



• EDUCATION

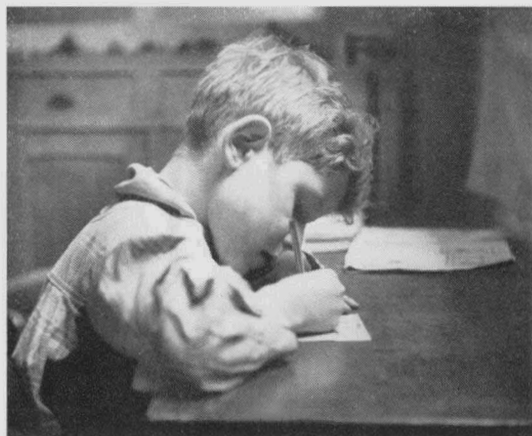
OCTOBER • 1952

# BULLETIN



AMERICAN FRIENDS SERVICE COMMITTEE

*The cover picture was taken at the Scuola Viva in Rome, whose principal has been trying out a new method of education in the past year. Every day the children spend all their time on one subject. The smocks, covering inequalities in clothing, are worn in many Italian schools. The pictures on this page show a French school, La Maison d'Enfants de Sèvres. Both are among more than 400 schools which exchange students, teachers, and materials under the auspices of the AFSC School Affiliation Service.*



EMPHASIS is laid on creative arts at the *Maison d'Enfants*, an experimental school. Reading and writing are not neglected, but since most of its students are war orphans, gardening, ceramics, weaving, and printing play an important part in helping to relieve their emotional tensions. Because of this curriculum, exchange of work with the progressive Oak Lane Country Day School in Philadelphia is a particularly vivid way of learning to understand the human kinship underlying national differences. . . . The headmistress of the French school spent three months in the U.S. as a guest of Oak Lane School last year. This year, an Oak Lane student is at the *Maison d'Enfants*.



# Editorial

by A. BURNS CHALMERS

*EDUCATION FOR THE GOOD LIFE: "No one was ever argued into being good," says the AFSC Secretary for Education, quoting Howard Brinton.*

IT has often been said that religion is caught, not taught. No one was ever argued into being good. If so, education for the good life is best achieved through experience. The most promising approach is experimental and clinical.

Since ideas may determine how people act, a basic problem in education is to make what Alfred North Whitehead calls inert ideas relate effectively to life and practical day-to-day situations. No matter how good an idea is, it remains detached and static if it remains inert. It bakes no bread. The death of John Dewey reminds us again of our debt to him for making this principle clear: We learn through doing.

During a valuable visit from Donald Groom, of the British Friends Service Council, on a recent furlough from his years of service in India, some of us asked him what he considers to be the underlying Indian problems which affect the constructive use of mind and heart and hand. He replied that one of them is the increasing engulfment of our whole world in a new Dark Age. My thoughts went to other Dark Ages, and I was reminded that Sir Ernest Barker spoke of the great contribution of St. Augustine as "the philosophy of sunrise seeking to dispel the philosophy of night." We have a similar job today; and if, in this Dark Age, mankind can dispel the philosophy of night, it may well be through a philosophy of sunrise which maintains that man, though capable of the most sinful and devastating inhumanities, is also capable of responding to the will and purposes of a God of justice and love. George Fox endured suffering and repeated imprisonment in upholding the "heresy" of the perfectibility of man. We stand in that heritage.

What has all this to do with a few projects? Nothing less than this: American Friends Service Committee projects are an attempt to test and apply the philosophy of sunrise to actual situations of need. Pierre Céréssole, Swiss Friend and founder of the international work camp movement, gave the lead with his brief formula: "Acts, not words." Arthur Stanley Eddington, the physicist, another Friend, said that in approaching reality we must distinguish between the measurable and the non-measurable. Experiment in education for the good life often deals with the non-measurable inner truth as well as with the measurable outer truth. Through projects, we hope experience will call forth the power and wisdom to act on both.

In Nevada, there is a proving ground to test the ability of soldiers to stand up to atomic blasts. An AFSC project is another kind of proving ground. The immense power contained in love and constructive service demands endurance for a better use.

# AFSC High School Seminars Face Our Times

by SPAHR HULL

*Though bus-loads of high-school students arrive in Washington, D. C., every year, there was nothing offered to fill the needs of teen-agers interested in world affairs until AFSC seminars were set up, as described here by the AFSC Director of High School Programs for the Middle Atlantic Region.*

**Y**ou stand in the train shed of the Union Station in Washington, D. C., looking for teen-agers and the red and black star of the American Friends Service Committee on the tags you have asked them to wear. A group of them from Philadelphia and New York is already waiting at the information booth. When your flock is collected, some stay at the station to eat lunch. Later, they will take a cab to Davis House to register. The others go on with you to the bus station to meet a group arriving from Baltimore.

## Because Questions Were Asked

These youngsters are here because others at an AFSC World Affairs Camp wanted to go to Washington and talk with people in government: "Do we mean what we say, or don't we, when we take up subjects like U.M.T. and civilian control of atomic energy? . . . Could we find a place in Washington where a racially mixed group like this could stay? . . . What would it cost? Would there be enough of us to make it worthwhile?"

The AFSC and the Friends Committee on National Legislation found them a place to stay in at minimum rates. Congressmen, government executives, foreign dignitaries, Washington journalists were eager to meet with teen-agers who came with the interest that had prompted the campers' questions. Meetings could be held in offices and committee

rooms, in government buildings and embassies.

Weeks before the date set for the first seminar, there were more applicants than could be accommodated. Another seminar was planned to take care of the overflow. That winter, four seminars were held. Then seminar students began to ask, "Could we do this sort of thing at the United Nations?" And so the U.N. Seminars were established with the help of Quaker House and the U.N. Department of Public Liaison.

