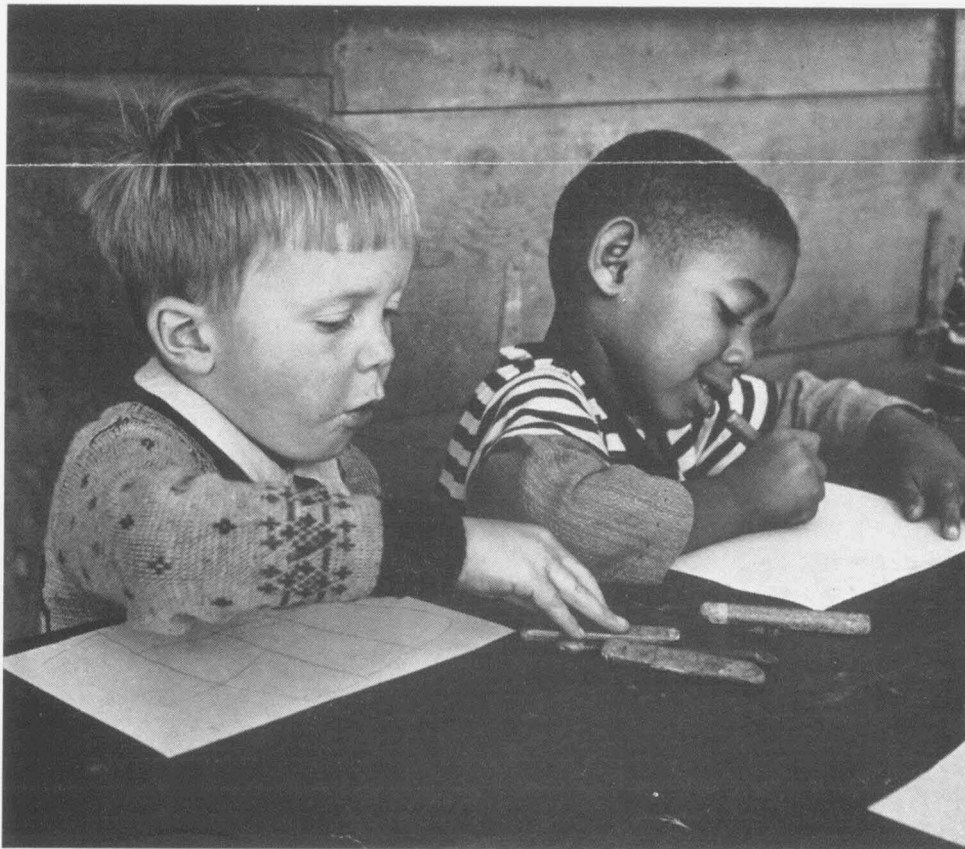


**BULLETIN**

*Thirty-two years of service*  *under the Red & Black Star*

# AMERICAN FRIENDS SERVICE COMMITTEE

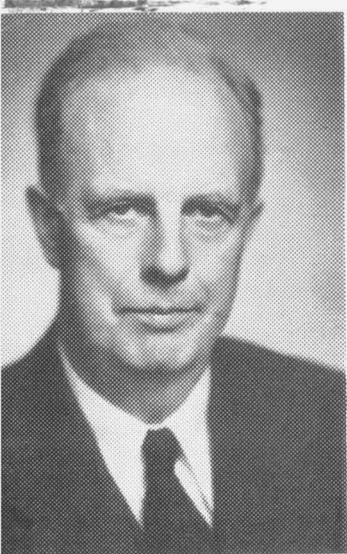


*Campbell Hays*

Community patterns can provide a happy and useful future for both of these children.

**COMMUNITIES AT WORK**, by RALPH ROSE

PAGE 3



Fabian Bachrach  
CLARENCE E. PICKETT

Milton Holmes  
LEWIS M. HOSKINS

## New Secretary

THE Executive Board of the American Friends Service Committee has named Lewis Hoskins, present director of personnel for the Committee, to succeed Clarence E. Pickett, whose resignation as Executive Secretary becomes effective April first.

The Board's announcement accepting Clarence Pickett's resignation after 20 years of service with the Committee, also appointed him Honorary Secretary, with the understanding that he would remain on the staff to continue special services with the Committee.

