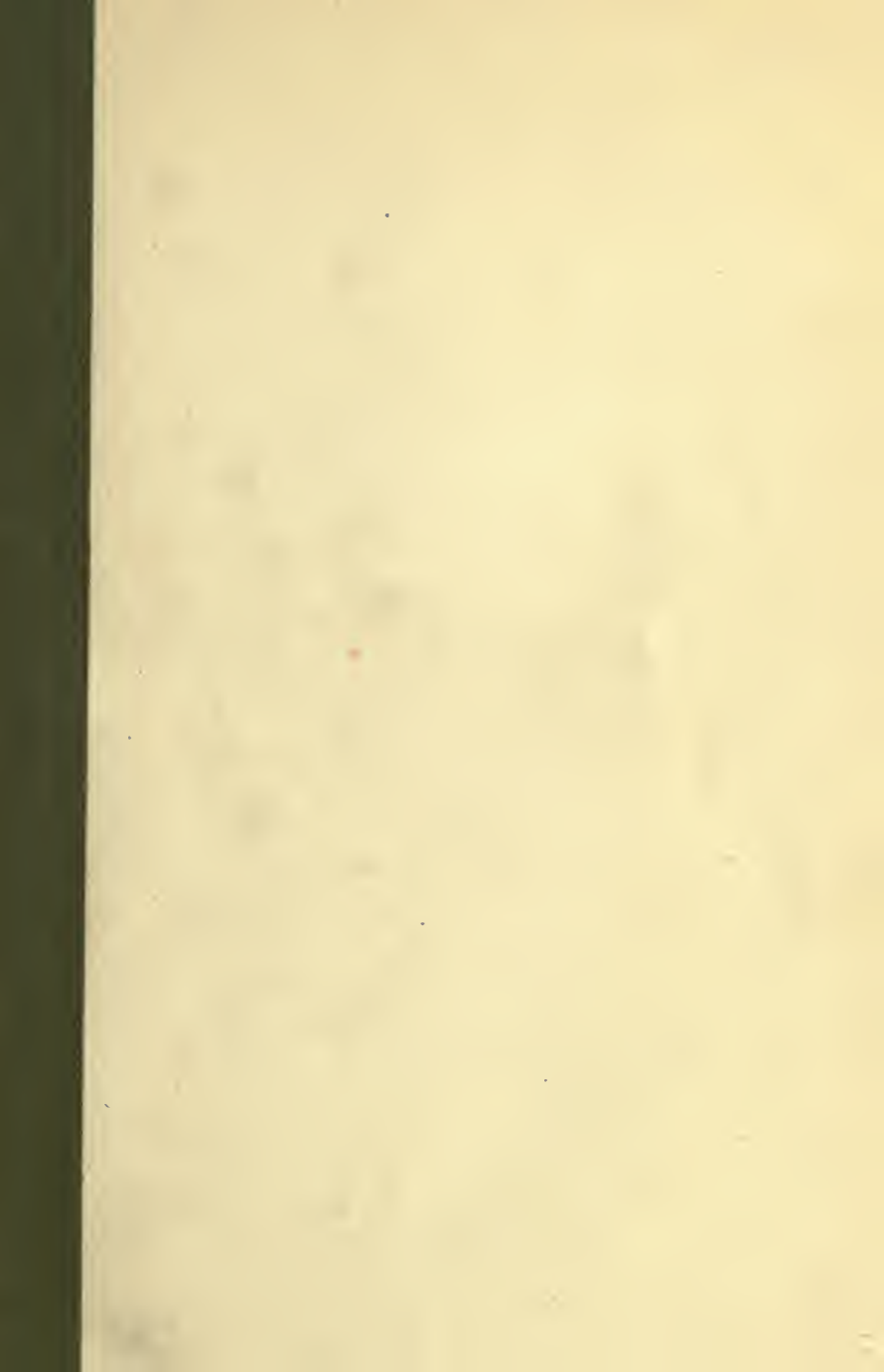


McSweeney, Edward
Francis
The attack on
America

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1759
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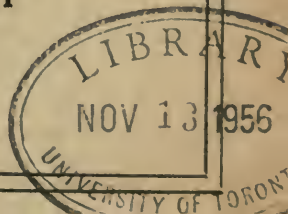
America First



Support this Flag

Dedicated to the Teachers and
Students in the Schools and
Colleges of America

BY
EDWARD F. McSWEENEY
Boston, Mass.



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645641 THE ATTACK ON AMERICA

13.7.56

By Edward F. McSweeney

THE greatest problem before America at the present time is that of industrial unrest. One cannot fairly be accused of pessimism because he expresses the fear that the nation has immediately ahead of it a vital struggle to retain the representative form of government which, designed and put into force by the fathers of the Republic over fourteen decades ago, has continuously since that time given form and life to the struggle for human freedom all over the world.

To continue to permit the aliens who have or may hereafter come among us, to remain in ignorance of our language, laws and traditions; to keep aloof from them, to allow exploitation in any form due to their ignorance, is to place a premium on the activities of the forces of disorder actively working to pull down and destroy orderly government, who, because of our neglect to do the things easily within our power, are increasing in strength every day.

For the first twenty-five years after the great beginnings of the alien inrush in the forties, the essential common sense of the native population, who showed the newcomers neighborliness, brotherly relations, human sympathy and obligations among men, made "Americanization" programs unnecessary. Confidence and respect from the aliens was followed by imitation of the best qualities of the natives, and the result was an addition of aliens to the nation's population, that under this encouragement gave back their best, producing eventually that composite, the highest product of civilization—the American.

