

American Friends Service Committee

BULLETIN

May • June, 1956



TED CONANT

These new houses in Kunsan, Korea, are being built to ease a critical problem faced by refugees. See page 4.

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. . . challenge of new proposals . . .

Philadelphia, Pa.
May, 1956

Dear Friends:

From time to time those of us in AFSC try to evaluate our current programs and those which have crystallized into proposals for action. Such was the task before us at the recent Representative Council which met for a week at Earlham College, Richmond, Ind. On the Council are staff and committee members from all regional offices plus the national office.

You may be interested in some of the Council's recommendations, which go to the Board of Directors for consideration.

The first proposal involves greater emphasis on work with high school-age young people who are increasingly confronted with perplexing problems requiring personal decisions. For many the answer becomes an easy acquiescence in what is becoming normal and traditional—military service and a career looking toward conventional "success."

This standardized pattern gets sanction through such devices as the Coronet film series on UMT issued a few years ago.

A new national effort is developing around a workbook for upper high school grades. The title is "Your Life Plans and the Armed Forces." It assumes military service, mentions none of the alternatives provided by Congress and prepares young men for "getting the most out of the army."

Good vocational counselling is an urgent need. We would hope stress could be put on religious values and opportunities for constructive service. Both young men and mature leaders need to know the channels that always exist to serve and help our fellows. "The choice is always ours."

The AFSC has a number of programs for high school students. These include world affairs camps, seminars in Washington and at the U.N., week-end and one-day conferences. Work camps and School Affiliation Service extend other opportunities.

In addition, we offer counselling facilities for conscientious objectors. We hope to increase the number and type of these youth programs in coming months.

The second recommendation points to AFSC's responsibilities in the South today. The struggle to work through the complex problems of integration deserves our sympathetic and patient interest. Our regional offices in Greensboro and Austin are currently active and our other offices are grappling with similar perplexing dilemmas.

A body of significant experience in Washington, D. C., schools is already being shared with other Southern communities who are looking toward school integration. Seminars and conferences of educators confronting these problems expedite the transition.

Special funds now make possible a new program in North Carolina which will try to help the concerned educator who wishes to move ahead to implement the Supreme Court's decisions on integration.

There were other concerns expressed at Richmond. These included a proposal to help relieve tension in the neighborhood of an integrated housing project in Chicago, to focus more actively on disarmament and to find ways to ease the problems of stark need and hopelessness in the Appalachian coal fields.

These concerns present us with a challenge to extend ourselves and our resources. We hope you will help us pursue these goals.

Sincerely,

Lewis M. Hoskins

Executive Secretary

PEACE EDUCATION EVENTS OFFER VARIETY

Institutes, conferences and camps from May through August are scheduled as features of the AFSC Community Peace Education Program.

Topics like these will be considered: "America's Responsibility to World Trouble Spots," "Civil Rights at Home and Abroad," "Africa—Revolution and Reconciliation" and "Constructive Use of Power in a World of Strife."

Participants of all ages will join in lectures, discussion, meditation and recreation. Even youngsters will be "involved" in several family institutes.

Among speakers for the summer are the following:

Amiya Chakravarty, Boston University professor who was Tagore's literary secretary and associate of Gandhi; A. J. Muste, secretary-emeritus of the Fellowship of Reconciliation; Homer Jack, Unitarian minister who attended the Bandung Conference; Eddy Asirvatham, political science professor at Nagpur University, India; Reginald Reynolds, English author of "Cairo to Capetown"; General Hugh B. Hester, retired, former commander of the Philadelphia Quartermaster Depot; Ernest Kalibala, of East Africa, former member of the trusteeship division of the United Nations; Mulford Q. Sibley, University of Minnesota political scientist; Floyd H. Ross, professor of history of world religions at the University of Southern California; Harold Isaacs, Asian correspondent and writer on American relations to underdeveloped countries; William Davidon, research associate of the Institute for Nuclear Studies, University of Chicago.

To date, plans for the following institutes and camps have been made:

ADULT INSTITUTES

San Antonio, May 4-6; Houston, May 11-13; Fort Worth, May 2-3; Dallas, May 4-7; Wichita and Topeka, May 31-June 9; Avon Old Farms, Conn., June 10-17; Guilford College, June 12-17; Cornell University, July 14-21; Whittier College, June 28-30.