The Board's announcement was contained in the following statement by Henry J. Cadbury, Chairman:

"In looking back over the more than 20 eventful years during which Clarence E. Pickett has headed the staff of the American Friends Service Committee, the Executive Board voices its affectionate appreciation of the leadership he has furnished in interpreting within and without the Society of Friends its spiritual ideals. He has embodied in his own person the tact and wisdom so necessary to express in practical deeds the Quaker alternative to international and internal strife.

"The confidence which he inspired in the staff and in the general public has won for the Committee widespread support. His services since 1929 have contributed enormously to the effectiveness of the Committee's ministry of reconciliation. We are happy that he has consented to continue on our staff in another capacity relieved of the arduous duties of administration and serving as minister without portfolio."

In connection with his retirement, Clarence Pickett said, in part:

"On July 1, 1949, I concluded 20 years of service as Executive Secretary of the AFSC. These 20 years have

been filled with planning and carrying out activities in this country and abroad. It has been an enriching experience, made especially satisfying because of the participation of a large number of contributors, committee workers and staff associates in this country and abroad. I could not have asked for a more satisfying 20 years. . . ."

Lewis Hoskins comes to his new position with several years' AFSC service behind him in work camps and social industrial work, as personnel director of the Committee, and as a member of the Quaker Unit in China for three years. In accepting his new appointment, Lewis Hoskins said:

"My belief in the American Friends Service Committee and the ideals it seeks to exemplify gives me courage to accept the responsibilities of its leadership which I have been asked to assume. Even as the Committee often feels inadequate in the face of all the challenging opportunities today, I feel incapable of filling the position so long identified with Clarence Pickett. His quality of spiritual leadership and his wise guidance of an expanding program offer a challenge to successors.

"At the same time the dedicated staff which has been built up under his leadership, and the sound policies which have been evolved, will ensure the continued service of the Committee to mankind in a sensitive and creative way. We hope the many Friends and like-minded people throughout the world who believe in and support the ASFC will continue to give to us of the staff the necessary guidance to merit the confidence won over the last 33 years. We wish to be sensitive most of all to Divine leading as we seek to implement as effectively as our resources permit, the concerns for a peaceful and just world on all levels of human relationship."

### New Literature

The following current literature of the AFSC has not been reported in the Bulletin:

#### FOREIGN SERVICE

Centers of Relief and Reconciliation  
Quaker Services for the Displaced  
Work With Youth and Children  
The Plight of German Refugees Inside Germany  
Quaker Services Overseas, 1950

#### AMERICAN SECTION

Citizens at Work  
Seminars for Peace  
Peace in the Making

#### CLOTHING

Your Gifts of Good Used Clothing  
Clothing Need Posters (set of 8)

#### SPECIAL STUDIES AND REPORTS

The United States and the Soviet Union  
(Yale University Press. Book, \$1; pamphlet, 25c.)  
Suggestions for Reading and Study  
Report of a Called Conference of Quaker Economists  
Quaker Approaches to Human Brotherhood  
Annual Report, 1949

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# Communities at Work

by RALPH ROSE

*The waste of human talent and capabilities because of discriminatory patterns of employment is a tragic sight which can be seen all too clearly in many American communities by those who care to look.*

*Through its efforts to place minority group members in jobs for which they were qualified but which were not traditionally open to them, the Service Committee has seen this sight and has embarked on a program—a Job Opportunities Program—designed to help communities in the United States see their rôle in the creation of equal job opportunities for all of their citizens.*

*Techniques used in this program are counselling with members of communities who have shown concern over traditional discriminatory patterns, and the operation of Applicant Preparation Workshops, through which young people receive training in the skills of securing and holding jobs.*

*The story which follows tells of the experience of an AFSC staff member in two communities, where he has counselled recently with community leaders.*

THE first city is located in a farm area of beauty and plenty. The number of Negro citizens is small. Boys and girls from all groups go to school together, and find in the school system complete integration, even to the use of the school swimming pools. On the surface there is little to indicate the bitter and discouraging existence that is, for the most part, the lot of those who face the subtleties of that "punishment without crime"—racial discrimination.

But the signs are there. When the schools are closed on hot summer days, colored boys and girls find their "swimming pool" in the polluted stream that runs through the town. The three private pools are closed to them on the basis of "club membership."

As the full production period of the post-war years begins to wane, many youngsters are dropping out of junior and senior high schools. This is particularly true among the Negro young people who represent, for the most part, the lowest economic group. Job openings for these youngsters are few and far between, and of such nature as to discourage high school and college work.