During the last twenty-five years, the increase in immigration has been accompanied by an equal carelessness of consequences. Speaking generally, the native American began first to build up the crudities and cruelties of a "caste" system in a democracy, under which he claimed the right by "caste" power to dominate and control society, finance, commerce and politics. The isolated alien groups in the cities and industrial towns were in fact as far apart from the native groups or dominant "caste" as if they had remained in the countries of their birth. For them, as under the old Hindu "caste" rules:

"They must not dwell within the town; their whole wealth must be dogs and asses; their clothes must consist of the mantles of deceased persons; and their dishes must be broken pots."

As the first immigrant groups increased in numbers and power, they began to contest more or less successfully with the native Americans for some of their "caste" privileges and possessions, at the same time setting up similar "caste" barriers against the next in line, which has continued until we are faced with the condition before us today, which threatens seriously the stability of our national existence.

The danger from this situation is not alone in the industrial revolution. It has introduced among the neglected aliens the spirit of license, insubordination and anarchy. It is invading everything—even the institution of the family. An alien parent, unable to converse in our language, must depend on his children for interpretation of and communication with the world around him. Parental discipline, under these conditions, is impossible. Parents are afraid of their children, who soon

neither fear nor respect their parents. The result is a sentiment to be restrained by nothing—to be limited by nothing.

This condition of potential anarchy is by no means limited to aliens but lawlessness in general is apart from the specific question we are met to discuss. The remedy for the evils of unassimilated America is what we are trying to find.

Because the process of making citizens is for obvious reasons easier among some groups than others, it is important to find the population of the various groups to be found in this State.

During the war, I had the advantage of being associated with Col. William A. Gaston, who was entrusted by the National Government with official charge of the National War program for Massachusetts. Under his direction a careful canvass was made, which utilized all available statistical information and in addition enlisted the services of some six hundred Federal Reserve Service agents throughout the Commonwealth. The figures compiled by Mr. Gaston are not claimed to be statistically accurate, but have been verified sufficiently to be regarded as approximately correct, and give the number of persons who, by alien birth, parentage, descent, language, religion, social and trade relationships, are allied in definite groups.

It is not implied that there is anything inherent in such radical groupings which has any threat to our national life or institutions. In general this group association makes for patriotism and good citizenship. Our problem is only in those groups or sections of groups where the members by reason of lack of knowledge of our language are isolated and consequently subject to wrong influences.

Racial Groupings in Massachusetts.

Scandinavians	90,000
Slavs	100,000
Germans	110,000
Jews	225,000
English (including Canadians)	255,000
Latins	319,000
French Canadians	350,000
Celts (including 875,000 Irish)	1,135,000
Greeks, Turks, Armenians, Syrians and Miscellaneous	52,000
	2,636,000

These groups should be and actually are competitors with each other only in ideals.

The balance of the three million, six hundred and ninety-three thousand, three hundred and ten population of Massachusetts in 1919 is the so-called native or Yankee stock which, counting the additions due to name changes and all those who, for one reason or another, cannot definitely be located in any of the alien groups, gives a native population which in size remains where it was when the immigrants began to come here in the forties. It is interesting to know that numerically the Massachusetts Yankee is back where he was eighty years ago.

It is necessary also at this time positively to assert that unless the movement to Americanize the alien can divorce itself from the suspicion that it carries with it the concealed design to provide employers with cheap alien labor, to deprive the aliens of their mother tongue which,

after conquest, has always been the first attempt to destroy the liberty of a subject race, or to fill churches with aliens who can be persuaded to abandon their ancient faith, this movement will fail, as it has substantially failed up to now, and it will richly deserve to fail. Recent events of malignant significance to the United States force me at this time to discuss another phase of this question.

"The condition upon which God has given liberty to man is eternal vigilance." The American people did not build up a great democracy to have it, without protest and action, threatened or undermined by alien groups under the sway of anarchistic destroyers; hence the need of vigilance of Americanization programs to preserve our theories of independence, which we have been telling the aliens is the foundation on which our political, moral, and material progress is based.

We have been insisting to these newly arrived immigrants that the Declaration of Independence was a real thing, and that the indictment in that document against monarchical rule, with its injustices and oppressions, was based on absolute truth. If, however, the Declaration of Independence was a lie, what explanation can we offer to the alien whom we pretend to wish to Americanize? How can it be possible successfully to Americanize the unassimilated alien when at the same time powerful forces are permitted to move openly to break down America itself?

According to our modern Tories in their propaganda Campaign which is well under way, Washington and his colleagues were wrong, and only the leaders of an ignorant, criminal, and cruel mob. American Independence was only a sudden thought, and not the result of long growth and development. There was no persistent desire by the colonial patriots for Independence and liberty to work out their own destiny. There was no struggle based on the rights of man. One of the greatest epochs in the forward march of civilization was as if only "an occurrence in a fairy tale." The American colonies would have been better off fourteen decades ago if they had remained under British rule, and even if the iron chains of Colonial oppression are replaced by the golden ones of Dominion allegiance, the wearer is not equally a slave.

My point today is that to work among aliens to build up respect and loyalty for the United States while a stupendous plot is under way to destroy the very thing we are pleading with these aliens to preserve, is wasted effort. We cannot do the one and ignore the other. As Benjamin Franklin said, "Those who give up essential liberty to purchase temporary safety deserve neither liberty nor safety."

