As a public service,

THE LAUCKS FOUNDATION

from time to time calls attention to published material that might contribute toward clarification or understanding of issues affecting world peace. The accompanying reprints constitute Reprint Mailing No. 104.

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The following is quoted from "Creating New Models for Cold Warriors" by Ellen Goodman. From The Santa Barbara News-Press, Nov. 17, 1989, p.A21:

"It's not just pieces of the Berlin Wall that are shaking loose, that are destabilizing, but the whole elaborate way we view the world. Can we shift from defining stability as a balance of terror to defining stability as a matter of common security?"

(Reprinted by permission of THE MANCHESTER GUARDIAN WEEKLY, from Vol. 141, No. 20, November 19, 1989, p.1)

The Berlin Wall crumbles into history

THEY crossed the border with incredible joy, amazement, tears and good humour. They sang and sparkled, above, below and beside the Berlin Wall. It was one of those very rare, absolutely electrifying, moments when the ordinary lay people take over and all the professionals — from prognosticators to border guards — get quietly out of the way. From the sidelines we should now be thinking big, electric thoughts about a future where so much, as yet barely definable, is possible. Germany is a country on the verge of reunification in spirit — never mind too much yet about the jurisdictional details. Something will take shape, probably closer to confederation than a total merging of frontiers and institutions. The process under way simply sweeps aside the natural hesitations of history (from Mr Gennadi Gerasimov in Moscow *[see page 8]* to the ex-army paper-seller up the road) about seeing one Germany once again. It also sweeps aside, with only a touch-wood percentage of remaining doubt, any real chance of tanks or troops or anyone else standing in the way. The victims of Beijing died so that everyone else would realise that this is now the unacceptable and dead-end alternative.

The crumbling of the Berlin Wall also signifies definitively, beyond the powers of any assemblage of international strategists to deny, the end of the superpowers' cold war in Europe. Those flickering black and white images of the Berlin airlift can go back to the film archive room. Europe has emerged from the post-war transition which was no less transitional for lasting over four decades. The long-obvious truth is now openly revealed. Politics, internal and external, not weapons, kept Europe divided. Counting missiles and armoured personnel carriers was never a more mature exercise than collecting train numbers. Our own former Defence Secretary, Mr George Younger, seen briefly going on about the "absolute preponderance" of Soviet troops in Europe, needs to take a deep breath and have a word with his American friends, who have themselves fallen into reflective silence. Anyone who now proposes to modernise short-range nuclear weapons should have his (or her) head examined. Does anybody currently believe in any conceivable scenario which would set the Warsaw Pact in motion, or the Soviet army on its own? If the Wall can come down, so can the alliances. Perhaps it will need a deal of tact, and tactical redeployment of generals without jobs. But we should start the advance planning for the decommissioning of the deterrence machine now. And it would be sensible to do it together, in bilateral pact discussions. Indeed it may be prudent for the European chunks of the alliances to get together at the double, before they find themselves abandoned by the superpowers who — from Moscow or Washington — may see the point of commitment in Europe transformed overnight into a negative asset.

There is no denying that the centre of European gravity is going to shift as a result of the German earthquake. No-one can be quite sure that some new fault line will not appear. It is very important not to encourage, in appearance or reality, a situation where East Germany simply joins "the Western camp." That would be to create a fresh imbalance — another reason why the dissolution of one monolith must be accompanied by that of the other. It would be the surest way of providing Mr Gorbachev's critics — apparently at the moment disarmed like everyone else by the speed of events — with destructive ammunition. The Soviet Union (unlike, we should note, the US) has always insisted that it is a European power, and will be rightly alarmed if a new Germany merely enlarges the other Europe. It is preferable to see (and we can hardly prevent) the re-emergence of a Germany linked to the rest of Europe, but essentially its own arbiter. Since that was the sovereign role we deliberately created for West Germany, we can hardly deny it now to the East as well.

