Notes from: The Imperial Cruise: A Secret History of Empire and War by James Bradley, Back Bay Books, New York, 2009

1. “I wish to see the United States the dominant power on the shores of the Pacific Ocean” Theodore Roosevelt, October 29, 1900, TR message to John Barrett quoted p. 1 [Howard K. Beale, “Theodore Roosevelt and the Rise of America to World Power”, Baltimore, Johns Hopkins University Press, 1956, 1956, p. 174)
2. “In the summer of 1905, President Theodore Roosevelt—known as Teddy to the public—dispatched the largest diplomatic delegation to Asia in U.S. history. Teddy sent his secretary of war, seven senators, twenty-three congressmen, various military and civilian officials, and his daughter on an ocean liner from San Francisco to Hawaii, Japan, the Philippines, China, Korea, then back to San Francisco. At that time, Roosevelt was serving as his own secretary of state—John Hay had just passed away and Elihu Root had yet to be confirmed. Over the course of this imperial cruise, Theodore Roosevelt made important decisions that would affect America’s involvement in Asia for generations.” (Bradley, pp. 1-2)
3. “Theodore Roosevelt had been enthusiastic about American expansion in Asia declaring, ‘Our future history will be more determined by our position on the Pacific facing China than by our position on the Atlantic facing Europe.’ “ [TR to Benjamin Ide Wheeler, June 17, 1905, TR Papers, Library of Congress (LOC), series 2, reel 338 in Bradley p. 3] Teddy was confident that American power would spread across Asia just as it had on the North American continent. In his childhood, Americans had conquered the West by eradicating those who stood in the way and linking forts together, which then grew into towns and cities. Now America was establishing its naval links in the Pacific with an eye toward civilizing Asia. Hawaii, had been annexed by the United States in 1898, had been the first step in that plan, and the Philippines was considered to be the launching pad to China.” [Bradley, pp. 3-4]

1. “In the summer of 1905, clandestine diplomatic messages between Tokyo and Washington D.C., pulsed through underwater cables far below the surface of the Pacific Ocean. In a top-secret meeting with the Japanese prime minister, Taft—at Roosevelt’s direction—brokered a confidential pact allowing Japan to expand into Korea. It is unconstitutional for an American president to make a treaty with another nation without the United States Senate approval. And as he was negotiating secretly with the Japanese, Roosevelt was simultaneously serving as the ‘honest broker’ in discussions between Russia and Japan, who were then fighting what was up to that time history’s largest war. The combatants would sign the Portsmouth Peace Treaty in that summer of 1905, and one year later, the president would become the first American to be awarded the Nobel Peace Prize. The Nobel committee was never made aware of Roosevelt’s secret negotiations, and the world would learn of these diplomatic cables only after Theodore Roosevelt’s death.” [Bradley, p 5]
2. “On July 4, 1902 Roosevelt had proclaimed the U.S. war in the Philippines over except for disturbances in the Muslim areas.” (Bradley p6) [added note not in book but note parallels with Bush’s Mission Accomplished stunt on the aircraft carrier and note the symbolism of July 4, 1902 along with later July 4, 1946 declared Independence Day of the Philippines] “Just as President Teddy was declaring victory in 1902, the U.S. military had been opening a new full-scale offensive against Muslim insurgents in the southern Philippines [Stuart Creighton Miller, “Benevolent Assimilation: The American Conquest of the Philippines 1899-1903”, New Haven, CT. Yale University Press, 1982, p. 254]…”A century later American troops were still fighting near that ‘pacified’ town.” (Bradley p. 7)
3. “…in 1905 angry Chinese had protested Secretary Taft’s visit. At the time, Chinese merchants had suspended trade with the United States and were boycotting all American products. Outraged Chinese were attending mass anti-American rallies, Chinese city walls were plastered with insulting anti-American posters, and U.S. diplomats in the region debated whether it was safe for Taft to travel to China. Teddy and Big Bill dismissed China’s anger. But that 1905 Chinese boycott against America sparked a furious Chinese nationalism that would eventually lead to revolution and then the cutting of ties between China and the United States in 1949.” (Bradley, p. 7)
