

what must be laid to rest: the demands of public information and education in this major work. This explains his preoccupation with teaching and education. He understood to succeed writers and newspaper men and to make the use of the radio as questionable ideas. During the last years of his life, though laid to rest by the great body of his race and of his many physical illnesses, spoke frequently in public and over the radio, and tried to convert others to carry on the work.

"We died before these writings could get well under way. The volume of his collected writings is published now to carry on the work that was so close to his heart, and that is so essential to the survival of democracy."

From the foreword by Franz P. Boas

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Franz Boas, great anthropologist, scientist, teacher, was throughout his life a humble protagonist of liberty and intellectual freedom. To the day of his death in 1942, at the age of 64, he retained the full vigor of his creative and analytical mind and the desire to participate in the problems of his day.

Born in Minden, Prussia in 1878, he attended the University of Bonn, Heidelberg and Kiel. In the age of 19 he set out to Baffin Land, to make geographical and ethnological observations. There, his studies of the Eskimos awoke the seed for much of his future thinking and led him to his life work — the study of man, looking the freedom he saw in the ideals of American democracy. He came to the United States in 1897. He immediately turned his full energies to the field of Anthropology and became a lecturer at Clark University and subsequently Curator of Anthropology at the World's Columbian Fair, Chicago.

In 1898 he came to New York as Curator of Ethnology at the American Museum of Natural History. He taught at Columbia University and in 1899 became Professor of Anthropology. For almost half a century, he was head of this department at Columbia. He directed researches that opened many new paths in the study of the nature of man and most of the anthropologists in this country have been his students.

He, himself, was the author of more than 400 articles and wrote many books that embodied his scientific observations. Among the best known are, *The Mind of Primitive Man*, *Anthropology and Modern Life*, and *Primitive Art*. His studies of Indian languages culminated in the publication of the famous three-volume *Handbook of American Indian Languages*. These contributed richly to anthropological studies of the Indians of America, and made deep impacts on the study of linguistics in general.

Franz Boas was most widely known for his studies on race. Through painstaking research he proved that the term "race" has no validity; that there are few true races. With a cumulative battery of scientific evidence he demolished the false concept that mental and moral characteristics of different peoples are inherited and hereditary, and demonstrated that they result from cultural and environmental influences. This conclusion was arrived at early in his work and in 1911, was incorporated in the first edition of *The Mind of Primitive Man*. He extended the scope of his observations and made studies of the effect of environment on bodily structure and form. He discovered that the descendants of immigrants in the United States undergo changes in bodily form and this discovery revolutionized scientific concepts as to the stability of human types.

FRANZ BOAS • RACE AND DEMOCRATIC SOCIETY

FRANZ BOAS

RACE AND DEMOCRATIC SOCIETY

"No longer can we keep the scientific truth a province of the scholar. For we are now at the head end of a revolutionizing the force of enlightened free scientific thinking he should add to his long and large service of the people."

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"Ten 17 years after his death he continued his studies of race, and reached to distinguish between cultural patterns and innate human behavior. Through these scientific studies he dispensed the prevailing theories of race; he demonstrated that there is no pure race, and showed how apparent cultural values are modified by fixed hereditary characteristics."

"During his last years, largely in a study of the impact of Boas and his thinking, he became convinced of the urgent need for popular education, of the vital importance of explaining to the mass in the most effective way of our culture, and the cause of democracy, and of demonstrating the scientific basis of much of our thinking and of many of our prejudices. He renewed again and again that a moral obligation to enlighten the minds of the people was an essential and abiding duty."

"With his conviction always before him, he realized that it would take far more than his writings and those of other scientists enlightening light and truth to the people in the fundamental manner that usually governs their way of living. He felt strongly with

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