

SPEECH BEFORE JAYCEE CONVENTION, MILWAUKEE, JUNE 26, 1946

It is a distinct honor and privilege to be afforded the opportunity of addressing this ^{graduating class} annual national convention of the Junior Chamber of Commerce, (an organization composed of young men of recognized ability and leadership. It is upon organizations such as this that a share of the responsibility for world peace and domestic security and prosperity rests.

This is our first national convention since VJ Day. We meet in a period of human history unequalled by its dramatic tenseness and its uncertainty as to the future. The awful specter of world-wide chaos casts a dark shadow over every home in every land.

It becomes ever more clear that the winning of the war was not the winning of the peace. Military victory, like the victory of a political party in an election, determines which group shall be in power and which group shall be dominant. Following the victory on the battlefield, the great task of reconversion and rehabilitation begins. It is here that real victory is either won or lost. It is in the attainment of peace and security where governmental and economic systems are tested as to their adequacy.

Today America is facing that test. There is no escaping it. Either we master the multitude of complex problems which beset us, or we forfeit the greatest opportunity that was ever offered to a nation and its people. Never have we faced such a crisis. Never has there been a day in history when steadfastness of purpose was more essential, and the need of leadership more imperative. It is with this background that I am privileged to discuss with you the meaning of Americanism.

SPEECH BEFORE JAYCEE CONVENTION, MILWAUKEE, JUNE 15, 1946

Americanism was best defined when Thomas Jefferson penned the immortal words of our Declaration of Independence. In a stirring message to all humanity, this great American gave us our political creed and ideology. In the 18th Century world that was ruled by despots and monarchs, where the philosophy of the divine right of kings was predominant, Americans bluntly and boldly stated -- "We hold these truths to be self-evident, that all men are created equal, and that they are endowed by their Creator with certain inalienable rights of life, liberty, and the pursuit of happiness."

With these brief words there came a new era in human relations and political organization. The fulfillment of the objectives and purposes of this new era has not yet been accomplished because democracy is an unceasing business of progress. It ever holds before us new challenges, and requires the relentless dedication of individuals to the processes of self-government and self-discipline.

If you will accept with me that the words I have taken from our Declaration of Independence are the substance of our political and moral faith, then it becomes clear that Americanism necessitates a continuous dedication of our lives to these high and noble purposes. Bear in mind that our philosophy, and our faith, is not one that "ought to be," or "has been." Our faith is stated in the terms of the present. We hold these truths to be self-evident, ^{this} means that we hold these truths ^{self-evident} every day of our lives. Our belief in the equality of man, and our recognition of man's relationship to his God, along with his inalienable rights of life, liberty and the pursuit of happiness, is the very essence of our democratic faith.

It is around these principles that we must rally and add meaning to them by a practical demonstration of political policy and economic program. Americanism, in short, means democracy. It means a political system in which man—the individual—is the end to be served. True Americanism requires that all institutions, governmental and economic, be devoted to the advancement of human welfare.

Just as a building must have a foundation, and a religion a spiritual creed, so must democratic government have a clear and concise set of principles and objectives. Our political institutions, and our economic system, is based upon the fundamental premise of individual freedom and the essential worthwhileness of every person. Our concept of human equality is derived from our recognition of the spiritual nature of man and his relationship to one God. Phrases such as the "dignity of man" have meaning only when we recognize that we are endowed by our Creator with certain inalienable rights. Equality, as we understand it, does not necessarily mean physiological and mental equality, but rather is much broader and comprehensive in its application.

There is an equality amongst men in democratic philosophy which is derived from our belief in the equal protection of the laws to all persons, and our recognition of a common fatherhood in one God. Every institution of government, federal, state, and local, which serves the people of this nation, rests upon our belief in the sovereignty or the power of the people. Government, as we know it, is not above the citizen, but rather, is a servant and an agent of the citizen and his community. Government in a democracy is empowered with only such authority as those who have all power are willing to concede to it for the common good and the general welfare. This is the basis of our American political system.

A political philosophy which recognizes the fraternity of mankind leaves no room for indifference and isolationism. Americanism in its broader sense, is an expansive philosophy, and one that must grow and progress. Regardless of philosophy or theory, the economic and political effects of today necessitate an understanding of the world about us, and our participation in the great affairs of international politics. There is no choice left to us. It is either one world, or none. It is either cooperation and understanding, or chaos and destruction.