Housing for the so-called "minority group" people is scarce and restricted. When an Olympic champion returned as a local hero, he was gratefully provided by his fellow-townsmen with a

home, but prejudice prevented his finding a decent job.

In addition to these "traditional" problems, new ones are developing. This summer over 900 Puerto Rican migrant workers worked on local farms from sun-up to sun-down at below standard wages. Camps for migrant workers from the southern states are springing up. Those who live in virtual peonage during the harvest season are beginning to remain through the winter months, existing in the "shantytown" which is a growing blot upon the city.

A few weeks ago, I spent two days in this city. Before my visit, a foundation of understanding had been built by getting to know local Friends, attending a retreat sponsored by the Interracial Council, providing a speaker to help interested local church youth set up a youth council, and sharing the experiences of other communities in solving similar problems.

Each moment of the two days had been carefully planned by local people. Clergymen, housewives, and teachers, were ready to call with me upon business leaders. We visited in a local utility, a department store, manufacturing plants, and small businesses.

Visit with us for a moment as we sit in the office of one of the largest department stores. The top executive and the personnel manager have just told us how far advanced they feel

the policy of their store is in the field of employment on merit. They have six Negro employees. All are classified as maids.

Encouraged to consider other young high school and college graduates for other jobs, they tell of their fears of customer and employee reaction. The well-respected local woman who is with me expresses her belief that most women of the community are looking for intelligent, courteous service, and she, for one, will look forward to seeing competent Negro salespeople in the store.

We point to the experiences of a large local manufacturing concern where Negro employees work side-by-side with whites in all departments. We take this whole problem out of the realm of a "Negro problem" and talk in terms of human beings. The favorable experience in New York, Boston and Philadelphia stores is discussed. We mention the large Philadelphia department store which has competent secretaries who are Negroes, working with both the executive vice-president and the personnel director. Here we have apparently touched on a real need—a need for competent secretaries. Before we leave, the personnel director and president are seriously considering what such a step would mean. Local people will follow up and implement this visit.

We have luncheon with local businessmen. Then we meet with local clergymen and with members of the Interracial Council and call together upon other employers.

Again and again in the midst of a busy day, under the pressure of production schedules, local executives give freely of their time for serious discussion of what is clearly pointed out to be a religious concern. Few are the doors that are not opened.

The second city is moderate-sized and has the flavor and the patterns of the deep south. Schools for colored and white children are separate. Theaters are, with one exception, open only to white people. Jobs and homes

*(Continued on page 7)*

# In Europe Now

by CORRINNE HARDESTY

ANYONE coming home from Europe, no matter what countries he has visited, returns with his mind and heart full of recollections and questions about Germany—most of them disturbing. Somehow the impression settles in that everything and everyone in Europe would be all right if all were right with Germany.

The American visitor to Holland—where externally everything is neat as a tulip and the people seem busy and content—is told more about the Germans than the Dutch. Mostly, the American is warned not to be too easy on the Germans. In France the uneasiness everywhere—augmented by high prices and a slight rise in unemployment—is soaked through and through with the old fear of a strong next-door neighbor. In Austria there are sighs for the good old days. No one ever says just when these good days were, but it appears they coincided with a flourishing Germany.

This is by no means all Europe, but it is an indicative sampling. So thinking about Europe generally means thinking about Germany.

If all thoughts on a visit to Germany could be rolled up into one word—a dangerous and fascinating game—it seems to me that word would be confusion. Externally, things look fairly good. Shop windows sparkle with luxury merchandise. One wonders who buys it. Not the drab, listless looking people staring into the window. Food is comparatively abundant—for those who have the price. Unemployment figures are hard to pin down, but there is some increase, enough to make job holders jumpy. Building is going on, but few of the structures are housing.

This outward confusing contrast is reflected in the minds and spirits of many Germans. Germans are bewildered by their own uninspired leadership and search wildly for a leader or dogma to tie to. They are dismayed by the wayward course of occupation policy. They are almost paralyzed by fear of Russia and the all-pervading tension of the East-West problem.

After a group of university students at Munich had given me a pretty bad hour for the folly and stupidity of the

conqueror, I asked them what they would most like to have for Germany, if they might have whatever they wanted. Two of them answered together. One said, "Withdraw all occupation forces." The other said, "Save us from Russia."

