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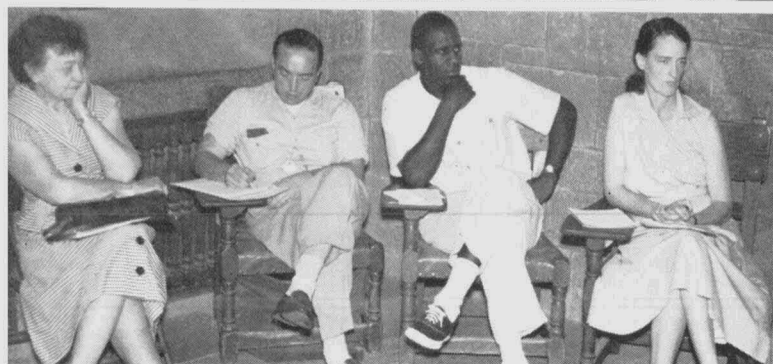
BULLETIN



"Truth has no special time of its own. Its hour is now—always, and indeed then most truly when it seems most unsuitable to actual circumstances."
—ALBERT SCHWEITZER

AMERICAN FRIENDS SERVICE COMMITTEE

When released from Ellis Island where he had been detained for 14 days as an inadmissible alien who might threaten the security of the United States during his proposed speaking tour, Stuart Morris, British pacifist, said to reporters: "I am very glad the Immigration Board has vindicated the right of free speech, which I knew all Americans respected."



Ed Wallowitch

From that day in May until he returned to England in July, Stuart Morris had his view of American beliefs reinforced. For despite the fear which characterized his first 14 days here, he spoke freely in the following weeks to several thousand people in more than a dozen states. He was given respectful and close attention by his audiences, which held those who differed as well as those who agreed with his views. He was interviewed on the radio; newspapers carried interviews with him—several unusually long and thoughtful.

The American Friends Service Committee, along with the War Resisters League, another pacifist organization, asked Morris to speak in this country because they believed he had important views which should be heard and should enter into the thinking of the people as they guide the direction of our nation in the years ahead.

At his first hearing, immigration officials denied Stuart Morris entry on the basis of a section of the McCarran-Walter immigration act barring aliens whose activities might be prejudicial to the public interest. They indicated that they feared Stuart Morris' message would disturb the minds of our youth.

The case was appealed, the right of free speech being one of the grounds for appeal. The Board of Immigration Appeals decided in favor of Stuart Morris.

Stuart Morris had strong and interested friends who took up his case. It is significant to note that had this not been so, his visit might well have begun and ended on Ellis Island. It is sobering to think of those for whom this has been and will be the whole story.

The Stuart Morris story was a discouraging way to begin the AFSC's summer activities in the field of peace education. The end of the story, though, as Stuart Morris (right-hand figure in top picture) talked with a cross section of many American communities, served to rebuild confidence in the level-headedness of our citizens.

It may not be amiss to hope that the story indicates that the fear so noticeable today has its origin, strength, and voice in a relatively few fearful guardians of our safety; that it will not take root so easily as sometimes suspected among the broad base of citizens who have been brought up in a country built on the faith and courage which enables people to accept the daring principle that the free exchange of ideas is the best road to truth.

COVER PICTURE:

Members of an Institutional Service Unit discuss some of the implications of their daily work on the wards of an institution for the mentally ill.

Photo by Campbell Hays

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"Truth has no special time of its own. Its hour is now—always, and indeed then most truly when it seems most unsuitable to actual circumstances."

ALBERT SCHWEITZER*

The Highest Loyalty

The American Friends Service Committee feels deeply moved to take part in the needed rebirth of that freedom which America's forefathers rightly believed was God's way in all human relationships.

It is our deep concern to make clear that current attacks on civil liberties strike at the roots of both American political philosophy and Friends' basic concept of man's relationship to God. The religious message of Friends is that each person is a child of God, and therefore, is equal to every other person in the sight of God. Democracy is based on respect for this supreme worth and uniqueness of every individual. It gains its strength and unity from the combined free contribution of the diverse talents and ideas of each of its citizens. Therefore, both Christian principle and democratic theory give rise to our concern that all men shall be free—free to think, free to speak, and free to follow the dictates of conscience.