I will probably be asked what is the object of this alleged attack on the United States, and what is the proof that any attack is being made.

Answering the first question: To insure the continuance of the persistent and never-changing methods of British diplomacy by which the English dominions have, during three hundred years, increased from an island kingdom of 50,000 square miles to an empire of 15,000,000 square miles—more than one-half of the inhabited fertile land area of the world; and from a population of about 6,000,000 to a combined ruling subjugated population of more than a billion souls.

To achieve this result England during the generations, by the arts in which she is indubitably the master of the world, has successfully wrecked every nation that aspired to be her competitor for any considerable share of the world's commerce or for equality of political

power among the States of the world. As the result of this continued policy Britain has, by intrigue, propaganda and alliance, destroyed the commercial power of Spain, Holland, Denmark, France, and, as a result of the great world-war, of Russia, Austria-Hungary and Germany. Each of these nations in fact helped to destroy itself. There remain today only two nations which are real competitors of England—Japan and the United States. Japan, being annexed by alliance and in the enjoyment of the fruits of its secret treaties, the only remaining competitor is the United States, which is now being allured into a permanent alliance to be followed by formal reunion for which its propaganda service is fervently at work to create a favorable sentiment in this country.

Answering the second question: Proofs that this conspiracy is under way. Since colonial times we have always had a part of the population who opposed our independent existence from British control. They were one-half, if not more, of the population of Washington's time. They politically controlled Massachusetts in the war of 1812, and they were largely in evidence during the Civil War. It is, however, only during the last few years that they have come out into the open and shown themselves in their true colors.

The first effort has been to undermine the foundations of our national life by tampering with the children in the public schools. This has already, as can be shown conclusively, made substantial progress. The history of the Revolution has been re-written to make it appear that "the objections to a connection with England, so important a hundred years ago, have been, to a large extent set aside;" and that "the time may come when through some application of the Federal principle, may come together into a vaster United States, the pathways to whose scattered parts shall be the SUBJECTED seas."*

After Lord Northcliffe's return to England from his first visit in 1917, he stated for publication, both here and in England, that he had left here \$150,000,000 for propaganda, and 10,000 agents. This statement has been repeated hundreds of times, and never denied.

On July 4th, 1917, a Fourth of July demonstration was held in London, during which George Haven Putnam, the head of one of the largest book publishing houses in this country, made the following observations:

"The feelings and prejudices of Americans concerning their trans-Atlantic kinfolk were shaped for my generation as for the boys of every generation that had grown up since 1775 on textbooks and histories that presented unhistorical, partisan and often distorted views of the history of the first English colonies, of the events of the Revolution, of the issues that brought about the war of 1812-15, and the grievances of 1861-65. * * * The influence of the British elements in our population have proved sufficiently strong to enable the English-Americans to bring under control and to weld it into a nation, that, in its common character and purposes, is English. * * * Textbooks are now being prepared which will present a juster historical account of the events of 1775-83, 1812-15, and 1861-65. * * * Americans of today looking back at the history with a better sense of justice and a better knowledge of the facts than was possible for their ancestors, are prepared to recognize also that their great-grandfathers had treated

*Dr. James K. Hosmer, LL.D., in his History of Samuel Adams in the American Statesmen series, page 263.

"with serious injustice and with great unwisdom the loyalists of
"New York and of New England who had held to the cause of the
"Crown. * * * It is in order now to admit that the loyalists had
"a fair cause to defend, and it was not to be wondered at that many
"men of the more conservative way of thinking should have con-
"vinced themselves that the cause of good government for the
"colonies *would be better served by maintaining the royal authority*
"*and by improving the royal methods, than by breaking away into*
"*the all-dubious possibilities of independence.* * * *

"I had occasion some months back, when in Halifax, to *apologize*
"*before the great Canadian Club to the descendants of some of the*
"*men who had, in 1776, been forced out of Boston through the*
"*illiberal policy of my great-grandfather and his associates.* * * *
"My friends in Halifax (and the group included some of my
"cousins) said that the apology had come a little late but that they
"were prepared to accept it. They were more than ready to meet
"half-way the Yankee suggestion. * * * During my present so-
"journ in England I met in one of the Conservative clubs an old
"Tory acquaintance who, with characteristic frankness, said: 'Major,
"I am inclined to think it was a good thing that we did not break
"up your Republic in 1861; *we have need of you today in our pres-
"ent undertaking.*'"

The methods of Lord Northcliffe's propaganda machine to restore
the United States to a colonial status, is clearly outlined in his own paper,
the London Times, in its issue of the 4th of July, 1919, as follows:

"Need of Propaganda."

