Hunt Institute for Botanical Documentation
5th Floor, Hunt Library
Carnegie Mellon University
4909 Frew Street
Pittsburgh, PA 15213-3890
Telephone: 412-268-2434
Email: huntinst@andrew.cmu.edu
Web site: www.huntbotanical.org

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About the Institute
The Hunt Institute for Botanical Documentation, a research division of Carnegie Mellon University, specializes in the history of botany and all aspects of plant science and serves the international scientific community through research and documentation. To this end, the Institute acquires and maintains authoritative collections of books, plant images, manuscripts, portraits and data files, and provides publications and other modes of information service. The Institute meets the reference needs of botanists, biologists, historians, conservationists, librarians, bibliographers and the public at large, especially those concerned with any aspect of the North American flora.

Hunt Institute was dedicated in 1961 as the Rachel McMasters Miller Hunt Botanical Library, an international center for bibliographical research and service in the interests of botany and horticulture, as well as a center for the study of all aspects of the history of the plant sciences. By 1971 the Library's activities had so diversified that the name was changed to Hunt Institute for Botanical Documentation. Growth in collections and research projects led to the establishment of four programmatic departments: Archives, Art, Bibliography and the Library.

IN THE NAME OF HUMANITY
Vote NO

On the Question of IMMEDIATE WITHDRAWAL FROM VIET NAM

Stop the killing? . . . End the fighting? . . . Peace and freedom for Asia? . . . These are the objectives all Americans should be advocating. But they will never be accomplished by an immediate withdrawal.

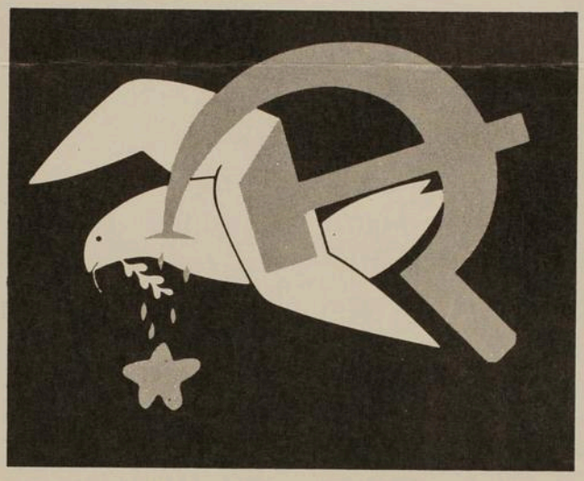
From the beginning of the war until the present time, untold atrocities have been committed by the Communist forces in the name of "liberation." These Communist massacres are planned and organized. They are an integral part of Communist war policy rivaling in brutality the atrocities perpetrated by the Nazis in World War II. THE PERPETRATORS ARE REWARDED AND PROMOTED, NOT TRIED BY COURTS MARTIAL.

Whatever America's mistakes have been in Viet Nam, they cannot be remedied by the horrible consequences of immediate withdrawal.

* * * * *

"I think it would be a major mistake to unilaterally withdraw."

ROBERT F. KENNEDY
Wisconsin State Journal
March 28, 1968



"While immediate withdrawal would end the war, it would lose the peace."

EUGENE McCARTHY
CBS News,
March 12, 1968

"The first consequence, as anyone can foresee, (of immediate withdrawal) will be the cold-blooded massacre of a couple of million South Vietnamese who have put their faith and confidence in the United States."

JOSEPH ALSOP, October, 1969

* * * * *

Most students support the policy of continued training and arming of the South Vietnamese to defend themselves. Most students do not advocate the dangerous policy of "peace at any price."

