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UNDER THE MISTLETOE

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# The Immigration Peril

Are the Aliens "Alienizing" America?

(One of the finest articles we have read in a long time, on the subject of Americanization, appears in the November issue of *World's Work*, and comes from the pen of Gino Speranza. Space will not permit us to reproduce the article full, although every paragraph is well worth reading. We quote in part, below.—Editor.)

Up in New Hampshire, where the foothills of the great mountains go to meet the Connecticut, there is a long ledge of green pastures. At one end, within a stone enclosure, some old evergreens shade a dozen tombstones, thickly lichened but upstanding despite their age. In the centre of this little company of the dead rises a simple shaft with this inscription:

Caleb Kendall,

Born at Preston, Conn.

Dec. 2, 1732

Settled in Fairfield, N. H., in 1764

Was the First Proprietor of a Farm in the County

A Soldier in the Revolution

he fought at Fort Ticonderoga, in 1776

A successful Hunter & a good Neighbor, He enclosed this Acre and dedicated it to God.

Died October 2, 1821,

aged 89 years

This brief recital of a life's service grippingly brings us face to

face with the character and manhood which forged the American democracy. Such as he gave its breath and vision, and shaped its special national genius.

No one denies that there were men of various races in the founding of this country, or that immigrants from every part of the earth have contributed to the development of the American Continent. Just so no one denies that peoples other than Greeks contributed to the upbuilding of Hellenic civilization. But in the case of America, what shaped its distinct civilization, what gave it its special character and genius, was the labor and thought of men steeped in the Anglo-Saxon spirit. Through their kinship in spiritual and cultural traditions and antecedents, and the ennobling conditions of life and struggle in the new continent, they became a homogeneous people—the historic American stock—distinctly likeminded and peculiarly alike also in character, in outlook, and in ideals.

We therefore hold these truths to be self-evident:

1. That American civilization, both in its culture and its character, has its roots in Anglo-Saxon soil.

2. That such culture and character developed distinctly new, or

American, political and social institutions.

3. That this American democracy is not merely a form of government, but primarily and fundamentally a society and spiritual community—"a community so closely knit together by sentiment, by tradition, by interest, and by aspiration, that it is a psychological organism possessed of a corporate personality, a single consciousness, a common conscience, a general will."

4. That this single consciousness, common conscience, and single will were developed by men who were fundamentally alike in the essentials of mind and character.

Even with such original unity, however, it was no small undertaking to preserve it in such a rapidly expanding empire as the United States. It needed the will, as well as the single consciousness, to preserve the racial and cultural characteristics of the Founders. Fortunately the likeness of mind and character of the Founders was perpetuated in the frontier spirit of the Middle and the Far West.

Even more necessary is unity in the social and spiritual life of the democracy. Obviously the closer such likeness, the better knit will the American nation be, the more smoothly will its institutional mechanisms function, and the

more robustly will its social and spiritual life prosper.

It came to pass, however, that extraneous and disintegrating influences developed in acute form. They disturbed those older forces which were making for the perpetuation of the Nation's homogeneity. Immigration from foreign lands gradually expanded into such vastness of numbers that nothing in recorded history short of a race invasion equalled it.

And what of the harvest? Washington observed "slight shades of difference" in the "manners, habits, and political principle" in the American people of his day. But today we see huge masses of non-American minded individuals, living in colonies or ghettos: or even cities and counties of their own. Here they perpetuate their racial mindedness, their racial character, and their racial habits. Here they speak their own tongue, read their own newspapers, maintain their separate educational system.

And what of the variance in these forces which make for the life of the spirit? How near are we today to the "slight shades of difference" in the religious and moral life of Washington's American people? The last Religious Census lists two hundred and two different denominations of which **one hundred and thirty-two** report that a part or all of their organizations use a foreign language.

And these languages number at least forty-two, some of them as closely related to the English of the King James version of the Bible as the Chinese of our Chinese Buddhists, the Yiddish of our Polish Jews, or the Magyar of our Hungarian Catholics.

These differentiating immigrant elements become more and more aggressive in their resistance to absorption, until they gradually reach a point where they actually attempt to impose **their** views and **their** standards upon the historic American majority.

**Something** is wrong. And the American people **know** something is wrong, and, broadly speaking, they are right in laying their apprehensions at the door of the alien. The alien is not consciously engaged in petty plots against religion or government. He is engaged in an elemental struggle to **remain alien**. And he is engaged

in an elemental struggle to **make America alien**.

It is the dim realization of this fact that makes the historic American majority restless and unhappy. As this realization becomes less dim; as it becomes clearer to its understanding, that majority is itself becoming more racially conscious. It, too, is stiffening its will to meet the challenge of other races and other cultures for supremacy.

I am not, even remotely, of Anglo-Saxon or Nordic stock. But this is my Country. And the test of service and devotion for the New Stock may be, after all, not how much we give of our selves, but how much of ourselves we deny. The task and the call of us all—Old Stock and New—as I vision it, is to strive to keep America as it was, and, as I pray with all my mind and heart, it may ever be.

#### ANOTHER DEFEAT

"Mrs. Wopping and I have just concluded a lengthy argument about the way we are going to vote," said Mr. Wopping.

"How did you decide?" asked Mr. Gadspur.

"The result reminded me of the time I argued with Mrs. Wopping against buying a motor car."

"Yes?"

"We bought the car."

#### REASON FOR FAITH

Mrs. Maggs—I believe in profiteers."

Mrs. Naggs—Oh, no Susan, you don't really.

"Oh, yes, I do! Last night Charlie wouldn't write me out a check for a new hat, so I laid my head on his shoulder and wept until the poor man sat down and wrote that check. Oh, I do believe in profit-tears!"