"Efficient propaganda, carried out by those trained in the arts of
"creating public good-will and of swaying public opinion towards
"a definite purpose, * * * is now needed—urgently needed. To
"make a beginning. Efficiently organized propaganda should mobilize
"the *Press, the Church, the stage, and the cinema*; press into *active*
"*service the whole educational systems of both countries, and root*
"*the spirit of good will in the homes, the universities, public and high*
"*schools, and primary schools.* It should also provide for *subsidizing*
"*the best men to write books and articles on special subjects, to be*
"*published in cheap editions or distributed free to classes interested.*
"Authoritative opinion upon current controversial topics should be
"prepared both for the daily Press and for magazines; *histories and*
"*text-books upon literature should be revised.* New books should
"be added, particularly in the primary schools. Hundreds of ex-
"change university scholarships should be provided. Local societies
"should be formed in every center to foster British-American good-
"will, in close co-operation with an administrative committee.
"Important articles should be broken up into *mouthfuls for popular*
"*consumption, and booklets, cards, pamphlets, etc., distributed through*
"*organized channels to the public.* Advertising space should be taken
"in the press, on the hoardings, and in the street cars for steadily
"presenting terse, easily-read and remembered mind-compelling
"phrases and easily grasped cartoons, *that the public may sub-*
"*consciously absorb the fundamentals of a complete mutual under-*
"*standing.*"

The most casual examination shows that the progress of this official
campaign is astonishingly advanced, and not creditably to our national
capacity for perception, and sense of self-respect.

With a few honorable exceptions, the press of the United States has been "mobilized";—in many cases papers do not specially conceal their purpose—they evidently believe that the Declaration and Constitution are outworn and are getting good positions before the rush. Others have obviously "*subconsciously* absorb (ed) the *fundamentals*" and are printing freely "*articles*" on "*special subjects*" prepared by the "*subsidized*" "*best men*" paid for this purpose—every article, on whatever subject, having an indirect reference to the object in view—the most dangerous, because innocent looking, kind of propaganda of all.

Every ship coming to the United States since the Armistice, has its company of men and women, covering every profession and walk of life, paid by the British Government to enlighten the people of this country on every conceivable topic, always introducing at some point in their discourse or writing, the required reference to "hands across the sea," etc.

A ludicrous example of this happened recently in Philadelphia. The lecturer went through his non-controversial subject, obviously depending on being asked a question which would enable him to justify his employment. No question was asked by his audience, who were leaving the hall, when he plaintively complained that he expected questions on a matter wholly irrelevant, "would the audience please be seated," and then, answering the unasked question, he proceeded to expound along the lines of the London Times "propaganda" program—thus honorably earning his stipend.

As for the school text-books, they are already here. My own son, returning from the Navy, entered a private prep school to fit him for his college examinations. I picked up his book on American history, and found to my amazement that any normal youth, after reading the stories therein of the purpose, character, and result of the Revolution, would wonder that so much bother has been made for 140 years over such an insignificant event, and undoubtedly be willing to join Publisher Putnam in apologizing for the cruelties and folly of George Washington and his arrogant, lawbreaking and rebellious associates.

Text-books in use in the primary schools are already beginning to show the influence of this propaganda campaign. In actual cases in mind, teachers of primary grades in which more than 90 per cent of the pupils are children of foreign-born parents, or are themselves foreign-born, are told pleasantly that whatever is good in this country is English, and not a word in explanation or defense of the United States. These children are at the age where they are beginning to think. How far will our national Americanization campaign get with this competition?

Superintendents of schools in municipalities in the Boston Metropolitan district, have already called their teachers together to plead with them not to teach American history as formerly printed, but to teach it the George Haven Putnam way. Thank God, the teachers in one Massachusetts city, some of whom traced their ancestry in Massachusetts back for hundreds of years, refused indignantly to comply.

During this year's Summer Courses of certain of our Boston universities, some of the professors were apparently more deeply interested in furthering Lord Northcliffe's program than in their regular subjects.

On Friday, October 31st, the Middlesex County Teachers' Association had a Convention in Boston. Four of the speakers were British propagandists—one did not even have the excuse of talking on an educational subject. Another, a British member of Parliament, preached an anarchis-

tic theory of teaching, which if put into effect, would utterly destroy parental authority and eventually annihilate the governmental and educational theories on which this Republic is based.

With fervid eloquence he said to the thousand or more teachers in attendance: "Give us the children and in one generation we will make a new earth"—yet nobody asked him what he meant by "us," and what kind of a new earth he was proposing to make if his modest demand were acceded to.

Another clever scheme, in actual operation, is to distribute *free* to school children, small books of blank paper on which the pupils may write their exercises, examples, etc. The cover of this book is luridly colored with a British flag, the words, "Our Allies," and a picture of Field Marshal Sir Douglas Haig, whose history of the great war, recently published, neglects to make any mention of the assistance given by this country in winning the war. His only reference in his book to the United States Army was after the Armistice, where he tells about American soldiers being collected at a point on the Belgian frontier near Germany. Every child is delighted to get a free pad to write on, and it is not necessary to enlarge on the effect of this gift on the normal child-mind.

The children in our public schools are substantially if not actually obliged to buy each week a privately-owned publication, which is the official basis of their studies of current events. The semi-official character of this publication, and the potency of the printed word, especially on the minds of children, makes it a powerful weapon of propaganda. Examination of its weekly issues for some time, discloses the lamentable fact that either knowingly or "*sub-consciously*" it has succumbed to the common enemy. Its bias and partisanship are the more dangerous because cleverly disguised.

The responsibility for this attack on the children in our schools is primarily with the school authorities, and the time to act is now. If not, parents have a right and a duty to protect their children from such influences.

It is only of speculative interest to wonder how long the English Government would permit such a propaganda, financed and operated from the United States, openly aimed at "give us the children and we will make a New Earth in one generation," to continue in England—yet, the United States has no selfish designs on Great Britain; but an exacter parallel would be if Bernhardi or Von Tirpitz attempted to write the text-book telling the story of the Great War for use in English schools.