There are shadows in many minds; of course there are shadows. But West Germany, over forty years, has developed the most prudent of democratic credentials, the most wise and cautious of voting patterns. Germany with its entirely new human face is the formidable economic power on the European — and world — scene. If reunification is a challenge, it can only be met by more and wider European cooperation. As the horizons enlarge, even 1992 begins to appear a somewhat limited concept which will move sharply down the agenda in Strasbourg next month. Looking even further ahead (but if ever there was a stimulus to vision it is now) we begin to understand the potential behind the idea of Mr Gorbachev's common European home. A Europe where national rivalries are subsumed by economic cooperation, where military budgets are cut to ceremonial levels, where the wealth is at last available not only to tackle long-neglected evils at home but to pay for a genuine fight against poverty, injustices and ecological disaster in the rest of the world.

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THE PERSUASIONS OF NATURE

NOW going on in the United States is a heroic attempt to change the foundation of morality in this country—from an eclectic collection of inherited precepts to a sense of the unity of human beings with the earth, its soil, and all living things. This effort is timely, coming into being with the new-born ecological movement and its strong ethical implications and the hungering looking around of a great many people for a new faith. The focus of this new effort is on the practice of agriculture, declaring that what we do to grow food needs to be largely changed—changed in motive, concept, and result. Such a change is admitted to be difficult. While some eighty per cent of our people were once farmers, and Thomas Jefferson grounded his hope for the future on these people, today farmers—if you can still call them that—are less than three per cent of the population, and there are even those who regard this great change as a mark of progress—who wants any more to do the drudgery which growing crops entails?

Yet there are still some farmers—a handful of them—who do not think of their lives in this way, and there are people around the country, a few, who would be glad to turn to cultivating the soil as a way of supporting themselves and some others. And there are agricultural scientists with vision who are carefully explaining how farming ought to be done and giving persuasive reasons for the changes that they say are needed. If you read what these men say in books and articles you are likely to be persuaded that they are right. One thing they are saying is that the growing of food is too important a matter to be left to experts. Since we all eat, we are all involved. Since the soil is the medium for the growing of food, the care of the soil is a crucial responsibility. If farmers neglect it, the weight of its obligations falls upon us all. Since with hardly an exception the big farmers do neglect it, that responsibility has now become ours.

A book which sums up this situation and appeal is *Soil and Survival,* published recently by Sierra Club Books, at $19.95. The authors, Joe Paddock, Nancy Paddock, and Carol Bly, are said to be two poets and an essayist, yet they are that and a lot more. Nancy Paddock edits the *Land Stewardship Letter,* her husband, Joe Paddock, is associated with the project, and Carol Bly is a consultant and writer who works with the Land Steward Project. They all live in Minnesota. In his introduction to their book, Wes Jackson says:

> This is more than a book about soil and survival. The authors have been much too modest in their title selection. This is a book about soil and life, soil and our roots, soil and culture, soil and civilization. As far back as 1940, E.B. White could "see no reason for a conservation program if people have lost their knack with the earth." White could see "no reason for saving the streams to make the power to run the factories if the resultant industry reduces the status and destroys the heart of the individual." He called this the most "frightful sort of dissipation." White saw the necessary connections, yet in the nearly half century that has passed since he wrote these words, nearly all our efforts at protecting soil and water have ignored this dimension and we have failed miserably.

This, then, is a book for the sick at heart. It makes a focus for the sad wandering that can find no place to settle. It restores to us the parenthood of earth.

How can such a book succeed in gaining attention in a world like ours? We are talking about the great difficulty with which ideas of sacrifice, of self-restraint, of assumption of responsibility are entertained by the people of our time. Yet there is an analogy in nature which may give encouragement. In every living thing there are body cells and germ cells. The body cells can reproduce themselves, but that's all; the germ cells can reproduce whole organisms—their unique capacity. But there is only one germ cell for countless million somatic or body cells. So, among humans, who have the power of imagination, there are rare individuals with the capacity of germ cells, who not only can set an example of how to create another kind of organism—in harmony with its surroundings—but are able also to tell how and why. That may be all the encouragement we need, since it is all we have, and nature, in the long run, does not fail.