There are two basic fundamental and inter-related problems which face this world, and America in particular. The first is that of post war reconversion of our economic enterprise, and the readjustment of our political institutions to peace-time living. The second, and of equal importance, is that of attaining a means of international organization which will guarantee a just and enduring peace. I repeat these two basic issues are inseparable and fundamental to the future of civilization and democratic principles.

Permit me to state a few political axioms. Democratic principles and republican or representative institutions of government cannot long endure in a world that periodically faces world-wide crisis. The philosophy of totalitarianism in both of its manifestations, Communism and Fascism, is a product of world-wide crisis, and thrives on the threat of national or international disorder. Totalitarianism lives by fear. It receives its strength and nourishes itself upon an apparent insecurity. Times like these and the days of the 1930's are, and were, fertile soil for dictatorship. Democratic government requires good will amongst men. It grows strong in conditions which are conducive to peaceful living. By its very essence democracy rests upon the respect for human personality and a regard for the laws and the cultures of men.

National or international economic confusion, mass unemployment and insecurity are the enemies of freedom and free political institutions. Only those countries which have a long history of representative government and a deep and abiding faith in man's ability to govern himself, endure the calamities of national and international insecurity which have beset us in this past half century. Modern world history reveals that people desire political and economic freedom. Modern world history also reveals that the aspirations and the hopes of the great mass of people have been smashed by the economic and political rivalries and the subsequent international chaos.

These months since VJ Day are part of the borrowed time of democracy. If democratic institutions are to flourish, yes, even if they are to survive where they now exist, we must boldly answer and solve the problem of economic bankruptcy which faces Europe and Asia, of mass starvation which now rests heavy upon this world, and rehabilitation of economic enterprise in other lands. Likewise, we must have the courage to support with all of our material aid and political strength, and policy, parties and governments in other nations which offer the hope of rebirth of free political institutions. We must have the will to oppose with equal force all endeavors on the part of any nation to either jeopardize or thwart the growth of democratic government. This is Americanism.

Bluntly, this means that we must have a keen and everlasting interest in the affairs of other people. We dare not cease our vigilance nor hesitate in our decisions.

Most of us believe that we are capable of detecting dictatorship in all of its forms when we see it, or are confronted with it. Yes, I think it would be true to say that we are more keenly aware of what we term foreign threats to our way of life than we are to the causes of our own discontent and the source of the difficulties which beset us within our own nation.

Few of us have systematically analyzed the true meaning of democracy and our free institutions of government and economics. Most of us have taken these things for granted, worshiping them with a blind faith, and all too often refusing to analyze our political and economic system. It is only from a searching analysis of the political and economic principles which have guided the development and progress of this country that we can fortify ourselves in this year and era of revolutionary change brought about by the cataclysm of World War II.

Political institutions and economic systems are living forces, not academic theories. They change as the mind of man changes. They are as effective as those who use them and understand them. They will endure only so long as they satisfy the hopes and aspirations of those whom they benefit. This is particularly true of democratic government. While democratic government has as its source of strength the will of the people, likewise it has as its source of weakness the discontent of the people. It was the people that created it for what they thought to be the general welfare. It can be the people which will destroy it, because of what they believe to be the abuses of the general welfare.

American business and its advocates have all too long demonstrated an indifference or an outright refusal to understand the full meaning of our governmental system. Politics to the businessman is a necessary evil. Political leadership and responsibility has been looked upon as something to avoid. When faced with economic emergency, business leadership has clung tenaciously to symbols of the past, and rested its case upon a veneration for the constitution, or what is commonly known as the good old days.

Change has been resisted as if it were a plague. The outcry of a depressed or a impoverished people was answered reluctantly and with displeasure. If American business has lost its hold upon the minds of the American people,

it is because it has refused to lead the way to general prosperity and individual well being. It has served as the resistance movement to progress until it has incurred the distrust, and at times, the outright antagonism of great forces and numbers of our fellow citizens.

In bygone days our country could survive such political reaction and ineptitude, but today, with the average citizen having a keen political consciousness, and sensing his own power at the ballot box, resistance forces are looked upon as enemies of democracy and enemies of the people.

Here is the challenge. Will the future leaders of American business be the champions of democratic living, or will they, as with many of their predecessors, ^{be} the immovable objects facing the irresistible force; will young businessmen of today be the champions of a progressive democracy which includes an opportunity for every man; will they be the advocates of international cooperation and express a willingness to assume the responsibility for political and economic leadership?