For the American grown-ups, this propaganda reaches them through the popular light fiction and the theatre. Read the last novels of Locke and Oppenheim to mention only the most popular of a score or more, to illustrate how the Northcliffe program is dragged into the plots of novels or plays.

If I have not sufficiently proved my assertions, I can give a hundred additional examples to indicate how the pure streams of American tradition are being polluted at the source, and how far the program to un-Americanize America has already progressed.

There is no blame for Lord Northcliffe or the English officials and individuals engaged in this "program." As is natural **THEY** are fighting for **ENGLAND**.

The most dangerous factors in this campaign against the United States are the citizens of this country taking part in it. The American Book Company, a few days ago, announced a new "school history of the

United States" by Albert Bushnell Hart. In the advertising booklet sent out by the publishers, the following illuminating excerpts from the chapters on the Revolutionary period are given:

"The Colonists were as well off as any other people in the world. "They were proud of being Britons * * * and liked to think of themselves as part of the British Empire. In 1765 a Stamp Act "was passed by Parliament. * * * The British did not intend to "send money away from America to support the home government; "nevertheless the Colonists at once objected. * * * As we look "back, it is hard to see where the Colonists were robbed or oppressed. "Thousands of good people sincerely loved Great Britain and were "loyal to King George. Some of them believed that the British "Government was the best thing for the Colonies. * * * The weak- "ness of (the Federal Constitution) was not yet understood."

Prof. Hart has pages and pages about the colonists being "well off,"—as if that were all there is to life,—which, however, is a lie, for the colonists were denied the right to trade except with and through England, and were subjected to numerous oppressive measures. He omits discussing or approving their desire for liberty to work out their own destiny for good or bad; their persistent impulse for freedom, which Samuel Adams in 1740—thirty-six years before the Declaration of Independence—propounded in his graduation thesis at Harvard in the presence of the newly-arrived royalist Governor Shirley and the Crown officials.

This unconquerable rebel, "Sam" Adams, who, when the flame of liberty was waning and threatened to be extinguished, was always ready to take the torch of freedom from nerveless or fearsome fingers, to hold it aloft undaunted until success came, must be turning in his grave at the slave-mind of the Harts and Hosmers who are preaching their un-American doctrines under cover of his name.

Hart's publishers advertise in large letters that this history should be purchased because in it "Great Britain is given a square deal." Who ever accused Great Britain of not being able to care for itself!

What America wants most of all—the only thing it asks or needs—is a square deal for the United States.

The Northcliffe program does not lack for well-known, even distinguished Americans, to preach its doctrines.

Owen Wister says:

"It is our school histories that have been keeping his (George "III's) memory green. Don't blame them too much. * * * We were "weak and young. We had not long broken away from you. We "had to make out our case. Now our case (that of the Colonies), "once you go into the original documents, was not over strong. The "truth of it was, you had been driving us colonies with such light "reins for so long that directly you tightened them, we took the bit "between our teeth and bolted. We meant to be our own nation and "not your colonies, no matter how easy with us you might be. And "you were easy, very easy, until quite late in our revolution.

"A movement to correct the school books has been started and "will go on. It will be thwarted in every way possible. If ever "we cease to be like you (England) if ever the streams of foreign "blood that have poured into us pollute the race current that flows "through our veins from yours, WE SHALL PERISH FROM THE LIST OF "FREE NATIONS."—*London Times*, July 4, 1919.

The answer to Wister, who puts forth the argument repeated over and over again in various forms by ex-President Taft, George Haven Putnam, John Foord, Professor William L. Cheney, Albert Shaw, President Judson of the University of Chicago, Admiral Sims, Paul D. Cravath, Samuel Insull and others, is that George III was *not* responsible for the American Revolution. Almost up to the moment of the Declaration of Independence the contest on the part of the Colonists was based largely on their claim that while they were willing to accept the authority of George III, they denied absolutely the right of the British Parliament to pass laws to govern them. To the moment of final break their contest was not with the King, but the Parliament.

As for the other Wister misstatements, which we find repeated everywhere in the Northcliffe program, especially in the "reformed" school books, that George III was a German monarch, and, consequently, the fight of the colonials was a fight against German tyranny, the facts are: After the death of Queen Anne, her half-brother, James Stuart, who called himself James III, was next in line for the English throne. James Stuart, as a Roman Catholic, was considered ineligible, and the next nearest collateral line was the German house of Hanover—George I of the Hanoverian family, speaking little, if any English, was imported from Germany and became the English King. His son, George II, ruled in turn as King of England. On his death, his grandson, born and educated in England, ascended the throne as George III. He was not a German, but an English-born and educated King, whose grandfather and great-grandfather had been Kings of England before him. The feature of his coronation was the emphasis laid on the fact that here was a truly English King. It is apparently easier in this generation for an English King to clean a German taint from his blood, because George V, the present ruler of England, also had a German grandfather, deficient in the English language. In the case of George V, however, his German grandfather was not King of England, merely the husband of his grandmother, Queen Victoria, who was incidentally also the grandmother of the war lord, Kaiser Wilhelm, of the late German Empire. Why not be consistent? George V is no less a loyal Englishman because he is first cousin to the German ruler, held to be responsible for the war. Why pick on George III because he has been dead such a long time? As for the further charges by Wister and others that George III sent Hessians to fight against the colonials, English rulers have been doing this in many lands for hundreds of years. We must not forget that, in addition, they also employed savage Indian tribes to wage uncivilized warfare on the colonists, no doubt as a mark of their love and esteem.

