpose—College Program  
Toward a Unified Mankind (Race relations)  
(See also *Special Studies*)

### MATERIALS FOR CHILDREN

Newsletter for Boys and Girls (monthly; 25c year)  
Activity projects for children—leaflets, posters; kit, 50c  
Mitten Yarns (how U.S. children send clothing to children overseas) 10c

### GENERAL

AFSC Bulletin (quarterly)  
Annual Report, 1950  
A Brief Description—AFSC  
Quaker Services (descriptive picture poster)

### SPECIAL STUDIES

Conference of Quaker Economists  
Employment on Merit  
Memo to a V.I.P.: Peace and Your Responsibility for It (5c)  
Steps to Peace (25c; less in quantity)

# News and Comments

## Editorial Note

This is the second BULLETIN in which we have experimented with length and content—expanding to 24 pages and relating AFSC work more directly to a background of current issues. Another oversize BULLETIN is scheduled for next spring, while two regular eight-page issues will appear in December and in March. In the December issue we plan to bring you the current story of refugee misery and hope.

## Christmas Gifts through AFSC

For those of you who make contributions to the Committee each year at this time, in the name of some personal friend, the Committee will send to that friend a 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 and send them personally to your friends.

## Vails to India

Ruth and James Vail have arrived at the Friends International Center in Delhi, India, where they are to replace Horace Alexander as directors for one year. The Delhi Center, previously sponsored by the Friends Service Council, London, is now to be jointly sponsored with the AFSC. James Vail is a member of the AFSC Executive Board and Chairman of the Foreign Service Executive Committee.

## Jamaica Report

During the August hurricane that swept across Jamaica, the project of the AFSC international work camp was destroyed, the living quarters were flooded, and the campers went to work at Red Cross Headquarters.

A visitor on the island who volunteered to the Red Cross wrote AFSC:

"... In the Boys Town area of Kingston ... 300-400 Negroes live in tiny one-room houses built of packing boxes and scraps of wood. Practically (all) were flattened in the first gusts, and the inhabitants fled to the large concrete Boys Town Civic Center. ... After two days the Red Cross arrived with food which was prepared in an adjacent building. It was only later ... I found that the building was constructed by members of (your) work camp in 1949. This building is today serving as the only means of preparing hot food for over 350 destitute people ... it is the only one of four buildings that shows no damage ...

"Of course you had no idea it would have such an important role when your work campers were here—but every effort of loving service always multiplies itself an unknown number of times."

## Material Aids Highest Since 1948

Material aids reaching the Philadelphia warehouse at 23rd and Arch streets, in June, made that the third most successful month in the entire history of the Service Committee. Of the 165,000 pounds of material aids received, 105,000 were clothing from individual contributors, and 49,000 textiles. Other items included soap, yarn, shoes, leather, and clothing from manufacturing firms.

## Wanted—One Camel

With new appointees leaving for Israel during the summer, the staff of the Israel desk was kept busy signing forms authorizing purchase of equipment for the project there. One purchase order, signed hastily and read later by a startled staff member, read, "One two-hump camel (must be a mature, stable camel, capable of conveying household goods between Acre and Tu'ran without a driver). For special use in the dry season when dust storms tend to clog motors and hamper travel between the two places."

## Casa de los Amigos

The Mexican Friends Service Committee recently opened Casa de los Amigos (Friends House) in Mexico City. The new center will house activities for local Friends groups as well as some of the work of AFSC in Mexico. Oscar and Phyllis Davies Garza have been appointed resident directors.

## United Nations Week

The Sixth Annual United Nations Week, October 21-27, purposes to aid in the development of enlightened public opinion on U.S. policy in the United Nations. Sponsored by the American Association for the United Nations and the National Education Association, its program is also endorsed by close to 100 national organizations. The AFSC, as one of these cooperating groups, would call your attention to its significance for each of us as we carry the responsibilities of both American and international citizenship.

The National Chairman of U. N. Week states, "In order for people to help make the U. N. work they must know what it does and how. We hope to assist in this big task."

## Testing Principles In Work Abroad (continued)

personnel and activities are international; their support provided by British and other Friends as well as the AFSC.

Within the last two years they have been linked in a conscious attack on two or three of the world's most pressing problems. Quaker thinking on such international problems as refugees, disarmament, negotiation and East-West relations, are expressed through these centers which in turn are a source of knowledge and understanding for the Committee's staff. The Committee shares this knowledge as widely as possible in ways that are suitable and within its financial possibilities.

At Quaker House in New York, Friends meet United Nations delegates and in a small way bring to bear Quaker knowledge and sympathy gained through activities in the field on the formulation of policy and on the course of events.

Friends International Center in Geneva has been in close touch with the U.N. specialized agencies and international commissions meeting there. The Geneva staff followed the course of international legislation affecting refugees and made recommendations on organization of the office of High Commissioner and the choice of personnel.

This is not a complete account of the Committee's foreign work. It is intended only to indicate its general direction today. Even in its entirety, the work is limited to a token service by those who care. At the same time, it touches some of those spots on earth where tragedy has struck deepest and most bitterly. The lessons learned by Quaker workers have been hard ones; their teachers have been the desperate, the forgotten, the starving, and the frightened of the world. What they have taught gave us the text for *Steps to Peace*.

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.

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UNATIONS

In Korea Today.