

QUAKERS VISIT RUSSIA, INTERVIEW GROMYKO

Perhaps nothing will come from the discussion of peace and disarmament at Moscow between Foreign Minister Gromyko of the Soviet Union and a delegation of the Religious Society of Friends from the United States. On its face, nothing could seem more unlikely than that the foreign minister of one of the world's two greatest military powers . . . would pay any serious attention to the recommendations of members of a small religious sect who are citizens of the rival nation whose power it fears most.

But appearances in this case may prove misleading. We believe that the Quakers who went to Moscow have done a real service to the cause of peace by presenting their proposals at this time.

—Wilmington, Del., *Journal*

SEE STORY ON PAGE 2.



American Friends Service Committee

BULLETIN

September • October 1955

Dear Friends:

We need your help and understanding for a new AFSC activity — a program in defense of conscience. Most persons support in principle the right of the individual to follow the dictates of his conscience. Even more, they would expect a Quaker committee to act in support of this principle, rooted in religious and democratic belief.

As we safeguard the freedom of the human spirit to grow and search, we strengthen our society to solve problems without violence. Peace and personal liberties go hand in hand. The AFSC itself was begun to give young conscientious objectors to military service (among others) a chance to demonstrate an alternative course of action during World War I. Early Quaker history shows conscience at work in other fields. Thousands of Friends went to jail rather than take loyalty oaths—aimed at Catholics instead of Communists in Seventeenth Century England. They fought in the courts against these oaths, against informers, against self-incrimination.

Quakers even then were not satisfied merely to take care of their own; they secured the release from prison of the strongly anti-Quaker Baptist, John Bunyan. If we are to carry out a special program today, it will mean helping those with whom we do not necessarily agree. Your help and understanding will be important in keeping attention focused on the real problem at issue — the right to hold unpopular views in a period of stress.

For example, we are interested in the 28 New Yorkers who for conscience' sake refused to participate in a civil defense demonstration and were arrested under the only state civil defense law in the U. S. We might provide legal assistance to a church in California which, feeling that test oaths weaken democracy and breed suspicion, gave up exemption from property taxes rather than submit to such an oath and is prepared to question the constitutionality in the courts.

There is the case of a college professor who was reluctantly cited for contempt by a Congressional Committee because, though cooperative as far as he could be conscientiously, he refused to inform on associates. In another case a man has refused to pay that portion of his federal taxes devoted to war or war preparation. (If you know of other cases, notify us.)

A substantial grant from the Fund for the Republic will allow a two-year program of assisting individuals and, we hope, extending the rights of conscience through court decisions. The major portion will go for legal costs, but some funds will aid persons in economic distress because of a conscientious stand.

For this new expression of an ancient concern, we have a strong advisory committee, and we are consulting closely with organizations like the American Civil Liberties Union whose work this program supplements. But we also count on our friends for their support of the rights of conscience.

Sincerely,

Lewis M. Hoskins Executive Secretary

P.S. Henry Cadbury, AFSC chairman, has written a short article on "Friends and the Law." May I send you a copy?

COVER PICTURE — CLARENCE E. PICKETT meets Orthodox church leader and Zagorsk seminary rector. Inset as background: St. Sophia Cathedral, Kiev.

Goodwill Team Finds Friendly

Headlines in *Pravda* this June told of thousands of unemployed in breadlines in New York City. Yet on three different occasions Russians, alone for a moment with a member of the Quakers' six-man goodwill team, said wistfully, "It must be wonderful in your country."

The six Quakers landed in Leningrad June 2, expecting to encounter open hostility when people discovered that they were "American warmongers." They left on July 2 with a memory of the warmest, friendliest reception most of them had ever received anywhere. They arrived expecting to be watched carefully by the police and to find Russians afraid to talk to an American. Yet they were allowed to take cameras even inside the Kremlin—and to take undeveloped film out of Russia. A policeman on the main street of Kiev ran up to demand, "What are you doing, what goes on?" Edgerton replied in Russian, "We're just a couple of Americans taking pictures." At that, the policeman broke into a broad smile and said, "Americans? Go right ahead."

In 12,000 miles of travel and visits to 10 different Russian cities, Quakers found real fear of the United States and an almost desperate desire for peace—Russia having lost 22 million men in World War II, more than all other combatants together. A history professor, speaking privately to one of the Quakers, summed things up by saying, "We think our system is the better and you think yours is. There's no reason we can't have peaceful competition between the two."