## 31 High School Seminars Have Resulted

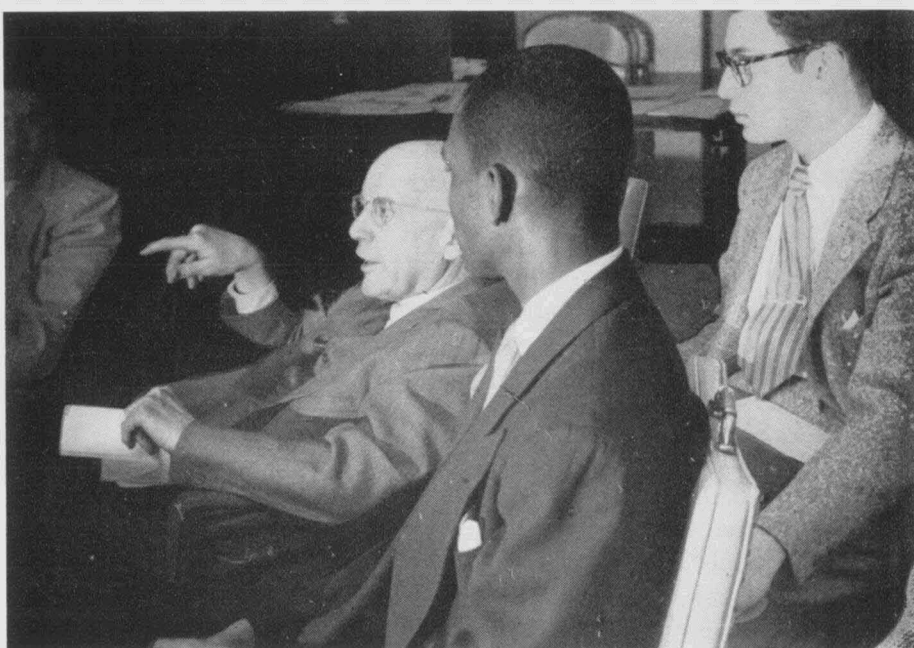
The AFSC has sponsored 24 Washington Seminars and seven United Nations Seminars for high-school-age young people so far. What happens at these seminars? Let's go back to the students you met at the station. Climbing the broad stairs of the Committee's Davis House and pausing in the livingroom doorway, you see them crowded in with other teen-agers, some on chairs by the piano and the radio, some sitting on the floor, looking over the material sent them previously, the AFSC *Steps to Peace*, Stringfellow Barr's *Let's Join the Human Race*, a Public Affairs pamphlet about foreign aid, another from the British Information Service about the Colombo Plan, a Department of State publication on Mutual Security legislation for which they have written their Congressional representatives — quite a reference library. These youngsters have foreign accents, Southern ac-



**THESE YOUNGSTERS** are leaving Davis House, where their discussions have been held, for home. They have been sleeping on cots in a crowded guest house selected because the friendly owners make no restrictions as to race or religion, and the place is clean. They are typical of those who have attended 28 AFSC Washington Seminars in the last five years, each seminar averaging 28 students, with an average age of 16. Such students have come from independent and public schools and widely varying backgrounds, economic, racial, religious, in the Middle Atlantic Region, New England, the Midwest, the South, and many foreign countries. Some represent school, church, or club groups. Many come after experience in an AFSC Work Camp, a few because of friends' enthusiastic reports.



HERE A COLLEGE PROFESSOR underlines facts, answers questions, and draws the seminar students out to ask for more facts. Their comments are sometimes searching. After visiting the Lincoln Memorial, one New York girl said, "Dedicated to the proposition that all men are created equal! But not in [Washington] restaurants." Their questions deal with the underprivileged the world over. Most frequent question: "What can we do?" Some of their own answers: "Begin at home, in your community. . . . Be humble in your approach when you try to introduce 'strange' ideas. . . . Read newspapers and magazines more thoroughly."



Susan Greenberg

cents, Brooklyn accents, the soft accent of the New York State lake district. Here are brown, pink, tan, and black complexions. Here are crew cuts and school blazers, rumpled hair and rumpled jackets. About one in every 15 is a Friend.

### Discussions, Movies, and Moonlight

The university professor, whom you have asked to provide a clear background for the subject of technical assistance, takes up the thread of the discussion going on. The students make notes and refer to their material. Later, they see a film, *Fate of a Child*, showing an underdeveloped Latin American country. It is an unpleasant film. They look at death, disease, and wasted labor. In the pause that follows, a voice asks a question that is to be repeated many times during this seminar: "What can we do?"

At dinner time, you suggest they go to a nearby Y.W.C.A., so that all of them of all complexions can eat together. At Davis House, after dinner, a representative of the U.S. Department of Agriculture tells what our government is doing in its technical assistance program. He is followed by a priest from the Society for the Propagation of the Faith, who describes a voluntary self-help movement in underdeveloped regions. There is more discussion, more note-taking. Then the group drifts out to a hot-dog stand and a restaurant. With Peder from Berlin, Jacques from France, Hermione from Vienna, and Barbara and Avrom from New York, you drive to the Hill to see the Capitol by moonlight, the lawns and marble buildings and floodlights along Constitution Avenue, and the Lincoln Memorial. Back at the guest house, as you go to sleep, you hear a low babel: "American way . . . political pressure . . . religious principles . . ." They are still at it.

### Committee Hearings, Embassy Conferences

Next morning, the seminarians are on their own. After breakfast at the cafeteria in the Supreme Court Building and a briefing by a member of the Washington AFSC staff,

who has made appointments for them, they interview their senators and representatives, attend Congressional committee hearings, and watch the opening of Congress. In the afternoon, at the British Embassy, they discuss the Colombo Plan with the First Secretary. At the Embassy of Indonesia, technical assistance and self-determination are the subjects broached by the First Secretary and other officials. Dinner, this evening, is at the AFSC International Student House. At Davis House, the speaker, recently arrived from India, reports on conditions there. The students realize the complexity of the problems: "People should be helped in their own way. . . . What can we do?"

