

## Letters

### Proposed Center for Retired Scientists

From time to time some reader of *Science* calls attention to the problems faced by scientists who are contemplating retirement. Yet no one seems to come up with concrete suggestions. As I see it, the basic needs are the following: (i) a climate free from the extremes of both heat and cold; (ii) an altitude which places no undue strain upon the heart; (iii) adequate medical facilities; (iv) a location not forbiddingly remote from previous habitat and associations; (v) living costs commensurate with retirement income, without appreciable sacrifice of the accustomed standard of living; and (vi) a modicum of congenial social life.

Thousands of listings in the currently popular guides to retirement spots go a long way toward satisfying items (i) to (v), but relatively few would satisfy (vi) in terms acceptable to the scientist or scholar. I should like to call attention to a location in Mexico which abundantly satisfies the former and *could*, with a little cooperative effort, readily solve the problem posed by the latter.

The city of Jalapa, capital of the state of Vera Cruz (population some 20,000), has a climate as benign as that of Cuernavaca. It is surrounded by such giant mountains as El Perote (13,500 feet) and Orizaba (18,225 feet). The scenery is majestic. Tropical fruits and flowers abound. There are excellent highways to the Gulf (an hour or so away) and to Mexico City (4 to 5 hours). Short trips bring one to intriguing archeological sites and to some of the most colorful Indian groups in the republic.

The city is the site of the state university, the Universidad Veracruzana, second largest in the country, a very dynamic institution whose growth is being fostered in part by the central government in its efforts to decentralize education in Mexico and relieve con-

gested conditions in the capital. It boasts a new, ultramodern museum of anthropology and a department of anthropology which, in range of course offerings and competence of staff, compares favorably with similar departments in the foremost American universities. A "university city" is planned.

I have discussed with members of the anthropology department, who, in turn, have consulted the higher officials of the university, a plan to establish on the outskirts of Jalapa a residential center for retired scientists and scholars, to be known as the Manuel Gamio Center, in memory of the late Dr. Manuel Gamio, one-time student and collaborator of Franz Boas. Gamio, virtual founder of the indigenist movement and for years director of the Instituto Internacional Indigenista, was regarded as dean of Mexican anthropologists.

The plan envisages a nuclear colony of about 25 cottages and a central building, each cottage to consist of an ample living room, two bedrooms, bath, and kitchenette, plus a screened patio or terrace. The central building would house a restaurant, a lounge, a library (made up of the pooled professional libraries of the colonists), perhaps a laundry and a barber shop, and certainly a recreation hall adaptable for seminars, lectures, concerts, movies, and so on. The grounds would be attractively landscaped and would include parking facilities, a swimming pool, and possibly tennis courts.

The center would maintain a loose affiliation with the university, the residents being invited to participate in seminars and to avail themselves of its research facilities. They would thus stimulate and be stimulated by their Mexican counterparts. Interest should, I think, be diversified. The area is one which should appeal strongly to geologists, ornithologists, herpetologists, botanists, and old-fashioned naturalists, not to mention specialists in every branch of anthropology and a sprink-

ling of sociologists, historians, hispanists—perhaps even artists and musicians.

University officials already have their eyes on suitable terrain and have invited me to make an inspection and to consult with state government personnel (engineers, architects, lawyers, and so on) regarding details. For at least another year, pending a possible change in state politics, it will be possible to obtain the services of such specialists at minimum cost.

I am eager to enter into correspondence with at least 25 scientists for whom the project may have some appeal. I cannot at this time say exactly what the cost would be for participants but am firmly convinced that building costs, maintenance, and living expenses would hardly exceed half the expense of a similar venture in the United States. The precise corporated form of the enterprise would be governed, I presume, by such factors as whether some benefactor could be found to underwrite the initial investment, whether this should be undertaken by "developers," or whether the participants themselves would provide the funds, with some responsible financial institution acting as trustee.