None of the group was an expert in the sense of the teams of scientists studying Russia full time at American universities; only one, Clarence Pickett, had ever paid a visit to Russia before, and that a quarter of a century earlier.

But with one Russian-speaking member the group was able to get about, on occasion, without the help of a guide. Two members spoke French, and used it to engage a grandmother in conversation on a bus ride and to talk to a woman selling baskets in a farm market.

The primary mission of the group was a religious one—to carry a message of friendship and encouragement to their fellow Christians of the Soviet Union.

The six Quakers saw plenty of signs of the hard times through which religion had passed in Russia: church buildings in disrepair, including one near Penza being torn down for the bricks that could be salvaged from it; only 55 Orthodox churches left in Moscow to serve a city roughly the size of New York; a nation where education is a state monopoly and there is no counterpart of the American Sunday school; two churches at the edge of a town of 150,000, the only ones still in use of the 22 which once served its population.

But the team also saw signs of a change: an anti-religious museum boarded up for repairs; 2,200 theological students in Orthodox seminaries; rabbis in Kiev and Moscow who insisted on their complete freedom; churches packed to the walls daily with congregations that stand for services of two and a half hours; conscientious objectors who had been allowed to join the medical corps or work in the forests in the last war.

An hour after the team landed in Leningrad, it was in the midst of a Tuesday night prayer meeting of the Baptist church, whose 520,000 members and three million attenders, often served by assistant pastors with full time jobs, represent Russian Protestantism. Six times more before they left, the Quakers visited Baptist churches, talked to Baptist bishops and pastors and spoke at Baptist services; spoke to congrega-

Russians Fearful of U. S.

A Quaker goodwill trip to Russia has been considered for several years, though American Friends were not able to arrange it till 1955. But Friends' service in Russia goes back to 1818, when Peter the Great hired a Quaker engineer from England to drain the marshes around his new capital, the city that became Leningrad. Relief workers of the American Friends Service Committee battled disease and famine in Russia from 1921 to 1924 and a Quaker center remained in Moscow until 1930, three years before the U. S. recognized the Soviet Union.

After World War II, Friends came to know Russian delegates to the United Nations. An English Quaker went to Vienna to foster ties between East and West. English Quakers made a goodwill visit to Russia in 1951, and in 1953 and 1954 Russian Baptists came to Sweden at the urging of Swedish Friends, to meet with Quakers and Baptists of that country, England and the United States. Friendship with Russia has been a major concern of the AFSC since 1949, when it published a study, "The U. S. and the Soviet Union."

This spring the U. S. State Department granted travel permission and the Soviet embassy gave prompt visas for six persons. Three were on the AFSC staff: Clarence Pickett, executive secretary emeritus; Hugh Moore, finance secretary, and Stephen G. Cary, head of the American section. The others were businessman Wroe Alderson, a marketing expert; Eleanor Zelliot, assistant to the editor of the *American Friend*, organ of the Five Years Meeting, and Russian-speaking William Edgerton, a professor at Pennsylvania State University.

tions whose devotion, despite a century of persecution, left the visitors' eyes filled with tears. Other trips took them to an interview with an Orthodox metropolitan bishop behind the high altar of a Moscow cathedral, to an Orthodox seminary outside the city, and to a meeting with a priest of the Old Believers, a long-persecuted schism from the Orthodox church. Quakers dined with the board of a Baptist church and spent five hours discussing religion. They priced holy pictures on the steps of a cathedral—"Take St. Nicholas, it can do anything for you."

But the six Quakers accomplished many other things, too.

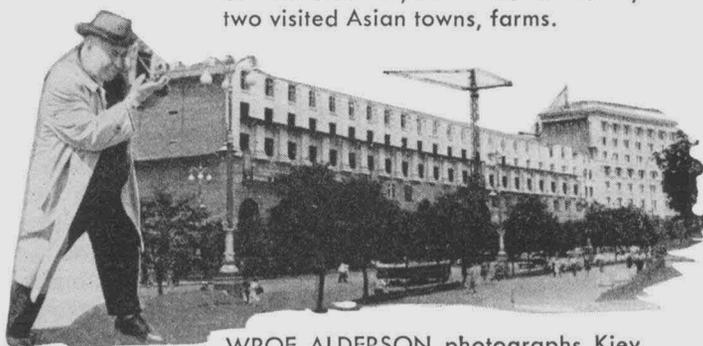
They observed the thoroughly un-Marxian nature of the Russian economy, for instance:

- A state which is supposed to wither away remains the world's most centralized.
- Class distinctions which were to disappear have reappeared to an extent comparable to those in the United States. Quakers found a 35 to 1 variation in the incomes of Russians whom they met. And Russia's tax system, as one member said, sounds like one proposed by the National Association of Manufacturers: no inheritance tax, 13% the top rate on incomes, with the bulk of revenue coming from a levy on sales.