### "Exploration into God"

There is a hush in which the group is looking at the immensity of ignorance and hunger and poverty and plenty and machines and smugness and human rights and freedom. You explain how the silence into which they have settled can be more fruitful than the talking. Someone quotes Christopher Fry: "'Thank God our time is now, when wrong comes up to face us everywhere. Events are now soul-size. The enterprise is exploration into God.'"

The third day's meetings with specialists take up the morning. The afternoon is free, but a few untirables attend a session of Congress or keep an appointment with a senator. That evening, in making their plans for Sunday, the next and last day, some want to go to early mass and others would like to explore the further use of that silence into which they voluntarily settled the day before. Then discussion of the implications of the seminar once more brings up the question: "What can we do?"

But it comes out that something has already been done: "Those of us who come from communities where we get to know only one kind of people can remember this experience. We've lived together, talked together, and we're all different. But now we're friends. We can even disagree."

# Quaker House and the Geneva U. N.

by COLIN BELL

*In the world's non-political capital, the AFSC shares in learning remedies for human needs and in applying them, a two-way educational action, says this writer who takes part in it.*

SOME people have the impression that the U.N. in Geneva is dead or that it is a minor edition of the U.N. political forum in Manhattan. But far from being dead, it has so rapidly outgrown the *Palais des Nations* that two great wings have had to be added to this already enormous building, thus making it perhaps the largest office building in Europe. And far from being a political center, it is mainly concerned with social, economic, and humanitarian difficulties which spread across national boundaries.

## Trouble Disregards Frontiers

The malarial mosquito does not stop at frontiers to declare its contraband. Neither do cholera and smallpox carriers. Thus Geneva is the capital of the World Health Organization. Refugees don't stop at frontiers either. Since they, too, are an international problem which must be coped with otherwise than politically, Geneva is the world capital and place of help for refugees escaping from country to country and for stateless people shunted from jail to jail. Surplus manpower problems ignore frontiers. Some nations erupt excess population like volcanoes; others are comparatively unpopulated; and Geneva helps to equalize the two through P.I.C.M.M.E., the Provisional Intergovernmental Committee for the Movement of Migrants from Europe. Trade crosses frontiers. Hence the Economic Commission for Europe (E.C.E.) and the General Agreement on Trade and Tariffs (G.A.T.T.). For like reasons, the Narcotics and Opium Commissions and the Meteorological Organization have their headquarters in Geneva.

## Trouble-shooting Lies in Two-way Action

To this small, neat, beautiful city, a mass of the world's

more sordid miseries is referred; from it, recommendations are sent back to the sources. The process works both ways: from particular experience to general conclusions and back again. The Committee contributes by being on the spots where trouble breeds, on the spot where remedies are suggested, and back again where these are applied. Committee field reports give authenticity to Committee policy. Also, Committee members who are entrusted with policy have usually had grassroots experience first. James Read, formerly the Foreign Service Secretary for the AFSC, was Personnel Secretary of the Friends Reception Camp at Big Flats, N. Y., during the war. I myself was with the Friends Ambulance

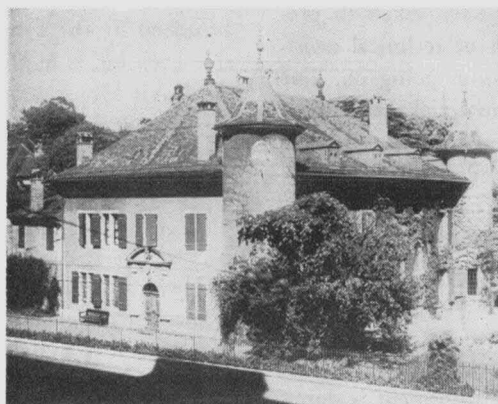
Unit in China at the same time. Such firsthand experience is invaluable to all of us who try to make our voices heard in high places.

## From the Bottom Up

Committee work in the Gaza district, for instance, enabled us to speak effectively in Geneva on behalf of Arab refugees from Palestine. Paul Johnson's present activities in the Middle East may be expected to give further value to our opinions on the same subject. In the north of India, the World Health Organization was one hundred per cent successful in its drive against malaria, but not nearly so successful in Orissa. Its field workers were not sure, but suspected that oxides in the mud used for building houses counteracted the DDT spray they had used. Now Quaker workers in Orissa may be able to make tests of scrapings from the mud walls, and so advance what is perhaps a revolutionary discovery by the W.H.O.

## From the Top Down

Before the head of the Quaker unit went out to Orissa to direct our work in the villages there, we were able to see to



QUAKER HOUSE in Geneva is this beautiful 17th-century chateau. Hospitality forms a large part of the duties of the permanent staff of five. First-day Meeting is held in the formal drawing-room where an enormous looking glass over the fireplace had to be whitewashed. The sight of themselves in it disturbed Friends in their devotions. There is a motto carved over the front doorway: "Christus mea lux." . . . Switzerland has been a home of religious and political freedom since the days of Calvin, and has harbored famous exiles, including Voltaire. Although its women cannot vote, its witty intellectual blue-stockings enlivened the 18th century. The Swiss government, one of the few remaining examples of democracy in the stricter sense, resembles a New England town meeting on a larger scale. Past and present make Geneva an appropriate center for U.N. policies and many of its works.

thy neighbor. . . ." and "Whatsoever you would. . . ." The story of the Good Samaritan is read, talked over, and dramatized.

On the last day of the shoe drive, Ginny brings in a pair of shoes in good condition except for a tiny rip. Jack is critical: "We can't send shoes like that. When it rained, the kid's feet would get soaked. You know what we ought to do? Use part of our offering money to get them sewed up."

