

nologies (done with Robert H. Williams) in the November issue.

"I'm excited about what's happening," said director William Swartz. "The *Bulletin* is rolling again. It's like the days of Eugene Rabinowitch."

Even if there is reason to be excited about the magazine's improved quality, the *Bulletin's* editors think they have more work to do now than in those first fright-

ened months after Hiroshima and Nagasaki. The editorial in the *Bulletin's* 30th anniversary issue in December argues that "there is the additional problem of increased public insensitivity to the danger which seemed so apparent and so alarming 30 years ago."

The greater "public apathy" about the nuclear danger, the *Bulletin* continued, "constitutes perhaps the most ominous of

the various forces pulling the world toward a nuclear holocaust. The puncturing of that apathy is the unfinished business of the *Bulletin*."—BRYCE NELSON

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## Science and Values Discussed at Moon-Sponsored Parley

Take \$400,000, mix well with a list of Nobel laureates and a high-flying idea, and there you have it—the fourth International Conference on the Unity of the Sciences! The conference, held at New York's Waldorf Astoria hotel, featured some 340 scientists and social scientists from around the world, who spent the 3 days after Thanksgiving ventilating their thoughts on science and human values thanks to the largesse of the Reverend Sun Myung Moon, the high-living South Korean evangelist.

The meeting looked to be on the verge of unraveling last summer (*Science*, 19 September), what with the withdrawal of two key participants, sociologist Amitai Etzioni and economist Kenneth Boulding—the former because he felt the conference was unbalanced politically, the latter because he didn't like the Moon philosophy. Elise Boulding wrote in a letter disinviting herself and her husband that she found "elements of demonism and spiritual tyranny" in Moon's religion, which is built around the assumption that he is the Messiah, come to take up where Jesus Christ left off. Several other participants, including Norman Cousins, Buckminster Fuller, and former presidential science adviser Edward David, also defected. But the exodus was stemmed, and the meeting was, by all available indications, a success. It did not, of course, come up with a definitive answer about "the relation of science to a standard of value" (this year's quest) but members of the star-studded assemblage did enjoy a rare opportunity to meet with people from other disciplines and other nations—an opportunity made possible by the fact that the Moon outfit, via one of its many branches, the International Cultural Foundation, was paying everyone's way. The exchange of ideas was greatly facilitated by Moon-paid lodgings, transportation, lunches, and banquets, and the cheerful and efficient help of some 200 young members of Moon's Unification Church. These young people, the men short-haired and necktied, the women in prim dresses and sensible shoes, were ubiquitous, guiding the guests around, taking pictures, pouring water, fetching aspirin, giving tours of the city, and meeting the conferees at the airport armed with photographs for ready identification.

The conference itself was, like Moon's organization, highly structured. The topic, The Centrality of Science and Absolute Values, was divided into four sections: unity of science (chaired by Nobelist Eugene Wigner of Princeton University), the standard of value in society (Marvin Sussman of Case Western Reserve University), the university, research institutions, and human society (Alvin Weinberg of the Institute for Energy Analysis), and the future world order (Morton Kaplan of the University of Chicago). Each section had three committees, each committee two or three dozen members. The

committees discussed many things, such as: What values do specific religions support? Are morals the responsibility of the individual or of society? What function should universities serve in underdeveloped countries? and, How can scientific laws, such as Schrödinger's equation (quantum mechanics) be generalized to all the physical sciences? The committee chairmen reported to the sections, and the section chairmen reported to the plenary session, and, not unpredictably, the specifics vaporized into generalities.

### Qualms About the Reverend

The conference received little coverage by the press, although note was taken of the fact that a couple of dozen demonstrators tried the first day to cast a damper on the proceedings by calling attention to Moon's cosy association with the government of South Korean president Park Chung Hee and the "brainwashing" techniques that many allege are used by the Moon organization to keep its members in line.

It is probably safe to say that most conferees had only the dimmest idea of who their host was and what he stood for. One scientist at the conference told *Science* that some of the participants felt discomfort at the sponsorship but had not discovered until after they had accepted their invitations who was paying for the adventure.

Most older scientists, particularly those who came to this country to escape Communism, seemed unperturbed by the Moon association. Wigner, a Hungarian, couldn't see anything wrong with it at all, and was quoted in the *New York Times* as arguing that he was willing to go "to conferences sponsored by Communist countries."

Moon, 55, is an avid anti-Communist who founded his church in 1954. He is extremely wealthy, owing to various manufacturing enterprises in South Korea and to vigorous street-vending activities by church members, who number perhaps 25,000.

Moon's star still seems to be on the rise despite the growing criticism attendant on his popularity, and the conferences have no doubt improved his reputation. He, like Maharishi Mahesh Yogi (the transcendental meditation man) has discovered that latching onto science is not a bad way to add legitimacy and prestige to his movement.

Scientists, smitten by gloom and doom over their funding, may be consoled by the fact that our so-called spiritual leaders are looking to them for answers. They also might find it ironic that an interdisciplinary, international conference, the kind of conference dreams are made of, comes to them by way of what most might regard as a highly improbable source.

—C.H.