FAMILY INSTITUTES

Tyler, Minn., Aug. 12-17, 19-24; San Francisco, July 7-14; Lake Geneva, Wis., June 30-July 6; Idyllwild, Calif., July 7-14; Columbus, Ohio, plans incomplete.

COLLEGE INSTITUTES

Ithaca College Camp, June 7-16 (to be followed by Peace Caravan in N.Y. state to July 18.)

HIGH SCHOOL INSTITUTES AND CAMPS

Lake Tahoe, Calif., June 16-23; Pasadena, Calif., June 16-23, 23-30; Boone, Iowa, June 16-23; Spencer, N. Y., Aug. 25-Sept. 1; Littleton, Mass., June 27-July 3, Aug. 24-30.

* * * * *

450 Attend High School Conference

Dr. Ralph Bunche, U.N. undersecretary assigned to the Atomic Energy Committee, and Dr. Harry Meserve, a Unitarian minister and national board member of the American Civil Liberties Union, spoke before an AFSC high school conference March 23-25. About 450 students came to the seaside conference grounds at Asilomar, California, from public and private schools all over the state.

With these and other experienced resource leaders the young people sought to answer the challenge put to them by AFSC: "The American idea of individual freedom can meet any ideological competition—if we understand it ourselves. Do we?"

The conference, titled "Our American Heritage: Freedom for All," was sponsored by the Northern and Southern California regional offices.

Staff report on:

CHANGE AND RESISTANCE IN THE SOUTH

By IRENE OSBORNE

The South's story today is one of paradox. On one hand, the progress of school desegregation is substantial and conspicuous. On the other, the tumult and shouting of the organized opposition has created fear and hysteria and brought suffering and injury in its wake. The crisis is that of a society facing both ways, unable to turn back, not yet able to gather its resources for constructive action.

537 Districts Started

Much of the South has already found its way without difficulty. During the first two years after the historic school decision, 537 school districts undertook programs of desegregation. These represent 11.2% of the school districts in the 17 southern states and the District of Columbia. More than a quarter of a million Negro children, about 10% of the total in the region, are now in integrated schools. The districts are in eight states (Maryland, Delaware, West Virginia, Kentucky, Missouri, Oklahoma, Texas and Arkansas) and the District of Columbia.

In only one of these districts, Hoxie, Arkansas, has there been serious difficulty, but there the outcome is success. In only a handful was court action involved. In these areas, there is no crime, no "increase of tensions," no hysteria. Rather, there is the routine, often humdrum, business of conducting schools.

Resistance Centered

The crisis elsewhere results not from desegregation but from resistance to desegregation. It centers in a hard core of states which includes South Carolina, Georgia, Alabama, Mississippi and Louisiana, draws some of its leadership from Virginia, and then reverberates outward to affect North Carolina, Tennessee, Florida, Arkansas and Texas.

It is a crisis which begins in angry words and rash deeds, then moves on to malicious acts. When the court said, "Begin now to plan for desegre-

gation as soon as you are able," the deep South answered, "Never." Repressive acts of legislation, interposition, manifestoes, endless oratory and newsprint reiterate, defend and justify the "never."

But words are not enough. The courts do not decide cases by the piling up of emotion. Negro citizens are not easily dissuaded by the slogans that have a too familiar ring. White citizens who care about the integrity of their states are uneasy at the prospect of loss of prosperity and dignity which may follow the course of defiance. Many white liberals welcomed the decision and wished for prompt compliance.

Organized Opposition

The opposition early took the initiative. Numerous organizations have been formed to oppose school desegregation. Crafty in their trade, they specialize in quelling the first signs of compliance. The victims are citizens who sign petitions seeking desegregation, ministers and other civic leaders who speak out, officers and attorneys of the NAACP. Negroes have lost jobs, been ejected from their farms and refused credit always available heretofore. They have been threatened, injured and sometimes killed.