It really is the same Jack speaking, but not quite the same Jack of a week ago. For a time at least, he has stood in someone else's shoes.

### More Than a Hallowed Phrase

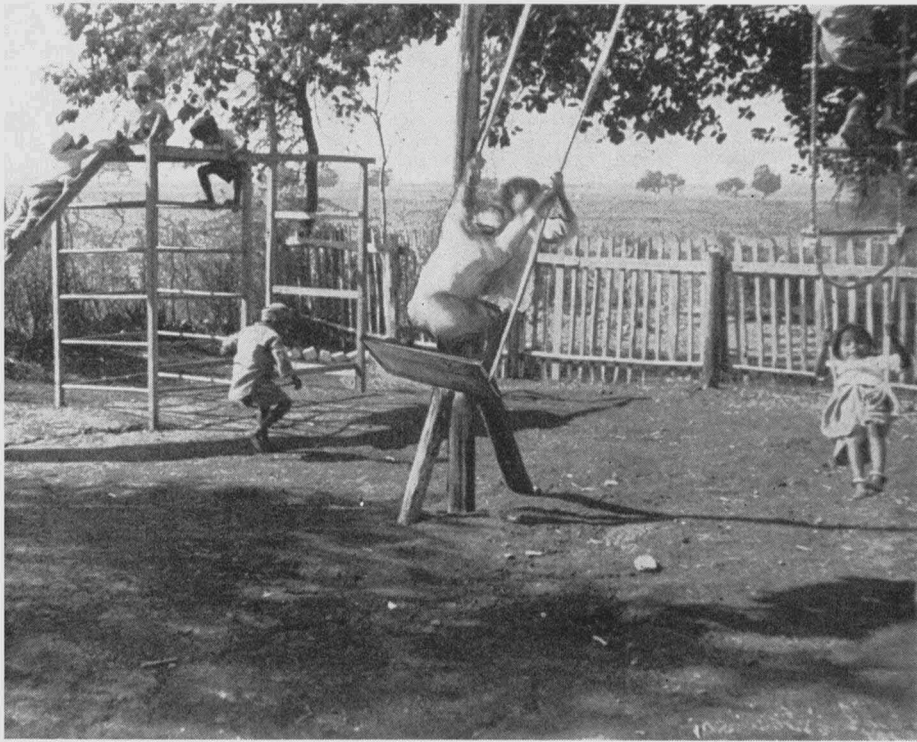
It was a director of religious education in an Illinois church who wrote: "I am so grateful for what this sharing does for our church-school children as well as for the children overseas. This morning I received the following note from one of our teachers: 'The girls themselves dictated the attached report. The discussion during the writing of it was wonderful. One girl was terribly concerned about using the words "less fortunate" for fear they might imply a feeling of superiority on our part. They all agreed that we must not think of people as poor and of ourselves as donating to them. Rather, we must share with one another. Here is the girls' report: "We, the sixth-grade girls, know that there are people in other parts of the world who are not so fortunate as we are. Our homes have not been destroyed by war. One thing we can do to help these people is to share what we have with them. We are sending clothing and shoes, and we hope they'll enjoy them."'"

When such activities are guided by spiritually minded adults whose horizons are world-wide, children discover that all people are members of God's family; grow in sensitivity to the needs and feelings of others; learn to appreciate differences as a part of God's plan; find joy through sharing with his other children. And thus it is that brotherly love becomes more than a hallowed phrase.



THESE DOLLS, thank-you presents from some Hungarian children who had made their colorful, beautifully embroidered costumes, fascinate even the boys. A shabby little homemade doll sometimes surprises girls accustomed to the more expensive kind. But surprise changes to appreciation as the group leader explains it is a gift sent soon after the war from the badly bombed city of Darmstadt. The children of Darmstadt made and sent five boxes of toys at a time when they had no toys of their own. At AFSC headquarters in Philadelphia, a large closet with shelves on both sides is piled to the ceiling with paintings, toys, needlework, scrapbooks, wood carvings made by foreign children in return for presents sent them from America. Exhibits of them travel up and down the country. Not only children, but also grown-up artists admire them.

AT A WEEK-DAY CHURCH-SCHOOL session in California, the attention of a group of children was arrested by a display of pictures, different from any they had ever seen before. A charming Japanese painting, showing the rice harvest, was studied in detail. "We couldn't do half as good," they said. "They sure can draw better than us." A mild St. Francis, with birds and lambs, had been made and sent by a French girl. A cheerful Nativity, a window transparency, came from a girl in a religious-education class in Germany.



John Foster

THE RASULIA SCHOOL'S PLAYGROUND adjoins the project's 100-acre demonstration farm seen here in the background. The British Friends Service Council had bought a thousand acres in order to resettle Indian orphans on the land. When the law changed, only cultivators could be landowners, and the resettled people came into possession of the large tract, the smaller farm alone remaining to Friends. By showing there, for instance, that the handling of fertilizer need not be confined to outcastes, Friends' practices have coincided in many ways with Gandhi's anti-caste campaign. The AFSC plans to extend this agricultural work and the rest of the project to 25 villages in the next five years.

