

The Bogus Fears of Miscegenation

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The Bogus Fears of Miscegenation

On May 17, 1954, the Supreme Court of the United States made perhaps its most dramatic decision since the days of reconstruction when it ruled that segregation in the public schools is contrary to the supreme law of the land, the Constitution of the United States.¹ To a large segment of the population it was definitely one of the most distasteful decisions ever rendered. For the first time since the Civil War the south again spoke of seceding from the Union. Though such a drastic move was not advocated by the great majority of southern intellectuals and politicians, the general consensus of opinion was that the south should flaunt the supreme interpreting body for the Constitution by simply disregarding its decision.² Whenever this happens chaos results.

Unrestrained by the moral force of the leading citizens, and while the federal and state courts were bickering over states' rights and federalism, the Klu Klux Klan once again reared its ugly hooded head, and the racial agitators inciting to riot sprang into action.³ Governor Faubus of Arkansas, the champion of states' rights and eternal foe of federalism, called out the state militia to enforce segregation in defiance of a ruling handed down by a federal court.⁴ An injunction was issued against Faubus, ordering him not to use the National Guard to block integration.⁵ Federal troops were

called in to restore order, and enforce the ruling of the court.

All this while federalism and states' rights seemed to lie at the base of the problem, but did they? Did not perhaps the public debate deal largely with the shadow of the issue rather than with its substance? Oscar Handlin, Professor of History at Harvard University, is of the opinion that it did.⁶

Not states' rights or federalism or the control of education, but some other gnawing fear -- rarely expressed -- lies behind the violence of the protest against the Supreme Court's decision. The dread lest desegregation open the way to a contaminating race mixture is the fundamental anxiety that troubles many white Southerners; it is the nightmare that drives men to disregard the law....

The topic of miscegenation is a touchy one even in the north. In the south the mere mention of the word could be classified as, "inciting to riot." Most southerners would probably deny their basic fear of miscegenation. "Who wants to marry a 'nigger' anyway? But if the fear were not there, the laws against it would not be there, and nearly every state classified as southern forbids it by law. Whether they fear it or not is really quite immaterial. The fact still remains that most people, be they southern or northern, are still "just plain old against it." They are against it and will do anything within their power to prevent it. One need not be an expert on national affairs, nor need he conduct a Gallop Poll to realize that a large segment of the population is "against" anything that can conceivably lead to a breakdown of the racial barrier.

Yet the racial barrier is being broken. Consider the Civil Rights legislation that has been passed by Congress. though it passed in a modified form, a certain amount of it has been legislated, and more is promised to come. Consider the recent decisions of the Supreme Court with regard to Civil Rights. There has been a great deal of opposition, and it all seems to hinge around this basic fear or dread of miscegenation.

Since there is so much antipathy toward miscegenation, and since it seems to be one of the great fears of the white race today, it would seem fitting and proper that we should evaluate the problem in a more or less scientific manner. First of all we'll consider the factors involved with regard to the situation and trend in interracial marriages. What are the factors, and why should we be led to believe that such marriages will become more common and more natural? Secondly, we will point up the conflict that does or will exist when the trend runs head on into the status quo, or the existing attitudes and laws. Then we will endeavor to explore the possibilities of a Christian solution to the problem. Finally, we will show that many of our present day beliefs with regard to miscegenation are nothing more than myths.

Now that we have determined what we will discuss and the manner in which we will treat the subject, perhaps, it would be well to state what we will not discuss. The problem of racial relations is an immense one, and one which is productive of volumes. Consequently, for the sake of this brief treatise,

we will limit ourselves strictly to the question of miscegenation. We will not discuss the many and varied problems relating to negro-white relations except only in so far as they are directly related to the problem of miscegenation.

