RACE AND ITS MEANING IN EUROPE.¹

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The word race has acquired notoriety in our generation largely because even responsible men have used it so loosely as to encourage demagogues to stir up evil passions by appeals to what they wish to suggest is community of descent from a distinctive ancestral unit. Within the last twenty years a thoughtful British statesman whom all respect refused to modify a word in a speech; he insisted upon speaking of a 'Swiss Race', and myriads of quotations could be given to show that language, religion, even sex have been used to define race. This loose use of a term that is incendiary is one of the reasons why we are suffering to-day, Germans, French and British alike. Dr. Morant has recently wisely drawn attention to the fact that even Hitler sometimes distinguishes between 'Rasse' and 'Volk'; and his English translator has not always respected this distinction. Even some of those who realise that race is a term carrying a physical meaning are still moved by old ideas sufficiently to lead them to average measurements of people, who may differ deeply from one another, simply because they are members of one and the same 'population'. On the one hand this unintentionally still encourages the demagogic use of the term race, on the other hand it averages things that are disparate. If Mendel had averaged the heights of his pea-plants, the thought of the world would have missed one of its most far-reaching recent advances.

If all our ancestors along every genealogical line had been separate persons, each of us would have had 32,768 ancestors living about the time of the Renaissance and over one thousand million about the time of the Norman Conquest, a figure quite

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probably greater than the total of the then population of the world! It is obvious that the genealogical lines intertwine and repeatedly bring the same physical heritage to bear upon the future. We know well how physical traits are handed on in families and should thus think of some of them as the expression of repeated doses over many centuries.

Mr. Fullard has recently been looking into details of genealogy in Lancashire and, in agreement with Dr. Redford, has found that, in a large proportion of cases, marriages have been made near home; and the great majority of people are very averse from movement over more than a small distance. This was still more the case in pre-industrial times, and many of us therefore have a great deal of our ancestry concentrated in some small area that, most likely, had a population of only a very few thousands at the Renaissance and quite possibly a few hundreds at the Norman Conquest. We may, it is true, owe our physical characters to intruders or immigrants into such a little community; and the melting of aristocratic families, almost always very mongrel, into the common people has long provided more or less external elements from time to time. The little rural community has not been a biological 'isolate' and we must not treat it as such without maintaining a certain reserve.

We have, however, the high probability that a large part of the ancestry of each one of us is in a small area and that, if we look back through the centuries, we see our genealogical lines intertwining increasingly so that the dose from some very remote forbears is likely to come down through many strains, and very probably to make itself felt through centuries and even millennia. It may be urged that these considerations give special importance to the bearing of the characteristics of our prehistoric ancestors upon our own physical features. Studies of density of population have shown that 2 persons per square mile is a very considerable number for a hunting-collecting group; that would imply a population probably well under 100,000 for the whole of England and Wales in that phase of social and economic evolution. Moreover, as the wild life to be hunted cannot have been very abundant, it is likely that the population of England and Wales was nearer ten than one hundred thousand.
Further, it is conceivable that the influence of environment may somehow affect physical characters. The colour and density of the skin varies in mankind and its chief varieties are distributed largely, though not perfectly, in accordance with great climatic regions. Most of the very darkest skins are in regions of almost rainless sunshine, the thick yellowish or yellow-brown skins are largely in a part of eastern Asia with a very bitter winter, the blue-eyed pink-and-white blonds belong to the cloudy north-west of Europe. A somewhat analogous but less close relation exists between some characters of the nose and regions of climate.

In these cases we cannot observe changes following migration; the changes, if made under the influence of environment, must be effected in some indirect way and slowly, so slowly that descendants of immigrants of long ago may still be distinguished from their neighbours, as will be stated at greater length below.

We must, however, beware of ascribing skin colour, for example, exclusively to one factor. The brown pigment deposited in the skin is said to be a means of getting rid of harmful waste material, in a sense a supplement to the activity of the kidneys, and a supplement that is said to be more needed in warm climates than elsewhere.

Stature is more quickly adjusted, nutrition good or bad has its effect at once, but even here the result is not purely influence of environment; there are tendencies to tallness or the reverse that make themselves felt.

Nevertheless, with the lessening of the neglect of children so characteristic of early Victorian England, there has come an increase of stature and a reduction of deformities such as bandy-legs and hump-backs.

