

Ch. 27 APUSH History Guide

Please write all responses on a separate sheet of paper.

Review Questions

1. Consider each of the following as a possible cause of the Spanish-American War in 1898: a. public opinion, b. yellow journalism, c. business interests, and d. strategic interests. Which do you consider the key cause of the war? Why?
2. Was the occupation and annexation of the Philippines fundamentally different from America's previous forms of expansion into territory held by Mexico? Why or why not?
3. Assess the wisdom of the Teller Amendment, the Platt Amendment, and the Supreme Court's decisions in the Insular Cases.
4. What was the fundamental assumption of the Roosevelt Corollary to the Monroe Doctrine? What made these assumptions seem persuasive to Theodore Roosevelt and others? Do you agree that the Corollary violated rather than extended the original principles and intentions of the Monroe Doctrine? If so, how did the Corollary violate the principles of the Monroe Doctrine? If not, why not?
5. The text's authors suggest that China owed its preservation far more to the military and economic strength of the competing powers than to Hay's Open Door policy. Does that view render the Open Door notes inconsequential? Why or why not?
6. Assess Theodore Roosevelt's conduct of American foreign policy, especially in Latin America and East Asia. Did Roosevelt's vigorous assertion of American interests enhance the United States' role in these regions or create resentment of the United States as just another imperialistic great power?
7. Why was Theodore Roosevelt's diplomatic slogan of "speak softly and carry a big stick" judged to be wise policy guidance for an emerging great power? Was it simply America's growing economic and military power, or Roosevelt's effective diplomacy, that made the United States a greater presence on the world stage?

Documents

Josiah Strong, from *Our Country* (1885)

Every race which has deeply impressed itself on the human family has been the representative of some great idea—one or more—which had given direction to the nation's life and form to its civilization. Among the Egyptians this seminal idea was life, among the Persians it was light, among the Hebrews it was purity, among the Greeks it was beauty, among the Romans it was law. The Anglo-Saxon is the representative of two great ideas, which are closely related. One of them is that of civil liberty. Nearly all of the civil liberty in the world is enjoyed by Anglo-Saxons: the English, the British colonists, and the people of the United States. . . . The noblest races have always been lovers of liberty. That love ran strong in early German blood, and has profoundly influenced the institutions of all the branches of the great German family; but it was left for the Anglo-Saxon branch fully to recognize the right of the individual to himself, and formally to declare it the foundation stone of government.

The other great idea of which the Anglo-Saxon is the exponent is that of a pure spiritual Christianity. It was no accident that the great reformation of the sixteenth century originated among a Teutonic, rather than a Latin people. It was the fire of liberty burning in the Saxon heart that flamed up against the absolutism of the Pope. . . .

It is not necessary to argue to those for whom I write that the two great needs of mankind, that all men may be lifted up into the light of the highest Christian civilization, are, first, a pure, spiritual Christianity, and, second, civil

liberty. Without controversy, these are the forces which, in the past, have contributed most to the elevation of the human race, and they must continue to be, in the future, the most efficient ministers to its progress. It follows, then, that the Anglo-Saxon, as the great representative of these two ideas, the depository [*sic*] of these two greatest blessings, sustains peculiar relations to the world's future, is divinely commissioned to be, in a peculiar sense, his brother's keeper. . . .

There can be no reasonable doubt that North America is to be the great home of the Anglo-Saxon, the principal seat of his power, the center of his life and influence. Not only does it constitute seven-elevenths of his possessions, but this empire is unsevered, while the remaining four-elevenths are fragmentary and scattered over the earth. Australia will have a great population; but its disadvantages, as compared with North America, are too manifest to need mention. Our continent has room and resources and climate, it lies in the pathway of the nations, it belongs to the zone of power, and already, among Anglo-Saxons, do we lead in population and wealth.

Mr. Darwin is not only disposed to see, in the superior vigor of our people, an illustration of his favorite theory of natural selection, but even intimates that the world's history thus far has been simply preparatory for our future, and tributary to it. He says: "There is apparently much truth in the belief that the wonderful progress of the United States, as well as the character of the people, are the results of natural selection; for the more energetic, restless, and courageous men from all parts of Europe have emigrated during the last ten or twelve generations to that great country, and have there succeeded best. . . ."

. . . The time is coming when the pressure of population on the means of subsistence will be felt there as it is now felt in Europe and Asia. Then will the world enter upon a new stage of its history-the final competition of races, for which the Anglo-Saxon is being schooled. Long before the thousands millions are here, the mighty centrifugal tendency, inherent in this stock and strengthened in the United States, will assert itself. Then this race of unequaled energy, with althea majesty of numbers and the might of wealth behind it-the representative, let us hope, of the largest liberty, the purest Christianity, the highest civilization-having developed peculiarly aggressive traits calculated to impress its institutions upon mankind, will spread itself over the earth. If I read not amiss, this powerful race will move down upon Mexico, down upon Central and South America, out upon the islands of the sea, over upon Africa and beyond. And can anyone doubt that the result of this competition of races will be the "survival of the fittest"? . . .

