

Concordia Seminary - Saint Louis

## Scholarly Resources from Concordia Seminary

---

Bachelor of Divinity

Concordia Seminary Scholarship

---

6-1-1959

### The Problem of Interracial Marriage and the Church

Daniel August Reeb

Concordia Seminary, St. Louis, ir\_reebd@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Practical Theology Commons](#)

---

#### Recommended Citation

Reeb, Daniel August, "The Problem of Interracial Marriage and the Church" (1959). *Bachelor of Divinity*. 625.

<https://scholar.csl.edu/bdiv/625>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact [seitzw@csl.edu](mailto:seitzw@csl.edu).

THE PROBLEM OF INTERRACIAL MARRIAGE  
AND THE CHURCH

---

A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Practical Theology  
in partial fulfillment of the  
requirements for the degree of  
Bachelor of Divinity

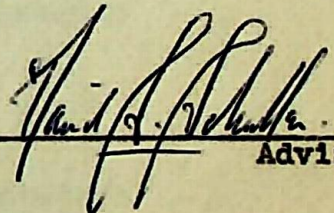
---

by

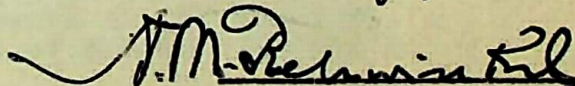
Daniel August Reeb

June 1959

Approved by:



Advisor



Reader



## TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION . . . . .	1
II. HISTORICAL BACKGROUND AND GENERAL SETTING . . . . .	3
Negro Beginnings in This Country . . . . .	3
Anti-intermarriage Laws . . . . .	3
Population Ratios . . . . .	10
Rates and Incidence of Intermarriage . . . . .	11
Intermarriage in the Future . . . . .	16
The Place of This Problem in the Race Relations Struggle . . . . .	18
III. BIOLOGICAL CONSIDERATIONS . . . . .	26
Popular Attitudes toward Race . . . . .	26
What Is Race? . . . . .	27
Origin of Race Differences . . . . .	30
Conclusions . . . . .	31
Race Mixture in History . . . . .	32
Physical Differences between Races . . . . .	35
Intelligence Differences between Races . . . . .	36
Personality Differences between Races . . . . .	40
Race and Culture . . . . .	41
Results of Race Mixture in the Hybrid . . . . .	43
Conclusion . . . . .	46
IV. SOCIOLOGICAL CONSIDERATIONS . . . . .	47
The Heart of the Problem . . . . .	47
Prevailing Attitudes of Both Races toward Intermarriage . . . . .	47
The Problems Confronting Mixed Marriages . . . . .	50
Considerations for Children of Mixed Marriages . . . . .	55
The Problem of Mulattoes in Society . . . . .	56
Can Society's Attitude Be Changed? . . . . .	59
Conclusion . . . . .	62
V. THEOLOGICAL CONSIDERATIONS . . . . .	64
Bias of Faith . . . . .	64
Biblical Examples of Intermarriage . . . . .	65
Bible Statements on the Problem . . . . .	68
Implications of Biblical Truths . . . . .	68



<b>VI. THE CHURCH'S ANSWER . . . . .</b>	<b>78</b>
What Churches Have Done . . . . .	78
Can the Social Problems be Solved? . . . . .	79
Theology's Answer . . . . .	81
Conclusion . . . . .	85
<b>VII. SUMMARY . . . . .</b>	<b>86</b>
<b>APPENDIX . . . . .</b>	<b>88</b>
<b>BIBLIOGRAPHY . . . . .</b>	<b>95</b>

marriage almost exclusively in terms of Negro-white relationships. Unless otherwise qualified such terms as intermarriage, race mixture, amalgamation, miscegenation, and others, should always be taken in that sense.

We limit our discussion to the problem as it exists in the United States, though by way of illustration examples from other lands and cultures may be adduced. Again, however, unless otherwise qualified, all discussion should be taken in connection with the problem existing in this country.

We use the term "race" profusely throughout this paper. A lengthy discussion of its precise biological meaning is given in chapter three. The word "race" has become a convenient term to designate groups of people who show physical or cultural differences. We use it in this thesis as such without implying any pre-conceived beliefs concerning fundamental or significant differences between men, or a superiority of one group over another. Actually, it becomes nearly synonymous with the very general term "people."

Our object in this thesis is to find the Church's answer to the problem interracial marriage raises in our country. To do this we have first attempted to discover what is the



## CHAPTER I

### INTRODUCTION

The title and subject of this thesis is defined largely by its scope. In this paper we are thinking of interracial marriage almost exclusively in terms of Negro-white relationships. Unless otherwise qualified such terms as intermarriage, race mixture, amalgamation, miscegenation, and others, should always be taken in that sense.

We limit our discussion to the problem as it exists in the United States, though by way of illustration examples from other lands and cultures may be adduced. Again, however, unless otherwise qualified, all discussion should be taken in connection with the problem existing in this country.

We use the term "race" profusely throughout this paper. A lengthy discussion on its precise biological meaning is given in chapter three. The word "race" has become a convenient term to designate groups of people who show physical or cultural differences. We use it in this thesis as such without implying any preconceived beliefs concerning fundamental or significant differences between men, or a superiority of one group over another. Actually, it becomes nearly synonymous with the very general term "people."

Our object in this thesis is to find the Church's answer to the problems interracial marriage raises in our country. To do this we have first attempted to discover what is the



place of this problem in the American cultural scene at present. In chapter three we bring evidence to bear on the many biological questions intermarriage arouses. Chapter four discusses the particular social problems involved when mixed marriage occurs. In chapter five we attempt to draw guidelines from Scripture concerning intermarriage. And finally in chapter six our task is to draw together what we have discovered from these studies and to suggest a course for the Church to follow as it faces this problem. Chapter seven restates in summary fashion the conclusions of each of the main discussions of the thesis and the general conclusions of the entire thesis.

Our research has been almost totally limited to written material appearing on this subject. Most of our discussions, therefore, are based on information drawn together from these readings.



## CHAPTER II

### HISTORICAL BACKGROUND AND GENERAL SETTING

#### Negro Beginnings in This Country

We begin by citing some historical data which may set up in our minds the origin of this problem in our country. It's, of course, well-known that Negroes entered this country almost exclusively by the slave trade of the seventeenth, eighteenth, and early nineteenth centuries. Some estimate as many as fifteen million Negroes entered the entire New World in this manner.<sup>1</sup>

We must also note the circumstances under which these Negroes entered our land. They came almost exclusively as slaves. This difference, though it itself has its basis in previous culture, is basic to the development of the racial superiority problem in our country. Aspects of this problem will be dealt with as they come up especially in the discussions on biological and sociological considerations.

#### Anti-intermarriage Laws

We turn now to the history of intermarriage in the United States. Such marriage is not altogether a modern

---

<sup>1</sup>Harry Lionel Shapiro, Race Mixture (Paris: UNESCO, 1953), p. 16.



phenomenon. In fact, world history and archaeology bear out that mixture of the races has always taken place whenever the opportunity has presented itself.<sup>2</sup> And such intermingling has been so widespread that no pure race exists by itself today.<sup>3</sup> In colonial America such intermarriage also took place, though on a very limited scale and under the most desperate social and biological circumstances.<sup>4</sup>

That society took note of such marriage and even considered it a threat is shown in the passing of interracial marriage laws as early as 1662. These were generally to determine the status of the children as far as race and slavery were concerned. So Virginia passed the first law making the offspring of mixed marriages take on the status of their mother.<sup>5</sup> Maryland followed in 1664 with a law that showed the disgust of that society for a mixed marriage. According to this law if a free white woman entered into marriage with a slave, she too became a slave to her husband's master for his lifetime, and their children would be slaves forever. In 1681, this was repealed for less stringent measures which

---

<sup>2</sup>Ibid., p. 7.

<sup>3</sup>Ibid., p. 9.

<sup>4</sup>Richard E. Sommerfeld, "Interracial Marriage: A Sociological Viewpoint," Interracial Marriage? (Valparaiso, Indiana: The Lutheran Human Relations Association of America, 1958), p. 23.

<sup>5</sup>Edward Franklin Frazier, The Negro in the United States (Revised edition; New York: MacMillan Co., 1957), p. 26.



left the woman and children free, but placed heavy fines on the one who performed the marriage and on the master of the slave if he knowingly allowed it.<sup>6</sup> In 1692 stronger measures were again passed.<sup>7</sup> Virginia too soon took a stronger stand against such marriage. In 1691 it banished any free white woman who entered such marriage and declared her children bastards, subject to apprenticeship until the age of thirty.<sup>8</sup>

American society has continued to legislate concerning this problem until today twenty-four states have standing laws against intermarriage.<sup>9</sup> Four states, Texas, Georgia, Mississippi and Florida have introduced "anti-intermarriage" bills to Congress, which were defeated.<sup>10</sup> These laws vary widely, but they usually contain provisions which make the children of a mixed marriage illegitimate and they often, of course, prohibit any sexual relations between whites and

---

<sup>6</sup>Ibid., pp. 27-28.

<sup>7</sup>Ibid., p. 27.

<sup>8</sup>Ibid., p. 28.

<sup>9</sup>These are:

Alabama	Idaho	Missouri	Tennessee
Arizona	Indiana	Nebraska	Texas
Arkansas	Kentucky	Nevada	Utah
Delaware	Louisiana	North Carolina	Virginia
Florida	Maryland	Oklahoma	West Virginia
Georgia	Mississippi	South Carolina	Wyoming

"When Negro Servicemen Bring Home White Brides," U. S. News and World Report, XLIII (Oct. 11, 1957), 110.

<sup>10</sup>Clemence Sabourin, "Marriage Is Honorable in All," Interracial Marriage? (Valparaiso, Indiana: The Lutheran Human Relations Association of America, 1958), p. 33.



Negroes.<sup>11</sup> Many of them discriminate against the Negroes in such a way that they leave a white man free when he fathers a mulatto child, giving the Negro mother no protection, while the colored father of a mulatto child by a white woman is subjected to the severest penalties.<sup>12</sup>

This, of course, suggests another part of the story which must be remembered in passing. The custom of the Southern slave owner who had his white wife for society's sake and his colored lady for private sexual matters was rather widespread. And this rather schizophrenic condition of professing total racial segregation by law and practising otherwise has a long and near-common history in America.<sup>13</sup> Even the "anti-intermarriage" laws have had an adverse effect:

These laws have declared open season on Negro women. For white men who go with Negro women are not only not forced to, they are actually not permitted to shoulder the responsibility for their acts. But the white woman has protection. If a white man goes with her, he has to shoulder the responsibility. If a Negro goes with her, and is caught, it's a sad sordid story. Negro pastors who have witnessed it, report that even today in certain places, because of fear and intimidation, Negroes have little authority over their own chastity.<sup>14</sup>

It must be said that historically many Americans have lived in the grey age of enjoying many of the privileges

---

<sup>11</sup>"When Negro Servicemen Bring Home White Brides," loc. cit.

<sup>12</sup>Andrew Schulze, My Neighbor of Another Color (St. Louis: n.p., 1941), p. 131.

<sup>13</sup>Sommerfeld, loc. cit.

<sup>14</sup>Sabourin, loc. cit.



of [interracial] marriage without accepting the formal social markings of a married relationship.<sup>15</sup>

In other words, American history shows a well established practice of interracial intercourse whether in marriage or not as evidenced by the large numbers of mulattoes in our country. Next to this it must immediately be stated that Americans have always frowned on intermarriage and often penalized it severely. This is the paradox that confronts us today.

The United States Supreme Court has not ruled on the constitutionality of these "anti-intermarriage" laws since 1883 when it ruled that "such statutes do not violate the 'equal protection' clause of the 14th Amendment."<sup>16</sup> However, the feeling has been running high that the Supreme Court will soon rule against these laws. Such a hint came recently when the Supreme Court returned an appeal concerning Virginia's statute to the Virginia supreme court "with orders to reopen the whole matter so that a clear-cut constitutional issue would be raised." This the State court refused to do. If the Supreme Court were to declare such laws unconstitutional many fear violent reaction in the South.<sup>17</sup>

Further signs of social change in this area are also

---

<sup>15</sup>Sommerfeld, loc. cit. . . . . .

<sup>16</sup>"When Negro Servicemen Bring Home White Brides," op. cit., p. 112.

<sup>17</sup>Ibid.



appearing. Six states in the last six years have repealed their laws against interracial marriage.<sup>18</sup> None of these, of course, have been in the deep South. One rather notorious case in this connection arose in Nevada in 1958 when Harry Bridges, leader of the International Longshoremen's and Warehousemen's Union, wished to marry an American-born girl of Japanese ancestry. Upon being refused a marriage license, he took his case to Court where he won a District Judge's decision that the law was unconstitutional. This now is being carried to the supreme court of Nevada.<sup>19</sup>

To get an expression of Negro views on this matter the following question was asked of Walter White, secretary of the National Association for the Advancement of Colored People until his death in 1955:

Q Does the NAACP plan any legal challenge of some State laws which bar interracial marriages?

A We've always opposed such laws on the basic ground that they do great harm to both races; they deny the women of a so-called minority group protection of their persons, and it is also an improper and immoral thing to do. It really places a premium on extramarital relationship on both sides of the racial fence. If two people wish to live together, it is most un-Christian to say they must live together in sin instead of holy wedlock.<sup>20</sup>

It is important to note here also the statement of Roy

---

<sup>18</sup>Ibid.

<sup>19</sup>"Mixed Marriages and an Exception," Newsweek, LII (Dec. 22, 1958), 20.

<sup>20</sup>"Views of Two Negro Leaders on Integration and Interracial Marriage," U.S. News and World Report, XLV (Sept. 19, 1958), 90.



Wilkins, present Executive Secretary of the NAACP, that his organization has no feelings on the matter of interracial marriage itself.<sup>21</sup> This reaction will be discussed in another section of this paper.

One apparent fact already alluded to in Mr. White's statement above is that where intermarriage is permitted there is less immorality and adultery than where it is forbidden by law.<sup>22</sup> Gunnar Myrdal, a sociologist who has done one of the most complete and noted studies in this whole area, comments:

The prohibition of intermarriage in most States and the concomitant lack of effective legal protection--for claiming inheritance and alimony, for example--undoubtedly tend to decrease the deterrents on white men to take sexual advantage of Negro women. Miscegenation will thereby be kept on a higher level than under a system where the interests of Negro women and their mixed offspring were more equally protected.<sup>23</sup>

Because there is no law against intermarriage in most of our states, however, this does not mean that the door is wide open to such marriages. We quote Dr. Myrdal again:

There is no organized force to stop intermarriage in most Northern states--whether legal or illegal. The pressure against intermarriage is simply, but effectively, the unorganized one of public opinion.<sup>24</sup>

Such custom provides strong and at times vicious penalties for

---

<sup>21</sup>ibid.

<sup>22</sup>Sabourin, loc. cit.

<sup>23</sup>Gunnar Myrdal, An American Dilemma: The Negro Problem and Modern Democracy (New York: Harper & Bros., 1944), p. 607.

<sup>24</sup>ibid., p. 617.



those who break with it.<sup>25</sup> This attitude of society must form a major part of our consideration later on in this paper.

### Population Ratios

We turn now to a few population statistics which may help to shape the problem under discussion. Figures are given which set the New World's racial constituencies in 1940, as:<sup>26</sup>

Whites:	152,000,000
Negroes:	23,201,696
Indians:	15,619,358
Mestizos:	30,933,335
Mulattoes:	8,113,180
Total	247,245,099

Such figures set the stage immediately for intermarriage and a problem if such marriage is to cause one. In the United States alone, the 1950 census shows a total of 14,894,000 Negroes, which comprise 9.8 per cent of the total population.<sup>27</sup> Immediately it is apparent that with our people divided largely into two races and living in close proximity there is bound to be race mixture. Rosenblatt's figures above show to what a large extent such mixture has already taken place when it is noted that one-sixth of the total New World's population (in 1940) was of mixed race. And the author goes on to say, "Even these figures are unquestionably far over on the

---

<sup>25</sup>Schulze, op. cit., p. 132.

<sup>26</sup>Shapiro, op. cit., p. 20.

