

**SENSE and
NONSENSE about
RACE**



Ethel J. Alpenfels

ETHEL J. ALPENFELS

SENSE AND NONSENSE
ABOUT RACE

NEW AND REVISED EDITION

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PERSONALLY SPEAKING

I AM writing as an anthropologist, and the best way I know to tell you who anthropologists are and what they do is to say they are “collectors of people.” Most of you collect one thing or another—stamps, butterflies, pictures. The anthropologist collects people. Since people cannot be pasted in books like stamps nor pinned on boards like butterflies nor displayed on walls like pictures, the anthropologist studies and lives among the people he is “collecting.” Perhaps he becomes an anthropologist because he wants to experience the thrill of living among people of many races and of recording their languages and their customs before they disappear. Perhaps he goes to islands far away, hoping to ask the right questions so that he may find the right answers in time—answers all people must find if we are going to live together in peace and understanding.

Thus, the whole world is a laboratory for the anthropologist. Whether people live in small, isolated villages or in large, modern cities, he studies the different ways they live. He does this not because he is interested in collecting curious customs but because he hopes that what he discovers will provide clues helpful in understanding modern life. He wants to know how man developed his society, his economic system, his religion, his art, his science. The desire to learn more about human behavior has led the anthropologist not only to study primitive peoples but also to try to help solve some of the problems of modern society.

A few years ago I began to give talks on anthropology to high school students. In order to be able to discuss the problems about race that bother young people, I made a collection of their questions, some seven thousand, that students repeatedly asked. In analyzing these, I discovered that they could all be reduced to fifty basic questions. The questions most frequently asked by young people in high schools and colleges and also in churches and clubs all over the United States and Canada are considered in this pamphlet.

Although the answers in this booklet are those of one anthropologist, they have been gathered from the rapidly increasing body of knowledge that is being collected and studied by many others. These answers have been written at one moment in history and from the point of view of one field, science. They are not the only answers, but they provide some basic facts to use as you read other litera-

ture concerning human relations. Wherever you live, substitute the names of the minority groups in your area and you will find you have many of these questions to answer.

In case you want to find more information than this pamphlet offers, Reading Escalators have been provided. When you read books or pamphlets that are listed, these escalators will carry you to higher levels of understanding. This does not mean, however, that you can ride up without work on your part as you would on a movable stairway. The farther up you go on a Reading Escalator, the more discoveries you will make.

ETHEL J. ALPENFELS

New York, New York
December, 1956

A Decalogue of Race

1. Thou shalt not bow down before the false god of racial superiority.
2. Thou shalt not boast that only thy race is pure.
3. Thou shalt not preach that whole races are at different levels of physical development.
4. Thou shalt not attach importance to color of skin or other racial traits.
5. Thou shalt not establish racial groups as fixed and unchangeable.
6. Thou shalt not, to the detriment of thy neighbor, assert that cultural achievements are based on racial traits.
7. Thou shalt not hold that there are racial personality traits that are inborn or inherited.
8. Thou shalt not look down upon thy brother because his appearance differs from thine.
9. Thou shalt not because a man is of a different religion or nationality say that he belongs to a different race.
10. Thou shalt faithfully and sincerely act on the foregoing admonitions and then, indeed, thou wilt love thy neighbor as thyself.

WILTON MARION KROGMAN

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MAN'S MAJOR PROBLEM

During the past fifty years man has made tremendous strides in scientific research and invention. Miracle drugs, stereophonic sound, guided missiles, supersonic aircraft, and atomic and hydrogen bombs are all products of the twentieth century. Yet, in his human relations, man continues to live as though none of these things had come into being.

This lag between physical science and the science of human relations is man's major problem today. On the one hand, the great discoveries and inventions in medicine have added years to man's life span, while, on the other, inventions based on discoveries in nuclear physics have so perfected the means for man's destruction that he scarcely dares to contemplate what a third world war would be like.

How can we match our increasing scientific informa-



tion with an equal knowledge of human motivation and human behavior? Is pride in our technical achievements leading us to search for security only in material things? Has our undeniable progress in technology concealed our need for an emotional security that rests squarely upon the development of sound values and good character?

When we begin to ask ourselves such questions, we are forced to look beyond technology. All our scientific formulas, all our technical equipment cannot answer the question why a world, whose scientists can smash the atom, cannot also learn to shatter harmful prejudices.

The headlines in the daily press show clearly that one of the most crucial problems is to be found in the area of race relations and the issues that cluster around it. In schools, homes, churches, and town meetings, people are asking about race relations as a problem they know re-

quires an immediate solution. They have asked the anthropologist to give them what help he can. He has answered with facts because he believes that no one is ever cured of prejudice without knowing the true facts.

Prejudice is a social problem. Like illiteracy, disease, and poverty, it has causes that we must try to understand if we are to work together to correct its evils. It does not necessarily follow that if we know the facts we shall immediately change our attitudes toward others, but factual information is necessary for any intelligent action. The scientific way of thinking can help to teach the lesson that mankind has never fully understood: namely, that many races, many religions, many nationalities can live together in understanding and in peace.

Where do you get your facts?



How Can Facts Help to Change Prejudice?

Perhaps you have already asked yourself this question. You may know a person who seems to have all the facts but who in his everyday life does not act as though

he does. If you stop for a moment and try to think of all the reasons that lie behind his actions, you will realize that there is no single cause for his prejudice. Perhaps he is afraid of what others will think of him, and he needs to be popular with his group. Maybe he feels insecure and needs to bolster his feelings of importance and personal worth. It may be that in childhood he was taught that some groups are inferior. When those we love and admire support prejudiced attitudes, it is not easy to differ with them. Whatever the reason, prejudice is an attitude toward people who in some respect are different from us, and its roots are buried deep in one's personality.

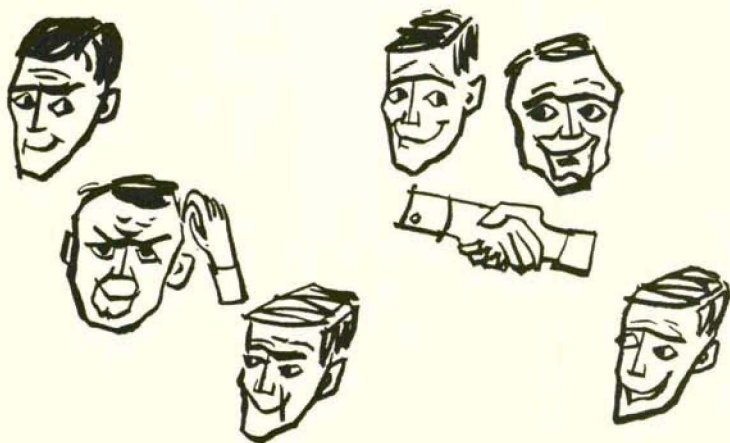
If this is true, what chance do facts have to change prejudice? It is important to remember that without facts man would have made no scientific progress nor any material advances. The struggle of medical men against prejudice was won only after people came to accept the facts.



From prejudice to understanding!

The story of Louis Pasteur is familiar. Through the gradual presentation of facts, he destroyed the ancient belief that disease was caused by evil spirits and showed instead that the germs of disease could be used to save life through inoculation. One of his most interesting experiments was his preventative treatment of hydrophobia in people and rabies in dogs. In July, 1885, Pasteur inoculated the first human being against hydrophobia. Since then thousands of persons have been inoculated, and death from hydrophobia has dropped to less than 1 per cent. The fact that inoculation does prevent death from hydrophobia is today an accepted fact.

One of the facts that the psychologist teaches is that prejudice, like customs, is learned. One must learn to notice differences. The story of one little girl who asked her teacher to make a boy stop teasing her illustrates this point. When asked which boy it was, the little girl pointed



to the only Negro in the room and said, "The boy in the blue sweater." To her the color of his sweater was more important in describing him than the color of his skin.

