MADISON GRANT

THE CONQUEST OF THE AMERICAN CONTINENT

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INTRODUCTION

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The character of a country depends upon the racial character of the men and women who dominate it. I welcome this volume as the first attempt to give an authentic racial history of our country, based on the scientific interpretation of race as distinguished from language and from geographic distribution.

The most striking induction arising through research into the prehistory of man is that racial characters and predispositions, governing racial reactions to certain old and new conditions of life, extend far back of the most ancient civilizations. For example, the characteristics which Homer, in the *Iliad* and the *Odyssey*, attributed to his heroes and to his imaginary gods and goddesses were not the product of the civilization which existed in his time in Greece; they were the product of creative evolution long prior even to the beginnings of Greek culture and government. This creative principle—the most mysterious of the recently discovered phenomena of evolution, to which I have devoted the researches of nearly half a century—is that racial preparation for various expressions of civilization—art, law, government, etc.—is long antecedent to these institutions.

Ripley missed this point in his superb researches into the racial constitution of the peoples of Europe. Grant partly based his *Passing of the Great Race* on Ripley's researches, but did not carry out the purely anatomical analysis to its logical end-point, namely, that moral, intellectual, and

spiritual traits are just as distinctive and characteristic of different races as are head-form, hair and eye color, physical stature, and other data of anthropologists.

In the present volume, which I regard as an entirely original and essential contribution to the history of the United States of America, Grant goes much further and in tracing back the racial origins of the majority of our people he lays the foundation for an understanding of the peculiar characteristics of American civilization, which, all agree, is of a very new type, something the world has never before seen.

Grant supports Ripley in his distinction between three great European stocks—Nordic, Alpine, Mediterranean. He gives very strong additional reasons for one of his own earlier inductions, namely, that the Aryan language was invented by primitive peoples of the Nordic race before its dispersal, in the third millennium B.C., from the Steppe country in the southeast of Russia. This superb and flexible language doubtless aided the Nordic race in its conquest of Europe, in its ever-westward journey across the Atlantic, in its Anglo-Saxon occupation of our continent, in its stamping of Anglo-Saxon institutions on American government and civilization. We all recognize that, like all other languages, Aryan is purely a linguistic and not a racial term, just as French is spoken equally by the Norman Nordics of the north of France, by the Alpines of the center, and by the Mediterraneans of the south.

My faith is unshaken in the ultimately beneficial recognition of racial values and in the stimulating and generous emulation aroused by racial consciousness. Let

this stimulation be without prejudice to other racial values—which should be duly recognized and evaluated—values we Anglo-Saxons do not naturally possess. Moreover, I set great store by the great mass of documentary evidence assembled by Grant in the present volume. I think it explodes the bubble, of the opponents of racial values, that they are merely myths. The theme of the present work is that America was made by Protestants of Nordic origin and that their ideas about what makes true greatness should be perpetuated. That this is a precious heritage which we should not impair or dilute by permitting the entrance and dominance of alien values and peoples of alien minds and hearts.

Finally I would like to define clearly my own position on these very important racial questions which arouse so much heat, so much bad feeling, so much misrepresentation. I object strongly to the assumption that one race is "superior" or "inferior" to another, just as I object to the assumption that all races are alike or even equal. Such assumptions are wholly unwarranted by facts. Equality or inequality, superiority and inferiority, are all relative terms. For example, around the Equator the black races and certain of the colored and tinted races are "superior" to the white races and may be capable under certain conditions of creating great civilizations. In a torrid climate and under a burning sun witness the marvellous achievements of the Mediterranean race in Mesopotamia, Egypt, North Africa, Cambodia, and India between 4000 B.C. and 1250 A.D. Or, coming nearer home to the cool mountain regions, witness

the great achievements of the Alpine race in engineering, in mathematics, and in astronomy.

It follows that racial superiority and inferiority are partly matters of the intellectual and spiritual evolution which guides one race after another into periods of great ascent too often followed by sad and catastrophic decline. In this as in all other interminglings of science and sentiment, let us not extenuate nor write in malice, but always in broad-mindedness and a truly generous spirit.

It is with the greatest pleasure that I have written a few words endorsing this book as the first racial history of America, or, in fact, of any nation. I stand with the author not only in nailing his colors to the mast but in giving an entirely indisputable historic, patriotic, and governmental basis to the fact that in its origin and evolution our country is fundamentally Nordic.