<sup>27</sup>Jesse Parkhurst Guzman, 1952 Negro Year Book (New York: Wm. H. Wise & Co., Inc., 1952), pp. 1-2.



side of under-estimation."<sup>28</sup>

### Rates and Incidence of Intermarriage

There appears to be some confusion among sociologists, when considering the actual occurrences of intermarriage. To illustrate we quote the following:

The legal marriages between whites and Negroes which have taken place have been predominantly, although far from exclusively, between individuals of the lower social classes. Since the emancipation of the Negro, most of these marriages have occurred between white women and Negro or mulatto men. The evidence, although incomplete, suggests that the individuals involved were frequently deficient or criminal in character, although many of the women were respectable immigrants insufficiently aware of the American prejudice concerning mixed unions.<sup>29</sup>

Probably not more than three per cent of Negro marriages in the large northern cities are across race lines. More Negro men than Negro women marry across race lines, and about a third of the white bridegrooms are foreign born. Negro and white professionals who marry across race lines are generally the more sophisticated and emancipated members of the middle class, since there is as much opposition among the conventional members of the Negro upper and middle classes to intermarriage as among the same white classes. Nevertheless, there are indications that intermarriage is increasing in cities, and it is certain that intermarriage is no longer regarded with the same provincial attitude either by whites or Negroes as in the past.<sup>30</sup>

We have seen no study which gives evidence to back up the position of the first author nor have we seen evidence which

---

<sup>28</sup>Shapiro, op. cit., p. 22.

<sup>29</sup>Edgar T. Thompson, Race Relations and the Race Problem (Durham, North Carolina: Duke University Press, 1939), p. 253.

<sup>30</sup>Frazier, op. cit., p. 698.



specifically denies it. Apparently, little research has been done in this area. From our general reading we tend to feel that his statements may be somewhat exaggerated.

A recent development resulting in many mixed-marriages, suggested by neither of the quotations above, has been World War II and the ensuing cold war. Because of them American soldiers have been brought into contact with races and nationalities of many types, and thousands of our Negroes stationed overseas have met and married white women, many or most of them returning to this country.<sup>31</sup>

Still, as shown in Mr. Frazier's quotation above, the number of mixed marriages form a very small percentage of all marriages in the United States. This is in direct contrast to the number of mulattoes in our country. It is estimated that from 20-30 per cent of the genes in the Negro race in America are derived from the white race.<sup>32</sup> Some have thought that as many as 70-80 per cent of the Negroes in American contain these white genes. This, of course, cannot be accounted for alone by the number of mixed marriages that have taken place. We have already mentioned the second large factor of illicit intercourse primarily between white men and Negro women. We must also remember that mulattoes marry with the

---

<sup>31</sup>"When Negro Servicemen Bring Home White Brides," op. cit., p. 110.

<sup>32</sup>"Leading Sociologists Discuss Sex Fears and Integration; Symposium," U. S. News and World Report, XLV (Sept. 19, 1958) 81.



Negro race almost exclusively since they are considered Negro by the white race, and therefore they perpetuate a large part of the so-called "white blood" in the colored race.

Mr. Frazier's statement above also brings up another point which is much in debate among scientists today. He sees "indications that intermarriage is increasing in cities." Against this, we can line up the statements of several sociologists taken largely from a symposium on this subject reported in U. S. News and World Report, Sept. 19, 1958, who feel that intermarriage between the races is not increasing and might even be decreasing.<sup>33</sup> The Catholic writer, John LaFarge, perhaps sums up this viewpoint best:

The writer has found no evidence to the effect that the establishment of friendly, just, and charitable relations between the Negro and white groups encourages any notable tendency to intermarriage. Such indications as there are seem to point in the contrary direction: that in proportions as the pressure of fear and insecurity is removed from the minority group and its status raised by education and improved welfare, spiritual and temporal, the better opportunity is afforded to its youth to find suitable life partners within its own numbers.

Contrary to a fairly common misconception, intermarriage with those of another race does not appear, according to the writer's experience, to be a matter of predominant interest to the vast majority of members of the Negro group.<sup>34</sup>

There are those also who, though granting that there may be a slight increase in intermarriage because of increasing

---

<sup>33</sup>Ibid., pp. 78, 86.

<sup>34</sup>John LaFarge, The Race Question and the Negro (New York: Longmans, Green & Co., 1943), p. 192.



desegregation, regard it as of little consequence, feeling sure that the present situation is no different from what it has been and is in for no material change in the future.<sup>35</sup> These men even include Walter White of the NAACP whom we quoted earlier as strongly opposed to intermarriage laws. To this point, while thinking specifically of school integration, he says:

When human beings get to know each other and to respect each other, friendships develop and some of those friendships develop into love and into marriage. But there has been no noticeable increase in such friendships in the States where there has been no segregation. I think it will not materially increase the number of such instances.<sup>36</sup>

Finally, there are some who in agreement with Mr. Frazier recognize a very gradual increase in intermarriage even in our day.<sup>37</sup> These include some of those mentioned in the preceding paragraph who felt this increase to be of little significance, as for example, Dr. Curt Stern, Professor of Zoology at the University of California, who is quoted twice:

By and large, intermarriage is not increasing.<sup>38</sup>

---

<sup>35</sup>Otto Klineberg, Characteristics of the American Negro (2nd edition; New York: Harper & Bros., 1944), p. 368; "Leading Sociologists Discuss Sex Fears and Integration; Symposium," op. cit., p. 82; Fred DeHart Wentzel, Epistle to White Christians (Philadelphia: Christian Education Press, 1948), p. 76.

<sup>36</sup>"Views of Two Negro Leaders on Integration and Interracial Marriage," loc. cit.

<sup>37</sup>"Leading Sociologists Discuss Sex Fears and Integration; Symposium," op. cit., p. 89.

<sup>38</sup>Ibid., p. 82.



I think, whether there is integration in the schools or not, in the course of time racial mixing will gradually increase anyway, because whenever people live together there has been some intermixing.<sup>39</sup>

The preceding already suggests that some of these men may see in the future a complete amalgamation of Negro and white people in the United States; and many of them have stated so. Dr. Stern, already quoted, sees this as a possibility within one thousand years,<sup>40</sup> while a sociologist from the University of North Carolina, Dr. Guy B. Johnson, feels this may take place after five hundred years.<sup>41</sup> This will come about not only from continued race mixing, but also because of a constant lightening of color in the Negro race through intermarriage with mulattoes.<sup>42</sup>

Again, statements can be found by scientists who disclaim such an occurrence at least as an imminent movement on the horizon of history.<sup>43</sup>

Into this confusion of testimony it may be well to introduce the poignant testimony of a young graduate of an integrated high school in Milwaukee, not as scholarly proof, but as a commentary from the personal life of this individual as she

---

<sup>39</sup>Ibid., p. 81.

<sup>40</sup>Ibid., p. 82.

<sup>41</sup>Ibid., p. 80.

<sup>42</sup>Thompson, op. cit., p. 270.

<sup>43</sup>Shapiro, op. cit., p. 53; "Leading Sociologists Discuss Sex Fears and Integration; Symposium," op. cit., p. 78, 90.



faced this question.

I remember reading somewhere that a famous sociologist said that about the last person that the average white kid would be interested in is a Negro. I have news for him. Integration is a gradual process. At first it is difficult to see anything but that they are Negroes. Later you think of them as just people and then as friends. As one girl I know put it, from there it is just a hop, skip and a jump before you think of them as more than friends.

Almost every white girl I knew had a secret crush on one of the colored boys. The crushes varied from warm friendship to wild infatuation. Most of the girls did not go any further. There were several girls who did date colored boys.

One thing should be pointed out. In every case of mixed dating that occurred, the white girls made the first advances, not the boys.<sup>44</sup>

#### Intermarriage in the Future

To bring all this to a conclusion and to show where the weight of testimony lies--at least in our research--and the reasons for it, we add the following quotations:

Race mixture seems to be an inevitable consequence of the contact of races. It is as characteristic of the past as it is of the present, save that the scale and the speed of mixture have vastly increased in modern times. It occurs between all races no matter how widely separated they may be in appearance or culture or status; it goes on in spite of severe legal prohibitions and social ostracism.<sup>45</sup>

Historically, intermixing is one of the inevitable results of geographical propinquity. There seems to be no alternative to ultimate amalgamation of peoples living

---

<sup>44</sup>"I Spent Four Years in an Integrated High School - A White Girl's Story of Education and Social Life in a Milwaukee School," U. S. News and World Report, XLV (Nov. 7, 1958), 45.

<sup>45</sup>Thompson, op. cit., p. 246.



in close proximity no matter how greatly they differ from each other in hereditary traits--unless or course a majority group is willing and able to exterminate a differing minority people.<sup>46</sup>

It is doubtful whether two races have ever lived within the confines of a single society without a process of race mixture setting in. "Whoever examines the records of the past," wrote Lord Bryce, "will find that the continued juxtaposition of two races has always been followed either by the disappearance of the weaker or by the intermixture of the two. Although the power relations existing between contiguously situated races, their level of cultural development, their degree of physical divergence, the availability of mates, the nature of the sex mores, the marriage laws and numerous other factors serve to modify sharply the extent to which and the form in which race mixture proceeds, these factors appear to be incapable of inhibiting completely sexual unions between members of even the most diverse races."<sup>47</sup>

Marriage across these lines of Church denomination, nationality, class, and culture will continue as peoples move across land and sea with greater ease and encounter one another at closer range in our ever more crowded cities. City living, widening tolerances, increased mobility, better economic conditions, and greater social freedom have opened the way to more and more intermarriage.<sup>48</sup>

In broad terms we must plan, North and South, to raise the Negro race to a plane in character, cultivation and manners where it will be entirely fit to intermarry with the white race.

As a historian I do not for a moment believe that, in our mighty American river of many nationalities, two currents can flow side by side down the centuries without ultimately becoming one.

At first the fusion will be imperceptible; then it will be perceptible but slow; then it will move with a rush. I could cite a dozen analogies from history to prove that

---

<sup>46</sup>Edmund Davison Soper, Racism, a World Issue (New York: Abingdon Cokesbury Press, 1947), p. 46.

<sup>47</sup>Klineberg, op. cit., p. 246. The quotation from Lord Bryce is complete in one sentence. Closing quotation marks were omitted in our source.

<sup>48</sup>John Charles Wynn, Pastoral Ministry to Families (Philadelphia: The Westminster Press, 1957), p. 116.



such a process is inexorable, irresistible. Any sociologist could cite a dozen reasons why it is inevitable.<sup>49</sup>

That so much discussion has been given to this subject and that such far-reaching conclusions have been reached by many shows our subject to be a rather important one for us to consider in this day; but its complete relevance must be shown in still another discussion as we attempt to place this problem into the personal lives of every-day Americans. The question is: What place does intermarriage question have in the entire race relations problem?

#### The Place of This Problem in the Race Relations Struggle

Probably for the simplest answer we can go back to a Southern University Professor's statement at a conference in 1913. "It has been the fear on the part of the Southern white man that development of the Negro intellectually and economically would mean race amalgamation."<sup>50</sup> A speaker at the Lutheran Human Relations Institute of 1958, echoes these same words almost half a century later, "to us, intermarriage is the hottest potato and the reddest herring of the entire matter of race relations."<sup>51</sup> We can admit that until recently

---

<sup>49</sup>Allan Nevins, "Intermarriage of the Races Will Be Inevitable," U. S. News and World Report, XLV (Nov. 14, 1958), 72.

<sup>50</sup>Frazier, op. cit., p. 167.

<sup>51</sup>Lorman M. Petersen, "Interracial Marriage - From the Viewpoint of Theology," Interracial Marriage? (Valparaiso, Indiana: The Lutheran Human Relations Association of America, 1958), p. 6.



this question was never thought to be of a practical nature.<sup>52</sup>

But we may well continue with the words of the same speaker at the Lutheran Human Relations Institute:

It seems to us that most of what is said and done for the advancement of our colored brethren implies that ultimately such acceptance will include intermarriage.<sup>53</sup>

If we really think the matter through, ultimately we will have to admit that interracial marriage is basic to the entire matter of relations between white and colored in our country. Naturally, there are other important factors which play their part in racial prejudice, but behind most of the suspicion and segregation between these two races is the belief that ultimately intermarriage will result from a more liberal attitude in race relations, that is, if we get equality between the races, this will mean intermarriage between the groups.<sup>54</sup>

Similar statements can be found in many of the writings on this subject. These usually attempt to show that today intermarriage is both the most deep-seated racial problem emotionally, especially in the South, and also the basis for all other discrimination and segregation. Gunnar Myrdal describes the logic he finds behind the present social order created by Americans as follows:

Almost unanimously white Americans have communicated to the author the following logic of the caste situation which we shall call the "white man's theory of color caste."

- (1) The concern for "race purity" is basic in the whole issue; the primary and essential command is to prevent amalgamation; the whites are determined to utilize every means to this end.
- (2) Rejection of "social equality" is to be understood as a precaution to hinder miscegenation and particu-

---

<sup>52</sup>Sommerfeld, loc. cit., p. 167.

<sup>53</sup>Petersen, op. cit., p. 7.

<sup>54</sup>Ibid.



- larly intermarriage.
- (3) The danger of miscegenation is so tremendous that the segregation and discrimination inherent in the refusal of "social equality" must be extended to all spheres of life. There must be segregation and discrimination in recreation, in religious service, in education, before the law, in politics, in housing, in stores and breadwinning.<sup>55</sup>

According to this view then it must be recognized that the whole problem of race relations exists today primarily because the white man fears the Negro will amalgamate with his race--or vice versa. He fears intermarriage.

Sex becomes in this popular theory the principle around which the whole structure of segregation of the Negroes--down to disenfranchisement and denial of equal opportunities on the labor market--is organized. The reasoning is this: "For, say what we will, may not all the equalities be ultimately based on potential social equality, and that in turn on intermarriage? Here we reach the real crux of the question." In cruder language, but with the same logic, the Southern man on the street responds to any plea for social equality: "Would you like to have your daughter marry a Negro?"<sup>56</sup>

David Lawrence, in an editorial in U. S. News and World Report, testifies to the same belief: "The root of the whole problem [segregation] is intermarriage."<sup>57</sup> Edward Frazier, gives a slightly varied explanation but comes to the same conclusion:

It is in family relations, where human relations tend to be scared, that there is the greatest resistance to the integration of the Negro. This is why the strongest barrier to the complete acceptance of the Negro is the

---

<sup>55</sup>Myrdal, op. cit., p. 58.

<sup>56</sup>Ibid., p. 587.

<sup>57</sup>David Lawrence, "And What About Intermarriage," U. S. News and World Report, XLV (Nov. 21, 1958), 136.



disapproval of intermarriage.<sup>58</sup>

Several of the sociologists interviewed by U. S. News and World Report in its symposium on the subject of "Sex Fears and Integration" also stated their beliefs that sex fears did play a vital part in the South's strong reaction against integration in the schools.<sup>59</sup>

In popular language this is stated something like the following words of a lawyer in a South Carolina town.

One thing you might as well know; the South will not stand for anything like social equality. Any Negro who crosses that line is as good as dead around this part of the country. We don't have any trouble; we get along very peaceably, because they understand that. If they didn't, that's where the trouble would start. We have a high regard for womanhood, if not for the personal cast, at least we treasure the idea. Any idea of a Negro touching a white woman simply makes us want to kill him. I would myself.<sup>60</sup>

---

<sup>58</sup>Frazier, op. cit., p. 698.

<sup>59</sup>"Leading Sociologists Discuss Sex Fears and Integration; Symposium," op. cit., pp. 77, 78, 86.

Other testimonies also are:

"At the bottom of the South's strong resistance to mixed schools is a fear--fear that contacts made in school will lead from friendships to dating and, in the end, to sex problems.

This issue of sex relationships is breaking more and more into the open as the underlying cause of Southern hostility to integration.

Sex, the sociologists say, plays a major part in that problem. Some of the sociologists see the end of the problem, possibly a few centuries hence in a race of Americans slightly darker than at present." "What the South Really Fears About Mixed Schools," U. S. News and World Report, XLV (Sept. 19, 1958), 76; Cf. also: Henry Charles Link, The Rediscovery of Morals (New York: E. P. Dutton, 1947), pp. 124-25; Petersen, op. cit., pp. 110-12.

