



NOVEMBER-DECEMBER • 1954

BULLETIN



AMERICAN FRIENDS SERVICE COMMITTEE

The BULLETIN

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COVER PICTURE

Work campers teach a song at a child-care center for migrant families, Ulysses, Pa. See story beginning on page 4.

—photo by Ed Wallowitch

Just Among Friends

Philadelphia, Pa.

November, 1954

Dear Friends:

During a recent cross-country trip, I had the privilege of visiting various Friends Yearly Meetings. I was impressed anew as I observed the Friends of an area carrying on a genuine search for God's will in personal and social life. The AFSC was often under discussion in attempts to help make it a more effective instrument in behalf of the Society of Friends and those many others who believe in the organization.

In my visiting about, I was encouraged everywhere by the cordial interest in AFSC objectives among Friends and friends of the Friends. To see the diverse ways that individuals and groups are working with and for the Committee buoys one up with the sense of a real movement. And we are grateful for the prayers and good wishes daily extended for us.

Yet this concerned fellowship can be an even greater force for good as we learn better to follow Divine guidance. At the Service Committee we seek constantly to judge our activities against such standards. I have just been out on a weekend religious retreat with a dozen other staff members. Our weekly staff meetings and all committee and board meetings here begin with a devotional period. A mid-week meeting for worship is held for staff and others who would like to join us. Every morning in various groups of offices staff members gather for a brief meditation. I know a similar pattern prevails in our regional offices and around the world in our projects. For example, Donald Groom writes from India:

Each morning we meet at 6:30 for quiet prayer during which a member of the staff reads. This week Madhuri, our health worker, and Gladys, our nursery school teacher, have undertaken the reading in turn. It is mostly in Hindi, but when Ralph's or William's turn comes, it is in English. On Wednesday evening we have what we call "Sat Sangh" or religious fellowship, when we try to draw nearer to each other through free discussion on some previously arranged topic—we are an inter-religious group, note.

Without emphasizing sectarian labels, most of our programs seek to help people we contact reach deeper levels of spiritual experience and convictions.

Today there is a great pressure for conformity. There is only one measure of conformity which we can be comfortable in accepting. That is conformity with the will of God for us. The expression may vary: God has created us in rich variety and with diverse talents. Still our responsibility to Him and to our fellow men is common to all.

Let me close with Christmas greetings from the whole AFSC family. This is, of course, a high season for those who find special significance in the message and example of Jesus Christ. But throughout the year all of us can depend on the spirit of Love born among us to illumine and direct our tasks.

Sincerely your friend,

Lewis M. Hoskins Executive Secretary

Beyond the immediate task of relief and reconstruction, as carried on by most AFSC workers, a few other appointees are sent out from time to time with a broader purpose. These mature observers try to take the long view. They may point to specific projects for Committee consideration. They may help understand the setting in which

work is already established. They may interpret the Committee's approach to leaders in public life.

In this role Moses Bailey has recently returned from his sabbatical year in the Middle East. Nettleton Professor of Old Testament at Hartford Theological Seminary, he formerly taught in the Ramallah Friends School in Jordan.

HOLY LAND PANORAMA

A Pre-Christmas Meditation

At the southeastern end of the Mediterranean cluster half a dozen countries whose names and boundaries appear only on the most recent maps. Vaguely we recall the geography of an arid world called "Bible Lands," remote in time and interest. Suddenly, however, in our time these countries have become startlingly contemporary. Independence, new constitutions, and great ambitions have come upon some forty million people who had never known the responsibilities of freedom. With this self-determination have arisen both a tremendous spirit of pioneering and as many incommensurate nationalisms as there are new sovereignties.

The natural geography of the Middle East centers upon its water: the Nile, Euphrates, and Tigris, and the lesser streams, the Jordan, Litany, and Orontes; and the north-south range of mountains, along the shore of the Mediterranean, which catch the rain-bearing clouds of the winter months, and become, like the river valleys, fertile for habitation. Logically one or more of these fertile spots should be the seat of a single social-political unit. Actually the water of each is controlled by at least two highly ambitious pioneer states.

Two Worlds Adjacent

The human geography thus has little relation to the natural divisions; it centers in two numerically unequal peoples: the Arabic-Moslem and the New Hebrew-Jewish. The unlikeness of the two, in language and social patterns, and their competitive ambitions are proclaimed irreconcilable. The Truce Line between Israel and her Arab neighbors separates two worlds so unlike that the American Friends Service Committee workers sometimes call it the River Styx. This is a boundary across which none has suggested that there is thought-transference.