I would emphasize that I do not have in mind anything like a "home for the aged." The scheme would be quite devoid of regimentation. Family privacy and personal inclinations would get first consideration, and each participant would retain title to his individual financial equity in the center. The possibilities can be explored only after assurance that a sufficient number of people are interested.

C. W. WEIANT

*Dempsey Building,  
Peekskill, New York*

### Culture and Race

With reference to Howard Margolis's assumption concerning "a dilemma for the anthropologist [*Science* **134**, 1868 (8 Dec. 1961)], I wish to make the following points.

1) So far as I am aware, no current fellow of the American Anthropological Association has ever expressed the view, verbally or in print, that "racial" differences are functionally correlated with cultural behavior. The diffusion and development of culture have occurred without relevance to "racially" defined groups, no matter what criteria are

used in any given definition. To elaborate further, even the coincidental distribution of any given cultural trait with any given "racial" unit (assuming that such parallel distributions do, in fact, exist and that both trait and unit are independently, not tautologically, defined) does not convert the cultural trait into a "racial" trait; the coincidental distribution remains just that, a *coincidence*, explainable on historical, not biological, grounds.

Human culture has, since the emer-

gence of, at least, *Homo sapiens*, been proved to be a specific, and not in any way, shape, or form, a subspecific—that is, "racial"—phenomenon. The irrelevance of "racial" distinctions to cultural learning and invention is readily established by the familiar and often repeated evidence of culture history.

We do not require the opinions of experts in the biological sciences to make the case *more* definitively for us. The expert most qualified to speak in this matter is the competent cultural

anthropologist, precisely because he deals with the origin and growth of cultural behavior and with the cultural interaction of human groups. Once this plain fact is accepted in the scientific community at large—and it is high time that it was—geneticists and other biological specialists will no longer have to waste their time on this unrewarding problem, and contemporary cultural anthropologists can stop apologizing for the certainty that they have long had concerning the cultural indivisibility of the human species.

2) It is perhaps unfortunate, although understandably conceived as a riposte to recent racist utterances, that the resolution passed by the American Anthropological Association used adaptation to modern technological society and our way of life as an implicit evaluative principle, thus inadvertently giving the impression that adaptation to nonliterate cultures is somehow less demanding. Yet a number of anthropologists, myself included, would argue that the individual engages more complexly and more directly in a fuller round of cultural activities in many nonliterate societies than is characteristically the case among ourselves. That is to say, the factor of culture shock aside, a Hottentot would probably experience less difficulty running an elevator in Des Moines than a professor of English would experience in attempting to live with the Hottentots in the Kalahari Desert. No matter what view one takes, however, the "racial" argument remains fallacious.

3) The attitudes and opinions of men like Putnam and George were aired by Margolis beyond the bounds of scientific propriety, objective necessity, or plain good taste. The result was to inflate the significance of what Putnam, and those of similar persuasion, such as Gates or Garrett, have to say. Why should *Science* lean over backwards so far on this issue—if that, indeed, was Margolis's intention?

4) The present spurt of pseudoscientific racism must be viewed as a cultural phenomenon and not as a significant scientific reconsideration of evidence. Let us recall that, domestically, the integration of all "racial" and religious groups seems to be entering a penultimate phase. Internationally, the "emergence" of colored peoples from colonial and quasi-colonial controls is the most dramatic fact of our time. It has often been predicted, with a certain historical justification, that one response