Winding through all the life and thinking of Western Europe, and adding to the confusion, is the matter of refugees. It shows up regularly and repeatedly like a bright thread in a fabric, a thread that is carried along all the while in the warp and the woof. But there the analogy breaks down, for there is nothing bright about the refugees.

By now everyone knows there are some 8,000,000 uprooted people in Western Germany. The exact number in France is hard to determine, this country having traditionally been a haven for refugees and having taken a correspondingly lenient attitude about cataloging them. Some 350,000 are in Austria. These are the people left over from the mass population transfers following the Yalta and Potsdam agreements. To their numbers have been added within the past year, and are daily being added, thousands of political infiltrates from Eastern Europe.

The problems of Western Europe are also the problems of the refugees—homes, jobs, sufficient food, schools for their children, a feeling of security in the present, and hope for a better future.

Against this background of physical and spiritual confusion, of both the settled and the uprooted, the American Friends Service Committee carries on in Europe. The days of physical relief are largely over—the feeding stations are closed except for groups in special need, French students, for example, with a tendency to TB; clothing is still distributed, but largely to selected groups.

Immediately after the war, in an effort to meet some dire physical needs, but pointing above and beyond these, the Committee, along with British Friends and concerned local people,

Too few lecture rooms outlasted war and bombs at the University of Munich. Here German and DP students are crowded 700 to each classroom. During after-class hours, the Quaker Student Center nearby provides quiet rooms for study and discussion; a place where the tensions in German life can be discussed frankly and with some effort toward understanding.

Ha-Loo-Foto



established twelve neighborhood centers in Europe. Ten of these are in Germany, one in Vienna, and one in St. Nazaire. Three of those in Germany are especially for university students—Freiburg, Goettingen and Munich.

These neighborhood centers, still the scene of shoe repair, sewing and mending and laundry facilities, and now more and more fulfilling their greater purpose—that of helping develop leadership, giving inspiration and direction to cooperative efforts, and providing a gathering place free of religious or political bias, for individuals and groups. Only a visitor to Europe who has sensed the bewilderment everywhere can appreciate the need for these small spots where ideas can be sorted out. Although the Committee is making plans and taking initial steps to put these neighborhood houses entirely in local hands, this cannot be done at once. They remain largely an AFSC responsibility, and are the Committee's present answer to one of Europe's great needs.

The occupying powers have steadfastly maintained that the refugees in Germany and Austria are the concern of the local governments. Local officials have been unable financially and spiritually to cope with so overwhelming a problem. They have done what they could, but it is a staggering load. The Bonn Government has appointed a minister of refugees—a mixed blessing. While it gives workers concerned with refugees someone to turn to at the top, it tends to separate problems of the settled and the uprooted and thus increase an unhealthy cleavage.

The refugees are crowded into dingy quarters, often in remote places. In Austria they do not have full rights as citizens. Everywhere their physical condition is miserable but their mental and spiritual condition is worse. Everybody knows by now that they are likely to be soft clay in the hands of selfish political factions.

The AFSC has worked day by day, side by side, with refugees in Austria,

Germany and France. Out of this immediate experience it has gained some knowledge. The Committee would like to continue this work—self-help projects, group discussions, constructive recreation—among the refugees. This requires money to maintain (AFSC foreign workers do not receive salaries) concerned people in and near the refugee concentrations. More than this, the Committee would like to bring its weight to bear near the heart of the problem, with plans and suggestions for its settlement.

With this in mind, the Committee is taking steps to pilot a resettlement scheme in Austria. If the Committee is financially able to carry through this project, it will settle ten refugee families on presently unused land, thus demonstrating a solution for larger numbers. There is said to be enough reclaimable land in Austria to settle most of the refugees now in that country. The country needs more food production; the refugees are largely skilled farmers.



*Campbell Hays*

Shoe repair at *Mittelhof* Neighborhood Center in Berlin is part of a program including sewing rooms, laundry rooms and other self-help projects; quiet rooms for rest and discussion. In short, Quaker centers in ten German cities provide a place for quiet exchange of opinion and understanding, where prejudices and bitternesses are lessened, self-respect can be rebuilt.

Young Europeans hunger for wider contacts with the world. They suffer particularly from the isolation of the war and immediate post-war years. The School Affiliation Service and the international work camps and seminars of the Committee strive to meet this need. Through the School Affiliation Service American and foreign schools are brought into close and continuing relationship. The work camps and seminars bring together young people of many lands, to work with each other and study each other's problems.

