

# THE RISING TIDE OF COLOR

AGAINST WHITE WORLD-SUPREMACY

BY

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"THE FRENCH REVOLUTION IN SAN DOMINGO," ETC.

WITH AN INTRODUCTION BY

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BY LOTHROP STODDARD

THE REVOLT AGAINST CIVILIZATION

THE NEW WORLD OF ISLAM

THE RISING TIDE OF COLOR AGAINST  
WHITE WORLD-SUPREMACY

CHARLES SCRIBNER'S SONS

## PREFACE

MORE than a decade ago I became convinced that the key-note of twentieth-century world-politics would be the relations between the primary races of mankind. Momentous modifications of existing race-relations were evidently impending, and nothing could be more vital to the course of human evolution than the character of these modifications, since upon the *quality* of human life all else depends.

Accordingly, my attention was thenceforth largely directed to racial matters. In the preface to an historical monograph ("The French Revolution in San Domingo") written shortly before the Great War, I stated: "The world-wide struggle between the primary races of mankind—the 'conflict of color,' as it has been happily termed—bids fair to be the fundamental problem of the twentieth century, and great communities like the United States of America, the South African Confederation, and Australasia regard the 'color question' as perhaps the gravest problem of the future."

Those lines were penned in June, 1914. Before their publication the Great War had burst upon the world. At that time several reviewers commented upon the above dictum and wondered whether, had I written two months later, I should have held a different opinion.

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## PREFACE

As a matter of fact, I should have expressed myself even more strongly to the same effect. To me the Great War was from the first the White Civil War, which, whatever its outcome, must gravely complicate the course of racial relations.

Before the war I had hoped that the readjustments rendered inevitable by the renaissance of the brown and yellow peoples of Asia would be a gradual, and in the main a pacific, process, kept within evolutionary bounds by the white world's inherent strength and fundamental solidarity. The frightful weakening of the white world during the war, however, opened up revolutionary, even cataclysmic, possibilities.

In saying this I do not refer solely to military "perils." The subjugation of white lands by colored armies may, of course, occur, especially if the white world continues to rend itself with internecine wars. However, such colored triumphs of arms are less to be dreaded than more enduring conquests like migrations which would swamp whole populations and turn countries now white into colored man's lands irretrievably lost to the white world. Of course, these ominous possibilities existed even before 1914, but the war has rendered them much more probable.

The most disquieting feature of the present situation, however, is not the war but the peace. The white world's inability to frame a constructive settlement, the perpetuation of intestine hatreds, and the menace of fresh white civil wars complicated by the spectre of social revolution, evoke the dread thought that the

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late war may be merely the first stage in a cycle of ruin.

In fact, so absorbed is the white world with its domestic dissensions that it pays scant heed to racial problems whose importance for the future of mankind far transcends the questions which engross its attention to-day.

This relative indifference to the larger racial issues has determined the writing of the present book. So fundamental are these issues that a candid discussion of them would seem to be timely and helpful.

In the following pages I have tried to analyze in their various aspects the present relations between the white and non-white worlds. My task has been greatly aided by the Introduction from the pen of Madison Grant, who has admirably summarized the biological and historical background. A life-long student of biology, Mr. Grant approaches the subject along that line. My own avenue of approach being world-politics, the resulting convergence of different view-points has been a most useful one.

For the stimulating counsel of Mr. Grant in the preparation of this book my thanks are especially due. I desire also to acknowledge my indebtedness for helpful suggestions to Messrs. Alleyne Ireland, Glenn Frank, and other friends.

LOTHROP STODDARD.

NEW YORK CITY,  
February 28, 1920.

## CHAPTER I

### THE WORLD OF COLOR

THE man who, on a quiet spring evening of the year 1914, opened his atlas to a political map of the world and pored over its many-tinted patterns probably got one fundamental impression: the overwhelming preponderance of the white race in the ordering of the world's affairs. Judged by accepted canons of statecraft, the white man towered the indisputable master of the planet. Forth from Europe's teeming mother-hive the imperious Sons of Japhet had swarmed for centuries to plant their laws, their customs, and their battle-flags at the uttermost ends of the earth. Two whole continents, North America and Australia, had been made virtually as white in blood as the European motherland; two other continents, South America and Africa, had been extensively colonized by white stocks; while even huge Asia had seen its empty northern march, Siberia, pre-empted for the white man's abode. Even where white populations had not locked themselves to the soil few regions of the earth had escaped the white man's imperial sway, and vast areas inhabited by uncounted myriads of dusky folk obeyed the white man's will.

