

The Conquest of America

THERE IS COMPENSATION IN SLAVERY administered by a master of one's own traditional background. It makes for an easy relationship. One can pass the time of the day with the exploiter who speaks the same language, worships by a similar ritual, reads identical newspapers, has been schooled to an acceptance of common racial, historical and cultural ideals. And when the exploitation reaches the point of a bare subsistence, social rapprochement between master and slave makes existence for the latter bearable.

The Irish, for instance, bear no such bitter resentment to their present rack-renters as they did to the English. To the Chinese their own war-lords were never as objectionable as were their Manchu conquerors. Even if the Germans make their conquests stick anywhere in Europe they will be hated for centuries, or until they become completely identified with local culture and tradition, like the Saxons in England.

Economically, of course, it makes no difference to labor whether its rent collectors are domestic or foreign. That part of their product which is paid for the privilege of working is gone in either case. But acceptance of the defalcation is made easier by the enjoyment of a sense of social equality.

When the rent-collector is a foreigner there arises a social maladjustment which is felt more keenly than the economic wrong. It isn't only the clash of cultures that arouses this feeling; it is the imposition of the new culture as superior.

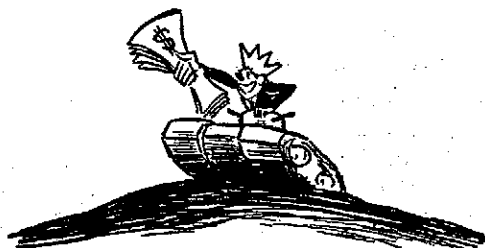
And yet it is morally necessary for the foreigner to assume this sense of superiority, for it removes any compunction for justifying the exploitation. Manifest destiny, chosen people, race ascendancy, white man's mission—these conscience-salving doctrines make conquest palatable to the conqueror and inflame the conquered.

America is being economically conquered these days. Just how much, the corporation laws make it difficult to ascertain. But filtering through the real estate pages of the newspapers come stories of land acquisition by foreigners.

The King of England is personally investing in New York City real estate; a Dutch banker, finding himself stranded here by the war, organizes a real estate buying group of compatriots; the Queen of Holland collects rent from Washingtonians. Such stories indicate that the movement of foreigners to replace their lost sources of income by acquiring

American holdings must be considerable. The unobtainable figures might be startling.

The American rent-payer will not notice any difference in his purchasing power as a result of this transference of American land from domestic to foreign ownership. But as this movement increases in tempo and volume the intrusion of foreign cultures that must follow will have repercussions.



Already we read and hear how our growing colony of foreigners are critical of our manners, our culture, our traditions. Maybe they are right; we can always learn. But when they start lording it over us, look out!

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Well, it will all come to naught in the end. Eventually these foreigners will break their moorings with Europe, marry American girls, learn to like baseball and become "one hundred per cent Americans" by taking part in our political affairs and shaping our laws. Just like our native-born landowners.