The first chapter in *Soil and Survival* is titled "Something We Can Change." In it the authors say:

> The greatest concentration of prime farmland in the United States—and perhaps in the world—exists in the state of Iowa. After one century of agricultural activity, the topsoil of Iowa is half gone. A frequently quoted graphic description of soil loss tells us that an Iowa farmer, on the average, loses two bushels of topsoil for every bushel of corn grown. Some say the loss is really much higher. Certainly it is higher in the case of soybeans, Iowa's other major crop. Farmland in the state of Iowa as a whole

suffers an average soil loss of just under ten tons per acre per year. In deep loess hill regions losses average just under sixteen tons. In certain local areas losses go much higher. Soil losses in other states of the American breadbasket, though not quite so high, are similar to those of Iowa.

What has gone wrong? For one thing, our enormous blessing in land has led to complacency. For another, fluctuating political and economic conditions have made our farmers more attentive to preserving their way of life than to preserving their soil. Then, too, national policy makers have seen agricultural production and export as one of very few ways by which we might resist an unhealthy international balance of trade. Some say we export soil in exchange for oil, swap topsoil for Toyotas. . . .

Erosion is not the only way we lose farmland. Others are desertification, salinization, and diminished fertility. Chemical approaches to farming greatly reduce soil life and humus content, and thus fertility. Such losses in organic content also make soils more easily erodible. Most agricultural experts argue that meeting world food demands would be impossible without the use of agricultural chemicals, yet these diminutions in soil quality are already making themselves felt. Ever more chemical fertilizer is needed to maintain peak yields. Many farmers complain of a chalky deadness in their soils.

In the United States, as much land is lost to development as to erosion. Housing projects, roads and highways (including our vast interstate system), shopping malls, airports, athletic facilities, power plants, water impoundments, strip mines—these take enormous bites from our farmland base. . . . In a 1981 guidebook, the National Agricultural Lands Study describes the magnitude of farmland lost to development: "Visualize a strip of land half a mile wide stretching from New York to California. That is one million acres—the amount of important farmland converted to other uses and irreversibly lost to agriculture every year in the United States."

A later chapter of this book is made of quotations from various thinkers. In it there is a passage from Aldo Leopold's *A Sand County Almanac,* a work that has become a guide, counselor, and friend to many people of today, which ends:

> A land ethic . . . reflects the existence of an ecological conscience, and this in turn reflects a conviction of individual responsibility for the health of the land. Health is the capacity of the land for self-renewal. Conservation is our effort to understand and preserve this capacity.

As definitions go, this is probably one of the best. But as with all definitions, its meaning has to be realized by being lived and so understood beyond the confines of words. What, for us, is self-renewal? It is waking up in the morning with eagerness for what the day may hold, for what it may bring as well as what our plans for it involve. How do we arrange to feel that way in the morning? By doing well a lot of little things that seem right and good, and usually without understanding exactly why. But today we live in a sick society in which it has become our habit to do a lot of things—by no means all little things—which are wrong, and this means that our recovery, our self-renewal, will result only from deliberation and resolve. Our feelings and hunches are no longer reliable. Our very "guts" lead us astray.

We speak here of majorities, of masses of people who as a rule are doing what other people do and ordinarily feel well satisfied with the result. But now we are overtaken by the ominous suspicion that what all those other people are doing is going in the wrong direction. Nothing seems to work well any more. Even *children* are getting cancer, and that doesn't seem at all right. The schools, ninety-nine per cent of them, are said by thoughtful educators to be a failure. The environment in which the young must grow up is filled with perverting influences; even a great many homes are filled with such influences. The nation, as run by its present managers, seems to have gone at least half insane. If you read travelers who are essayists, they report very nearly continuous pain all over the world. And now, from books like *Soil and Survival,* we learn that the food supply of all the world is in danger. The authors of this book quote from *State of the World* for the latest word from ecological scientists and workers in related disciplines, and they all say the same thing: We must stop what we're doing and turn around. Otherwise the world will become an unambiguous hell. This is the news—very nearly the only news—for our time.