Wister's fear that when the streams of Latin, Slavic, Celtic and Jewish blood "pollute" the race current of English blood in the veins of the United States, it "shall perish from the list of free nations," need not cause undue concern. Its principal result is pity for him. At any rate, this doctrine is not exactly the argument profitably to be used in our "Americanization" campaign.

Another distinguished American, Professor W. L. Cheney, writing in the London Times, says about Americanization:

"During the period which culminated with President Wilson's 'decision for war, the Anglo-Saxon civilization of the United States 'was challenged, but the challenger is now in the dust. 'Americanization,' now thoroughly triumphant, is merely the further extension of that *Anglo-Saxon civilization* which has so long been

"the substance of America. * * * The war awakened the great majority of the people of the United States to the realization of the worth of the civilization inherited from Great Britain."

I have saved for the last the most dangerous and un-American of the British propaganda arguments about "Anglo-Saxon civilization" because it is the oldest and had the most distinguished advocates. By dint of iteration and reiteration this uncontradicted falsehood has actually brought about in the United States the subconscious acceptance of a misleading idea, which during the last fifty years has grown, until it is commonly used, yet nobody even knows what it means. One of its high priests, President Nicholas Murray Butler of Columbia University, recently described what he calls the "Anglo-Saxon Impulse," in the London Times (July 4, 1919).

"Nothing seems to me more clear than that the world desperately needs, for its leadership, guidance and safety, precisely those qualities of mind and character, known in *modern history as Anglo-Saxon*. It is the extraordinary persistence of the *Anglo-Saxon impulse* which brought America into existence, * * * it is the underlying and controlling fact in American life. It has furnished the warp through which the shuttle of time and change has woven the threads which make American history.

"Despite the large *Irish, German, Slavic, Italian, Scandinavian* and *Jewish* additions to the original American population, the *Anglo-Saxon impulse* holds its own. In America it is repeating, on a larger scale, the history of England, and it is drawing to itself support and strength from the other and varied nationalities that are here joined to it. The English language overrules the immigrants' native tongue, if not in the first generation, certainly in the second, and the English Common Law, with its statutory amendments and additions, displaces the immigrants' custom of life and trade with a rapidity that is truly astonishing."

The Anglo-Saxon tradition is a pure myth. To verify it is like looking at midnight in a dark cellar for a black cat that isn't there. The Encyclopedia Britannica, which may for this discussion at least, be accepted as authority, says that the origin of the term is not clear, but that it goes back to that period of English history which preceded the Norman Conquest, when it was used simply and solely to distinguish the German peoples in England from the same kind of German peoples on the Continent. After King Alfred, the Anglo-Saxon tradition, because it represented nothing, faded away, until in the nineteenth century the Anglo-Saxon cult was revived, in order to claim for the benefit of England everything that was done anywhere in the world by any English-speaking person.

The Anglo-Saxon impulse was not, and is not, in the least responsible for the progress of the United States. It had nothing to do with the Spanish in Florida; the Huguenots in Virginia; the Swedes in Delaware and New Jersey; the Dutch in New York and Pennsylvania, and the Celts in Maryland and Pennsylvania. The little band driven out of England to Holland, later to come to the Plymouth settlement, were forced out of England because they demanded the liberty of act and conscience free men demand as a right.

Rebels from English power, they set up in America new standards of life—they were the actual founders of the first "Americanization" policy

on this continent—yet strangely, if they even knew of the “Anglo-Saxon impulse” it was only as the toe on the foot that propelled them here.

The leaders of the Anglo-Saxon cult make their principal claim as being the founders of the New England town meeting. Never was there a greater falsehood. The fixed frequent accessible meeting of freemen, to discuss and decide on public matters, was in vogue among the ancient Teutons and called the “folk mote.” By them it was passed along to their English descendants, who were not allowed by their rulers to continue it. But, it was not alone to be found among the ancient Teutons as examination of the old Brehon laws in Ireland will show clearly the provision in many forms of the Clan assembly to control questions of administration and decide those of policy; and these powers in the mass of the clan or people were the basis of all government among the Irish people. When the Plymouth colony was founded, the colonists introduced the folk mote or assembly under the name of the town meeting, which has been accepted as the best known school for forming the faculties of men. It gained great vitality in New England, necessarily forming the basis of the representative form of government, which followed the Revolution.

Allowing that Anglo-Saxon and English mean the same thing, the “folk mote” has not been known in England for 1,200 years. It was introduced here by English rebels 300 years ago. It flourishes in the United States where next to the Indian “pow wow” it is our oldest American institution. Where does the “Anglo-Saxon impulse” fit in this case?

The “Anglo-Saxon impulse” does not appear in the early history of this country, anywhere except in Massachusetts, where, as has been shown, the Puritan fathers, if they knew that they were Anglo-Saxons, were not given to talking about it.

In New York, Governor Horatio Seymour picked out the seven men in the early history of that section, recognized as the leaders of public life as, in descent: Livingstone, Scot; Jay, French; Clinton, Irish; Morris, Welsh; Herkimer, German; Hoffman, Swede.

No “Anglo-Saxon impulse” here. The nearest we can come to it, is Alexander Hamilton, who was born of a union of Scotch and Creole in the English West Indies. Von Steuben, a Prussian, was not a citizen until the Revolution was over.