There are many people who do not know the facts because they have not been taught them at home or at school or at church. They do not know the facts about the development of man if they ask, "Is it true that man has descended from the ape?" Scientists teach today not that man descended from the ape but that both man and ape have a common ancestor millions of years back, believed by many to be the *Dryopithecus* or Oak Leaf ape, so named because one of its first teeth ever found had an oak leaf attached to it.

Scientists no longer speak of apelike traits but of primitive traits, traits such as the thin lips, thin nose structure, and body hair of the white man. Every human being is literally a walking museum of primitive traits. Biologists count 212 traits that are common to all humanity, heirlooms that have lost their original usefulness but have kept their original form. Can you wiggle your ears? Then you are using the same muscles the dog uses to prick up his ears. Can you move your scalp? The horse still uses the same muscles to flick off flies.

Scientific facts alone will not make you love your fellow man, but facts will lay a firm foundation that can become the beginning of understanding. It is what you do after you know the facts that counts. Facts plus understanding plus a desire to conquer prejudice lead to constructive action.

THE HUMAN RACE

What Is Race?

That is a difficult question to answer. Each of us has his own idea of what is meant by the word "race." From the moment a white person notices that Indians inherit straight dark hair, dark eyes, and wide cheekbones from their parents, he has a general idea of what race means. The Negro makes the same discovery when he sees among all his white acquaintances the same thin lips and unruly hair that blows easily and never seems to stay in place.

The anthropologist makes similar observations when he describes the races of mankind. The major difference is that he makes many more observations and measurements, does them in an orderly fashion, and makes his living doing so.

One has only to look about him on the street, in school,

in church, or even in his own family to see that no two people are exactly alike. There are differences in head shape, in skin color, in stature, even in facial features within a single family. In the large family of man, there are certain distinctive physical traits, such as the light skin of the Dutch, the seemingly slanting eyes of the Japanese, or the brown skin of the Negro, that appear, as scientists say, with higher frequency among the members of the different groups.

Let us imagine an immense room in which a scientist could gather all the two billion seven hundred million people in the world. One of the first differences that would attract his attention would be skin color. It is the oldest, the most visible, and also the most confusing physical trait to use in classifying race. The moment the scientist tried to place all people with light skin in one corner marked "white," he would discover among them millions who in other characteristics, such as flat nose bridges and very curly to woolly hair, are customarily called Negroes. In the corner labeled "black" would be millions of people with dark brown pigmentation who in other physical traits, such as much body hair, thin noses, or thin lips, would be classified as Caucasians. The practice of dividing man into groups based upon the color of skin is not valid. The color of skin does not indicate the main group to which an individual belongs. Millions of Negroes who live south of the Sahara Desert have hair as straight and skin as light, or lighter, than many Europeans.

Nor will any other single physical trait, such as hair

form, head shape, or nose shape, tell to which race a man belongs. That is why the anthropologist makes many observations and exact measurements (there are thirty-five measurements of the head alone) to determine the race to which an individual belongs. Physical anthropology, a branch of zoology dealing with human beings, is an exact science. It does not depend upon guesswork.

How Many Races Are There?

Modern students of the racial history of man agree that there are three major races or "stocks," as they prefer to call these three great divisions of mankind. They are known by scientific names: Negroid (*oid* means "like") "like the Negro" of the forest regions of the Congo in Africa; Mongoloid, "like the Mongols" who once lived in Mongolia in Asia; Caucasoid, "like the Caucasians" who lived in the Caucasus Mountains and who were thought by early scholars to be typical of the Europeans.

Sometimes a fourth stock called the "mixed" or "composite" is added to include groups that share physical traits with two or more main groups. This composite stock includes groups such as: (1) the native Australians, called Australoids, who have much body hair like the Caucasoids, are dark skinned like the Negroids, and have occasional Mongoloid features; (2) the Polynesians, Samoans, for example, who live on islands in the Pacific Ocean and have a blend of Mongoloid and Caucasoid characteristics; and (3) the hairy Ainus, a very old

branch of the Caucasoid stock now intermixed with Mongoloid, who live on reservations on the island of Hokkaido in northern Japan.

A "stock" then, may be defined simply as the descendants of a large group of people who once lived in the same geographical area and share certain physical traits that are inherited. These traits set them apart from other groups who have other combinations of physical characteristics. This definition is a useful one in discussing differences as they exist today.

"Race" as used in this book refers to groups of people belonging to one of these three major stocks and, as will be made clear, should never be confused with "nationality," "religion," or "language."

What are some of the differences found in the three major stocks? The eye sockets of the Mongoloids are slightly different in shape from those of any other stock. Among the major stocks there is a difference of a few degrees in the angle of the jaw. Head shapes vary. The shape of the shinbone, which may be flat or slightly rounded, is just as important in determining the stock or race to which one belongs as is the color of the skin. Hearts, lungs, brains, blood, nervous systems—these are alike in man everywhere.

If we could bring a Negrito from the Philippines and put him under an X-ray, we would find that every organ and every muscle would be exactly the same as that of any person we know. The only difference would be in size. If this same Negrito were brought to the United States as a

baby, he would acquire our customs and adapt to our way of life as quickly as a baby whose ancestors had lived here for several generations. Though he would inherit his parents' size and other physical traits, he would learn his language, his customs, and his beliefs from all the people around him. It makes as little sense to say that a man with one color skin is less capable of being educated than a man with another color skin as it does to say that a man with a slightly rounded shinbone can write a better book than a man with a flat shinbone.

Why Do We Have Different Stocks?

The answer to this question is the most thrilling adventure story ever pieced together by man. The full story, however, is not yet known, but we can hint at it here.

Let us go backward in time—perhaps half a million years ago—to western Asia, now thought by most anthropologists to be the original home of man. Our ancestors then lived in small, isolated groups and were few in number. That is one reason why not many fossil men have been found.

From somewhere in Asia (some authorities still suggest that it may have been Africa), man began his endless travels that have led to the farthest corners of the world. We do not know, and perhaps we never shall know, exactly when the first people left their homeland, or why. Perhaps man followed the animals; as the game upon which his family depended for food moved to new pas-

tures, he followed. Perhaps, as man multiplied, the group became too large for the food supply. Perhaps it was simply man's curiosity that led him to search for new and better ways of living.

Whatever the reason, around three hundred thousand years ago groups wandered from their place of origin and moved southeast toward the East Indies and north toward China. The earliest types of men, the Java man and the Peking man, have been found in these two regions, respectively.

As generations passed, small groups fanned out over Asia into Africa and toward Europe. In different areas new physical traits began to appear: changes in eye shape, head form, body build. These changes were passed down to succeeding generations through genes (from the Greek word *genes*, meaning "born"), which are tiny bits of matter, carriers of heredity found in all living things. The modern science of genetics says that these tiny particles are the building blocks that determine what we look like. Because early man, few in number, had a limited choice of a mate from a limited geographical area, the pool of possible genes also was limited. Members of the group, therefore, came to look alike in skin color, body build, or nose shape.

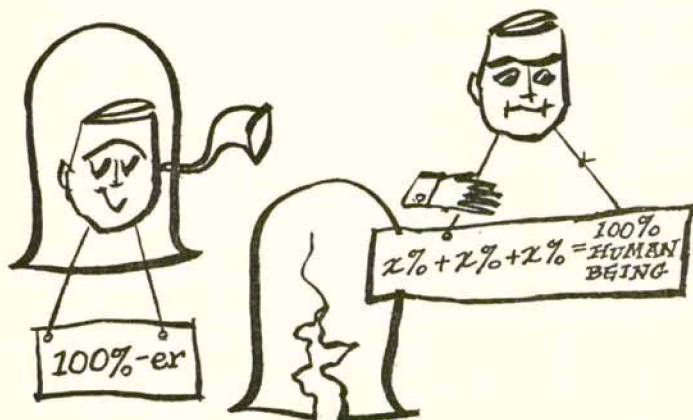
Equally important in the story of man's physical development is the environment in which he lived. In ancient times the natural environment eliminated individuals who were not suited to each geographical region. As time passed, the social environment also became important—

customs, prejudices, education—indeed everything that happened after birth. In some early societies, for example, twins were feared and destroyed; in others, twins were a sign of good luck and cherished. This cultural fact, different in the two societies, would, in time, eliminate twins from one group and increase twins in the other.