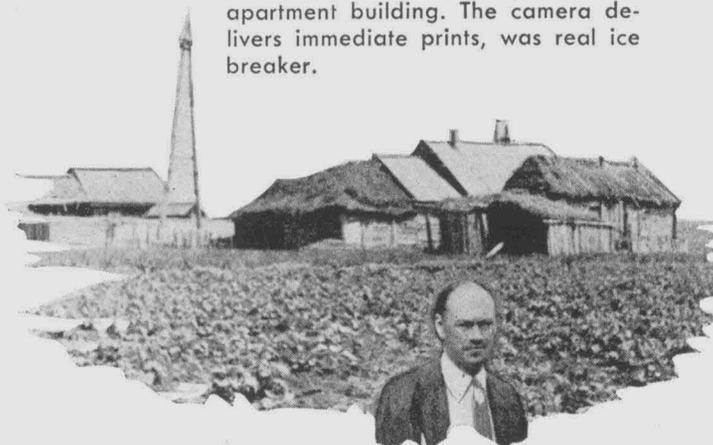
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Six traveled 10,000 miles in month; two visited Asian towns, farms.



WROE ALDERSON photographs Kiev apartment building. The camera delivers immediate prints, was real ice breaker.



STEPHEN G. CARY looks over a Russian farm with thatch huts. Farm machinery is scarce.

HUGH W. MOORE and Pastor Orlov of 3000-member Leningrad Baptist church chat by Astoria Hotel.



• A “planned economy” which does a poorer, less organic job of planning in consumer goods, despite progress in heavy industry, than the U. S.

The Quakers realized that Russian Communists inherited an undeveloped industry from the Czars and believed that greater incentives, especially in farming, might raise the standard of living. But they saw Russia permanently handicapped by its vast land mass. Transportation costs are high where resources no greater than those of the United States and a population only 25% larger are scattered over three times as much territory.

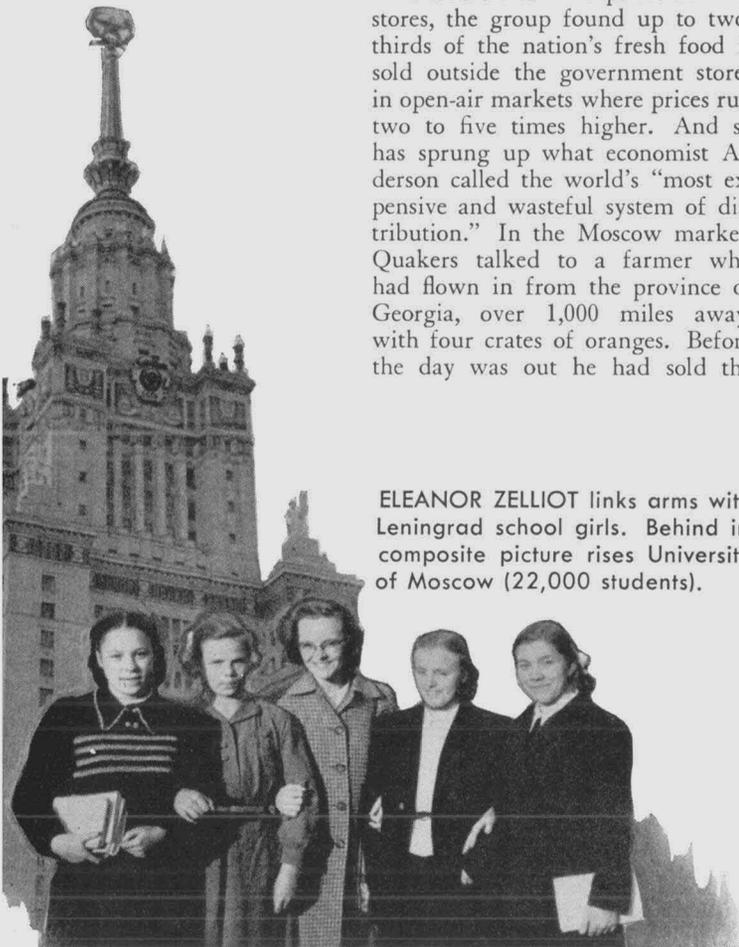
Lack of steel—Russian mills have a capacity a third that in the United States—results in five- and six-story apartment houses being built without steel framework. Population pressure causes such haste that builders know, as they work, that their buildings will soon need repairs.