Some features of head and face seem to have a greater degree of constancy and it is highly probable that, in the world at the present day, there live people in many lands who carry relatively little-changed characteristics that occurred fairly widely among people of the latter part of the Old Stone Age 10,000 years before Christ or even more. They do not feel separate from others, nor do others feel that these are different from them; there has been intermarriage between them and others through hundreds of generations, but the old characteristics persist here
and there among families, chiefly in remote spots; why, we cannot say. We can only surmise that, as these very ancient heritages must be very widespread, marriage may bring them in on both sides and lead to their overt development.

One of these characteristics common among our early forefathers was an extremely long narrow head with deep-set eyes and nose root and various other characteristics; and we can get glimpses here and there of the spread of such people northward in Western Europe, at any rate as the Ice Sheets diminished for the last time.

Professor Dorothy Garrod's finds in Palestine have made it much more probable than it formerly seemed to be that, among the different varieties of living men, we have results of intermingling with some varieties of what may be called our precursors; and the investigators of ancient skeletons in China support that view. The opinion is regaining ground it lost a generation ago that the large brows and deep-rooted noses of some early Europeans are derived from the Neanderthal type of precursor of mankind.

Unfortunately, the use of the name, Cro Magnon, for the people of the upper Palæolithic in a wide sense has become a source of confusion. There were diverse strains at that time and they were handing down diverse heritages.

As time passed, these characteristics became less general, and what may be called a more moderate type of head, still long and narrow, but not so extreme, occurred in an increased proportion of the population; and eyes and nose-root became less deep-set. Some of us who believe that adult form depends both on heritage and on influences acting on growth think that this moderating of characteristics arose by growth-modification from the older more extreme form. However this may be, long-headed people, with a proportion of extreme cases especially in old established small inbred groups in remote areas, came to be a feature of Western Europe from Morocco to Norway and Sweden. They had been pushed out to the fringes by central European stocks to be discussed below. It thence follows that the Iberian peninsula, the British Isles and the Scandinavian peninsula acquired long-headed populations which were
darker in hair and eye in Spain than in Wales, in Wales than in
Norway and Sweden. The original drifts of men have been
complicated by later movements. The builders of great stone
monuments in the British Isles appear to have included im-
portant numbers from the Iberian peninsula or the western
Mediterranean, with the result that, even to this day, some areas
near the great stone monuments in west Britain have rather
darker colouring among their population than is common in
other districts. Again, Vikings were probably among the latest
of a long series of intruders into Britain from the north, and
we still find, in areas that history tells us were specially settled
by Vikings, a comparatively large proportion of tall bony blonds,
for example, in the north of the Isle of Man.

The aim of this short statement so far has been to suggest
that there is no fundamental distinction between Mediterranean
and northern or Nordic types. All through Spain, the British
Isles, Sweden and Norway, we have descendants of early long-
headed populations, supplemented by immigrants and invaders
it is true. Further, whereas in the cool cloudy north we have
long-continued very marked growth along with a strong
tendency to blondness and blue eyes, in the sunny south we
often have less bony development, but dark hair and eyes.
Neither the so-called Mediterranean nor the so-called Nordic
group is homogeneous at the present time, nor has it ever been,
nor has it had a unitary origin. It has not branched off as a
henceforth separate unit from some ancestral stock. It is in
large measure an abstraction, convenient at times, but easily
becoming misleading.

In the matter of Mediterranean types a distinction has
sometimes been made between a small-boned darker and a
taller less dark type with somewhat shorter head that has been
called the Littoral or Atlanto-Mediterranean. There is a
lingering doubt as to whether this supposed type may not be
a result of averaging among a population with some broad heads
sprinkled amongst a shorter long-headed Mediterranean popula-
tion. There is, however, a type that does not accord with
the above schemes, and that is occasionally seen in Denmark,
West Scotland, Wales and South-West England and frequently
in North-Western Spain. It is very long-limbed, long-faced, and long-headed, and usually dark for its latitude. It can be seen in pictures by El Greco, and the tall, gaunt, dark, western Highlander is well-known. Whether it is the result of some cross or not it is not easy to say, but one notes that very tall, long-faced, very long-headed men were living on the Riviera coast of France in the later part of the Old Stone Age.

In Eastern Europe, between the Black Sea and the Baltic, there was in prehistoric times another belt of long-headed folk, including descendants of extreme long-heads as well as more moderate types; and there is little doubt that drifts northwards along that belt contributed to the population of the Scandinavian peninsula as well. Drifts of Baltic traders and warriors southwards also occurred along this belt in later times, as they occurred along the sea coasts of the west under the Northmen.

