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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.107.

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June 25, 1990

The following is quoted from "Like It or Not, Religion Has a Place in Politics", by Hodding Carter III. (Wall Street Journal, Feb. 15,1990, p. A15):

"Politics, like the vigorous public debate upon which it depends, is a rough and tumble business. Because this is a democracy, it attracts demagogues. Because it is sometimes about serious matters like abortion, even though politicians are often unserious, the stakes can be very high. And because this is a country in which religious belief has historically been central to the lives of many of its people, American politics has never been isolated from matters of faith and doctrine."

The following is quoted from "Vaclav Havel Embodies the Honor of Politics" by Dr. Manou Eskandari-Qajar. (Santa Barbara News-Press, March 2, 1990):

"Here was a man with the firm conviction that conscience must guide political behavior and that nothing else would do; showing us in the example of the brightest luminaries of American thought and politics, Jefferson, Lincoln and Wilson that words and deeds must coincide for humanity to be served well by the lofty ideals that form its political heritage enshrined so beautifully in the founding documents of this country."

MANAS

(Excerpted from MANAS, October 12, 1988, pp.1,2)

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HOW RESPONSIBILITY IS DEVELOPED

IN our effort to understand ourselves and the world we live in, the historian of ideas is probably the most useful of all our resources, since, first of all, he makes it evident that what we think about ourselves is largely based upon what we believe. The historian of ideas also helps us to understand how and when great changes in human belief take place, and how such changes bring about far-reaching revisions in the certainties we acquire regarding the nature of things. A work that examines such changes at length is Thomas S. Kuhn's *The Structure of Scientific Revolutions,* published by the University of Chicago Press in 1962.

A much shorter essay, "The Historical Roots of Our Ecologic Crisis," by Lynn White, Jr., which appeared in *Science* for March 10, 1967 (and later as a chapter in White's book, *Machina Ex Deo*), encompasses a wider field, undertaking to explain to some degree the exploitive tendencies of modern times. This essay was reprinted in a collection of writings published by Macmillan of Canada with the title *Crisis* in 1971, from which we quote. The subject is ecology. White writes:

> What people do about their ecology depends on what they think about themselves in relation to things around them. Human ecology is deeply conditioned by beliefs about our nature and destiny—that is, by religion. To Western eyes this is very evident in, say, India or Ceylon. It is equally true of ourselves and of our medieval ancestors.
>
> The victory of Christianity over paganism was the greatest psychic revolution in the history of our culture. It has become fashionable today to say that, for better or worse, we live in "the post-Christian age." Certainly the forms of our thinking and language have largely ceased to be Christian, but to my eye the substance often remains amazingly akin to that of the past. Our daily habits of action, for example, are dominated by an implicit faith in perpetual progress which was unknown either to Greco-Roman antiquity or to the Orient. It is rooted in, and is indefensibly apart from Judeo-Christian teleology. The fact that Communists share it merely helps to show what can be demonstrated on many other grounds: that Marxism, like Islam, is a Judeo-Christian heresy. We continue today to live as we have lived for about 1700 years, very largely in a context of Christian axioms.
>
> What did Christianity tell people about their relations with the environment? . . .
>
> By gradual stages a loving and all-powerful God had created light and darkness, the heavenly bodies, the earth and all its plants, animals, birds and fishes. Finally, God had created Adam and, as an afterthought, Eve, to keep man from being lonely. Man named all the animals, thus establishing his dominance over them. God planned all of this explicitly for man's benefit and rule: no item in the physical creation had any purpose save to serve man's purposes. And, although man's body is made of clay, he is not simply part of nature: he is made in God's image.

Thus we have indication from the Deity Himself that it is God's will that man exploit nature as he wishes. This was a great change. As Lynn White puts it:

> In antiquity every tree, every spring, every stream, every hill had its own *genius loci,* its guardian spirit. These spirits were accessible to men, but were very unlike men; centaurs, fauns, and mermaids show their ambivalence. Before one cut a tree, mined a mountain, or dammed a brook, it was important to placate the spirit in charge of that particular situation, and to keep it placated. By destroying pagan animism, Christianity made it possible to exploit nature in a mood of indifference to the feelings of natural objects.

As Lynn White was well aware, what he was saying would be found objectionable by many Christians. Yet he points out that about a century ago science and technology "joined to give mankind powers which, to judge by many of the ecologic effects, are out of control. If so, Christianity bears a huge burden of guilt." We regard ourselves as superior to nature, "willing to use it for our slightest whim." White recalls that Ronald Reagan, when he was governor of California, spoke as a Christian in saying, "when you've seen one redwood tree, you've seen them all."