Henry Fairfield Osborn.

August, 1933.

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I FOREWORD

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American public sentiment regarding the admission of aliens has undergone recently a profound change. At the end of the nineteenth century a fatuous humanitarianism prevailed and immigrants of all kinds were welcomed to "The Refuge of the Oppressed," regardless of whether they were needed in our industrial development or whether they tended to debase our racial unity.

The "Myth of the Melting Pot" was, at that time, deemed by the unthinking to be a part of our national creed.

This general attitude was availed of and encouraged by the steamship companies, which felt the need of the supply of live freight. The leading industrialists and railroad builders were equally opposed to any check on the free entry of cheap labor. Restrictionists were active, but in number they were relatively few, until the World War aroused the public to the danger of mass migration from the countries of devastated and impoverished Europe.

As a result of the problems raised by the World War, a stringent immigration law was passed in 1924 and is now in force. This law[1] has for its basic principle a provision that the total number of persons allowed to enter the United States from countries to which quotas have been assigned shall be so apportioned as to constitute a cross section of the then existent white population of the United States. This is the so-called National Origins provision.

A controversy immediately arose over this new basis, as it was to the interest of every national and religious group of aliens now here to exaggerate the importance and size of its contribution to the population of our country, especially in Colonial times. This was particularly true of immigrants from those nations, such as Germany and Ireland, the quotas of which were greatly reduced under the new law. The purpose of this opposition was to warp public opinion in regard to the merits of various national groups and to exaggerate the non-Anglo-Saxon elements in the old Colonial population.

This book is an effort to make an estimate of the various elements, national and racial, existing in the present population of the United States and to trace their arrival and subsequent spread.

In the days of our fathers the white population of the United States was practically homogeneous. Racially it was preponderantly English and Nordic. At the end of the Colonial period we had a population about 90 per cent Nordic and over 80 per cent British in origin. In spite of the intrusion of two foreign elements of importance, both nevertheless chiefly Nordic, our population and our institutions remained overwhelmingly Anglo-Saxon down to the time of the Civil War. Since that time there has been an ever-increasing tendency to change the nature of this once "American" people into a mosaic of national, racial, and religious groups. The question to what extent this transformation has gone deserves careful study.

The draft lists for the American army in the large cities during the World War showed an amazing collection of foreign names. These lists are most dramatic indications of

the substantial modifications of the original Anglo-Saxon character of the population which have occurred. A vivid illustration is found in a war poster issued by an enthusiastic clerk of foreign extraction in the Treasury Department during one of the appeals for Liberty Loans. A Howard Chandler Christy girl of pure Nordic type was shown pointing with pride to a list of names, saying "Americans All." The list was:

DuBois
Smith
O'Brien
Ceika
Haucke
Pappandrikopulous
Andrassi
Villotto
Levy
Turovich
Kowalski
Chriczanevicz
Knutson
Gonzales

Apparently the one native American, so far as he figures at all, is hidden under the sobriquet of Smith, and there is possibly the implied suggestion that the beautiful lady was herself the product of this remarkable mélange.

Similar foreign names are beginning to appear and sometimes predominate in the list of college graduates, successful athletes, and minor politicians. In the words of

the late President Theodore Roosevelt, we are becoming a polyglot boarding house.

The modification of the religious complexion of the nation also is very striking. In Colonial times Americans were almost unanimously Protestants. Now the claim is made that one in seven is a Catholic and one in thirty a Jew. To what extent this change is due to immigration and to what extent to the differential birth rate should be carefully considered.

In dealing with racial admixture, we should be certain that we are not considering merely nationality, religion, or language. In popular thought there is such a racial entity as the German, the Russian, the Frenchman, or the Italian. These, however, are not racial, but national terms. In a few cases of still unmixed peoples, like those of Sweden and Norway, nationality, language, religion, and race coincide. But in Germany, for instance, the Germans along the North Sea and the Baltic coasts are Protestant Nordics, while those of Bavaria, of Austria, and of other parts of the south are Catholic Alpines. Italy north of the Apennines is largely Alpine, slightly mixed with Nordic, while Naples and Sicily in the South are purely Mediterranean by race. In France, where there is a mixed Nordic, Mediterranean, and Alpine population, a single language and an ancient tradition have created an intense unity of national feeling, and in recent decades there has been a marked transfer of political control from the Nordic to the Alpine element, as evidenced by the names and features of the present political leaders. In Belgium there are two languages, in Switzerland four, to say nothing of the medley of languages in the old Austrian

Empire. Only in Switzerland is there national unity, in spite of a diversity of tongue.