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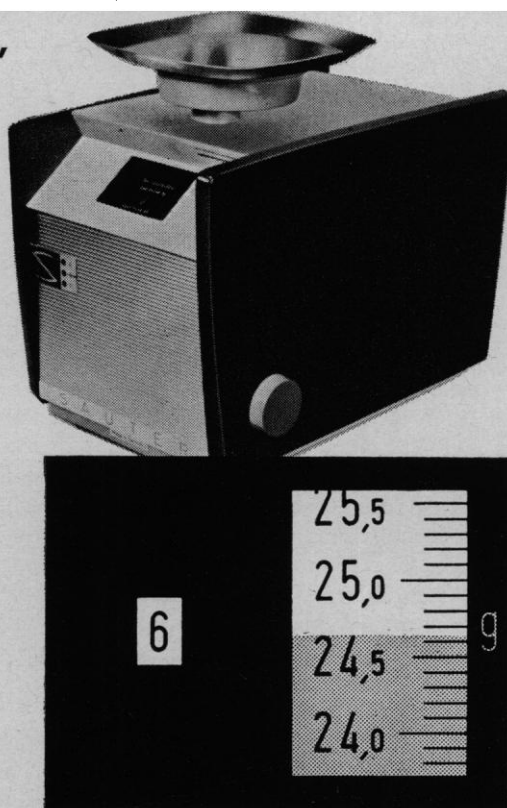
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of our society to these phenomena will be a panicky racism. The effusions of men like Putnam and, I am sad to say, the effect of such ambiguous articles as that of Margolis help fulfill that prophecy.

May I conclude by stating that an anthropologist today finds it almost embarrassing to have to repeat the most elementary findings of his discipline before sophisticated audiences.

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Laboratory of Socio-environmental  
Studies, National Institute of Mental  
Health, Bethesda, Maryland

Margolis's report on "science and segregation" places anthropology in an ugly position regarding racism and American constitutional guarantees, as interpreted by the Supreme Court, in saying that "the scientist speaking on a subject with unavoidable political implications has no comfortable way out . . ." I answer as an individual anthropologist but doubt that any of my colleagues will dispute me.

Margolis discusses two matters which should be wholly separated, even though the American Anthropological Association resolution did not separate them: (i) the political and ethical issue; (ii) the scientific problem.

Our constitution has political and ethical meaning. It is not a scientific document. The Supreme Court may interpret its intent as according Negroes, Jews, the Irish, Puerto Ricans, or other groups equal rights without even considering whether any of these is inferior or superior by any standard. If political rights were accorded on a genetic basis, it is obvious that every individual would have to be examined personally.

The second, and infinitely more crucial, issue for scientists is whether there may be a genetic basis for behavioral patterns. This question now relates, essentially, to small groups. The older concept of racism clearly stated that the races of mankind—which involved at best a very confused taxonomy of races—could be rated in a scale of genetic capacity. Racist views of this kind, which were expressed many decades ago by Madison Grant, Lothrop Stoddard, and others, and which were implemented by Hitler, were negated by a flood of scientific literature. It would be futile, redundant, and absurd to recount the cultural and genetic evidence regarding races as such. If Putnam, whom we have not known to be an anthropologist, could have viewed

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the present site of London 5000 years ago, the superiority of our forebears would hardly have been obvious.

The argument among scientists today is not whether the large and dubiously classified races are superior or inferior, but whether the smaller, long-inbreeding groups of mankind—groups much smaller than the conventionally designated races—can be assumed to have behavioral characteristics which are genetically determined.

The argument for genetic factors in the determination of familial, community, or group behavior rests upon several indefensible assumptions.

1) It is asserted that, since domesticated animals, such as dogs, have been bred with predispositions for certain physical and temperamental aptitudes, one must assume that human communities which are long inbred may also have special genetic aptitudes. This reasoning by analogy wholly ignores the long history of cultural achievements, best known to cultural anthropologists, which are similar across breeding-populations but also change radically within such populations. Men are different from all other animals in their incredible capacity for adopting cultural patterns and their lack of specificity.

2) The argument that, since individuals obviously differ in aptitude and temperament, inbreeding groups must also have comparable differences lacks firm evidence of the extent to which individual performance is truly determined by genetic factors. It also fails to demonstrate any range or norms of alleged genetic origin within any designated inbreeding group.

3) The evident genetic basis of certain deleterious traits, such as hemophilia, is cited as proof that positive or beneficial traits are also inherited. That populations may degenerate or even become extinct affords not the slightest insight into how the many patterns of culture are achieved.

