

Groundhog—Continued

the mountains instead of in burrows underground.

The groundhog, of course, is in no way related to the squealing denizens of the pigpen. He is a cousin of that misnamed animal, the guinea-pig (which isn't a pig and never saw Guinea), and both of them are rodents. The groundhog, as a matter of fact, is simply a great big, oversized, short-tailed squirrel that prefers to dive into the ground for safety instead of climbing a tree.

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Frederick on Science

General Science

JOSEPH NEEDHAM in *Man a Machine* (Norton), quoting from the works of Frederick the Great:

"The majority of priests read literary works as if they were all treatises of theology; filled with this alone in mind, they see heresies everywhere, and thence spring so many false judgments, silly accusations, and complete misunderstandings. A medical book ought to be read with the outlook of a physician; Nature, Truth is his judge, she alone can absolve or condemn him. A book of astronomy must be read in the same manner. If some modest physician proves that a heavy blow on the head with a stick disarranges the mind, or that at a certain degree of external heat the reason is upset, one must either prove the contrary or keep one's mouth shut. If some clever astronomer shows, in spite of Joshua, that the earth and the celestial globes turn round the sun, one must either calculate better than he or suffer in patience the fact that the earth behaves in such a manner."

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Is There a "Jewish Type"?

Ethnology

FRIEDRICH HERTZ, in *Race and Civilization* (Macmillan):

Fischberg, after an intense study of the racial features of the living generation of Jews, came to the conclusion that there exists no such thing as one homogeneous Jewish type, but that there is a multitude of Jewish types, according to the nations among whom the Jews live and to whom, to a higher or lesser degree, they have assimilated. The German Jews are much more like the other Germans than they are to their coreligionists in Palestine. The similarity appears in the head form, the proportions of the body, pigmentation, and facial traits. And even in Jerusalem, a census taken of the Jewish children there showed that among the Aschkenazim there were 40 per cent. blonds and 30 per cent. blue-eyed, and among the Sephardim 10 per cent. blonds and still less blue-eyed, only the decidedly blond or brunet tints having been taken into account.

The census of school children in Germany, taken under the auspices of Virchow, revealed that among 75,000 Jewish children 32 per cent. had light hair and 46 per cent. light eyes. In Austria the proportion was 28 and 54 per cent. respectively, in England 26 and 41 per cent. and so forth. The purely brunet type has been preserved only by about half of the European Jews, while about 10 per cent. are pure blonds (fair complexion, light eyes and hair), the rest being of mixed racial features. As to noses, Fischberg, after examining 4,120 individuals, found out that but a small minority of Jews are blessed with olfactory organs of a crooked form, but it is just this small number of crooked noses which strike the eye, and not the large number of straight ones. A straight ("Greek") nose was found in 57 per cent. of the males and 59 per cent. of the females. Crooked noses were noted in 14 per cent. and 13 per cent. respectively. From this we may learn how unreliable popular ideas respecting racial types are. The fact is, that many of the traits commonly believed to be Jewish characteristics are in reality of the most diverse derivations.

These traits, moreover, are by no means restricted to the Jews, but are met with in a great many other peoples, a fact which has given rise to the manifold speculations re-

specting the whereabouts of the lost Ten Tribes of Israel. Peculiarly striking is the occurrence of Jewish types among the higher classes in Japan, even among the Imperial Family. One of the finest ladies of Tokio would be regarded in Europe as of Jewish blood (Ranke). The present King of Spain strongly reminds one of certain caricatures of Jews in our comic papers; in surveying the ancestral portraits of the House of Hapsburg one finds Jewish traits in a surprising multitude. A prominent German anti-Semite, Theodor Fritsch, detected Jewish types even among the Hohenzollern family. Like similarities seem patent in pictorial representations of the Incas of Peru, in some princely families of Java, in many German and French aristocratic families of the oldest standing, in Dutch patrician families, and furthermore, among many primitive races such as the Bakairis of South America, the Kaffirs of South Africa, the Papuans, some Polynesian and Micronesian and North American Red Indian tribes, etc. Stratz, from whom some of these statements are taken, therefore declares that Jewish appearance is the effect of protracted inbreeding, as indeed practised in ruling dynasties, castes, and aristocratic families, and also in areas of local isolation (e. g. small islands, forests, the Ghetto). It was the absence of crossings which, according to this author, developed in the Jews the characteristics of the white race to an extreme degree.

The fact that we nearly always can tell a Jew at a glance from other people seems very often due not so much to physical as to psychical and social characteristics, such as name, bearing, manner of speech, ocular expression, etc. That the outward appearance is influenced also by the mode of life becomes visible from the following instance given by Luschan: In the isle of Rhodes the Jews have monopolized for some 400 years the profession of porters, so that on Saturdays no ship can unload her cargo. The result has been that the Jews of Rhodes to-day count among the tallest people, their average stature being, he says, nearly as tall as that of the Scotch, and surpassing that of the Swedes. He sees in this an effect of unconscious selection.

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