American farmers stress efficient use of manpower, their scarcest resource, and western European farmers efficient use of their limited supply of land, while Russians waste manpower for lack of machinery. Thus the Quakers saw a herd of 40 to 50 cattle being milked in an open field by six or eight women. Two more women stood by keeping records and several men waited by their trucks to haul the milk away. In the United States this entire operation might be carried through by a single man.

Two of the six Quakers, Cary and Moore, traveled 5,000 miles into Asia to see the “new lands” which Russia is plowing up in a desperate attempt to increase its wheat supply. For years, they knew, Russia’s population has been increasing faster than its food supply. Increasingly bread and potatoes take the place of fruits and vegetables, milk and meat. The goodwill team saw housewives begin queuing up for milk and sugar at 7 a.m. and discovered that government food stores often run out of meat by 10 a.m.

As a result of fixed prices in these stores, the group found up to two-thirds of the nation’s fresh food is sold outside the government stores in open-air markets where prices run two to five times higher. And so has sprung up what economist Alderson called the world’s “most expensive and wasteful system of distribution.” In the Moscow market, Quakers talked to a farmer who had flown in from the province of Georgia, over 1,000 miles away, with four crates of oranges. Before the day was out he had sold the

ELEANOR ZELLIOT links arms with Leningrad school girls. Behind in composite picture rises University of Moscow (22,000 students).



crates for more than enough to pay his round trip plane fare.

Officials of the ministry of trade want to do something about such waste, says Alderson, adding that “their efforts would be far more effective if they had a chance to observe retail and wholesale practices in the U.S.” Solving such marketing problems, he points out, can be a substantial contribution to peace—“it is better for Russian factories to be turning out samovars than guns.”

Moreover, Russia is showing increasing concern for the needs and desires of its people; Moscow’s largest department store polls its customers twice a day on their opinion of its goods. Democracy in the market place, predicts economist Alderson, can open the way for democracy in other aspects of life.

With democracy and peace may come an increasing degree of freedom. The six Quakers saw many signs of its lack in Russia. The team itself was not allowed to visit a Russian prison camp or the Baltic states of Estonia, Latvia and Lithuania, which Russia seized in World War II.

The group was appalled at Russians’ lack of opportunity to learn about the United States. They saw no U.S. publications and were told by journalists in Moscow that none was available except to high government officials. They discovered that an official, whose job it is to forecast American economic trends, has at his disposal seven U.S. newspapers, including *The New York Times*, *The Wall Street Journal* and *The Chicago Tribune*, and also four magazines. In one library they visited, borrowers were restricted to a narrow list of “recommended books” that included few foreign or even pre-Revolution publications.

Yet they were surprised to see how little Russians missed the freedom that Americans take for granted. “We could only conclude,” they said, “that in comparison to their fathers and grandfathers, they were freer now.”

The Quakers were, on the other hand, surprised at the freedom with which Russians would debate even such touchy subjects as forced labor camps, liquidation of the well-to-do farmers and treatment of the satellites.

For two and a half days the team traveled down the Don River on a sidewheeler. Sitting in the boat’s bow for 10 to 12 hours a day, Edgerton conducted a one-man “U.S. information bureau” with help from Alderson, who now and then had to scramble through *The World Almanac* or *Statistical Abstract* to find a pertinent statistic.

A coal miner began with a discussion of Russian literature and the voyage ended in a friendly argument with a group of convinced atheists. In the course of the day, the conversation, with nearly everyone aboard participating at one time or another, touched on American education, unemployment, Truman and his daughter, Russian studies in the U.S., Eisenhower, China and the U.N., McCarthy, Formosa, American air bases, Korea, atom bomb experiments and the Japanese fishermen, the rearming of West Germany, Yugoslavia’s attitude toward Russia since 1948, American movie stars, Soviet music, smoking and cancer, Carmen Jones, American comic books, Malthus, U.S. income taxes, Russia’s influence in eastern Europe, wages and prices in the U.S. Edgerton debated Marxist philosophy with a tugboat captain, the existence of God with all comers, and—over and over again—American treatment of the Negro.

Surprised as the Quakers were at the Russians’ freedom of speech, they were even more surprised at the lack of information, even among the intelligent, well-educated and well-intentioned, not only about the rest of the world but

'SPEAK TRUTH TO POWER' SEEKS NON-VIOLENT FOREIGN POLICY



On the day that six Quakers landed in Leningrad bearing a message of goodwill, the AFSC released a message to the American people challenging "the unsound premise that totalitarian communism is the greatest evil that threatens the world today."