<sup>60</sup>Charles S. Johnson, Patterns of Negro Segregation (New York: Harper & Bros., 1943), p. 220.



This points to the conclusion that not just intermarriage as such is so violently resisted, but more specifically the South is protecting white womanhood. It assumes no white man will stoop to marry a Negro woman; and since his illegitimate children are considered Negro no problem is involved there. But the South regards as absolutely necessary the whole system of segregation in order to keep Negro manhood, which it assumes, is eager for intermarriage, from white womanhood, which it fears may be open to such proposals.<sup>61</sup>

This viewpoint then makes interracial marriage of extreme importance to any attempt to solve the problem of race relations. It may be summarized as follows:

It is evident that one of the most potent stereotypes supporting the interracial taboos is the symbol of white womanhood. The strength of this symbol must be emphasized, for it underlies the whole ideology concerning miscegenation, intermarriage, and amalgamation, and forms the point of departure and the rationale of interracial violence and white supremacy.<sup>62</sup>

There are those also who deny that intermarriage holds such a prominent place in the whole race relations struggle giving such reasons for that struggle as fear of a more highly educated Negro and fear of loss of job and social prestige.<sup>63</sup> These would probably also include most of those mentioned earlier who regard intermarriage as rather an insignificant

---

<sup>61</sup>Myrdal, op. cit., pp. 586-87.

<sup>62</sup>Johnson, op. cit., p. 219.

<sup>63</sup>"Leading Sociologists Discuss Sex Fears and Integration; Symposium," op. cit., p. 84.



factor in modern America. Other writers on this subject had no discussion at all to this point which would indicate they had not considered intermarriage as such a vital issue.

Even those, however, who place intermarriage at the heart of the whole struggle, do not deny other factors behind segregation. They recognize the strong force of social status, which includes economic pressure, prestige in society, and like forces, but they regard this as second to, and often resulting from the deepest fear of ultimate social equality intermarriage.<sup>64</sup>

However, to make one more distinction we quote from Dr. Myrdal again:

Things are defended in the South as means of preserving racial purity which cannot possibly be defended in this way. To this extent we cannot avoid observing that what white people really want is to keep the Negroes in a lower status. "Intermarriage" itself is resented because it would be a supreme indication of "social equality," while the rationalization is that "social equality" is opposed because it would bring "intermarriage."

Not denying the partial reality of the white person's psychological identification with the "white race" and his serious concern about "racial purity," our tentative conclusion is, therefore, that more fundamentally the theory of "no social equality" is a rationalization, and that the demand for "no social equality" is psychologically dominant to the aversion for "intermarriage." The persistent preoccupation with sex and marriage in the rationalization of social segregation and discrimination against Negroes is, to this extent, an irrational escape on the part of the whites from voicing an open demand for difference in social status between the two groups for its own sake. Like the irrational racial beliefs, the fortification in the unapproachable regions of sex of the unequal treatment of the Negro, which this popular theory provides, has been particularly needed in

---

<sup>64</sup>Myrdal, op. cit., p. 59.



this nation because of the strength of the American Creed. A people with a less emphatic democratic ethos would be more able to uphold a caste system without this tense belief in sex and race dangers.<sup>65</sup>

In other words, the whole argument to uphold the status quo in race relations becomes a circular one. The white man, especially in the South, allows no social equality because he claims it will lead to intermarriage. Consciously, or probably unconsciously, he fears intermarriage because it will give Negroes social equality, the thing which basically he is trying to avoid.

To repeat again, however:

The sincerity of the average white person's psychological identification with the "white race" and his aversion to amalgamation should not be doubted; neither should his attitude that the upholding of the caste system, implied in the various segregation and discrimination measures, is necessary to prevent amalgamation.<sup>66</sup>

Finally we quote one more statement from Dr. Myrdal which both summarizes much of what we've been saying and more important for our purpose here suggests the varying attitude between the North and South on this aspect of the problem.

It is surely significant that the white Southerner is much less willing to permit intermarriage or to grant "social equality" than he is to allow equality in the political, judicial and economic spheres. The violence of the Southerner's reaction to equality in each of the spheres rises with the degree of its relation to the sexual and the personal, which suggests that his prejudice is based upon fundamental attitudes toward sex and personality.

The Northerner has little of the Southerner's rank order

---

<sup>65</sup>Ibid., p. 591.

<sup>66</sup>Ibid., p. 589.



of discriminations: he favors equality in justice and politics, and he finds the etiquette of race relations obnoxious. The Northerner is against intermarriage and equality in the economic sphere. But even here his motives seem to be largely different from those of the Southerner: he avoids intermarriage mainly for reasons of social status and personal antipathy, not because he believes that intermarriage will disrupt society.<sup>67</sup>

We now have outlined the problem for discussion on the basis of its history and its general setting in the American scene. We have seen that Americans generally disapprove, sometimes violently, of intermarriage, although it has always been practiced, if on a very limited scale. We have proposed that this is the problem basic to the entire race relations struggle which plagues our country today. We recognize, at least, from the preceding discussion that this question is of great importance, that it does play a very significant role in the race struggle, therefore necessitating thorough study on the part of those who must deal with it. With the next chapter we move into the objections raised against it on the basis of biological considerations.

---

<sup>67</sup>Ibid., p. 1142.



## CHAPTER III

### BIOLOGICAL CONSIDERATIONS<sup>1</sup>

#### Popular Attitudes toward Race

It is an interesting fact that the white race felt no fear and little dislike of colored people when they first came in contact with them. The dark color of their skin aroused anxiety no more than did dark hair or dark eyes. It was different, yes. But neither literature nor history reveals the existence of any real race prejudice in the Western world until about two centuries ago.<sup>2</sup>

Today, however, race prejudice does exist,--so much so, that among the masses of the modern world there's an almost universal belief that man can be placed in an order of classes according to superiority. This belief rests on two hypotheses: (a) That certain races are more primitive than others, closer to their primate ancestors, and that this difference is innate; (b) That races differ in their psychological make-up, intellect, personality,--again some being supe-

---

<sup>1</sup>This chapter will speak strictly from the scientist's point of view. Where we feel theology offers a special insight or correction to this scientific view, we will call attention to it in further footnotes.

Appendix A contains a Statement on the Nature of Race and Race Differences, a report from physical anthropologists and geneticists meeting under the auspices of UNESCO. This report is very valuable in establishing the present-day position of science over against the problems we will discuss in this chapter. The names of those concurring in the report are given with the statement.

<sup>2</sup>Lillian Eugenia Smith, Now Is the Time (New York: Viking Press, 1955), p. 32.



rior to others.<sup>3</sup>

White Americans have been no exception among those who hold this belief. They generally have upheld the doctrine of "the absolute and unchangeable superiority of the white race."<sup>4</sup> Together with this they have upheld another common belief, that the offspring of mixed marriages are inferior at least to the white stock.<sup>5</sup> When these beliefs are maintained, that the Negro American is biologically inferior to the white American, and that children of such racial mixture will definitely be of an inferior nature, then of course, there is strong reason to fight against amalgamation of these races.<sup>6</sup>

These then are the two important questions which must shape our discussion in this chapter: (1) Is there a superior race? (2) Does the mixing of races have adverse effects upon its offspring?

#### What Is Race?

First of all, however, we must consider what is actually meant by "race." Commonly, of course, we think of separate types of people, with more or less distinct divisions between them. Biologists define race as "natural populations charac-

---

<sup>3</sup>Harry Lionel Shapiro, Race Mixture (Paris: UNESCO, 1953), pp. 30-1.

<sup>4</sup>Gunnar Myrdal, An American Dilemma: The Negro Problem and Modern Democracy (New York: Harper & Bros., 1944), p. 586.

<sup>5</sup>Ibid., p. 54.

<sup>6</sup>Ibid., p. 102.



terized by specific gene frequencies,"<sup>7</sup> or, in the words of J. B. S. Haldane, "a group which shares in common a certain set of innate physical characters and a geographical origin within a certain area."<sup>8</sup> This would mean that as in history a group of people became isolated from others and intermarried, their differences were preserved and enhanced, and, in the course of time, certain of these genetic differences became common to that group of people. These differences we regard as racial characteristics, and such a people as a separate race.<sup>9</sup> According to these definitions, modern scientists agree that there are three races of man, Negroid, Mongoloid, and Causasoid. Some add a fourth race, called the "mixed" or "composite," which includes those who share physical characteristics with two or more of the other main groups.<sup>10</sup>

However, it is altogether possible that a given individual in any one of these races may have very few of those genetic characteristics which are found most frequently in that "race."<sup>11</sup> In fact, "there is every reason to believe that in most of these cases the differences between the races are

---

<sup>7</sup>Carl H. Krekeler, "Interracial Marriage - From the Viewpoint of Biology," Interracial Marriage? (Valparaiso, Indiana: The Lutheran Human Relations Association of America, 1958), p. 20.

<sup>8</sup>Diana Teed, What Is Race (Paris: UNESCO, 1952), p. 36.

<sup>9</sup>Shapiro, op. cit., p. 10.

<sup>10</sup>Ethel Josephine Alpenfels, Sense and Nonsense about Race (New York: Friendship Press, 1957), p. 17.

<sup>11</sup>Krekeler, op. cit., p. 21.



in terms of frequencies of genes."<sup>12</sup> Therefore, "in every major group there are some individuals who share one or more traits with a group other than their own, that is to say, who 'overlap.'<sup>13</sup> This would mean that most genes are common to all races, but certain genes predominate in one race, while others predominate in another.

These facts lead biologists to make the statement, "There is every reason to believe that the races of man are to be considered in the same terms. Man is one."<sup>14</sup> Evidence is not lacking for such a conclusion. The similarity of bone structure, of the delicate internal organs, of the complex nervous system in all human beings, makes it apparent that we had only one common ancestor.<sup>15</sup>

The most telling argument against the theory that the races, or some of them, are so different that they constitute different species is that any race can intermarry with any others and produce healthy offspring. This is one of the surest signs of common racial origin and of the homogeneity of the whole human family.<sup>16</sup>

We have come across no writer in our research who has denied this.<sup>17</sup>

---

<sup>12</sup>Ibid.

<sup>13</sup>Tead, op. cit., p. 37.

<sup>14</sup>Krekeler, op. cit., p. 20.

<sup>15</sup>Tead, op. cit., p. 12.

<sup>16</sup>Edmund Davison Soper, Racism, a World Issue (New York: Abingdon Cokesbury Press, 1947), p. 45.

<sup>17</sup>From the theological point of view, of course, the oneness of man needs no proof. God has revealed it to us in the creation story and elsewhere in Holy Scripture.



### Origin of Race Differences

Operating under this fact that man is one, from a common ancestor, the question arises: from where come the differing traits of man we consider to be racial characteristics? The scientist recognizes four causes for such differences. He first points to mutation in the genes. Any real change in physical characteristics must occur in this way. Here, by some freak of nature or design of God, the gene is actually changed and the change is permanent and inherited.<sup>18</sup> Secondly, selection plays its part. When a mutation occurs, environment "selects" that characteristic best suited for it; this one will prosper, eventually dominate, and perhaps, finally eliminate the opposite trait in that area. Thirdly, a process called adaptation might take place. Here genes may be equally well suited to their environment, but purely by accident one characteristic is lost, perhaps because it finds no mate or is left out of a part of the population by migration. Finally, isolation of peoples may effect changes. If a very few members of a group should become isolated in a new area and they have among them one person with a mutation that caused a lighter skin, for example, then in time, a new light-skinned "race" might develop.<sup>19</sup>

---

<sup>18</sup>Such an occurrence has been documented recently in Norway where wooly hair suddenly appeared in a native family and has maintained itself ever since. Tead, op. cit., p. 27.

<sup>19</sup>Some theologians are not satisfied that these explanations of science can account for the many and wide varieties of characteristics.



However, wherever such races have developed separately, there has been an intermingling to such an extent that no pure race exists by itself today.<sup>20</sup>

All evidence points to the fact, and scientists the world over agree, that there is only one answer to the question: There is no such thing as a pure stock or race.<sup>21</sup>

The peoples of Europe today are so completely mixed that an analysis of their racial heritage is almost impossible. What is true of the people of Europe is true of all races everywhere.<sup>22</sup>

### Conclusions

From all this then we can safely conclude that any objection to intermarriage based on the belief that man comes in different kinds as far as his biological origin is concerned is not valid. Genetically speaking, man is one, and race is merely a question of which genes are dominant in a given individual or group of individuals.

---

Rather, they hold that at the time of the confusion of tongues because of the building of the Tower of Babel, recorded in the Old Testament, God also caused changes in racial characteristics to occur, thus pronouncing His separation of peoples. Divine intervention, they say, accounts for most of the racial difference known among men today.

Secondly, God in His creation may well have placed genes for varying characteristics into His first human pair, thus providing from the beginning for much of the variety we know among humans today.

At any rate, the theologian will not admit that divergent characteristics among humans are purely by chance. He still sees the hand of God guiding His creation. Ibid., pp. 27-36.

<sup>20</sup>Shapiro, op. cit., p. 9.

<sup>21</sup>Alpenfels, op. cit., p. 21.

<sup>22</sup>Ibid., p. 23.



## Race Mixture in History

The questions are now in place, however, whether or not certain racial groups have superior qualities in their genetic make-ups while others are inferior, and further, whether intermarriage between such groups will not serve to weaken at least the superior group. Without at this point analyzing the claim of one racial group to superiority over another, we will review the histories of three cases where we can to an extent measure racial mixture and its results.

The first of these is the well-known story of the Pitcairn Islanders. On Pitcairn, nine English sailors settled with their Tahitian wives. Here they remained untouched by outside civilization for several years. And even today they have to a great extent remained undisturbed within their own community, so that here is one of the rare instances where racial mixture has been rather accurately determined and results can be observed. Dr. Harry Shapiro, in a UNESCO bulletin reports,

As far as the evidence goes, then, the Pitcairn experiment lends no support for the thesis that race mixture merely leads to degeneration or at best produces a breed inferior to the superior parental race. In fact, we see in this colony some support for heightened vigour, for an extended variation and for a successful issue of the mingling of two diverse strains.<sup>23</sup>

On the island of Jamaica there has also been considerable race crossing, largely between Spanish and Negro peoples,

---

<sup>23</sup>Shapiro, op. cit., p. 44.



although there is also some Indian ancestry involved. However, here there has been controversy concerning the results. In 1929, Davenport and Staggerda came out with a study based on the racial mixture in Jamaica, in which they concluded that racial differences both in psychological and in physical make-ups do exist, and that hybrids are inferior to both parental groups.<sup>24</sup> Dr. Shapiro, in his UNESCO bulletin, shows that the tests made by these two men were largely invalid as true measuring devices, because of both the nature of the tests and the inadequate choice of subjects, and that therefore their conclusions can hardly stand.<sup>25</sup> Secondly, Dr. Shapiro states, we may admit the possibility of some psychological differences as the 1929 study advocates, but immediately we must add these are not phenotypic. Whereas dark skin, fuzzy hair, thick lips, and a broad nose definitely go together to make a Negro and are almost exclusively his possessions, there is not any such division of psychological traits, the Jamaican studies show. Rather, the average Negro intelligent quotient was below that of the average white, with, however, considerable overlapping between members of both groups.<sup>26</sup> Jamaica, then, lends no proof that intermarriage results in an inferior posterity. The complex cultural and racial situation there is such that

---

<sup>24</sup>Ibid., pp. 44-9.

<sup>25</sup>Ibid., p. 48.

<sup>26</sup>Ibid.



any conclusions would be hard to determine.

Another area where sociologists, anthropologists, and biologists love to study racial mixture and its results is the Hawaiian Islands. Here we find "an unusually benign resolution of a complex situation."<sup>27</sup> There are no signs of any ill effects by intermarriage. In fact, mixed Hawaiians are expanding by a more rapid rate than any other group; and present trends indicate that mixed races will become one of, if not the major element in Hawaii's population.<sup>28</sup> In passing, we add that intermarriage in Hawaii has been accepted officially from early days, and in public, at least, there has been no resulting social segregation.<sup>29</sup>

All told, twenty-nine such studies have been made on racial mixture across the world. These have always seemed to indicate "hybrid vigor" in the new mixed group. The children, for example, were often taller, and more intelligent than their parents. However, all scientists have not assented to this "hybrid vigor" theory. Future study may give us this answer.<sup>30</sup> From these case studies we may, perhaps, draw no operating conclusions, but at least we can

---

<sup>27</sup>Ibid., p. 51.