In America the events of the last hundred years, especially the vast tide of immigration, have greatly impaired our purity of race and our unity of religion and even threatened our inheritance of English speech. If our English language is saved it will be due in no small degree to the growing world power of the language itself and of its literature, as well as to the world-wide ocean commerce of Great Britain and her overseas empire.

In the United States today this unity of language is vigorously opposed by the foreign-language press. In all probability, however, this foreign press is doomed to die out as the older generation of immigrants passes from the scene. The fact that this non-English press represents a score or more of different languages makes it impossible for it in the long run to oppose successfully the English language.

In Canada the fact that the French language is officially recognized in Quebec and, for that matter, in the Parliament at Ottawa, makes the problem there more difficult. It may be here noted that the French language as spoken in Quebec is sneered at and ridiculed by the European French. The use of French speech in Quebec, like the attempted use of Erse in Ireland and Czechish in Bohemia, is merely serving to keep those speaking such language out of touch with modern literature and culture.

The absurdity of attempting to revive an obsolete language such as Erse is shown by its lack of literature of modern type. Sir Harry H. Johnston once said to the author

that Erse was a perfectly good language, except for two facts—first, that nobody could pronounce it and, second, that nobody could spell it.

In Louisiana French is still spoken by the Creoles of New Orleans and by the French and Negro mixture called "Cajans." This linguistic diversity will in due course of time also disappear. More serious is the retention and use in New Mexico of the Spanish language by its Mexican-Indian population. Few people know that New Mexico is officially bi-lingual. Sooner or later this must be stopped, as it has greatly hindered the development of the State.

As to race, as distinct from language, religion, and nationality, we must consider our country today as being in large part a heterogeneous mixture of racial groups and individuals. Since America's first duty is to herself and to the people already here, she must weigh the effect upon the present, as well as upon the future, of such racial admixture as has already occurred and which promises to spread indefinitely.

A striking example of this was shown during the Washington Bicentennial in 1932, when some historians, in their efforts to placate the assertive groups of aliens in our midst, endeavored to show the existence in the colonies of substantial groups of these same aliens. For instance, they claimed that most of the Revolutionary personages of Irish descent were the same as the South Irish Catholics of today. That is wholly error. The so-called "Irish" of the Revolution were Ulster Scots either from the Lowlands of Scotland or from North England, who came to the colonies by way of the North of Ireland after having lived there for two or three

generations. These Ulster Scots were reinforced by Protestant English who emigrated from Leinster and both were widely removed, religiously and culturally, from the South Irish Catholics, who did not come to this country in any numbers until the potato famine in Ireland in the 1840's drove them across the seas.

To take an example: In the Convention of 1787, which formulated the Constitution, certain individuals were put down as "Irish." These were Protestant Ulster Scots. In the Senate of today, a few of the senators are put down as "Irish." These are South Irish Catholics. To use the same term for these two different types of population is erroneous. They were widely separated religiously, racially, and culturally. The same thing is true of that part of our population which was referred to as "French." The French of the American Revolution and of our Constitutional Convention were Huguenot French, who, though few in numbers, took a prominent part in public affairs at the time of the Revolution. They were, for the most part, Nordic and were English-speaking. They were a distinguished group which had nothing whatever in common with the "Habitant" French of Quebec, who are Catholic Alpines. To call them both "French" is erroneous. A similar, but less marked distinction, exists between the North Germans and the Palatines, and they both differ from the South Germans in America, who are mostly Catholic Alpines.

In this connection it should be clearly understood that in discussing the various European races we are concerned only with such individuals of those races as came to

America, and not with the populations which remained in the original homeland.

In Colonial times the Anglo-Saxon American avoided the danger arising from intermarriage with natives, which ruined the Spanish and Portuguese colonies in the New World and threatened the destruction of the French colonies in Quebec. There was some crossbreeding between Englishmen and Indian squaws along the frontier, but the offspring was everywhere regarded as an Indian, just as a mulatto in the English colonies was regarded as belonging to the Negro race. This racial prejudice kept the white race in America pure, while its absence and the scarcity of white women ultimately destroyed European supremacy in the Spanish and Portuguese colonies.