Beside the enormous area of white settlement or control, the regions under non-white governance bulked



small indeed. In eastern Asia, China, Japan, and Siam; in western Asia, Turkey, Afghanistan, and Persia; in Africa, Abyssinia, and Liberia; and in America the minute state of Haiti: such was the brief list of lands under non-white rule. In other words, of the 53,000,000 square miles which (excluding the polar regions) constitute the land area of the globe, only 6,000,000 square miles had non-white governments, and nearly two-thirds of this relatively modest remainder was represented by China and its dependencies.

Since 1914 the world has been convulsed by the most terrible war in recorded history. This war was primarily a struggle between the white peoples, who have borne the brunt of the conflict and have suffered most of the losses. Nevertheless, one of the war's results has been a further whittling down of the areas standing outside white political control. Turkey is to-day practically an Anglo-French condominium, Persia is virtually a protectorate of the British Empire, while the United States has thrown over the endemic anarchy of Haiti the aegis of the *Pax Americana*. Study of the political map might thus apparently lead one to conclude that white world-predominance is immutable, since the war's ordeal has still further broadened the territorial basis of its authority.

At this point the reader is perhaps asking himself why this book was ever undertaken. The answer is: the dangerous delusion created by viewing world affairs solely from the angle of politics. The late war

has taught many lessons as to the unstable and transitory character of even the most imposing political phenomena, while a better reading of history must bring home the truth that the basic factor in human affairs is not politics, but race. The reader has already encountered this fundamental truth on every page of the Introduction. He will remember, for instance, how west-central Asia, which in the dawn of history was predominantly white man's country, is to-day racially brown man's land in which white blood survives only as vestigial traces of vanishing significance. If this portion of Asia, the former seat of mighty white empires and possibly the very homeland of the white race itself, should have so entirely changed its ethnic character, what assurance can the most impressive political panorama give us that the present world-order may not swiftly and utterly pass away?

The force of this query is exemplified when we turn from the political to the racial map of the globe. What a transformation! Instead of a world politically nine-tenths white, we see a world of which only four-tenths at the most can be considered predominantly white in blood, the rest of the world being inhabited mainly by the other primary races of mankind—yellows, browns, blacks, and reds. Speaking by continents, Europe, North America to the Rio Grande, the southern portion of South America, the Siberian part of Asia, and Australasia constitute the real white world; while the bulk of Asia, virtually the whole of Africa, and most of Central and South

America form the world of color. The respective areas of these two racially contrasted worlds are 22,000,000 square miles for the whites and 31,000,000 square miles for the colored races. Furthermore it must be remembered that fully one-third of the white area (notably Australasia and Siberia) is very thinly inhabited and is thus held by a very slender racial tenure—the only tenure which counts in the long run.

The statistical disproportion between the white and colored worlds becomes still more marked when we turn from surveys of area to tables of population. The total number of human beings alive to-day is about 1,700,000,000. Of these 550,000,000 are white, while 1,150,000,000 are colored. The colored races thus outnumber the whites more than two to one. Another fact of capital importance is that the great bulk of the white race is concentrated in the European continent. In 1914 the population of Europe was approximately 450,000,000. The late war has undoubtedly caused an absolute decrease of many millions of souls. Nevertheless, the basic fact remains that some four-fifths of the entire white race is concentrated on less than one-fifth of the white world's territorial area (Europe), while the remaining one-fifth of the race (some 110,000,000 souls), scattered to the ends of the earth, must protect four-fifths of the white territorial heritage against the pressure of colored races eleven times its numerical strength.

As to the 1,150,000,000 of the colored world, they are divided, as already stated, into four primary cate-

gories: yellows, browns, blacks, and reds. The yellows are the most numerous of the colored races, numbering over 500,000,000. Their habitat is eastern Asia. Nearly as numerous and much more wide-spread than the yellows are the browns, numbering some 450,000,000. The browns spread in a broad belt from the Pacific Ocean westward across southern Asia and northern Africa to the Atlantic Ocean. The blacks total about 150,000,000. Their centre is Africa south of the Sahara Desert, but besides the African continent there are vestigial black traces across southern Asia to the Pacific and also strong black outposts in the Americas. Least numerous of the colored race-stocks are the reds—the "Indians" of the western hemisphere. Mustering a total of less than 40,000,000, the reds are almost all located south of the Rio Grande in "Latin America."