<sup>28</sup>Ibid., p. 52.

<sup>29</sup>Ibid., p. 57.

<sup>30</sup>Alpenfels, op. cit., p. 49.



state that no known case in history will show that intermarriage between races is necessarily detrimental to either race.

### Physical Differences between Races

We now attempt to let the science of biology speak to this same problem. We have noted earlier in this chapter that physical differences have resulted from the isolation of a certain group and the development of certain characteristics common to that group but distinct from others. However, all studies of genetics indicate that there is no such thing as an evolution of one race to a higher level than that of another race.<sup>31</sup> No race can be picked out whose physical characteristics are entirely superior to those of another race.<sup>32</sup> In fact, there is no evidence that any one race holds inferior genes that would be biologically harmful in intermarriage to another race.<sup>33</sup> Therefore, physically speaking, we may conclude that there is no superior or inferior race of people;<sup>34</sup> and that, therefore, in general, no race is harmed because of mixture with another race.<sup>35</sup>

Popular myths have credited Negroes with certain varying

---

<sup>31</sup>Shapiro, op. cit., p. 32.

<sup>32</sup>Krekeler, op. cit., p. 21.

<sup>33</sup>Ibid., p. 22.

<sup>34</sup>Shapiro, op. cit., p. 32.

<sup>35</sup>Ibid., p. 54.



physical traits in order to hinder intermarriage. One of these suggests that Negro males have extraordinarily large genitalia and therefore may injure the white female in intercourse. In line with this it is also said that Negro women generally cannot be satisfied sexually by white males. These, of course, are unfounded.<sup>36</sup>

Secondly, a very widely held belief is that Negroes have a distinct odor which is repulsive to white people. For a good answer to this, we quote:

If members of any group do smell differently from those of another, the reason for the difference may be the food they eat, the clothing they wear, the exercise they take, the climate in which they live, and, most important of all, the amount of soap and water they use. It is not a difference in race.<sup>37</sup>

#### Intelligence Differences between Races

As the case studies above have shown, there is more controversy when we speak of biological differences on the psychological level. Here tests have shown variations between races as we have noted above. It is these differences which are considered the most significant by those who hold to a belief in a racial hierarchy.<sup>38</sup> The surface indications of these tests can hardly be disputed. When the standard intelligence tests have been given the white group almost always

---

<sup>36</sup>Myrdal, op. cit., p. 107.

<sup>37</sup>Alpenfels, op. cit., p. 47.

<sup>38</sup>Shapiro, op. cit., p. 32.



has received the higher rating.<sup>39</sup> There are two possible answers to this problem. Mental capacity may not be "an unvarying and biologically determined quantum," and even if this is so, those tests which have shown such differences may have been "so devised as to handicap socially underprivileged groups."<sup>40</sup>

As has just been suggested, to attempt to measure the mental capacity of various races becomes a very difficult thing. For one thing environment, external culture, does effect any device that attempts such measurement of innate ability.<sup>41</sup> The task of developing a really accurate measuring device has so far gone unsolved.<sup>42</sup> At any rate, we may conclude with this quotation from Otto Klineberg:

We have the right to say that the results obtained by the use of intelligence tests have not proved the existence of racial and national differences in innate mental capacity, and also that as the social and economic environments of the two ethnic groups become more alike, so do their test scores tend to approximate each other.<sup>43</sup>

"In any event, the differences, such as they are, with their burden of cultural conditioning, reflect not discontinuous racial distinctions, but variations in distribution

---

<sup>39</sup>Otto Klineberg, Characteristics of the American Negro (2nd ed.; New York: Harper & Bros., 1944) p. 330.

<sup>40</sup>Ibid., p. 331.

<sup>41</sup>Shapiro, op. cit., p. 34.

<sup>42</sup>Ibid., p. 54.

<sup>43</sup>Soper, op. cit., p. 44.



and range."<sup>44</sup> This all goes to say much the same thing as was suggested in the discussion of race mixture on Jamaica. Any psychological difference between races is not exclusive, not distinct, as for instance, the physical characteristic of blond hair or dark skin. Such physical differences and others are recognized as peculiar to a certain race. However, there is no mental characteristic, no psychological quirk, good or bad, which is peculiar to, or even generally common to one race above another. Rather, what differences there might be are only in averages and percentages; that is, the average intelligent quotient of a certain race may be very slightly lower than that of another, but there will be considerable overlapping, so that the superiors of the lower rating group will surpass the inferiors of the other. In fact, the differences within either race are much greater than the average differences between races. This would mean that an interracial marriage could be better than one within a race. The question is not, "Which races are marrying into each other?", but simply, "Who's marrying whom?"<sup>45</sup>

In short, it is impossible to say, just because a person is black or white, red or yellow, that he is inferior or superior. The chances are not far from even that, picking any Indian [whom intelligence tests give the lowest rating] at random, he will be as superior, or as inferior, as the first white man picked at random, if not actually, at least potentially.

---

<sup>44</sup>Shapiro, op. cit., p. 54.

<sup>45</sup>Ibid.



The real difference, the great difference, is between individuals, not between races.<sup>46</sup>

We should add here also that there is no proof to show either a higher percentage of gifted persons or of those with mental defects in any one race. Rather, evidence indicates such people to be distributed fairly evenly among all races.<sup>47</sup>

So far we have been thinking of intelligence only in the sense of reading, writing and arithmetic.

But there are other standards of excellence at least as valid as academic education. Among them are character and personality, leadership, musical talent, talent in the arts and crafts, mechanical and scientific ability. In all these fields psychological tests show no consistently substantial differences between races.<sup>48</sup>

In the area of musical ability many tests have shown Negroes to be slightly superior to whites, while others have indicated the opposite. The significance here is explained as follows:

[Music tests] measure such basic talents as sense of pitch, rhythm, intensity, dissonance and melodic memory. These abilities, it has been established, are not much affected by musical training. Therefore, in the musical field, we have a truer measure of innate capacities than we do in respect to intelligence. Such musical tests have shown Negroes to be slightly superior to whites--others have shown the reverse.<sup>49</sup>

---

<sup>46</sup>Henry Charles Link, The Rediscovery of Morals (New York: E. P. Dutton, 1947), p. 91.

<sup>47</sup>Tead, op. cit., p. 59.

<sup>48</sup>Link, op. cit., p. 87.

<sup>49</sup>Ibid., p. 88.



One more important quotation from the same author will complete and strengthen our discussion.

Tests of speed of reaction show no consistent difference between races. The quickness of response to visual, auditory, or other stimuli does not vary consistently. In other words, the elementary perceptual faculties, out of which more complicated abilities are developed, have not been found much different in various race groups. This agrees with the fact that in athletic sports, motoring, aviation and all pursuits requiring the highest degree of mental and physical coordination all races compete on an almost equal footing.<sup>50</sup>

#### Personality Differences between Races

The second aspect of the psychological make-up of people we call personality. That a discussion on this point has its value is shown by opinions heard frequently that Negroes as a race are lazy, thriftless, having criminal tendencies, lacking morals, etc.<sup>51</sup> Developing tests to measure personality traits, especially having to do with honesty and moral factors, is even more difficult than testing intelligence.<sup>52</sup> However, these tests which show such traits as social ability, co-operativeness, emotional stability, leadership, self-reliance, honesty, good sportsmanship, industry, etc., have shown "small or inconsistent difference between racial groups."<sup>53</sup>

---

<sup>50</sup>Ibid.

<sup>51</sup>Myrdal, op. cit., p. 107.

<sup>52</sup>Soper, op. cit., p. 44.

<sup>53</sup>Link, op. cit., p. 88.



We can take as a fair statement the words [of] Prof. Klineberg . . . , "For personality tests, as for tests of intelligence, there can be only one safe conclusion-- that innate racial or ethnic differences have not been demonstrated."<sup>54</sup>

What is perhaps even of greater importance is that the results of these personality tests did not parallel the results from intelligence tests. No correlation could be perceived between IQ (intelligence quotient) and PQ (personality quotient).

Therefore, those races or groups whose academic education is low do not suffer a corresponding disadvantage in respect to personality training. Equally, those whites or Negroes who have an unusual amount of formal education are not proportionately superior in character or personality.<sup>55</sup>

A final quotation perhaps places this whole question into its proper perspective.

We cannot overemphasize the deepening conviction of scientists that social and moral characteristics acquired by one's forebears are not transmitted to their offspring. Every generation starts out anew and must, by industry and nurture, by application and earnest purpose, acquire for itself its moral character, religious life, artistic attainment and skill, and all those features which make men what they are. This does not mean that individuals do not differ, but these differences are not a racial inheritance.<sup>56</sup>

#### Race and Culture

A statement should still be made concerning the evidence which the cultures of various races bring to bear on this

---

<sup>54</sup>Soper, op. cit., p. 45.

<sup>55</sup>Link, op. cit., p. 89.

<sup>56</sup>Soper, op. cit., p. 46.



question. It is obvious today, that those of the Caucasoid stock have developed a culture superior to that of other races. The question remains: Can this be attributed to superior mental ability?

First of all, we must state that every race can claim great cultural achievements in the past, though much of their fame and glory is now forgotten or unrecognized by modern peoples.<sup>57</sup> American and European cultures have borrowed much from all the people they consider inferior today.<sup>58</sup> In fact, there were times in history when each of the other races has had cultures superior to that of the Northern Europeans.<sup>59</sup>

Why has the white race spurred so far ahead today?

All that science can say is that no connection has been found between the biological constitution of the people and the level of their past or present culture.<sup>60</sup>

Scholars are hard put to decide what actually makes a highly developed civilization. It may have something to do with the climate, with the historical or economic situation, or with chance. Most likely, it is a highly complex combination of these--and many other factors.<sup>61</sup>

---

<sup>57</sup>This writer was amazed to see what achievements the cultures of other races have reached in history and what they have contributed to our own culture. For good discussions on this subject, see Tead, op. cit., pp. 60-3 and Alpenfels, op. cit., pp. 37-44.

<sup>58</sup>Alpenfels, op. cit., pp. 40-1.

<sup>59</sup>Ibid.

<sup>60</sup>Tead, op. cit., p. 63.

<sup>61</sup>Ibid., p. 60.



The fundamental fact is that culture is learned, not inherited biologically. His capacity to learn has made man so adaptable, so capable of being molded by his environment, that what he becomes depends upon the abilities that his surroundings call forth.<sup>62</sup>

### Results of Race Mixture in the Hybrid

Again there are many popular myths concerning mulattoes which we shall touch only briefly. It is often held that mulattoes tend to be sterile. Studies have shown the opposite to be true among other racially mixed peoples, for example, the Pitcairn Islanders and the Boer-Hottentots of South Africa.<sup>63</sup> At the least, it can be said that there is no satisfactory evidence to prove that mulattoes have a lowered reproductive capacity.<sup>64</sup>

Stories are told that mulattoes are frequently physically disproportioned because of bi-racial ancestry, and that, therefore, they cannot function normally. Again there is no satisfactory proof for this.<sup>65</sup>

---

<sup>62</sup>The theologian will recognize that God has a hand also in the cultural development of peoples, that "the nation and kingdom which will not serve Thee shall perish." Is. 60:12 Romans 1 becomes a good commentary to this point when it speaks of those who rejected God, instead serving themselves, "wherefore God also gave them up to" their own sinful passions and lusts, left them floundering in the muck and mire of life. Perhaps this is the greatest part of the answer to why culture flourishes and fails. Alpenfels, op. cit., p. 39.

<sup>63</sup>Tead, op. cit., p. 66.

<sup>64</sup>Klineberg, op. cit., p. 328.

<sup>65</sup>Ibid.



Tuberculosis is perhaps more common among the Negro American than among the white American. This can probably be accounted for by comparing the living conditions of the two groups. There is no evidence to indicate that mulattoes have a higher rate of TB occurrence than do their Negro forebears, as many believe.<sup>65</sup>

Nor does there appear to be any evidence to support the popular belief that, since the average Negro head is narrow and the white one round in shape, therefore a Negro or mulatto mother is in danger when giving birth to a white or mulatto child because her pelvis is narrow.<sup>67</sup>

That mulattoes may frequently have criminal tendencies or other emotional maladjustments might be true.

The reasons for maladjustment are, however, not biological, they are social reasons having to do with the fact that such children, growing up belonging to neither parental group, are rejected by both. In places where there is little tension between races and where inter-marriage is frequent, scientists have not been able to find any association between emotional difficulties and mixed heritage.<sup>68</sup>

Some evidence has indicated that mulattoes have a higher mental capacity than Negroes in general; and, of course, it is evident that they have reached greater cultural achievements than the American Negro. What this proves is very difficult to say. Certainly, the same argument employed in the

---

<sup>66</sup>Ibid.

<sup>67</sup>Myrdal, op. cit., p. 107.

<sup>68</sup>Tead, op. cit., p. 67.



discussion of the intelligence rate differences of the white and Negro people is in place here. All such differences can be accounted for by cultural environment. They neither say that mulattces are innately superior to both parental groups, nor that they have inherited superior abilities from their white ancestors.<sup>69</sup>

The statement of Dr. Shapiro at the end of his discussion of this subject still holds, "There is, therefore, no reliable documentation that race mixture as a biological process is inevitably a deleterious one."<sup>70</sup>

The same author continues, "Indeed on theoretical grounds, one might maintain that hybridization, by producing a wider range of types, does in fact have certain very real biological merits."<sup>71</sup> Or quoting Prof. Krekeler again, "Geneticists look forward to intermarriage as improving man's potential, both physically and mentally, for carrying on his task here on earth."<sup>72</sup> Of course, there is no laboratory where such experiments have been carried out which can offer us the data to prove these statements; but experimentation with plants and animals shows that hybridization does tend to mask

---

<sup>69</sup>Klineberg, op. cit., pp. 333-35.

<sup>70</sup>Shapiro, op. cit., p. 54; "Leading Sociologists Discuss Sex Fears and Integration; Symposium," U. S. News and World Report, XLV (Sept. 19, 1958), 82.

<sup>71</sup>Shapiro, op. cit., p. 54.

<sup>72</sup>Krekeler, op. cit., p. 22.



recessive genes and enhance superior traits.<sup>73</sup>

### Conclusion

Biologically then, we have nothing to fear in intermarriage. All evidence indicates no race is inferior to another, and no harm will be done by race mixture. We might conclude with these words quoted from Dr. Hooton in his Town Meeting of the Air discussion:

I think in the opinion of all physical anthropologists who have studied the subject, hybrid groups arising from the crosses of different races are not inferior to either of the parent stocks, but frequently--in some respects, at any rate--superior to them.<sup>74</sup>

---

<sup>73</sup>Ibid.

<sup>74</sup>Andrew Schulze, My Neighbor of Another Color (St. Louis: n.p., 1941), p. 130.



## CHAPTER IV

### SOCIOLOGICAL CONSIDERATIONS

#### The Heart of the Problem

Sociological considerations place the question of interracial marriage into a new light. In fact, the real problem caused by intermarriage lies almost entirely within this sociological area. Arguments based on biological or theological considerations against intermarriage usually have their reason for being in the sociological area, more specifically in the realm of emotions; and these show themselves first in the social problem. No matter how confirmed the biological truth, it will accomplish nothing unless solutions for the social problems involved are found; and no matter how firmly a theological truth is confessed, it must be shown in its social consequence and acted on by a heart which accepts it in that measure, if this problem is to be reconciled.

#### Prevailing Attitudes of Both Races toward Intermarriage

To place this discussion in proper perspective we will briefly survey the prevailing attitude of the American people towards interracial marriage. Some of this material has been discussed in previous chapters. We will only allude to it here.