This inalienable right to freedom must be preserved, not only for ourselves, but also for those who differ from us. Freedom is not divisible. One freedom can never be saved by destroying another.

Our contemporary situation is enormously complex. We are faced with the demands of security in relation to freedom, of a reasonable balance between freedom and order, of the relative rights and responsibilities of the individual and the group. Complexity, however, should not force us to be content with compromise, defeatism, and justification of exceptions to principle.

We have a responsibility to search out our common loyalties as American citizens and as members of the human race. If we put self, narrowly defined, at the center of life, the result will be anarchy. If we consider the state as the center, the result may well be totalitarianism. The role of the state and the essential functions of government must always be understood in the light of the conviction that all men "are endowed by their Creator with certain unalienable rights".

Fear has produced acts and attitudes which are resulting in the destruction of that faith in free discussion by free citizens which is basic to democratic government. Loyalty oaths, legislative abuses of investigatory power, assumptions of guilt until innocence is proved, guilt by association, and denials of the free platform are some of the products of this fear.

The alternatives to fear are faith and courage: Faith that in the free market place of ideas truth will prevail; courage to provide an open forum.

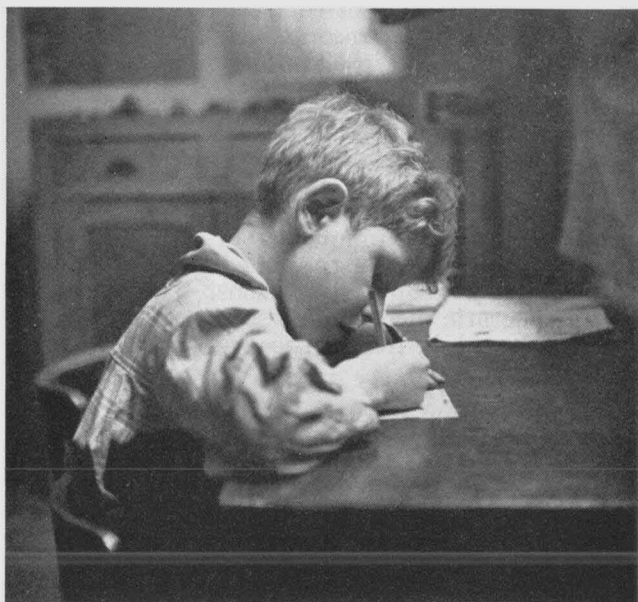
The American Friends Service Committee will continue to promote discussion of the meaning of freedom and will continue to put the ideals of freedom into action in all of its programs. We will encourage meetings where controversial issues can be discussed in an atmosphere of good will; where different views can be presented not to create conflict and recrimination, but to seek the truth.

We join with those who have already defended and increased the areas of freedom and urge others to support with new vigor those ways which dignify and ennoble the individual.

● Editorial

*"On the Edge of the Primeval Forrest and More from the Primeval Forrest," Copyright, 1931 by The Macmillan Co., New York. Used with publisher's permission.

THIS is our business . . .



Ted Castle

This is a picture of a young French student in a school which is matched with an American partner school through School Affiliation Service. Through an exchange of school exhibits, classroom records, letters, and in some instances, exchange of pupils and teachers, the minds of these young American and French boys and girls are being "disturbed" by illuminating knowledge of each other. They learn of each other's national and personal history, aspirations, and needs. They find out they need love their own land no less because they know more about another land and its people. They glimpse their common responsibility for a peaceful world.



Campbell Hays

In the long hallways of institutions such as this young people as members of AFSC projects have a chance to give sensitive service in meeting the needs of the mentally ill. As citizens, former members of such units bring to their communities an awareness of some of the causes of our nation's Number One health problem, as well as an awareness of the needs of those in institutions and citizen responsibility for meeting them. Other youth service projects such as work camps and internships in industry and community service also "disturb" the minds of youth as they come into contact with society's problems. From such awakening experiences grow sensitive citizens, committed to finding creative solutions to our problems.