One of the major factors influencing interracial marriages as cited by Sister Mary Lynn in her doctoral dissertation, Interracial Marriages in Washington, D.C. 1940-47, is propinquity. For the present time we will limit the meaning of propinquity to physical contact or nearness as seems to be the sense in which the word was used by her. Sister Mary Lynn writes:⁷

We may likewise conclude that residential propinquity is a factor in mate selection for these interracial couples.... Over one third of the seventy-two couples were living at the same address and three-fourths were living within sixteen blocks at the time they applied for a marriage license.

Many conclusions could possibly be drawn from this statement. Some are sure to say that it bespeaks a low moral standard because one-third of them were living together before they were married, but this was surely not meant to be implied. Many of these couples were of the low income group, and were probably living in apartments catering to both white and negro patrons.

It can be easily seen that residential propinquity is a factor not only in interracial marriages, but in all marriages. A person falls in love with and marries only someone he knows well from frequent contact. In general, it means someone who lives near him. It is a factor in all marriages,

but is considered a more important factor in interracial marriages because they most often occur within the low income group, and a distance which is considered great to that particular group may be considered not so great to a person in a higher income bracket because of the means of transportation available to him. Yet the fact remains that residential propinquity is a factor in all marriages, and especially in interracial marriages. As residential restrictions based on color are broken down, so also will be broken down one of the barriers to miscegenation.

Sister Mary Lynn goes on to state,⁸ "Personal interviews indicated that other factors in these interracial marriages are occupational and educational propinquity and recreational contacts." As the opportunities for contacts increase, the rate of miscegenation will increase. As Cedric Dover states in his book, Half-Caste,⁹ "...ethnic mixture continues on a scale that grows more impressive with increased facilities for contacts." Edward Reuter says much the same thing, but in even better words,¹⁰ "The amount of racial intermixture is conditioned by the opportunity for association, especially of the lower classes."

In order to point up the end result of school integration, or educational propinquity, we can call upon the words of Herbert Ravenel Sass. He writes in the November, 1956, edition of The Atlantic Monthly:¹¹

...the elementary public school is the most critical of those areas of activity where the South must and will at all costs maintain separateness of the races.

The South must do this because, although it is a nearly universal instinct, race preference (which the propagandists miscall race prejudice or hate) is one of those instincts which develop gradually as the mind develops and which, if taken in hand early enough, can be prevented from developing at all.

Hence if the small children of the two races in approximately equal numbers - as would be the case in a great many of the South's schools - were brought together intimately and constantly and grew up in close association in integrated schools under teachers necessarily committed to the gospel of racial integration, there would be many in whom race preference would not develop. This would not be as superficial thinkers might suppose, a good thing, the happy solution of the race problem in America. It might be a solution of a sort, but not one that the American people would desire. It would inevitably result, beginning with the least desirable elements of both races, in a great increase of racial amalgamation, the very process which throughout our history we have most sternly rejected. For although to most persons today the idea of mixed mating is disagreeable or even repugnant, this would not be true of the new generations brought up in mixed schools with the desirability of racial integration as a basic premise. Among those new generations mixed matings would become commonplace, and a greatly enlarged mixed-blood population would result.

Another important factor influencing mate selection is sex ratio. For the sake of example and for ease of explanation let us suppose there are two towns located reasonably close to each other. In one town the females outnumber the males by a ratio of three to two. In the other town the males outnumber the females by the same ratio. If such be the case, we can safely presume that at least twenty percent of all individuals will select mates from a town other than their own. Sex ratio is a factor in all mixed marriages, be they religious, ethnic, or racial.

With regard to negro-white marriages in the continental United States sex ratio is not such a great factor because the disparity of the ratio is practicably negligible in most areas. Where the disparity of the sex ratio is an important factor is among the Armed Forces stationed in a predominantly white foreign country such as Germany. Here a great proportion of males have been killed off through war leaving an excess of eligible females. Here the negro is thrown into a practically all-white society. He seeks companionship and finds it, and very often brings a white bride back to his home country. The military frowns on interracial marriage, but does not forbid it.