There is one basic conflict in the thinking of Americans today. On the one hand, there are the leaders of economic enterprise who continue to maintain that government has no right to interfere in the economic affairs. On the other hand, there is a preponderant majority of Americans who contend that the government is their government and, therefore, can act as their instrument for the promotion of the general welfare.

Yes, this conflict centers around an interpretation of democratic government. Is our government to act as but a policeman, as an instrument of force and coercion, or is it to act as an instrument of collective strength and positive purpose? There is no escaping an answer to this question, and I believe that the correct answer is quite obvious. Government that is ultimately in the control of a majority through the established electoral processes will inevitably be used as a means of fortifying the

activities of the individuals of which it is comprised.

The day of "that government is best which governs least" is gone. Government today cannot remove itself from the everyday activities of the people. Government today is not a disinterested impersonal third party. It is the embodiment of the strength and the hopes of the people. It will be used to correct abuses, to direct our energies, and to formulate a plan for living.

A democracy cannot stand helpless before the torrent of unleashed power that is everywhere present in this political and economic world of ours. Therefore, it becomes the responsibility of young Americans to participate in the political process so that their voice may be heard, so that they may have a part in the making of the great decisions. It will do us no good to complain of the inefficiency of government, when we refuse to enter the political arena in the cause of good government. Democratic government is like a mirror that reflects the image of the body politic. Government is as good, or as bad, as we make it. The representatives we elect to serve us are men of our own choice. If politics in America is corrupt and dirty, it behooves clean-minded citizens and those who believe in decency, to move in and clean house. To stand on the side lines as a disillusioned critic is not true Americanism. Americanism today, as in the years past, requires eternal vigilance as the price of our liberty. It demands the active participation of every citizen, and the guidance of leadership that comes from the people.

To tie ourselves with concept of democracy which repudiates the use of the instruments of government for the general welfare is to deny ourselves of the stabilizing force of organized society.

Ask yourself if an organization of young Americans can remain apathetic and indifferent to the affairs of politics? This is our government — it belongs to "we the people," it is our agent to aid and assist us in the realization of our individual aims and aspirations. I urge you to make

politics and governmental affairs your personal business -- give it a "double A" priority on your agenda for today and the future.

Commencement is held
Your convention meets when dark diplomatic clouds are gathering. In the minds of thoughtful people everywhere is the frightening question, "Are we to lose the peace again this time?"

Our statesmen seek frantically to inject new meaning into their efforts for international cooperation, but anxiety hangs heavy over us as after the last war. This war, some may say, may have been fought in vain. But we of this generation are not easily discouraged. There is yet an abiding faith within us that offers renewed hope. We have dedicated our efforts to a strong and democratically organized United Nations, supported by the leadership and strength of American democracy, and pledged to the world-wide realization of democratic ideals.

It should be recognized at the outset that the United Nations organization, as it is today, is but the framework around which we must build the political, economic, and moral substance that gives meaning to the phrase "one world."

As with all other forms of government, fundamental or constitutional law is within itself but a statement of principle. It is the task of statesmanship to implement these principles by the political machinery and the political and economic philosophy which makes them meaningful. We as Americans should be able to understand this.

We have demonstrated a genius in the field of political organization. We have made the Constitution of the United States -- our fundamental law -- a living force, through statute, interpretation, and experience.

The charter of the United Nations in the 20th Century is no greater challenge to the political genius of men than the Constitution of the United States in the 18th Century. Both have the unique quality of being new and

different. Just as the skeptics in 1789 heaped their scorn upon our Constitution, so men of little faith in 1946 spread their cynicism about the United Nations.

We have one consoling thought. These men of little faith -- these doubters and cynics -- have always been on the wrong side at the right time. Their blindness has deprived them of perspective. Their love of the past and their fear of the future has relegated them to mediocrity and failure.

We dare to dream and to try in this day and age because we recognize the realities of our time. We know that the sovereign nations state, acting alone and independently, has proven its inability to either provide security in peace time, or safety from the aggressor in war time. Today we are living in one world, where our mutual interdependence is the only real fact of social organization. (X)

The United Nations organization is not an automatic device under divine guidance. It is a man-made structure which must be guided and nourished by men. It is merely a tool, and even the most perfect piece of machinery is valueless unless there is a will to make it succeed.