Scientists believe that many factors have gone into the development of modern man. Through long periods of time and because of a variety of processes known as isolation, movement, and gradual adaption to the environment, the present stocks of man were slowly developed.

Is Any Stock or Race Pure?

All evidence points to the fact, and scientists the world over agree, that there is only one answer to this question: There is no such thing as a pure stock or race.



Perhaps the best way to explain this answer is to follow the early movements of one group of people. Since historians know more about the people of Europe than about those of any other part of the world, let us examine the evidence.

From fragments of the bones of fossil men, from wall paintings and tools and household equipment left behind by early man in his caves, and from a study of modern languages, scientists have been able to piece together the story of the European's slow climb from caveman to modern apartment dweller.

Let us go back several thousand years, not to Europe but to Asia Minor. Here we find evidence that racial groups already had begun to take form; the skeletons that have been uncovered are different in certain physical traits. There is a long corridor leading out of Asia into southern Europe and northern Africa. Along this corridor, long before the dawn of written history, poured a constant stream of people coming from the "Cradle of Man," perhaps somewhere in Asia.

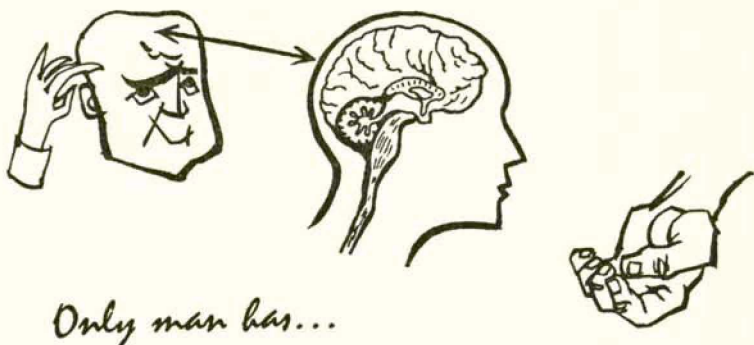
First came the Mediterraneans, who by 4000 B.C. already formed the basic population from northwest India to the Mediterranean. They were slightly built, small boned, perhaps olive-skinned, dark-haired people, somewhat like modern southern Italians.

The Alpine type followed closely behind the Mediterranean type, first making its appearance about 2500 B.C. The Alpines were short, muscular, round-headed people, much like many modern central Germans. This area

in Asia Minor became the first "melting pot" in man's history. Here the Mediterraneans met the Alpines, and both mixed with the later arriving Nordics—tall, blond people, like our mental picture of the people of Norway or Denmark today. It is thought that the mixture of these three groups perhaps gave rise to the Dinaric type, like the Armenians of today, found in this region for the first time about 500 B.C.

In the meantime, many of the Mediterraneans had migrated into southern Europe, many of the Nordics had moved toward the north, and many of the Alpines had begun to settle in central Europe. When the Dinaric movement gathered momentum, it, in time, forced a wedge of round-headed people with high foreheads and aquiline noses into east central Europe, hemming the Nordics to their present homes in Great Britain, Scandinavia, and northern Europe, and the Mediterraneans to theirs in the south.

The peoples of Europe today are so completely mixed that an analysis of their racial heritage is almost impossible. What is true of the people of Europe is true of all races everywhere. That is why students of race say there are no pure stocks or races, much less pure nations. No pure Caucasoids, no pure Negroids, no pure Japanese, no pure Germans, no pure anything else. The dictators who attempted to purify their national strains in the process eliminated only themselves. Less rash, and perhaps wiser, men have discarded the pure race theory promulgated by the dictators.

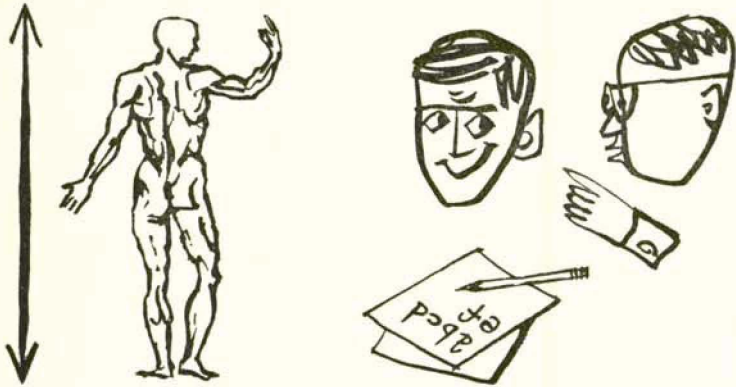


Only man has...

Why Is Man Different?

Perhaps no other question has caused more disagreement than how man came to be different from all other living things. Most scientists who study the fossils of ancient man believe that human beings developed from some earlier and more simple form of life. Each human being, if he could trace his ancestry back far enough, through hundreds of generations, would come finally to the same "Cradle of Man," probably somewhere in Asia, as has been noted, and to the common ancestor of all mankind.

Just as man has given a name to other living things, so he has given himself a name, *Homo sapiens*, two Latin words that mean "the knowing man" or "man the wise." This name tells many things about man and distinguishes him from all other living forms, even from his early an-



cestor, the Old Stone Age man. *Homo sapiens* has upright posture, a complex nervous system, a large brain, and a hand with an opposable thumb that bends and twists and turns and makes his hand a grasping tool. He also has the gift of speech so that he can communicate with his children and others. He has developed the art of writing so that he can pass on to each new generation all that he has learned.

Some scholars say that the origin of man was a separate act of God. Others believe that man's body developed from simpler forms of life but that man received his soul from God. All scholars are agreed, however, that every man and woman in the world today belongs to the same species, *Homo sapiens*, because all men are alike in their body structure, all are closely related to one another, and all have a common ancestor. Scholars agree the name *Homo sapiens* could be "Adam," a Hebrew word that

means "man." The biblical story of Adam and Eve and the findings of modern science both say that all races descended from a common ancestor. Good science and good religion agree.

What Will Man Look Like in a Million Years?

If you read the comic magazines, you know they suggest two possibilities. The man of the future will have an immense head, a disappearing chin, few if any teeth and will speak in algebraic formulas. Or he will have bullet-proof skin, X-ray eyes, and be able to float through the air. You may take your choice.

Science, however, is more conservative. Judging the future by what has already happened in the past, we may expect a few changes. There is general agreement among scientists that the brain of the man of the future will be better developed, that the man of tomorrow will be taller. Studies show that Americans today are about two and one-half inches taller than Americans in 1850. This increase will stop when the average is about six feet. Man in the future will have fewer teeth. He will lose his wisdom teeth and his incisors. He may also lose his little toes; he does not use them now. Men may become bald. The four-toed, bald-headed man of the future may look back on the five-toed, hairy fossil of the twentieth century just as we now look back upon the fossil men of the Old Stone Age who were the inhabitants of the earth thousands of years ago.

Why Do Some People Dodge the Word "Race"?

Some authorities in race relations suggest that we drop the word "race" and substitute some other less confusing term. They say the word "race" has become such an emotionally charged word that it has lost its scientific usefulness.

It is true that "race" has been misused in the past. It is often misused today to uphold theories that try to link one's IQ or mental achievement with the color of one's skin, or one's personality traits with the shape of one's nose. Chances are, however, that if another term were substituted for "race," it would not be long before it, too, would become a misused and confusing word.