Such is the ethnic make-up of that world of color which, as already seen, outnumbers the white world two to one. That is a formidable ratio, and its significance is heightened by the fact that this ratio seems destined to shift still further in favor of color. There can be no doubt that at present the colored races are increasing very much faster than the white. Treating the primary race-stocks as units, it would appear that whites tend to double in eighty years, yellows and browns in sixty years, blacks in forty years. The whites are thus the slowest breeders, and they will undoubtedly become slower still, since selection after selection of the white race is revealing that lowered birth-



rate which in France has reached the extreme of a stationary population.

On the other hand, none of the colored races shows perceptible signs of declining birth-rate, all tending to breed up to the limits of available subsistence. Such checks as now limit the increase of colored populations are wholly external, like famine, disease, and tribal warfare. But by a curious irony of fate, the white man has long been busy removing these checks to colored multiplication. The greater part of the colored world is to-day under white political control. Wherever the white man goes he attempts to impose the bases of his ordered civilization. He puts down tribal war, he wages truceless combat against epidemic disease, and he so improves communications that augmented and better distributed food-supplies minimize the blight of famine. In response to these life-saving activities the enormous death-rate which in the past has kept the colored races from excessive multiplication is falling to proportions comparable with the death-rate of white countries. But to lower the colored world's prodigious birth-rate is quite another matter. The consequence is a portentous increase of population in nearly every portion of the colored world now under white political sway. In fact, even those colored countries which have maintained their independence, such as China and Japan, are adopting the white man's life-conserving methods and are experiencing the same accelerated increase of population.

Now what must be the inevitable result of all this?

It can mean only one thing: a tremendous and steadily augmenting outward thrust of surplus colored men from overcrowded colored homelands. Remember that these homelands are already populated up to the available limits of subsistence. Of course present limits can in many cases be pushed back by better living conditions, improved agriculture, and the rise of modern machine industry such as is already under way in Japan. Nevertheless, in view of the tremendous population increases which must occur, these can be only palliatives. Where, then, should the congested colored world tend to pour its accumulating human surplus, inexorably condemned to emigrate or starve? The answer is: into those emptier regions of the earth under white political control. But many of these relatively empty lands have been definitely set aside by the white man as his own special heritage. The upshot is that the rising flood of color finds itself walled in by white dikes debarring it from many a promised land which it would fain deluge with its dusky waves.

Thus the colored world, long restive under white political domination, is being welded by the most fundamental of instincts, the instinct of self-preservation, into a common solidarity of feeling against the dominant white man, and in the fire of a common purpose internecine differences tend, for the time at least, to be burned away. Before the supreme fact of white political world-domination, antipathies within the colored world must inevitably recede into the background.



The imperious urge of the colored world toward racial expansion was well visualized by that keen English student of world affairs, Doctor E. J. Dillon, when he wrote more than a decade ago: "The problem is one of life and death—a veritable sphinx-question—to those most nearly concerned. For, no race, however inferior it may be, will consent to fatten slowly in order that other people may fatten and take their ease, especially if it has a good chance to make a fight for life."<sup>1</sup>

This white statement of the colored thesis is an accurate reflection of what colored men say themselves. For example, a Japanese scholar, Professor Ryutaro Nagai, writes: "The world was not made for the white races, but for the other races as well. In Australia, South Africa, Canada, and the United States, there are vast tracts of unoccupied territory awaiting settlement, and although the citizens of the ruling Powers refuse to take up the land, no yellow people are permitted to enter. Thus the white races seem ready to commit to the savage birds and beasts what they refuse to intrust to their brethren of the yellow race. Surely the arrogance and avarice of the nobility in apportioning to themselves the most and the best of the land in certain countries is as nothing compared with the attitude of the white races toward those of a different hue."<sup>2</sup>

<sup>1</sup> E. J. Dillon, "The Asiatic Problem," *Contemporary Review*, February, 1908.

<sup>2</sup> Ryutaro Nagai in *The Japan Magazine*. Quoted from *The American Review of Reviews*, July, 1913, p. 107.