In his life of Gouverneur Morris, Theodore Roosevelt said that “Pennsylvania, Delaware and New Jersey were settled by men of diverse nationalities, so that at the outbreak of the Revolution only a “minority of their inhabitants were of English origin.”

It is strange, but unquestionably true, that we have in the United States scarcely a political or legal institution of English origin, and more than this, very few have come to us even by way of England.

The doctrine of the Declaration of Independence that “all men are created equal” comes from Roman jurisprudence. It is unknown to English law.

The written Constitution of the United States gives this country a stability unknown in England, which has no constitution by which the acts of Parliament may be controlled.

The great curse of England is its policy of land control, whereby a great percentage of the lands is held in certain great families, while the overwhelming majority of the people cannot own land. The policy of the United States is exactly the opposite.

The United States could not get religious liberty from England, because religious liberty did not exist there.

The secret ballot was in force in the United States half a century before it was accepted in England, so we cannot credit that to the "Anglo-Saxon impulse"; the same is true regarding popular education, freedom of the press and the vast machinery of public charitable, reformatory and poor law administration. That part of our legal system which is consistent with natural justice comes from Rome; the incongruous, absurd and unjust features being largely a survival of the old English customs and English legislation.

The business methods which have made England supreme in the world came originally in large measure from the Italians and the Jews. While the Jews in England have frequently been treated with extreme cruelty, the nation has been again and again obliged to turn to them for business leadership.

The United States has had its art inspiration from France and Italy. In the sciences and mechanical arts, leadership and teaching have come from Germany. With the exception of Florence Nightingale, Lister and Jenner, the effort to prolong life and reduce suffering is not associated with English names, while Pasteur, Koch, Metchnikoff, Wasserman, Walsh, Nagouchi and a score of others, none of them English, will leap instantly to mind at the mention of preventive medicine.

Take the Celt out of the business and professional life of England and there would be little left. In politics it is a common saying in England that Britain is ruled by Celtic statesmen. Lloyd George, every inch a Celt, would dispute any mythical Anglo-Saxon connection.

Is more proof necessary of the non-existence of the "Anglo-Saxon impulse"? With it crumbles the last great citadel of mythical supremacy over all the rest of mankind, and the impudent assumption that whatever is good in the national life of the United States is due to "Anglo-Saxon impulse," or in plain words, the English.

There remains to be considered the 90 per cent of the population of this country of diverse races, each bringing their special gifts, who have builded the greatest nation the world has ever known, and only ask to be allowed to work out their problems untrammelled by the designs of the diplomatic foe from without as well as the unassimilated alien from within. Of the two, the un-Americanized alien within is incomparably the lesser danger, because it stands alone, where it may be seen and fought, while the diplomatic intrigue from without not only is a menace in itself to our liberty and life, but the very fact of its existence accentuates in a score of ways the alien danger within.

There is nothing in the Americanization problem that knowledge and team-play cannot solve.

Jefferson said: "If there be any among us who would wish to "dissolve this union or to change its republican form, let them stand "undisturbed as monuments of the safety with which error of opinion "may be tolerated, where reason is left free to combat it." And finally, the immortal Washington, in a letter to Baron Fairfax, just before the Revolution, said: "I could wish that the "dispute had been left to posterity to determine, but the crisis has "arrived when we must assert our rights, or submit to every im- "position that can be heaped upon us till custom and use shall make "us as *tame* and *abject slaves* as the *blacks* we rule over."

If the United States does not begin to consider these things now, it must find that when we do wake up it may be too late.

THE ANGLO-SAXON RACE

By *M. Halpin*

Assyria! first of all the lands
That ruled with universal sway,
Thy Babylon with mortal hands
Was formed—thy pendant gardens gay—
Thy squares and palaces of gold
Were builded by a race of men
Profound of thought, of heavenly mould,
That ruled for ages: but what then?
They were not of the Saxon race—
The parents grand of civilization
What noble deeds doth history trace
Outside the Anglo-Saxon nation?

The Assyrian fell—his empire pass'd
Away in darkness evermore,
Like noon without a cloud o'ercast,
Whose eve is rent by thunder's roar;
The Persian conquered; Cyrus reigned—
From ruin beauty sprung again—
He spread his laws and arts, and gained
From all submission; but what then?
He was not of the Saxon race—
The parents grand of civilization;
What noble deeds doth history trace
Outside the Anglo-Saxon nation?

And lo! the hardy, daring Greek,
With art and science in his hand—
Philip's great son went forth to seek
New conquests in the Persian's land:
And triumphed o'er the then known earth—
Ay, wept for more. Oh! every pen
Delights to trace the Grecian's birth
And life and genius; but what then?
He was not of the Saxon race—
The parents grand of civilization;
What noble deeds doth history trace
Outside the Anglo-Saxon nation?