Campbell Hays



This shabby row of houses exists in a blighted urban area at the same time as, and to a large degree because, another row of freshly painted homes exists outside of the city. Housing artificially divided by race, creed, and national origin is a basic cause of these two rows of houses. Compressed into totally inadequate housing, minority groups are the most easily comprehended victims of these patterns. But the other victims are those in the freshly painted homes elsewhere. Their losses are the richness and resources of every kind which could be enjoyed in a society where the friendship, talents, and understandings of any of its members could be shared by any others. The AFSC believes that once these men's minds are "disturbed" by recognition of such losses, it can help relieve these people of the fears and misunderstandings which feed their prejudice and cause their discriminatory acts. Programs in housing, employment, recreation, and education seek to do this.

A brief account of the detention of Stuart Morris upon his arrival in the United States is given elsewhere in this BULLETIN. During his questioning by the U. S. Immigration and Naturalization Service great anxiety was shown lest this British pacifist "disturb the minds of young people" in the United States.

An AFSC worker pointed out that the Committee has

been trying to disturb men's minds throughout the 35 years of its existence—disturb them to search out sound and honorable ways to live together; disturb them to consider new and often unpopular answers to deeply entrenched problems; disturb them persistently to try to understand those we fear or who fear us. Indeed this is our business and it is bound to trouble the fearful guardians of orthodoxy.

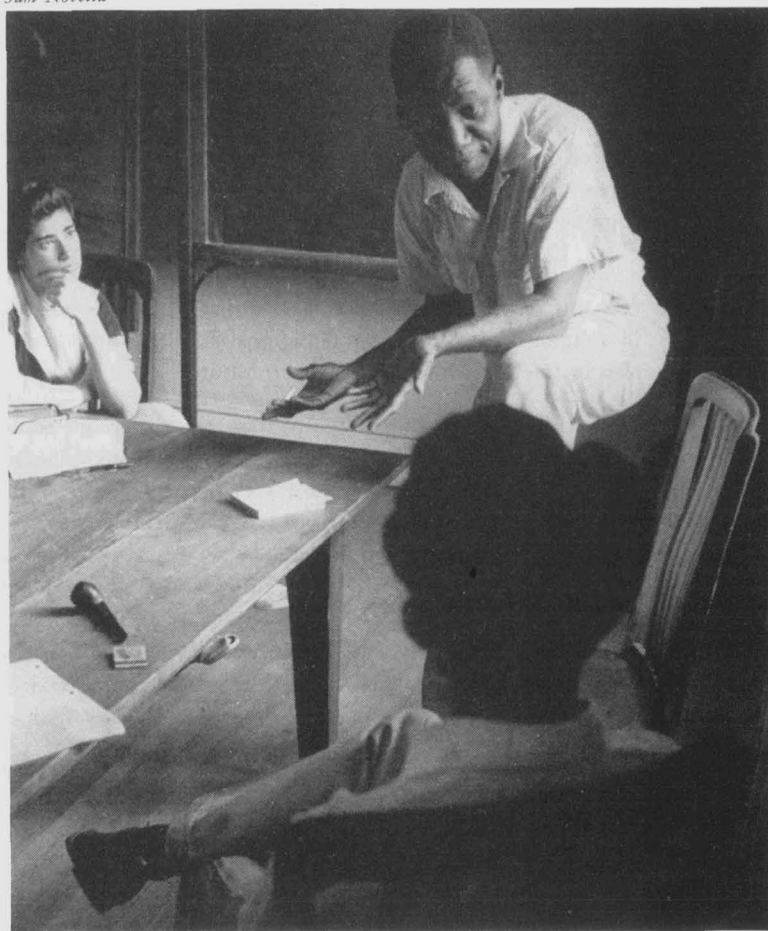


Moody

"There is a tremendous ferment abroad in the land", a Quaker worker wrote about India. This ferment is abroad in many lands where men's minds are disturbed to seek self-determination and more abundant economic life. This deep revolution, so understandable to the minds of Americans, is shared, albeit on a very small scale, by the Committee in village development work among Arabs in Israel (shown here); in two groups of villages in India, and in Jordan. In this work among villagers, Quaker workers seek right ways of sharing our abundance, especially our abundant knowledge and skills, ways that will not hurt those with whom we share. If right ways are found the security of mutual respect and friendship will result. This security cannot be bought with lavish material aid, loaned or donated; nor is it achieved through threats. Only a mind acutely disturbed to sensitivity can persist in this search for right ways.