The fifth AFSC Israel work camp, held this summer at Ein Tsurim, brought together 48 volunteers, including Jews and Muslim and Christian Arabs from Israel and other young people from eight European countries, Australia, and the United States.

In this situation it has been tempting to generalize regarding the two worlds, as if the characteristics of the one were quite wanting in the other. Israel is justly proud of her agriculture: meagre resources of land are being used with such skill that production is marvelous. That Egypt, after some fifty centuries of monotonous agricultural labor, is for the first time making wide-spread advance from peasant life to that of intelligent, productive farming is less well known.

No Sharp Boundaries

Sometimes it is said that the Arabs are "eastern" and that Israel is "western," with the implication that the two can never meet. Yet western education—not to mention the automobile, good roads, electric refrigeration, and Coca-Cola—is the conspicuous trend in the Arab countries.

As for Israel, the number of Arabic-speaking Jews who have entered as immigrants in the last three or four years has brought a definite touch of the east into the life of this "western" democracy. Many illustrations can be offered of important likenesses of the material needs and the high aspirations of both the Arab-Moslem and the New Hebrew-Jewish cultures; of all these we believe the most important

F. Schlesinger



MIGRANT LABOR: Work Campers Get C

At 5:30 every morning for six weeks last summer a station wagon and a car pulled away from a Victorian-era clapboard house on Main Street, in Ulysses, a town of about 700 in Pennsylvania's north central Potter County.

The vehicles followed a route along a Macadam highway, past fields lying thick with fog, down dirt roads, beyond woods and fields to where the migrant workers lived in abandoned farm houses, converted chicken coops, or 200-foot-long structures divided into 10 "rooms," one per family.

Day Begins

There were smells of breakfast coming from a tiny cook house. The drivers called out, "We're here for the children," and another day had begun for the migrants, some of Potter County's 3,000, who each summer come from Florida, Mississippi, and seaboard southern states to harvest the crops of beans and peas. Another day had begun for an AFSC work camp and the precedent-setting child care for migrant children which it served.

As far back as last December, the Service Committee began taking steps to set up a work camp in a community of migrant workers. After many months of planning, the Ulysses child care center evolved as a joint pilot project of six federal, state, and private agencies, including the AFSC.

The Ulysses child care center claimed several "firsts." It was the first state-administered day care center for migrant children in Pennsylvania. It was the first such center to receive state funds. It was the first in the United States to be financed by the federal government under Social Security funds. The Pennsylvania Citizens Committee on Migrant Labor, a private organization headed by a Bucknell University professor, which had planned to operate its own child care center before the joint project became a reality, also contributed to financing the center.

Center's Goals

The immediate objective of the center was to provide care of the migrant children, who otherwise are taken into the fields with their parents or left at the migrant camps unattended through the long day. The goals of the work camp were to provide staff for the center, supervised by state-appointed persons, and work within the total community of migrants, growers, and Ulysses citizens on their mutual problems. The long-range goal was to create greater public concern for the welfare of the migrant worker, who in 1954 remains among the nation's most neglected group of workers



Above:
Two migrant workers pick beans on a farm outside Ulysses, Penna.



Right:
Wailing lustily, a migrant child is inoculated by State Health personnel at center.

Photos by Ed Wallowitch

Child's-Eye View

Below: This is where migrants lived in one of camps in Potter County, Pa. Center below: Work camper serves afternoon snack to migrant children at child care center. Bottom: Work camper (center) and state-appointed personnel (right) take children for a walk down Main Street.



and whose life is economically precarious and socially rootless.

There were 700 children under nine years in 23 migrant camps near Ulysses. However, because of limited staff and facilities the Ulysses child care center could only accept 50 children between the ages of two and eight.

Shift Work

As it was, there were no idle minutes for the work campers, who worked in two shifts. The first came on at 5:30 in the morning and worked to about 12:30. The second arrived at the center about noon and stayed until seven, although usually it was closer to nine o'clock before the campers wearily returned to their work camp home for dinner, after putting the center in order for the next day.