Closely related to propinquity as a factor in interracial marriages is a theory propounded by Edward Byron Reuter in his book entitled Race Mixture. It is his theory that racial differences are to an extent sexually stimulating. He states:¹²

The existence of some racial differences within a population or between populations closely associated operates rather definitely as a sex stimulant. Moderate differences in racial type appeal in a very direct way to the universal wish for new and stimulating experience. ...But the range of difference may not be great else the offended aesthetic abilities overshadow the sex attraction; the repugnance to strange contacts, even in the absence of gross differences, is ever present in personal relations.

...The spontaneous negative reaction toward persons of a strange race decreases with familiarity. Habituation through association leads to the toleration of traits initially highly offensive; things at first offensive become in a manner attractive. At any rate there is a decline, on association, in the early disgust reactions. At the same time the sex appetite remains an imperative urge. As the

repulsion due to differences declines through familiarity the tendency to sex contact increases; the sex attraction overcomes the repulsion of race and culture difference.

As can be seen with just a minimum of thought, Mr. Reuter does have a point. How else can we account for the thousands and thousands of mulattoes?

As we have seen thus far there are three major factors which lay the groundwork for interracial marriages; physical propinquity or the opportunity for social contact, sex ratio, and the fact that racial differences are sexually stimulating. There remains yet another, and this is the most important factor of all. It is the factor of what can be called spiritual propinquity because it pertains to the things of the spirit. It includes intellectual, spiritual and moral nearness or likeness. It is common knowledge that like likes like. We choose our friends from those who have attitudes, morals, and ideals similar to our own. These things are much more important than appearances. As the attitudes, morals and ideals of the negro through education and assimilation approach those of the white society in which he lives this will become an ever increasingly more important factor.

These are the factors which influence interracial marriages. As these factors become more acute, we have every reason to believe that miscegenation will be on the upgrade. No one can be led to believe that these factors are not becoming more acute. We can deny it, but we cannot not believe it. They point the way of the future.

Interracial marriages are becoming more common and more natural. Yet they are frowned upon and the components are disdained and despised. There are great forces both moral and legal applied to suppress them. These forces take the form of prejudice and discrimination.

According to D.J.Thorman, managing editor of Ave Maria and editor of Act, these are the two factors which comprise the whole race problem. He writes in America,¹³ "The race problem itself is made up of two distinct, though related, elements: prejudice and discrimination." He defines prejudice as:

...primarily a personal, moral problem. True it is tied in with a complex of psychological, cultural and social attitudes and considerations, but it always boils down to the individual who is prejudiced; prejudice is embedded in individuals.

He defines discrimination as:

...the practical outward expression of prejudice. Discrimination involves the laws and social customs which treat Negroes and other minority groups as if they were not quite human. It is institutionalized prejudice -- that is, it has become more or less permanently ingrained into our social habits and institutions.

Thorman's definition of prejudice presupposes at least a basic meaning of the word. The American College Dictionary defines prejudice as, "an unfavorable opinion or feeling formed beforehand or without knowledge, thought, or reason." To understand the meaning of prejudice as it pertains to miscegenation it is necessary that we understand the basis upon which the opinion has been formed. Most irrational

judgments are based on fear, and in this case it is based on fear of racial degeneracy, moral decadence, and cultural decline.

Edward Byron Reuter writes in his book, Race Mixture:¹⁴

The general public as well as many social students impute great significance to this amalgamation of the races. The prevailing note in the socio-political discussion is one of pessimism: there is fear of racial degeneracy, moral decadence, and cultural decline; an uneasy and unanalyzed sense of impending racial and cultural disaster.

Is racial degeneracy something to be feared? Degeneracy is a word which can very easily be used equivocally. Normally, it carries with it a pejorative connotation. However, such is not always meant to be the case. If by racial degeneracy we mean a decline in physical, mental, and moral qualities, this would definitely be something to be feared. But if by this term we simply mean a loss or impairment with respect to race or kind, it is not something to be feared. All the great races of the world today are the result of a mixture of primitive races.