In any discussion of intermarriage among Americans, one



one commonly meets such arguments as: It's a threat to "racial purity"; it's contrary to "human instincts"; it's "contrary to nature" and "detestable."<sup>1</sup> The intensity of feeling is strongest against it in the South, although it is almost universal among white Americans.<sup>2</sup>

Educated white Southerners, who know everything about modern genetic and biological research, confess readily that they actually feel an irrational of "instinctive" repugnance in thinking of "intermarriage."<sup>3</sup>

However, it is natural for human beings to accept each other without regard for race.<sup>4</sup> This is readily shown by "the friendly behavior of Negro and white children untrained in prejudice."<sup>5</sup> Even more poignant testimony we see in the

---

<sup>1</sup>Gunnar Myrdal, An American Dilemma: The Negro Problem and Modern Democracy (New York: Harper & Bros., 1944), p. 55.

<sup>2</sup>Ibid., p. 57.

<sup>3</sup>Ibid., p. 537.

<sup>4</sup>Fred DeHart Wentzel, Epistle to White Christians (Philadelphia: Christian Education Press, 1948), p. 35.

<sup>5</sup>Myrdal, op. cit., p. 590; Wentzel, op. cit., p. 35, quoted as follows:

During the war a young soldier told this story:

"My niece, an angelic, untidy four-year-old, was playing with her 'Uncle Sojer,' as she calls me. A little Negro girl who lives down the street was with us, but her mother called her for dinner. I asked my niece whether she noticed any difference between herself and the other little girl.

After thinking for a moment she said, 'Yes, Uncle. She never plays jacks and she has to get scolded to take her nap and she sings nicer than me.'

She is totally unaware of prejudice to race. I was so touched I had to turn away quickly to hide eyes full of tears, sudden tears of pride and pleasure."

It has long been apparent that racial prejudice is not natural.



millions of mulattoes living in our country today.<sup>6</sup> But even many of those who recognize race prejudice to be unnatural-- who see a principle of right involved for those who wish to intermarry, yet regard intermarriage as a regrettable occurrence, a deterioration of society.<sup>7</sup>

When we turn to the attitude of the Negro race we find divided opinions. Many Negro thinkers claim their race does not want intermarriage.<sup>8</sup> It is sometimes said Negroes frown upon it much as whites do.<sup>9</sup> In contrast, the traditional opinion the Southern white man has of the Negro is that he is intensely eager to marry into the white race.<sup>10</sup>

We have seen that Negroes condemn state laws against intermarriage as unconstitutional and discriminatory.<sup>11</sup> They also rightfully condemn both the white man for his history of debasing Negro womanhood, and the white race, for its tolerance of this practice.<sup>12</sup>

We have noted the statement of Roy Wilkins, Executive Secretary of the NAACP that his organization has no feelings

---

<sup>6</sup>Myrdal, op. cit., p. 590.

<sup>7</sup>Ibid., p. 57.

<sup>8</sup>Andrew Schulze, My Neighbor of Another Color (St. Louis:n.p., 1941), p. 133; Wentzel, op. cit., p. 75.

<sup>9</sup>Schulze, op. cit., pp. 132-33.

<sup>10</sup>Myrdal, op. cit., p. 586.

<sup>11</sup>Supra, p. 6-7.

<sup>12</sup>Myrdal, op. cit., p. 63.



on the matter of intermarriage.<sup>13</sup>

All of this presents a rather puzzling picture. Part of the answer lies in Negro "race pride." The white man has exploited his womanhood, and the white man regards himself as superior. In reaction the Negro will do nothing that might suggest that he too feels the white man superior. This would seem the case if he were to express a desire for intermarriage.<sup>14</sup> Secondly, Negro leaders realize that to campaign for intermarriage would be suicidal so far as their influence among the white is concerned. In fact, to be heard at all outside their own group, they find themselves nearly compelled to condone the anti-amalgamation theories and beliefs of the whites.<sup>15</sup> They do this, however, not because of any fundamental feeling condemning miscegenation on racial or biological grounds.<sup>16</sup> In fact, it is probable that some Negro leaders look forward to the day when amalgamation will have been completed.<sup>17</sup>

#### The Problems Confronting Mixed Marriages

Now we consider the mixed marriage itself and the prob-

---

<sup>13</sup>"Views of Two Negro Leaders on Integration and Interracial Marriage," U. S. News and World Report, XLV (Sept. 19, 1958), 90.

<sup>14</sup>Myrdal, op. cit., pp. 56-7.

<sup>15</sup>Ibid., p. 62.

<sup>16</sup>Ibid., p. 57.

<sup>17</sup>Ibid., p. 64.



lems it must face. A major obstacle in the path of success for such a marriage frequently lies in the cultural backgrounds of the individuals. Immediately, we must say that race and culture are not coterminous. There need be no connection between them.<sup>18</sup> But they are called the two main features which set humans apart. We distinguish them by way of origin. Race is genetic in nature. It is biologically inherited, innate, and static, the thing that one is, that he can't change. Culture, however, is a way of life, learned, practiced, and transmitted outwardly from mind to mind.<sup>19</sup> Culture shapes one's outward physical actions, but it goes much deeper than that to give form to his whole thought patterns.<sup>20</sup> Therefore, it can influence him profoundly without his even realizing it.<sup>21</sup> This makes the culture of an individual a thing of major importance. We must add, that very often race does separate cultures. However, what we will say is equally true of cultural differences within the same race, and it is not true where culture is very much similar but racial differences exist.

---

<sup>18</sup>Richard E. Sommerfeld, "Interracial Marriage: A Sociological Viewpoint," Interracial Marriage? (Valparaiso, Indiana: The Lutheran Human Relations Association of America, 1958) p. 26.

<sup>19</sup>Ibid., p. 24.

<sup>20</sup>Ibid., p. 25.

<sup>21</sup>Ibid., p. 26.



In marriage there can be only one culture;<sup>22</sup> for marriage is a cultural union.<sup>23</sup> It would be impossible for a marriage to be a union in any other sense if there were not preceding and accompanying it some unity of culture. Therefore, marriage could not succeed if two people from widely diversified cultures expected each to continue his own cultural ways in that marriage. This means that in any marriage, to whatever extent cultures differ, there must be cultural compromise.

"But when large scale compromising is necessary, the possible dangers multiply geometrically."<sup>24</sup> And this is exactly where the grave difficulty lies. The wider the difference in cultural background, the greater will be the difficulties in compromising those backgrounds, in creating a cultural union, in establishing a happy marriage relationship.<sup>25</sup> In any consideration of intermarriage this problem must be faced to the extent that culture differs with the races.

It might be added that the possibilities exist--and it would seem especially through our mass communications systems and our close proximities in daily life they grow stronger daily--that cultural differences between races are disappear-

---

<sup>22</sup>Ibid., p. 27.

<sup>23</sup>Ibid., p. 26.

<sup>24</sup>Ibid., p. 27.

<sup>25</sup>Ibid.



ing; and, as stated above, where cultural differences do not exist this argument loses its force.

A second consideration may well be stated in the words of Dr. Sommerfeld, a speaker at the 1958 Lutheran Human Relations Institute:

But what about private success in terms of only the two people involved. Barring a quasi-hermit or quasi-monastic type of life, the two parties must live in society. Perhaps one of the most telling strains that can be put on a social being is to deny that person social recognition and acceptance. At this particular point in the historic development of the American cultural scene, the participants in an interracial marriage will almost certainly be forced to the fringe of social life.<sup>26</sup>

Here perhaps is the gravest danger for any interracial marriage. Actually it wraps up in one most of the arguments that weigh against the success of such a marriage. Living on the fringe of society can mean many things. It can mean loss of job and perhaps the inability to find any type of work for which that individual has been trained professionally. It can mean exclusion from the society of the church and, therefore, a great hindrance to true worship and to Christian fellowship. In most cases, it will mean a drastic change in societal relations for both persons involved. It will mean "nearly complete social ostracism."<sup>27</sup>

This perhaps is not the end of the problem. Any marriage needs a period of adjustment. This time is harder for some than for others, but for an interracial marriage this

---

<sup>26</sup>Ibid., p. 29.

<sup>27</sup>Myrdal, op. cit., p. 55.



adjustment period would conceivably be much more difficult because of its very nature. It is during these days and weeks that each partner in the marriage will depend more than ever on society, on his friends and family, for friendship and encouragement. When he loses this support and in its place receives spite, disgust, and proud tolerance, the battle becomes greater, more than most humans are built to bear.

Often, it must be admitted that society's punishment for this cleavage of social taboos does not stop with mere expulsion from its midst. The white partner may be regarded as deteriorating in character,<sup>28</sup> and the Negro as disloyal to his race.<sup>29</sup> Therefore, suspicion and insult are likely to follow, sometimes with vicious power.<sup>30</sup>

Motives behind the desire to intermarry must also be considered. Sometimes these too are "mixed."

The representative from the more stable majority group may be seeking to establish a position of superiority he has never before enjoyed. One from a minority or disadvantaged culture may be acting out his dependency needs and seeking a foothold in status to compensate for a cultural blow. Someone with a messiah complex may want a mixed marriage in order to defy convention and atone for the injustice his group has visited upon another.<sup>31</sup>

---

<sup>28</sup>Diana Tead, What Is Race (Paris: UNESCO, 1952), p. 67.

<sup>29</sup>Edmund Davison Soper, Racism, a World Issue (New York: Abingdon Cokesbury Press, 1947), p. 47.

<sup>30</sup>Wentzel, op. cit., p. 75-6.

<sup>31</sup>John Charles Wynn, Pastoral Ministry to Families (Philadelphia: The Westminster Press, 1957), p. 117.



Of course, a marriage built on such a basis is already weak and endangered from its beginning.

Any couple considering intermarriage must understand as fully as possible these sociological considerations. This will mean for both of them, if they are determined to go ahead with their plans, that they face up to their cultural differences beforehand, setting a plan for future action that is fair to and will satisfy both. And it means especially that they must know themselves ready and willing to live a "quasi-hermit, quasi-monastic" life, yet always striving by upright conduct to win themselves their rightful respected place in society.

#### Considerations for Children of Mixed Marriages

The couple cannot stop with considering themselves alone, however. As is usually almost immediately pointed out in any discussion on this matter, they must, "Remember the children!" And this is a very important consideration. Any child born of such a marriage is generally an outcast of society also. He doesn't belong among normal people. In many cases that child is being deprived of something he needs most desperately in his youth, a feeling of belonging, a place among his peers that is respected. From this environmental situation mulatto children have frequently become emotionally and even morally maladjusted.<sup>32</sup> All these considerations become so

---

<sup>32</sup>Tead, loc. cit.



severe, that one author was led to write:

As conditions are found in many communities in the world at the present time, such marriages result in unhappiness and frustration in the children to such an extent that no man in his senses would willingly plunge his own children into such an unnatural situation.<sup>33</sup>

These dangers are avoided at least for the white person's children if he marries within his own group.<sup>34</sup> But if not, then this means that he and his spouse have to be prepared in a special way to give their children what is needed to fill the voids society has left in them.

One bright spot here, perhaps, is the fact that children and teenagers often are more sympathetic, more alert to social justice, than their adult relatives and neighbors. Further, a child's place in his group is usually not so much who he is, as what he is. His personality and character, and abilities also, create his place among his friends more so than the shading of his skin. This might suggest that the argument, "for the sake of the children," though by all means a very serious one, is yet not altogether prohibitive, nor even as deeply critical as is often supposed.

#### The Problem of Mulattoes in Society

Why does society take such a dim view of interracial marriage? Why does it act so harshly towards those who are mem-

---

<sup>33</sup>Soper, loc. cit.

<sup>34</sup>Schulze, op. cit., p. 132.



bers of bi-racial families? Dr. Shapiro lists several contributing factors for the ostracism of the racially mixed.

They are as follows:

1. Race consciousness. "Awareness of racial distinction is universal." This often leads both groups to note differences in a hybrid, and, therefore to isolate him. Often he is relegated to the position of the lower group in society.
2. Numbers. When the racially mixed are few they "are easily absorbed into the parent groups. When they become many they form their own group more easily."
3. Competition. The mixed individual is not allowed for the top jobs of the "superior" race, but he is often preferred, for example, to the Negro for the intermediary jobs, while the Negro himself is relegated to the lowest forms of work. This again tends to separate him into a special group.
4. Culture. "When two groups of people with backgrounds of high cultural achievement mingle, the mutual intolerance for each other's values can often render the mixed blood unacceptable to either camp."
5. Imperialism. Whenever imperialism occurs it usually appears a necessity to the ruling class to preserve its blood purely for its own preservation, and therefore, no acceptance of the mixed bloods is made.<sup>35</sup>

These reasons point up what is the general result of mixed marriages because of society's ostracism, that is, a third class or race of people.<sup>36</sup> This new mixed group is a modern phenomenon, generally speaking, and in many ways it lies at the root of the problem.<sup>37</sup>

---

<sup>35</sup>Harry Lionel Shapiro, Race Mixture (Paris: UNESCO, 1953), pp. 25-8.

<sup>36</sup>Ibid., p. 23.

<sup>37</sup>Ibid., p. 24.



The problem is probably intensified because of another somewhat abnormal factor. Much of the opportunity for mixing the races is found in the lower levels of society of both groups, where social mores aren't felt so keenly as in higher levels.<sup>38</sup> This does not necessarily mean that, therefore, these people are biologically inferior representatives of their respective races, although that could be the case; but this does mean that their progeny are even more heavily burdened because of their societal status, not to mention their sufferings as half-castes in the first place. Together this makes their position in society even more marginal.<sup>39</sup> Again we can say that this will not necessarily be the specific problem of every individual considering intermarriage, since he need not be from the lower levels of his own society but may carry with him a well-respected place in his society.

However, there is still something of this problem that will confront him and his progeny. This lies in that, by and large, America has stereo-typed half-castes; and the type is much that described in the preceding paragraph because of the very nature of the situation. Behind this widespread defamation of mulattoes probably also lies that general American conviction that racial mixture is socially dangerous and evil.<sup>40</sup>

---

<sup>38</sup>Edgar T. Thompson, Race Relations and the Race Problem (Durham, North Carolina: Duke University Press, 1939), p. 253.

<sup>39</sup>Shapiro, op. cit., p. 54.

<sup>40</sup>Charles S. Johnson, Patterns of Negro Segregation (New York: Harper & Bros., 1943), p. 213.



This makes Mr. Shapiro's words painfully true.

The great injustice, after all, that has been placed on the mixed blood is that he is judged, not as an individual, an elementary right to which he is entitled, but as a member of a group about which there is much prejudice and little understanding.<sup>41</sup>

### Can Society's Attitude Be Changed?

All of what we have been saying shows that the mixed marriage really meets its problem in and because of the American pattern. The American community is at present openly antagonistic toward racial and cultural amalgamation.<sup>42</sup> If the problem is to be solved, then this will mean a change in culture. Dr. Sommerfeld has listed six steps to show us how culture changes in this respect. It's interesting for our purposes to mention them. First, he suggests, there must be interaction on the primary level. This, of course, means intimate, face to face contact. Second, there must be a common language; third, a common education system; fourth, occupational inter-dependence and opportunity; fifth, political homogeneity. Finally, there must be religious similarity. "In this case," he says, "both the total theological context and such specifics as worship practices are significant and influential."<sup>43</sup>

---

<sup>41</sup>Shapiro, op. cit., p. 55.

<sup>42</sup>Sommerfeld, op. cit., p. 29.

<sup>43</sup>Ibid.



He goes on to say that in the United States all of these points are at work except three and four; three, because of segregation in the South.<sup>44</sup> The latter, I think, must be qualified at least to admit that in the greater part of our country there is a common educational system at work.

This would appear to show a rather bright picture for those who desire such a cultural change, but the author after listing these conditions has not at all convinced himself. He concludes, "The factors that promote culture change do not appear sufficiently strong at this time to make a significant contribution to the establishment of socially accepted racial intermarriage in America."<sup>45</sup> With this conservative viewpoint, of course, many other scholars find themselves in agreement.<sup>46</sup>

To understand Dr. Sommerfeld's viewpoint a little more clearly, we can refer to another description by the same author of how socially accepted intermarriage may come about. He proposes that generally the process is "from acculturation through assimilation to amalgamation."<sup>47</sup> Where intermarriage has been successful as in Brazil, Hawaii, and the Phillip-

---

<sup>44</sup>Ibid.

<sup>45</sup>Ibid., p. 30.