Present crisis and puzzling possibilities for the future face those who consider the national and international problems of the day. Only when men become disturbed enough to seek out new and imaginative solutions to the problems posed by today's world will the first step in meeting them take place. These are problems requiring everyone's best efforts. Believing this, the AFSC tries to reach students, foreign and American, and a cross-section of American communities with seminars, institutes, and small group meetings where issues can be clarified and the individual's stake and role in meeting them can be found.

Sam Nocella



● reports on youth service projects



Work campers build an addition to a clinic in an isolated town in Southwestern United States.

Theodore Hetzel

The relevance of AFSC youth service projects, the oldest of which was begun almost 20 years ago, to the issues of the day seems in one sense heightened in this year of pressures for conformity.

Work camps, institutional service units, interne in industry and community relations projects, and seminars seem most significantly described today as "experiences in freedom." They seem most relevant to the needs of society when viewed as opportunities for young people to experience a way of living based on respect for each person—a way which dignifies and ennobles the individual.

Some 800 young people came to AFSC youth service projects this past summer. They came a diverse group—diverse in religious belief, racial and national background; diverse also in interests and plans for their futures.

In AFSC projects they sought certain specific things. Some came to gain knowledge of international problems in seminars and institutes. Others had a keen interest in the problem of mental health or in the needs of the mentally retarded and became members of Institutional Service Units. Others wanted to experience working in industry. Others wondered how one could work at the social problems of a large city, and became internes in community service. A large number came to work camps—here in the United States, in Mexico, and overseas—to help people in all of these places with a

variety of community problems which could be partially met by a small group of volunteers.

But perhaps it was clearer this year than in any other that the hundreds of young people were seeking something more than each of these specific experiences. That something was articulated in many ways in project discussion. Some said it was a great interest in the type of group living offered by AFSC projects. Some said it was to find out about this different approach to problems—this "Quaker approach."

Reports indicate, though, that it is not too much of a simplification to sum up what these young people sought as "an experience in freedom."

What was this "experience in freedom"?

To the majority, it seems to have been the chance to live free of stereotypes.

In international seminars one found this idea uppermost on participants' minds. For here the stereotype of "enemy" disappeared as former enemies became friends. Barriers still remained between nations, but they were hard to keep up individually when a fellow seminar member became a friend and the former stereotype, born of ignorance, became clearly invalid.

A work camper in Israel summed this feeling up for any AFSC project when he wrote: "I always dreamt of an international community living together. . . . The lack of nationalism and the consideration of every human being as man created in the image of God, these are the things which

Expe
Free

Experiences in Freedom

attract me so much to our work camps and make me happy."

In the majority of AFSC projects last summer, the freeing of people's minds from stereotyped thinking about race was a significant part of the experience. Interest in the existence of prejudice and discrimination was high among each group and the joys and rewards of living in an atmosphere where there was the freedom simply to be an individual worthy of respect—not a member of this or that group—were expressed time and time again.

The summer's experience in freedom also meant for many the opportunity to observe some of the ways in which freedom is denied and, with actual experience as a base, to seek for ways to lessen and put an end to such denials.

Members of Institutional Service Units found themselves working among those for whom the social arrangements of our world today have contained so many fears and tensions that they have been unable to cope with them. The members of minority groups in institutions gave a particularly vivid picture of the destructive role discrimination plays in many lives.

Projects of various kinds in southern states felt some of the limitation placed on the freedom of many who live in this region. Prejudice and discrimination were also found in northern and border cities. Close-knit work camp groups which found swimming pools and sometimes restaurants closed to them because they were interracial learned vivid lessons in the spotty application of freedom.

The special problems of minority group members of interne projects in getting jobs were keenly felt by the whole group and the abstract word discrimination became a personal unhappiness for each interne.

These experiences would not be complete without the final step of assuming the responsibilities that go with freedom. This step is basic to the philosophy of youth service projects and it is clear that in many cases it is specifically a sense of responsibility which brings young people to such projects each year.

Reports show that they assumed their responsibilities gladly and with vigor. The responsibility assumed for the population of a mental hospital by a young unit member

who served as one of two attendants on a ward of 250 people would not have been carried by an individual unready to take this final step in the experience of freedom.

