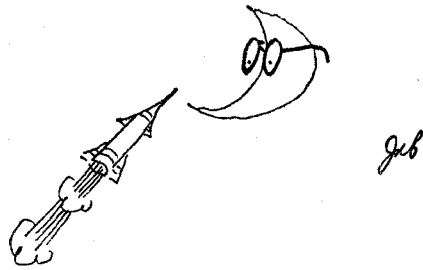


bers' relief at having a break in the Article 19 deadlock and by their satisfaction in the confidence shown in the General Assembly by our entrusting it with these important responsibilities. Much would depend on how we presented the matter. We must first convince the newer and smaller nations that they can no longer necessarily fall back on us as residual aggression-stoppers, subversion-quellers, guerrilla-suppressors, and border patrolmen to the entire non-Communist world.

Once the U.N. members clearly understand this and are convinced we mean business, they will make the U.N. work because they will have to make it work if they are to survive as independent states.

Can the U.N. do this kind of job? There have been two major examples in recent years of attempts to control internal subversion supported from the outside. The United Nations attempted this kind of job in the Congo and succeeded. The United States has attempted this kind of job in Vietnam and failed. This should answer the question.

THE question is sometimes raised whether U.N. effectiveness in Vietnam would be impeded by the fact that neither Communist China nor Vietnam sits in the United Nations. As to the peacekeeping action, this makes no difference. The consent of North Vietnam or Communist China is no more necessary than was the consent of the countries infiltrating Lebanon to the 1958



U.N. action there, or of Katanga province to the Congo action. As to the negotiations for a political settlement, there is no reason why U.N.-sponsored efforts should be conditional on membership of the parties, although membership would no doubt put the present outsiders in a better negotiating mood. Certainly there seems to be no reason why Communist China could not be given the impression that a good performance as a peace-loving nation in these negotiations might have a strong bearing on its prospects for seating in the U.N., under some arrangement that also makes adequate provision for Nationalist China.

President Johnson on April 7 announced the willingness of the United States to undertake a billion-dollar development program for Southeast Asia. The importance of such a program in any total solution must be strongly emphasized, since both the military and the diplomatic measures will be markedly strengthened if there can be perceived at the end of the process an attractive future for a long-suffering

people. There need be no inconsistency here with the United Nations nation-building services mentioned earlier; the two efforts could readily be coordinated.

SOME of the advantages of the proposed action plan may now be identified.

The prime advantage is avoidance of escalation into major war against one-fourth of the world's population, a war in which competent Asian experts have said most Asians would side with the Chinese in sentiment if not in arms.

It would bring policy into line with current reality. To say that we can be peacekeeper to the free world because we are the strongest nation on earth ignores the fact that we are not the strongest nation when it comes to guerrilla fighting—and that is the choice of weapons in many of the relevant areas.

The proposed solution would permit us to move smoothly to a policy of "selective containment" of Communism and thus multiply the effectiveness of our aid to our more productive friends, including Latin America.

At the same time, the progress made in improving relations with the Soviet Union could be resumed—a process now strongly favored by movements in their internal economy away from doctrinaire communism.

The SEATO proposals would, if successful, revitalize the concept of collective security which is in danger of giving way to the go-it-alone approach to Communist aggression and subversion around the world.

The United Nations proposals would get that indispensable organization back in the business it was designed for, and strengthen it by forcing it to the hard jobs it is capable of doing once the newer and smaller countries realize that their security above all depends on its success.

Finally, a solution of this increasingly burdensome conflict would allow us to concentrate our always limited time and energies on the major world issues, such as order in outer space, arms control and reduction, and proliferation of nuclear weapons.

It is realized that some of the components in this over-all program would qualify for the "unthinkable" category under current habits of thought. But it has been characteristic of America in its great moments of history that it could summon up the bold stroke when it was really needed: the American Constitution; the Louisiana Purchase; the Homestead Act; the initiation of the League of Nations, World Court, and United Nations; the Marshall Plan. We are at a point again in our history when only a course of action whose dimensions and imaginativeness are worthy of these precedents can bring us through with security and with honor.

Your Literary I. Q.

Conducted by John T. Winterich and David M. Glixon

BY ANY OTHER NAME

Many great artists are known to us by names different from those inherited from their parents. Sometimes a painter's birthplace became his *nom de pinceau*, sometimes he took the name of his birthplace or residence, sometimes he acquired an enduring nickname or just simplified his patronym. Here, courtesy of Grace Saylor of Gahanna, Ohio, fifteen Italian masters are listed by their original names; she asks you to identify them in the second column. If you miss some, the unmasking takes place on page 65.

- | | |
|---|------------------|
| 1. Zorzi da Castelfranco | () Fra Angelico |
| 2. Michelangelo Merisi (or Amerighi) | () Botticelli |
| 3. Michelagnuolo di Lodovico di Lionardo di Buonarroto Simoni | () Caravaggio |
| 4. Tommaso Guidi | () Correggio |
| 5. Jacopo Robusti | () Ghirlandaio |
| 6. Antonio Allegri | () Giorgione |
| 7. Andrea di Michele Cioni | () Masaccio |
| 8. Pietro Vannucci | () Michelangelo |
| 9. Giovanni da Fiesole (or da Firenze) | () Perugino |
| 10. Domenico Bigordi | () Raphael |
| 11. Raffaello Sanzio | () Sassetta |
| 12. Tiziano Vecellio | () Tintoretto |
| 13. Alessandro Filipepi | () Titian |
| 14. Stefano di Giovanni | () Veronese |
| 15. Paolo Caliari | () Verrocchio |

CLARENCE E. PICKETT

Statesman for Humanity

By HAROLD E. SNYDER

ON THE night of April 29, 1962, the White House was the scene of a glittering gathering, described by the press as possibly establishing a new high in concentrated American brainpower. The President and Mrs. Kennedy received all past Nobel Prize-winners from the United States and Canada. That morning a group of Quakers had walked silently before the White House to draw the President's attention to the urgency of ending the nuclear arms race. Among the marchers was a frail seventy-seven-year-old man, Clarence E. Pickett. The same evening, in white tie and tails, he and his wife, Lilly, appeared at the White House gate as invited guests representing the American Friends Service Committee. The President enjoyed both the humor and the wider significance of having the White House "Picketted" from the outside and from within on the same day.