The challenge was contained in a 70-page booklet, **SPEAK TRUTH TO POWER**, which 15 days later went into its second printing for a total of 55,000 copies. News stories about the

25-cent booklet (hard cover version: one dollar) were carried by wire services and in *TIME* magazine. Publications of many types—religious, political and scholarly—began to review it. Its title was adopted as the theme of several AFSC summer institutes and conferences. The Columbus AFSC office offered copies to its entire mailing list of 4,000. Requests to translate the booklet into Dutch, German and Japanese were received; in Tokyo a YWCA magazine planned to run it in serial form. A discussion leaders' guide has been written for use with the booklet, and plans to put the message into movie form have been discussed.

The message, in brief, is a call to Americans to refuse to participate in, profit from or prepare for war as individuals—to renounce war as a national policy and even in resistance to an invader to rely solely on non-violent means, such as those used by Gandhi in India.

Many of the closely-reasoned pages of the booklet, which a 13-man team worked on for a year, are devoted to pointing out that such a seemingly radical stand has immediate political relevance.

"Daily living does not usually require us to demonstrate our ultimate faith, but our daily choices are made on the basis of it," the study says, adding that this is true for both individual and nation. Colonial peoples the world over regarded the United States as their champion, it points out—until military containment became the core of its foreign policy. Now when the people of Morocco demand freedom Americans remain silent lest the U.S. offend a key military partner, France. Give up reliance on force, it suggests, and

about their own country as well. Here, they felt, is still another reason why more goodwill trips, particularly by Russians to the outside world, are needed.

Such trips, they believe, can help overcome the fear of the United States fostered by such American magazine articles as one their interpreter showed them a reprint of: a story about 950 American air bases on foreign soil encircling Russia, and a map showing arrows pointing from such bases to the heart of the Soviet Union.

Russians are better equipped to come to this country, the group found, than Americans to travel in the USSR. Most Americans, after a month in Russia, are lucky if they've learned the Russian alphabet well enough to puzzle out a menu, but Russian students, required to learn a foreign language, elect English oftener than any other. Three million Russians are now learning English. Yet such visits, from which the U.S. has everything to gain and nothing to lose,

human freedom no longer need be sacrificed to military necessity. The booklet says Americans are generally agreed on constructive steps needed to build peace—yet the United States steadily moves in the opposite direction. The authors attribute this paradox to two false assumptions:

First, the assumption that communism is the day's greatest evil. "Neither the first nor second world war was spawned by communism," they point out. "Nor are the Russians responsible for obliteration bombing, first use of atomic weapons or the concept of blitzkrieg. All have been loosed upon the world by the very nations which now profess outrage at the cynical Soviet concept of the role of violence."

Second, the assumption that violence can overcome evil. Trust in violence itself, they believe, is creating in the U.S. the very evils Americans object to in others: sacrifice of personal liberty, creation of a "mass mind," loss of independent thought.

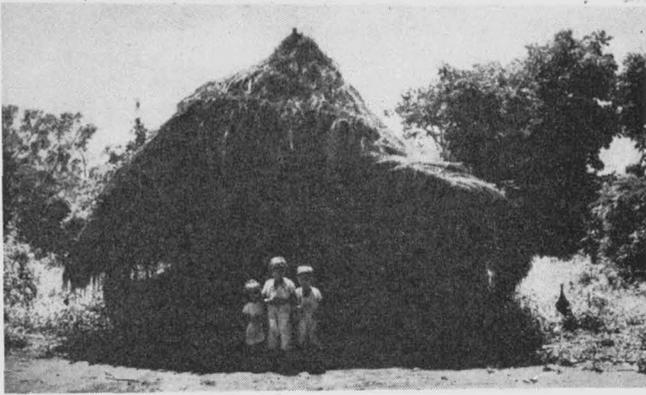
If an individual renounces violence, the booklet says, he liberates himself to act morally; no longer need he sacrifice justice to the demands of power. A handful of such individuals may set off a process of social change, pointing out how effective tiny minorities have been in determining U.S. policy toward "McCarthyism" and Chiang Kai-Shek. Because thought leaders of the nation are in a key position to begin such a process of social change, the AFSC made special efforts to see that **SPEAK TRUTH TO POWER** reached them. Advance copies were provided men like psychologist Gordon Allport, educator Robert Hutchins and social theorist Lewis Mumford. They in turn wrote letters urging colleagues and other noted Americans to examine the message in **SPEAK TRUTH TO POWER**, copies of which were sent to over 1200 leaders—churchmen, radio commentators, senators, labor leaders and officers of the League of Women Voters. One hundred sixty more persons—college presidents, foreign ambassadors, congressmen and social scientists—returned cards requesting gift copies. Letter columns in dozens of newspapers carried a message from Mumford urging study of the booklet. The AFSC has been given 3,000 words in the October *PROGRESSIVE* to respond to critiques of the study in this same issue by Karl Menninger, Dwight MacDonald, Norman Thomas, Reinhold Niebuhr and George Kennan.