At the time of the settlement of the Spanish and Portuguese colonies, the Roman Church was dominant. Its chief motive was to save souls for heaven rather than to perpetuate the control of Europeans. That church, therefore, favored marriage of the Europeans, Spaniard and Portuguese, with the native women and considered the children to be white. The same was true of the mixtures of French and Indians in Quebec, and the church recognized the resulting half-breed offspring as French and not native.

This policy of the church was aided by the lack of race dignity which is even today found sometimes among the French, the Spaniards, and the Portuguese. For example, in the South of Portugal there was a large Negro slave element introduced in the sixteenth century which is now absorbed into the surrounding population. Similar conditions exist in South Italy, where there is a substantial Negroid element,

probably descended from the Negro slaves introduced by the Romans from Africa some two thousand years ago.

One of the unfortunate results of racial mixture, or miscegenation between diverse races, is disharmony in the offspring, and the more widely separated the parent stocks, the greater is this lack of harmony likely to be in both mental and physical characters. Herbert Spencer, in response to a request for advice, writing in 1892 to the Japanese statesman, Baron Keneko Kentaro, stated this biological fact very clearly when he said:

> "To your remaining question respecting the intermarriage of foreigners and Japanese, which you say is 'now very much agitated among our scholars and politicians' and which you say is 'one of the most difficult problems,' my reply is that, as rationally answered, there is no difficulty at all. It should be positively forbidden. It is not at root a question of social philosophy. It is at root a question of biology. There is abundant proof, alike furnished by the intermarriages of human races and by the interbreeding of animals, that when the varieties mingled diverge beyond a certain slight degree the *result is inevitably a bad one in the long run*.... When, say of the different varieties of sheep, there is an interbreeding of those which are widely unlike, the result, especially in the second generation, is a bad one—there arises an incalculable mixture of traits, and what may be called a chaotic constitution. And the same thing happens among human beings—the Eurasians in India, the half-breeds in America, show this. The physiological basis of this experience appears to be

> that any one variety of creature in course of many generations acquires a certain constitutional adaptation to its particular form of life, and every other variety similarly acquires its own special adaptation. The consequence is that, if you mix the constitution of two widely divergent varieties which have severally become adapted to widely divergent modes of life, you get a constitution which is adapted to the mode of life of neither—a constitution which will not work properly, because it is not fitted for any set of conditions whatever. By all means, therefore, peremptorily interdict marriages of Japanese with foreigners."

The relative diminution of Anglo-Saxon blood in America and the present check to the expansion of the British Empire are due partly to a curious sentimental quality of the Anglo-Saxon mind, the effect of which is almost suicidal.

It is a striking fact that tragic and even fatal consequences may arise from the noblest motives. The abolition of the obsolete institution of slavery occupied the minds of some of the best men of the nineteenth century and serfdom was only stamped out finally at immense cost to the finest elements of our Anglo-Saxon stock. Looking back over these events at a distance of a half-century there appear many considerations which were neglected by those who were too close to the conflict to see into the future. Let us consider the consequences in the world at large of the abolition of slavery and of the breaking down of the barrier maintained by that institution between the Whites and the Blacks.

For instance, in the British Empire, the abolition of slavery a hundred years ago contributed in large part to the decline and finally to the almost complete disappearance of pure Nordic blood in the West Indies, where previously there had been rich and flourishing colonies of white men employing black slaves.

In South Africa the revolt and outtrekking of Boers beyond the Vaal River were due largely to the abolition of slavery and to the sentimental treatment of the slaves by the Home Government. The passions engendered at that time ultimately led to two bloody and useless wars between the Nordic peoples of South Africa.

Other European nations suffered similarly from the abolition of slavery in their American colonies. Undiluted white blood has almost disappeared in Jamaica and Puerto Rico, while the natives of the Virgin Islands are nearly all Negroes and Mulattoes.

The most tragic result of the loss of White control of the Blacks was shown in the history of Haiti and Santo Domingo. The freeing of the slaves and the disturbances resulting from the French Revolution had as a consequence the massacre or exile of practically every white person in the island. The French doctrinaires were responsible to some extent for this. Even Lafayette was President of the "Société des Amis des Noirs." Today the black inhabitants of this great island have reverted almost to barbarism.

The islands and coasts of the entire Caribbean Sea with much of the coasts of the Gulf of Mexico are fast becoming Negro Land and apparently in the near future the European element will be more and more in a hopeless minority.