The bitter resentment of white predominance and exclusiveness awakened in many colored breasts is typified by the following lines penned by a brown man, a British-educated Afghan, shortly before the European War. Inveighing against our "racial prejudice; that cowardly, wretched caste-mark of the European and the American the world over," he exultantly predicts "a coming struggle between Asia, all Asia, against Europe and America. You are heaping up material for a Jihad, a Pan-Islam, a Pan-Asia Holy War, a gigantic day of reckoning, an invasion of a new Attila and Tamerlane—who will use rifles and bullets, instead of lances and spears. You are deaf to the voice of reason and fairness, and so you must be taught with the whirling swish of the sword when it is red."<sup>1</sup>

Of course in these statements there is nothing either exceptional or novel. The colored races never welcomed white predominance and were always restive under white control. Down to the close of the nineteenth century, however, they generally accepted white hegemony as a disagreeable but inevitable fact. For four hundred years the white man had added continent to continent in his imperial progress, equipped with resistless sea-power and armed with a mechanical superiority that crushed down all local efforts at resistance. In time, therefore, the colored races acceded to white supremacy a fatalistic acquiescence, and,

<sup>1</sup> Achmet Abdullah, "Seen Through Mohammedan Spectacles," *Forum*, October, 1914.

though never loved, the white man was usually respected and universally feared.

During the closing decades of the nineteenth century, to be sure, premonitory signs of a change in attitude began to appear. The yellow and brown races, at least, stirred by the very impact of Western ideas, measured the white man with a more critical eye and commenced to wonder whether his superiority was due to anything more than a fortuitous combination of circumstances which might be altered by efforts of their own. Japan put this theory to the test by going sedulously to the white man's school. The upshot was the Russo-Japanese War of 1904, an event the momentous character of which is even now not fully appreciated. Of course, that war was merely the sign-manual of a whole nexus of forces making for a revived Asia. But it dramatized and clarified ideas which had been germinating half-unconsciously in millions of colored minds, and both Asia and Africa thrilled with joy and hope. Above all, the legend of white invincibility lay, a fallen idol, in the dust. Nevertheless, though freed from imaginary terrors, the colored world accurately gauged the white man's practical strength and appreciated the magnitude of the task involved in overthrowing white supremacy. That supremacy was no longer acquiesced in as inevitable and hopes of ultimate success were confidently entertained, but the process was usually conceived as a slow and difficult one. Fear of white power and respect for white civilization thus remained potent restraining factors.

Then came the Great War. The colored world suddenly saw the white peoples which, in racial matters had hitherto maintained something of a united front, locked in an internecine death-grapple of unparalleled ferocity; it saw those same peoples put one another furiously to the ban as irreconcilable foes; it saw white race-unity cleft by political and moral gulfs which white men themselves continuously iterated would never be filled. As colored men realized the significance of it all, they looked into each other's eyes and there saw the light of undreamed-of hopes. The white world was tearing itself to pieces. White solidarity was riven and shattered. And—fear of white power and respect for white civilization together dropped away like garments outworn. Through the bazaars of Asia ran the sibilant whisper: "The East will see the West to bed!"

The chorus of mingled exultation, hate, and scorn sounded from every portion of the colored world. Chinese scholars, Japanese professors, Hindu pundits, Turkish journalists, and Afro-American editors, one and all voiced drastic criticisms of white civilization and hailed the war as a well-merited Nemesis on white arrogance and greed. ¶ This is how the Constantinople *Tanin*e, the most serious Turkish newspaper, characterized the European Powers: "They would not look at the evils in their own countries or elsewhere, but interfered at the slightest incident in our borders; every day they would gnaw at some part of our rights and our sovereignty; they would perform vivisection on our quivering flesh and cut off great pieces of it. And we,



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with a forcibly controlled spirit of rebellion in our hearts and with clinched but powerless fists, silent and depressed, would murmur as the fire burned within: 'Oh, that they might fall out with one another! Oh, that they might eat one another up!' And lo! to-day they are eating each other up, just as the Turk wished they would."<sup>1</sup>

The Afro-American author, W. E. Burghardt Dubois, wrote of the colored world: "These nations and races, composing as they do a vast majority of humanity, are going to endure this treatment just as long as they must and not a moment longer. Then they are going to fight, and the War of the Color Line will outdo in savage inhumanity any war this world has yet seen. For colored folk have much to remember and they will not forget."<sup>2</sup>

"What does the European War mean to us Orientals?" queried the Japanese writer, Yone Noguchi. "It means the saddest downfall of the so-called western civilization; our belief that it was builded upon a higher and sounder footing than ours was at once knocked down and killed; we are sorry that we somehow overestimated its happy possibility and were deceived and cheated by its superficial glory. My recent western journey confirmed me that the so-called dynamic western civilization was all against the Asiatic belief. And when one does not respect the others,

<sup>1</sup> Quoted from *The Literary Digest*, October 24, 1914, p. 784.