4. “In 1882, when Emperor Gojong\*[\*Also King Kojong, King Gojong or Emperor Kojong. He reigned from 1963 to 1907. Before 1897 he was King Gojong and after 1897 he was Emperor Gojong] had opened Korea to the outside world, he chose to make his first Western treaty with the United States, whom he believed he would protect his vulnerable country from predators. ‘We feel that America is to us as an Elder Brother’, Gojong had often told the U.S. State Department. [ Enclosure in Allen to John Sherman, September 13, 1897, File Microcopies, NO 134 Roll 13, Dispatches Korea] In 1905, the emperor was convinced that Theodore Roosevelt would render his Kingdom a square deal. He had no idea that back in Washington, Roosevelt often said, ‘I should like to see Japan have Korea.’ [ TR to Hermann Speck von Sternberg, August 28, 1900, Elting Morison and John Blum eds, ‘The Letters of Theodore Roosevelt, 8 vols (Cambridge, MA: Harvard University Press, 1951-54), 2: 1394] Indeed, less than two months after Alice’s [TR’s daughter sent on the Imperial Cruise to generate publicity for TR] friendly toasts to Korea-America friendship, her father shuttered the United States embassy in Seoul and abandoned the helpless country to Japanese troops. The number-two ranking American diplomat on the scene observed that the United States fled Korea ‘like the stampede of rats from a sinking ship.’ [ Herbert Crody, “Williard Straight”, N.Y. Macmillan Company, 1924 p. 188] America would be the first country to recognize Japanese control over Korea, and when Emperor Gojong’s emissaries pleaded with the president to stop the Japanese, Teddy coldly informed the stunned Korean’s that, as they were now part of Japan, they’d have to route their appeals through Tokyo. With this betrayal, Roosevelt had green lighted Japanese imperialism on the Asian continent. Decades later, another Roosevelt would be forced to deal with the bloody ramifications of Teddy’s secret maneuvering.” (Bradley, p. 8)
5. Since 1905, the United States has slogged through four major wars in Asia, its progress marked best not by colors on a map but by rows of haunting gravestones and broken hearts. Yet for a century, the truth about Roosevelt’s secret mission remained obscured in the shadows of history, its importance downplayed or ignored in favor of the myth of American benevolence and of a president so wise and righteously muscular that his visage rightly belongs alongside Washington, Jefferson and Lincoln in Black Hills granite. A single person does not make history, and in this case, Roosevelt did not act alone. At the same time, by virtue of his position and power, as well as by his sense of virtue, Teddy’s impact was staggering and disastrous. If someone pushes another off a cliff, we can point to the distance between the edge of the overhang and the ground as the cause of injury. But if we not also acknowledge who pushed and who fell, how can we discover which decisions led to which results and which mistakes were made?” (Bradley, p. 9)
6. “The truth will not be found in our history books, monuments, movies or postage stamps. Here was the match that lit the fuse, and yet for decades we paid attention only to the dynamite. What really happened in 1905? Exactly one hundred years later, I set off to follow the churned historical wake in Hawaii, Japan, the Philippines, China and Korea. Here is what I found. Here is ‘The Imperial Cruise.’ “ (Bradley, p. 9)
7. “The vast movement by which this continent was conquered and peopled cannot be rightly understood if considered solely by itself. It was the crowning and greatest achievement of a series of mighty movements, and it must be taken in connection with them. Its true significance will be lost unless we grasp, however roughly, the past race-history of the nations who took part therein.” [Theodore Roosevelt, 1889, TR, “The Winning of the West”, 1:24, quoted in Bradley, p. 11]
8. “Taft had first come to national attention as governor of the Philippines. As ruler of America’s largest colony, he had been in charge of America’s first attempt at nation building far from home. But recent reports from Manila had Taft ‘alarmed that the political edifice he had left behind was collapsing’[Stanley Karnow, “In Our Image”, NY Balantine Books,, 1989, p. 231 quoted in Bradley p. 21] The cruise would be a good chance for him to check on things personally in the Philippines. In consultation with Roosevelt, Taft also took on presidential assignments in Japan, China and Korea.” (Bradley p. 21)
9. “Taft referred to the Filipinos as ‘those wards of ours ten thousand miles from here’, declaring that America had ‘a desire to do the best for those people’ [“San Francisco Call”, July 8, 1905] (The term ‘wards’ was laden with meaning: former judge Taft and his audience knew that the United States Supreme Court had defined American Indians as ‘wards’ of the government.) The problem—which he did not mention—was that the Filipino ‘wards’ didn’t agree with the American sense of what was ‘best’ for them.” (Bradley, p. 22)