In the United States we have a startling example of the effect of sentimentalism upon Nordic survival. The North was entirely right in endeavoring to keep slavery out of Kansas and the new States of the West, to that extent avoiding the color problem there. The sentimental interference with slavery, however, on the part of the Northern Abolitionists helped to precipitate the bloody Civil War and to destroy a very large portion of the best stock of the nation, especially in the South. The Southerners also were greatly to blame for their utter folly in seceding as a means of maintaining their peculiar institution, as they termed it.

If the question of slavery had been left alone, the issue of the preservation of the Union would have been postponed for at least a generation. In time the overwhelming numbers and wealth of the North would have made any serious question of secession an absurdity. As a consequence of the Civil War hundreds of thousands of men of Nordic stock were cut off in the full vigor of manhood, who otherwise would have lived to propagate their kind and populate the West. Besides this, slavery as an institution was outside of the pale of civilization long before the Civil War and it would have been peacefully abolished in a few decades through economic causes.

The Blacks themselves were raised by slavery from sheer savagery to a feeble imitation of white civilization, and they made more advance in America in two centuries than in as many thousand years in Africa. The presence of slaves, however, was injurious to the Whites. Serfdom has been a

curse wherever it has flourished in the New World and it has had a profoundly demoralizing effect on the masters.

American democracy at the start rested on a base of population that was, as already said, homogeneous in race, religion, tradition, and language, and in a relative equality of wealth. All these features are things of the past and democracy has virtually broken down in spite of the fatuous ecstasy which characterizes the utterances of sentimentalists, who even claimed that the World War was fought "to make the World Safe for Democracy."

It seems strange that this so-called liberal point of view is so short-sighted that we have in our midst today organizations and groups who, with the best intentions, are encouraging the Negro within and the black, brown, and yellow men without, to dispute the dominance over the world at large of Christian Europeans and Americans. Throughout the world, there has gone forth a challenge to white supremacy and this movement in Asia, Africa, and elsewhere has been fostered by the Christian missionaries. It has even gone so far that it is openly stated that any assertion of race supremacy, or even discussion of race distinctions in this country, should be suppressed in the interests of the spread of Christianity in foreign countries—notably Japan. In the long run, however, these doctrines will work great injury to the Protestant churches if they persist in taking an anti-national point of view. While many of the individual ministers are well-meaning and kindly, their education is undeveloped in world affairs and their advice in such matters, on which they are uninstructed, is often very dangerous.

Sentimental sympathy for other races of mankind is manifest today all over the world, but especially among Anglo-Saxons. It received a great impetus from President Wilson's doctrine of the right of Self Determination. The fruits of this doctrine can be seen in the rise of so-called nationalism everywhere, as in Ireland, Bohemia, Poland, Egypt, the Philippines, China, and India.

The racially suicidal result of all this is the undermining of the control of the Nordic races over the natives. The upper classes and, in many cases, the peasantry in eastern Germany, for example, are Nordics. One of the tragic consequences of the World War was the taking of political power in this region from the Nordics and transferring it, under the guise of democratic institutions, to Alpine Slavs. In Soviet Russia, also, through the massacre and exile of the Nordic upper classes, political power has passed into the hands of Alpines, exactly as in France during the Revolution the Alpine lower classes destroyed the Nordic nobility and assumed control of the state. The Revolutionary and Napoleonic Wars which followed killed off an undue proportion of Nordics in France and are said to have greatly shortened the stature of the French soldiers.

The revolt against European control, especially in the Orient, is becoming more and more pronounced. As said above it has been encouraged unintentionally by the missionaries, who, in educating the natives, succeed only in arousing them to assert their equality with the European races. Probably the greatest tragedy in the world today is the corrosive jealousy of the fair skin of the white races felt by those whose skin is black, yellow, or brown. The world

will hear more of this as the revolt of the lower races spreads.

One of the manifestations of this jealousy of the fair skin of the Nordics is shown in those numerous cases where members of the colored races, or even dark-skinned members of the Nordic race regard the possession of a blonde woman as an assertion and proof of race equality. This has been true historically since the earliest times. It is more than ever in evidence at the present day.

All the foregoing points to the value of a critical consideration of the racial composition of the original thirteen colonies and an analysis of the situation as it is today.

[1] This bill was framed and passed through the efforts of Honorable Albert Johnson of Washington. "A new Declaration of Independence," it has been happily called.