> To a Christian a tree can be no more than a physical fact. The whole concept of the sacred grove is alien to Christianity and to the ethos of the West. For nearly two millennia Christian missionaries have been chopping down sacred groves, which are idolatrous because they assume spirit in nature.

So far as present-day Christians are concerned, Lynn White hopes that they will look into the teachings of St. Francis, who proposed "what he thought was an alternative Christian view of nature and man's re-relation to it," yet who failed in this objective.

> Both our present science and our present technology are so tinctured with orthodox Christian arrogance toward nature that no solution for our ecological crisis can be expected from them alone. Since the roots of our trouble are so largely religious, the remedy must also be essentially religious, whether we call it that or not. We must think and refeel our nature and destiny. The profoundly religious, but

heretical, sense of the primitive Franciscans for the spiritual autonomy of all parts of nature may point a direction. I propose Francis as a patron saint for ecologists.

Another essay in this book, *Crisis,* is "Clean Air and Future Energy," by E.F. Schumacher. His approach to the subject is through an examination of the domination of modern thought by economics, which he very much deplores. Economics began as an academic discipline about 160 years ago at Oxford University. There was considerable objection to it at the time, from scholars who feared that it would "usurp the rest" of the curriculum. Their fears, he points out, were justified. Today economic growth and expansion, he says, "have become the abiding interest, if not the obsession, of all modern societies."

> In the current vocabulary of condemnation there are few words as final and conclusive as the word "uneconomic." If an activity has been branded as uneconomic, its right to existence is not merely questioned but energetically denied. Anything that is found to be an impediment to economic growth is a shameful thing, and if people cling to it, they are thought of as either saboteurs or fools. Call a thing immoral or ugly, soul-destroying or a degradation of man, a peril to the peace of the world or to the well-being of future generations; as long as you have not shown it to be "uneconomic" you have not really questioned its right to exist, grow and prosper.
>
> But what does it *mean* when we say something is uneconomic? ... Admittedly, economists often disagree among each other about the diagnosis and, even more frequently, about the cure, but that merely proves that the subject matter is uncommonly difficult and economists, like other humans, are fallible.
>
> No, I am asking what *it* means, *what sort of meaning the method of economists actually produces.* And the answer to this question cannot be in doubt: something is uneconomic when it fails to earn an adequate profit in terms of money. The method of economics does not, and cannot, produce any other meaning.

There are many things that people do which are uneconomic—they have social, aesthetic, moral or political reasons—making the judgment of economics quite fragmentary. In consequence, actual economic judgments are necessarily narrow.

> For one thing, they give vastly more weight to the short than to the long term, because in the long term, as Keynes put it with cheerful brutality, we are all dead. And then, secondly, they are based on a definition of cost which excludes all "free goods," that is to say, the entire God-given environment, except for those parts of it that have been privately appropriated. This means that an activity can be economic although it plays hell with the environment, and that a competing activity, if at some cost it protects and conserves the environment, will be uneconomic. ... All goods are treated the same, because the point of view is fundamentally that of private profit making, and this means that it is inherent in the methodology of economics *to ignore man's dependence on the natural world.*

Little by little, Schumacher is getting ready to talk about clean air and why we don't have it. He says:

> Modern economic thinking, as I have said, is peculiarly unable to consider the long term and to appreciate man's dependence on the natural world. It is therefore peculiarly defenceless against forces which produce a gradual and cumulative deterioration in the environment. Take the phenomenon of urbanization. It can be assumed that no one moves from the countryside into the city unless he expects to gain a more or less immediate personal advantage therefrom. His move, therefore, is economic, and any measure to inhibit the move would be uneconomic. In particular, to make it worthwhile for him to stay in agriculture by means of tariffs or subsidies, would be grossly uneconomic. That it is done none the less is attributed to the irrationality of political pressure. But what about the irrationality of cities with millions of inhabitants? What about the cost, frustration, congestion and ill health of the modern monster city?

Schumacher now turns to pollution, beginning with nuclear pollution.