Man's genetic constitution is so complicated—authorities claim that man has between 50,000 and 100,000 or more genes—and his behavior so infinitely complex that no one has yet devised a method for relating any aspect of the latter to the former. I categorically assert that no one has ever proved that a single aspect of cultural behavior has a genetic basis. Statements made by eminent biologists to the effect that "the East Africans lack a genetic basis for floriculture" or "the Eskimo could not adopt a tropical forest culture" are the veriest nonsense. And yet such irre-

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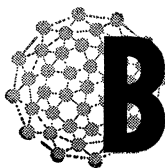
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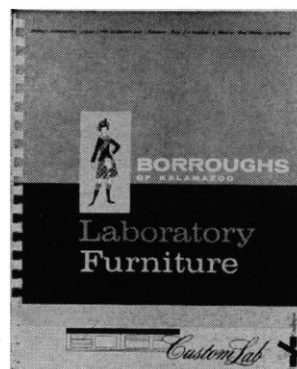
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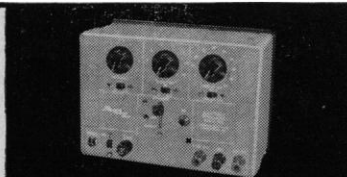
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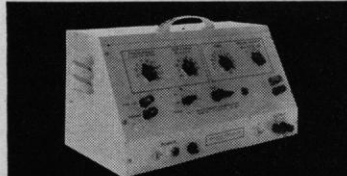
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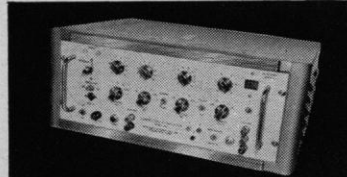
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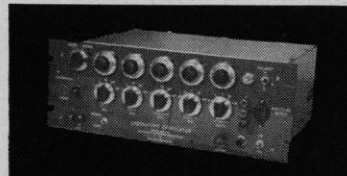
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sponsible statements are opening the door for racists, who would breed an elite and relegate major segments of society to permanently inferior status. In view of the neo-eugenics, members of the self-styled master race should take heed lest many of them, too, be found wanting.

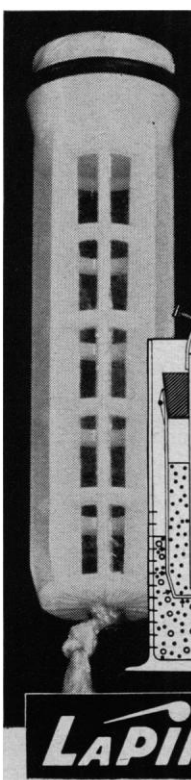
JULIAN H. STEWARD  
*Department of Anthropology,  
University of Illinois, Urbana*

Allow me to correct what I believe to be some misleading remarks in the article by Margolis. This article deals with a meeting of the American Anthropological Association in Philadelphia in November at which a resolution was passed "repudiating statements . . . that Negroes are biologically and in innate mental ability inferior to whites." The article also deals with a press conference called by me on 1 December, in which I challenged this resolution specifically and exclusively as to the clause just quoted.

I would like to speak first of the sentence in which Margolis says: "The difficulty the anthropologists faced was the political problem that any recognition that there might be racial differences would be used by racists to support their own side, as is done, for instance, by Putnam, with quotations from authors who think the racist view is preposterous but agree that racial differences probably exist."

It struck me that many people reading this sentence might be led to the conclusion that I have misrepresented the position of some author or authors. Therefore, I called Margolis on the telephone and asked him to name the authors he had in mind. He replied by citing my quotation from Clyde Kluckhohn in *Race and Reason*, page 51, footnote 6. This footnote occurs after a passage (see also pp. 24, 26, and 111) which classifies Kluckhohn as an equalitarian throughout the greater part of his career and makes no claim whatever that he shared my views. The footnote then reads as follows:

In fairness to the memory of the late Clyde Kluckhohn, I should note here that in a review in *The American Anthropologist* in December 1959 (Vol. 61, No. 6) of a book by Walter Goldschmidt, Kluckhohn reversed himself and stated that racial equality in intellect could no longer be assumed. Professor Kluckhohn's words were: "In the light of accumulating information as to significantly varying incidence of mapped genes among different peoples, it seems unwise to assume flatly that 'man's