Miscegenation definitely will lead to racial degeneracy in the second and more technical meaning of the term. However, it is nothing to be feared. Mr. Reuter writes:¹⁵

Wherever the members of divergent racial stocks have come into contact they have associated to produce a group of nondescript hybrid offspring..... For a longer or shorter time the two racial groups may live side by side, in a state of relative separateness, each maintaining a semblance of racial and cultural integrity. But the hybrid population grows by natural increase, by the continued intermixture of the races, and by the intermixture of the hybrids with each of the racially separate

groups. The uniform results are an increase of the hybrids at the expense of each parent group, the present disappearance of racial lines, and the ultimate mongrelization of the entire population.

If this type of racial degeneracy would result in physical, moral, and cultural decline, it would be something to be feared. But as far as physical qualities are concerned the negro is often far superior to the white man. Witness his great prowess displayed in the athletic sports of football, baseball, basketball and boxing. To assume that it would result in moral decadence is to assume that the negro is innately inferior in this respect, and this is not necessarily so. Those with high moral standards are to be found among all races. So also are those to be found with a low moral standard. Those who oppose miscegenation out of fear of moral decadence disregard entirely the theory of natural selection. Like will mate with like.. A reprobate will marry a reprobate, and a bonum vir will marry a bonam mulier.

The argument that miscegenation leads to cultural decline is the weakest of all. Proponents of this argument fail to recognize the cultural achievements of the negro race especially in the field of music. Before the advent of jazz, which is strictly negro in origin, the strip tease was regarded as the only original American art form. The negro race has certainly contributed its fair share to American culture. The negro has often risen to great cultural heights. Consider the accomplishments of such people as Marian Anderson, Paul Robson, Duke Ellington, Nat King Cole, and the

all-time great and world renowned "Satchmo." Among the negro's cultural contributions can be listed much of our early American folk music and the modern Calypso.

Miscegenation has definitely played a great part in these cultural achievements. In pointing up this fact Reuter says:¹⁶

Where two divergent groups associate to the production of an intermediate type. The achievement of the hybrid individuals as well as the cultural status of the mixed blood group as a whole is superior to one at least, of the ancestral types. Cases are cited from every area of miscegenation. The mulattoes resulting from the association of Negroes and whites in the United States are superior in status and accomplishment to the unmixed Negro group, and individuals are often well above the average of both the ancestral groups. With few exceptions, every American Negro who has risen above mediocrity has been of mixed racial parentage.

The desirability of racial purity for the sake of racial purity is certainly questionable. Mr. Reuter draws attention to the fact that:¹⁷

The population groups in the modern world with the highest approximation to racial purity are just those groups of most meager cultural accomplishment. The fragments of primitive groups still living are the purist in blood and the lowest in culture of existing populations. In America, the white stock with the lowest index of recent racial intermixture are the southern mountaineers. They are at the same time the most culturally retarded white group in the American population.

The negro race is definitely purer than the white race. Perhaps this is the reason the white race is regarded as culturally superior. Mr. Reuter goes on to explain why racial amalgamation and cultural advancement go hand in

hand.¹⁸

Isolation is an essential precondition to racial purity. But the uniform and inevitable effect of isolation is cultural stagnation and retardation. The people most pure in race are most retarded in culture. Contact, on the other hand, is a condition essential to culture growth. It brings the divergent standards, the strange beliefs, the new practices, and the fruitful ideas and methods which disorganize the established order and free the individual.

As we have seen there is absolutely no basis in reality for a fear of miscegenation because it will result in racial degeneracy, moral decadence, and cultural decline. On the contrary, intermixture of the races sets the stage and brings about a condition essential for cultural growth. Yet there is a bias against miscegenation and this bias can receive no other name than prejudice.

This prejudice finds its practical outward expression in the laws and social customs of our nation. The end result is discrimination against a large segment of the population. Not only is the negro made to feel inferior and led to the conviction that he is regarded as not quite human, but so also are those of other races. All those who have a tendency to want to marry outside their own race are led to believe they are queer and not quite normal. The end result is, to put it mildly, a bad situation.

