interesting volume is that there is not much agreement over what constitutes a national versus an international scientific program. Hoch and Platt in a study of migration of scientists get all tangled up in overdefining the terms. They conclude that distinctive migrants (that is, highly original scientists) bring their own ideas, whereas lesser lights bring "national" science. Thus (to introduce an example of my own) Einstein would not have represented German "national" science in the United States, but his assistant Walther Meyer would have. Einstein, of course, was as much a bearer of German science, not to mention its professional culture and the disciplinary culture of German theoretical physics, as was Meyer. Internationalization in the context of this chapter simply means "diffusion," and the new term adds nothing to our understanding of this process.

Although a case is certainly made here for an intensification of international and transnational scientific activity, it is not at all clear that it is, in the editors' words, "gaining the upper hand," particularly as regards the cognitive structure of science. Although the latter has had (putatively, at least) an international dimension since the Scientific Revolution, distinctive national and disciplinary cultures seem likely to structure scientific activity for a good time to come.

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Vignettes: Design and Intervention

Concentration on causation can resolve old misgivings about the term "natural selection" . . . . A student today who objected that the term implicitly ascribes intentions to nature would likely be told that it is not the intentions alone of the human breeder that make her selective breeding causally efficacious in changing a herd or flock. If the farmer merely looks over the gate and intends then nothing happens; it is what she does physically, in separating certain animals or killing or castrating them or whatever, that makes the difference causally. The appropriateness of the term selection as applied to nature is, therefore, due not to any mimicking by nature of the farmer's intentions but to the occurrence in the wild of causal interventions that are equivalent in their consequences to the physical interventions the farmer makes in a physical course of events on the farm.

—*M. J. S. Hodge*, in *Keywords in Evolutionary Biology* (Evelyn Fox Keller and Elisabeth A. Lloyd, Eds.; Harvard University Press)

One afternoon, having landed far down the river with a companion and walked about through a quantity of *Desmodium* (*marylandicum* or *rigidum*, which have roundish joints) by the shore there, we found our pantaloons covered with its seeds to a remarkable and amusing degree. These green scale-like seeds densely covering and greening our legs . . . amounted to a kind of coat of mail. It was the event of our walk, and we were proud to wear this badge, regarding each other with a little envy from time to time, as if he were the most distinguished who had the most of them on his clothes. My companion betrayed a certain religion about it, for he said, reproving me, that he thought it would not be right to walk intentionally amid the *Desmodium* in order to get more of the ticks on us, nor yet to pick them off, but they must be carried about till they were rubbed off accidentally. The consequence was that when he reappeared for a walk a day or two after, his clothes were nearly as well covered as at first. I saw that Nature's design was furthered even by his superstition.

—*Henry D. Thoreau*, in *Faith in a Seed: The Dispersion of Seeds and Other Late Natural History Writings* (Bradley P. Dunn, Ed.; Island Press/Shearwater Books)

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