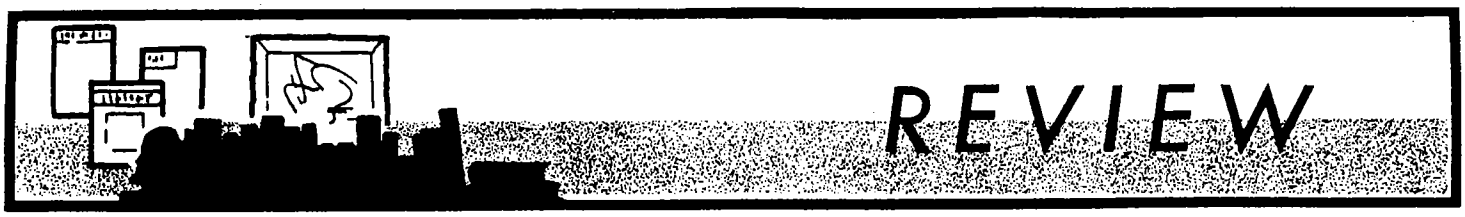
(Reprinted from The Land Stewardship Letter, Summer, 1989, p. 9. 14758 Ostlund Trail North, Marine, MN 55047):

Agronomy Society defines 'sustainable agriculture'

"Sustainable agriculture" means different things to different people. A group of 350 American Society of Agronomy members, meeting in late 1988 in Anaheim, CA, hammered out their working definition. Here it is:

"A sustainable agriculture is one that, over the long term, 1) enhances environmental quality and the resource base on which agriculture depends, 2) provides for basic human food and fiber needs, 3) is economically viable, and 4) enhances the quality of life for farmers and society as a whole."

Reprinted from **Alternative Agriculture News,** *Feb. 1989.* ■



A SIMPLE IDEAL

IT often happens that material in current journals seems more important for review than the books which have become available. This week, for example, we want to give attention to a discussion, "Citizenship and the Land Ethic," by Donald Worster, author of *Nature's Economy,* published by the Sierra Club in 1971. His talk, "Citizenship and the Land Ethic," was given last May at the 1987 Prairie Festival of the Land Institute in Kansas, and is printed in the Summer 1987 *Land Report.* He begins by remarking that nowhere in the Constitution of the United States is there any mention of the land.

> One would have thought [he said] that this was a subject worthy of some attention from the men gathered in Philadelphia, thinking about the future of this country, its principles and requirements. But they did not think about it. They thought about elections, roads, taxes, armies, free speech, separation of powers, bail and bribery; and their successors who added the constitution's amendments thought about race, gender, elections again, and booze, but never about the land as part of the fundamental law of the nation. Why was that?

One reason, he suggests, was that people took it for granted. Another was that the framers of the Constitution did not regard the land as a proper subject for the federal government. "It was strictly a private and local matter." In England the land had all vaguely belonged to the crown and, except for the commons, was gradually given to the nobility. We call this system, Worster says, *feudalism,* which was abandoned in the New World.

> Now in the rising, independent nation of the United States, the feudal past was escaped, the king repudiated, and henceforth the citizenry took on itself the power of parcelling out the land to individuals. They did not want to see any new figure of authority emerge to reassert control over them. They did not want any state to stand between them and their land. Reflecting that changed way of thinking, the men in Philadelphia carefully avoided any mention of the word land in the Constitution. They dared not suggest that the federal government might be designated the new owner of the farms and forests of this country. Nor did they insist that citizens, in possessing and using the land, owed any duties of stewardship or care.

One suspects, however, that the question of stewardship and its responsibilities never occurred to them. They were most of all safeguarding the idea of private property. However, Worster adds:

> The Constitution does not mention land, but it does mention private property in the sixth Amendment, which reads that no citizen shall be deprived of property "without due process of law, nor shall private property be taken for public use, without just compensation." Note in those words that there is still something recognized as "public use," a use defined by and for a public, not reducible to private interest. But the amendment was deliberately added to the Constitution to make as explicit as possible that the land belongs first and foremost to individuals, not the state, and that their rights to possession are not easily to be set aside.

