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Welcome Home

RECENT sessions in Idaipur, India, of a Pugwash Conference — the twelfth occasion on which learned men have gathered under the name of the Nova Scotian community — emphasize anew the extent to which the influence has spread of the movement inaugurated in 1957 by Cyrus Eaton.

Pugwash Conferences, more correctly known as the International Conferences on Science and World Affairs, have been called “parliaments without portfolio”. The delegates are scientists and philosophers, historians and teachers, persons voluntarily leaving their regular pursuits for a brief time in order to seek ways of easing international tensions.

Back home again, the participants have attempted to communicate the tone and ideas of their discussions to those in positions of leadership and authority. Sometimes there is a particular success, as in the case of test-ban proposals which, born at a Pugwash Conference, became the official policy of more than one hundred governments.

Delegates come from many countries and subscribe to many ideologies. When the eleventh meeting was held last Fall in Dubrovnik, Yugoslavia, twenty-four nations were represented. Even Communist China, although no delegate came from that land, sent a note of regret explaining that the academic year was just starting and all scientists were needed at home in teaching positions.

The fact is that the Pugwash Conferences succeeded in breaching political barriers when all other vehicles were failing to do so.

Writing in *The New Yorker*, Daniel Lang quotes a Russian conferee as saying, “I can’t prove it but without conferences like this one, it would be harder than it is to imagine that things are going to be better.”

The Return Of The Thinker



A few days ago, it was announced that the next Pugwash Conference will be held in the village of their birth. Laden with honors and prestige, the Thinker — the symbol of the confer-

ences — will be welcomed home with all the enthusiasm and pride a home town feels for a local boy who has made good.