Compared to the present problem of trying to bring a sense of direction and inspiration, a pattern for working together, the old problem of supplying physical relief was easy. Money for it came to the Committee in generous measure from those who readily understood the plight of a hungry child, a widowed woman or a maimed man. Just as the present problems are harder to meet, so they are harder to interpret to a busy country, and thus harder to find funds for.

# Changing Program in the Middle East

by BRONSON CLARK

SERVICE COMMITTEE relief services to Arab refugees in southern Palestine will terminate on April first. At that time a new United Nations agency will take over relief operations from the Committee, and from the League of Red Cross Societies and the International Committee of the Red Cross serving Arab refugees in other parts of the Near East.

This new agency, the United Nations Relief and Public Works Agency for Palestine Refugees in the Near East, was set up in December, 1949, by resolution of the United Nations General Assembly. It is an implementation of recommendations made by the Economic Survey Commission led by Gordon Clapp, chairman of TVA, sent to the Near East to survey work possibilities for the refugees on behalf of the Palestine Conciliation Commission.

The Clapp Mission, faced by the realities of the political deadlock as far as immediate repatriation or resettlement of the refugees was concerned, proposed work projects where the refugees are located, such as reforestation, irrigation, well digging and road building. The resolutions of the General Assembly proposed a budget of 54 million dollars to be contributed by member nations of the UN for both relief services and public works, continuing until June, 1951. It is expected that relief will diminish as public works increase.

## Solutions Inadequate

It is quite clear that for the refugees now in Arab Palestine, Jordan, Syria, and Lebanon, this partial solution will be somewhat adequate. But for the refugees under AFSC care in the Gaza area, it is hopelessly inadequate, as admitted by the Clapp Mission. It is estimated that the public works suggested for the refugees in the Gaza strip could be completed in thirty days.



*Campbell Hays*

Schools, some in tents, others in the open air and abandoned buildings, are maintained by Quaker workers and staffed largely by refugee teachers for 16,000 Arab children in southern Palestine. There are few books or benches, no pencils and not enough blackboards and chalk, but plenty of good spirits in these desert classrooms.

Furthermore, it is impossible to think of the refugees in Gaza settling permanently in that hundred square miles of desert land already hopelessly overcrowded.

Although the AFSC is withdrawing from direct relief services, the Committee continues on the alert for other ways in which to be of service to the refugees. The Committee might be open to requests to assist in subsidiary welfare services under the United Nations. It is actively studying ways and means by which it might make some contribution to negotiations between the concerned governments with respect to the movement of some of the refugees out of the Gaza area. Through information and first-hand knowledge of the situation gained during the past

year, it may be possible to assist the various UN agencies working on the problem.

## Difficulties Increasing

The AFSC team workers now serving in southern Palestine describe the increasing difficulties of this emergency situation. They have witnessed, with grave misgivings, the spiritual and physical deterioration of more than 200,000 human beings. Eighty thousand of these are children.

Uprooted from their property and farmlands, which have been in the same families for generations, the refugees find themselves a lost and bewildered people. They cannot and do not pretend to understand the complex political and economic issues which

forced them from their homes, any more than they can see why they are not permitted to return.

When they are told that the land which they themselves once tilled is now in Israel, a new state which will introduce advanced methods of modern agriculture, cooperative marketing and the like, they are incredulous. They cannot believe that learning such methods will be necessary for their survival. They must jump several centuries in their thinking and practical approach in order to come to effective grips with modern times.

The Arabs in Israel are faced with the more immediate problem of adjusting to the demands of the new state in which they are citizens. Some 40,000 Arabs are still living in the villages of Galilee, much as the Arabs lived in the days of Saul. Added to their numbers in northern Israel are some 7,000 refugee Arabs who fled their homes during the Arab-Jewish disturbance of more than a year ago and have been unable to return home even though they are in Israel.

### **Relief Continues**

In the AFSC projects in Israel, two new plans are moving forward to help ease the adjustment between Arab and Jew. It is hoped that a community center in Acre and an agricultural project among the Arab villagers near Acre will be under way by spring.

In the meantime, AFSC workers will continue their distribution of UNRPR food to the 7,000 refugees in Galilee. And in the south, the unit will carry on until April with the feeding of more than 200,000 refugees, distributing UNICEF supplementary milk rations to 70,000 children and 20,000 mothers, maintaining the health standards, and in so far as possible, continuing the AFSC auxiliary services for which there is no United Nations help. This includes the school program involving 16,000 students and 450 teachers which has been partially supported by UNESCO funds; a weaving program, and carpentry shops teaching the trade to apprentices.