Many anthropologists prefer to use the term "stock" when they refer to the three major divisions of mankind because for them "stock" has a more precise meaning in biological science. Other anthropologists continue to use "race" because it is a more common word and one that people understand.

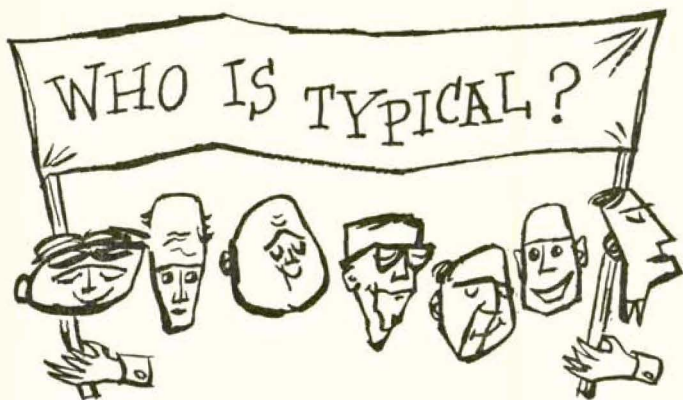
If we could cure the inequalities in race relations by choosing a better word to convey our meaning, we would all want to change it at once. But it is not that simple. Each of us can make sure that we use the word "race" only in its scientific sense when referring to the biological characteristics one inherits from his parents.

RACE, RELIGION, LANGUAGE, AND NATIONALITY

Can You Always Tell a Jew When You See One?

The fact is that you can't. Neither can you always tell a person of Norwegian descent from a person of German descent, a Canadian from an Australian, a businessman from a physician, nor a factory worker from a college professor.

Take, for example, a person of Swedish descent. What is the picture we carry in our minds of what he should look like? He is tall, blond, blue eyed, and long headed. Yet in 1897 the anthropologist, Anders Retzius, made a study of forty-five thousand Swedish army recruits and found that only eleven out of every one hundred lived up to this picture. Not more than eighteen out of every one hundred coming from any one province in Sweden had blond hair and blue eyes. There is no "ideal" type. On the



basis of scientific fact and careful study, the ideal types you have heard about do not exist as realities. Drop the letter *l* from the word "ideal" and you have the word "idea" left. It is an idea of how a Swede should look that we carry in our minds.

Just as nationality groups have nothing to do with biological heredity, so it is with religion. Thus, followers of Roman Catholicism, Judaism, or Protestantism, if we think of them as groups, are members of religious groups and can never be thought of as racial stocks.

You may have heard someone say, "I can always tell a Jew when I see one." This is impossible. Like Christianity, Judaism is a religion, not a race, and Jews belong to all three major stocks of mankind. Many people living in Asia are followers of Judaism. If these Jews were to be classified racially, they would be called members of the Mongoloid stock. Thousands of people who live in Ethi-

opia in North Africa and are called Falashas are Jews. They would be classed as Negroes, however, because they have Negro traits, such as very curly hair or dark skins. In North America Mongoloids, Negroids, and Caucasoids worship in Jewish synagogues.

The Jews, like all other religious groups, show a very wide range of physical variation. Like all people everywhere, they are the result of their environment and they tend to resemble the people among whom they live. The picture in our minds of a typical Jew is an idea. Science proves that it does not exist in reality. Even the so-called Jewish nose is a common heritage shared by many people—Armenians, Italians, Greeks, Arabs, Turks—no matter what their religion. It is a dominant physical characteristic acquired, some authorities say, through contact with the little-known ancient people called Hittites.

To explain what may seem to be differences in appearance, often thought of as racial, anthropology has given one answer. When people are forced to live for many generations in isolated groups for any reason—religious, political, economic, or social—they develop different patterns of behavior that can be recognized.

For example, high in the hilly country of the southern part of the United States live mountaineers who are descendants of eighteenth century English and Scotch-Irish colonists. They are isolated from modern civilization. Some of them cannot read nor write. Their speech still includes words and idioms of the language spoken at the court of Queen Elizabeth I four hundred years ago. Here

are members of the white stock, some living within a few hundred miles of the nation's capital, whose culture—ideas, values, and behavior—differs from that of other white citizens who have not lived in social isolation.

Let's suppose, for a moment, that all Presbyterians were required by some law, government, or social custom to live in restricted neighborhoods, were excluded from educational institutions when the Presbyterian quota was filled, were permitted to work only in specified vocations, were forced to live within their own group over a long period of years. In a few generations some Presbyterian habits, gestures, attitudes, and ways of dressing inevitably would develop and set them apart from other people in this country. Then suppose seventy-five or one hundred years from now when a Presbyterian walked down the street, someone were to say, "There goes a member of the Presbyterian race. You can always tell a Presbyterian when you see one." He would be saying the same thing you do today when you say, "There is a member of the Jewish race," or "I can always tell a Jew when I see one." This applies not only to Jews but also to Muslims, Buddhists, or members of any other world religion.

Is There an Aryan Race?

There is no Aryan race. The word "Aryan" was used by a German student of languages, Max Müller, to identify a large group of languages, both European and Asian, spoken by members of all three stocks. Aryan languages

THE PRINCIPAL STOCKS

THE CAUCASOID STOCK

The Caucasoid's skin color ranges from pink to dark brown. His eye and hair color varies from light to dark. He is especially distinguished by a large amount of body hair. His nose is thin with a high bridge. His lips are very thin. He varies in stature from very short (southern Italians) to very tall (Scottish Highlanders).

- I. NORDIC
Denmark, Norway
- II. ALPINE
Central France
Central Germany
- III. MEDITERRANEAN
Southern Italy
India (Hindus)
- IV. DINARIC
Armenia
- V. BALTIC
Poland

THE MONGOLOID STOCK

The Mongoloid's skin color ranges from various shades of yellow to brown. His hair is straight and black. He has little body hair. His eyes are dark, and in some subracial groups they appear "slanting" because the eyelid covers the pink spot in the corner of the eye, which can be seen in the other races. In stature the Mongoloid ranges from very short (Digger Indians of California) to very tall (Ona Indians of the southern tip of South America).

SUBDIVISIONS AND THEIR

- I. MONGOLOID PROPER
China
Japan
- II. MALAY
Southeastern Asia
The Philippines
Java
- III. AMERICAN INDIAN
North and South America
- IV. ESKIMO
Northern North America
Northern Asia

MEMBERS OF ALL THE PRINCIPAL STOCKS OF MAN

OCKS OF MANKIND

THE NEGROID STOCK

The Negroid's skin color ranges from light to dark brown. His hair is dark and woolly. His eyes are dark. In stature he varies from very short (Pigmies) to very tall (Dinkas in eastern Africa).

THE COMPOSITE STOCK

The composite type comprises several groups who have varying combinations of the characteristics of two or three of the major races.

GEOGRAPHICAL LOCATIONS

I. FOREST NEGRO

West Africa

HAMITIC

East Africa

BANTU

BUSHMAN-HOTTENTOT

South Africa

II. MELANESIAN

Solomon Islands

New Guinea and nearby islands

PAPUAN

New Guinea

III. PIGMY

Africa

Islands of the Pacific

I. NATIVE AUSTRALIAN

Australia

These peoples have features of all three races: dark skin, broad nose, straight to curly hair, receding forehead and chin.

II. AINU

Northern Islands of Japan

These people are a mixture of Caucasoid and Mongoloid traits, having light skin, much body hair, straight or wavy hair.

III. POLYNESIAN

Hawaii and other Pacific islands

These peoples combine Mongoloid and Caucasoid traits, having light brown skin, dark eyes, straight to frizzy hair, and a tall stature.

MANKIND LIVE IN THE UNITED STATES AND CANADA

are spoken by persons of many religions and all cultural levels from the peasant peoples of Europe and Asia to the most learned professors of both the Old and New Worlds.