In my own mind, there is no doubt that the Anglo-Saxon is to exercise the commanding influence in the world's future; but the exact nature of that influence is, as yet, undetermined. How far his civilization will be materialistic and atheistic, and how long it will take thoroughly to Christianize and sweeten it, how rapidly he will hasten the coming of the kingdom where in dwelleth righteousness, or how many ages he may retard it, is still uncertain; but it is now being swiftly determined. . . .

Notwithstanding the great perils which threaten it, I cannot think our civilization will perish; but I believe it is fully in the hand of the Christians of the United States, during the next fifteen or twenty years, to hasten or retard the coming of Christ's kingdom in the world by hundreds, and perhaps thousands, of years. We of this generation and nation occupy the Gibraltar of the ages which command the world's future.

Study Questions

1. According to Strong, which two great ideas have found their greatest representation in the Anglo-Saxons? Explain his support for this belief. What is the link between these two ideas?
2. What responsibility does Strong believe Anglo-Saxons must assume considering the riches they have to offer to the world?
3. How does Strong integrate Darwinian Theory into his belief? What do these theories together mean in regard to the influence of the Anglo-Saxons upon the rest of the world?

Albert Beveridge, "The March of the Flag" (1898)

It is a noble land that God has given us; a land that can feed and clothe the world; a land whose coastlines would enclose half the countries of Europe; a land set like a sentinel between the two imperial oceans of the globe, a greater England with a nobler destiny.

It is a mighty people that He has planted on this soil; a people sprung from the most masterful blood of history; a people perpetually revitalized by the virile, man-producing working folk of all the earth; a people imperial by virtue of their power, by right of their institutions, by authority of their Heaven-directed purposes-the propagandists and not the misers of liberty.

It is a glorious history our God has bestowed upon His chosen people; a history heroic with faith in our mission and our future; a history of statesmen who flung the boundaries of the Republic out into unexplored lands and savage wilderness; a history of soldiers who carried the flag across blazing deserts and through the ranks of hostile mountains, even to the gates of sunset; a history of a multiplying people who overran a continent in half a century; a history of prophets who saw the consequences of evils inherited from the past and of martyrs who died to save us from them; a history divinely logical, in the process of whose tremendous seasoning we find ourselves to-day.

Therefore, in this campaign, the question is larger than a party question. It is an American question. It is a world question. Shall the American people continue their march toward the commercial supremacy of the world? Shall free institutions broaden their blessed reign as the children of liberty wax in strength, until the empire of our principles is established over the hearts of all mankind?

Have we no mission to perform, no duty to discharge to our fellowman? Has God endowed us with gifts beyond our deserts and marked us as the people of His peculiar favor, merely to rot in our own selfishness, as men and nations must, who take cowardice for their companion and self for their deity-as China has, as India has, as Egypt has?

Shall we be as the man who had one talent and hid it, or as he who had ten talents and use them until they grew to riches? And shall we reap the reward that waits on our discharge of our high duty; shall we occupy new markets for what our farmers raise, our factories make, our merchants sell-aye, and, please God, new markets for what our ships shall carry?

Hawaii is ours, Puerto Rico is to be ours; at the prayer of her people Cuba finally will be ours; in the islands of the East, even to the gates of Asia, coaling stations are to be ours at the very least; the flag of a liberal government is to float over the Philippines, and may it be the banner that Taylor unfurled in Texas and Fremont carried to the coast.

The Opposition tells us that we ought not to govern a people without their consent. I answer the rule of liberty that all just government derives its authority from the consent of the governed, applies only to those who are capable of self-government. We govern the Indians without their consent, we govern our territories without their consent, and we govern our children without their consent. How do they know that our government would be without their consent? Would not the people of the Philippines prefer the just, human, civilizing government of this Republic to the savage, bloody rule of pillage and extortion from which we have rescued them?

And, regardless of this formula of words made only for enlightened, self-governing people, do we owe no duty to the world? Shall we turn these peoples back to the reeking hands from which we have taken them? Shall we abandon them, with Germany, England, Japan, hungering for them? Shall we save them from those nations, to give them a self-rule of tragedy? . . . Then, like men and not like children, let us on to our tasks, our mission, and our destiny.

Wonderfully has God guided us. Yonder at Bunker Hill and Yorktown His providence was above us. At New Orleans and on ensanguined seas His hand sustained us. Abraham Lincoln was His minister and His was the altar of freedom the Nation's soldiers set up on a hundred battle-fields. His power directed Dewey in the East and delivered the Spanish fleet into our hands, as He delivered the elder Armada into the hands of our English sires two centuries ago. The American people cannot use a dishonest medium of exchange; it is ours to set the world its example of right and honor. We cannot fly from our world duties; it is ours to execute the purpose of a fate that has driven us to be greater than our small intentions. We cannot retreat from any soil where Providence has unfurled our banner; it is ours to save that soil for liberty and civilization.

Study Questions

1. What is the author's opinion of the history of success enjoyed by America?
2. How does this document capture the sentiments and attitudes of "The Imperialism of Righteousness"?