Worster quotes Hector St. John de Crèvecoeur, a Frenchman who acquired a large estate north of New York City, who wrote in his *Letters from an American Farmer,*

> The instant I enter on my own land, the bright idea of property, of exclusive right, of independence exalt my mind. Precious soil, I say to myself; by what singular custom of law is it that thou wast made to constitute the riches of the freeholder? What should we Americans be without the distinct possession of the soil?

Worster quotes this to show the power of the idea of property over the American mind. "Owning some of it in fee simple gave them, as it still gives many today, a feeling of utter independence and freedom from powerful, arbitrary forces."

> In Crèvecoeur's book we find two distinct ideas about the land emerging, and both were part of the cultural milieu of the Constitution-makers. Both are still part of our thinking these days. Taken together, they explain our deep devotion to private property.
>
> First, to keep America a virtuous nation it was felt that the land ought to be owned by as many individuals as possible. Second, to make the nation grow in riches and power, the land and its products should be treated as a commodity for sale to the highest bidder in the marketplace.
>
> Much of our country's history deals with the unfolding of those two ideas, their shaping of a land policy, and their increasing conflict to the point that one had to give way to the other. If we examine this story in more detail, we can appreciate better the situation we are in at present.

The idea of having a nation of farmers, raising their own food and free of any dependence on others, was of course the theme that we owe to Thomas Jefferson. Worster quotes Jefferson at some length on this idea, then proposes:

> From the very beginning of settlement, the dominant view was that land is a form of capital that ought to be made to turn a profit. It was at times Jefferson's own view. After all, he owned several hundred acres of Virginia farm land, worked them with some two hundred black slaves, and sold tobacco raised by their labor in the ports of Europe. He was a sincere man but, like the rest of the nation, he had confused and conflicting ideas about what the land should be expected to do. It was his hope that it could both free people from their vulnerability to vice *and* augment their bank accounts. But the land cannot serve both ends. It can only do one or the other. This is a very hard fact to face.

After a long account of what our people chose to do, Worster says:

> The economists are probably right about the most efficient method for harvesting money; they have all the expertise on that matter. What they have not realized is that maximizing wealth in this way may lead, indeed must lead in the end, to endangering our democracy and ravaging our land. That is surely what has happened in the two centuries of our national existence. . . .

(Continued)

> You may want to argue that all the wealth was worth getting and therefore, despite the costs, the land has been put to good use. But you cannot, nor can I, maintain in all honesty that we have left the environment in as good a shape as we found it. Privatizing the land and putting a For Sale sign on it has nearly worked its ruin. And by many measures, it has nearly worked ours too.

But then, beginning about a century ago, the conservation movement came into being. In 1872 Congress set aside Yellowstone National Park, affording sanctuary to the last of the buffalo, and in 1891 it withdrew an additional thirteen million acres for forest reserves. More forests and parks were added, and today "an astounding forty per cent of the land in this country is designated as public land," which means managed by some governmental agency. The conservation movement, Worster says, came from "a set of land policies that grew out of a discontent with the workings of the privatized economy. It is an effort to define and assert some broader community interest in the environment than traditional American thinking allowed."

> We *say* that individual land ownership is our ideal, and as far as a family homesite is concerned, it is; but all the same we acknowledge the *limits* of that ideal when we demand or expect or tolerate the evolution of a county-system of government ownership.
>
> The conservation movement is far and away the chief reason why this reversal of land patterns and land attitudes has occurred. It has given us, without our quite realizing it, an entirely new kind of commons. For that is precisely what the public lands constitute—a commons that belongs to all of us, where individuals may collect resources but which no one can take into his own exclusive possession. What is unique about this American commons is that there is nothing feudal or hierarchical about it: at least in theory it is the achievement and patrimony of a democratic nation. Indeed, it may be the only way our democracy can bring itself back from near extinction at the hands of the holders of great private wealth. The conservation movement has been, in its finer moments, a movement to conserve our threatened democracy, and it has done so by reinventing the idea of the common.