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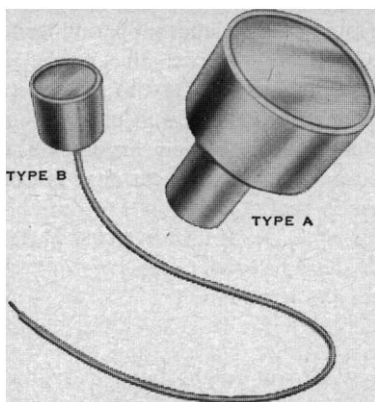
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innate capacity does not vary from one population to another' . . . On the premise that specific capacities are influenced by the properties of each gene pool, it seems very likely indeed that populations differ quantitatively in their potentialities for particular kinds of achievement.

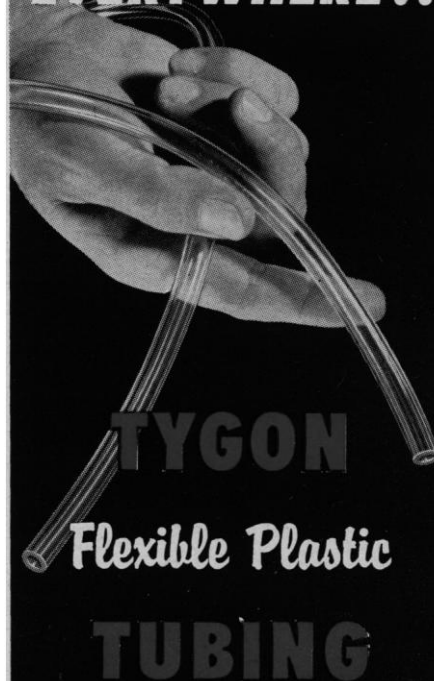
It was Margolis's contention that differences implied by Kluckhohn's statement were not necessarily differences involving inequalities of intellect. He suggested, as an example, that they might involve music. For my part I am willing to leave it to the judgment of any reasonable man whether or not references to "man's innate capacity" and to "potentialities for particular kinds of achievement" do not also in all probability include achievement involving intelligence, and whether or not differences in potentialities for intellectual achievement do not involve inequalities of intellect—in other words, superiority and inferiority in processes important to our Western civilization. Moreover, Kluckhohn's phrase "in the light of accumulating information" clearly suggests a progression or development in a direction away from a position formerly held.

Consequently I can see no grounds for the implication that I misrepresent Kluckhohn in footnote 6. I must also add that Margolis seems to me somewhat confused when he writes of "authors who think the racist view is preposterous but agree that racial differences probably exist." An author who thinks racial differences *in intellect* exist cannot think my view is preposterous unless he also believes that such innate intellectual differences will have no bearing upon the results of intermarriage, a view which would itself be preposterous.

Let me close with a brief reference to two other points in Margolis's article. He refers to the South as a region "where a scientist would presumably feel free to speak out without much fear of being ostracized, or of losing his chances for promotion . . ." I must advise Margolis that I have found that the academic world, South as well as North, is thoroughly infected with the equalitarian virus, and that professors in southern colleges and universities are almost as fearful of persecution as the others. The southern university and the northern-controlled southern newspaper are the advance guard of the equalitarian attack on the South.

Finally Margolis remarks that the great majority of scientists "regard George's views as hokum." I gravely