White businessmen have been boycotted or threatened for refusing to join the hate organizations. The dean of a college of education was dismissed for publicly approving the court decision. Ministers have been turned from their pulpits. An ex-college president had his title of "presi-

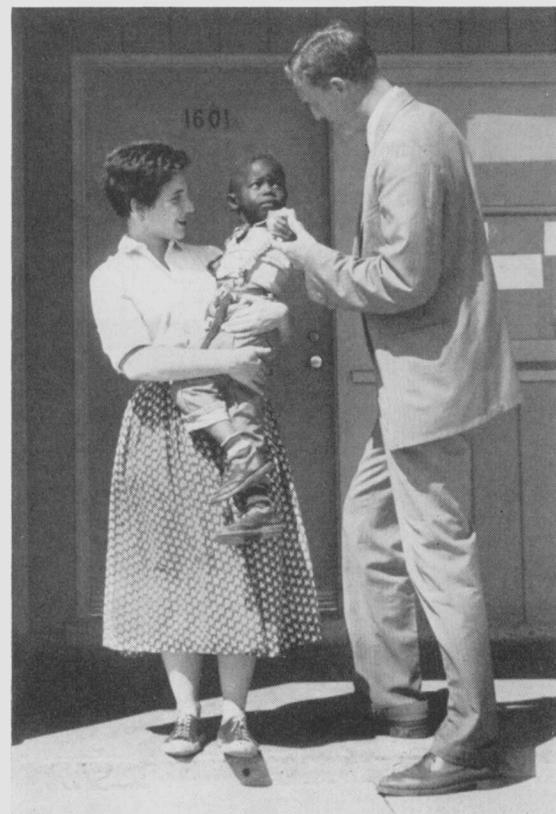
dent emeritus" taken from him. Those who speak forthrightly meet rejection, insult, often threats, anonymous letters and middle-of-the-night phone calls. Only a small number of whites, in relatively few areas, have suffered direct and serious injury. More widely, people know what "can happen," and they grow timid, then fearful, then immobilized. At times and places it is virtually a reign of terror or a conspiracy of silence. The white citizen who is fearful is afraid not of Negroes, nor indeed of the courts; he is afraid of his neighbor.

There is a great deal of talk wherever people meet. Much of the talk is repetitious, banal, circular and evasive. "We should wait a while for this to blow over," "We aren't ready yet," "If this hadn't come so soon . . .," "The extremist on both sides should quiet down and let moderation reign."

Among the opposition, the talk is a revival of the stereotypes about Negroes, resentment of Yankee interference and defiance by white supremacists. It aims to convince the South

Continued on Last Page

MARTIN D. WHITE



Story from Korea: HOW FRIENDS SERVE

By KATHLEEN REGAN

EDITOR'S NOTE: Kathleen Regan, shown interviewing two Koreans in photo at right, returned from Korea in January after two years as director

of welfare services for the Friends Service Unit in Kunsan. This true story of one family illustrates most phases of the Korean program.

A six-by-six space on the floor of a rotted warehouse in Kunsan was home to widow Kim and her family refugees from North Korea. They had the first square nearest the door to make going and coming easier for the blind couple in the family, the daughter and son-in-law.

Chung Ho, a 13-year-old boy and Moon Hi, a 15-year-old girl, were the others in the Kim family.

Mud Hut Shelter

The dismal warehouse with its leaky roof, cold drafts and confusion was not a lonely place since 53 other families — 200 persons — squatted there after fleeing North Korea. Many others from the north found make-shift shelter in mud huts around the warehouse in what was known as Jo Chon refugee camp. Eight similar camps were elsewhere in Kunsan.

While shelter was a problem, equally critical was the need for food when the Friends Service Unit started work there in 1953. The Republic of Korea and the United Nations furnished some relief grain. Members of the Friends Unit helped the city set up milk feeding stations and supplied powdered milk in 1953. Later UNICEF provided the milk. There widow Kim's children and her pregnant daughter received hot milk daily.

TED CONANT



Distribution of clothing from the United States was organized in cooperation with city officials in 1954 and continued until the spring of 1955. Families received bundles containing clothing, soap, candles, clothes line, sewing materials and a piece of paper mill felt to cover cracks in the wall and floors of their "homes."

Hundreds of "check-pos" (Korean school packets) from American children provided basic school materials after a wooden school building was erected with help from the Armed Forces Aid for Korea.

Our educational fund provided chairs, desks and blackboards which were usually made by the refugees.

When winter arrived the plight of widows was more difficult. They normally don't re-marry and are unequipped to earn a living. They usually join the family group of near relatives. The Quaker Unit undertook to help some of the 4,000 widows in the Kunsan area by giving them training in simple skills, aid to start small businesses and basic arithmetic needed for management.

Gifts Help Center

Eventually they volunteered the idea of a "self-help center." They needed sewing machines, irons, textiles, knitting yarn and needles to make, remodel and mend clothing. A generous gift from the Women's Institutes of Ontario, Canada, and responses from Friends in America helped get the center established. Widow Kim was chosen by her neighbors to head the supervisory committee.