## A Bridge of Understanding

by DONALD GROOM

*The AFSC endorses social and technical assistance to underdeveloped regions because (1) it gives young men and women a substitute for military service; (2) in a shift from rearmament, it would go far toward preventing unemployment; (3) and most importantly, it teaches all those taking part in it that people unlike themselves are human, too. We support work of this nature in Israel, Mexico, Italy and India. For eight years, the writer of the following article has been associated with the Rasulia project in India, formerly administered wholly by the British Friends Service Council, now in partnership with the AFSC. His subject is what Indians can teach Westerners.*

INDIA's great and ancient contribution to the world has been its religion and philosophy. Although the antiquity of Indian philosophy is not generally realized, India's first university preceded Socrates' academy. And it is incredible to a stranger how much an Indian's activities and thoughts center around his religion. In India, the very landscape is religious, with its many temples and holy places of pilgrimage. Trees and animals are revered as the containers of the holy spirit. The Hindu calendar is a succession of religious festivals. Holy men wander from village to village, asking alms and teaching. The Gandhi movement owed much of its success to its roots in the religious life of the Indian villages. Due to this source of strength, it is surviving Gandhi's death and is resisting the tendency toward bureaucracy and the coercive methods a strong centralized government is tempted to use.

### A Shared Outlook Leads to Love

Quakers especially should be able to appreciate the value

Hindus place on selfless devotion, control of spiritual and mental powers, spiritual truth, non-violence which Gandhiji expressed as lovingkindness, and on the pursuit of a calling without attachment to material things or the expectation of immediate results. Though Quakers may not go all the way with the Hindu conception of God dwelling in all Nature, at least they believe that God lives in every human individual. Indians are eager to meet Westerners to discuss fundamental subjects like these. For on these grounds there is a true exchange. And to share in an Indian's religious and philosophic outlook is an illuminating experience for a Westerner. This sharing leads to love; and love is an illuminating experience for Indians. So many of them have come to take man's inhumanity to man for granted.

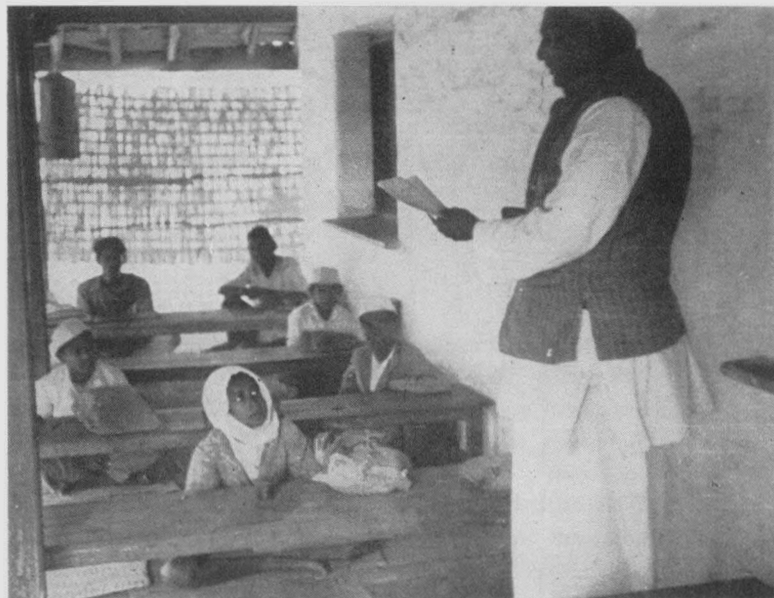
### A Gift Given Wrongly Invites Refusal

Important aspects of India's present Five Year Plan rely on American resources. Many of India's leaders have no doubt that these resources are needed in their country where



eighty-five per cent of the people are illiterate and the average diet is 1200 calories a day. But the question is whether such a people will be able to recognize the value of Western technical knowledge and equipment and learn how to use them. If these are introduced arbitrarily, without insight into the Indian character and background, the answer may be no. A gift wrongly given invites refusal. But Western help may be able to reach the Indian people across a bridge of reciprocal understanding. This bridge may be Indian philosophy and religion, since they have features in common with Western religion and philosophy.

The projects at Rasulia are being extended, now that the American Friends Service Committee has come to join us there. We need not cry "materialism" to them. Still, since Americans and all Westerners stand for materialism in the minds of many Indians, we have to take particular care that machinery, technical education, physical health do not outweigh all other Western gifts. In our own minds, too, they should not be allowed to overbalance the great gifts we may receive from the contemplative Indian view of life.



*John Foster*

THE BASIC SCHOOL in Rasulia is modeled after the Gandhian idea that the three R's should be interwoven with the teaching of crafts. The teacher, in this picture of the fifth-year class, is wearing a Gandhi cap, since the Gandhi movement has survived its leader's death. . . . Not pictured is the village store belonging to a cooperative society organized by local Indians and the Indian government to distribute broken rice, the cheapest and most nourishing grain available, when more than 10 per cent of the people in some of the villages had become paralyzed on a substandard diet. These same villagers have now cooperatively saved about \$5,000, a very large sum in rupees, to invest as they jointly decide.

DR. J. D. COLTELINGAN, his wife (with the stethoscope around her neck), and nurses in training are shown at the Itorsi hospital 10 miles from Rasulia, but a part of the Rasulia unit. It is under the direction of five Indian government officials, five Friends, and five staff members of other Christian hospitals in Madhya Pradesh. The accompanying article raises the question whether Westerners will be able to learn as much from the Indians' valuable outlook on life as Indians are learning from the Western kind of technical training and equipment furnished in this 100-bed hospital. The writer suggests that a fair exchange may be the condition of learning on both sides.

*John Foster*



# Why's, What's, and Where's of College Secretaries

*This month, AFSC College Secretaries are planning their winter's work in helping students to find a direction for their lives.*

**I**N OCTOBER, the annual meeting of AFSC College Secretaries takes place at Pendle Hill not far from Philadelphia for a week's evaluation of the past year's work. Most of the Secretaries are fresh from taking part in summer projects, one from a work camp in Germany, another from the Woodstock International Seminar, another from a Mexican unit, still another from an Indian reservation work camp at Cherokee, N. C., where they have been leaders or directors. Since new prospects in the South are opening up, the Secretary from the Southeastern Regional Office has just completed her first year at the Greensboro, N. C. headquarters. During the past summer, she directed an International Service Seminar at Guilford College. Throughout the country, there were many more Southerners in AFSC projects this summer than ever before, due to the information she has spread.

