

tion against war. There is, first, the possibility of negative action in the form of a refusal, on conscientious grounds, to participate in work having as its purpose the killing, torture or enslavement of human beings. Christianity once insisted, and Buddhism still insists, upon the importance of "right livelihood." There are certain professions so intrinsically harmful that no individual ought to practice them. In the eyes of medieval Catholic theologians, for example, the profession of a moneylender or of a speculator was beyond the pale: they held that a man could not live by usury and the manipulation of the commodity markets, and still be regarded as a Christian. Similarly, for Buddha and his followers, a man could not be regarded as a Buddhist, if he made his living by the manufacture of arms or intoxicants. Men of science and technologists would do well, as individuals and in their national and international organizations, to consider the problem of right livelihood in its relation to their own contemporary activities. Is it possible to work on the development of instruments of ever more indiscriminate slaughter and to remain—not a good Christian or a good Buddhist; for in scientific and technological circles religion is now out of fashion—but a good human being? Is it possible to go on believing that one is working for the good of mankind, while applying the results of disinterested research in ways which demonstrably increase the power of the ruling capitalist or governmental minority at the expense of personal liberty and local and professional self-government? These and similar questions need to be asked and carefully answered by scientific workers—asked and answered, if possible, on the level of their international organizations. Meanwhile it is to be hoped and perhaps expected that a certain number of individual scientists and technicians will take the negative

stand against war and the centralization of power which is war's inevitable accompaniment, by refusing to collaborate in any project whose purpose is the destruction or enslavement of human beings.

2. Negative action is good so far as it goes, but it needs to be supplemented by action of a positive and constructive kind. Such positive action may be classified under two heads: (a) action which takes its start in politics, to end in the field of science: and (b) action which takes its start in science, to end in politics.

In recent months several suggestions have been made for the political control, in the interests of humanity, of the activities of scientists and technologists. Thus, in the course of an interesting two-day debate in the House of Lords (May 29 and 30, 1945) Lord Vansittart urged the necessity of subjecting all German laboratories, whether attached to universities or supported by the state or by private industrialists, to strict supervision over a long term of years. Only in this way, he claimed, could the danger of a war of revenge, waged with new "secret weapons," be avoided. More realistically, Lord Brabazon proposed that this supervision of scientific developments should not be confined exclusively to the defeated nations—nations whose opportunities for large-scale manufacture of new weapons would, for many years at least, be small. His suggestion was that, under the final peace treaties, an international committee of inspection should be constituted, having authority to enter laboratories and factories in any part of the world. In Lord Brabazon's view, the only alternative to such a scheme of international inspection would be an armament race between Britain and the United States on the one hand and the rest of the world on the other. By intensive research the Anglo-Saxon group might hope to obtain the lead in such a race, and so