are not likely to come, declares Clarence Pickett, until the United States revises its "benighted" restrictions on foreign visitors.

A booklet describing the Russian trip in detail and offering suggestions for further efforts at friendship will be available this fall.

WILLIAM B. EDGERTON accepts strawberries from Baptist layman near Kiev. Peasants take small amounts of produce to distant markets.





Many farm workers in El Salvador live in squatters' shacks — thatch-roofed, dirt-floored, and one wall open to the sky.



But now the government has built brick homes for its landless. Getting used to such luxury is not an easy task for many.

A PICKUP TRUCK toiling up a hill in El Salvador jounced to a stop and its driver jumped out to cut a path through the brush.

Four months earlier two government officials had come up this road to a squatter's hut—dirt-floored with three walls of pole and thatch and the fourth open to the air—to offer him a three-room home of brick, one of 72 the Institute of Rural Colonization had built in the broad valley below for its landless farm laborers. A little later, social worker Lita Hernandez came up the same trail and took the family to see the new house in El Sitio del Nino.

A hard life had made many squatters suspicious and distrustful; some refused the offer. When moving day came, others backed out. One man stood by the truck talking to Lita Hernandez for three hours before he could make up his mind to climb aboard. But finally he and others like him hesitantly took the key to their new home from the hand of Lita Hernandez and stepped gingerly across the threshold.

But this day marked the beginning, not the end, of a long, hard, often painful period of adjustment. For help in this period, the Institute turned to 11 AFSC volunteers, who nearly a year before had come to this valley from Haiti, Germany, Mexico, Austria, Italy and the U.S. For nearly a year they had been sleeping in a tractor shed on bare cots, preparing for this day.

Among the new home owners were men who had always had a boss to tell them what to do. Now an AFSC volun-

Frequent home visits by social worker Lita Hernandez help—and she in turn is helped by AFSC volunteers.



teer helped them plant vegetables and fruit trees, use fertilizer, build a chicken house and dig a garbage pit.

Many of the families dressed in rags, for men were too poor to buy new clothes and women lacked the skill or equipment to make their own. With cloth supplied by the AFSC and using sewing machines sent from the U.S., women learned from an AFSC volunteer how to outfit their families, while babies crawled about underfoot.

Neediest of all were the children—the baby who cried whenever anyone came near, the child of six who soiled his clothes, the boy of ten who lacked energy enough to brush the flies from his face. When the new families arrived, nearly everyone suffered from malaria and upset stomachs. A doctor treated the sick, and AFSC volunteers coaxed children to eat carrots and bananas and saw that each of them got two glasses of UNICEF milk a day. Volunteers helped in the schools, pupils learned to read, write and figure by puzzling over farm problems. AFSC opened a kindergarten and helped the schoolteachers, themselves young and inexperienced, teach the children how to play.

In the past a family's entire wealth often consisted of a bag of corn, a grinding stone, one chicken and a straw mat. On moving day the possessions of three entire families had been loaded into a single pickup truck with room to spare. In the new homes, warned Lita Hernandez, an entire family would no longer be allowed to sleep in a single bed. Clothes must be put on shelves, not tossed on a nail pounded into the wall, and there must be tables and chairs as well.

But wood is scarce and costly in El Salvador, the families protested—how are we to pay for all these things? An AFSC volunteer showed the men how to make chairs and stools of branchwood and reeds.

Material problems were easy, however, compared with the human problems of families, once isolated, who suddenly had to learn to live with neighbors. Before community spirit could develop, many psychological barriers to change would have to be broken through.

Once he would have eaten at the table, his wife in the kitchen and the children on the floor. Now a new family idea grows.



Salvador Social Worker Sees Big City Problems as Interne

For three years El Salvador's Lita Hernandez worked with the AFSC volunteers, wondering what it was that brought them to her land from a dozen countries. In the summer of 1955 she determined to find the answer by herself becoming a volunteer.