RESPONSIBLE VOICES MUST BE HEARD . . . VOTE NO APRIL 13-14

1970

PROFILES

A CONDITION OF ENORMOUS IMPROBABILITY

WHAT is behavior? In other words, how and why do men and baboons, geese and bowerbirds, pike and sticklebacks, rats and elephants act and react, love and hate, nourish or neglect their young, fight or run away, as all the countless creatures in creation have been doing, aeon after aeon, since animal life began on earth? The problem has been debated for rather more than two millennia, engaging and occasionally enraging philosophers and moralists, theologians and political theorists, and, more recently, whole legions of scientists. The scientists at first defined the central issue concerning animal behavior by the question "Nature or nurture?"—or, in the case of the human animal, "Heredity or environment?" Although used no longer by the scientists, for a variety of complex reasons, these formulas are still the easiest for laymen to grasp. Yet simple as the formulas sound, you have only to glance at those bowerbirds to see the difficulties.

Konrad Z. Lorenz

The bowerbird species, which flourish in Australia and New Guinea, are all in some sense artist-architects. In order to attract females, the males build enormously elaborate bowers—some as much as six feet high and resembling Indian tepees made of sticks—which they then ornament with flowers, shells, and anything else they can find that is the right color, sometimes including discarded trolley tickets. The different species have their own color preferences; two species even make brushlike implements of grass or bark and then use the juice of certain berries to paint their bowers' surfaces a bluish-purple color. No one has yet reared bowerbirds in isolation, to see how much of this extraordinary courtship behavior would be performed naturally and automatically. Since young males begin by putting up ramshackle, sadly incomplete bowers, it seems certain that the basic behavior pattern is built into the "nature" of bowerbirds. Yet bowerbirds do not mate until they are four or five, and the young males therefore have before them in their formative years the example of the dominant males' vastly more ambitious architecture; thus, it is also likely that "nurture" plays a considerable role.

On the other hand, it is pretty well established that the incubator birds, which partly inhabit the same areas as the bowerbirds, get their equally bewildering nesting behavior exclusively from "nature," for they have no known opportunity to learn by example. These birds, which resemble small pheasants, pile up huge compost heaps of laboriously collected vegetation; they lay their eggs in the decay-heated interiors; and until the eggs hatch they are constantly at work either adding to their compost heaps or carefully aerating them, in order to keep the interiors at the ideal incubating temperature. Are we, then, to suppose that instinct alone instructs each generation of incubator birds in the delicate techniques of composting? Is this special skill, hard enough to master for many a human gardener, in fact "programmed in the genome"—which simply means transmitted in the germ plasm, like an inherited computer program waiting to be executed when the right time comes? If this is true—as it almost certainly is in the case of the incubator birds—is much of the rest of animal behavior controlled by similar instinctive programs? If this is true as well, exactly what is an instinct? And just how great is the role of instinct in the behavior of the human animal?

These are the kinds of questions to which answers are at last being provided by the still young scientific discipline called ethology. Animal behavior, in all its aspects, is the ethologists' study. Eventually, I feel sure, the work of the ethologists will have very great sociological and philosophical impact. Philosophically, the problem of the origins of behavior is on the level of the twin problems of the origins of the universe and the origins of life, for which scientific solutions are also just beginning to be put forward. Ethologists have already turned up much that is suggestive if applied to man's behavior as a social animal. Looking at man's present plight on earth, in truth, one can easily perceive all sorts of permutations and derivations of the four basic animal drives that the ethologists have identified—reproduction, hunger, fear, and aggression. In one way or another, the four basic drives lead on to a good many lamentably recognizable social phenomena, like territoriality (or acute possessiveness, even grabbiness about territory), intraspecific fighting (such as the war in Vietnam), and the contest for places in the pecking order that is the henyard version of status-seeking. The ethologists themselves have lately begun to be excited by the potential applications to human society of their numerous discoveries. Dr. Konrad Z. Lorenz, the Austrian zoologist, who played the largest part in the foundation of this new discipline in the inter-war years, recently published a strikingly interesting book entitled "On Aggression." There have been ethological congresses on the same disturbing subject. And popularizers have caused a certain stir with books like Robert Ardrey's "Territorial Imperative" and Desmond Morris's "The Naked Ape."

Because I had been attracted by this aspect of ethology, I went to Germany not long ago to visit Dr. Lorenz, at the Max Planck Institute of Behavioral Physiology, of which he is now the ethological co-director. When I reached