One learns a language; it is not inherited through biological heredity. It makes as little sense to say that all Germans are blood brothers because they speak an Aryan language as it does to say that all the citizens of the United States, Canada, and Australia, are one race because they speak the English language.

Aryan is merely another term for the Indo-European languages whose family tree goes back to the ancient Sanskrit of India.

Is There a Semitic Race?

There is no Semitic race. Like Aryan, the word "Semitic" refers to a group or family of languages that includes the Arabic, Hebrew, and Phoenician tongues. Since Arabic and Hebrew are both Semitic languages, a person who may sympathize with the Arabs today cannot be called anti-Semitic; he may be anti-Jewish or anti-Israeli, but he is not anti-Semitic.

Hebrew is the language used by Jews in their religious services just as Latin is used by Roman Catholics. In the modern state of Israel, Hebrew has become the official language. In Israel, under our very eyes, we can see how languages change and grow. Since Hebrew is a very ancient language, used by scholars and rabbis in the synagogues, its vocabulary has not changed as much as other

PERSIAN FRENCH
RUSSIAN HINDUSTANI
SWEDISH



HEBREW ARABIC
SYRIAC ARAMAEIC
MALTESE



languages. Now used in Israel in everyday life, new Hebrew words have had to be invented.

“Outside of Israel,” according to the Rev. Harold T. Floreen, formerly executive director of the American Committee on the Christian Approach to the Jews, “almost all Jews speak the language of the country in which they live. Since they reside in all parts of the world, any attempt to set them apart as a group on the basis of language, nationality, or race is impossible. The significant facts about the Jews are their character as a religious group and their rich and very ancient cultural heritage.”

How Can You Tell a Japanese from a Chinese?

If a Chinese and a Japanese, who were born and educated in the United States, were to stand before you, dressed in American clothes and speaking English, few

of you could tell which was the Chinese and which was the Japanese. This is because these people have similar physical features and are members of the same stock. Indeed, it is believed that early Japanese migrated from China through Korea. Today, greater physical differences frequently are found between northern and southern Chinese than between southern Chinese and the Japanese.

If, on the other hand, a Chinese and a Japanese, born and educated in their own countries, were to stand before you, most of you could tell which was the Chinese and which was the Japanese. That is because each, in his own country, has developed certain customs and ways of doing things that set him apart from all other people. The Japanese custom of wearing sandals that separate the big toe from the other toes is one example of a custom that distinguishes the feet of the adult Japanese. This separation of toes was used as one way of telling a Japanese from a Chinese during World War II.

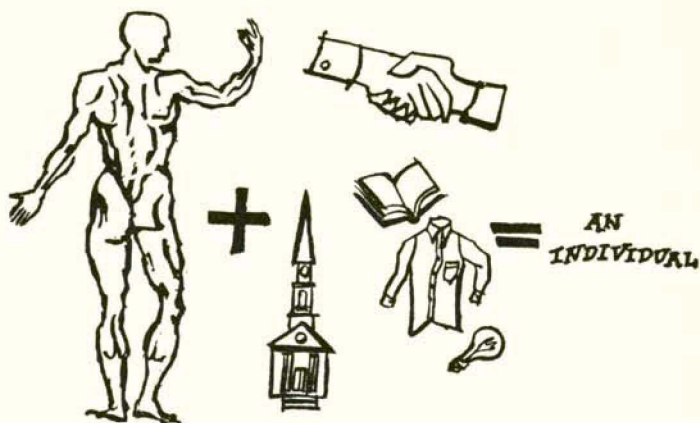
An interesting test was given to college students in California and in Chicago to find out whether or not they could tell the difference between Chinese and Japanese. Of fifty-five pictures shown them, only three were correctly identified. Then the testers labeled the pictures "Japanese" and "Chinese" and asked the students to tell them which ones looked most like Caucasoids. The students chose the Chinese, although all the Japanese whose pictures were used had been selected because some of their forebears were Caucasian.

RACE AND CULTURE ARE NOT THE SAME

What Is Meant by Culture?

The term "culture" is another one of those words that mean different things to different people. To some, a cultured person is one who appreciates art and prefers the music of Brahms to jazz. To others, a person with culture has polished manners or has traveled and studied abroad. In the sense that the scientist uses the word, every person in the world, whether he is born in a large city in the West or in a remote tribal village in New Zealand, is cultured. Culture is simply the total way of life of any group of people.

Culture provides each baby that is born with a set of rules and models of behavior to guide him. Thus, he arrives in a world that is rich with the accumulated knowledge and experience of past generations. Culture is the

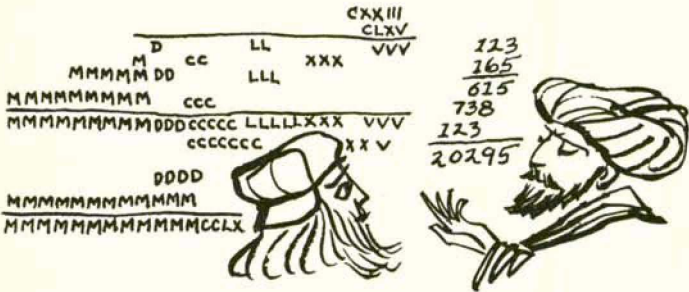


force that molds and shapes each child into a miniature of the adults in his society. It adapts him to his place in society, and it gives him a sense of belonging. The term "culture" distinguishes what is learned (language, customs, values, even facial expressions) from what is inherited (skin color, eye shape, body build).

Perhaps the most important fact to remember about culture is that culture is learned. Different groups learn different ways of thinking, feeling, believing, and acting. Each group believes that its way is the right way. But the lesson a study of culture teaches is that there are as many "right" ways as there are different cultures.

Because culture is learned, it is constantly changing as discoveries, inventions, and elements borrowed from other societies increase the body of knowledge in each society. So important has borrowing been in world history

that we may say of culture—as we said of race—there is no such thing as a “pure” culture. No one stock or race has ever been the only creator of a single cultural pattern. Nor has any single culture belonged only to one race. Customs and culture change without any change in racial stock. Who would ever think today that the Danes and Norwegians are descendants of the Vikings, those militant, seafaring people who kept Europe in turmoil in the ninth century? Differences in stock or race can never explain the cultural achievements of a people.



All people borrow 90% of what they possess and invent only 10%.

Why Are Cultures So Different?

The scientist believes that many factors must be taken into consideration if one is to try to explain the great variation found today in human culture. The fundamental fact is that culture is learned, not inherited biologically.

His capacity to learn has made man so adaptable, so capable of being molded by his environment, that what he becomes depends upon the abilities that his surroundings call forth.

All cultures have a history. There have been periods during which the achievements of the colored or mixed peoples of the world surpassed those of the white stock. In medicine, for example, the Inca Indians of Peru performed delicate and successful brain operations around the year 200 B.C. In 1954, two Peruvian doctors performed a brain operation, using stone knives taken from ancient Incan graves and following, as closely as they could, the procedure depicted on pottery jars dated by archaeologists at about 200 B.C. The operation was successful and confirmed a belief that such operations had been performed centuries ago either on men injured in battle or as part of a religious ceremony. Hundreds of skulls with one to five openings have been found a few miles south of Lima, Peru. In some cases there is a growth of bone around the original incision, proving that these individuals lived for years after the operation.

In Southeast Asia, in India, and in Africa, one may find many examples to prove that non-Europeans were more advanced in art, architecture, science, and learning than were the Britons or Germans of their day.

Why then did northern Europeans suddenly spurt forward to places of leadership? The most important reason is that they did not hesitate to borrow freely the inventions of others. They borrowed principles of architecture

first discovered in ancient Egypt; the smelting of iron ore, highly developed by the Negro of Africa; the ability to domesticate plants and animals from Mesopotamia, Egypt, and India; the use of gunpowder from China. The list of borrowings is a long one. Without them, Europeans and Americans today might still resemble the backward savages of northern Europe of whom Julius Caesar spoke so scornfully.