Internes in Community Service who met till late at night with a small group of work-weary people in an unbelievably depressed area of Chicago to discuss ways of getting some adequate playground space for their children—no easy trick in that crowded part of the city—were not looking only for the rights that go with freedom, but actually searched out, on their own time, its responsibilities.

A concept of freedom in which each person's freedom becomes as important as one's own, and in which each individual has the responsibility of enlarging the area of freedom for each other person, leaves little room for irresponsible action.

The reports of a summer's work indicate that the projects described here are capable of creating individuals versed in the meaning and application of the sometimes only intellectually-understood ideal of freedom. In relation, to the needs of our society, this seems a worthy undertaking.



Campbell Hays

An Interne in Community Service talks with the children of the block in which she works.

A REPORT ON FAITH

. . . Quaker Neighborhood Centers

Seven years ago, at Frankfurt, Germany, in winter cold and postwar bitterness, AFSC workers and local volunteers began the digging for the first Quaker Neighborhood Center. We described this undertaking as "faith amid the ruins." We view with gratitude and joy the courage, the cooperation, the devotion and the vision of others which have justified this faith and helped spread this neighborliness to six other Centers in Germany.

The same faith and cooperation have made possible three Quaker Neighborhood Centers in Japan, one in Israel and one in Pakistan.

In the early days, each Neighborhood Center provided some essential services of home—wrecked for millions in war-blasted areas. The sound of carpentry and cobbling, the smell of laundry suds, the hum of sewing machines, the happy hub-bub of day nurseries, the quiet study corner—these were the signs of Neighborhood Center life.

As material improvement spread, outward rehabilitation functions tapered off making clear the development of a lively community endeavor in areas where such is still pioneering.

In the Centers are many people of many sorts. The compartments—religious, cultural, political, economic—that separate group from group and impoverish the individual's experience, are melted away. Here individuals count above all. Here are democratic procedures and practices.

The German Nachbarschaftsheimе, besides Frankfurt, are in Darmstadt, Cologne, Berlin, Ludwigshafen and Wuppertal. In Munich there is a Student Center as the "neighborhood" is the University. Day to day programs now vary in different Centers in Germany in response to recognized local needs.

Companionship is a special contribution of these Centers. "Damage done to the human spirit cannot be repaired in a given emergency period . . ." a Quaker worker reported. "In postwar Germany one of the most widely spread distresses is that of isolation and loneliness. . . . Added to the outer needs has been the inner breakdown of German youth. As political pressure from East and West are exerted . . . the confusion and insecurity of youth increase."

Interest in neighbors farther away has developed. One Center works with a hostel for wandering youth; one helps refugees from outside Germany. All work closely with German federal and private agencies. Conferences, seminars, exchange visits make for international outreach.

This seed, sown in faith and courage, has taken root. Foreign directing staff is now down to none, one or two from as many as five in a Center in the early days. Some 360 local volunteers worked in the seven Centers last year. Some Centers are as much as 65 per cent self-supporting. Outside support and personnel are still needed, but the relationship is that of partners.

Japan



Israel



Out of its postwar relief work in Japan, by 1949 the AFSC had started a Quaker Neighborhood Center in Toyama Heights, a community of 2,500 burned- and bombed-out families of white-collar workers in Tokyo.

The following year a Center was begun in Setagaya-go, a refugee community housed in a mean and dirty 50-year old cavalry barracks in the Tokyo area. The next year a little Center was opened in the town of Mito.

Day nurseries, language classes, clinics, youth groups, adult discussion programs, and many other activities flourish in some or all three Japanese Centers. Most significant has been the emergence of local leadership and other talents, and development of genuine community feeling—in the face of TB infection, for example.

Since 1950 a Neighborhood Center in Acre, in Israel, has been inching its way into the hearts of that Arab Muslim community. The 4,000 Arabs in old Acre, among the 170,000 in Israel, are citizens slowly integrating themselves into the new state.

The nursery school grew from 25 to 50 children. The health program is educational, through well-baby clinic and home visiting. Girls over 12 flock to home nursing classes. Others, too old for the now compulsory elementary schooling, attend literacy classes. Library, sports groups, sewing, wood-working are other activities.