Donald Worster now turns to Aldo Leopold, born a century ago, who would "devote the whole of his professional life to that movement, first as a forester on the public domain in the Southwest and later as a wild-life scientist in the state of Wisconsin." Leopold is best known to the reading public through his wonderful volume, *A Sand County Almanac,* published a year after his death by the Oxford University Press in 1949. It was Leopold's view that private owners should "quit thinking about decent land use as solely an economic problem." Worster says:

> Thus was spawned the single most important new idea about land we have had since we adopted the institution of private property, even more important than the idea of the American commons. It grew out of the conservation movement but required an imaginative leap beyond anything conservation had heretofore meant. Leopold called his idea "the land ethic." Briefly, it says that we belong to the land as much as it belongs to us. It is our community—all the trees, insects, parasites, waterfowl, the whole collective organism. And the prosperity and health of this land community ought to become our concern, just as the prosperity and health of that small part of it called the human community is our concern. We have obligations and duties here, as well as opportunities and advantages.

Worster regards this as a purely "voluntary practice of conservation," and fears it will not work, our history showing quite contrary habits. Yet there are already a few individuals who embody the temper that Leopold recommended—Wendell Berry and Wes Jackson are examples. And Worster puts briefly the requirement of this way of life:

> . . . people must first be trained in the habits of thinking collectively about the society in which they live before they can be expected to think collectively about their place in nature. It is that simple.

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The following remarks on the role of the scientist are excerpted from the keynote address by Prime Minister Gro Harlem Brundtland of Norway at the Forum on Global Change and Our Common Future, held earlier this year in Washington, DC. Reprinted from the column "Viewpoint" in NUCLEUS, Fall 1989, a Quarterly Report from the Union of Concerned Scientists, 26 Church Street, Cambridge, MA. 02238:

"As the challenging dynamics of global change gradually become clearer, the role of the men and women of science in shaping our common future becomes more central. The interplay between the scientific process and the making of public policy is not a new phenomenon. Indeed, it has been a characteristic of most of the great turning points in human history. One need look back no further than the dawning of the nuclear age to conclude that names such as Fermi, Bohr, Oppenheimer, and Sakharov have influenced today's world just as much as Roosevelt, Stalin, Churchill, Gandhi, and Hammarskjold.

"It may be more important now than ever before in history for scientists to keep the doors of their laboratories open to political, economic, social, and ideological currents. The role of the scientist as an isolated explorer of the uncharted world of tomorrow must be reconciled with his role as a committed, responsible citizen of the unsettled world of the present....

"The fact that new scientific data on the threat to the ozone layer have already prompted us to move beyond the 1987 [Montreal] accords [providing for reduction of chlorofluorocarbon emissions by 50 percent over the next decade] only underlines my point: the scientist's chair is now firmly drawn up to the negotiating table right next to that of the politician, the corporate manager, the lawyer, the economist, and the civic leader. Indeed, moving beyond compartmentalization and outmoded patterns to draw upon the best of our intellectual and moral resources from every field of endeavor lies at the very heart of the concept of sustainable development."

(Reprinted from F.A.S. PUBLIC INTEREST REPORT. Vol. 42, No. 9
Journal of the Federation of American Scientists) November 1989

THE FIRST ANNUAL SUMMER SCHOOL ON SCIENCE AND WORLD AFFAIRS

Judging by its title alone, the Committee of Soviet Scientists for Peace and Against the Nuclear Threat should have no trouble finding suitable members. But to restrain the military Juggernaut and to address the Soviet Union's serious environmental problems, what are needed are scientists who actually know something about these issues. Glasnost has opened a tremendous backlog of problems to public scrutiny, and the need for public-interest scientists is acute. Ironically, now that the scientific community can speak freely, there are only a handful of Soviet scientists with the knowledge and wherewithal to do so.