The early colonists who came to the United States and Canada brought with them all the inventions then known in Europe. From the Indian Americans, whom they found living here, they borrowed foods, methods of planting and harvesting crops, medicinal herbs, the long house, and, some say, even certain principles of democratic government. Immigrants, some forty million of them since the Revolutionary War, have made their varied contributions to every phase of life in the United States, their adopted homeland.

Today, through the inventive genius of individuals and the cooperation of superior members of all stocks, races, and national groups, the United States and Canada are advanced in technological development and in their standard of living. But greatness in technology is not the only quality required for leadership. Non-Caucasoid peoples have developed other qualities just as essential. The thing to remember is that the centers of culture have moved many times in the past. Mesopotamia, India, China, Egypt, Greece, and the Roman Empire were temporarily leaders of civilization. If our nation is to survive, we must

learn one lesson that these nations did not learn—that with leadership goes responsibility.

In our modern day we need the contributions of individuals from every race. The technical giant that we have created makes our actions, our values, and our beliefs all the more important. Modern means of communication make it possible to report the slightest incident in race relations to the most remote corner of the earth.

Have Negroes Ever Developed Any Great Culture?

History provides the answer to this question. If you will turn to the map of Africa, you will find the city of Timbuktu in French West Africa. Three great kingdoms arose in this area before the discovery of the New World—the Ghana, the Mandingo, and the Songhai. At Timbuktu, eight hundred years ago, there flourished a great university that exchanged professors with other leading schools and became the intellectual center of the Muslim world.

When Timbuktu was sacked by invading Moors, the university scholars were sent into exile. It was the loss of their private libraries that grieved them most. Ahmed Baba, a Negro scholar who wrote some twenty books, reported he had a smaller library than any of his friends. The Moors robbed him of sixteen hundred volumes.

It is recorded that the Negro in Africa had developed the art of smelting iron when many Europeans were using stone tools. Four hundred years ago Negroes forged magnificent bronze statues that may still be seen in European

and American art museums. At Benin, now in modern Nigeria, craftsmen worked in both bronze and iron.

Being early in the field with iron tools, the Dahoman of West Africa made wood carvings that rivaled those of any people in the world. The most ancient paintings on the walls of prehistoric caves in southern Europe and engravings from the Old Stone Age were the work of men known as the Grimaldi type, which was somewhat similar in physical type to the Negroid stock of Africa today.

In the field of government and political organization, great cities arose in Nigeria long before Europeans visited that area. The peoples of East Africa, according to German historians, domesticated cattle so that they became milk producing animals. Two different varieties of millet were developed by the Negroes of Africa.

The list of the Negro's accomplishments in Africa is a long one. He has accomplished the very things his critics



today say he cannot do: he has been a skilled artisan, artist, farmer, statesman, scholar, and ruler. "But if this is true," you may ask, "why haven't I heard about it before?" The reason is that a complete history of Africa south of the Sahara is yet to be written.

Africa was once the crossroads of the world. Africans borrowed as other groups have done. They exchanged ideas with the people of Arabia and southern Europe. Then in the sixteenth century, all Africa was temporarily cut off from Europe and Asia. It was no longer accessible to the cultural contacts and exchange of ideas so necessary for building civilization. Negro Africa was not able to regain its leadership, for shortly after the invasion of the Moors, Portuguese slave traders began to plunder along the west coast of the continent.

Africa is slowly re-emerging. If we know something of Africa's past, we can better understand what is happening today. Africans have had a great past; there is no reason why they cannot have a great future. What happens in Africa may profoundly affect our lives.

FACE THE FACTS

Is It True That All Races Have the Same Kinds of Blood?

Yes. Medical science has proved that each of us inherits one of four blood types: A, B, AB, or O. These types are found in all stocks and races of man, though in different proportions.

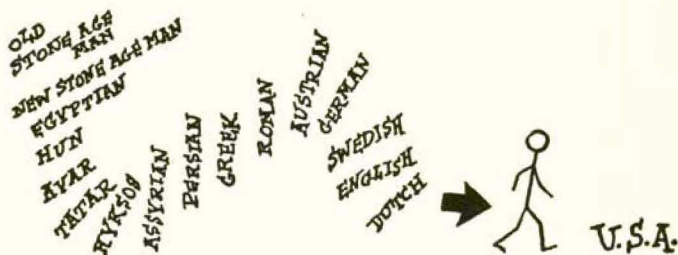
You may have heard someone say, "I am proud of my German blood." He may have German ancestry, or he may have come over on the latest airplane from Germany, but he does not any more have German blood than you do. No physician or specialist in the study of blood can tell the blood of a German from the blood of a Canadian, or that of a Mongoloid from that of a Caucasoid.

Even close relatives may belong to different blood types. Just as it is possible for a child to have brown eyes although his mother has blue eyes, so it is possible for a

child to belong to one blood type while his mother belongs to another.

When blood transfusions are given, the blood serum of one type "clumps" the red blood cells of another type. That is why it is important that the blood type of both donor and patient be the same. It does not make the slightest difference to which one of the major stocks either one belongs. When blood plasma is made, the blood type is removed, so that when distilled water is added to the plasma, it can help to save the life of any man, regardless of his race.

We all have human blood in our veins. Our blood type is determined by our genes, the carriers of heredity. Blood type will not tell nationality, religion, nor race. It is as unscientific to talk about Indian blood as it is to talk about German blood. If anyone wants to learn who his blood relatives are, he can place his finger on any spot on a map of the world and there he will find blood relatives.



*This is the author's background...
What's yours?*

Do Races Smell Different from One Another?

This is a question that appeared most frequently, seven hundred times in seven thousand questions.

The general agreement of authorities is, first, that sweat glands are modified hair follicles and that we possess them because we are mammals, not because we are human beings. Second, there are two types of sweat glands. All people have both kinds, although the microscope reveals that some have more than others. Negro Americans have more than white Americans, and white women have more than white men. So we say that Negroes and white women perspire more freely than white men, but not differently. Negroes who live in the United States have fewer sweat glands than those who live in tropical Africa. Likewise, Caucasoids in the United States have fewer sweat glands than Hindus, who are also Caucasoids, living in the hotter sections of India. This is a difference due to climate, not to race. It illustrates again that where one lives and how one lives influence the functioning of his body, regardless of his race.

The odor of perspiration on the body is related more to diet and hygiene than to sweat glands. There are also certain physiological conditions in which the body may have a noticeable odor. But these are individual rather than group matters, and certainly they are not racial matters.

If members of any group do smell differently from those of another, the reason for the difference may be the

food they eat, the clothing they wear, the exercise they take, the climate in which they live, and, most important of all, the amount of soap and water they use. It is not a difference in race.

Is the Negro American Developing a New Racial Type?

There are social scientists who say that the Negro American does represent a new race, blending as he does all three racial stocks.

As we look backward in time, we see the effects in Asia and in Europe of a mingling and blending of different substocks to form variations on the racial theme. In East and West Africa, also, early movements of people produced the same kind of variations among the Negroes of Africa. Thus, long before the first Negro came with Columbus to the New World as captain of the ship, *Nina*, the Negro represented a mixture of many people. From the New Stone Age to the Dynastic Period in Egypt, the basic population was Hamitic, later mixed with nomads from Asia, the Hyksos, the Libyans, the Assyrians, the Persians, the Greeks, and the Romans. In West Africa contact with Portuguese, Spanish, Dutch, British, and Arabians, and with Mongoloids from Asia led to a mixture that gave the Negro characteristics of all three stocks. Today there are millions of Negroes who have never lived outside Africa whose skin color is no darker than that of many southern Europeans.