It is probable that the marked growth in stature specially characteristic of the north has on the one hand some relation to climate and food, and on the other some effects on temperament and what we call mental characteristics, but, as regards the latter, we can but describe what we observe; we know practically nothing of the factors which give rise to them. And here, as in the matter of purely physical characters, we have no uniformity in any area, so it is useless to say that the Swedes are of a certain racial mentality and the Spaniards of another. They have had different accumulations of traditions and contacts, different kinds of opportunities and difficulties. A considerable number of tall blond long-heads from the north were Vikings a thousand or more years ago, now a great many with no less energy and strength are among the most orderly and moderate of all mankind in both public organization and private life. Generalizations making national character something as inherent as head-form or even colouring are dangerous and mischievous; Nazi propaganda has demonstrated this ad nauseam.

From Central Europe—Solutré in Burgundy and Ofnet in Bavaria—we have a few skulls of another kind, of the later part of the Old Stone Age in the first case and of what may be called its aftermath in the second. These are skulls that are relatively broader than those already discussed, chiefly because in most
cases they are shorter. At the same time, there are cases of very tall stature with big skull measurements and these also are relatively broad, though their lengths may also be great; there is a certain correlation between stature and head measurements in many cases. Unfortunately, only moderate numbers of these broad heads have been described from ancient graves, but they at the present time form the overwhelming majority of the peoples of Central Europe from the interior of France to Russia and from Prussia to North Italy and to the Ægean and Greece. Towards the south and east of the Baltic Sea they are lighter in hair and eye, towards the Ægean they are dark.

Attempts have been made to suggest that broad-headedness has developed locally from long-headedness, for example in Lombardy. The Lombard conquerors of post-Roman times were probably largely long-headed men from the north, but there is no doubt that they married women of the land, and that many indigenous men also survived, so that the type common among the conquerors was largely submerged, though colouring here is still, often, lighter than that in many other parts of Italy.

If, then, we take head-form to be one of the most durable of physical characteristics, we can say that in Central Europe there is a great mass of broad-heads, whereas, in the Western Mediterranean, the Iberian peninsula, the British Isles and the non-Arctic North-West, long-heads predominate. This has often been made the basis of a classification into three races named Mediterranean, Alpine and Nordic. The grounds for discrimination between Nordic and Mediterranean in head-form, it will be seen from the above, are not very satisfactory. In a crowd of either group one can note that the ‘Nordic’ group, if reasonably nourished, will have grown taller and will usually be bonier and more muscular than the ‘Mediterranean’ group, but there will be much variation in both. The length and prominence of the straight nose is often a good indication here. The more conspicuous differences will be in the matter of colouring, the darker among the Nordics may be less dark than the fairer among the Mediterraneans. In crowds from the British Isles one may find considerable numbers of taller, fairer,
usually more muscular men in areas known from history to have received considerable numbers of Viking or Anglo-Saxon immigrants. Or, again, one may find considerable numbers of shorter, darker, slighter men in areas known from archaeology to have received considerable numbers of people, chiefly from South-West Europe, in the periods of building of the western great stone monuments. But one will also find everywhere in Britain numbers who are betwixt and between. These are appropriate to the latitude and climate, and usefully remind us that our classification is merely a convenient abstraction and not necessarily an indication of divergent origins.

Among the broad-heads of Europe a large element is stocky in build, of what those who describe constitution call the pycnic type, with a tendency to fatness especially around the hips. But other varieties are strikingly different and must be dealt with separately. The general stocky broad-head of rounded form is usually called the Alpine type.

A taller, bonier variety with prominent nose and very broad high head flattened at the back (i.e. rising almost vertically from the neck) is called the Dinaric type, because it is so characteristic among the mountain peoples of the west side of the Balkan peninsula; but kindred variants also occur in the eastern Alps and Venetia, in the region east of the Carpathians as well as in Asia Minor and Armenia. To relate these to one another as though they had spread from a single centre is difficult, and Coon has an interesting hypothesis on the subject. He thinks these characters have arisen at various places where Alpines and Mediterraneans have crossed, and he fancies that the occurrence of Alpine and Mediterranean types with them in certain areas can be used to support this, as yet, unproven hypothesis.

A strong-boned, broad-headed dark type, which is sometimes taller than most other European broad-heads, has a coast-wise distribution in pockets in the west. Whether it, also, is to be looked upon as a result of crossing of Alpine and Mediterranean is not at all certain. It is, however, very unlikely that it could have arisen separately in a large number of coastal pockets; far more probably it gives indications of ancient
coastwise maritime movements of peoples of some pre-Roman period.

