Stoddard was Harvard educated, earning a Ph.D in history, in 1914. His credentials may have impressed some readers, but they were hardly necessary in persuading Americans to read him seriously. His brand of scientific racism was in fact very popular in the early decades of the 20th century. Like Madison Grant, he placed his hopes in a white race carefully bred according to eugenic principles. Nazi Germany, of course, also touted the value of eugenics in preserving a white master race, and in 1939 Stoddard was welcomed in Germany, where he remained for six months. He wrote, admiringly, of Hitler's eugenics experiments afterward. Although discredited by science, such theories still appear in our culture, and in fact as of this writing, “The Rising Tide of Color” can be found online. In the excerpts below, Stoddard works to reconcile claims for natural racial affinity with the fact of massive, mutual slaughter among whites in the first world war.

(pp.198--)Effects of war on white solidarity
White race-consciousness has been of course perturbed by numberless internal frictions, which have at times produced partial inhibitions of unitary feeling. Nevertheless, when really faced by non-white opposition, white men have in the past instinctively tended to close their ranks against the common foe. One of the Great War’s most deplorable results has been an unprecedented weakening of white solidarity which, if not repaired, may produce the most disastrous consequences. . . .

Professor Pearson undoubtedly voiced the spirit of the day when he wrote (about 1890) that it would be well “if European statesmen could understand that the wars which carry desolation into civilized countries are allowing the lower races to recruit their numbers and strength. Two centuries hence it may be matter of serious concern to the world if Russia has been displaced by China on the Amoor, if France has not been able to colonize North Africa, or if England is not holding India. For civilized men there can be only one fatherland, and whatever extends the influence of those races that have taken their faith from Palestine, their laws of beauty from Greece, and their civil was from Rome, ought to be matter of rejoicing to Russian, German, Anglo-Saxon, and Frenchman alike.”

The progress of science also fortified white race-consciousness with its sanctions. The researches of European scholars identified the founders of our civilization with a race of tall, white-skinned barbarians, possessing regular features, brown or blond hair, and light eyes. This was, of course, what we now know as the Nordic type….Particularly good were the effects [of research] upon the people of Nordic blood. Obviously typifying as they did the prehistoric

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1 Stoddard here refers primarily to WWI and the mutual slaughter of Europeans.
creators of white civilization, Nordics everywhere were strengthened in consciousness of genetic worth, feeling of responsibility for world-progress, and urge toward fraternal collaboration. . .

A good illustration of instinctive white solidarity in the early years of the twentieth century is a French journalist’s description of the attitude of the white spectators (of various nationalities) gathered to watch the landing in Japan of the first Russian prisoners taken in the Russo-Japanese war. This writer depicts in moving language the literally horrifying effect of the spectacle upon himself and his fellows. “What a triumph,” he exclaims, “what a revenge for the little Nippons to see thus humiliated those big, splendid men who, for them, represented, not only Russians, but those Europeans whom they so detest! This scene tragic in its simplicity, this grief passing amid joy, these whites, vanquished and captives, defiling before those free and triumphant yellows. . .

Colored forces in battle:

Here is a German officer’s account of a Senegalese attack on his position, which vividly depicts the mingled horror and fury awakened in German hearts by these black opponents: “They came. First singly, at wide intervals. Feeling their way, like the arms of a horrible cuttlefish. Eager, grasping, like the claws of a mighty monster. . . .Strong wild fellows, their log-like, fat, black skulls wrapped in pieces of dirty rags. Showing their grinning teeth like panthers, with their bellies drawn in and their necks stretched forward. . . .Monsters all, in their confused
hatred. Frightful their distorted, dark grimaces. Horrible their unnaturally wide-opened, burning, bloodshot eyes. Eyes that seemed like terrible beings themselves. Like unearthly, hell-born beings…”

There are literally tens of millions of fighting blacks and scores of millions of fighting Asiatics now living under white rule who could conceivably be armed and shipped to European battlefields. After which, of course, Europe, the white-homeland, would be—a queer place.

Post-War role of science in problems of race:

Now we have transgressed; grievously transgressed—and we[whites] 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…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 today 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 today primarily 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 loathe 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 the 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 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…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 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?....

In those better days, we or the next generation will take in hand the
problem of race-depreciation, and segregation of defectives and the 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.