The social scientist can predict some of the possible

trends that may take place within the Negro population in America, but such prediction is beyond this pamphlet's scope.

Will Friendliness Lead to Inter-marriage?

This question appears very frequently among written questions, rarely in oral ones. It would appear that it should be brought out into the open and discussed frankly.

The anthropologist does not say that intermarriage would solve race problems. He gives two reasons: first, marriage is a personal affair, and both parties have the privilege of accepting or refusing; second, our society makes the life of a child by an interracial marriage a very unhappy one, indeed. But at the same time, the anthropologist does not say that intermarriage is bad or produces inferior children. Some scholars say it results in what is known as "hybrid vigor," that is, the child is superior to either of his parents, given equal social, economic, and educational opportunities. On the other hand, the offspring of an interracial marriage often lives in a poor social environment, with insufficient food, poor hygiene, and inadequate educational and economic opportunities. The important fact to remember when a child shows undesirable traits is that human society and not Mother Nature most often places the stamp of inequality. There are twenty-nine studies that have been made on racial mixtures—for example, the Japanese-Hawaiian crossings and Spanish-Indian mixtures in Central America—and

in each case the children tend to be taller, smarter, and otherwise superior to their parents. Not all scientific scholars agree with the "hybrid vigor" theory. However, new studies are now being conducted, and more information will be made available.

Intermixture is not so frequent now as it was in plantation days, despite the increase in friendliness between whites and Negroes that has taken place in part of our society in the past few years. It is true, as some authorities suggest, that as we relieve fear and insecurity through improved economic conditions, we begin to remove the material advantages the minority group might gain through intermarriage. As we provide education, we bring pride in self that is the right of all three races. Furthermore, the history of the Negro in the United States shows very clearly that intermixture, as John LaFarge, a student in this field, has aptly pointed out, arises quite as much from the desire of the dominant race as from any wish of the minority.

This question of intermarriage is a false issue. It blocks our thinking on other problems such as housing, employment, and education. It keeps us from constructive action.

Is It Possible to Have a "Black" Child in a "White" Family?

This, of course, is impossible. The story of the black child in a family everyone thought was white is one of our most widespread myths. All that we know about Mendel's laws and human heredity disproves such a tale.

When a Negro and a white marry, their children, the first hybrid generation, are all mulattoes, each being $1/2$ Negro and $1/2$ white.

If one of these first-generation hybrids marries a white, the resulting children, the second hybrid generation, are each $1/4$ Negro and $3/4$ white. Assuming that hybrids continue to marry whites, we get children who are $1/8$ Negro and $7/8$ white in the third hybrid generation; $1/16$ Negro and $15/16$ white in the fourth hybrid generation; and $1/32$ Negro and $31/32$ white in the fifth hybrid generation.

Dr. Wilton Marion Krogman, of the American Association of Physical Anthropologists, declares that by the fifth hybrid generation it is impossible to have a throw-back to the dark color of the original Negro ancestor. In many cases as early as the third hybrid generation there are some hybrids whose skin is light enough to pass for white, and in their descendants the dark color of their Negro ancestor is gone long before the fifth generation is reached.

Every year in the United States some fifty thousand, or more, persons who have been classified as Negroes change their residence and are able to pass as white. If they marry white persons, their children cannot be black, for any parents who are light enough to pass for white are too light to have a black child. If anyone knows of a "white" family into which a "black" child is born, he must look for some explanation other than that of hidden Negro genes.

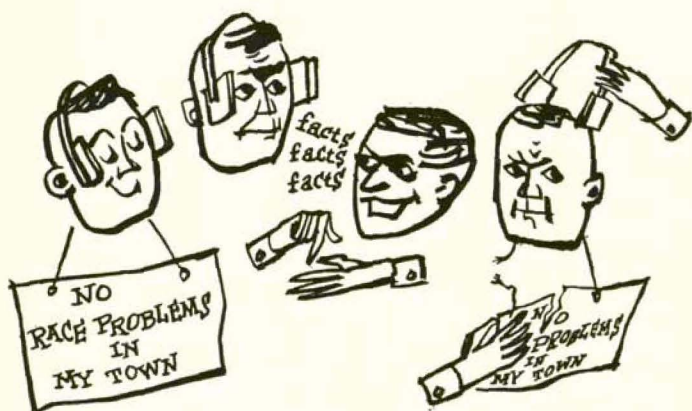
Will Negroes Soon Outnumber the Whites?

The fact is that population studies of the United States show that Negroes are not even keeping up with the increase in the general population. Though their birth rate is higher, their death rate, due to inadequate hospital facilities for Negroes, is correspondingly high. The total number of Negroes has increased, but their proportion to the total population has decreased.

In 1790, Negroes formed 19.3 per cent of the total, or one in five persons in the United States. Today, they form only 9.9 per cent, or less than one in ten. This decreasing percentage is caused partly by white European immigration and partly by lower death rates in the white population. Though the actual growth of the Negro population has been rapid, it has never matched that of the white. Equally important is the annual loss to the Negro population that results from the custom of passing into white society. Men pass more frequently than women, perhaps because they apply for and get jobs that would be closed to them as Negroes.

The question as to the probable future growth of population is one that has been answered in two ways. One school of thought says that the number of Negro Americans is declining. The late Ralph Linton, anthropologist and author, predicted the Negro would disappear. Another school of thought confidently predicts that they will displace the whites. Population specialists make no such predictions. They point out that what is true of popula-

tion growth in general is apt to be true of the Negro: a rising standard of living and added years of life through new medical knowledge will increase the actual number. At the same time, the percentage of Negroes in the total population will continue to drop as more and more Negroes pass into white society.



We Have No Race Problem in Our Town

Today, there are few towns in the United States where nonwhite citizens can escape the indignities of racial discrimination in one form or another. In towns north of the Mason-Dixon Line, it is true, there is no legal segregation and many communities have made positive efforts to foster good relationships. But in many subtle ways, segregation is a northern as well as a southern problem. We segregate in large cities such as New York or Chicago with

residential ghettos that hem people both in and out. We segregate the children in schools through zoning laws that keep social and economic groups together. Perhaps the cruelest segregation of all, however, is that we segregate by indifference and say, "We have no race problem in our town."

There are people who think they have no problems because all the citizens in their town belong to one race. No Negroes, no Japanese, no Indians, no Mexicans live, or are allowed to live, there. In some towns no Negro may stay overnight. It is precisely in such towns that facts about minority groups should be taught. Those who today live in the "no problem" town may tomorrow move to Detroit or Los Angeles, unprepared to live and work and understand people of other races.

There is another "no problem" town that feels it has no problems because no crisis situation has arisen. Several national and racial groups live in that town, but the majority group thinks there is no problem because no race riots have occurred. In such a town, under the pressures of daily living, tensions may lie close to the surface, concealed, ready to spring out into the open for the slightest reason.

In all our towns we shall begin to solve our problems only when we dare to bring them out into the open and examine them together. There are no panaceas, no ready solutions for all the dynamic and explosive problems that surround race relations. We begin to solve them when we take a realistic and world-wide view, when we begin to

FACTS EXPLODE MYTHS

What Is Believed Without Facts

1. There are pure races.
2. There is a superior race.
3. Races do not change.
4. Difference in physical racial traits are important.
5. The Negro lacks the ability to achieve top positions in society.
6. Racial mixtures produce inferior offspring.
7. The Jews are a race.
8. The white race is superior because it has developed the highest known civilization.

What Is Known from Facts

1. There are no pure stocks or races.
2. There are only superior individuals, and they are members of all races.
3. Races are constantly changing.
4. Differences in physical racial traits are not important.
5. The Negro lacks only the opportunity to achieve prominence.
6. Racial mixtures result in "hybrid vigor."
7. The Jews are a religious group with a long cultural history.
8. The present civilization known as the white man's is built upon contributions borrowed from all races.