### **Communities at Work**

*(Continued from page 3)*

for Negroes are restricted to janitorial openings and worn-out dwellings.

The very best, most competent people, from this group leave the city for other areas. Thus some of the finest potential leadership is drained off each year. The large Negro community cannot hope to train its young people as nurses, nor can local colored physicians treat their patients in local hospitals. There is an air of grim discouragement.

The Social Order Committee of the Monthly Meeting of the Society of Friends in this city and a dedicated young Catholic priest together had interested a vital group of business and civic leaders in the problem of their city and in the Job Opportunities Program of the Service Committee as a way to help solve it.

This group had laid the ground work. A Service Committee representative had been invited to speak before a Catholic group. Together the group had planned a forum of speakers representing the American Jewish Committee, the Catholic group and the Society of Friends.

When I visit this community, the homes of local Friends have always been open to me. The car of a businessman from the Catholic group has always been at my disposal. The offices of the vice-president of a local bank have been headquarters for my activities.

Visit with me for one day in this community.

Early in the morning, the bank vice-president, who is giving up his whole day to this job, and I visit the office of one of the largest manufacturing firms in the city. In the hour that we spend there, we share with him the experiences of firms of similar size throughout the country which have accepted the principle of employment on merit. We are able to tell of firms which have carried this program successfully into the deep south. Again and again we point out that we are not experts trying to tell businessmen

how to run and manage their businesses, but concerned, religiously motivated, average people with years of business experience in our own lives, who look to businessmen to take constructive leadership in overcoming social problems.

The fear of the reaction of customers and fellow-employees is brought up to us again. In answer, we point to a businessman in this same community who has told us of his fear of unfavorable reaction by local community and employees if he were to hire minority group members, and yet who is at the same moment polluting the stream near his plant in the face of obvious community protest.

It is hard to tell how far we progress with this man, but we are asked to submit the names of trained technical men for consideration for a job in the research department of the firm. And we are invited into the office of a board member to tell our story over again.

### **Encouragement Given**

Luncheon with the local merchant brings us face to face with very real and determined customer reaction against employment of colored people in non-traditional openings. We try to encourage the sincere and concerned young merchant who is trying to move forward. We are invited to speak before a committee of retail merchants.

Visits to a mill, a tannery, and various steel fabricating plants complete our day.

As the day ends in a rainy, bitter, winter night, we meet in a local restaurant, which has been carefully approached and has agreed to serve an interracial group. Twenty-four of us, our Catholic fellow-workers, our Friends from the Social Order Committee, school teachers, and guidance people, come out in this miserable night to plan for an Applicant Training Workshop for the youth of their community. Around this table is a wider fellowship than we have yet known and we are humbled and at the same time encouraged.

JOAN FREETH, British member of the Quaker team in Austria, walked through Vienna streets at Christmas time, and saw this child: "The son of a refugee and six weeks old, born in the dark ever-lengthening shadow of Potsdam, one of the Heimatlosen, stateless, with no rights, not even to a father. Where shall his young mother turn in a strange city? The grandparents are dead in faraway Roumania, other relatives are the wrecks that the concentration camps have made them. What wise men will bring him gifts from afar?"

*Ob hush thee my baby,  
 Thy cradle's in pawn  
 No blankets to cover thee  
 Cold and forlorn.  
 The stars in the bright sky  
 Look down and are dumb  
 At the heir of the ages  
 Asleep in a slum.*

"For unto us a child is born . . ."

## Post-Christmas Note

### BULLETIN

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American Friends Service Committee

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THE AMERICAN FRIENDS SERVICE COMMITTEE, representing the Religious Society of Friends, attempts to relieve human suffering wherever it is found and to ease tensions between individuals, groups or nations. It believes that there is that of God in every man and that love, expressed through creative action, can overcome hatred, prejudice and fear.

The Service Committee works in Europe, Asia, Mexico, and the United States. Its projects include relief and rehabilitation work; educational projects in race relations and economic relations; work and study projects for young people; self-help housing projects; and seminars and institutes on international relations.

All parts of the work are open to anyone regardless of race, religion, nationality or political affiliation. The Committee's work is made possible by voluntary contributions. Checks may be sent to the AFSC at any one of its offices.

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