<sup>46</sup>Schulze, op. cit., p. 132; Otto Klineberg, Characteristics of the American Negro (2nd ed.; New York: Harper & Bros., 1944), p. 368.

<sup>47</sup>Sommerfeld, op. cit., p. 28.



pires, it has followed acculturation and assimilation.<sup>48</sup> In America, acculturation has taken place significantly with all three races (e.g., spirituals, jazz). But this is not a complete or a perfect thing, by any means.<sup>49</sup> Assimilation, the process of gaining acceptance is just slowly beginning.<sup>50</sup> Amalgamation, the mingling of the genes, is done very limitedly, and then generally illicitly.<sup>51</sup>

To put in motion the process of assimilation, of course, there must be acculturation. Secondly, social mobility, the freedom to move up and down the social ladder irrespective of race and culture, brings about assimilation; and legal decree, a strong force today, must also be mentioned, for it works toward such a goal.<sup>52</sup>

Amalgamation, of course, follows upon acculturation and assimilation, as stated above; but it has an entirely different force behind it from that we have been considering. This is the sex drive, and this follows no pattern; for example, an unbalanced sex ratio of a given race in a certain locality may contribute to race crossing.<sup>53</sup> By and large, however,

---

<sup>48</sup>Ibid., p. 29.

<sup>49</sup>Ibid., p. 27.

<sup>50</sup>Ibid., p. 28.

<sup>51</sup>Ibid.

<sup>52</sup>Ibid., pp. 29-30.

<sup>53</sup>Ibid., p. 30.



neither race seems to be near the public stage of amalgamation with the other.<sup>54</sup>

With acculturation partially accomplished, and assimilation scarcely begun, the author concludes that campaigning for amalgamation today would be like a carpenter attempting to roof a house before he has constructed the supporting walls.<sup>55</sup>

### Conclusion

As stated before, by far the majority of those who have studied this problem will agree that the time is not ripe for such marriage. But to some "the horizon looks brighter now than it has for a long time."<sup>56</sup> A very few have held out the hope that its solution can be found through "open and sober discussion in rational terms of this ever present popular theory of 'inter-marriage' and 'social equality.'"<sup>57</sup>

Once the primary issues were rightly determined, marriage would always be regarded as marriage, and not as inter-marriage. If the Negro were granted complete citizenship, the thirty states [now 24] which now make it illegal for him to marry a white person would immediately erase this discriminatory law from their records.

---

<sup>54</sup>Ibid., p. 28.

<sup>55</sup>Ibid.

<sup>56</sup>Lorman M. Petersen, "Interracial Marriage - From the Viewpoint of Theology," Interracial Marriage? (Valparaiso, Indiana: The Lutheran Human Relations Association of America, 1958), p. 6.

<sup>57</sup>Myrdal, op. cit., p. 591; Henry Charles Link, The Rediscovery of Morals (New York: E. P. Dutton, 1947), p. 93.



If the Negro were fully accepted as a person, if the myth of his inferiority gave way before reason and religion, we would raise no more question about his marrying anybody at all than we now raise about the marriage of two white persons. Our laws and our fears are both survivals of the racial sin from which all Americans, and particularly white Christians, must finally be redeemed.<sup>58</sup>

We find Gunnar Myrdal even saying, "There are reasons to believe that a slow but steady cleansing of the American mind is proceeding as the cultural level is raised." He bases this on what he feels is a general weakening of the racial inferiority doctrine, and also on the fact that both Negro and white are frowning more and more upon illicit relations between the races.<sup>59</sup>

As is evident almost wherever it has been tried, interracial marriage does not work socially today. Our culture though in flux and appearing to move towards that goal, has not yet reached the point where it will accept such a marriage. Because of its far reaching effects on every individual within it, culture, society, plays hard and cruel with any individuals who cross it. The dangers confronting any mixed marriage, therefore, are grave both for the marriage itself and for its offspring, so grave that its chances for success are seen very dimly.<sup>50</sup> Such is the sociological picture in America today.

---

<sup>58</sup>Wentzel, op. cit., p. 77.

<sup>59</sup>Myrdal, op. cit., p. 591.

<sup>60</sup>Sommerfeld, op. cit., p. 29.



## CHAPTER V

### THEOLOGICAL CONSIDERATIONS

#### Bias of Faith

We are writing this thesis with a definite bias to which we've already alluded; that is our faith in God our Savior as He has revealed Himself to us in Holy Scripture. Such faith gives us both the desire and the privilege to spend our whole lives worshipping Him, which worship involves also doing His will. Therefore, no discussion on the problem of interracial marriage could be complete without taking into consideration His will as we find it expressed in His Holy Word. Ultimately what the Bible says on the subject must be the final arbiter as far as principle is concerned.<sup>1</sup>

Principle is important in this case because generally it hasn't been established. Instead the emotions have held sway, speaking harshly from prejudice, continually begging the question.<sup>2</sup> The average American tends to view an interracial marriage as something quite shameful, actually sinful in nature, against God's natural order of things.<sup>3</sup> This is

---

<sup>1</sup>Lorman M. Petersen, "Interracial Marriage - From the Viewpoint of Theology," Interracial Marriage? (Valparaiso, Indiana: The Lutheran Human Relations Association of America, 1958), p. 8.

<sup>2</sup>Ibid., p. 7.

<sup>3</sup>Ibid.



the theological viewpoint most people already have whether they are concerned with religion or not.<sup>4</sup> It is with these thoughts in mind that we must look into theological considerations concerning our problem.

### Biblical Examples of Intermarriage

First we look to the Bible for examples of interracial marriage occurring or being forbidden. The latter can be readily demonstrated. God continually forbade His Old Testament people to marry with other peoples--any other peoples. At times stringent measures were taken when this commandment was not obeyed. Such a forbidding, however, was based on entirely different grounds from those which we can muster against intermarriage today. God's intent was to keep His people true and serving Him, to keep them pure in the midst of the grossly heathen peoples surrounding them, for they were the bearers of the coming Messiah, His Son. Intermarriage would bring with it also immorality and idolatry of these neighbors and thus corrupt God's holy people. This had to be avoided.<sup>5</sup>

It does not take racial differences to apply this commandment today; but even today, it does have its application

---

<sup>4</sup>Charles S. Johnson, Patterns of Negro Segregation (New York: Harper & Bros., 1943), p. 220.

<sup>5</sup>Clemence Sabourin, "Marriage Is Honorable in All," Interracial Marriage? (Valparaiso, Indiana: The Lutheran Human Relations Association of America, 1958), p. 32.



apart from race to each partner in any marriage, as a divine warning against any union that might destroy faith.

A much debated case of Negro-white marriage in Scripture is that of Moses and Zipporah. Zipporah was a Cushite or Ethiopian, and many conclude that she was the counterpart of a Negress today. Evidence points in that direction though positive conclusions can't be reached.<sup>6</sup> At any rate, however, this was an interracial marriage, and it ran into social interference. Moses' own sister, Miriam, was infuriated by it, and for our purposes, it is interesting to note God's reaction to Miriam's prejudice. She was punished with leprosy and saved only by Moses' interceding.<sup>7</sup>

There were racial differences between the descendants of Israel and the Egyptians. Yet Joseph married the daughter of an Egyptian priest, and his father, Jacob, rather than being upset by this interracial excursion, took his two half-caste grandsons, blessed them, and made them equal heirs with his own sons.<sup>8</sup>

Other peoples and races were also made heir to David's line, ancestors of the Savior, because God took favor on them. Rahab, a Canaanitess from Jericho, was thus blessed. Ruth, a

---

<sup>6</sup>Many scholars feel that the Cushite wife of Moses referred to here cannot be Zipporah, who is called a Midianite in Numbers 12, but must presumably be a second wife of Moses taken after the death of Zipporah. Petersen, op. cit., p. 9.

<sup>7</sup>Sabourin, loc. cit.

<sup>8</sup>Ibid.



Noabites, also received this blessing; and a whole book of the Bible is devoted to this fine pious woman, which speaks with favor about her two interracial marriages. These were not mixtures between white and colored peoples, but they were crossings of race barriers with God's blessings.

God used another such mixed marriage to accomplish a mighty purpose, the saving of a remnant of His chosen people. This, of course, was the case of Esther, a Jewess, who married the Persian king, Ahasuerus.<sup>9</sup>

There are examples, of course, as mentioned above, where God punished such intermarriages. However, this was not because of the marriage itself, but because of its effects upon the faith of His people. "In fact, although this is not said to imply that men must marry into another race, God has used interracial marriage to populate much of the face of the earth."<sup>10</sup> We can cite for example the entire western hemisphere which is properly designated as the main center of race mixture in modern times,<sup>11</sup> and where, as we stated before, a minimum of one-sixth of its entire population is of mixed blood.<sup>12</sup>

---

<sup>9</sup>Some Christian scholars object to the book of Esther largely because of its extremely narrow Jewish nationalism. Yet it is in this situation where a marriage across ethnic boundaries is undertaken with God's blessing, at least indirectly, and apparently with Jewish approval.

<sup>10</sup>Petersen, op. cit., p. 15.

<sup>11</sup>Harry Lionel Shapiro, Race Mixture (Paris: UNESCO, 1953), p. 21.

<sup>12</sup>Ibid.



We cannot positively establish a single case of Negro-white marriage in Scripture, but we can definitely see in Scripture God's blessing and protection on marriages across ethnic boundaries as long as they were contracted under Him and for His purposes.

#### Bible Statements on This Problem

Next we look to find a Bible statement which expressly discusses our question and gives an answer. Here both the Old and the New Testaments have nothing to say either commanding or forbidding it.<sup>13</sup>

Krabel sums it up well when he writes: "There is no prohibition in the Word of God making it contrary to the will of God for a non-white to marry a white person, or for two people of different racial, cultural, and social backgrounds to contract a marriage relationship."<sup>14</sup>

And, as is stated above, there is no command of God to the effect that we must intermarry.

#### Implications of Biblical Truths

This leads us to turn to other truths of God's Holy Word to see whether they shed any light on our problem. Here we take as our guiding principle that expressed in Professor Lorman M. Petersen's lecture on this subject with his own emphasis, "Any principle or applications of principle regarding racial intermarriage must themselves emerge from the great

---

<sup>13</sup>Petersen, op. cit., p. 16.

<sup>14</sup>Ibid.



absolutes of the Bible, from fundamental doctrines."<sup>15</sup> For this section, we shall also largely follow Mr. Petersen's outline as he presented it in the same lecture.

We look, first of all, to the doctrine of God. Here we remember the great Shema of Judah, "Hear, O Israel, the Lord our God is one Lord." This is the eternal truth of God, He is One. Though a Trinity, we worship Him in Unity, and when we worship the Trinity we always remember the Unity. God's will, His way, His purpose is all one. There are no conflicting ends, but everything is to be united in Him. God cannot be otherwise. Anything, then, that disrupts this eternal unity is other than of God. This oneness of everything that is God's in Him must always be remembered when this problem is discussed.<sup>15</sup>

Under our discussion of biological considerations we have had much to say on the doctrine of creation, but now we will approach it strictly from the theological perspective. The Bible teaches us that God created one man and one woman from whom all mankind is descended. He did not create different types of men. Therefore, we can say Biblically that external differences among men have been caused by accidental features.<sup>17</sup> "One cannot say or infer that in creation, or any time since then, God made one race superior or inferior

---

<sup>15</sup>Ibid., p. 10.

<sup>16</sup>Ibid., p. 11.

<sup>17</sup>Ibid.



to another." Rather, we quote three Bible passages to show God's distinctions among humanity.

Acts 17:25-26,28. God giveth to all life, and breath, and all things, and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; . . . for in Him we live, and move, and have our being.

Gen. 1:27. So God created man in His own image, in the image of God created He him; male and female created He them.

Matt. 19:4. Jesus answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female?

St. Paul's words to the philosophers in Athens as quoted above leave no doubt that mankind is one as far as Paul is concerned. Though the word translated blood may not have that original meaning, as some maintain, the sense of the passage is not changed.<sup>18</sup> Here Paul conceives of no distinctions which make men essentially different from one another. Rather they are essentially the same, every nation of men made of one and given their life and breath by the same One God.

The other words of Scripture speak of God's creation of man as though he were of only one kind except for one difference. "Male and female created He them." These passages clearly point up the divine creative truth that, "One God with One Will and Purpose made ONE MANKIND which is essentially one today."<sup>19</sup> We have seen in a previous chapter how science

---

<sup>18</sup>Ibid., p. 13.

<sup>19</sup>Liston Pope, The Kingdom beyond Caste (New York: Friendship Press, 1957), p. 146.



bears out this Biblical oneness of all men. "Both Scripture and science say the blood is one."<sup>20</sup>

Every man who walks this earth can say truthfully, "My first father was created in the image of God."<sup>21</sup> Therefore, we have this very important conclusion. Because of God's creation "no man of any race need hang his head in shame because of his origin."<sup>22</sup> God has made us, each one, and none superior by right of birth to any other one, because we all have the same origin, from Him. This is a fundamental truth to be remembered in any consideration of the race question. We must see each individual in the light of his divine origin. We must see him as God sees him.

When Christians teach the providence of God in and after the creation and especially in His Church--when they teach that this is the providence of a loving Father for each of His children, they are implying that "all those who confess Christ must be treated as brothers and equals under God."<sup>23</sup>

The judge in Nevada who ruled in Harry Bridges' case, referred to in another chapter, stated in his verdict what has been a popular American belief derived from this doctrine of creation.

---

<sup>20</sup>Petersen, op. cit., p. 12; Ethel Josephine Alpenfels, Sense and Nonsense about Race (New York: Friendship Press, 1957), p. 26.

<sup>21</sup>Petersen, op. cit., p. 12.

<sup>22</sup>Ibid.

<sup>23</sup>Ibid.



The right to marry is the right of the individual, not the race . . . . If we are to take the proposition that all men are born free and equal seriously, then we can't very well ignore the implications.<sup>24</sup>

In fact, it is probably truthfully said that

The Christian doctrines that God created man a free creature--so free that he could disobey even his Maker--and that God cared equally for every human soul very largely inspired the development of Western democracy.<sup>25</sup>

There's still another implication for our problem contained in the doctrine of creation. It was in this act of creating male and female that God gave His blessing, "Be fruitful and multiply and replenish the earth." (Gen. 1:28) It is to our mankind without any distinction that God gives this promise.<sup>26</sup> Therefore, marriage has its origin right here in this doctrine;<sup>27</sup> and any discussion of it must be colored by these truths.

To those who would argue "Why did God divide the races by making some white, some black, if He intended them to intermarry?" we may only answer, "Who made the mulatto?" Scripture gives no further answer.<sup>28</sup>

We move on to consider the doctrine of sin. Our text

---

<sup>24</sup>"Bloodstream Victory," Time, LXXII (Dec. 22, 1958), 17; Supra, p. 6.

<sup>25</sup>Pope, op. cit., p. 155.

<sup>26</sup>Petersen, op. cit., p. 12.

<sup>27</sup>Ibid., p. 11.

<sup>28</sup>Andrew Schulze, My Neighbor of Another Color (St. Louis: n.p., 1941), p. 130.



here is obvious; Romans 3:22-23: "There is no difference; for all have sinned, and come short of the glory of God." For any one race to feel any superiority against another under God is immediately rejected here. The universality of sin covers every soul, puts each man, white or black, into the same pot. Intermarriage or otherwise makes no difference here. No man can lower himself or his children in God's sight because he crosses race and makes them half-breeds. This doctrine leaves that door for intermarriage open.<sup>29</sup>

We cannot speak of sin without immediately considering redemption. And this doctrine too has strong implications over against race problems.

In God's Order of Redemption we see the most compelling motive for seeing the equality of all men and how completely unscientific and un-Christian race prejudice is, for God loved all men as He created them, as ONE.<sup>30</sup>

In God's greatest act of love and self-sacrifice He knew absolutely no distinction between men. He died for each with the same identical selfless love. The Gospel's answer is sharp and clear, "Beloved, if God so loved us, we ought also to love one another."<sup>31</sup> This does not say we must intermarry; but it also does not say we can look with disdain on such marriages. It rather placed the whole question on the basis of love.<sup>32</sup>

---

<sup>29</sup>Petersen, op. cit., p. 14.