Another group found chiefly in North Central Europe, the Low Countries and Britain has a big frame, and a round domed head with strong projecting brows. We have a number of skeletons of these people from burials of the dawn of the age of metal in round barrows with beaker-pots, and the physical type is notably handed down in some British families. Some observers believe that the big brow-ridges are a heritage from the Old Stone Age.

The broad-heads of Europe then, including some survivors of types of the later part of the Old Stone Age, show several varieties in bony framework. They also show variation in colouring. Towards the Baltic they tend to be fair, on the east of the Baltic with an inclination to rather straw-coloured hair; towards the Mediterranean they become dark; in the centre they are, appropriately, intermediate.

The purpose of this lecture is not to recite a list of varieties nor to discuss details of distribution, it is rather to clarify some general ideas about what is called race. It is a convenient abstraction of limited applicability, not a genetic fact of absolute validity. People of diverse origins, different in face and head-form for hereditary reasons, have in some cases become almost equally blond in north-west Europe, though not all the peoples of the north-west have become blond, nor is the blondness quite the same throughout. The word race always carries a suggestion of pure descent, and, if we speak of a blond race, we hide the fact that the blond populations have been set together from diverse sources and their diversities may persist as regards head-form and other features. If on the other hand we speak of a race of extreme long-heads we are bringing together people belonging, it may be, to widely divergent drifts, even if the extreme head form has a single source.

If we may apply a kitchen analogy, one may have carrots in many different stews and one should not put all those stews into one class because of the carrots; at any rate one should not do this without realizing how little such a class-name would mean.
Let us now think of the notorious case of the so-called Nordic Race in the light of these considerations. It shares many main features of its head form with the people of the Western Mediterranean, and ancient peoples of South Russia. As regards colouring it resembles closely a number of people of quite different head-form in Germany and the East Baltic lands. Its long-continued growth and strong bony frame are perhaps fairly characteristic features, though they are also found among broad-headed people in North Germany. Even if we use the Nordic name only for the long-headed tall blonds of Sweden and parts of Norway, we must remember that there are in those countries remnants of other types as well as descendants of immigrants carrying quite other characters, and there has been intermarriage for generations.

But, many will say, physical characteristics are, after all, a minor matter. How about mental and cultural features? Is it the fact, as some have alleged, that these blond people, even admitting their mixed origin, are yet the creators and distributors of European civilization? The answer is that this is fantastic nonsense. The West Baltic comes into the human story first as the home of humble and backward peoples picking up rudiments of some arts from peoples further south. It is not until the advent and the interaction of two groups of immigrants from afar that the life of the region opens out. The builders of great stone monuments came to the West Baltic from the Mediterranean, around by sea for the most part, and met in the Jutish peninsula peoples that had moved in from the southeast, and, either through their own migrations or through their contacts on their way, had acquired a distinctive heritage. Each group brought an assortment of elements of culture, and each demonstrates in the West Baltic its particular form of burial. As time went on some of the arts declined, but the tombs of each variety came to contain grave goods hitherto characteristic of the other variety. In other words, the two cultures mixed. They were apparently conservatively minded and continued to provide their dead with stone implements after bronze had come into their ken. In due course the amber of the Baltic shores gave material for export, in exchange for which came ores or
the tin of Bohemia, and then began a great development of trade and metal craftsmanship that seems to be pictured in the legends as the age of Odin, contrasted with the earlier age of Thor. It was the age of the sword and spear as contrasted with the earlier age of the stone battle-axe. What we need to note here is that the ingredients of what was a remarkable blossoming of culture were nearly all imported, and that these importations included people not of one stock only but of two or more. And the intermingling of these peoples and their opening out of trade and intercourse are major factors of the blossoming.