Her career as a social worker had begun in the barrios of her nation's capital, teaching youngsters how to wash their hands and faces and how to use a handkerchief and a pencil.

Now she found herself an "interne in community service" in Chicago, second largest city of the United States. Each month the city, where slums creep within six blocks of the skyscrapers, took in another 1,500 farm migrants; each month blight infected three new blocks.

Here, as in her homeland, her job was helping a rural people adjust to the demands of a city that crams 50,000 people into a square mile. Her Spanish served her well, for the social agency to which she was assigned needed someone to work with newcomers from Puerto Rico and the Mexican border.

She found herself living in the AFSC's "project house." Here the neighbors, fearing the creeping blight that follows overcrowding and the housing-project bulldozers which follow blight, are organizing into a neighborhood association to keep standards high and fight deterioration.

Here Lita Hernandez lived with 16 college men and women. They came from different nationalities and races, an example of cooperation in the midst of racial tensions that were a less constructive response of the neighborhood to its problems. Among the volunteers were Catholic and Jew, and a gamut of Protestantism—Presbyterian, Baptist, Congregationalist, Methodist, Lutheran, Quaker and Christian Scientist.

Here Lita Hernandez met volunteers like the girl with 15% vision who had come halfway across the nation to join the unit and each day traveled alone, 21 blocks by bus, to teach Braille to the newly-blind.

Here Lita Hernandez exchanged ideas with a conscientious objector, son of a New Jersey peach farmer. His pacifism had been tested in a settlement house, where he was roughed up by six teen-agers led by a youth who had served three prison sentences before his 23rd birthday. And with patience the volunteer won their friendship.

Lita Hernandez worked in the slum heat of a Chicago summer. Worn out at the end of the day, she still found strength to take her turn over the dishpan or behind a vacuum cleaner, or to spend three hours in a business meeting, seeking Quaker consensus on the proper time for breakfast or what to do about beggars at the door.

At summer's end, Lita Hernandez wore on her dress the red and black star that marks the person who has served as an AFSC volunteer—and in her mind and heart she knew what it was that, over the years, had brought nearly two score young people from all over the world to serve the people of her country.

Pictures of Russian trip were taken by Eleanor Zelliott. Those of El Salvador came from Lita Hernandez and from the Secretaria de Informacion de la Presidencia de la Republica.



The new city is beautiful and full of hope; learning to live with so many new neighbors is only one of the human problems.

Yes, the men agreed, it would be nice to have a soccer field—and then sat back and waited for someone to give them one. But the Institute started them discussing the theory of building a soccer field and one weekend townspeople found themselves clearing a field near the village.

Store-bought things were in short supply and prices high. A volunteer showed families how to organize a co-op, and when the government was unable to provide a bookkeeper, another volunteer (a chemical engineer doing alternative service as a conscientious objector) showed the members—half of whom could neither read nor write—how to figure prices and keep accounts.

As a sense of community began to grow in El Sitio del Nino, volunteers sought to widen the horizons of its people. From the nation's capital, only 20 miles away, the Institute and the Quaker volunteers brought city dwellers—many of whom were never before concerned about the problems of their rural neighbors—to help the men of El Sitio del Nino paint a school and plant shrubs around it. A farm machinery salesman came and a plantation doctor, a scientist and the owner of a lumberyard—and learned that here were men, however poor, like themselves. And the men in the new brick homes who had learned to stand on their own feet, unafraid and free, who had learned to live and work with one another, now began to think and feel as citizens of El Salvador.

There are things still to be done in El Salvador; like finding a way to upbreed poultry and discovering a cheap source of poultry feed. But the volunteers are needed elsewhere. Some are already at work in another such village, 15 minutes from El Sitio del Nino, and others in a village 75 miles distant where 30,000 people, made homeless by an earthquake four years ago, are struggling to regain their feet. A dozen more villages like El Sitio del Nino are on the drawing boards. All want volunteers, but it costs about \$80 a month to keep a volunteer in El Salvador, and funds for the present project even without expansion cannot be counted on beyond the next twelve months.

In the co-op he saves money and learns a new way of mutual aid. AFSC volunteers helped set it up.



Latest Publications

TIP OF THE WEDGE, 20-page pamphlet, describes AFSC's international programs: Quaker program at the U.N.; Washington seminar for government officials, soon to have a U.N. counterpart; international student seminars; conferences for diplomats, which in 1955, their fourth year, will be extended into Asia; Quaker centers in Paris, Geneva, Vienna, Delhi, Tokyo and New York with plans to expand into Washington and Berlin.