The campers helped prepare and serve a noon-time hot lunch and a morning and afternoon snack. They supervised recreation, which meant cutting out paper-bag masks on rainy days, singing songs, keeping a close watch over exuberant see-saw riders, and "hiking" with 12 little ones in tow down Ulysses' main street to see the bank, the general store, or the firehouse. They sang restless children to sleep when nap-time came; they "made well" the inevitable bumps and bruises with a hug and a pat, and in-between washed diapers and dishes ad infinitum.

Baseball Leagues

But the job didn't end with the center. Men campers organized Big League and Little League baseball teams among the migrants and before the summer was over saw eight migrant camps play one another and the local Ulysses team. Other work campers started a Girl Scout troop for 8- to 13-year old migrant girls and persuaded the local troop to incorporate it after the work camp closed. On Saturday night the work campers showed films in the migrant camps, and the migrants reciprocated by inviting the volunteers to join them for an evening of guitar-playing and spirituals.

When the work camp, which was interracial and international, first moved into Ulysses, there were raised eyebrows among the all-white community. But the camp heard only one downright objection from a grower who refused to permit any children in his migrant camp to attend the center. For the most part, the work camp had many evidences of the cooperation and sympathy of the community.

In the first two weeks of camp, before the center opened, one toy manufacturer opened his shop to the campers and helped them make toys and a variety of playthings for the center. Other individuals and organizations contributed other play equipment.

Throughout the summer the camp received a steady stream of gifts—from cabbages and corn to repair service

for their recalcitrant refrigerator. In the final weeks from churches in Ulysses and Coudersport came invitations for the work camp director, a Unitarian minister, and a camper-minister-student to deliver the Sunday morning sermon. The last Sunday before the center closed, the work camp and center staff were the choir for the Ulysses Methodist Church.

Keyword for Ulysses

In a letter a work camper summarized the significance of the experience:

"'Child care' has become a keyword and password here in Ulysses. It has made the migrants begin thinking dif-

ferently of white people. It is giving growers and migrants a mutual concern. . . . It even has made local people think 'different' about the migrants, as they observe the pride which migrant parents take in their children."

Beyond this the underlying hope of the participating agencies was that the Ulysses child care center would demonstrate to public and private organizations the need and the practicability of wide-spread child care programs for migrant children. Although, recognizably, such a program can only meet the problem of migratory labor quarter-way, at least it affords protection for the children until the time when a system is devised within the agricultural economy that will make migrant labor, as we know it, obsolete.

HOLY LAND PANORAMA (continued)

is that the Divine Presence respects no international boundaries.

Yet the hatred now so deeply rooted is not to be obliterated by mere treaty. Even the tenuous truce is not being fully observed. Progress toward peace is likely to be made through repeated modest experiments in bringing together people of potential good will. Work camps have done something. Technical assistance may be effective. Acquaintance through international scientific and technical organizations is a limited but an important step forward.

From the hill above the ruins of Capernaum is a clear view of the Sea of Galilee and the surrounding mountains; in a radius of fifteen miles one looks into four countries. The *ma'abaroth* back of Tiberias, settlements of new immigrants, recall the bitter background of pogroms, Nazism, and other persecution from which they fled.

Tragedy on Every Hand

In Jordan, Syria, and Lebanon are hundreds of thousands of Arab refugees. On the lake below are a few fishermen, an occasional pleasure craft, and a little "navy" which once in awhile goes into action in border fighting. The Sea of Galilee reminds us of all the world's evil.

And on this hill back of Capernaum is a convent of Italian sisters, who seem puzzled and frustrated by the confusion with which they are surrounded. The pious pilgrim who would sit and meditate about his Master must be as distressed as the nuns at the tragedy about him; but if

his meditation is well informed, he will recall that his Master faced from this hill a very similar scene of human tragedy, and out of just this setting grew the seeds of peace.

F. Schlesinger



A twice-weekly clinic for mothers and small children is one service of the Acre AFSC Neighborhood Center. Here the Arab nurse has a chance to instruct mothers on infant care. She can also emphasize general sanitary precautions in the home.

Churches Plan Peace Action

Thirty-two men and women of varying responsibilities in state and local councils of churches, local churches, and Christian service groups attended a pioneer "Workshop for Peace" held in Michigan in September under the direction of the AFSC's program of Peace Education with Church Groups.