Neither in race nor in culture have we to do with evolution of something isolated, growing from purely local roots. It is intercourse and intermixture of cultures that enrich society. No one desires to minimize the value of the peoples of the Baltic. No one sees more clearly than the Danish scholars have done that their early efforts towards the arts and crafts grew from imported inspiration. The early blossoming was not long continued. No doubt something must be allowed for the dying down of the ideas brought in, but a worsening of the climate, cold wet summers and hard winters, towards the middle of the last millennium B.C. are the basis for stories of the twilight of the gods. The later story of the so-called Nordic peoples shows their evolution of ships and their marauding efforts along the coasts of West and South-West Europe in the post-Roman centuries, as well as their enterprises both westward to Iceland and Greenland and between the Baltic and the Black Sea in what was to become Russia. They were trading with Islamised peoples the while the Christianized west and south of Europe were on the defensive against Muhammadan invasions along Mediterranean shores cutting old trade routes. Their expansionist effort took these forms while Europe further south was struggling with impoverishment of trade and towns and trying to make up for this set-back by clearing forests and founding villages, with the accompanying spread of the common-field idea with strips for each household and communal tillage with a heavy plough, the carruca as opposed to the lighter aratrum of the squarish fields of the old Mediterranean. Northern expansionism of the marauding type having passed away, the
peoples of the northern lands have become peaceable, orderly and reasonable, a warning to those who try to say that mentality is racial and unchangeable and that war and adventure make Nordic glory. It is not that they have lost courage or enterprise; it is rather that they have gained understanding and found outlets for their energy that build up civilization rather than destroy it. The contrast between those peoples which have some claim to the Nordic name and others who are merely would-be Nordic is an outstanding fact of the world's life to-day. In place of courageous adventure one finds organized exploitation and decadent sadism venting its spite and jealousy upon helpless victims. The worst sufferers among those victims present us with another of the main problems of race in Europe. They are the Jews.

Here the basis is undoubtedly a number of groups of wanderers of the Syrian desert border, settling more or less towards the latter part of the second millennium B.C. in the lands west of Jordan. Long-headed, brownish people of moderate stature with a strong profile came into contact with Philistines, who were recent settlers on the coastlands of South Palestine with a more urbanized life and the ordinary Mediterranean appearance—long-headed people of slighter build and less developed profile. They also met and mixed with older-settled people of the land, whom some think of as including broad-headed groups allied to the Hittites of Asia Minor, though Coon disputes this.

Any co-operation between the northern group (Dan and Asher), the middle or Joseph group with its allies, and the southern group (Judah and Benjamin) was precarious and temporary. The northern group was drawn into Phoenician trade, the middle group was influenced towards fusion with other peoples in their vicinity, the southern group clung to its hills and resisted a century after the middle one lost itself. The northern and middle groups can no longer be identified; they may have contributed to Hebrew communities in Mesopotamia, but it was the southern group that managed to maintain its tradition even by the waters of Babylon. As incomers into a settled land they could hardly take part in agriculture, and, from the days of Solomon, they seem to have learned to trade
and to play one possible oppressor off against another. The Persian rulers, with their system of roads, gave the Hebrews of Mesopotamia an increased opportunity in trade, while their scheme of toleration permitted the re-establishment of the old cult in Jerusalem. Alexander's conquest opened up further trading opportunities in Asia, and the Roman system allowed Jewish traders to spread especially to the outposts of the Empire, in Spain, on the Rhine and probably also in parts of South-East Europe. The fall of the Roman Empire and the decline of trade associated with Islamic invasions meant a period of poverty and disorder during which groups changed name and faith so much that their group-consciousness does not seem to have been strong. We cannot but think that there was a fair amount of intermixture at that stage between Jew and Gentile in Europe.

When Europe began to hold up its head again, growing group-consciousness in France and England led to expulsion of Jews, but in Spain they, as it were, came between Christians and Muslim and their famous rabbis contributed greatly to thought. Another group that prospered for a time was that in the ex-Roman cities of the Rhine. In South-East Europe we hear of the ruler and some leading families of the Khazars of South Russia accepting the Jewish faith. In each of the three cases we thus have a group distinct from its neighbours by religious tradition; and each carried a Palestinian physical inheritance mixed, as time went on, with local elements brought in at least sometimes by conversion to what must have been groups of higher culture than that of most of their European neighbours at the time. Nowhere could the Jewish groups easily merge into the village populations of peasants, they must remain chiefly in the cities as traders and go-betweens.