## Summer Projects Guide Winter Plans

In the light of the summer's experiences and the stimulus of one another's views, the College Secretaries plan their work for the coming winter. Although their plans are coordinated at the Philadelphia office, each Secretary is on one of the 13 Regional Office staffs. Their winter work is to interpret the Committee's philosophy and describe its activities to college students the country over. They visit every type of college and university, small, large, state, denominational, technical — Tuskegee Institute and Louisiana State University, Sweet Briar and Lincoln, Hampton Institute and M.I.T., the Universities of Chicago and Michigan, Harvard and Wellesley, Berkeley and Brown, to name only a few of at least a thousand.

In the fall, they organize campus conferences and arrange for speakers and discussion leaders. During Christmas vacation, they hold reunions of AFSC alumni, so to speak, those students who have already taken part in summer projects. A committee of such alumni helps to organize these reunions, which are not only refresher courses in what the students learned from the projects, but also forums of suggestions for projects to come. Ideas like racial equality and pacifism, as guides to behavior rather than as vague ideals, which a student may have acquired at a summer project, sometimes give him a feeling of loneliness and dissent in his every-day surroundings. And the Christmas reunions are also a resumption of group support. They are held in Chicago, Cambridge, New York City, the Middle Atlantic Region, and on the West Coast. Often speakers are there to clarify confused thoughts and answer questions. From January through May, the College Secretaries carry on the campus conferences and



*Campbell Hays*

**A NURSE in a hospital for mental illnesses directs an I.S.U. member in the giving of medicine. Institutional Service Units are one of the many AFSC undertakings in which young people take part, owing to the work of College Secretaries.**

interviews, making use of AFSC motion pictures and slide sets of summer projects, speaking in chapel, bringing in speakers, consulting with college administration. Personal letters and Committee literature introduce and follow up their visits.

## AFSC Policy AND Practice Held Most Valuable

Some of the Secretaries consider the interpretation of the Committee's viewpoint most important in itself. Others believe that from two to 11 weeks in an AFSC project are worth a dozen tellings, to use an old Quaker turn of speech. But all are fairly well agreed that both the experience and the ideas underlying it are probably most valuable to young people trying to find a direction for their lives. It is not, however, that acceptance of AFSC attitudes is insisted on. Friends have a permissive belief that everybody has the right to think for himself and act accordingly.

The College Secretaries are usually chosen for previous experience with the AFSC, for their educational backgrounds, and for their youthful personalities, all of which equips them to understand the problems of both college administration and students. But their indispensable qualification is sympathy with the policies and practices of the Committee and the Society of Friends. Largely because of their work, about a thousand students participate every year in AFSC Institutional Service Units, work camps, interne projects, seminars, and institutes here and overseas.

# Segregation and World Peace

by RICHARD K. BENNETT

*It is not our policy to use reprints or to run two articles by the same author in consecutive issues. But this article impressed us as such a clear compact contribution to peace education, even in a longer version, when we read it in the Friends Intelligencer recently, that we have broken the rules. Richard Bennett is Secretary of the AFSC Community Relations Program.*

WITH SEGREGATION, a genuine peace is impossible and war more likely. It matters little whether the segregation is in South Africa or South Carolina or in a Friends school. Many of us have often felt that if we could only get out from under the pressure of international tensions, these "lesser" problems could then be dealt with. We know that we have a solid base of belief in what is good and just when we seek the cooperation, loyalty, and friendship of other nations and peoples. But part of the world takes almost fiendish delight in pointing out our shortcomings. Much of the world would like to believe what we say, but it is troubled and confused by what we do. We can take only small comfort from the fact that one or two less powerful countries ape and outdo us in the practice of segregation.

## U.S. Segregation on the World's Front Pages

The front-page stories throughout the world, which tell of our racial problems, are not all Communist-inspired. It is not Communist propaganda that reflects the bewilderment of the world at the vast gap between what we profess and what we practice. Consider the following editorial excerpts, none of which is from Communist sources:

*Somailles* (a liberal Marseilles paper), "What the world awaits . . . is not cannons and atomic bombs, but the permanent and vigilant affirmation of the inalienable right of all men to be judged according to their acts and not according to the color of their skin or the latitude in which they were born."

*Arbeiter-Zeitung* (anti-Communist), "One cannot appear before the world as a fighter for freedom and right when one is unable to eliminate injustice in one's own house." (From an editorial entitled "An American Tragedy.")

*L'Aube* (Popular Republic Movement, the political party of George Bidault and Foreign Minister Schuman): "... the injustice in this instance has as its name, racism. Our reaction to injustice does not depend on the region of the world where the wrong was committed."

*La Métropole* (Antwerp, conservative): "We simply say: Take care that stupid prejudices do not alienate the masses of colored peoples. . . . We need all the human resources to assure the triumph of our cause. We need to know that our cause contains no shame."

*Welt der Arbeit* (anti-Communist German Trade Unions):

"In Frankfurt, the proprietor of a cafe was fined 600 DM by American Occupation authorities because he had ejected two colored American soldiers from his establishment. In Washington, the capital of the U.S., Dr. Bunche, who made a name for himself as U.N. intermediary in Palestine, was refused admittance to a movie house because he was colored. . . . How are these two attitudes to be reconciled? . . . The racial attitudes in the U.S. have no parallel in the entire world."

## Segregation Boomerangs

These are the things which those who rely on us for so much dare to say publicly. What may they say and think privately? Remember that these are white Europeans and then think what must go on in the minds of the world's majority, the countless millions of colored peoples, who see only segregation for themselves in the framework of freedom we profess to build. There is a world-wide responsibility for ending segregation. But first we must achieve wisdom, knowledge, and strength for the task by rooting out the last vestiges of segregation in our schools, businesses, churches, Meetings, and minds.