> Of all the changes introduced by man into the household of nature, large-scale nuclear fission is undoubtedly the most dangerous and profound. As a result, ionizing radiation has become the most serious agent of pollution of the environment and the greatest threat to man's survival on earth. The attention of the layman, not surprisingly, has been captured by the atom bomb, although there is at least a chance that it may never be used again. The danger to humanity created by the so-called peaceful uses of atomic energy is hardly ever mentioned. There could indeed be no clearer example of the prevailing dictatorship of economics. ...
>
> What, after all, is the fouling of the air with smoke compared with the pollution of air, water, and soil with ionizing radiation? ... One might even ask: what is the point of insisting on clean air, if the air is laden with radioactive particles? And even if the air could be protected, what is the point of it, if soil and water are being poisoned? ... We cannot leave this to the scientists alone. As Einstein himself said, "almost all scientists are economically completely dependent" and "the number of scientists who possess a sense of social responsibility is so small" that they cannot determine the direction of research. The latter dictum applies, no doubt, to all specialists, and the task therefore falls to the intelligent layman, to people like those who form the National Society for Clean Air and other, similar societies concerned with *Conservation.* They must work on public opinion, so that the politicians, depending on public opinion, will free themselves from the thralldom of economism and attend to the things that really matter. What matters, as I said, is the *direction* of research, that the direction should be towards nonviolence rather than violence; towards an harmonious cooperation with nature rather than a warfare against nature. ...

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The following is quoted from Harper's Magazine/ March 1990, p. 22. It is from the essay "Taking Nature's Measure," by Wendell Berry. (From "Nature as Measure" in What Are People For? North Point Press, Berkeley, CA. 1990):

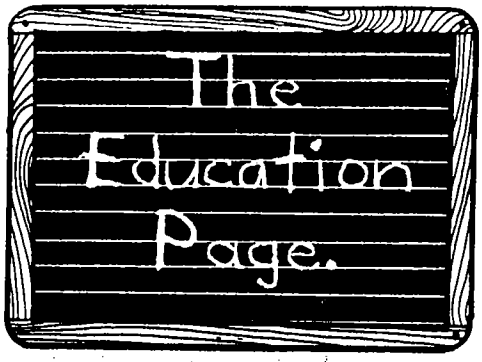
"For a long time now we have understood ourselves as traveling toward some sort of industrial paradise, some new Eden conceived and constructed entirely by human ingenuity. And we have thought ourselves free to use and abuse nature in any way that might further this enterprise. Now we face overwhelming evidence that we are not smart enough to recover Eden by assault, and that nature does not tolerate or excuse our abuses. If, in spite of the evidence against us, we are finding it hard to relinquish our old ambition, we are also seeing more clearly every day how that ambition has reduced and enslaved us. We see how everything—the whole world—is belittled by the idea that all creation is moving or ought to move toward an end that some body, some human body, has thought up. To be free of that end and that ambition would be a delightful and precious thing. Once free of it, we might again go about our work and our lives with a seriousness and pleasure denied to us when we merely submit to a fate already determined by gigantic politics, economics and technology."

The following is quoted from "The Novelist's Freedom" (An interview with Walker Percy by Brent Short) from Sojourners Magazine, May 1990, p. 28:

"Percy: I don't have any quarrel with science. What the sciences do, they do very well.

"The trouble is, the sciences for the last 200 years have been spectacularly successful in dealing with subhuman reality—chemistry and physics of matter—with extraordinary progress in learning about the cosmos, but also extraordinary lack of success in dealing with humanity as humanity. I think it's very curious that the scientist knows a tremdous amount about everything except what he or she is. Despite the extraordinary successes of science, we do not presently have even the rudiments of a coherent science of humanity."

(Reprinted from BREAKTHROUGH, Summer/Fall 1989, pp.74-75. (Global Education Associates, Suite 456, 475 Riverside Drive, New York, N.Y. 10115)



To Reside is Not to Inhabit

Reintegrating the Campus and the Biosphere

by David W. Orr

One of the purposes of a genuine liberal arts education must be to equip a person to live well in a place. Yet to a great extent, formal education now prepares its graduates to *reside,* not to *dwell.* The difference is important. The resident is a temporary and rootless occupant who mostly needs to know where the banks and stores are in order to plug in; the inhabitant and a particular habitat cannot be separated without doing violence to both. The sum total of violence wrought by people who don't know who they are because they don't know where they are is the global environmental crisis.