Perhaps recognizing that you can't teach old dogs new tricks, the Committee of Soviet Scientists is encouraging young scientists to make room in their careers for public-interest science. Last month they organized a school for 25 graduate students and undergraduates from the Moscow Physico-Technical Institute. The school was organized in cooperation with London's Imperial College of Science and Technology, which sent three lecturers and five students, and the Federation of American Scientists, represented by Jeremy Stone and Frank von Hippel. The Chinese Institute of Applied Physics and Engineering Mathematics sent a delegation of four. From the United States there were ten young scientists, from several universities, the Union of Concerned Scientists, the American Association for the Advancement of Science, and one from a Senate committee staff. Travel was paid from several institutional sources and the Ploughshares Fund.

Students Take Charge

The primary topic was arms control and nuclear weapons, but the context, created as much by the students as the lecturers, was global. Professor Sergei Kapitsa, speaking on the role of scientists, characterized western science as overly reductionist and compartmentalized. Scientists should learn not only to follow established research specializations, but also to see and respond to what is going on in the world around them. Jeremy Leggett, from Greenpeace, pointed out that with 30% of the world's population living within 60 kilometers of a coast, the effects of a greenhouse-effect sea-level rise could be devastating. Yet few scientists have expertise in the greenhouse effect, precisely because the scope of the problem is so broad.

One of the more revealing aspects of the school was the interaction of the students with what they called "the bureaucracy." The bureaucracy in this case was the Committee of Soviet Scientists, one of the most active of the glasnost organizations—a bureaucracy perhaps, but a pansy as Soviet bureaucracies go. The school was actually run almost entirely by the students, who showed an uneasy delight in their responsibilities—at first not sure they were up to, say, moderating the question and answer periods, yet soon resenting any interference from higher-ups. But the students never developed the confidence to contradict directly any of the old-style bureaucrats, who seemed to be at the root of most snafus. In the end, there was no clarification of who was in charge of what. Perhaps, at this time, a breakdown in lines of authority is the best the Soviets can manage. Maybe this is perestroika.

Overshadowing the local chaos, some of the Soviet students had a larger worry—the possibility of revolution. Others scoffed at this idea, but uncertainty about the future created a special sense of urgency. The Soviets felt that this was a once in a lifetime opportunity, and they didn't want to waste any time. They were insistent in asking how they could continue to study these issues and how they could start work of their own. They wanted to begin with some "small" problems, like environmental damage around Moscow.

We Can Help

The immediate impediment to development of Soviet public-interest science is lack of information, and lack of previous work and experience to draw on. For public-interest science to develop quickly, the Soviets will need to draw on the experience of scientists from the United States and elsewhere. They don't have time to reinvent the wheel. We brought several feet of books and reprints, and these have become the basis of a journal club. The students have drawn inspiration from learning how much more we know about them than they know about themselves. NRDC's Nuclear Weapons Databook, especially the volume on Soviet nuclear weapons, is a case in point; they want to get to work immediately translating it into Russian.

Perhaps most important, the Soviet students developed a sense of solidarity, and now constitute a voluntary organization, meeting regularly. We will try to bring many of them to the U.S. for another summer school next year. Some will be applying to study in the United States. But communication is very difficult—letters take forever and electronic communications are almost non-existent.

Though we worked together for only a week, strong links developed, and we even found our own slogan. Alexei, one of the student leaders and an all-around comic, for some reasong kept using the expression "it's high time . . . as in, "it's high time to get the bus," and "it's high time to get started." Pretty soon we were all imitating him and his deadpan delivery. It wasn't until the school was over that we realized Alexei had gotten it just right. For public-interest science, it is high time. □ — *Valerie Thomas*

Valerie Thomas, with Chinese guests and other students.

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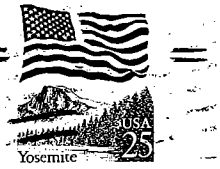

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