The Dacca (Pakistan) Center was started in 1949, growing out of earlier Friends work. Boys from the shabby neighborhood soon gathered in the quarters. A general lending library of about 1,000 volumes serves obvious needs in a city which has no public library. The Center has the only public lecture series in Dacca.



The ruins, the work and the faith—Frankfurt 1947.

"Davendra is the laundryman's son," a report reads. "I shall never forget his face when he was introduced to a picture book. . . . Now he attends night school. It is clear the children are gradually imbibing values and standards They see that everyone—rich, poor, Muslim, Hindu, Christian—is treated with equal respect."

Centers in St. Nazaire (France), Ortona (Italy) and Freiburg (Germany) have devolved, in varying form, on local groups. English Friends now provide the only outside support to the Brunswick (Germany) Center.

Faith, people and funds are needed for now and for the future. Here are some specific Neighborhood Center needs:

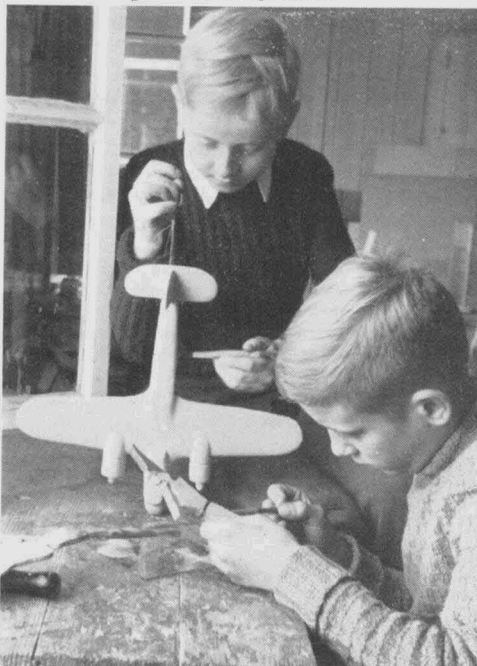
- Funds for training qualified workers, abroad or locally.
- Budgets for wider participation. To the question "who participates?" the response was "More than any Center can provide for."
- Basic equipment—tools, books, sports equipment, games.
- Funds and facilities for conferences and interchange of staff.

Germany—Frankfurt



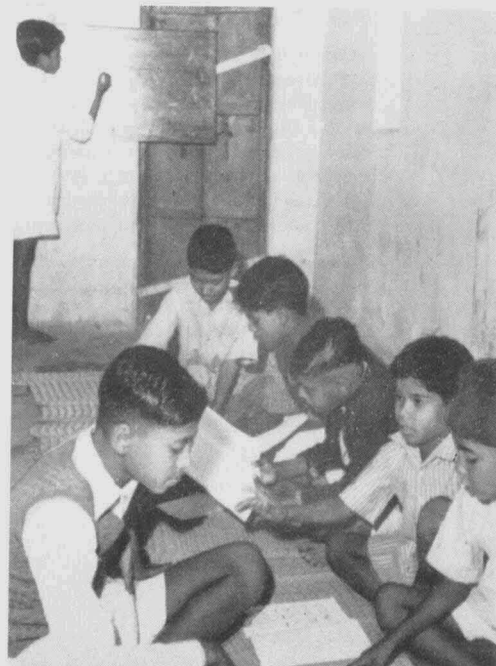
Ulla von Haxthausen

Germany—Ludwigshafen



Ulla von Haxthausen

Pakistan



News Notes

- DIPLOMATS
- TEACHERS
- HOUSING
- KOREA
- INDIA
- AUSTRIA

Korea

After months of planning and preparation (including an on-the-spot survey last December) and some frustration, the AFSC has three workers in Korea, several in Tokyo undergoing orientation, and others en route. The team is extending relief and undertaking rehabilitation projects.

The first two Quaker workers arrived in Pusan July 17. A third arrived in August. Supplies, including 100,000 pounds of dried milk, streptomycin, penicillin, miscellaneous drugs and vitamins are en route. A jeep, a station wagon, office supplies and bedding for the Friends Service Unit, have been shipped.