The incident tells volumes about an extraordinary guest as well as about a perceptive host. And it tells something about a nation that can appreciate such goings-on.

Clarence Pickett was no newcomer to the White House. Three previous occupants had invited him, one frequently. Herbert Hoover sought his advice on the plight of distressed coal-mining communities. Franklin Roosevelt and his wife, Eleanor, consulted him on such diverse questions as subsistence homesteads, spiriting harassed Jews out of Nazi Germany, relief of devastated Europe and Asia, finding a teacher for the Crown Prince of Japan. Harry Truman selected him to help devise more humane immigration policies. John F. Kennedy appointed him advisor to the Peace Corps. Mrs. Roosevelt, who allotted to AFSC her earnings from radio broadcasts, said in 1958, "I always try to do the things Clarence asks because I have great trust in his judgment."

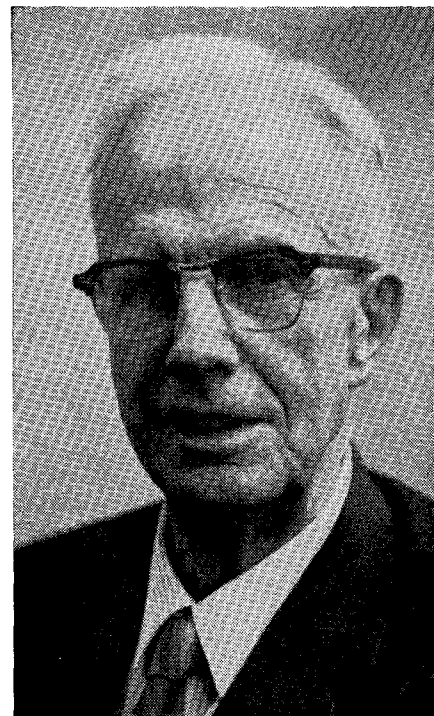
He never traveled in government circles by choice. He was there only in the interest of his clients, the little men of the world. In high places and low he represented the oppressed, the persecuted, the disadvantaged, the underdog of every color, race, religion, and nation.

Harold E. Snyder is director of the International Affairs Seminars of Washington, sponsored by the American Friends Service Committee.

His concern for humanity came naturally. His pious Quaker mother had to purge herself of some initial resentment at his arrival as her ninth child when she was forty-three. She took consolation in the hope that he might become "a devoted, useful member of the Kingdom of Heaven on earth." Thousands influenced by him testify to the ample realization of a mother's dream.

Educated at Penn College, Iowa, Hartford Theological Seminary, and Harvard, he served as a Quaker minister in Toronto and Oskaloosa, as national secretary of Young Friends' activities, and as professor of biblical literature at Earlham College. From 1929 until partial retirement in 1950, he was executive secretary of the American Friends Service Committee.

This small, religiously motivated organization had an annual budget of \$55,000 in 1929. Under his leadership and that of his successors, its budget has grown to more than \$5,000,000. Despite his and their conscientious abhorrence of corporate bigness, its program is now worldwide. AFSC provided the principal channel—though by no means the only one—whereby Clarence Pickett



Clarence E. Pickett—
praise worried him.

sought to achieve the Kingdom of God on earth.

His means were varied. Even when exceedingly practical, they were never mundane. Mediation of labor-management disputes, subsistence housing and cooperative farming for miners, eco-
(Continued on page 42)

The Unconquerable Spirit: In the ebb and flow of a period of rapid change in the world, it is well to remember that there are all kinds of individuals and little groups of people who find security in abiding spiritual values, and with complete dedication seek to find ways of preserving them. During the invasion of southern Europe by "the barbarians," copies of the original text of the Scriptures were hidden in various places so that they might not be destroyed. People in secret caves, in forests, and wherever they could find hiding places, kept alive the spirit of devotion to the needs of suffering humanity. In modern times many of our workers, especially in the devastated countries of Europe, have come across such groups. . . . This may not be witness in high places. Yet it may be one of the most rewarding forms of service. May one not see here developing the kind of unconquerable spirit that can preserve the abiding values of a true European civilization? Few really trust to war to do more than leave the country more desolate than when war began. But these quite creative forces may be the voice of the future.

Throughout three centuries, Friends have never been able to ignore government. Many times we have been unable to conform to government's demands and have had to disobey. Also, from time to time we have felt we must express our disapproval of acts of government which seemed to us bad public policy. But often there are creative forces at work in government in which we can participate. . . .

To live in that state of tension which enables us to be at the same time critic and friend of government, to study its workings sufficiently to be able to help religious insight become political action, remains part of our duty and call. And withal and beyond all, to maintain an abiding faith in the power of good to overcome evil, to live in that way of loving service for which we all most deeply yearn: nothing less than this kind of energetic commitment . . . can satisfy the inner sanctuary of the human spirit.

—CLARENCE E. PICKETT IN HIS BOOK "FOR MORE THAN BREAD" (1953).