One determined purpose must govern the development of the United Nations organization in all stages of its evolution. Yes, I say evolution because political organization can never remain static; never to water it down, never to weaken its authority, always to build it up, always to add to its prestige and moral power, until the time comes when it speaks for the conscience of mankind with irresistible force.

(X) As Thomas Paine once said, "We have it within our power to begin the world over again." The human race is not a spineless, ignorant species to be pushed around and finally exterminated by forces which it has itself created. In spite of the atomic bomb, we are still the captains of our own destiny, and we can make that destiny anything we desire. We recognize

that man changes slowly, and his steps towards progress have often been checked by his own inertia and prejudice. But this time we must act quickly and decisively. We are summoned to accomplish in perhaps two or three decades, or even less, what we have failed to do in all the long history of the human race.

We should not close our eyes to our differences with other nations. This may be one world, but few have learned to know it. To ignore the differences that now exist between the major powers, is not to strengthen the United Nations. It is to weaken it by hypocrisy and outright dishonesty. Our task is not to play upon these differences -- not to chastise and criticize, but the task of our nation and our people is to state clearly and concisely that which we believe, and press for its acceptance.

A clear-cut statement of American foreign policy is a basic essential for a successful United Nations, and for world peace. We are the nation to which the world looks for leadership. We are the people who must assume responsibility for political, economic, and social direction. It is upon this nation that the major burden of a war-stricken and impoverished world will rest for many a year.

If we are not prepared to assume this task -- if we are but to talk peace and not implement it by sound economic and humanitarian measures, then again we will have destroyed the hope of world peace. We find ourselves in a paradoxical situation. On the one hand, we are rich and powerful, respected and feared; yet we live in a world that asks us to share our blessings, to give of our strength, and to exercise our political leadership. If we want a successful United Nations, we must be prepared to assist in the rehabilitation of Europe and Asia. We must be prepared to feed, or at least share in the feeding of millions of starving people. We must demand respect for treaties and the rights of smaller nations. We must repudiate economic nationalism and political imperialism. We must know and come to *respect*

the peoples of other nations. We must be prepared to stand firmly in defense of the right of the smaller and less advanced nations, to be free of domination and exploitation by their larger and more powerful neighbors. We must press upon our war-time allies a respect for law and order, and urge the universal acceptance of the basic rights of free speech, free assembly, free press, and free elections. We must crusade for the essentials of Americanism.

This requires strength of character, and the willingness to stand alone against the selfish tide of powerful forces. But as we make these demands upon other people and other nations, we must come forth with clean hands and an example of democratic living which can command the respect and confidence of people everywhere. This is a test of our Americanism. As the Chinese philosopher has said, "It is better to light a candle than to curse the darkness."

In conclusion, we in this country must grow to realize that international peace and domestic peace and prosperity, are one and inseparable. There can be no peace in a world threatened by mass unemployment. There can be no peace in a world if this nation of ours suffers economic disaster. There can be no successful United Nations if by narrow and greedy American domestic policies, we thwart the progress of our economy to a point where our country finds itself fighting for its own economic existence. An America broken in spirit, disunited in its politics, disrupted in its enterprise, will deprive the world of its only hope of survival.

If this world is to have democratic leadership, it will come from America. If it is to be lost in chaos, we must accept our share of the responsibility. Now, if ever, we need faith and confidence in the instruments of international peace embodied in the Charter of the United Nations.

Government policy today is too important to be left in the hands of those who have neither faith in their country nor belief in the principles of democracy. The problems of today and the policies of tomorrow can never

be left to those who despair of our future, and who believe in the inevitability of depression, chaos, and war. We need a new faith. We need a new determination in the ability of men and women to be masters of their own destiny and capable of designing their own future.

This is the Americanism of young Americans.

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Henry Kierns - Joyce Committee - American

U.S. - First Convention

Dec 7 2nd - Centuries of sacrifice in free Govt

understand meaning of Democracy - } Govt - your
Americanism - a total life - } Govt

Politics - Business - Joyces in Politics

Americanism & Isolationism

United Nation

U.S. Foreign Policy

Faith for Living -

abstract of

Address by Hubert H. Humphrey, Mayor of Minneapolis, before
the National Convention of the Junior Association of
Commerce in Milwaukee, Wis., Wednesday, June 26, 1947.

is date correct?