The workshop was the first of its kind to be undertaken by the program, which to date has concentrated on two other major techniques. They are: 1) local church conferences, which are community-centered, interdenominational projects, and 2) congressional district conferences, which bring together church members and their legislative representatives to share points of view on how best to achieve peace.

The major purpose of the recent workshop was to activate the church leaders gathered there to put the two AFSC-developed tools to work in their own communities and districts. The delegates to the workshop represented 8 states and 19 cities, as well as one foreign land (a student from Korea attended).

Diplomat Seminars to Expand

Encouraged by results from previous sessions in Europe, the Conference for Diplomats plans to expand its program next year to include a seminar in Asia as well as two in Europe.

This year's conference at Clarens, Switzerland, was the fourth since the program's beginning in 1952. Taking part were 32 diplomats from 24 countries of Western Europe, Asia, and North America. Gilbert White, president of Haverford College, chaired the two-weeks conference.

Sensing a need for greater fraternity among diplomats, the Service Committee has arranged these seminars so that they might live together as a family. Since these men are present unofficially, they can speak informally as friends on controversial subjects. No visitors are admitted, and no report is made of the discussions.

A Christmas gift plan permits you to list persons who will be sent a card in your name with a message that your gift to them is an AFSC contribution for some practical service to people in need.

Latest Publications

The following recent publications are available through your nearest AFSC office:

HIGH SCHOOL PROGRAM, four-page description of institutes and world affairs camps, work camps, and UN and Washington seminars.

SOCIAL AND TECHNICAL ASSISTANCE, four-page summary of AFSC programs in India, Israel, Jordan, Italy, Mexico, and El Salvador.

HOPE FOR SOUTHERN ITALY, story of UNLA, AFSC-aided Italian organization for literacy and rural community help.

IN CONTEMPLATION OF PEACE, folder on AFSC peace education program.

REGIONS REPORT:

COLUMBUS, Ohio:

It's something new in Columbus to get groups of business men to sit down together to discuss frankly why they exclude Negroes and other minority group people from jobs, and to explore ways of changing their policies. Nine luncheon meetings with groups of three to six management representatives have been held under the sponsorship of the AFSC Job Opportunities Program and the Anti-Defamation League, with the cooperation of Ohio State University.

Facts on minority housing will be sought in a survey to be conducted late this winter in Toledo, Ohio, through an AFSC volunteer work camp. At the invitation of the Toledo Board on Community Relations, the AFSC is seeking college-age volunteers for the series of five week-end surveys.

PORTLAND, Oregon:

The Friendly Forum resumed its program with an illustrated talk by Wilton Hartzler on "Shirt-Sleeve Diplomacy in Mexico." The Forum, meeting every Monday noon at the Young Women's Christian Association, is an attempt to examine world problems from a Judeo-Christian moral viewpoint. This autumn on approximately alternate Mondays a continuing discussion will be held on Kirby Page's "The Creative Revolution of Jesus: Then and Now," with Forum attenders leading the discussion on a panel basis.

CHICAGO, Illinois:

Ten Trumbull Park families, staff members, and 60 others joined in sports, discussion, and good fellowship to make a highly successful Labor Day weekend at Camp Farr in Chesterton, Indiana. Some of the tension confronting Negro families who are sending their children to the local Trumbull Park school for the first time was eased by the concrete planning done with the cooperation of concerned individuals at the camp.

The Housing Program of the AFSC has filed an application with the Land Clearance Commission to participate in the redevelopment project at 47th and Cicero Avenue. A 16-block area adjacent to LeClaire Courts Public Housing Project is to be developed for housing, shopping, elementary school, and parks. The AFSC plans to develop one block with homes produced by the cooperative self-help of the families who are to occupy them. As a result of this proposal the Land Clearance Commission has been stimulated to redevelop 90 acres, one part of which would be our cooperative tract. The whole area is to be interracial.

RICHMOND, Indiana:

In the Flanner House Work Camp approximately 16 persons from 6 countries helped construct new homes in a once-decaying slum area. In the Logansport State Hospital 16 students worked hard to help make life a little more bearable for hundreds of patients.

At the hospital this summer a psychiatrist said he believed the presence of the project members offers a number of patients the love, affection, and extra care necessary to carry them through the remaining nine months of the year. He also felt that the lower number of "blowups" among patients during the recent summers is one result of the group's presence at the hospital.