<sup>2</sup> W. E. Burghardt Dubois "The African Roots of War," *Atlantic Monthly*, May, 1915.





there will be only one thing to come, that is, fight, in action or silence."<sup>1</sup>

Such was the colored world's reaction to the white death-grapple, and as the long struggle dragged on both Asia and Africa stirred to their very depths. To be sure, no great explosions occurred during the war years, albeit lifting veils of censorship reveal how narrowly such explosions were averted. Nevertheless, Asia and Africa are to-day in acute ferment, and we must not forget that this ferment is not primarily due to the war. The war merely accelerated a movement already existent long before 1914. Even if the Great War had been averted, the twentieth century must have been a time of wide-spread racial readjustments in which the white man's present position of political world-domination would have been sensibly modified, especially in Asia. However, had the white race and white civilization been spared the terrific material and moral losses involved in the Great War and its still unliquidated aftermath, the process of racial readjustment would have been far more gradual and would have been fraught with far fewer cataclysmic possibilities. Had white strength remained intact it would have acted as a powerful shock-absorber, taking up and distributing the various colored impacts. As a result, the coming modification of the world's racial equilibrium, though inevitable, would have been so graduated that it would have seemed more an evolution than a

<sup>1</sup> Yone Noguchi, "The Downfall of Western Civilization," *The Nation* (New York), October 8, 1914.

revolution. Such violent breaches as did occur might have been localized, and anything like a general race-cataclysm would probably have been impossible.

But it was not to be. The heart of the white world was divided against itself, and on the fateful 1st of August, 1914, the white race, forgetting ties of blood and culture, heedless of the growing pressure of the colored world without, locked in a battle to the death. An ominous cycle opened whose end no man can foresee. Armageddon engendered Versailles; earth's worst war closed with an unconstructive peace which left old sores unhealed and even dealt fresh wounds. The white world to-day lies debilitated and uncured; the colored world views conditions which are a standing incitement to rash dreams and violent action.

Such is the present status of the world's race-problem, expressed in general terms. The analysis of the specific elements in that complex problem will form the subject of the succeeding chapters.

## CHAPTER II

### YELLOW MAN'S LAND

YELLOW MAN'S LAND is the Far East. Here the group of kindred stocks usually termed Mongolian have dwelt for unnumbered ages. Down to the most recent times the yellows lived virtually a life apart. Sundered from the rest of mankind by stupendous mountains, burning deserts, and the illimitable ocean, the Far East constituted a world in itself, living its own life and developing its own peculiar civilization. Only the wild nomads of its northern marches—Huns, Mongols, Tartars, and the like—succeeded in gaining direct contact with the brown and white worlds to the West.

The ethnic focus of the yellow world has always been China. Since the dawn of history this immense human ganglion has been the centre from which civilization has radiated throughout the Far East. About this "Middle Kingdom," as it sapiently styled itself, the other yellow folk were disposed—Japanese and Koreans to the east; Siamese, Annamites, and Cambodians to the south; and to the north the nomad Mongols and Manchus. To all these peoples China was the august preceptor, sometimes chastising their presumption, yet always instilling the principles of its ordered civilization. However diverse may have been



Nowhere can the white man endure colored competition; everywhere "the East can *underlive* the West."<sup>2</sup> The grim truth of the matter is this: The whole white race is exposed, immediately or ultimately, to the possibility of social sterilization and final replacement or absorption by the teeming colored races.

What this unspeakable catastrophe would mean for the future of the planet, and how the peril may be averted, will form the subject of my concluding pages.

## CHAPTER XII

### THE CRISIS OF THE AGES

Ours is a solemn moment. We stand at a crisis—the supreme crisis of the ages. For unnumbered millenniums man has toiled upward from the dark jungles of savagery toward glorious heights which his mental and spiritual potentialities give promise that he shall attain. His path has been slow and wavering. Time and again he has lost his way and plunged into deep valleys. Man's trail is littered with the wrecks of dead civilizations and dotted with the graves of promising peoples stricken by an untimely end.