In time the room hummed with activity. Women emerged in new white skirts and jackets and heavy winter trousers, old men in new trousers, chil-



DEE BREMNER

dren in bright pink or red corduroy jackets and boys in blue jeans.

Moon Hi joined a group of workshop widows at a sewing and weaving project in the town and walked two miles each day to her work. Her brother, Chung Ho, helped her with lessons at night. His diligence and sense of responsibility helped him earn a scholarship, given by the FSU, to one of the best schools available.

Infant Gets Aid

During the winter the blind couple's child was born in the warehouse. Mother and child were moved to the Kunsan provincial hospital. The hospital had been rehabilitated by members of the Quaker medical unit which guided a Korean staff. The mother knitted with wool donated through AFSC while at the hospital.

By the spring of 1955 some of the refugee families whose members included an able-bodied man were moving to an agricultural housing development. Widow Kim's family was of course ineligible. About the same time our team helped organize a cooperative self-help project, also designed to rehouse needy families. In this scheme too a man was needed to ram the earthen walls of the houses. Again widow Kim could not qualify.

That summer the city ordered about 1,600 make-shift dwellings destroyed. Widow Kim and others were left in the partially razed warehouse.

We cooperated with the city to help 88 of the neediest families acquire shelter before the winter arrived.

A simple type of Korean house was planned. Work groups from the camps walked many miles each day to the building sites to twist and tie straw ropes to secure the house frames. They dug earth and sifted it, carried water

The blind couple in the Kim family shared a little square in the crowded warehouse.

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from the wells and lugged tiles up the hillsides from the ox carts.

Mr. Han, the blind son-in-law, learned to straighten nails. Chung Ho and Moon Hi kept at school and work but helped in their spare time. Mrs. Han received more yarn and sold garments to buy the family's food.

Work Delayed

The summer work was delayed by rain and slow lumber delivery. More labor was needed to finish before the first frosts. So members of the FSU team joined the work force. We were a curiosity—these Westerners being initiated into the mysteries of "wattle and daub" (tied frames covered with rice straw and plastered mud) construction. Gradually the cooperative idea spread. Neighbors, school children, teachers, orphanage directors and their small fry and YWCA workers joined the builders.

City officials came and looked curiously, liked what they saw, pitched in to help.

A group of well-to-do ladies from the town came, looked and left. The next day they returned carrying little packets. Out came work trousers which they donned over skirts. Soon they were part of the rhythm of the "wattle and daub."

Often the assorted group would sing Korean folk songs and join in the laughter of an amateur house-builder's mistake. After work some evenings town ladies, farm widows, teachers, students, neighbors and Quaker workers would sit on the hillside and talk. Quickly we found common ground for conversation.

Kims Last Leaving

Widow Kim and her family were the last to leave the warehouse last December. They had beaten the heavy frost of cold winter by their own efforts and those who helped.

The project site now has neat rows of houses with strings of green vegetables hanging by the doorways. Smoke rises from chimneys indicating that the Korean "ondle" (warm floor) is being heated. These people have been restored to the dignity of being individual householders again.

The birthday of the blind couple's baby was a gala occasion in the family's new home. The charming child is fat and blessed with perfect eyesight.

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CONSCIENCE ACTS GET NEW AFSC SUPPORT

"We affirm our unchanging conviction that our first allegiance is to God and if this conflicts with any compulsion of the state, we serve our country best by remaining true to our highest loyalty."

Thus spoke the Five Years Meeting of Friends in 1945 giving young Friends advice on conscience.

The AFSC interest in conscientious objectors dates back to its organization in 1917 to provide alternate service for persons who objected to military service.

Rooted in History

While the concern for conscience is rooted in 300 years of history of the Religious Society of Friends, a new dimension was added last year when the AFSC undertook the Rights of Conscience program. Since legal cases are made and clarified only in actual court cases, the major effort of the program is with those who are involved in litigation. It attempts to assure competent legal counsel and justice in court.

Support for a particular group or individual does not necessarily indicate agreement with the course of action taken, but rather recognition that an important issue of conscience is present.

The program is supported by a \$150,000 grant from the Fund for the Republic. The Fund undertook to support this program because it saw the need for clarification of legal principles as they affect these fundamental rights. The Fund takes no position on the extent to which the law should protect rights of conscience in general or in any specific case.

Program Has Tradition

The new program is in the AFSC tradition of meeting human needs in areas where Friends hold concerns. It offers material and spiritual assistance.