II THE CRADLE OF MANKIND

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Man is an immensely ancient animal. Over a million years have elapsed since he first made fire and more millions since he became a bipedal prehuman. He left the forests, at the latest, at the end of the Miocene, not less than seven million years ago and ventured out into the plains of Central Asia as a savage, powerful, clever biped, hunting in packs, or by sheer wit securing his prey single handed by pitfalls and other devices, the invention of which marks the development of growing intelligence.

Man's initial differentiation from his simian ancestry probably began when he came down from the trees and began to walk erect. The hand was then liberated from its use as an instrument of locomotion and was devoted primarily to defense, attack, discovery, and invention. It is by means of the opportunities afforded by the hand that the human brain has evolved into man's most important factor in racial survival.

Clear evidence of man's remote arboreal ancestry is offered by his stereoscopic or double-eyed vision. The great majority of ground animals, especially those living in the forest, have eyes on the sides of their heads; but in man's arboreal ancestors, by the recession of the intervening nasal and facial bones, the eyes were brought around to the front of the face. The resulting stereoptic vision enabled him to judge distance far more accurately than most mammals. Such power of determining distance is of course vital to an

arboreal animal. Failure to judge accurately the length of a leap from branch to branch would be fatal.

One often hears it stated that man has lost his sense of smell; but this sense was probably never better developed within the human period than it is now. In the trees a sense of smell is not of much value. The monkey can sit on a branch and jabber with impunity at the leopard on the ground below. To forest animals, like the deer or boar, however, the sense of smell is the surest protection against attack and is much more highly developed than the sense of sight, which latter is often quite feeble. In fact, in the thick jungle it is almost useless (and at "black night" completely so).

Eurasia, where it is probable that mankind originated, was the greatest land mass on the globe in Tertiary times. Modern Europe and North Africa formed relatively small peninsulas in the extreme west of this Tertiary land mass. It is probably from Eurasia that man spread out to the uttermost parts of the habitable globe, carrying with him his language and such cultural features as had developed at the time of each successive migration. No race or language or cultural invention seems to have entered Eurasia from adjoining land areas. All went out. None came in. While the original center of dispersal of the Hominidæ or human family was probably Eurasia, it was at a later date also the center of the evolution of the higher types of man.

To the northeast of Eurasia lay the ancient land connection with North America via Alaska, over which various species of animals passed back and forth, some of them having their origin in Asia and others in western North

America. It was undoubtedly over this land connection that man first entered America at a relatively recent period and probably he came in successive waves. The American Indians appear to have been derived from the Mongoloid tribes of northeastern Asia before the latter had developed some of those extreme specializations which characterize the typical Mongols of Central Asia and China proper today. Judging from the culture which these American Indians brought with them, this migration began before 10,000 B.C.

The existing races of mankind, and those either entirely extinct or now absorbed in other races, had their distinctive areas of differentiation and periods of radiation from Eurasia over the habitable globe. The most primitive types are now found farthest from this original centre of distribution in countries where through isolation they escaped competition with the higher types which evolved later.

The weight of evidence appears to show that Africa, or Ethiopia, lying far to the southwest of Eurasia, was peopled in earliest times, by way of Arabia, by a most primitive negroid type of mankind. While north of the Sahara migrations from Asia have continued until recent times, the south was left for a vast period in possession of the Negro. Even today, aside from the recent infiltration of Whites and Browns, Africa south of the Sahara belongs to three negroid groups; the Negroes proper, the Pigmies or Negrillos, and the Bushmen and Hottentots. These three human types are characterized by very dark or yellow skin, tightly curled hair, very scanty body hair, flaring nostrils, flattened noses and an absence of supraorbital ridges.

Again, Australia, Tasmania, and some of the adjoining islands are, or recently were, inhabited by what used to be considered one of the great divisions of mankind, the Australoids. These people have the black skin and certain features of the Negro; but differ from him in the possession of abundant body hair and of marked supraorbital ridges. Also the Australoid head hair is wavy, and not closely curled, a most important characteristic. The profound cleavage between the Negroes and the Australoids is now questioned in some quarters.