Humanity has thus suffered many a disaster. Yet none of these disasters were fatal, because they were merely local. Those wrecked civilizations and blighted peoples were only parts of a larger whole. Always some strong barbarians, endowed with rich, unspoiled heredities, caught the falling torch and bore it onward flaming high once more.

Out of the prehistoric shadows the white races pressed to the front and proved in a myriad ways their fitness for the hegemony of mankind. Gradually they forged a common civilization; then, when vouchsafed their unique opportunity of oceanic mastery four centuries ago, they spread over the earth, filling its empty spaces with their superior breeds and assuring to them-

selves an unparalleled paramountcy of numbers and dominion.

Three centuries later the whites took a fresh leap forward. The nineteenth century was a new age of discovery—this time into the realms of science. The hidden powers of nature were unveiled, incalculable energies were tamed to human use, terrestrial distance was abridged, and at last the planet was integrated under the hegemony of a single race with a common civilization.

The prospects were magnificent, the potentialities of progress apparently unlimited. Yet there were commensurate perils. Towering heights mean abyssal depths, while the very possibility of supreme success implies the possibility of supreme failure. All these marvellous achievements were due solely to superior heredity, and the mere maintenance of what had been won depended absolutely upon the prior maintenance of race-values. Civilization of itself means nothing. It is merely an effect, whose cause is the creative urge of superior germ-plasm. Civilization is the body; the race is the soul. Let the soul vanish, and the body moulders into the inanimate dust from which it came.

Two things are necessary for the continued existence of a race: it must remain itself, and it must breed its best. Every race is the result of ages of development which evolves specialized capacities that make the race what it is and render it capable of creative achievement. These specialized capacities (which

particularly mark the superior races), being relatively recent developments, are highly unstable. They are what biologists call "recessive" characters; that is, they are not nearly so "dominant" as the older, generalized characters which races inherit from remote ages and which have therefore been more firmly stamped upon the germ-plasm. Hence, when a highly specialized stock interbreeds with a different stock, the newer, less stable, specialized characters are bred out, the variation, no matter how great its potential value to human evolution, being *irretrievably lost*. This occurs even in the mating of two superior stocks if these stocks are widely dissimilar in character. The valuable specializations of both breeds cancel out, and the mixed offspring tend strongly to revert to generalized mediocrity.

And, of course, the more primitive a type is, the more prepotent it is. This is why crossings with the negro are uniformly fatal. Whites, Amerindians, or Asiatics—all are alike vanquished by the invincible prepotency of the more primitive, generalized, and lower negro blood.

There is no immediate danger of the world being swamped by black blood. But there is a very imminent danger that the white stocks may be swamped by Asiatic blood.

The white man's very triumphs have evoked this danger. His virtual abolition of distance has destroyed the protection which nature once conferred. Formerly mankind dwelt in such dispersed isolation

that wholesale contact of distant, diverse stocks was practically impossible. But with the development of cheap and rapid transportation, nature's barriers are down. Unless man erects and maintains artificial barriers the various races will increasingly mingle, and the inevitable result will be the supplanting or absorption of the higher by the lower types.

We can see this process working out in almost every phase of modern migration. The white immigration into Latin America is the exception which proves the rule. That particular migration is, of course, beneficent, since it means the influx of relatively high types into undeveloped lands, sparsely populated by types either no higher or much lower than the new arrivals. But almost everywhere else, whether we consider interwhite migrations or colored encroachments on white lands, the net result is an expansion of lower and a contraction of higher stocks, the process being thus a disgenic one. Even in Asia the evils of modern migration are beginning to show. The Japanese Government has been obliged to prohibit the influx of Chinese and Korean coolies who were undercutting Japanese labor and thus undermining the economic bases of Japanese life.

Furthermore, modern migration is itself only one aspect of a still more fundamental disgenic trend. The whole course of modern urban and industrial life is disgenic. Over and above immigration, the tendency is toward a replacement of the more valuable by the less valuable elements of the population. All over

the civilized world racial values are diminishing, and the logical end of this disgenic process is racial bankruptcy and the collapse of civilization.