Over 20 of more than 50 applications for assistance have received financial aid or been approved for later grants. A dozen or more other cases are still being considered.

Program policy is made by a committee of six lawyers and eight laymen. Besides its basic objective the committee hopes to advance and clarify legal principles in the conscience area. It helps with attorney fees and court costs and makes money grants where economic loss is the penalty of following a conscientious motivation.

The committee attempts to evaluate each case on the basis of the conscientious motivation of the applicant and its relationship to the corporate experience of Friends and their historic testimonies. A careful study of the issues determines if

there is a reasonably good legal basis for the applicant's position.

One area in which the committee has tried to uphold a conscientious position involves those who refuse to inform on others when appearing before congressional investigating committees. These individuals will give any information about themselves but believe that it is wrong to make any statement or identification of the political beliefs and associations of others.

When indicted and prosecuted they rely on the guarantees of freedom of thought, speech, belief and association stated or implied in the First Amendment.

In one case, for example, a Negro defendant relied on the First Amendment when a congressional committee questioned her about her associations. In her defense were two points: (1) The future of the Negro race is intimately related to the right of free association, and (2) questions on the subject would make others apprehensive and inhibit their associations.

Defends Pacifists

The committee is assisting with the legal defense of pacifists in New York who refused to seek shelter during a civil defense air raid drill. Their position, based on the First Amendment, is that their rights were violated by the civil defense order when, in a mock alert situation, there was no real and present danger.

They contend that the New York civil defense law, the only compulsory penal one in the nation, is a psychological preparation for war; a technique to indoctrinate the public with the idea that mass atomic war is inevitable and that there is some hope of survival other than world peace.

Cases arising under two loyalty oath statutes have been supported by the committee. Some of these arose under the Broyles Law in Illinois and the others under the California statute requiring a loyalty oath of churches and religious organizations for exemption from state property taxes.

Oaths Protested

In Illinois every person who receives state funds must take an oath that he is not affiliated with the Communist Party or any organization which advocates the overthrow of the government. The committee has assisted persons who refused to take the oath on the ground that it requires a profession of belief and invades an area of thought which should not be

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AFSC FILLS KEY ASSIGNMENT IN JAPAN

The appointment of E. Raymond Wilson as Quaker International Affairs Representative in Tokyo puts an important link in the chain of these representatives around the world. Raymond Wilson is on a year's sabbatical leave from the Friends Committee on National Legislation.

For a number of years the American Friends Service Committee has endeavored to place particularly qualified Friends where they can take part in a two-way effort—giving and receiving—toward better international understanding. Quaker International Affairs Representatives are maintained in Geneva, Vienna and Paris. In Mexico City a Friend with wide international experience acts as such a representative. The Committee is seeking persons with proper background and personality for Delhi, vacant since the departure of Horace Alexander, and for Washington and Berlin.

The Quaker Program at the United Nations, carried on from Quaker House in New York, is closely allied to the work of Quaker International Affairs Representatives.

Centers Pioneered

The work of QIARs has grown out of the activities of Friends International Centers which in turn grew out of the relief activities following World War I. The work of these Centers, among the oldest continuing activities of AFSC, has always been experimental. "It is a simple matter to spread international suspicion. Our work is to spread international good will and friendship," a worker wrote in 1928. The Centers have pioneered in ways and means to bring together persons of widely different views and cultures. After World War II, the idea was extended to Asia.

At present, Centers in Geneva, Paris, Vienna and Delhi are cooperative endeavors of the AFSC and the British Friends Service Council. The London Center is sponsored by the Council while Davis House and International Student House in Washington are the undertakings of AFSC.

With the extension of the Centers to the Far East their programs took on a more truly international character and were linked in a concerted attack on international questions of special concern to Friends and others of like mind. The Leadership Visitation Program has brought Friends who were

both qualified and available for a year's travel, into contact with these far-flung Centers and aided in welding them into an effective whole. The appointment of QIARs has sharpened attention on specific problems of international peace.

The geographical situation and the special position of Austria, so recently out from under international control, make Vienna a significant point from which a Quaker International Affairs Representative can encourage international relationships, especially those of East and West.

In Geneva, the Friends International Center opened in 1927 especially to keep in touch with activities and policies of the League of Nations. Now the QIAR there deals largely with expressing the concerns of Friends as they relate to the economic and social organizations of the United

late summer 1954. The Brintons were in Tokyo two years under the Leadership Visitation Program, and were the most recent of a number of American Friends who have resided at the Tokyo Center since the end of World War II. Howard Brinton extended the influence of the Center particularly into academic circles.