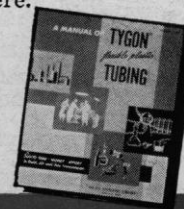
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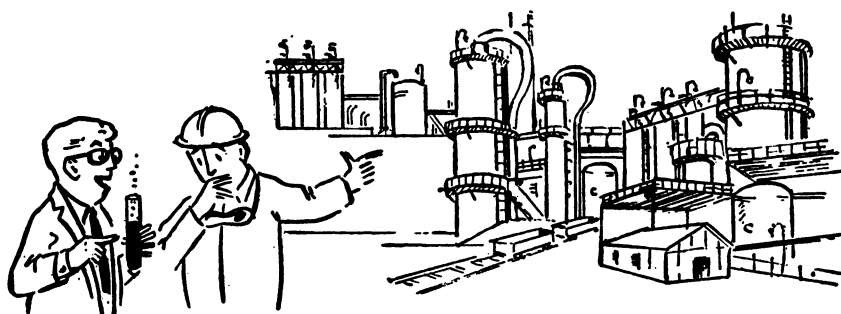


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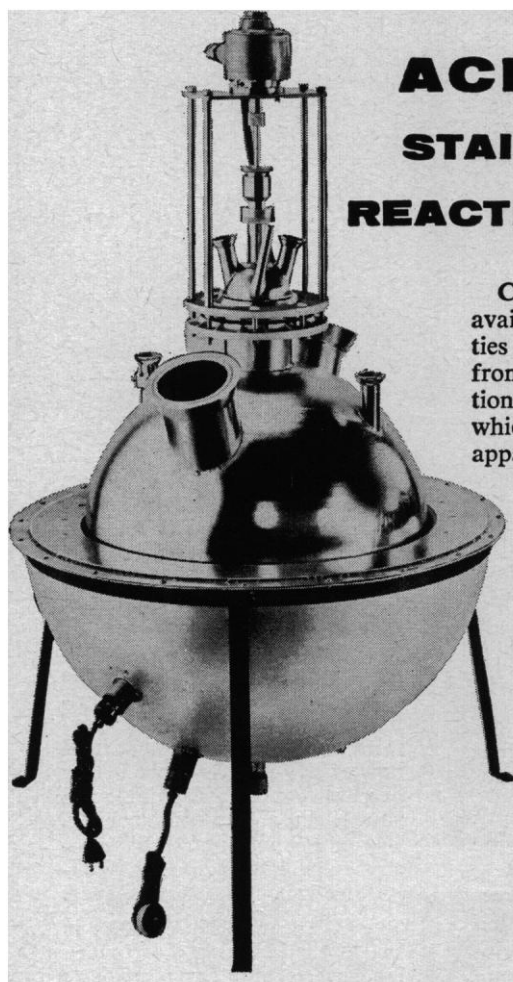
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question this. I have found that men may disagree with George but that his standing as a scientist is unimpeachable. To speak of George's views as hokum is as unwarranted as it would be for me to refer to the views of Herskovits and Dobzhansky as balderdash—in fact I am compelled to say it is less warranted. Moreover, the time is coming when the American people must rouse themselves to the deception in talking about "great majorities" and in taking ballots, secret or otherwise. Instead, let them examine the evidence. Let them begin to read the books of the equalitarian scientists and try to find their proof. It will be one of the most disillusioning experiences of our generation. I have warned the public that these scientists will try to hide behind the screen of numbers in order to mask the emptiness of their arguments, and I reiterate my assurances that the emptiness is real.

CARLETON PUTNAM

4415 Kirby Road,  
McLean, Virginia

I wish you might have brought out the fact that the question of racial differences, whatever the criteria of differentiation, is irrelevant to the question of segregation. The fact is that Negroes are citizens and for this reason deserve equal opportunity. I am not certain that integration is the necessary solution to the problem of equal opportunity, but since the Supreme Court has so decreed, so be it!

I would hope that the AAAS and perhaps the American Anthropological Association could help separate and isolate the question of racial differences from the problems of segregation.

LEROY VORIS

Food and Nutrition Board,  
National Academy of Sciences—National  
Research Council, Washington, D.C.

### **Questionable Linguistics in "Bergey's Manual"**

The system of nomenclature used in the current edition of *Bergey's Manual of Determinative Bacteriology* includes an innovation that can hardly escape the attention of readers having some knowledge of classic Greek. This is a procedure of transliterating Greek into Latin, described on pages 26 and 27 of the *Manual*. After spending some time evaluating the claim that this pro-