ALTHOUGH THIS South African sign is far away, it has its many thousands of counterparts in our own United States, in the curt "White," "Colored," or in the fine print of restrictive covenants, or in the unwritten signs of exclusion.

## Thumbs Up, Thumbs Down, On "A Time for Greatness"

In June and early July, 11 advance showings of the AFSC motion picture, *A Time for Greatness*, based on the widely read AFSC pamphlet *Steps to Peace*, were given in New York City for the United Nations personnel, the United Nations Film Board, and a gathering of Friends; in Philadelphia and Washington, D. C., for Friends or special guests; and on the West Coast. About 600 people saw it, and the 47 letters of comment we have received are based not only on the reactions of the writers, but also on the comments of people with whom they discussed the film. Not all of these letters are complimentary. But it is estimated that about 440 of the 600 had a good word to say for it, and that about the same number recommended its wide circulation. Some others not recommending wide circulation thought a speaker or discussion leader or a printed study guide ought to go along to interpret the film and help answer questions. Or else they felt it ought not to be shown outside the United States. But as a matter of fact, such a study guide, in addition to a descriptive leaflet, has been prepared and will accompany the 16 MM. sound film on its regular showings. One of the Regional Offices has conducted a seminar for the training of discussion leaders to travel with the film, which is not intended to be shown outside this country.

### Favorable Comments

Twenty-eight of the 47 letters praised *A Time for Greatness*: "The Quaker rejection of war as the way out is unequivocally and ringingly asserted. . . . Vividly illustrates the futility of war. . . . Provocative of discussion. . . . Shows a point of view which needs to be shown. . . . Moving. . . . Thought-provoking. . . . A step in the right direction. . . . Fine job. . . . High technical quality. . . . Excellent presentation. . . . Valuable. . . ." The unfavorable letters praised the film in such expressions as those quoted, but then went on to make the following points.

### Unfavorable Comments

On negotiation: "A movie on steps to peace should illustrate a number of additional methods for developing a peace program. . . . Negotiation is only a tool, perhaps secondary to all other steps to peace. . . . What about Point IV? Disarmament? Strengthening the U.N.? Other phases of world organization?" On Korea: Many suggested alternatives in which negotiation has been more successful: the Arab-Israeli, Indonesian, and India-Pakistan settlements.

On disagreement with contents: It "does not give a moral judgment in regard to the record of the two countries [Russia and the

U.S.] in holding to agreements, cooperating, participating in international efforts. . . . Not a full and honest explanation of the world situation. . . . Oversimplification of the problem. . . . We cannot negotiate in a moral vacuum."

On lack of challenge to the viewer: "An intellectual dissertation. . . . What can we, as average citizens, do to further a positive peace program? . . . Acceptance of personal responsibility is most important."

On horse-trade cartoon: Many recognized the need of release from the emotional grip of the film, but felt the cartoon was "out of tone in theme and treatment . . . might imply freedom, justice, etc., can be bartered as in a horse trade . . . in poor taste following the tragic scenes presented."

On inclusion of horror pictures: Several wished that more attention had been paid to showing positive steps to peace, and that audiences may not include children.

### General Verdict?

*A Time for Greatness* evidently arouses its audiences to hearty agreement or hearty disagreement. What reactions audiences at the regular showings will have is anybody's guess. But the Cooperative League of the U.S.A. has already recommended the film to all of its affiliates, and there have been a great many individual requests for it. Association Films, Inc., of Ridgefield, N. J., San Francisco, Chicago, and Dallas, has undertaken its distribution. The Committee is concerned for the film to be used by groups and organizations that will present it within the framework of AFSC religious motivation. Short, (it lasts 27 minutes), it is especially well suited to church, college, and high school groups, P.T.A.'s, women's clubs, the N.A.A.C.P., community meetings, labor unions, men's service organizations, and Friends groups of all kinds. By such as these it may be rented or purchased.

## The Summer's International Service Seminars Here and Overseas

About 470 students, representing the U.S. and 50 foreign countries on all five continents, attended six U.S., five European, and two Japanese International Service Seminars during the past summer. One such seminar was held in India in the spring, and another was being planned for this autumn there. The European seminars were held in Austria, England, Germany, Holland, and Switzerland; those in the U. S. at the Woodstock Country School, Woodstock, Vt.; Milton Academy, Milton, Mass.; Guilford College, Guilford, N. C.; Adrian College, Adrian, Mich.; Beloit College, Beloit, Wis.; and the California Preparatory School, Ojai, California.

International Service Seminars are now in their sixth consecutive year. This summer's theme for all of them was as usual "The Foundations of Lasting Peace." Students discussed a different aspect of this subject every week, under the leadership of a visiting faculty member. Some of the weekly topics were nationalism and internationalism, imperialism and colonialism, social change and economic welfare; human rights and political, social, and economic security; international mediation, conciliation, and negotiation; and the psychological and cultural factors entering into international understanding. The influence of East-West tensions on such considerations was brought out; also the religious and ethical attitudes underlying all.

In addition to the brief presentations of the leaders and leader-group discussions, there were small study groups and student-led informal meetings in which individual interests and experience were shared by all.

Since harmonious international living actually goes on at these seminars, it is hoped that this concrete experience and the theoretical study undertaken will help these young people to grasp the fundamentals underlying world harmony.