The experience and interests of Raymond Wilson are expected to broaden the field still further, especially in the area of international relations. Raymond Wilson spent a year in Japan about 25 years ago. He probably will also make trips to Formosa, Hong Kong and Korea. All of his work will be reflected in reports to the AFSC which will be distributed widely and among other Quaker International Affairs Representatives.

Among the many international questions of special interest to Friends are disarmament and its relation to the Japanese constitution which prohibits the maintaining of armaments; Japan's present exclusion from the United Nations; the relation of economic to military aid throughout the Far East; Japanese trade which normally would be with other Far Eastern countries, and many other aspects of an over-all settlement in the Far East.

Work at New Level

The AFSC programs in Japan have frequently touched on these broad questions but generally through young people, both students and workers, rather than at the adult, policy-forming level.

In all its work in Japan the Committee has the advice and guidance of an advisory committee of Japan Yearly Meeting. Activities since the end of the war have included a very healthy growth in participation in international student seminars and international voluntary work camps.

The AFSC continues to give some financial support, on a diminishing scale as local support grows, to three Neighborhood Centers in Japan which grew out of immediate post-war relief, and are now directed by trained Japanese. School Affiliation Service includes the Friends Girls School in Tokyo. Institutions and welfare agencies in Japan continue to need material aid. In the year ending March 30, AFSC sent 200,000 pounds of clothing, textiles, shoes and other material aids.

A SERVICE TO THE MOST RESPONSIBLE

... "Increasingly in recent years we have attempted not merely to be friends but to create the atmosphere in which friendship can grow, and to do so if not 'at the summit' at least not exclusively at the grass roots. If there is a service to the most needy there is also a service to the most responsible."

HENRY J. CADBURY, *Chairman*
American Friends Service
Committee, 1955 Annual Report

Nations, whose headquarters are in Geneva. These concerns have been brought to bear on a wide range of matters including refugees, migration and technical assistance.

Among the major concerns of the QIAR in Paris are work among diplomatic representatives, including those who have participated in the Committee's Conferences for Diplomats during the summer in Europe and Asia, and activities which bear upon UN agencies with offices in the French capital.

The appointment of Raymond Wilson as QIAR in Tokyo fills a post vacant since the departure from Tokyo of Howard and Anna Brinton in the

TEXAS LATIN-AMERICAN WORK STRESSES FRIENDSHIP

"Si usted tiene interés en ciudadanía de los Estados Unidos o en aprender el inglés, le invitamos a una de las series de cursos can estes fines."

In English the sentence says: "If you are interested in becoming a citizen or studying English, we invite you to a series of courses."

That's part of an invitation, written in English and Spanish, which is extended to Latin-Americans in Austin, Texas.

Started Six Years Ago

They are sent out by an AFSC-sponsored program launched six years ago. English and citizenship classes, conducted in several locations about the city, form the core of the program. Workers, most of them volunteers, like to think of the program as a "friendship project" between Latin and Anglo-Americans.

The program has avoided classroom formalities. From the beginning the small \$40 budget included a sum to serve punch. Teachers work with the students in small groups of two or three. A volunteer described one of the evenings as "happy confusion."

Many Texas communities, like Austin, have large numbers of Spanish-speaking people but most of them are isolated by language, housing patterns and culture from their English-speaking neighbors. Many of the adults speak only a few English words and cannot read or write any language. Job opportunities are limited, and the people often feel hopeless and insecure.

In its broader outreach the program in Austin tries to provide an information service to advise about opportunities and how to use them. Latin-Americans bring questions about getting a social security card, opening a savings account, starting a scout troop, using the library or qualifying to vote.

The work of about 100 volunteers,

the AFSC and several civic organizations share the success. Over 300 persons have taken the courses and about a third of them have become citizens. At citizenship ceremonies more than a year ago in Austin, 20 of the 91 new citizens were graduates of the classes. An important factor in the success of citizenship classes is a manual which presents for the first time, in Spanish, simplified information which is needed to obtain citizenship.

The program tries also to lay a foundation for Latin-American leadership. The need is great since Spanish-speaking leaders are burdened with personal problems and seem unable to help others of their group.

