

tioned whether falsely subscribing to an oath can be regarded as an "insignificant offense," even in a comparative sense. And it matters little whether the oath is made in reference to the Bible, the Koran, or the Talmud. If one is a believer in the sanctity of oaths, as one would expect a believer in American ideals to be, there can be no crossing of the fingers, no seeking of special immunity for the field of science. Not to acknowledge the sanctity of oaths is to flirt with the moral dangers of agnosticism and with social beliefs inimical to the Western world.

Let us remember that disbursements of funds by the National Science Foun-

dation are largely disbursements of funds of all American citizens, who have an essential interest—too often disregarded, one might add—in the manner in which such funds are used. But the most publicized defections from the Western world are those of people with access to scientific knowledge which could be useful to unfriendly powers. Every citizen should reasonably require that his funds be disbursed in such a manner as to bring maximum benefit to his country. The loyalty oath is certainly a means of *trying* to ensure this. The average citizen might well feel that it should be required of the scientist above all, in

view of past happenings and of the scientific revolution which he is told he is witnessing.

If one were to require every person in the country who is to benefit from federally financed programs of any kind to take a loyalty oath—a course suggested by Hailman as being less objectionable—we would require it of every citizen from womb to tomb. That might indeed be desirable, but would it be practicable? In naturalization proceedings, for example, the courts normally absolve those of tender years from taking the loyalty oath. Perhaps it should be regarded as acknowledgment of maturity that graduate students are required to take the oath. They are, naturally, free to decide whether national funds available to them are worth a moral commitment.

One might echo President Kennedy's rhetoric, "Ask *not* what your country can do for you. Ask what you can do for your country!" The need for good scientists is freely acknowledged, but "good" has many connotations. All of them are implied in this context.

I should not like to think that the requirement of a loyalty oath for National Science Foundation fellowships is, through individual decision or the counsel of others, depriving us of sound scientists. I cannot feel that the requirement is depriving us of *good* sound scientists.

I hope that, if time permits, Hailman will reconsider his decision and take the oath, which would not deprive him of any rights but which would, in some eyes at least, enhance his stature as a *good* sound American scientist.

A. J. HAWORTH

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## UNESCO Statements on Race

If there is anything less profitable than replying to a hostile reviewer [see *Science* 133, 873 (24 Mar. 1961)], it is to consume the valuable space of a journal devoted to more edifying matters. On one matter of fact, however, since it concerns others in addition to myself, may I beg the courtesy of a few words.

The first UNESCO Statement on Race was not, as your reviewer states, written largely by myself. It was written by the committee appointed to draft it. As *rapporteur* of the committee it fell to me to act as secretary. At the request of the committee I wrote the first draft, and after this was hammered into shape by the committee, I can by no stretch of the imagination conceive how I could be said to have been largely responsible for writing it. As for your re-

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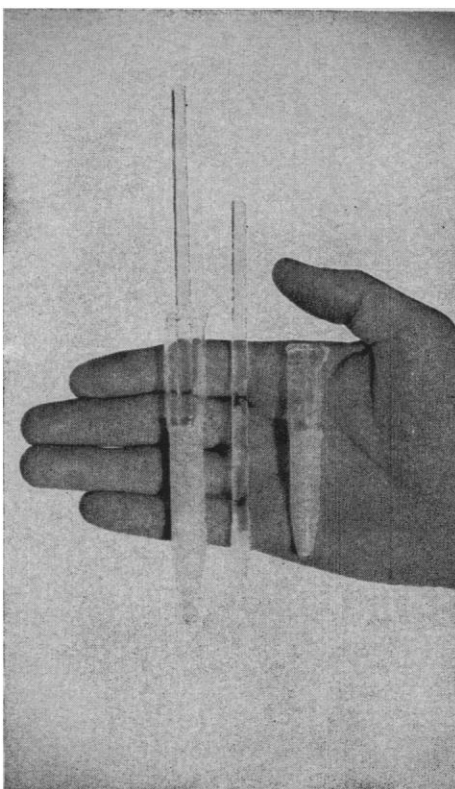
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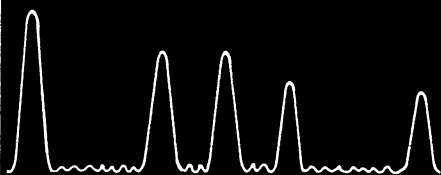


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viewer's remark that the statement was so unacceptable that it had to be rewritten, the truth may be ascertained by any reader who cares to compare the first statement, mainly written by social scientists, with the second statement, mainly written by physical anthropologists and geneticists. The difference is as between Tweedledum and Tweedledee.

ASHLEY MONTAGU

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I am sorry if I misrepresented Montagu's role in the preparation of the first UNESCO Statement on Race; I was reflecting what I feel to be the opinion of many physical anthropologists. Since it is only natural that he would be modest on this score, perhaps others connected with the project will set the record straight.

In the final sentence of his letter Montagu uses a literary reference to say that the second UNESCO Statement on Race differs only insignificantly from the first. This alleged equality is supposed to prove that the first statement was acceptable and did not need re-writing. Why then was it necessary to go to all the trouble of preparing a second statement? And why does Montagu take up space in his textbook with two "identical" statements? Here it is pertinent to point out that Comas, who was a member of the first committee, includes in his textbook *not* the first statement but the second. Why has he, a renowned physical anthropologist, abandoned his own committee's statement, unless he now feels that it is unacceptable?

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### Authors as Indexers

John R. Clark's letter [*Science* 133, 1040 (7 Apr. 1961)], suggesting that authors are best qualified to index their own books, misses the same point—of some moment for scientists and for scholarship as a whole—that is overlooked by the advocates of bibliographical machines.

Actually, of course, authors are seldom qualified to do indexing. Only occasionally can they do half as well as an experienced professional indexer. The fact that authors or publishers, or both, are frequently unwilling to pay a professional illustrates nicely their underestimation of the problems involved.

Aside from such general considerations as the special nature of indexing technique and the fact that some specialists cannot write intelligible prose without help, authors nearly always