Just how widespread is the discrimination against interracial marriage? Six states prohibit intermarriage of the races by constitutional law. These states are Alabama, Mississippi, Florida, North Carolina, South Carolina, and Ten-

nessee. An additional twenty-two states prohibit miscegenation by statutory law.

There is grave doubt as to the constitutionality of these anti-miscegenation laws. Reuter reports that:¹⁹

In at least two cases the constitutionality of such legislation was questioned upon the ground that it violated the obligation of a contract--an action forbidden the states by the federal constitution. But the Circuit Court and Supreme Court of Indiana have both held that marriage is not a contract within the meaning of this clause of the constitution, and that such legislation is a legitimate exercise of the police power of the state.

We might also add that we seriously question the wisdom of the court in making this decision. Purely from a legal standpoint marriage bears all the marks of a legal contract freely entered upon, sanctioned by the state, and duly witnessed.

Time reports that:²⁰

A test case arose in 1953, in which a white woman petitioned the courts in Portsmouth, Va. to annul her marriage to her Chinese sailor husband of 15 months. When the annulment was granted, the Chinese seaman's lawyers appealed. Last week the Virginia Supreme Court reviewed the constitutionality of the law for the first time and upheld it. Said Justice Archibald C. Buchanan: 'We are unable to read in the 14th Amendment...any words or intendment which prohibit the state from enacting legislation to preserve the racial integrity of its citizens...so that it shall not have a mongrel breed of citizens. We find there is no requirement that the state shall not legislate to prevent the obliteration of racial pride, but must permit the corruption of blood, even though it weaken or destroy the quality of its citizenship. Both sacred and secular history teach that nations have better advanced in human progress when they cultivated their own...peculiar genius.'

What Justice Buchanan fails to recognize are his own outmoded and erroneous opinions. His opinions are definitely

those of a prejudiced mind because they were formed without knowledge, thought, or reason. It is much easier to say history proves than to prove by history.

The only state in which anti-miscegenation legislation was successfully challenged was in California.²¹

In 1948, a historic California case led to the outlawing of that state's ban on interracial marriage.... Both parties in the California case were Catholics, and they were strongly backed in their court fight by the Catholic Interracial Council of Los Angeles. The final decision was, it seems to us, beyond argument. The law in question infringed upon the free exercise of their religion by the two parties involved. And though the state may legitimately claim the right to legislate on the purely civil effects of marriage this does not give it the right to ban marriage entirely except for an important social objective and by reasonable means. Certainly legislation on marriage must be based on more than racial prejudice and unfounded, unscientific superstitions.

The very fact that the Supreme Court of California has ruled against the constitutionality of that state's laws banning miscegenation gives grave reason to doubt the efficacy of such legislation. The arguments upon which the decision was based are clear and beyond a doubt. The law infringed upon the individual's right to receive the sacrament of matrimony. This right can be infringed upon only for an important social objective, and by reasonable means. The objective must be real, and not merely the figment of a prejudiced mind based on unfounded, unscientific superstitions. Even if the objective were real, it must needs be obtained by reasonable means. The banning of marriage between all interracial couples certainly cannot be classified as a reasonable means.

The banning of marriage between all interracial couples certainly cannot be classified as a reasonable means. In America it is traditional that our laws are designed for the protection of the innocent. It is better that twenty guilty go free than that one innocent suffer unjustly. In some cases interracial marriage may be undesirable, but in many cases it is most desirable for those to be a party to that union. In fact, it may be their only means of salvation.

No matter how well-intentioned the laws against miscegenation may be, after a close and scientific examination it is clearly manifested that they are based on prejudice rather than on down to earth reality. The end result is injustice to that minority which seeks its just pursuit of happiness through interracial marriage. Considering this injustice and the factors of our times, would it not be fitting and proper that we re-evaluate our attitudes, and they then will find their outward expression in the revamping of our laws?