To reside is to live as a transient and as a stranger to one's place, and inevitably to some part of the self; the inhabitant and a place mutually shape each other. The resident, shaped by outside forces, becomes merely a "consumer" supplied by invisible networks; the inhabitant and the local community are parts of a system that meets real needs for food, materials, economic support and sociability. The resident's world is a complicated system that defies order, logic and control; the inhabitant is part of a complex order that strives for harmony between human demands and ecological processes.

The resident lives in a constant blizzard of possibilities engineered by other residents; the life of the inhabitant is governed by the boundaries of sufficiency, organic harmony, and the discipline of paying attention to minute particulars. For the resident, order begins from the top and proceeds downward as law and policy; for the inhabitant, order begins with the self and proceeds outward.

Knowledge, for the resident, is theoretical and abstract, akin to training; for inhabitants, knowledge in the art of living aims toward wholeness. Those who dwell can only be skeptical of those who talk about being global citizens before they have attended to the minute particulars of living well in their place. Show me a man's place and let's discuss his potential for any larger citizenship.

David W. Orr is a founder of the Meadowcreek Project, an environmental education and research center in Fox, Arkansas (U.S.A.).

This brings us to the place where higher learning occurs: the campus. Do students in liberal arts colleges learn connectedness there, or separation? Do they learn "implicatedness" or non-involvement? Do they learn that they are "cogs in an ecological mechanism," as Aldo Leopold puts it in *A Sand County Almanac,* or that they are exempt from the duties of any larger citizenship in the community of life? A genuine liberal arts education will foster a sense of connectedness, implicatedness and ecological citizenship, and will provide the competence to act on such knowledge. In what kind of place can such an education occur?

The typical campus is the place where knowledge of other things is conveyed. Curriculum is mostly imported from other locations, times and domains of abstraction. The campus as land, buildings and relationships is thought to have no pedagogic value; and for those intending to be residents it need have none. A "nice" campus is one whose lawns and landscape are well manicured and whose buildings are kept up by a poorly paid maintenance crew. From distant and unknown places the campus is automatically supplied with food, water, electricity, toilet paper and whatever else; its waste and garbage are transported to other equally unknown places.

What learning occurs on such a campus? First, without anyone saying as much, students learn the lesson of indifference to the ecology of their immediate place. Four years in a place called a campus culminates in no great understanding of it, nor in the art of living responsibly in that or any other place. Students frequently refer to the outside world as the "real" world, without any feeling that this is not as it should be. They learn indifference to the human ecology of the place, and to certain kinds of people: those who clean the urinals, sweep the floors, and collect beer cans on Monday morning.

Second, students learn that it is sufficient to learn about injustice and ecological deterioration without having to do much about them: the lesson of hypocrisy. They hear that the vital signs of the planet are in decline without learning to question the *de facto* energy, food, materials and water policies of the very institution that presumes to induct them into responsible adulthood. Four years of consciousness-raising proceeds without connection to those remedies close at hand. Hypocrisy undermines the capacity for constructive action and so contributes to demoralization and despair.

Third, students learn that practical incompetence is *de rigueur,* since they are seldom required to solve problems with consequences beyond their grade point average. They are not provided opportunities to implement their stated values in practical ways, or to acquire the skills that would let them do so later. Nor are they asked to make anything, it being presumed that material and mental creativity are unrelated. The losses are not trivial: the satisfaction of good work and craftsmanship; the lessons of diligence and discipline; the discovery of personal competence. After four years, students have learned that practical competence is decidedly inferior to the kind that helps engineer leveraged buyouts and create tax breaks for people who don't need them.

The conventional campus has become a place where indoor learning occurs as a preparation for indoor careers. The young of our advanced society are increasingly shaped by the shopping mall, the freeway, the television and the computer. They regard nature, if they see it at all, as through a rearview mirror, receding in the haze. We should not be astonished to discover rates of ecological literacy in decline, at the very time it is most needed.

How can ecological literacy be fostered? An extraordinary educational opportunity lies in the study of resource flows. Every educational institution processes not only ideas and students, but resources, taking in food, energy, water, materials, and discarding organic and solid wastes. These flows are the most tangible connections between the campus and the world beyond.

The interdisciplinary study of resource flows raises questions of the most basic sort. What is the ecological history of the place? What are its ecological potentials? What are its dominant soil types, flora and fauna, geology and hydrology? How does the campus function as an ecosystem? How much of what comes from where, and with what human and ecological consequences? How many kilowatt hours of electricity does the campus use, from what power plants, burning how much fuel, extracted from where? What are the sources of the food in the dining hall? Was it produced "sustainably" or not? Were farmers or laborers fairly paid or not? What forests were cut to supply the college with paper? Were they replanted? Where do solid wastes, toxic wastes and garbage go—and at what cost?