Fellow Jaycees:

It is somewhat disconcerting to appear ~~in~~ before you to-
day to discuss the topic, "Americanism." When this term is
mentioned, each individual American responds emotionally in
terms of his ^{own} personal experience and prejudice. Unfortunately
there are as many different types of responses as there are
individuals ~~responses~~ responding.

To the great number of people engaged in business in
America the term symbolizes the many sentiments ^{associated with} ~~involved in~~
the slogan, "free enterprise." They see, ^{resulting} ~~flowing~~ from their
concept of Americanism, our preeminence as a nation. ^{To them} ~~They see~~
^{the term symbolizes} ~~it in terms of~~ mass production, ~~the history of~~ expanding trade
markets, the growth of ~~an~~ industrial empire, and the accumu-
lation of wealth and power. Historically, this ~~traditional~~
interpretation of Americanism stems from the victory of the
Federalist theories of Alexander Hamilton in the formative
stages of the American government, ~~and from the great decisions~~
~~of John Marshall. At this stage in American history~~ Hamilton's
~~championed the mercantilist theory of government, and his~~
victory cemented the dominance of the capitalist group during
America's great period of industrial and economic expansion.

As a result, today the term Americanism symbolizes
to a large portion of our population the ideas of protection
of property, ^{the absence of} ~~governmental intervention to advance industrial~~
^{expansion} ~~interests~~, and an underlying faith in the ultimate justifica-
tion of the capitalist mechanism.

To those who equate Americanism with free enterprise there is a fundamental-- and in part irrational-- belief that social and economic justice can be most certainly achieved through the ~~automatic~~ operation of automatic market mechanisms *such* ^{as} ~~of~~ supply and demand.

Governmental or bureaucratic interference with these mechanisms suggest to this group the imminent danger of tyrannical control and they are likely to describe such interferences as "un-American," insisting that such interferences are a denial of the ~~continuing~~ tradition of "free enterprise" from which has flown so many glorious achievements in our nation.

~~Quite~~ Quite different from the "free enterprise" response to the term Americanism is the type of response which we find among those who today assume for themselves the label, "Progressives." These are the people who were ~~and are~~ ^{active} ~~leaders~~ participants and supporters of the New Deal, leaders and spokesmen for ~~organ~~ organized labor, and the ~~public advocates and defenders of the rights of~~ minority groups ^{whose rights have frequently been in jeopardy.} ~~to protection.~~ These groups have been historically in search of, but not possessing, the preponderance of political power. As a result, ~~they attach to the term~~ ^{see to them} Americanism ~~as~~ ^{as} symbolizing ~~the~~ ^a guarantees to individuals of political, social, and economic rights.

Thus we find that, just as one group identifies Americanism with "free enterprise," this second group identifies Americanism with the basic civil liberties of free speech, free press, and free assembly.

This second group draws its historical inspiration from the ideas of Thomas Jefferson, who held that ~~the proper function of government was to protect the rights of the individual~~ the ~~protection and~~ advancement of human rights must take precedence over ~~property rights~~ the protection of property rights.

Thus, in their minds, the greatness of America reside first, in their security and freedom as individuals, and, only secondarily, in America's supremacy in industry and commerce.

~~The sense in which I am using the term Americanism~~

In making this analysis of the meaning of Americanism, it should be understood, that I am speaking in terms of the immediate, emotional reactions which the use of the term evokes. Such terms as Americanism and other isms are frequently loaded terms which have no specific meaning but ~~will~~ elicit frequently strong, irrational prejudices. Emotional responses of this nature always occur in the context of one's experience and understanding.

The nature of the emotionalism involved in individual responses to the term Americanism can be seen even more clearly if we examine the attitudes of certain other smaller groups which attach more specific meanings to the term. There is, for instance, the Daughters of the American Revolution, who respond in terms of ~~ancestry~~ genealogy, identifying the greatness of America with the glories of their ancestors. ~~Numerous other groups who~~ Similarly, to ^{pseudo-}numerous patriotic groups Americanism ~~is~~ is interpreted in terms of the military security of our nation.

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Then there are the purely lunatic fringe groups, such as the Ku Klux Klan and the Gerald L. K. Smith followers, who identify Americanism with a ~~particular~~ specialized type of pure-bloodedness and irrationally reject anything that falls outside their limited experience with the broad sweep of American culture . Thus, they can be alarmed ~~into believing that a European name or even an aroma~~ by a name or even an aroma that suggests any kind of foreign origin.