Quaker workers include, besides the three mentioned, five British appointees—a doctor, a nurse, a pathologist, a physiotherapist and a social worker. Two other Americans complete the present Unit. Another American is expected to go shortly after the first of the year.

Conferences with UNKRA, KCAC, (Korean Civil Assistance Command), the Korean government and the military indicate a welcome for the Quaker work in a Kusan hospital. Major emphasis will be on training hospital personnel. It has been suggested that the Unit extend its activities to two other hospitals nearby and start welfare activities in the area.

The combined medical training-welfare program was based on a survey made at the end of last year when two Friends, an American doctor and a British welfare worker, spent three weeks in Korea.

Early reports from the Quaker Unit in Korea indicate that the most urgent emergency needs

for food and clothing are being met by the Korean Civil Assistance Command and that the greatest need is for rehabilitation work. The Committee hopes that in addition to the medical work, it can soon undertake the second half of its original plan—that of welfare services. For this program various special supplies are needed.

The first letter back from the two Quaker team members said:

"At the moment we are using equipment that belongs to the Mennonite Central Committee. If this had not been possible we might well have had to spend many, many weeks finding somewhere to set up. Just the simplest things take ages to accomplish.

"We feel rather removed from the heartache of Korea, but in a few days I am sure we will become immersed in the problem.

"It is amazing how quickly one becomes used to a new place, even its poverty, misery and mud. The color of Pusan, one might say, is rust—rusty barbed wire on top of weather-beaten fences; rusty pipes of water to serve endless lines of women; rusty tin cans to carry water away in; rusty faces, muddy feet—and yet their smiles are not rusty. The Koreans still know how to smile. That's the wonderful thing. Everywhere we see grinning children—because we're foreigners, maybe.

"Not many beggars for the number of homeless. They've somehow managed to keep their dignity in spite of suffering."

Diplomats

"The Changing Role of Diplomacy in an Interdependent World" was the subject of two conferences held in Switzerland in August for members of the foreign ministries of about 22 countries. The first experiment in such a conference was made last year in the same location and proved significant enough to warrant an expansion of the program for this year.

Located in Clarens, each conference lasted for 10 days. The co-chairmen for both were Ralph Bunche of the United Nations and Gilbert White, President of Haverford College, Haverford, Pa.

Those who attended one or the other conference came from Europe, North America, and Asia.

Consultants came from India, Indonesia, United States, United Kingdom, and The Netherlands. Several British and American Friends also participated.

Specific conclusions were not the immediate purpose of these conferences. The first meeting last year was described by one of the people responsible for setting it up as "an experiment in adult self-education." The conferences attempt to provide an atmosphere where diplomats can express themselves candidly and come to understand each other's and the world's needs more clearly.

Teachers

Four seminars for public school teachers and administrators in Washington, D.C., are being planned for the coming school year. The program was initiated last year as a part of the Community Relations Program in Washington concerned with segregation in the capital's public schools and public recreation facilities. Three were held last year (described in JUNE 1953 BULLETIN). The demand for participation was great and results seemed to indicate that the technique was a valuable one for helping District educators face the challenge of changing from a segregated to an integrated school system.

The seminars are small, with about 30 members each, and informal. Each has a chairman and consultants with the experience and training needed to give guidance when the group asks for it.

The chairmen for this year's seminars will be Dr. Kenneth Clark, Associate Professor of Psychology at the City College of New York; Dr. Dan Dodson, Center for Human Relations Studies, New York University; Miss Gertrude Noar, Director of Education, Anti-Defamation League of B'nai B'rith; and Dr. Ira Reid, Department of Sociology, Haverford College.

Housing

Within the last two years, the AFSC has undertaken three new programs in the field of housing. They are patterned on the Job Opportunities Program of longer standing as far as approach goes, with techniques of counseling and persuasion forming the basis of the program.

In three cities AFSC staff visit with builders, realtors, mortgage bankers, and city officials to discuss the rightness of opening up areas for integrated living. They also work with small groups who are already convinced of the soundness of integrated communities and who want guidance in putting their convictions into action.

The problems of the three cities differ. In Richmond, California, where the newest of the three programs is located, it's largely a problem of temporary war housing which is scheduled to be torn down, leaving unsettled the future of the present occupants, most of whom are Negroes without normal and equal opportunities to find decent housing elsewhere in the community.