<sup>30</sup>Ibid.

<sup>31</sup>John 4:11.

<sup>32</sup>Petersen, op. cit., p. 15.



Concerning the doctrine of the Church and its implications we quote again.

"It is not enough," says Kraabel, "to offer the Gospel to peoples of other cultures and color, and at the same time to deny to them the privilege of associating on equal terms within the fellowship of the redeemed." Certainly, this indirectly has something to say about intermarriage of Christians, at least.<sup>33</sup>

And when such freedom is granted, those people are correct who fear that intermarriage may follow, for this too is a part of the fellowship of Christians. To speak against it on Scriptural grounds is to deny what the Scripture teaches concerning the communion of saints.

Finally, we consider the doctrine of everlasting life.

To do so, we quote:

As a Christian, he is an ambassador of love, pledged to speak and to work for "the great day of God when all men shall stand side by side in equal worth and real freedom, all toiling and all reaping, masters of nature, but brothers of men, exultant in the tide of the common life and jubilant in the adoration of God the source of their blessings and the Father of all."<sup>34</sup>

This may not have been intended to picture Heaven, but it serves well. Who can consider the joys of the saints in praise before the throne of God and of the Lamb and then return to earth to set up artificial barriers among the saints on earth?

What does all this add up to? God created man one and spoke to him as such in establishing the state of marriage.

---

<sup>33</sup>Ibid.

<sup>34</sup>Fred DeHart Wentzel, Epistle to White Christians (Philadelphia: Christian Education Press, 1948), p. 50.



All mankind sinned and God included all as one under its yoke. But God loved mankind, suffered, and died to save it and included every man as one under His blessed Gospel promises. God brings every individual who believes this Gospel, whether Negroid, Mongoloid, or Caucasoid in race, into His one fold, the holy Christian Church, there to live in fellowship with each other and Himself,--which fellowship is eternal, to be perfected on that great day of His second coming.

"What we are saying is this: When one looks at all the great doctrines of the Faith, from the theological point of view, he finds nothing which in itself bars races in crossing the color line in marriage any more than they do in church membership."<sup>35</sup>

The central message of the New Testament is that Christ, through his life on earth, his death, and his resurrection, has brought reconciliation between man and God and between men. Those who accept him as their Lord live in a new dimension and a new community in which love and unity are regnant. This unity is not only spiritual; it pervades life in all its relationships, it continually refashions the life of the church, and it seeks even to permeate and remake human society.<sup>36</sup> (Emphasis not original.)

And any reason that is given in objection to such a marriage must square up with these articles of faith if it is to be a valid objection.

Finally, we should speak of Scripture's teachings on marriage itself. We could conclude from the above as did one preacher using Hebrews 13:4 as his text that

when our text says, "Marriage is honorable in all," it means not only marriage between two persons of the same

---

<sup>35</sup>Petersen, op. cit., p. 15.

<sup>36</sup>Pope, op. cit., p. 156.



race, which is the usual thing, but also marriage between two persons of different races, which is the unusual thing.

The consummation of a Christian marriage "far from being immoral, is sanctified, the marriage bed is undefiled. What therefore God hath joined together, let not man put asunder!"<sup>37</sup>

We can turn to God's words as He instituted marriage, Genesis 2:24, "Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh," to see that God placed no limitations upon man's freedom to marry whom he wishes.<sup>38</sup>

Rather this becomes a "distinct and unique personal matter, especially in our beloved land, a matter of choice and personal liberty."<sup>39</sup> Paul's advice might have good application here also, when he advises his readers in 1 Corinthians 7:7-9, that it would be good for them not to marry. But he adds, in any case, "it is better to marry than to burn."<sup>40</sup>

The whole of Biblical teaching then gives man the right to marry whom he pleases regardless of race. No barrier based on race can be set up in the Christian sphere.

---

<sup>37</sup>Sabourin, op. cit., p. 32.

<sup>38</sup>Petersen, op. cit., p. 15.

<sup>39</sup>Ibid., p. 7.

<sup>40</sup>Sabourin, op. cit., p. 32.



## CHAPTER VI

### THE CHURCH'S ANSWER

The theory of integration, and the theory of equality of the races in political and civil rights, is easy to rationalize and for most of us to accept but, as has often been said, it's a condition and not a theory that faces us. We need advice, and we must pray for guidance on the important question of how the problem of intermarriage shall be met.

It is hoped that some religious group will soon give us the answer as to how to put these ideals into practice.<sup>1</sup>

These words of David Lawrence in an editorial in U. S. News and World Report set the stage very vividly. They call for something we too feel has been missing and is needed. The purpose of this chapter is to suggest the Church's answer to that demand. We do this on the basis of the considerations brought to bear on the subject in the three previous chapters.

#### What Churches Have Done

Our research does not claim to be complete here. We only report what we have been able to find. In general, our conclusion is that the churches of our country have done little publicly to meet the problem, and that, therefore, their witness has been weak and ineffective. Specifically, we have seen only two public statements of church bodies touching

---

<sup>1</sup>David Lawrence, "And What about Intermarriage?" U. S. News and World Report, XLV (Nov. 21, 1958), 136.



interracial marriage. The first comes from the World Council of Churches at its meeting in Evanston, Illinois, in 1954. We quote:

While . . . we can find in the Bible no clear justification or condemnation of intermarriage, . . . we cannot approve any law against racial or ethnic intermarriage. Marriage involves primarily a decision between two individuals before God which goes beyond the jurisdiction of state and culture. There is no evidence that the children of such marriages are inherently inferior, and any treatment of them as such should be condemned.<sup>2</sup>

The second is an even stronger statement coming from the Committee on Church and Race of the Congregational Christian Churches in 1948, which also gives guidelines for pastors who must counsel couples considering intermarriage. Here it is pointed out that in itself intermarriage is not harmful or sinful, but that it does present special problems which the couple must be able to meet.<sup>3</sup>

The words of David Lawrence above were precipitated by a statement on Negro rights coming from the annual meeting of the Roman Catholic Bishops of the United States in November of 1958. Of this he also writes, "It is a powerful brief on the theory of equality. But it doesn't mention the basic question often raised in discussing actual equality--namely, intermarriage between white and colored."<sup>4</sup>

---

<sup>2</sup>John Charles Wynn, Pastoral Ministry to Families (Philadelphia: The Westminster Press, 1957), pp. 120-21.

<sup>3</sup>Ibid., pp. 121-22.

<sup>4</sup>Lawrence, loc. cit.



Several of the Catholic Church's writers, however, have recorded what they believe to be their Church's position.

John LaFarge writes:

The Catholic Church does not impose any impediment, dir-  
 iment impediment, upon racial intermarriages, in spite  
 of the Church's great care to preserve in its utmost pur-  
 ity the integrity of the marriage bond.

On the other hand, where such intermarriages are prohi-  
 bited by law, as they are in several States of the Un-  
 ion, the Church bids her ministers to respect these laws,  
 and to do all that is in their power to dissuade per-  
 sons from entering such unions.<sup>5</sup>

Joseph Doherty in Moral Problems of Interracial Mar-  
 riage, . . . states that from their point of view the  
 natural right to marry includes also the right to mar-  
 ry the person of one's own choice, and to marry a par-  
 ticular person regardless of race.<sup>6</sup>

Our own Church, the Lutheran Church--Missouri Synod, has not  
 expressed itself officially so far as we know, although an  
 organization within it, the Lutheran Human Relations Insti-  
 tute, has published a booklet of its 1953 proceedings which  
 deals largely with this subject and which we have also used  
 rather extensively in the preparation of this paper.

#### Can the Social Problems Be Solved?

In a previous chapter we have seen the serious problems  
 that a mixed marriage will confront, but we haven't consi-  
 dered solutions to these problems even on a purely sociologi-  
 cal level. To do this now we quote some of the answers that

---

<sup>5</sup>John LaFarge, The Race Question and the Negro (Revised  
 edition; New York: Longmans, Green & Co., 1943), p. 195.

<sup>6</sup>Wynn, op. cit., p. 121.



have come from those writers with a rather secular viewpoint.

Nothing terrible happens simply because two people of different races marry. What really happens depends on the kind of persons they are and on the ways in which relatives, friends and strangers regard the marriage. If they are emotionally grown up, if they have many interests in common, if they are suited to each other in mind and spirit, they have a reasonable basis for successful home life.<sup>7</sup>

If a girl asked my advice I would say this: the quality of the man you marry, his values, tastes, habits, health, ability to make a living, sense of humor, intelligence, his anxieties, his interests, are far more important to you than the color of his skin or the name of his religion. It is above all else, important that you love him. If you are mature and have chosen a mature man, you can weather the storms that will come from crossing the barriers. You will lose old friends; you will be snubbed. But you will gain much too. You will find new friends; you can create out of your ordeal much that will increase understanding among people. What happens will depend on the courage and wisdom you and your husband possess. Remember this: it will not be easy to do; but it may be worth it. That is for you to decide.

If, with their eyes open to the consequences, individuals decide to make the adventure, there seems to be no reason why they should not exercise their choice . . . . Marriage between those who belong to different races but are in mind and temperament suited to one another may prove far happier than many ill-assorted unions between members of the same race. Liberty and originality have a high social value, and . . . such marriages may also contribute something to that deeper mutual understanding between different races which is indispensable if the peoples of the world are to live together in harmony.<sup>9</sup>

We recognize in these views just quoted a rather extreme optimism. We know that no matter how right biology or theol-

---

<sup>7</sup>Fred DeHart Wentzel, Epistle to White Christians (Philadelphia: Christian Education Press, 1948), p. 75.

<sup>8</sup>Lillian Eugenia Smith, Now Is the Time (New York: Viking Press, 1955), pp. 102-3.

<sup>9</sup>Wentzel, op. cit., pp. 76-7.



ogy may prove intermarriage to be, we must still be greatly cautioned by our sociological study. We must still attempt to synthesize the Christian belief with the social problem. We turn now to examine theology's answer to this problem.

### Theology's Answer

Theology too would proclaim that marriage is a sacred thing and that every care should be taken to ensure its success, that man and woman should enter into it, fully conscious of its nature as instituted by God and unbreakable save by death. Theology too would caution against a marriage where obstacles seem so great that it could hardly become the thing God meant it to be. These conclusions, theology and sociology have in common. But theology gives a power that sociology knows nothing of, and that can, by God's grace, for that is the power, solve what sociology calls insolvable. This is theology's only answer to the difficulties sociology points out, but it must be considered by anyone who meets this problem among Christians.

Ministers of the Gospel will recognize that cultural backgrounds are important when people plan marriage. Where these are very diverse, the Christian pastor will counsel against such a marriage, regardless of racial status. He will recognize, however, the greater problem in cross racial ties, and he too will point these out. He will show the grave dangers to any marriage, when its participants are cast out of society and looked upon as freaks and sinners. He will



point out what difficulties will be placed upon the lives of the off-spring of such a marriage which may hinder normal growth. And upon these considerations he may well counsel against such a marriage.

But he will remember that God has given these individuals the right to marry if they please. And he will know that God can give them the power through their Christian faith to overcome all these problems. If such a couple persists in the desire to marry, and if he recognizes in them such a faith as may carry them through those tribulations which will almost certainly be their lot, he may well counsel them to marry. If they have committed themselves and their marriage to God's loving care, and there return daily for His grace, then that marriage, he knows, will have God's blessing.

This is as much as can be said to synthesize the considerations based upon the social problems involved against intermarriage with the divinely given right of any individual thus to marry.

However, there is one more consideration for the theologian, for the Christian Church. It prays regularly, as our Lord Himself has taught it to pray, "Thy will be done on earth as it is in Heaven." Such a prayer also has a strong implication for our problem. God's will is not done when racial prejudice shows itself, when a Negro is kept from living where he will, eating where he desires, vacationing as he wishes. God's will is not done when he is made to feel



less a human than his white friend or neighbor. God's will is not done when by force of society he must turn away from the woman God has given him the power to love. God's will is not done when a Christian couple is refused Christian fellowship because God saw fit to darken their skins. Nor is God's will done when a Christian society ostracizes in any way that couple who in God's grace crossed race barriers to contract Christian marriage. God's will is definitely not done when a little mulatto child cannot grow up in the same security, peace, and happiness, that society affords his white or his darker neighbor.

God's will is only done when it is "on earth as it is in Heaven." Keeping within our subject's limitations, God's will will be done when any Christian man can marry any Christian woman and have the hearty blessing of the whole Christian fellowship. God's will will be done when any child, black, brown, or white, can have equal Christian freedom with no racial boundaries in the Christian community to live his life to the glory of God.

Nor can there be heaven on earth if the Church attempts to preach the second conclusion, that its members grant Christian fellowship to all people equally, while refraining from proclaiming the first, the freedom of intermarriage. This is not only denying what is freedom under God to those individuals who desire it, and therefore failing in Christian witness; but it is failing to recognize that race relations can't



cease to be a problem until the whole thing is solved, and that that which lies at the bottom and produces either directly or indirectly the whole racial struggle must be removed if all its effects are also to be removed.

Until it becomes our custom to break bread with our colored brethren, until we open wide to them the doors of our hearts and our homes and our churches, until we receive them unreservedly as neighbors and friends and fellows in Christ, the gospel of our Lord will give us no rest, and the race problem will continue to be the fearful and haunting thing that it is today, in America and throughout the world.<sup>10</sup>

"But" objects the timid church leader or the fearful parent, "the time is not ripe for the mixing of the races!" What this means is, "We will give up discriminating against the Negro, but not yet. We want to go on sinning for a while. You really can't expect us suddenly to change the habits of ten generations. Why do you hurry us so?"

Does righteousness, then, have its seasons? Is there a time for sinning, and a time for doing what is brotherly and democratic and just? When Jesus says, "Love one another as I have loved you," is he talking of the here and now, or of some vague future when loving our neighbors will be simple and easy, imposing no personal discipline, involving no risk?

No, we cannot escape the necessity for the cleansing of our motives and the changing of our habits now, at this very moment in the history of the world, at this exact point in the development of the Christian church. The time for righteousness is upon us today; every moment of hesitation and postponement prolongs indefensibly the discriminations and humiliations endured by the Negro, weakens the voice of America in the councils of the nations, and compounds the white man's sin.<sup>11</sup>

---

<sup>10</sup>Ibid., p. 30.

<sup>11</sup>Ibid.



## Conclusion

The Church will recognize the social problems involved, and in this day will counsel as we have shown, but if it prays the Lord's Prayer then it must also commit itself to the proclaiming of that Gospel which will remove at least in its own Christian community those social hindrances to the success of an interracial marriage. The Church cannot advocate intermarriage. This is the individual's freedom, to marry whom he will; but the Church must proclaim the right to such marriage and the duty for Christians to accept it fully with whole heart into their fellowship.



## CHAPTER VII

### SUMMARY

Interracial marriage between white and Negro Americans evokes deep emotional reactions in our country. We find this to be the problem basic to the whole race relations struggle. Especially in the South, the whole order of segregation is built upon the ideal of preserving racial integrity. If intermarriage bars were removed and intermarriage then became a general occurrence, the whole problem of "race" relations would cease to be. It is true, aspects of the race problem would more than likely become class struggles, but, at least, those great injustices done to man because of the color of his skin would have disappeared.

Biologists find it impossible to substantiate any claims of one "race" to superiority in any way over another. In every respect all their evidence indicates man is one. Nor is it possible to claim that "hybrids," children whose parents belong to different "races," are in any way inferior to either or both parental "races," simply because of race mixture. In fact, many scientists theorize that race mixture actually invigorates its posterity.

Intermarriage from the sociological point of view, however, can be tragic. Modern American society does not accept it and often completely ostracizes those couples who



dare to enter it. Society's attitude thus can be a lethal weapon against the success of such a marriage. More than this, by its strong psychological attack upon such a family, it can severely damage the mental and emotional growth of the "mixed" children. This is not to say that intermarriage cannot succeed; but, it can only do so against very great obstacles. When it does, it is in position to contribute much towards mutual understanding and acceptance between races.

The Bible clearly teaches the oneness of all mankind. It allows for no distinctions or divisions of man on the basis of race alone. Therefore, it makes no pronouncement concerning interracial marriage, but instead it gives the right to every man to marry whom he will.