The study of actual resource flows must be coupled with the study of alternatives that may be more humane, ethically solvent, ecologically sustainable, cheaper, and/or better for the regional economy. Are there other, more benign sources of food, energy, materials, water? How much does the college waste? How much can be conserved or recycled? Can organic wastes be composted onsite, or recycled through solar aquatic systems? Can the institution shift its buying power from national marketing systems to support local economies?

Such a study could have three results. First, the college would gain a set of policies that meet standards for sustainability. Second, the curriculum would be reinvigorated around the issues of human survival, and this emphasis would become a permanent part of the curriculum, engaging the entire campus community. Third, the study and its implementation as policy and curriculum would be an act of real leadership. "Excellence" in an age of cataclysmic potentials consists neither in imitation nor timidity; college and university officials with courage and vision have the power to lead in the transition to a sustainable future—or to remain passively on the sidelines poised to study outcome.

In *The School and Society*, published in 1899, John Dewey argued for the importance of "close and intimate acquaintance . . . with nature at first hand, with real things and materials, with the actual processes of their manipulation . . . . The School has been so set apart, so isolated from the ordinary conditions and motives of life that the place where children are sent for discipline is the one place in the world where it is most difficult to get experience—the mother of all discipline worth the name."

A genuinely liberal education will produce whole persons with intellectual breadth, able to think at right angles to their major field; practical persons able to act competently; and persons of deep commitment, willing to roll up their sleeves and join the struggle to build a humane and sustainable world. They will not merely be well read; they will be ecologically literate citizens able to distinguish health from its opposite and live accordingly. Above all they will be people who make themselves relevant to the crisis of our age, which in its various manifestations is about the care, nurturing and enhancement of life. And life is the only defensible foundation for a liberal education. □

GLOBAL EDUCATION ASSOCIATES

The following is quoted from NEWSWEEK, April 30, 1990. From "The Word's Too Big" by Meg Greenfield, p. 80:

"The big tent word 'environment' attempts to cover too much, and by its very nature contributes to the muddle of our conversation...

"...Disputes over scientific questions concerning the environment, like all such scientific-political disputes, only deepen the public suspicion that someone, if not in fact everyone, is lying. This is because it is almost never understood that what the two sides are arguing about is rarely a set of facts, but rather a set of conclusions based on facts...

"To my mind, the irony in all this is that there is a huge political constituency out there concerned with daily-living questions that could probably qualify as environmental, but which somehow exist outside the high-strung realm of the environmental argument. These are people tangling with traffic, development, zoning and pollution issues that profoundly affect their well-being and which they care desperately about, but which often seem to get lost in the big-picture argument...

"I believe there is a deep and widespread anxiety in the country about what could properly be called environmental questions, but that we have created environmentalism as an issue that somehow doesn't reach them."

The following is quoted from Rivers of Empire: Water, Aridity and the Growth of the American West, by Donald Worster. (Pantheon Books, New York, N.Y. 1985) p.333:

"Direct responsibility is the surest road to carefulness: that is the oldest, clearest lesson in the environmental history of the species. By and large, it has not been a road taken by Americans. Instead, we have tried constantly to evade the discipline of nature by moving on to new, virgin lands when we spoiled those in our possession, by drawing on distant sources of commodities when we exhausted local supplies, and by calling on a federal agency for help when we got in trouble."

Santa Barbara News-Press, Friday, January 12, 1990

Women could alter how war is viewed

(Printed with permission from the Santa Barbara News Press, Jan. 12, 1990)

Ellen GOODMAN

These are the images of women and war that flow north from Panama City.

A woman, the wife of a soldier, is threatened by Noriega's troops. President Bush, his voice quivering with emotion, lists her experience, the fear of her sexual assault, among the reasons for the invasion called "Just Cause."

A nameless woman is found dead in the city streets. She got in harm's way and is added to the civilian body count of Panamanians that may total "just" a few hundred or perhaps a few thousand.

Both of these are familiar female figurines from any battle zone. The defenseless woman who is a pretext for war. The innocent woman who is the victim of war.

Now comes a third image, not nearly as common. She is a soldier, not a nurse, not an ambulance driver, but a fighter in a helmet and fatigues. Need it be said that this is the one that rouses and holds our attention.