~~Thus, we find that~~ If ever a word meant all things to all people, that word is Americanism. It evokes warm response in groups which are fundamentally and diametrically opposed to each other. It becomes a catch-all for the unscrupulous use of demagogues who would fan the flames of prejudice. To illustrate my point: While Gerald L.K. Smith exploits the slogan, "America ~~is~~ First," the Communist Party flaunts the slogan, "Communism is Twentieth Century Americanism." And, meanwhile, a Congressional committee-- itself condemned by many as un-American-- ~~carries on~~ is investigating both Smith's followers and the American Communists.

In the midst of this confusion the honest and ~~citizen~~ sincere citizen is genuinely concerned for the future ~~welfare~~ of his nation and for the preservation of the traditions which he feels are responsible for the greatness of our nation. So we find Junior Chambers over the nation establishing committees on Americanism. They seek to acquaint new citizens with the values of our democracy and to disseminate an understanding of ~~the~~ *American* traditions ~~that we hold so dear.~~

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But what are these traditions? And how may we assess their validity? ~~Without~~ If we cannot provide meaningful answers to these questions, then we cannot justify our activity in behalf of what we call Americanism.

I will attempt to describe what the traditions of Americanism mean to me, and to ~~place them in~~ assess them in terms of the ~~world-shaking social and political~~ changes that are fundamentally altering the nature of our political society. I ~~will~~ described earlier two basic emotional responses ~~standing from~~ to the term Americanism, one centering about the idea of "free enterprise," the other about the concept of free speech, press, and assembly.

To me Americanism is an ~~idea~~ amalgam of these two basic currents-- economic opportunity plus the protection and advance of the political ~~security~~ and social security of the individual. Americanism means both, and where the two clash-- as they frequently have in the past-- it means that they are resolved by the democratic process.

Americanism, in short, means democracy. It means a political society in which man-- the individual-- is the end to be served, that all ideas, institutions, and acts of public policy are devoted to the advancement of the individual's position.

Today we ~~fight~~ ^{find} the two currents that have been traditional in American thought-- economic advancement and political liberty-- locked in a death struggle. Extremists are unashamedly in favor of governmental controls that ~~will~~ in their view would achieve economic advancement, but at the expense of political liberty. ~~Thus, The extremists of the~~

Traditionally the group associated with the idea of "free enterprise" have been described as "conservative" or for our purposes here as "rightists." Similarly, the second group which has been traditionally associated with the idea of "the rights of man" has been described as "progressive" or in this context as "leftists."

Now, then, today we find that ~~in~~ the ~~present economic~~ ~~and~~ rapidly shifting course of political events has obscured these traditional differences. Among ~~conservatives~~ ~~and rightists~~ ~~there is~~ many thinking conservatives there is a growing awareness that "the rights of man" are essential to the ~~the~~ achievement of the type of free ^{economic} society they favor. And among many thinking progressives there is a growing awareness that ~~an emphasis upon~~ too strong an emphasis upon state intervention for social purposes can lead to a kind of statism or totalitarianism that is a denial of the very individualism and personal security that they favor.

However, within both groups there are other elements which in times of crisis ~~will~~ will seize their opportunity to cement their power by the denial of liberty. These are the real enemies of Americanism and, it must be emphasized, they are drawn from both groups.

What is needed today is a basic reexamination of the relationship between economic security and personal freedom. The two together make up Americanism. ~~One cannot~~ Economic security is meaningless without personal freedom. And personal freedom is, likewise, meaningless without economic security.

Americanism is the mingling of these two basic views of society, and the great joining point is democracy, in which the individuals act collectively to solve their social and economic problems. Democracy today is threatened by those who would seize political power ~~in~~ with the professed intention of using it to achieve economic security in accordance with a formula of social change that they advance as a cure-all for everything.

One should not ^{underestimate} minimize the existing threat to Americanism and democracy. Jaycee ~~work~~ work in the field of Americanism ~~ought not to be regarded as some form of mental exercise or as a~~ must be made effective, and it can be effective only if we understand the real meaning of the concept. We must become the champions of ~~the~~ economic security and personal freedom. We, as the thought-leaders of a vast group in this nation, must ~~design an intelligent program to~~ approach this ~~probi~~ matter with a genuine desire to strengthen the democratic process, and we must learn to assess the conflicting ~~freedom and~~ trends in economics and politics in ~~the~~ the context of freedom and security. That is the real meaning of Americanism.