Our prejudice toward interracial marriages stems from our prejudice toward the negro. He is accepted as a group as basically inferior. Nothing can set him apart or raise him to a higher standard. He has his place, and must be kept there. Would it not be better to accept each individual for his own intrinsic worth? Many negroes distinguish themselves head and shoulders above the average white man. Yet they are not accepted as equals.

John B. Sheerin, C.S.P., writes in The Catholic World

for January, 1956:²²

A group of 100 laymen in Louisiana protested against Archbishop Rummel's assignment of Negro priests in their area. The Archbishop, they claimed "...is trying to compel us to go against the way we were raised and the things we believe in." Theirs must be an ulcerated form of Christianity for the real thing knows no color bias or class distinction. "We have all been born to the same destiny," said one of the early Christians, "and we do not distinguish ourselves one from the other except by virtue." The early Christians dismissed as quite irrelevant the ephemeral honors of class and caste, the accidental distinctions of color and race. Even some pagans knew that all men are created equal but the Christian brotherhood was based on something more than that. Then as now the real Christian spirit of togetherness springs from the awareness that this created human nature, broken by the fall, has been renewed and redeemed by the sacrifice of calvary. "There is neither Jew nor Greek; there is neither bond nor free," Says St. Paul, "...for you are all one in Christ."

"We have all been born to the same destiny, and we do not distinguish ourselves one from the other except by virtue." This is truly the Christian mode of personal evaluation. It does away with any type of prejudice based on race, color, or creed. Each man is accepted because of his own intrinsic worth rather than by being identified with the particular group of which he just happens to be a member. If prejudice is to die, our attitude toward our fellow man must be based on each individual's own physical, moral, and intellectual worth.

When prejudice dies, our discriminatory laws will cease to be, because discrimination is nothing more than the outward expression of prejudice. Our marriage laws, as well as all laws, will be based on right reason and will have as their

object the common good of all. They will no longer sow the seeds of hate and discord, but will enable all men to live together in harmony, each man working out his own happiness and salvation according to the manner in which he so desires.

Thus far in this treatise we have endeavored to enumerate the factors involved with regard to the situation and trend in interracial marriages. We have explained the factors and have shown why we are led to believe they are becoming more acute, and increasingly more important. Then we pointed up the conflict that does or will exist when the trend runs head on into the status quo, our existing laws and attitudes. Finally we have proposed a Christian solution to the problem, an acceptance of each individual based on his own intrinsic value.

There yet remains a few misconceptions or myths with regard to miscegenation that have not been treated in the body of this text. One of these myths is concerned with the hereditary traits of the offspring of mixed unions. Will the children resulting from these mixed unions be physically and mentally inferior? Wirth and Goldhamer state:²³

There is probably no question concerning which popular myths and folk beliefs are so far removed from scientific knowledge as is that of Negro-white intermixture.... In the light of present knowledge concerning the inheritance traits in man, the probability is that crosses between Negro and other stocks follow the same principles that apply to inheritance in general.

Each new child will not be a "surprise package." The laws of heredity as we know them will apply to these children as well as they will to those of any union.

What about the skin color of children of mixed unions? What are the chances that segregates should occur in later generations? What is the probability of white parents of "mixed blood" giving birth to black children? Cedric Dover writes:²⁴

In the skin colour of 'mixed bloods,'...it is a matter of common knowledge that blending is more frequent than segregation, though striking segregates are sometimes found among radical crosses in early generations, as in South Africa. On the whole, the children of white and black parents are brown in colour, and those of the browns are not conspicuously different from the lighter or darker parents....

It is also evident that in a mulatto population intermarrying at random, the intermediate mulatto colour would be maintained, a negligible number being dominantly white or black. The popular 'throw-back' concept is therefore statistically unimportant. Striking segregates occur, but are always rare. Their incidence being further checked by social selection.

The possibility of the occurrence of segregates cannot be ruled out completely. However the probability of their occurrence is so small that it is statistically unimportant.

The final myth that we shall treat of is an argument concerning evolution. To best explain this argument we call upon the words of Herbert Ravenel Sass:²⁵

In other words, we white Southerners prefer our own race and wish to keep it as it is.