Program Has Status

After depending entirely upon volunteers for the first few years, the program received "status" among activities of the Southwest Regional Office when a staff director was appointed in 1955. The position is now held by Doris Stanislawski, who inspired the project and worked with it as a volunteer until last fall. Plans for further expansion have been made and the initial financial boost has come from an Austin businessman. It is hoped that the Austin experience can



A Latin-American writes laboriously his first lessons.

be made available to other Texas cities.

This summer a community service project, a by-product of the growing interest in Latin-Americans' welfare, will permit young people to work and learn among Spanish-speaking people in San Antonio, Texas.

The new interest of Anglo-Americans in their Spanish-speaking neighbors brought results through conferences with school officials, hospital administrators, doctors and recreation boards.

In the program's future are plans to sponsor more English and citizenship classes, a job opportunities program and to encourage the teaching of Spanish in schools and public service appointments for Latin-Americans.



Volunteer teachers work informally with students in English and citizenship classes.

CHANGE IN THE SOUTH

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that desegregation is catastrophic and to bluff the North into a belief that it is impossible.

Some Losses Reported

The effect on race relations is unmistakable. Often where white and Negro would speak on the street or stop to talk, they no longer do. In organizational activity, it has been hard to hold the gains of recent years and some losses are reported. White people in many places are reluctant to attend interracial meetings, even when they have done so for years. The oft-repeated friendliness of white Southerners for Negroes has visibly lessened.

Among Negroes, there is no panic as is evident among the white population. There is a quiet determination to go on without white help, and to maintain dignity in the face of hostility. "We have suffered before, we can do so again." There is no ardent campaign for school desegregation; in the deep South there have been relatively few petitions presented, even fewer court cases filed. There is a refusal to renounce rights, or to deny the course so recently affirmed by the highest law of the land.

Only One Side Voiced

It is unhappily true that the abundance of words has none of the quality of a great debate in which argument serves to clarify issues and then pave the way for choices to be made. The case for desegregation is not being presented. Citizens are not hearing two sides to the question, as only one side is being voiced. It remains for Southern liberals, Negro and white, to undertake to argue a principle.

Southerners know in their hearts what they do not admit to the level of

conscious thought and rational discussion. They know surely, indeed too well, that it is wrong to deny to Negro people the status and dignity of citizens. The experience of 537 school districts demonstrates that it is unnecessary. The action of the courts indicates that it is no longer tolerable.

There are many Southerners who will do what they can for their region and their people. Happily, many of them are school officials, who are doing more thinking about the realities of school desegregation than most of their fellow townsmen. Many others see clearly the truths they find difficult to say clearly.

The South has yet to learn that the issue is joined. When Southerners learn where they are, they can begin to plan the action needed to relieve the region of the intolerable burden of segregation.

* * *

HOW FRIENDS SERVE

Continued from Page 5

Chung Ho continues to study and shares his new knowledge with his family. Moon Hi is working on a larger loom at the weaving project and her earnings are high. Widow Kim, with less worries, thinks seriously of joining some of the adult literacy courses so she can learn to read and write and count.

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

The family plans to start a small business selling seasonal goods, such as soy beans, fish and grain. A small loan from the AFSC widows' fund will help them start.

I visited the warehouse before leaving. It was empty for the first time in four and a half years. The only life there seemed more appropriate now. A huge rat crawled in and out of the many holes in the floor.

* * *

'CONSCIENCE' GETS SUPPORT

Continued from Page 5

controlled. The oaths are in addition to a general loyalty oath to support and defend the constitution.

The California church, which rejected the loyalty oath, won its case in a lower court and was helped by the committee in its defense against an appeal of the county authorities.

Grants for sufferings have been made to ease economic distress in three types of cases. In one a minister received aid after he was forced from his church because he opposed the White Citizens Councils in the South. The committee made a sufferings grant to an individual who was involved in complex legal difficulty after he bought a house and transferred it to a Negro friend. A school district business manager received a sufferings grant after he resigned his post in protest over the firing of a school principal. The principal was dismissed because he had been a member of the American Civil Liberties Union.

THE AMERICAN FRIENDS SERVICE COMMITTEE, a Quaker organization, attempts to relieve human suffering and to ease tensions between individuals, groups or nations. We believe there is that of God in every man, and that love in action can overcome hatred, prejudice and fear.

Our work is open to anyone regardless of race, religion or nationality. We depend upon your contributions. Checks may be sent to the American Friends Service Committee at any of its offices.

 3547 Requested