It is important to try to follow the fate of these chief Jewish groups in its main features at least. In Spain the growing strength of the Christians and the weakening of the Moors made the Jewish intermediaries less useful and, wherever group-consciousness is growing, it resents the presence of elements it cannot assimilate. In war, also, intermediaries are under suspicion from both sides. The services of the Jews to Spain and Portugal thus did not prevent persecution and expulsion as an
accompaniment of the rise of Spanish unity consummated under the Catholic monarchs Ferdinand and Isabella. The Spanish Jews or Sephardim, with some admixture of Spanish features, spread to Salonika, to Holland, eventually also to England, to the great gain of those countries which received them. The populations they came into were already composite, and yet strong enough in unifying factors to feel able to welcome contributors whom they were not likely wholly to assimilate. The Rhenish Jews faced a very different situation: in the eleventh and twelfth centuries a recovery after the dark ages had set in, especially in and near bishops' seats, where the church had preserved to some extent Roman traditions of order and of urban life. Expansion here took what one may call a missionary turn. The idea of spreading urban life and Christianity eastwards in Central Europe was an important factor in the life of the Holy Roman Empire, and made the acceptance of unassimilable elements difficult. As the urban idea spread more rapidly than did the Imperial power, the Jewish elements found opportunities, especially towards the east, beyond the frontier of Germanic speech, along parts of which line Imperial rule halted for a while. But as the urban idea was spreading, it was natural that urban organization should be strengthened and we have the growth of power of the City Fathers and the Guilds. These linked their ceremonies with the church, even if they quarrelled with bishops and archbishops; and consequently the Jewish element was put in an inferior position inevitably outside these Christian guilds, driven to trade by undercutting, and made to pay ready money and yet give credit to others. It could not take a full part in either urban or rural organization, and laws against intermarriage were multiplied, but not until long after intermixture had taken place.

Jews spreading east to escape from restrictions interwove themselves with Jews and Judaized elements spreading west to escape from Tartar pressure, and it is from these varied elements that the Ashkenazim group has been constituted. With a Palestinian foundation this group thus has elements within it drawn from all the groups of men in Central and East Central Europe. A considerable census of Jews in Germany
showed that 30 per cent. of them were blond, and, in a Nazi
competition for the most perfect Nordic girl, the prize-winner
was afterwards proved to be of Jewish descent in the main.
Similarly, while there are a good many long-heads among Jewish
groups, the great majority of the Ashkenazim is broad-headed
like the people among whom they live.

It is true that there is an alternative theory about the blond
Jews to the effect that they carry the characteristics of the sup-
posedly Nordic Amorites. This is at best very vague, and has
little behind it save the fact that the Amorites seem to have
been big men and have been linked with the ‘Nordic’ group
on this basis and on that of the theory of the migration of the
Amorites to Palestine from the northern steppe lands. But,
in the first place, we do not know that the ancient long-headed
population of Turkestan was blond, nor that the Amorites were
really blond, though some Egyptian paintings depict people
with blue eyes, fair hair and a whitish skin from Syria. In the
second place, it would be strange, on that theory, that blond-
ness should be common among Jews where their neighbours
include a proportion of blonds, and rare where they live among
dark-haired, dark-eyed people. Another line of research has
led to similar results. It has become possible to examine
certain characters of the blood fluid and this has been done for
both Jews and non-Jews in various regions. In North Africa
and S.W. Asia the blood characters of the Jews are much like
those of the Arabic or Arabized populations, a fact which needs no
further discussion. In Berlin and Holland, again, the Jews have
blood characters close to those of the non-Jewish population and
very different from those of the North African Jews. Jews and
Non-Jews are again much alike in blood characters in the Crimea,
Caucasus and Turkestan, but the Jews again very different
from their co-religionists in the two regions previously mentioned.

When, however, the Jewish group is a result of fairly recent
migration, it retains some of the characteristics of its former
home and group. Thus the Jews of East Central Europe com-
prise a large element from further west, and, in blood char-
acters, are more like western peoples than are the Slavonic folk
among whom they have settled.
Without denying that there are physical characteristics which occur frequently among Jews, it is obvious that only distorted prejudice can attempt to single out a so-called Jewish race. The Jewish tradition on the other hand is a great reality that has contributed and can contribute to enrich our European civilization. To try to suppress it in the interest of a supposed unity is to impoverish Europe as well as to act on a false principle. All through Europe people of diverse heritage live side by side in the same street, and our problem is to build up an overriding harmony that will permit the enriching diversities within the group to contribute of their best to the commonwealth. All present attempts to evaluate human types in Europe as superior or inferior are based on prejudice. The Mediterranean peoples have found opportunities to contribute especially to urbanism and the arts. The broad-heads of the centre have made a great deal of our peasant life and tradition, the tall blond long-heads of the north have in recent centuries made a special contribution to co-operation and understanding. Wherever through intercourse there have been opportunities for diverse stocks to supplement one another’s efforts a focus of civilization has been developed.