bers of Negroes will invade any given white community *en masse* ignores completely the normal reluctance of people to leave the security of their "own group" and face hostile strangers.

CONCLUSION:

The movement of one Negro or Puerto Rican into a neighborhood will not necessarily change the neighborhood. Only hysteria and panic-selling can cause a neighborhood to radically change its face. If residents "stay put" and if they do not succumb to the high pressure tactics of some real estate promoters — their neighborhood will retain its value and status.

MYTH 3 Negroes Do Not Maintain Their Property

FACTS:

The best way to disprove this myth is to look at those areas or housing developments that have been integrated, such as Germantown, Pa. (a wealthy suburban community); Queensview Houses (a non-profit cooperative in Queens, N. Y.); Parkway Village, N. Y. (an interracial development primarily for UN personnel); Windermere Place, St. Louis (a street of large and comfortable homes in what was once the most fashionable section of St. Louis); Concord Park, Pa. (an interracial housing development of 139 homes in the $12,000-$16,000 class); to mention just a few. In all of these areas the minority group families have kept up their property as well as or better than the old-time residents.[11] The Philadelphia Human Relations Commission in discussing this problem states:

> "Our most important evidence that Negro home owners keep up their property well is right here in Germantown. *We can think of many blocks where Negro home owners have kept up their properties far better than the previous white owners.*"[12]

Another basic way to explode this myth is to realize that it is based on "stereotype thinking"—thinking that considers Negro occupancy as exclusively "slum occupancy" and believes that the Negro has created slum conditions. Those who are prone to such views fail to recognize that slums were not caused by the Negro but rather by the failure of landlords in slum areas to make repairs in deteriorated houses and the failure of the city to enforce its own housing and sanitary regulations to prevent the overcrowding and filth that accumulate in these areas. Usually, it is the "advancing age of the structure coupled with lack of maintenance by indifferent or greedy absentee owners who know it is not necessary to maintain the properties to hold tenants who have no other place to go that is the primary cause of slum conditions—*not the dwellers*. Whites observing Negroes living under these conditions are prone to blame the Negroes for it — whereas the Negro *is the victim not the cause*."[13]

Where the Negro has been given the opportunity to live in decent well-kept housing projects, it has been observed frequently by housing experts that "the housing projects inhabited by Negroes are in fact outstanding for their neatness and spruceness."[14]

Negroes who move into suburban communities are as determined as their white neighbors to "keep up" their homes and neighborhood. They, too, have a property interest and have as much or more to gain by protecting their investment. If they can afford the price of a suburban home, moreover, they are generally of the same or higher economic class (professional or white collar) as the other residents of their community and as such have acquired the same standards of such class. To stereotype all Negroes as "maids, bootblacks and porters"—enjoying the filth of the slums and incapable of keeping their own homes clean (there is no question that they can keep the homes of white employers clean)—is to fall prey to the worst kind of stereotyped thinking.

CONCLUSION:

An examination of interracial housing developments and interracial neighborhoods proves that Negroes maintain their property as well or better than their white neighbors. They, too, have a property interest in their homes and a civic interest in their neighborhoods. It is wrong to blame the Negro for the filth and poor condition of the slum areas where he is forced to live. These conditions are not caused by Negro occupancy. The Negro moves in after the area has begun to run down. He is the victim, not the cause.

MYTH 4 Negroes Will Not Be Able To Keep Up Their Mortgages And Thus Will Be Forced To Sell Their Homes At Lower Prices To A Poorer Class of People.

FACTS:

Census figures show that the non-white population is steadily advancing to better paid occupations and to greater security in jobs, as well as to higher educational levels. More and more Negroes are going through high school, college and professional schools; more and more Negroes are entering the professions and white collar jobs. Their salaries are increasing. They are classified today as "good credit risks."[15]

Albert M. Cole, United States Housing and Home Finance Agency administrator, wrote recently:

> "Recent studies in a large number of our cities indicate a very substantial waiting market for Negro housing ranging from $40 to $90 in rents and from $6,500 to $15,000 for sales housing, with a fair number of minority families able to enter the luxury market."[16]

Credit experience with Negro home buyers has been excellent. The president of one of Philadelphia's biggest mortgage companies has written:

> "Over the years a great segment of the Negro population has obtained the respect of lenders, simply and quietly, by paying their bills when due. Actually there is no difference in our delinquency records between white and Negro loans and we take pride in our below-average mortgage delinquency record."[17]

CONCLUSION:

The non-white population is advancing to better paid positions as well as to higher educational levels. Recent studies indicate that Negroes are good mortgage risks and there is no evidence of any difference in delinquency records between white and Negro loans.

MYTH 5 Neighborhoods Should Be Homogeneous With Residents Having The Same Cultural And Economic Background

FACTS:

Educators and psychiatrists agree that neighborhoods containing persons of only one racial, religious, ethnic or economic background are not good for children or for adults. A town of all bankers or all shopclerks or all middle income professionals is similar to a one-industry company town. People have little opportunity for cultural enrichment if they do not have the opportunity to meet people of different backgrounds and experience. Their horizons become narrow and limited by the meagerness of their experiences and associations. "A sprinkling of poor artists and frustrated poets, plus a few good restaurants run by some foreigners with culinary talent, might be a tonic relief to a neighborhood of bank clerks and shopkeepers, though their intrusion might violate the concept of homogeneous neighborhoods."[18]

Homogeneous neighborhoods also breed homogeneous schools. Educators are convinced that heterogeneous schools in which children of all races, religions and ethnic backgrounds work, study and play, are far better for the education of a child. It is the purpose of education in a democracy to provide a child with an opportunity to associate with children of diverse backgrounds and thus stimulate aspirations not limited to those provided by his own family. If a child never associates with a Negro, a Jew, a Protestant or a Catholic, he will be more apt to develop erroneous ideas and unfounded fears about such persons who do not belong in his real world. A child of upper middle-class parents who never associates with children living in poverty and hardship will never understand the problems of our society. The best private schools attempt by scholarships and other inducements to attract children of all backgrounds, so that the school may be truly representative of the American cultural scene.

CONCLUSION:

Homogeneous neighborhoods and homogeneous schools are not good for adults or children. They provide limited opportunity for broadening one's horizons and little or no opportunity for cultural enrichment.

MYTH 6 If Negroes Are Permitted To Live In The Same Areas As Whites And Go To The Same Schools, Intermarriage Will Increase

FACTS:

For the Jew, the problem of intermarriage has a special dimension. Jews want their children to marry within the Jewish faith so as to perpetuate the ideas of Judaism. The Jew recognizes that when he left the ghettoes of Europe he naturally exposed himself to the danger of intermarriage, either racial or religious. Any time that people of different backgrounds are thrown together there is always this possibility of intermarriage. "Race mixture has been going on during the whole of recorded history."[19]

But the Jew recognizes, too, that for him the best defense against such intermarriage is obviously not to confine people, either himself or the Negro, to the isolation of the ghetto. On the contrary, his only defense is to develop a love for and pride in the Jewish heritage among his children so that intermarriage is unlikely to occur. In other words, an affirmative program of Jewish education, not religious ghettoizing, is the only truly effective defense against intermarriage and the best means of assuring Jewish survival.