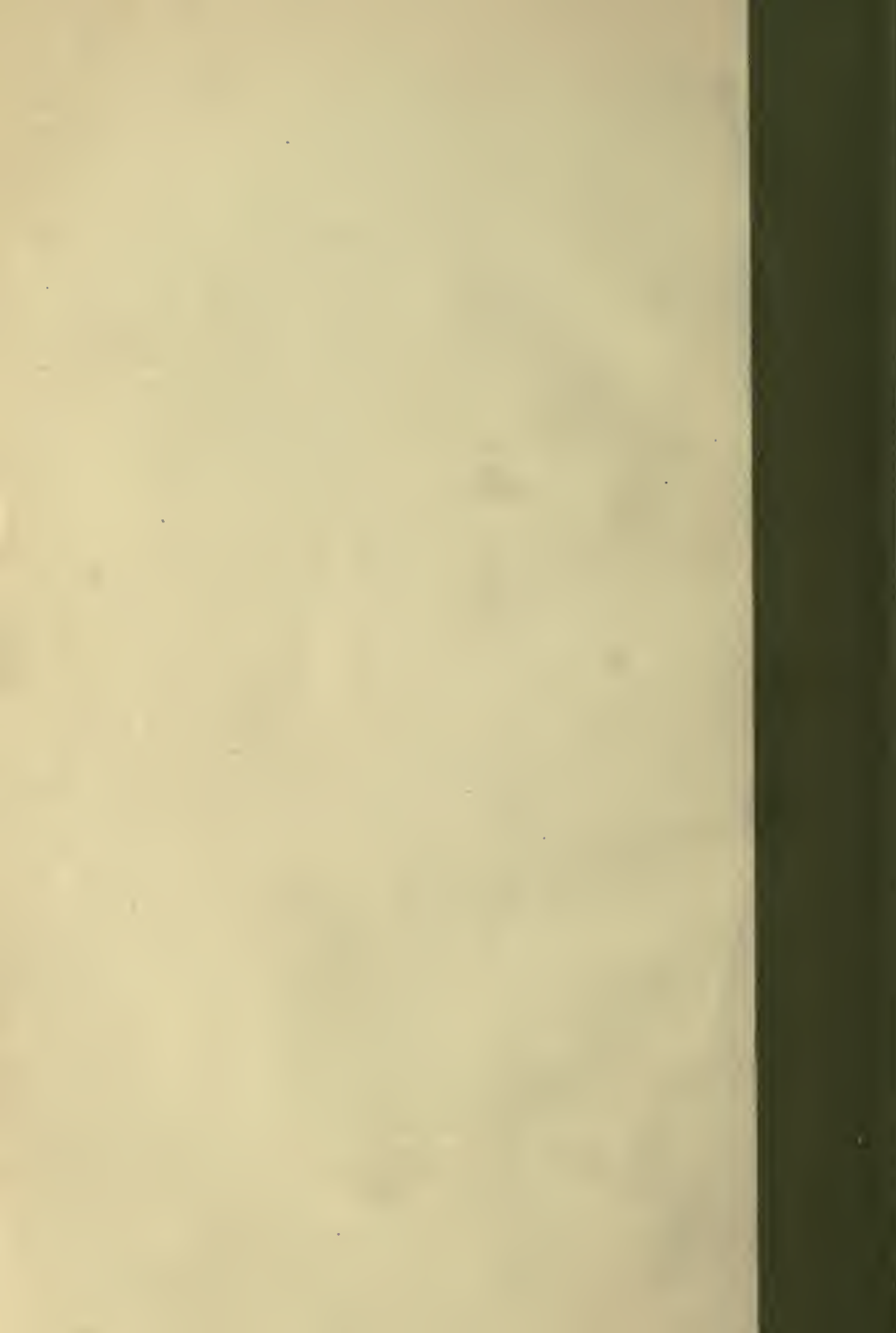
Greece fell! just like an o'er ripe fruit;
And haughty Rome upsprung in place,
And mightier grew; and set her foot
Upon the neck of every race.
The earth has never, never seen
In peace or war such matchless men—
Yes, e'en in form, in height and mien,
Seemed more than mortal; but what then?
They were not of the Saxon race—
The parents grand of civilization;
What noble deeds doth history trace
Outside the Anglo-Saxon nation?

The Goth and Vandal in their might,
Poured down from Danube's regal stream,
And swept o'er Rome, like plague's dark blight;
Her history since?—a troubled dream.
Then Charlemagne arose; his sword
Submission gained from royal men,
Till Europe's fearful feudal horde
Lay prostrate 'neath him; but what then?
He was not of the Saxon race—
The parents grand of civilization;
What noble deeds doth history trace
Outside the Anglo-Saxon nation?

The Spaniard and the Portuguese—
The ocean kings whose standards waved
In haughty pride upon the seas,
Despite of dangers nobly braved.
The new world's wealth was theirs alone,
Whom unknown seas could never pen,
Spain's pride and glory then outshone
All other nations, but what then?
They were not of the Saxon race—
The parents grand of civilization;
What noble deeds doth history trace
Outside the Anglo-Saxon nation?

And Gaul—"the merry land" of Gaul—
Hurled back united Europe's horde,
And played in frantic zeal with all
The "Rights of Kings." Napoleon's word
Made monarchs; potent was his sway,
O'er angry, proud, discordant men,
His mind was like a brilliant ray
Of light, all scorching; but what then?
He was not of the Saxon race—
The parents grand of civilization;
What noble deeds doth history trace
Outside the Anglo-Saxon nation?

Great men have sprung from every land—
From every creed, and race, and clime:
The earth brings forth her hero band
Impartial as to place or time.
Confucius and Columbus bold,
George Washington and Zenghis Kan;
Brave Tell and Brian Boru of old,
And many others, but what then?
They were not of the Saxon race—
The parents grand of civilization;
What noble deeds doth history trace
Outside the Anglo-Saxon nation?



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