our chances for finding out what it is by assuming that it is the same as that agreed upon by middle-class American liberals, not to mention what we do to the study of anthropology.

Therefore, I say we must keep these roles separate. We can condemn forms of warfare in Vietnam or anywhere else as much as we like but we must do this as middle-class American liberals or as humanitarians, or as theologians, or as whatever other class is applicable, but not as anthropologists, or at least not until we know a lot more about the limits of human nature than we do today. And when we do decide we know enough to say what offends human nature, we had better include the values and beliefs of some of the people we study in making our judgments, even if they are contrary to the precepts of Judeo-Christian ethics.

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Ably Elucidated Precepts

My sincerest congratulations to Wolfle on his discernment of the necessity to admonish those intent on scholarly publication, whether for pedagogical purposes, for transmission of investigative disclosures, or for the establishment of standardized compendia of serviceable data, to refrain from the employment of glottologically superfluous or, in other words, unnecessarily verbose (i.e., insufficiently laconic) modes of exposition. His editorial (27 Jan., "Bad writing," p. 407) (q.v.) infused me with a profound desire to divest my expository compositions of all vestiges of pedantry and ambiguity, and I shall endeavor to adhere to the estimable precepts so ably elucidated therein.

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When Science is Palatable

René Dubos remarks (Editorial, 4 Nov., p. 595) that "Scientific problems should be presented to the general public from several points of view. . . . It is essential also that scientists discuss more thoroughly in public the implications of their findings. . . ." In the same issue J. P. Scott touches off a scathing review of Lorenz' *On Aggression* (p. 636) with the remark that it is "only 50 percent science." This raises the point: is it better to reach a wide public with a 50 percent product (provided the remainder is not anti-science) or to produce a refined, 100 percent product and not reach the public at all? Lorenz' success in communicating with nonprofessionals leads me to wonder if his manner of presenting a personal view of certain ideas and their implications may not be worth emulating. What Scott calls romanticism may be one of several necessary recipes for palatability. Let us face it: the public is uninterested in that which is unattractive, incomprehensible, or remote from their own lives; we cannot reach them by spouting formulae, however beautiful the formulae may seem to us. Scott describes Lorenz' books as "children's books," which they are not. So long as we equate nonscientists with children, we are not likely to be listened to in any case.

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Origins of the Lean and Hungry Effort

Bok and Kovach bewail the lack of drive in doctoral candidates (Letters, 4 Nov.; 23 Dec.) but the phenomenon is easily explained. It is the psychological effect of the business cycle. Bok graduated in 1930; Kovach then was 8 years old. The sudden collapse of the economic system, the unemployment, and the breadlines left their generation with the feeling that work is a privilege and sacred.

The young lads who are in their early 20's now have never known anything other than plenty. Work? There are hundreds of jobs available—nobody *they* know has ever been out of a job. And salaries always run to a car and a house and furniture to fill it. What are the oldsters worried about?

And *their* children, to whom nobody will ever talk about depressions, will be hit by want, deprivation, and penury in the middle 1980's, which will leave indelible mental scars and a driving attitude to work. Thus the Wheel of Life turns full cycle.

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