In Chicago, the problem involves the existence of rigid policies of segregation combined with a steady and long term immigration of workers, most of them minority group members, to an industrial center.

In Philadelphia, the major challenge lies in the orderly working out of changing patterns as well as facing the problems posed by newly created industrial communities being set up on segregated patterns and even excluding minority groups completely.

Austria Student Aid Program

Two years ago the AFSC pioneered a refugee farm loan scheme in Austria, enabling refugee farmers to settle on the land, thus establishing themselves and strengthening one of the weakest spots in the Austrian economy—the food supply.

Through their continuing work with refugees—most of them Volksdeutsche stranded in Austria following the Potsdam Agreement—Quaker workers became aware of the peculiar needs of students among these uprooted. Many students have to give up their studies and go to work in order to live. Their hope is to live and save something for future study. At best their studies are postponed. The burden of beginning again is greater than some can assume.

Committee workers have also been aware of the fact that many organizations and institutions engaged in social work are lamentably short of funds and personnel.

The Committee has established the Student Aid Program for refugees in Austria, bringing these two together. The program is not one of scholarships. It recognizes that most Austrian students, and many elsewhere in the world, have to work and study. The program does not put the refugee student in a more favorable position than other students. It tends to even out his unfavorable position. The refugee student in search of part-time employment has several disadvantages. Often German is not his native tongue; his family may be still in the homeland, unable to help him materially or give him sustaining companionship.

Committees consisting of representatives of various organizations interested in student welfare and student representatives were established in the three university towns—Graz, Innsbruck and Vienna. Nearly 200 students were interviewed and classified according to their need, their academic status and work suitability.

The next step was to bring applicants and job openings together. Institutions had been “sounded out” and although many were cautious at first once they talked with the students they became enthusiastic. Three months after inauguration of the scheme, 30 students drew their first “pay,” and had the deep satisfaction of knowing they would not have to abandon their studies which for some in turn would mean jeopardizing their whole future. Work hours were arranged with regard to demands of classes and study hours.

Some students needed help only in the last few months of study. Some did not need quite so much aid as was originally estimated. These and other savings enabled the Quaker workers to extend the plan to 139 students instead of the originally planned 50 who are working this fall.

“The student learns something of the difficulties of other people living in his new homeland,” a worker reported, “and realizes that others have their problems, too.” Many students worked in children’s summer holiday camps of other welfare organizations; some in

Quaker international work camps. Others did railway reception work, some assisted with boys on probation from prison; some did clerical work. Medical students helped the Red Cross.

India

In June of this year the American Friends Service Committee signed an extension of its agreement with the Technical Cooperation Administration for three years, making available to the Committee a grant of \$225,000.

This renews an agreement the Committee originally made with TCA in June of 1951.

Under this grant, augmented by contributions from individuals who share the Committee’s basic aims, two village development schemes are in progress in India. One is in Orissa state in the vicinity of the Hirakud Dam, one of the Indian government’s largest development projects. The other is in Madhya Pradesh (Central Province) where British Friends have had a rural improvement program for many years.

The Committee’s relationship with TCA undertaken after careful consideration, has been a satisfactory one. At one time it appeared that a clause might be included in the extension of the agreement providing for security clearance of AFSC personnel, a qualification to which the AFSC Board felt it could not possibly agree. This provision was not included, an exception made in our case.

In Quakerhouse in Vienna, a young refugee student improves his English with the help of a Quaker worker from England.

Worth



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.

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

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Campbell Hays



Bevans and Franklin, two Hopi Indian boys from Arizona, and Karl and David, their friends from California, had fun collecting shells at the beach and are looking over their haul.

Bevans and Franklin came to visit Karl and David as a part of a visitation program the AFSC carries on in the belief that there is something tremendously valuable to be gained by the free association of children of different cultures.

A group of Indian children have come each summer for five years from their reservation homes to visit in homes in California. This year 19 Navajo and 20 Hopi boys and girls visited California boys and girls.

Hopefully each group shares its experiences with friends and families. Proof that Bevans and Franklin did just that when they got home lies in this picture where sisters and friends admire the seashells.