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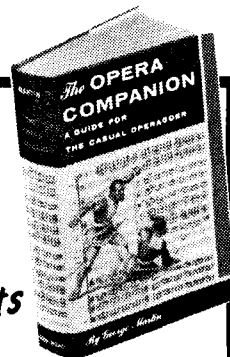
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Offhand

THE TIME HAS COME for us to separate the ink from the blood in our veins, give to the editor what belongs to the editor, and leave the rest for the undertaker, if he still is in business after the bomb has poisoned the oxygen, the earth, the oceans, and the seed in our loins. This way life is impossible and death not less than life. The means of warfare are so much bigger than the ends, the half-lives of these horrors so much longer than the lives of entire civilizations.

✓ ✓ ✓

THE RUSSIAN TESTS, now safely in the hands of the winds, show that the future of our children just is no testing ground, and whoever uses it for that purpose cannot win, because a healthy fear, a universal indignation, isolates him from mankind and makes all future leadership impossible for him.

✓ ✓ ✓

MORALLY, TOO, the bomb is radioactive. The opinion of the world still counts, no matter how much some may try to belittle this issue. If we had only insisted on making the truth known all these past years, if we had only taken into our confidence the Parliament of Man, the whole public opinion of the world, instead of putting the real issue into quotes, "fallout." Those who have done this in the past are now opening their eyes: They have the courage of their fear, this fear of harming others and of bringing the curse on their own house. Let us not accuse them now, but let no one silence us any more, who have a vested interest in the continuation of the world.

✓ ✓ ✓

WE ARE ALL under the same boat. But we can all still swim ashore, and wait for this criminal madness to subside. The future will be ours: years of fallout will bring cancer to many, but also Khrushchev will fall out and the lies of his system will fall out. Only those who have not touched this fruit of Evil will not be morally contaminated.

✓ ✓ ✓

INTELLIGENCE without will power serves only to collect better reasons for suicide and shame.

—NICCOLO TUCCI.

SR/NOVEMBER 18, 1961



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as a member of this international club

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you live on an island, you exchange an ambiguous set of irritations for the rigid

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ones at home. But at least you're warm while experiencing them.") They reveal the bad (St. Lucian coffee) and the beautiful (her beaches) with equal frankness.

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Author Shirley Elizabeth Warren reports on the island of Ischia to members of *Islands in the Sun Club*.

"One resident sees Ischia as a battlefield between good and evil. The hot, neurotic sirocco blows its soft call to madness for days on end, until even old peasant women, long trained to patience, suddenly begin screaming without cause and have to be taken away for quieting treatment. Elsewhere on the island, visitors bathe in Ischia's miraculous healing waters, said to cure anything from sterility to baldness—and too often effective to permit one to scoff."

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WHAT YOU CAN DO

"It seems to me . . . that Doctor Valkonen's pessimism concerning man's mechanical defenses and his optimistic faith in man himself have been justified by events. The Mannerheim and Maginot lines have gone. But the individual human spirit still lives and resists in the tortured streets of London."

—Preface to

"There Shall Be No Night."

By JOHN F. WHARTON

ROBERT SHERWOOD wrote the foregoing words before Hiroshima and Nagasaki; they are doubly meaningful today. Man cannot defend himself against nuclear destruction just by building more and bigger nuclear explosives. What is happening in Berlin and other trouble spots should make this plain. Don't mistake me; I am not arguing that we should lay down our arms. I am saying force alone is not enough. As President Kennedy so wisely said, there is no security for anyone in a spiraling arms race. First come the threats, then one side moves up arms, the other brings out heavier arms, and so on, until the nuclear engines begin to throb.

But the individual human spirit still lives and resists. I pin my faith on it. I believe the two billion adults on earth

can suddenly and miraculously develop the will to resist their own destruction. When they do, a force will be created that may well be the greatest in the world. As soon as I came to this belief, ideas began to germinate about what I might do.

These ideas involved a change inside myself—a change that brought forth a strange mixture of reason, faith, and action. Most people simply want to be told to perform some physical act, and ideas concerning such acts are what interest them. My first ideas, on the contrary, involved the belief that effective action needed preparation; one should have facts and faith on which to build a plan.

As a first step, I felt I must, since this is a world-wide problem, learn to shift the *quality* of my thinking; I must think in global terms, which require different assumptions from nationalist terms. Let me illustrate. Over 2,000 years ago an Alexandrian named Euclid developed a geometry based on certain assumptions, such as the assumption that the shortest distance between two points is a straight line. In the nineteenth century a gentleman named Riemann developed a geometry that was based on the assumption (among others) that the shortest distance between two points was a curve. Both geometries are useful. But their fields of use differ. Euclid is better for small-scale problems, such as the laying out of a garden; Riemann is more useful for large-scale problems,

such as computing the path of light in space.

If you think in small-scale nationalist terms, you will act on the assumption, for example, that atomic testing is desirable for any nation if it gives that nation a better chance to defeat some "enemy"; in global terms you consider *also* the effect of fouling the air breathed by three billion souls. Note the word "also"; global thinking does *not* exclude nationalist thinking any more than Riemann excludes Euclid.

In nationalist thinking, the United Nations organization is conceived of as sort of a gentleman's club where the majority should try to blackball candidates of whom they disapprove. In global terms, it is an organization (sponsored by our own country) whose purpose, as Secretary Rusk recently reminded us, is to secure peace among *all* the peoples of the world.

As soon as I began really to think of global peace, I realized I needed to know more facts; I needed to know more about many peoples. My schooling had omitted any Russian, Chinese, Mohammedan, Indian, Indonesian, or African history. How could one estimate what these peoples would do in the future if one knew nothing of their past? How could the West plan its own future without such knowledge? Even on non-global terms, one could paraphrase Kipling and ask: "What can they know of Europe who only Europe know?"

I began, and have continued, further