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Our federal Constitution, in the 10th Amendment to the Bill of Rights, has stated the concept of a government of limited powers over the individual when it recites that "all powers herein not ~~in~~ enumerated shall be reserved to the states and/or the people thereof."

The American system is individualistic, is one in which the citizen is supreme, and the government obeys his will. The American system is one in which the individual remains the director of his government, rather than its slave. Socially and economically, our system is one that preserves freedom of opportunity for the individual to work, to accumulate and to enjoy the fruits of his accomplishments. Yes, politically it results in what we call a democracy.

All that has been said indicates that Americanism is more than a term -- it is a way of life that can include within it all human activity. To a great number of people engaged in business, Americanism symbolizes the many sentiments associated with the slogan "free enterprise." It symbolizes to a large portion of our population the ideas of protection of property, the absence of governmental restraint, and an underlying faith in the ultimate justification of our economic mechanism.

Quite different from the "free enterprise" response to the term Americanism is the type of response which we find among those who today assume for themselves the label, "Progressives." These are the people who are, and have been through American history, participants and supporters of such programs as advanced by Thomas Jefferson, Andrew Jackson, Woodrow Wilson, and Franklin Roosevelt. These are the people who were the supporters of the New Deal, the leaders and spokesmen for organized labor, and the defenders of minority groups.

These groups have been historically in search of, but seldom possessing, the preponderance of political power. As a result, to them Americanism symbolizes the guarantee to individuals of political, social, and economic

rights. Thus we find that, just as one group identifies Americanism with free enterprise and an economic system, a second group identifies Americanism with the basic civil liberties of free speech, free press, and free assembly.

This second group draws its historical inspiration from the ideas of Thomas Jefferson, who held that the advancement of human rights must take precedence over the protection of property rights. Thus, in their minds, the greatness of America resides first in the security and freedom of individuals, and only secondarily in America's supremacy in industry and commerce.

To me, Americanism is an amalgam of these two basic currents, economic opportunity, plus the protection and advance of the political and social security of the individual. Americanism means both, and when and if the two clash, as they frequently have in the past, it means that they are to be resolved by the democratic processes of majority rule, with respect to minority rights.

Today we find the two currents that have been traditional in American thought -- economic advancement and political liberty -- locked in a death struggle. Extremists are unashamedly in favor of governmental controls that in their view would achieve economic advancement, but at the expense of political liberty. Traditionally, the group associated with the idea of "free enterprise" have been described as "conservative" or for our purposes here, as "rightists." Similarly, the second group which has been traditionally associated with the idea of "the rights of man" has been described as "progressive" or in this context, as "leftists."

Now, then, today we find that the rapidly shifting course of political events has obscured these traditional differences. Among many thinking conservatives there is a growing awareness that "the rights of man" are essential to the achievement of the type of free economic society they

favor. And among many thinking progressives there is a growing awareness that too strong an emphasis upon state intervention for social purposes can lead to a kind of statism or totalitarianism that is a denial of the very individualism and personal security that they favor.

However, within both groups there are other elements which in times of crisis will seize their opportunity to cement their power by the denial of liberty. These are the real enemies of Americanism and, it must be emphasized, they are drawn from both groups.

What is needed today is a basic re-examination of the relationship between economic security and personal freedom. The two together make up Americanism. Economic security is meaningless without personal freedom. And personal freedom is, likewise, meaningless without economic security.

Americanism is the mingling of these two basic views of society, and the great joining point is democracy, in which the individuals act collectively to solve their social and economic problems. Democracy today is threatened by those who would seize political power with the professed intention of using it to achieve economic security in accordance with a formula of social change that they advance as a cure-all for everything.

One should not underestimate the existing threat to Americanism and democracy. Jaycee work in the field of Americanism must be made effective, and it can be effective only if we understand the real meaning of the ^{Term}~~concept~~. We must become the champions of economic security and personal freedom. We, as the thought-leaders of a vast group in this nation, must approach this matter with a genuine desire to strengthen the democratic process, and we must learn to assess the conflicting trends in economics and politics in the context of freedom and security. That is the real meaning of Americanism.



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