This preference should not and in fact cannot be eliminated. It is much bigger than we are, a far greater thing than our racial dilemma. It is -- and here is another basic fact of great significance -- an essential element in Nature's huge and complex mechanism. It is one of the reasons why evolution, ever diversifying, ever discriminating, ever separating race from race, species from spe-

cies, has been able to operate in an ascending course so that what began aeons ago as something resembling an amoeba has now become Man. In preferring its own race and in striving to prevent the destruction of that race by amalgamation with another race, the white south is not flaunting Nature but is in harmony with her.

We do not at this time wish to go into a lengthy discussion concerning the merits of the theory of evolution. What we do wish to do is to simply point out that assuming, "...that what began aeons ago as something resembling an amoeba has now become Man," this change came about as a result of what is known as the theory of natural selection. According to this theory each individual will naturally choose to mate with the person whom he considers the best physically, mentally, morally, and spiritually. Each person marries the best person he can get to marry him. The end result is that the best always mates with the best. And thus, since the offspring are sometimes superior to both parental stocks, man can continually progress to a higher plane. Actually, this is the law Mr. Sass is trying to apply to his own argument, but what he fails to take cognizance of is the fact that from time immemorial this selection has been natural and free. The choice has not been bound down by the legislated laws of the land. The only laws involved were the laws of nature. The laws against miscegenation flaunt the laws of nature and are not in harmony with her.

As we have seen over and over again the prejudice against miscegenation, is based on nothing more than fear and igno-

rance. We do not advocate miscegenation. We do not advocate that any individual become a party to a mixed union. All we ask is that every individual be left to work out his own happiness both in this life and in the life to come according to the manner in which he so desires.

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Footnotes

1. TIME. 63(May 24,1954)21.
2. "Mississippi's Choice," TIME. 65(January 3,1955)42.
3. Newsweek. 50(September 23,1957)32-3.
4. Newsweek. 50(September 16,1957)33-6.
5. Newsweek. 50(September 30,1957)38-9.
6. Oscar Handlin, "Where Equality Leads," Atlantic Monthly. 198(November 1956)50. Oscar Handlin is Professor of History at Harvard University and the author of The Uprooted, which won the Pulitzer Prize for History in 1952.
7. Sister Annella Lynn, Interracial Marriages in Washington, D.C. p.106.
8. Idem, loc.cit...
9. Cedric Dover, Half-Caste. p.20.
10. Edward Byron Reuter, Race Mixture. pp.75-7.
11. Herbert Ravenel Sass, "Mixed Schools and Mixed Blood," The Atlantic Monthly. 198(November 1956)48. Herbert Sass is a native of Charleston, South Carolina, an independent, and an Episcopalian, and author.
12. Edward Byron Reuter, op.cit. pp.75-7.
13. D.J.Thorman, "Catholic Approach to the Race Problem," America. 95(May 5,1956)133-4.
14. Edward Byron Reuter, op.cit., pp.4-5.
15. Idem, p.3.
16. Idem, p.14.
17. Idem, p.15.
18. Idem, p.21.
19. Idem, pp.99-100.
20. TIME. 67(February 6,1956)23.

21. "Interracial Marriages," Commonweal. 63(December 9, 1955)248-9.
22. John B. Sheerin, C.S.P., "What Color is a Christian," The Catholic World. 182(January 1956)242-3.
23. Wirth and Goldhamer, The Hybrid and the Problem of Miscegenation. p.276.
24. Cedric Dover, op.cit... pp.23-4.
25. Herbert Ravenel Sass, op.cit. p.47.

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MEMORANDUM

TO : THE SECRETARY OF DEFENSE

FROM : THE SECRETARY OF THE ARMY

SUBJECT: [Illegible]

1. [Illegible]

2. [Illegible]

3. [Illegible]

4. [Illegible]

5. [Illegible]

6. [Illegible]

7. [Illegible]

8. [Illegible]

9. [Illegible]

10. [Illegible]