The issue of women in combat is back in the news.

In Panama, Capt. Linda Bray is lauded as a war heroine one day, the first woman to lead American troops into battle. The next day, the battle is rescripted and the leading female role diminished. It is a story too hot to hold still.

In Washington, Rep. Pat Schroeder writes a bill to adopt a Pentagon group's suggestion that the Army test women in combat roles. Across the country, people argue about whether women are up to the job and, more dramatically, whether the country is "ready" to see them coming home in body bags.

But what about those of us who believe in fighting for women's equality but are queasy at this battleground? What about those who believe women *can* do it, but wonder if they should? Are we supposed to be gung-ho for the equal right to fight and die? Is there a chance to get at some deeper set of values?

In the past decade, women looking for adventure and opportunity have joined the volunteer Army. Just like men. The two-tier structure has kept them from promotion, but it is harder to draw a line between combat and non-combat roles these days. In word and deed, the military women in Panama have dispelled the favorite notions of sexists and many feminists alike that women are either intrinsically weaker or more peace-loving.

So a strong argument can be made to let individuals prove themselves. "You don't just work to help women advance in the jobs that you yourself would want to hold," says Schroeder.

Yet she adds, "This issue is hard, because it's not my number one goal in life to get women into combat. If I could redesign the world, I'd redesign it so no one would be in combat."

But if women go into combat, do we get closer or further away from that larger goal? Do we simply double the cannon fodder without increasing the advocates for peace? And do we end up with the equal right to fight wars before women have the equal right to decide whether that war should be fought?

I don't ask these questions lightly. It seems to me that even when women didn't fight, they have always had a role in war. Women were there to wave men goodbye and kiss them hello, to cheer them on, care for and mourn them. They provided the home front, the mythology and the next generation for war.

Somehow or other, we believed war was civilized because the fairer sex didn't fight. War was moral because men did it to protect their mothers and wives and daughters. War was glorified as a way to prove manhood.

Such deep gaps between men and women's lives allowed many leaders to be cavalier about men's lives. The world has been, after all, profoundly wasteful of its young men.

So I come a long way around and not without qualms to believing that women should be allowed to try out for combat and, if fit, allowed to fight. Not only in the name of equal opportunity, but out of the hope that we can learn to value men equally.

Are Americans ready to see women come home in body bags? I hope not. But new risks and roles may force us to ask a deeper question: Why are we ready to see men come home in body bags? And more profoundly, it must lead us to insist that "Just Cause" is more than a perverse name.

In the end, this must be said: Any war that isn't worth a woman's life isn't worth a man's life.

Ellen Goodman is a nationally syndicated columnist out of Boston.

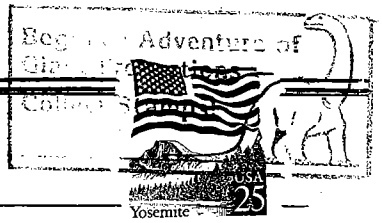
The following is quoted from Small Is Beautiful: Economics as if People Mattered, by E.F. Schumacher. (Perennial Library, Harper & Row. 1973) p.33:

"The cultivation and expansion of needs is the antithesis of wisdom. It is also the antithesis of freedom and peace. Every increase of needs tends to increase one's dependence on outside forces over which one cannot have control, and therefore increases existential fear. Only by a reduction of needs can one promote a genuine reduction in those tensions which are the ultimate causes of strife and war."

The following is quoted from "The 21st Century Will Resemble the 19th" by Regis Debray (philosopher and confidant-advisor on foreign affairs to French President Francois Mitterrand). From New Perspectives Quarterly Winter 1990, p.66:

"As we welcome the rebirth of a diverse Europe, let us not forget that this rebirth brings with it the pangs of our old nationalisms. In short, the 19th century awaits us at the dawning of the 21st. Contemporary Europe has abandoned its imposture and is once again revealing its true character: Austria-Hungary, the German Federation, Holy Russia, the Baltic nations, Christian Armenia, Muslim Turkestan, Catholic Poland. Once again, we are faced with the matrix of the great European conflicts that the strategic renewal of conventional forces and the proliferation of nuclear arms have rendered all the more tempting.

"Despite our hopes, there is no example in history of the collapse of an empire being accompanied by silent weapons and warm, fraternal relations among formerly subjugated peoples. We might rejoice far more wildly if the disintegration of the Soviet empire in Europe through national liberation did not expose such a real and present danger."



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