The differentiation of the human species into types so distinctly contrasted as Whites and Blacks and the problems of the evolution of higher types of man from original stocks bring us to a new classification of the genus Homo. Some anthropologists still maintain that all human beings are included in the species *Homo sapiens*; but this is an old-fashioned grouping. Sooner or later a new system must be formulated based on the same fundamental rules that are applied to the classification of other mammals. For instance, the physical differences between the Nordics and the Negroes, the Australoids and the Mongols, if found among the lower mammals, would be much more than sufficient to constitute not only separate species, but even subgenera, and they are now so regarded by some anthropologists.

Race is hard to define. It consists in the presence of a collection of hereditary characters common to the great majority of individuals in a given group. It lies in the preponderance of such characters as color of skin, hair, and eyes, facial and nasal contour, shape of skull, and even mental characteristics, which are more difficult to classify,

but which are distinctly typical of specific human groups. Many individuals possess all the hereditary characters of a given race. But man is so ancient a being and intermixture has been so widespread that nearly every race shows signs of blending with others. This is especially true in Europe, where the intermingling of peoples has been extensive during the past twenty centuries.

Just as the classification of man according to race needs revision in the light of recent discoveries, so the definition of race must be understood anew in the light of genetics. Thirty years ago we talked glibly about the Aryan or Indo-European race, or the Caucasian or Germanic race. All these terms must be discarded. Aryan, Indo-European, and Germanic are only linguistic terms and Caucasian has no meaning except as used in America to distinguish between whites and colored.

Language or culture may spread quickly and widely among the peoples of the earth irrespective of race. For example, the bow and arrow may have originated with some specific race of mankind, yet we find this invention in use all over the globe and in the hands of the most diverse peoples. The use of firearms and of horses by the American Indians indicates nothing more than their contact with the Whites. It is unsafe to attribute the inception of any cultural feature to a given race.

Civilization itself, that is, agriculture and the domestication of animals, probably arose in West Central Asia, spreading east, south, southwest, and west. Although the earliest remains of the dog, the first animal tamed, are

found in the Maglemose in Denmark approximately 8000 B.C., it may have been domesticated far earlier in Asia.

There were two centers of the development of civilization—two foci. The first was in southwestern Eurasia: the Valley of the Syr-Daria; Mesopotamia and its city states; Chaldea, Babylonia, Assyria; then Egypt, Crete, Greece, Rome, and modern Europe. There is the possibility, or even the probability, of finding in the unexplored portions of southern Arabia, connecting links of early culture between the Valley of the Euphrates and the Valley of the Nile. Recent discoveries indicate a very early civilization in the Valley of the Indus, which apparently had been brought down from the north. All these regions formed a single group and were the first center.

The second focus was an independent, but similar and parallel expansion of civilization in southeastern Asia, now China. There was apparently little intercourse until modern times between the Far East and the Far West of Eurasia, except by caravan routes across Central Asia. The Romans knew the silk of China and there was a certain amount of trade in jewels, precious metals, and spices down through the Middle Ages, but the extraordinary fact that these two cultures developed independently with slight mutual influence of the one on the other is little appreciated. Both cultures seem, as said, to have had their origin in West Central Asia and to have radiated southwest, south, and east.

One of the periodic cycles of drought desiccated the central area, and separated the Western and Eastern worlds by an almost impassable series of deserts, like the Gobi

Desert of Mongolia. In the west, even as late as the time of Alexander the Great, Bactria and Sogdiana, northwest of India, were populous and flourishing states. Here it is that future exploration may uncover the first beginnings of agriculture and the domestication of animals—perhaps, also, the first written language.

Language, like culture, is not identical or co-extensive with race to any great degree. Witness the neighboring islands in the West Indies where Negroes speak Spanish in one, French in another, and English in a third. The language of a given group at a given time, however, being possibly a much more recent acquirement than its cultural inventions, does show either that it was originated by those who speak it or that it was imposed upon them by another race long in contact with them.

Since we are to deal principally with the racial groups of Europe, namely the Nordic, Mediterranean, and Alpine, we might glance for a moment in more detail at this distinction between race and language. The Mediterraneans of Arabia speak a Semitic language, while the Berbers of North Africa, also a people of Mediterranean stock, speak a Hamitic language. This same Hamitic tongue was probably spoken all around the coast of the inland sea and up the west coast of Europe to the British Islands before Aryan speech was brought there by Nordic invaders from the north and east. Meanwhile the Alpines spoke languages related to Turki, a Ural-Altaic language—of course, non-Aryan—as they still do in Turkestan, Hungary, and Finland.

As to the Nordics, it would appear that this race originated the so-called Aryan or Indo-European group of