Now why is all this? It is primarily because we have not yet adjusted ourselves to the radically new environment into which our epochal scientific discoveries led us a century ago. Such adaptation as we have effected has been almost wholly on the material side. The no less sweeping idealistic adaptations which the situation calls for have not been made. Hence, modern civilization has been one-sided, abnormal, unhealthy—and nature is exacting penalties which will increase in severity until we either fully adapt or *finally perish*.

"Finally perish!" That is the exact alternative which confronts the white race. For white civilization is to-day continuous with the white race. The civilizations of the past were local. They were confined to a particular people or group of peoples. If they failed, there were always some unspoiled, well-endowed barbarians to step forward and "carry on." But to-day *there are no more white barbarians*. The earth has grown small, and men are everywhere in close touch. If white civilization goes down, the white race is irrevocably ruined. It will be swamped by the triumphant colored races, who will obliterate the white man by elimination or absorption. What has taken place in Central Asia, once a white and now a brown or yellow land, will take place in Australasia, Europe, and America. Not to-day, nor yet to-morrow; perhaps not for



generations; but surely in the end. If the present drift be not changed, we whites are all ultimately doomed. Unless we set our house in order, the doom will sooner or later overtake us all.

And that would mean that the race obviously endowed with the greatest creative ability, the race which had achieved most in the past and which gave the richer promise for the future, had passed away, carrying with it to the grave those potencies upon which the realization of man's highest hopes depends. A million years of human evolution might go uncrowned, and earth's supreme life-product, man, might never fulfil his potential destiny. This is why we to-day face "The Crisis of the Ages."

To many minds the mere possibility of such a catastrophe may seem unthinkable. Yet a dispassionate survey of the past shows that it is not only possible but probable if present conditions go on unchanged. The whole history of life, both human and subhuman, teaches us that nature will not condone disobedience; that, as I have already phrased it, "no living being stands above her law, and protozoön or demigod, if they transgress, alike must die."

Now we have transgressed; grievously transgressed—and we are suffering grievous penalties. But pain is really kind. Pain is the importunate tocsin which rouses to dangerous realities and spurs to the seeking of a cure.

As a matter of fact we are confusedly aware of our evil plight, and legion are the remedies to-day pro-

posed. Some of these are mere quack nostrums. Others contain valuable remedial properties. To be sure, there is probably no *one* curative agent, since our troubles are complex and magic elixirs heal only in the realm of dreams. But one element should be fundamental to all the compoundings of the social pharmacopoeia. That element is *blood*.

It is clean, virile, genius-bearing blood, streaming down the ages through the unerring action of heredity, which, in anything like a favorable environment, will multiply itself, solve our problems, and sweep us on to higher and nobler destinies. What we to-day need above all else is a changed attitude of mind—a recognition of the supreme importance of heredity, not merely in scientific treatises but in the practical ordering of the world's affairs. We are where we are to-day primarily because we have neglected this vital principle; because we have concerned ourselves with dead things instead of with living beings.

This disregard of heredity is perhaps not strange. It is barely a generation since its fundamental importance was scientifically established, and the world's conversion to even the most vital truth takes time. In fact, we also have much to unlearn. A little while ago we were taught that all men were equal and that good conditions could, of themselves, quickly perfect mankind. The seductive charm of these dangerous fallacies lingers and makes us loath to put them resolutely aside.

Fortunately, we now know the truth. At last we

have been vouchsafed clear insight into the laws of life. We now know that men are not, and never will be, equal. We know that environment and education can develop only what heredity brings. We know that the acquirements of individuals are either not inherited at all or are inherited in so slight a degree as to make no perceptible difference from generation to generation. In other words: we now know that heredity is paramount in human evolution, all other things being secondary factors.

This basic truth is already accepted by large numbers of thinking men and women all over the civilized world, and if it becomes firmly fixed in the popular consciousness it will work nothing short of a revolution in the ordering of the world's affairs.

For race-betterment is such an intensely *practical* matter! When peoples come to realize that the *quality* of the population is the source of all their prosperity, progress, security, and even existence; when they realize that a single genius may be worth more in actual dollars than a dozen gold-mines, while, conversely, racial decline spells material impoverishment and decay; when such things are really believed, we shall see much-abused "eugenics" actually moulding social programmes and political policies. Were the white world to-day really convinced of the supreme importance of race-values, how long would it take to stop debasing immigration, reform social abuses that are killing out the fittest strains, and put an end to the feuds which

have just sent us through hell and threaten to send us promptly back again?