## New and Recent Publications

### BOOKS

The Quaker Way of Life (formerly Just Among Friends) — W. W. Comfort, Third Revised Ed., paper-bound	\$ .75
cloth-bound	\$1.00
Meeting of Minds—Elmore Jackson	\$3.50
Tradition and Challenge—	
Harold Chance	\$1.00
In Place of Fear—Aneurin Bevan	\$1.00

### FOLDERS AND PAMPHLETS

Toward Security through Disarmament	\$ .25
Rebirth of Freedom—Wm. O. Douglas	\$ .05
The Battle for the Minds of Men—	
Wm. O. Douglas	No charge

### The Only War We Seek—

Arthur Goodfriend	\$ .70
A New Reality	No charge
The Story of the American Friends Service Committee	No charge
Quaker International Voluntary Service	No charge
A Program of Year-Round Service Projects	No charge
Bibliography (currently available materials)	No charge
Hallowe'en Can Be Fun for Everyone—	
Children's Folder	No charge
God's Children Care and Share—Worship Resources for Children	\$ .15



# AFSC News Across the Country

## Pasadena, Calif.

Student members of a work camp started a 17-acre housing project for White Russian, Hungarian, and Yugoslav D.P.'s at Glendora in June. (See picture.) The first building, a combination Eastern Orthodox church, dining room, and living quarters was expected to be finished in August. It was constructed of materials from the former Japanese Relocation Center in Arizona. The D.P.'s made the first down-payment on the site with money earned when they were employed. Help from Friends included drawing up papers of incorporation and making architectural blueprints without charge. The girl campers lived in a converted garage; the directors, Van and Diana Geiger, in a remodeled chicken house. The boys had a tent. Campers came from as far away as Sweden, Austria, England, Japan, and Germany.

## Richmond, Ind.

A year-round self-help housing program began in September in connection with Indianapolis' well known Flanner House. A call for volunteers who are over 19 years old and "willing to accept the responsibilities of group life under difficult conditions" has recently gone out. Up to 16 men and women can be accommodated in one of the houses slated for demolition. They will help to finish the last 11 houses of the first project scheduled and to enlarge the capacity of the shop in which parts of the 50 houses for the second project will be prefabricated. They will also share in the family consultation and community organizations that prepare the prospective self-helpers to do their part. Volunteers are needed, too, for the community gardens, canery, health center, and recreation and child-care programs — other branches of the work Flanner House has carried on in a Negro district of the city for the past 10 years.

## Cambridge, Mass.

Two Institutional Service Units, the first in the New England Region, got under way this past summer. . . . The New England High School Institute, in June and July, produced some revealing figures: 23 boys and 42 girls, 54 of them Caucasians, nine Negroes, and two Orientals, average age 16½, of Roman Catholic, Judaic, Protestant, and Quaker religious beliefs, came from Canada, England, Germany, Connecticut, Maine, Massachusetts, New York, Rhode Island, New Hampshire, and Maryland. About 35 students as varied were expected in August. . . . Senior work-campers, at Perry, Maine, helped the Passamaquoddy Indians to repair the roofs and foundations of



their houses. . . . The Junior Work Camp, on the Penobscot Indian reservation at Old Town, Maine, is to become a year-round project. A young couple, living on the reservation, will continue the last two summers' start.

## Wichita, Kans.

Records, films, pictures, stories, books, games were used for peace education at a new clinic mainly intended for teachers and parents of children from six to 12. . . . Eight towns in Oklahoma and three in Colorado were visited for the first time by One-day Institute speakers. . . . Conferences with agents of the U.S. Placement Bureau are being held in regard to help and counsel for Oklahoma Indians who are moving into Wichita in great numbers.

## Seattle, Wash.

Children of many different cultural backgrounds attended Friends Camp at Morgan State Park in the San Juan Islands in July. . . . The ninth successive Institute of International Relations was held. . . . Harry and Pat Burke directed a work camp at Los Amigos, Jalacingo, Veracruz, Mexico, this past summer. The boy campers helped the villagers to build sidewalks and a sports court. The girls led the children in crafts and recreation at the local school, and helped to weed the plaza and plant it with flowers.

## Columbus, Ohio

Plans are being made for a community-sponsored workshop to be housed in the local Farm Bureau's training school. The coordinators are the heads of the Farm Bureau's Personnel Training Division. The co-sponsoring committee has been assembled from the Columbus Employment Service, the Ohio S.E.S., C.I.O., Catholic Interracial Council, Y.M.C.A., Y.W.C.A., Ohio State University, State Guidance Service, the Urban League, the Columbus public schools, and the A.D.I.

## Philadelphia, Pa.

About 46 men and women, representing India, Korea, Japan, Palestine, Egypt, Iraq, Canada, Germany, China, the Netherlands, Austria, and England, as well as the U.S.A., made up the Institute of International Relations at a woodland camp near Ithaca, N. Y., in June. Racially, they were black, yellow, white, and brown. Their religions included Judaism, Buddhism, Roman Catholicism, Mohammedanism, Hinduism, and Protestantism. Less than 10 per cent were Quakers. The majority were under 25 years old. Nearly all were graduate or undergraduate students at American colleges and universities.

## Portland, Ore.

Since last October, 33,000 pounds of clothing have been processed and shipped here, 80 per cent going to Korea and the rest to Japan. . . . A large Portland department store may undertake a C.E.M.C. mitten tree campaign this Christmas.

## Austin, Texas

Well over a thousand persons attended the Institutes of International Relations in Houston, Dallas, and Fort Worth during the past summer.

## All Regional Projects Summer — 1952

Without reference to whether these were sponsored by Regional Offices or the National Office:

*Institutes of International Relations—22*  
*Institutional Service Units—12*  
*Work Camps—10*  
*International Service Seminars—6*  
*Interne Projects—6*  
*High School Institutes—1*  
*World Affairs Camps for Teen Aged—1*

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. We believe that God lives in every person, and that love in action can overcome hatred, prejudice, and fear.

The Committee works in Europe, Asia, Mexico, and the United States. Our undertakings include relief and rehabilitation, education in community 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. We are dependent upon your contributions. Checks may be sent to the American Friends Service Committee at any of its offices.

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