

public dealings in the world of finance." Mr. Hutchins says: "I put the question to him in more than one of our conversations, and could give his answer if that were my object. They were not satisfactory to me. They were to him."

It is a pity that Mr. Rockefeller's answer is not given. He is a Baptist, like the deacon mentioned above, and the cases are as much alike as great world dealings can be like the dealings of a petty neighborhood. To the wicked it seems that all such instances show what Dean Williams calls a "disintegrated conscience." Some statement of reconciliation is manifestly needed. There are many in the world outside of the churches who think they see a paradox.

It is not going too far to say that there are many who have a feeling that there is need of a readjustment of sins. They think that some discussion of this is more needed in church councils than some of the subjects that are so strenuously debated. Why, for example, should it not be a sin to be hard on a neighbor in interest? To take quick advantage of a mortgage? To lie about assessments? To beat down a competitor by bribing a legislature? Why are not some of these doings held up to the anathema of the orthodox? Clearly the churches need to think of these matters if they wish to solve the sense of paradox that many think they see in the modern good.

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EDITORIAL CORRESPONDENCE

MEXICO.

Tula, Ver., Mexico, May 10.—Miscegenation is a word that is very popular in the South but it is little used elsewhere. The Southern bourbon keeps it on hand just as his Northern prototype treasures the name "anarchy;" he hurls it like a hand grenade at a fire whenever the spirit of democracy threatens to burst the bonds duly made and provided by the said bourbon.

Mexico is peopled largely by mixed races; the majority of the progressive population has both white and Indian blood in its veins, and a considerable share has also something of Negro ancestry. The leaders in industry and politics, particularly in the latter, are most frequently of this mixed origin,

the amalgamation of races being in some cases recent and in others of several hundred years' standing. The aborigines had a comparatively high civilization, while in our Southern States the Indians were exterminated and grossly ignorant Negroes imported in their stead; this would have given the advantage to Mexico but for the fact that the percentage of white men to the total population was much larger in the South. Yet to-day the cultivated Mexican is the peer of the civilized man of any country, and among the masses the higher middle class exhibits the same sterling traits that are so prized in the ranks of American communities.

Regarding the mixture of races the situation is substantially the same in the South and in Mexico, except that miscegenation is nominally under the ban in the former while it has the prestige of the civilization that has been built up in the latter. The traveler in the South, judging from the variety of shades of color in the population, might well doubt if there is in the entire country a single Negro of pure African blood; the minority of really black men may have been caused by "reversion to type" as easily as by unmixed ancestry.

A law against the intermarriage of races is undemocratic, as it denies the right of private judgment in a matter peculiarly personal in its nature. It thus antagonizes the true spirit of modern progress and has been almost universally abandoned. Like most restrictive laws such a statute is injurious in its practical workings. It is obeyed by the better classes, but does not check the dissolute, as they have no desire to marry; on the contrary, it encourages the libertine if the injured woman has fewer rights. Legislation when backed by a strong public sentiment can to a considerable degree restrain illicit sexual relations, but it suppresses entirely the legitimate union. The better class of offspring being inhibited and the worst kind only partly eliminated, the tendency is downward from generation to generation, except as it is relieved by the innate wholesomeness of human nature—because even the dregs tend constantly to throw up shoots to the light or to die out. But the law in the South is not supported by a united public sentiment against irregular sexual relations between the races; on the contrary they are condoned at least as generally as prostitution is in cities the world over. They are even encouraged by not holding the white father accountable for his illegitimate offspring at the bar of public opinion. This attitude of the parent and of the public teaches many unfortunate children to regard themselves as little above the beasts, so it is a matter of surprise that the worst class of Negro crime is not more common in the South. The community prevents the appearance of the best type of Negro except as he is

painfully evolved through generations of inferior ones; meanwhile it fosters the production of the worst kind and complains gravely of the low character of the Southern Negro! In Mexico even the most unpromising child of mixed blood has for "elder brothers" many of the most illustrious names of the Republic, and public opinion is on the whole disposed to try him on his personal merits; these influences, with the loyalty of white parents generally, must often redeem lives that in the South would become public menaces.

In Mexico the old Spanish families have markedly deteriorated in many localities through persistent intermarriage, despite the freedom given by law and by custom to unions with other races. This illustrates the law of affinity which impels the great majority of men to marry in their own race and even in their particular class, whatever legislation may bar or permit. A law against miscegenation is not necessary to preserve the integrity of the great mass of a superior race. With human nature and public opinion as we now know them, such a law offers little discouragement to unworthy alliances and casual relations between the races; but it prevents the limited number of high-class mixed marriages that would naturally occur and which in their offspring would set a higher standard of emulation and self-respect among all people of mixed blood in the community. Where more races than one are to occupy a country jointly, high-type citizens of mixed blood have an important office to perform, if democracy is ever to be more than an empty word when applied to diverse races. And without democracy social organization is lame and impotent. The superior race is first responsible and must take the initiative; if it is democratic in its attitude towards the man of darker hue he in his turn will be so to his still darker brother. In this way the man of mixed blood will act as the intermediary for social solidarity and human brotherhood; he better than anyone else can understand the man who is darker and the man who is lighter.

Much of the prejudice against mixed marriages really centers upon the assumed inferiority of the one race or the other; but this feeling lessens with growing democracy and culture as the character and personality of the man and not his race and ancestry become the criterions. And the racial inferiority of the Negro will diminish with time until some day he will attain the present high estate of the Japanese. Since the present war in the East no doubt any Jap with cash and culture would be permitted even in the South to marry any woman whom he could induce to accept him—at any rate, if he could not do it there he could anywhere else in the world.

HERBERT FOSTER.