HOW TO USE "SENSE AND NONSENSE ABOUT RACE"

About This Booklet

When it is recognized that many of the troubles and racial tensions of today's world spring directly, or at least gain psychological support, from false or distorted information, it is easy to understand the wide demand for the revision of this popular publication. Although directed toward senior high and older young people and built around their most frequently recurring questions, this booklet is also of interest to adults.

Other basic Friendship Press youth materials supplement this factual approach. It is important to know about them and to use them. They are all 1957 publications and may be secured from any denominational bookstore.

What Can We Do?, by Ruth Douglas See, is an action handbook, giving helpful answers to the question it proposes. Paper 60 cents.

Seeking to Be Christian in Race Relations, by Benjamin E. Mays, sets forth the Christian basis for human relations. Paper \$1.00, cloth \$1.50.

It Happens Every Day is a color filmstrip that discusses basic ideas related to race and daily situations that call for action. Script to be read and a utilization guide accompany each filmstrip. \$5.00.

Youth Guide on Race Relations, by Sara Little, suggests ways in which all these materials may be used by youth groups. Paper 50 cents.

About Using This Booklet

Here are eight ideas that may suggest others:

1. Take the booklet and read it through. Use your own copy so that, as you read, you can mark it up, checking facts that are new to you or that you want to mention to friends. Plan to read some of the materials suggested in the Reading Escalators and think of two or three things you can do to promote better understanding about race. Then carry them out.

2. Make a list of places where this booklet could be used as resource material—reference for school subjects, program material in your Youth Fellowship, a source of information for church school units, and so on. Call it to the attention of your parents, your minister, your teachers at church and school.

3. List four or five questions you have about statements in *Sense and Nonsense*. . . . Consult other members of your youth group about considering these questions in one of the regular programs. Perhaps two or three others might make a similar list to be combined with yours. If a program cannot be arranged, invite some interested friends to your home for an informal conversation about these questions.

4. Plan a display of literature related to the booklet, make some posters based on some of the quotes in it, and ask your youth group to plan a "What Can We Do?" session. Be sure everyone has read *Sense and Nonsense* . . . before coming. Try

to arrive at a list of practical things your group can do to spread accurate information and to build better attitudes. Use *What Can We Do?* also for ideas. End up with a worship service, asking God's forgiveness for past failures and his blessings on future undertakings.

5. Investigate the possible study of race relations, using the booklet as a resource, at a summer camp or conference, during Youth Week, or at some other place or time.

6. Suggest a community-wide youth study, using not only *Sense and Nonsense . . .* but also the other materials related to the theme. If you have an interdenominational youth council, plan through it; if not, your own church might be host to youth of other churches.

7. Make it a practice to get and use facts whenever controversial issues are discussed. Make wide use of your public library; ask the librarian to display books, pamphlets, articles on race. For facts about race, refer to this booklet and encourage your friends to do the same by lending them your copy.

8. Suggest to your Christian Youth Council that copies of this booklet be secured to sell to young people in all churches in your town.

READING ESCALATORS

CHAPTER I

How Can Facts Help to Change Prejudice?

3. *Dynamics of Prejudice*, by Bruno Bettelheim and Morris Janowitz. New York, Harper and Brothers, 1950. \$3.50.
2. *The Social Psychology of Prejudice*, by Gerhart H. Saenger. New York, Harper and Brothers, 1953. \$4.00.
1. *The Fears Men Live By*, by Selma G. Hirsh. New York, Harper and Brothers, 1955. \$2.75.

CHAPTER II

What Is Race?

3. *Science of Man in the World Crisis*, edited by Ralph Linton. New York, Columbia University Press, 1945. \$4.00.
2. *What Is Race?*, by Diana Tead. Paris, United Nations Educational, Scientific and Cultural Organization, 1952. \$1.00.
1. *Racial Myths*, by Juan Comas. Paris, UNESCO, 1951. Twenty-five cents.

How Many Races Are There?

3. *The Significance of Racial Differences*, by Geoffrey M. Morant. Paris, UNESCO, 1952. Twenty-five cents.
2. *Race and Biology*, by L. C. Dunn. Paris, UNESCO, 1951. Twenty-five cents.
1. *The Race Concept: Results of an Inquiry*. Paris, UNESCO, 1952. Fifty cents.

Is Any Stock or Race Pure?

3. *Genetics and the Races of Man*, by William C. Boyd. Boston, D. E. Heath and Company, 1950. \$4.50.
2. *Heredity, Race and Society*, by L. C. Dunn and T. Dobzhansky. New York, New American Library of World Literature, Inc., Mentor Edition, revised 1952. Thirty-five cents.
1. *Race*, by John Gillin. New York, National Conference of Christians and Jews, 1955. Five cents.

CHAPTER III

Can You Always Tell a Jew When You See One?

5. *The Nature of Prejudice*, by Gordon W. Allport. Cambridge, Mass., Addison-Wesley Publishing Company, 1954. \$5.50.
4. *Religion and Our Racial Tensions*, Vol. III of *Religion in the Post-War World*, by Willard L. Sperry. Cambridge, Mass., Harvard University Press, 1945. \$1.50.
3. *The Kingdom Beyond Caste*, by Liston Pope. New York, Friendship Press, 1957. Cloth \$3.00, paper \$1.25.
2. *Blind Spots*, by Henry Smith Leiper. New York, Friendship Press, revised 1944. Cloth \$1.50, paper 75 cents.
1. *Roots of Prejudice*, by Arnold M. Rose. Paris, UNESCO, 1951. Twenty-five cents.

Is There an Aryan Race?

2. *Race and History*, by Claude Levi-Strauss. Paris, UNESCO, 1952. Twenty-five cents.
1. *All About Languages*, by Mario Pei. New York, J. B. Lippincott Company, 1954. \$2.75.

Is There a Semitic Race?

4. *What the Jews Believe*, by Philip S. Bernstein. New York, Farrar, Straus, and Cudahy, Inc., Publishers, 1951. \$1.25.
3. *The Arabs*, by Edward Atiyah. Baltimore, Penguin Books Ltd., 1955. Sixty-five cents.
2. *What Is a Jew?*, by Morris N. Kertzer. Reprinted from *Look*, June 17, 1952. New York, The American Jewish Committee. Two cents.
1. *What Do You Know About the Jews?*, by Eleanor Hard Lake. Reprinted from *Junior League Magazine*, November, 1947. New York, The American Jewish Committee. Four cents.

CHAPTER IV

What Is Meant by Culture?

4. *The Tree of Culture*, by Ralph Linton. New York, Alfred A. Knopf, 1955. \$7.50, to schools \$5.75.
3. *One America*, by Francis J. Brown and Joseph S. Roucek. New York, Prentice-Hall, Inc., 1952. \$7.35, to schools \$5.50.
2. *The Family of Man*. New York, Maco Magazine Corporation, 1955. Paper \$1.00.
1. *Patterns of Culture*, by Ruth Benedict. New York, New American Library of World Literature, Inc., Mentor Edition, 1946. Fifty cents.

Have Negroes Ever Developed Any Great Culture?

3. *The Story of Man*, by Carleton S. Coon. New York, Alfred A. Knopf, 1954. \$6.75.
2. *The Story of the American Negro* (Chapters 1 and 2), by Ina Corinne Brown. New York, Friendship Press, revised 1957. Paper \$1.50.
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CHAPTER V

Is It True That All Races Have the Same Kinds of Blood?

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We Have No Race Problems in Our Town

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“Collectors of people” is the definition of anthropologists given by Ethel J. Alpenfels, professor of education at New York University. Miss Alpenfels, herself an anthropologist, believes

that those of her profession can help bring about better human relationships by studying and making available their findings on people and the cultures they develop. In this book, she tackles the knotty problem of race, presenting scientific information in brief, lively form to help readers distinguish fact from fancy.