SAN FRANCISCO, California:

Forty-two students from 28 different Northern California high schools attended the AFSC fifth annual High School Institute of International Relations this summer at Lake Tahoe. The topic was "Africa and the Future of Freedom." Asked what was the most valuable aspect of the Institute, students gave these replies: "It helped me find the path to my future. . . . Here everyone was living what he believed, not just preaching. . . . Meditation made me realize that I was near God and that all was not for pleasure."

AUSTIN, Texas:

George Willoughby, director of services for conscientious objectors for the AFSC, will be in the region December 1 to 6. He will give special attention to the I-A-O trainees stationed at Fort Sam Houston (conscientious objectors available for noncombatant duty) but will be available also for interviews with other concerned individuals.

The enthusiasm of Dallas Job Opportunities Program Committee members is having its effect. One paper firm has employed the first Negro paper salesman in Dallas. A dairy and a bread firm are working on plans for employing Negro retail route salesmen. A Negro attorney and a Negro physician are working on plans for employing their first Latin-American typist-receptionists.

Share Overseas Experience

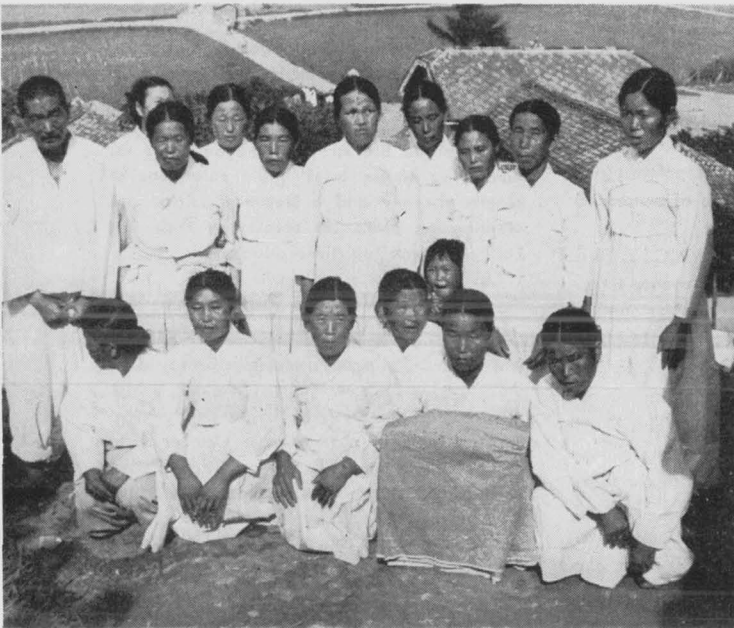
Speakers invited from overseas are addressing community peace discussions arranged by AFSC regional offices. Wilfred Wellock, British advocate of decentralized living and government, is talking coast-to-coast October 1 to December 10. Fenner Brockway, British Parliament leader of anti-colonialist forces, will come January 2 to February 19. Others include Richard Ullman, German-born British Quaker; Betty Collins, director of AFSC Berlin neighborhood center; and Esther Rhoads, principal of Friends School in Tokyo.

THE AMERICAN FRIENDS SERVICE COMMITTEE, a Quaker organization, attempts to relieve human suffering 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 more than 15 countries around the world besides the United States. Our projects include aiding war victims; resettling refugees; helping the disadvantaged to help themselves; ending discrimination in housing, schools, and jobs; giving children and young people the chance to act on their ideals; Our work is 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
Number 41
BULLETIN
20 S. 12th St., Philadelphia 7, Pa.

KOREAN WAR WIDOWS HELP THEMSELVES

Delores Bremner



Residents of the Oksan Refugee Camp show some of the new skirts (chima) and jackets (chogoni) made by 19 widows of the camp during the first week after delivery of a sewing machine. This is one of several welfare projects to help 130 widows in Kunsan become self-supporting. The work is directed by the Widows Rehabilitation Planning Committee, representing both Friends Service Unit members and the widows.

Refugee camp widows did a thriving business in August, their first month. This was due primarily to special orders for new clothes and costumes for the harvest festivals and school uniforms.

City war widows have established a self-help center which provides opportunity for earning money by sewing, for making new clothes for themselves, and some living space for homeless widows. Instruction is being given by a trained dress designer and pattern-cutter.

Other projects include cooperative raising of livestock, laundering for Korean soldiers, establishing a scholarship fund for widows' children, and distributing clothing and school supplies.