Well, perhaps our change of heart may come sooner than now appears. The horrors of the war, the disappointment of the peace, the terror of Bolshevism, and the rising tide of color have knocked a good deal of the nonsense out of us, and have given multitudes a hunger for realities who were before content with a diet of phrases. Said wise old Benjamin Franklin: "Dame Experience sets a dear school, but fools will have no other." Our course at the dame's school is already well under way and promises to be exceeding dear.

Only, it is to be hoped our education will be rapid, for time presses and the hour is grave. If certain lessons are not learned and acted upon shortly, we may be overwhelmed by irreparable disasters and all our dear schooling will go for naught.

What are the things we *must* do promptly if we would avert the worst? This "irreducible minimum" runs about as follows:

First and foremost, the wretched Versailles business will have to be thoroughly revised. As it stands, dragon's teeth have been sown over both Europe and Asia, and unless they be plucked up they will presently grow a crop of cataclysms which will seal the white world's doom.

Secondly, some sort of provisional understanding must be arrived at between the white world and renas-



cent Asia. We whites will have to abandon our tacit assumption of permanent domination over Asia, while Asiatics will have to forego their dreams of migration to white lands and penetration of Africa and Latin America. Unless some such understanding is arrived at, the world will drift into a gigantic race-war—and genuine race-war means war to the knife. Such a hideous catastrophe should be abhorrent to both sides. Nevertheless, Asia should be given clearly to understand that we cannot permit either migration to white lands or penetration of the non-Asiatic tropics, and that for these matters we prefer to fight to a finish rather than yield to a finish—because our “finish” is precisely what surrender on these points would mean.

Thirdly, even within the white world, migrations of lower human types like those which have worked such havoc in the United States must be rigorously curtailed. Such migrations upset standards, sterilize better stocks, increase low types, and compromise national futures more than war, revolutions, or native deterioration.

Such are the things which simply *must* be done if we are to get through the next few decades without convulsions which may render impossible the white world's recovery.

These things will not bring in the millennium. Far from it. Our ills are so deep-seated that in nearly every civilized country racial values would continue to depreciate even if all three were carried into effect.

But they will at least give our wounds a chance to heal, and they will give the new biological revelation time to permeate the popular consciousness and transmute with a new idealism our materialistic age. As the years pass, the supreme importance of heredity and the supreme value of superior stocks will sink into our being, and we will acquire a true *race-consciousness* (as opposed to national or cultural consciousness) which will bridge political gulfs, remedy social abuses, and exorcise the lurking spectre of miscegenation.

In those better days, we or the next generation will take in hand the problem of race-depreciation, and segregation of defectives and abolition of handicaps penalizing the better stocks will put an end to our present racial decline. By that time biological knowledge will have so increased and the popular philosophy of life will have been so idealized that it will be possible to inaugurate positive measures of race-betterment which will unquestionably yield the most wonderful results.

Those splendid tasks are probably not ours. They are for our successors in a happier age. But we have our task, and God knows it is a hard one—the salvage of a shipwrecked world! Ours it is to make possible that happier age, whose full-fruits we shall never see.

Well, what of it? Does not the new idealism teach us that we are links in a vital chain, charged with high duties both to the dead and the unborn? In very truth we are at once sons of sires who sleep in calm assurance that we will not betray the trust they con-

fided to our hands, and sires of sons who in the Beyond wait confident that we shall not cheat them of their birthright.

Let us, then, act in the spirit of Kipling's immortal lines:

"Our Fathers in a wondrous age,  
Ere yet the Earth was small,  
Ensured to us an heritage,  
And doubted not at all  
That we, the children of their heart,  
Which then did beat so high,  
In later time should play like part  
For our posterity.

\* \* \* \* \*  
Then, fretful, murmur not they gave  
So great a charge to keep,  
Nor dream that awestruck Time shall save  
Their labor while we sleep.  
Dear-bought and clear, a thousand year  
Our fathers' title runs.  
Make we likewise their sacrifice,  
Defrauding not our sons."<sup>1</sup>

<sup>1</sup> Rudyard Kipling, "The Heritage." Dedicatory poem to the volume entitled "The Empire and the Century" (London, 1905), the volume being a collaboration by prominent British writers.

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