SPEAK TRUTH TO POWER, a 70-page, 25-cent booklet described on page 4.

THE RIGHT OF EVERY CHILD, a 15-page report on what's been done to integrate schools in Washington and what is yet to do.

THE FUTURE DEVELOPMENT OF THE U.N., a study of charter review in 65 pages, costing 25 cents.

Three leaflets, bringing contributors up to date on work in KOREA, on QUAKER WORK OVERSEAS, and giving a BRIEF DESCRIPTION of the whole AFSC program.

Films and Slides

WITH THE QUAKERS IN KOREA, a 20-minute 16mm. sound and color film made for AFSC by Ted Conant, photographer for the U.N. Information Service. Copies may be borrowed from AFSC.

Fifty color slides, with tape commentary, describing the goodwill trip to Russia. May be borrowed.

Materials for Children

For the Family: How-to-do-it pages with 14 gift-making projects for children of all ages interested in international friendship. Also a 38-page booklet for background and six family worship services related to the gifts. 25 cents.

For the Class or Club: Friendship gifts for Korean and migrant children, including cut-outs of a Korean widow, her children and home, and 12-page booklet on Korean housing project. 25 cents.

Korean Packet: Excerpts from above packets,

showing children how they can put a roof over heads of Korean mother and children. 15 cents.

Hallowe'en Packet: Expanded version of old Friendly Beggar project with plans for a party afterward. 25 cents.

Institute Highlights

A standing-room-only audience of 2,200 heard India's Krishna Menon open the Whittier, Calif., Institute of International Relations. Other large audiences showed up for Eleanor Roosevelt in Greensboro, N. C., and Norman Thomas in Dallas, Texas. . . . Although American Legionnaires have often been critical members of Institute audiences, this summer saw a Legion commander from Philadelphia appearing on the platform of four Texas institutes. In San Antonio, two spectators protested his appearance.

Hope for Minorities

Indian Center: The San Francisco office opened on June 26 an Oakland center for Indians displaced by the government's relocation program. In 10 months, 80 families were brought to the bay area. Many became lonely and frustrated. Two hundred Indians of 13 tribes came to the opening of the Inter-Tribal Friendship Center.

School Integration: Beginning this fall the AFSC will lend Irene Osborne for six months to work with the Southern Regional Council. Her job: relying on what has been learned in Washington during the past four years, to counsel local communities on school integration.

The Deep South: Baton Rouge, La., editorial opinion supported the job opportunity program following shot gun blasts into its office in July. Program ran into difficulties from the start: eviction from first office after Negro secretary hired. *State Times* comment: "The people of Baton Rouge do not approve these shootings."

Foreign Students Use Centers

Scores of newspapers throughout the United States took note of the 20th anniversary of the AFSC international student house in Washington, D. C.—organized back in the days when

foreign students of darker races found it hard to find a place to live. Meanwhile, a much younger AFSC center near the University of California in Los Angeles, organized by our Pasadena office, reported: 10 active student committees; a Friday program—folk dancing, singing, ping pong and discussion—that attracted up to 150 persons, and participation by students from 43 nations.

Pro and Con in Congress

The AFSC has twice made the pages of the Congressional Record this year. On Feb. 28, Rep. Henry S. Reuss (D., Wis.) lauded the AFSC for "its practical application of the principles of Christianity" and read into the record a list of AFSC projects, taken from the condensed annual report. On Dec. 16, Rep. B. Carroll Reece (R., Tenn.) in an attack on foundations, made nine criticisms of AFSC. A memo pointing out errors in Reece's charges is available on request.

One Less Office

On Oct. 1, the AFSC office in Wichita, Kans., is closing, reducing regional offices to 12. Activities of the office will now be carried on from Des Moines, Iowa.

News from Mexico

Friends of AFSC were invited to visit its new headquarters in Mexico City, former studio-home of famed painter Jose Clemente Orozco, at Calle Ignacio Mariscal 132.

A Glimpse Backstage

Most friends of AFSC know of the work done by young volunteers in work and study projects—by work campers here and abroad, internes in industry and community service, volunteers in state institutions and at student seminars. Few know the work that goes into screening applicants.

Nearly 10,000 letters had to be sent. Requests for references—four for each of 1,200 first-time applicants, plus 1,000 follow-up notes two weeks later to references who failed to reply—accounted for most of the total.

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

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.

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.

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