We conclude that in itself interracial marriage is within the God-given freedoms of mankind. Sin is involved, not on the part of those who cross race boundaries to marry, but on the part of those who shun and scorn their fellow humans who have intermarried. The Church's task in relation to this problem is neither to preach intermarriage nor to preach against it, but to preach in such a way as to fill the hearts of Christ's people with the same love for all mankind that sent Him to die on Calvary. If this has been done, then Christian hearts will have been prepared to accept every man regardless of color fully into their fellowship, and by God's grace interracial marriage will succeed.



## APPENDIX

### STATEMENT ON THE NATURE OF RACE AND RACE DIFFERENCES

by Physical Anthropologists and Geneticists (September 1952)

Report of Meeting held at Unesco House, 4-8 June 1951, by

L. C. Dunn (Rapporteur)

The reasons for convening a second meeting of experts to discuss the concept of race were chiefly these:

Race is a question of interest to many different kinds of people, not only to the public at large, but to sociologists, anthropologists and biologists, especially those dealing with problems of genetics. At the first discussion on the problem of race, it was chiefly sociologists who gave their opinions and framed the "STATEMENT ON RACE." That Statement had a good effect, but it did not carry the authority of just those groups within whose special province fall the biological problems of race, namely the physical anthropologists and geneticists. Secondly, the first Statement did not, in all its details, carry conviction of these groups and, because of this, it was not supported by many authorities in these two fields.

In general, the chief conclusions of the first Statement were sustained, but with differences in emphasis and with some important deletions.

There was no delay or hesitation or lack of unanimity in reaching the primary conclusion that there were no scientific grounds whatever for the racialist position regarding purity of race and the hierarchy of inferior and superior races to which this leads.

We agreed that all races were mixed and that intra-racial variability in most biological characters was as great as, if not greater than, inter-racial variability.

We agreed that races had reached their present states by the operation of evolutionary factors by which different proportions of similar hereditary elements (genes) had become characteristic of different partially separated groups. The source of these elements seemed to all of us to be the variability which arises by random mutation, and the isolating factors bringing about racial differentiation by preventing intermingling of groups with different mutations, chiefly



geographical for the main groups such as African, European and Asiatic.

Man, we recognized, is distinguished as much by his culture as by his biology, and it was clear to all of us that many of the factors leading to the formation of minor races of men have been cultural. Anything that tends to prevent free exchange of genes amongst groups is a potential race-making factor and these partial barriers may be religious, social and linguistic, as well as geographical.

We were careful to avoid dogmatic definitions of race, since, as a product of evolutionary factors, it is a dynamic rather than a static concept. We were equally careful to avoid saying that, because races were all variable and many of them graded into each other, therefore races did not exist. The physical anthropologists and the man in the street both know that races exist; the former, from the scientifically recognizable and measurable congeries of traits which he uses in classifying the varieties of man; the latter from the immediate evidence of his senses when we sees an African, a European, an Asiatic and an American Indian together.

We had no difficulty in agreeing that no evidence of differences in innate mental ability between different racial groups has been adduced, but that here too intra-racial variability is at least as great as inter-racial variability. We agreed that psychological traits could not be used in classifying races, nor could they serve as parts of racial descriptions.

We were fortunate in having as members of our conference several scientists who had made special studies of the results of inter-marriage between members of different races. This meant that our conclusion that race mixture in general did not lead to disadvantageous results was based on actual experience as well as upon study of the literature. Many of our members thought it quite likely that hybridization of different races could lead to biologically advantageous results, although there was insufficient evidence to support any conclusion.

Since race, as a word, has become coloured by its misuse in connexion with national, linguistic and religious differences, and by its deliberate abuse by racialists, we tried to find a new word to express the same meaning of a biologically differentiated group. On this we did not succeed, but agreed to reserve race as the word to be used for anthropological classification of groups showing definite combinations of physical (including physiological) traits in characteristic proportions.



We also tried hard, but again we failed, to reach some general statement about the inborn nature of man with respect to his behaviour toward his fellows. It is obvious that members of a group show co-operative or associative behaviour towards each other, while members of different groups may show aggressive behaviour towards each other and both of these attitudes may occur within the same individual. We recognized that the understanding of the psychological origin of race prejudice was an important problem which called for further study.

Nevertheless, having regard to the limitations of our present knowledge, all of us believed that the biological differences found amongst human racial groups can in no case justify the views of racial inequality which have been based on ignorance and prejudice, and that all of the differences which we know can well be disregarded for all ethical human purposes.

#### Text of the Statement

1. Scientists are generally agreed that all men living today belong to a single species, *Homo sapiens*, and are derived from a common stock, even though there is some dispute as to when and how different human groups diverged from this common stock.

The concept of race is unanimously regarded by anthropologists as a classificatory device providing a zoological frame within which the various groups of mankind may be arranged and by means of which studies of evolutionary processes can be facilitated. In its anthropological sense, the word "race" should be reserved for groups of mankind possessing well-developed and primarily heritable physical differences from other groups. Many populations can be so classified, but, because of the complexity of human history, there are also many populations which cannot easily be fitted into a racial classification.

2. Some of the physical differences between human groups are due to differences in hereditary constitution and some to differences in the environments in which they have been brought up. In most cases, both influences have been at work. The science of genetics suggests that the hereditary differences among populations of a single species are the results of the action of two sets of processes. On the one hand, the genetic composition of isolated populations is constantly but gradually being altered by natural selection and by occasional changes (mutations) in the



material particles (genes) which control heredity. Populations are also affected by fortuitous changes in gene frequency and by marriage customs. On the other hand, crossing is constantly breaking down the differentiations so set up. The new mixed populations, in so far as they, in turn, become isolated, are subject to the same processes and these may lead to further changes. Existing races are merely the result, considered at a particular moment in time, of the total effect of such processes on the human species. The hereditary characters to be used in the classification of human groups, the limits of their variation within these groups, and thus the extent of the classificatory sub-divisions adopted may legitimately differ according to the scientific purpose in view.

3. National, religious, geographical, linguistic and cultural groups do not necessarily coincide with racial groups; and the cultural traits of such groups have no demonstrated connexion with racial traits. Americans are not a race, nor are Frenchmen, nor Germans; nor ipso facto is any other national group. Moslems and Jews are no more races than are Roman Catholics and Protestants; nor are people who live in Iceland or Britain or India, or who speak English or any other language, or who are culturally Turkish or Chinese, and the like, thereby describable as races. The use of the term "race" in speaking of such groups may be a serious error, but it is one which is habitually committed.
4. Human races can be, and have been classified in different ways by different anthropologists. Most of them agree in classifying the greater part of existing mankind into at least three large units, which may be called major groups (in French grandes races in German Hauptrassen). Such a classification does not depend on any single physical character, nor does, for example, skin colour by itself necessarily distinguish one major group from another. Furthermore, so far as it has been possible to analyse them, the differences in physical structure which distinguish one major group from another give no support to popular notions of any general "superiority" or "inferiority" which are sometimes implied in referring to these groups.

Broadly speaking, individuals belonging to different major groups of mankind are distinguishable by virtue of their physical characters, but individual members, or small groups, belonging to different races within the same major group are usually not so distinguishable. Even the major groups grade into each other, and the physical traits by which they and the races within them are



characterized overlap considerably. With respect to most, if not all, measurable characters, the differences among individuals belonging to the same race are greater than the differences that occur between the observed averages for two or more races within the same major group.

5. Most anthropologists do not include mental characteristics in their classification of human races. Studies within a single race have shown that both innate capacity and environmental opportunity determine the results of tests of intelligence and temperament, though their relative importance is disputed.

When intelligence tests, even non-verbal, are made on a group of non-literate people, their scores are usually lower than those of more civilized people. It has been recorded that different groups of the same race occupying similarly high levels of civilization may yield considerable differences in intelligence tests. When, however, the two groups have been brought up from childhood in similar environments, the differences are usually very slight. Moreover, there is good evidence that, given similar opportunities, the average performance (that is to say, the performance of the individual who is representative because he is surpassed by as many as he surpasses), and variation round it, do not differ appreciably from one race to another.

Even those psychologists who claim to have found the greatest differences in intelligence between groups of different racial origin, and have contended that they are hereditary, always report that some members of the group of inferior performance surpass not merely the lowest ranking member of the superior group, but also the average of its members. In any case, it has never been possible to separate members of two groups on the basis of mental capacity, as they can often be separated on a basis of religion, skin colour, hair form or language. It is possible, though not proved, that some types of innate capacity for intellectual and emotional responses are commoner in one human group than in another, but it is certain that, within a single group, innate capacities vary as much as, if not more than, they do between different groups.

The study of the heredity of psychological characteristics is beset with difficulties. We know that certain mental diseases and defects are transmitted from one generation to the next, but we are less familiar with the part played by heredity in the mental life of normal individuals. The normal individual, irrespective of race, is essentially educable. It follows that his intellectual and moral life is largely conditioned by



his training and by his physical and social environment.

It often happens that a national group may appear to be characterized by particular psychological attributes. The superficial view would be that this is due to race. Scientifically, however, we realize that any common psychological attribute is more likely to be due to a common historical and social background, and that such attributes may obscure that fact that, within different populations consisting of many human types, one will find approximately the same range of temperament and intelligence.

6. The scientific material available to us at present does not justify the conclusion that inherited genetic differences are a major factor in producing the differences between the cultures and cultural achievements of different peoples or groups. It does indicate, on the contrary, that a major factor in explaining such differences is the cultural experience which each group has undergone.
7. There is no evidence for the existence of so-called "pure" races. Skeletal remains provide the basis of our limited knowledge about earlier races. In regard to race mixture, the evidence points to the fact that human hybridization has been going on for an indefinite but considerable time. Indeed, one of the processes of race formation and race extinction or absorption is by means of hybridization between races. As there is no reliable evidence that disadvantageous effects are produced thereby, no biological justification exists for prohibiting inter-marriage between persons of different races.
8. We now have to consider the bearing of these statements on the problem of human equality. We wish to emphasize that equality of opportunity and equality in law in no way depend, as ethical principles, upon the assertion that human beings are in fact equal in endowment.
9. We have thought it worth while to set out in a formal manner what is at present scientifically established concerning individual and group differences.
  - (a) In matters of race, the only characteristics which anthropologists have so far been able to use effectively as a basis for classification are physical (anatomical and physiological).
  - (b) Available scientific knowledge provides no basis for believing that the groups of mankind differ in their innate capacity for intellectual and emotional development.
  - (c) Some biological differences between human beings within a single race may be as great as or greater than the same biological differences between races.



- (d) Vast social changes have occurred that have not been connected in any way with changes in racial type. Historical and sociological studies thus support the view that genetic differences are of little significance in determining the social and cultural differences between different groups of men.
- (e) There is no evidence that race mixture produces disadvantageous results from a biological point of view. The social results of race mixture whether for good or ill, can generally be traced to social factors.

(Text drafted, at Unesco House, Paris, on 3 June 1951, by: Professor R. A. M. Bergman, Royal Tropical Institute, Netherlands Anthropological Society, Amsterdam; Professor Gunnar Dahlberg, Director, State Institute for Human Genetics and Race Biology, University of Uppsala; Professor L. C. Dunn, Department of Zoology, Columbia University, New York; Professor J. B. S. Haldane, Head, Department of Biometry, University College, London; Professor M. F. Ashley Montagu, Chairman, Department of Anthropology, Rutgers University, New Brunswick, N. J.; Dr. A. E. Mourant, Director, Blood Group Reference Laboratory, Lister Institute, London; Professor Hans Nachtsheim, Director, Institut für Genetik, Freie Universität, Berlin; Dr. Eugene Schreider, directeur adjoint du laboratoire d'anthropologie physique de l'École des hautes études, Paris; Professor Harry L. Shapiro, Chairman, Department of Anthropology, American Museum of Natural History, New York; Dr. J. C. Trevor, Faculty of Archaeology and Anthropology, University of Cambridge; Dr. Henri V. Vallois, professeur au Muséum d'histoire naturelle, directeur du Musée de l'Homme, Paris; Professor S. Zuckerman, Head, Department of Anatomy, Medical School, University of Birmingham; Professor Th. Dobzhansky, Department of Zoology, Columbia University, New York; and Dr. Julian Huxley contributed to the final wording.)



## BIBLIOGRAPHY

- Alpenfels, Ethel J. Sense and Nonsense about Race. New York: Friendship Press, 1957.
- Barron, Milton L. People Who Intermarry. Syracuse University Press, 1946.
- "Bloodstream Victory," Time, LXXII (Dec. 22, 1958), 17.
- Frazier, Edward Franklin. The Negro in the United States. Revised edition. New York: MacMillan Co., 1957.
- Guzman, Jesse Parkhurst, editor. 1952 Negro Year Book. New York: Wm. H. Wise & Co., Inc., 1952.
- Hoyer, R. J., editor. The Christian and Race. St. Louis: Concordia Publishing House, 1955.
- "I Spent Four Years in an Integrated High School - A White Girl's Story of Education and Social Life in a Milwaukee School," U. S. News and World Report, XLV (Nov. 7, 1958), 40-5.
- Johnson, Charles S. Patterns of Negro Segregation. New York: Harper & Bros., 1944.
- Klineberg, Otto. Characteristics of the American Negro. New York: Harper & Bros., 1944.
- Krabel, Alf M. Grace & Race in the Lutheran Church. Chicago: National Lutheran Council--Division of American Missions, 1957.
- La Farge, John. The Race Question and the Negro. Revised edition. New York: Longmans, Green & Co., 1943.
- Lawrence, David. "And What about Intermarriage?" U. S. News and World Report, XLV (Nov. 21, 1958), 136.
- "Leading Sociologists Discuss Sex Fears and Integration; Symposium," U. S. News and World Report, XLV (May 19, 1958), 77-88.
- Link, Henry Charles. The Rediscovery of Morals. New York: E. P. Dutton, 1947.
- "Lutheran Human Relations Association of America, The." Inter-racial Marriage? Proceedings Ninth Annual Valparaiso University Institute on Human Relations. Valparaiso, Ind., 1958.



- "Mixed Marriages and an Exception," Newsweek, LII (Dec. 22, 1958), 20.
- Murray, R. W. and Frank T. Glynn. "The American Negro Problem," Social Problems. 1944, pp. 116-50.
- Myrdal, Gunnar. An American Dilemma: The Negro Problem and Modern Democracy. 2 vols. New York: Harper & Bros., 1944.
- Nelson, William Stuart, editor. The Christian Way in Race Relations. New York: Harper & Bros., 1948.
- Nevine, Allan. "Intermarriage of the Races Will Be Inevitable," U. S. News and World Report, XLV (Nov. 14, 1958), 72.
- Pope, Liston. The Kingdom beyond Caste. New York: Friendship Press, 1957.
- Rose, Arnold Marshall. The Negro in America. Boston: Beacon Press, 1948.
- Schulze, Andrew. My Neighbor of Another Color. St. Louis, Mo.: n.p., 1941.
- Shapiro, Harry Lionel. Race Mixture. Paris: UNESCO, 1953.
- Smith, Lillian Eugenia. Now Is the Time. New York: Viking Press, 1955.
- Soper, Edmund Davison. Racism, A World Issue. New York: Abingdon Cokesbury Press, 1947.
- Tead, Diana. What Is Race? Paris: UNESCO, 1952.
- Thompson, Edgar T. Race Relations and the Race Problem. Durham, N. C.: Duke University Press, 1939.
- Tumin, Melvin M. Segregation and Desegregation. New York: Anti-Defamation League of B'nai B'rith, 1957.
- "Views of Two Negro Leaders on Integration and Interracial Marriage," U. S. News and World Report, XLV (Sept. 19, 1958), 90.
- Wentzel, Fred DeHart. Epistle to White Christians. Philadelphia: Christian Education Press, 1948.



"What South Really Fears about Mixed Schools," U. S. News and World Report, XLV (Sept. 19, 1958), 76.

"When Negro Servicemen Bring Home White Brides," U. S. News and World Report, XLIII (Oct. 11, 1957), 110-2.

Wynn, John Charles. Pastoral Ministry to Families. Philadelphia: The Westminster Press, 1957.