10. “In 1898, Filipino freedom fighters had expected that America would aid them in their patriotic revolution against their Spanish colonial masters. Instead, the Americans short-circuited the revolution and took the country for themselves. Related American military actions left more than two hundred fifty thousand Filipinos dead. Over the next seven years, many Filipinos came to associate Americans with torture, concentration camps, rape and murder of civilians, and destruction of their villages. But in San Francisco’s Palace Hotel, Taft assured his audience that the real problem was the Filipinos themselves: ‘The problem in the Philippines is the problem of making the people whom we govern in those islands for their benefit believe that we are sincere when we tell them that we are there for their benefit, and make them patient while we are instructing them in self-government. You cannot make them patient unless you convince them of your good intentions. I am confronted with the repeated question, Shall we grant them independence at once or are we right to show them that they cannot be made fit for independence at once? They are not yet ready for independence and if they talk of independence at the present time it is mere wind.’ “[San Francisco Call, July 7, 1905] (quoted in Bradley, p. 23)… “Filipinos are not fit for self-government and cannot be for at least a generation to come” [Taft in Manila Times, May 1, 1905](quoted in Bradley, p. 23) and…”it takes a thousand years to build up…an Anglo-Saxon frame of liberty.”[Reginald Horsman, “Race and Manifest Destiny: The Origins of Racial Anglo-Saxonism”, Cambridge, MA. Harvard University Press, 1981, p. 12] (quoted in Bradley, p. 23)
11. “Civilization follows the sun” myth of racists and proto-Nazis like Theodore Roosevelt; [Supposed hearth of Aryans in the Caucasus Mountains in north of what is now Iran –named from the word Aryan] who eventually spread southward, westward, northward and eastward from the Caucasus north of Iran [not from China, thus China not seen as the first “civilization state” starting the movement for “civilization” westward from there; but seen as one of the last with “civilization following the sun” moving westward from the Caucasus to the German forests then westward from there eventually to China];
12. “Teddy Roosevelt had built a dual career as a best-selling author and wildly popular president upon his image as a muscular White Christian man ready to civilize lesser races with the rifle. Like many Americans, Roosevelt held dearly to a powerful myth that proclaimed the White Christian male as the highest rung on the evolutionary ladder. It was the myth that ‘civilization follows the sun.’ “The roots of this belief could be found in a concoction of history, fable and fantasy.” “ONCE UPON A TIME [emphasis in original], the story went, an ‘Aryan race’ sprang up in the Caucasus Mountains north of what is now Iran (The word ‘Iran’ derives from the word ‘Aryan’) The Aryan was a beautiful human specimen: white-skinned, big-boned, sturdily built, blue-eyed, and unusually intelligent. He was a doer, a creator, a wander, a superior man with superior instincts, and above all, a natural Civilizer. In time, the Aryan migrated north, south, east, and west. The ancient glories of China, India, and Egypt—indeed all of the world’s great civilizations—were the product of his genius”(Bradley pp. 23-24);…”over time came a fatal error: the pure White Aryan mixed his blood with the non-White Chinese, Indian, and Egyptian females…History then recorded the long decline of these mongrelized civilizations”…”A group of Aryans had followed the sun westward from the Caucasus to the area of northern Europe we now call Germany. This Aryan tribe did not make the mistake of their brethren. Rather than mate with the lesser-blooded peoples, these Aryans killed them. By eradicating the Others, the Aryans maintained the purity of their blood.”(Bradley, p24)…”Through many mist-shrouded centuries in the dark German forests, the myth continued and the pure Aryan evolved into an even higher being: the Teuton. The clever Teuton demonstrated a unique genius for political organization. He paid no homage to kings or emperors. Instead, the Teuton consulted democratically among his own kind and slowly birthed embryonic institutions of liberty that would manifest themselves elsewhere.” (Bradley, p. 24)…The original documentation of the Teuton was the book ‘Germania’ (circa AD 98) by the Roman historian Caius Cornelius Tacitus. In ‘Germania’ Tacitus wrote that long ago ‘the peoples of Germany [were] a race untainted by intermarriage with other races, a peculiar people and pure, like no one but themselves [with] a high moral code and a profound love of freedom and individual rights; important decisions were made by the whole community.” [Horsman, op. cit. p. 12; cited in Bradley p. 24]…”Eventually the Teuton—with his Aryan-inherited civilizing instinct—spread out from the German forests. Those who ventured south invigorated Greece, Italy and Spain. But these Teuton tribes made the same mistake as the earlier Aryans who founded China, India and Egypt: instead of annihilating the non-White women, they slept with them, and the inferior blood of the darker Mediterranean races polluted the superior blood of the White Teuton. Thus the history of the Mediterranean countries is one of dissolution and non-democratic impulses.(Bradley pp. 24-25)…The Teutons that furthered the spread of pure Aryan civilization were the ones who continued to follow the sun to the west. They marched out of Germany’s forests and ventured to Europe’s western coast. Then they sailed across what would later be called the English channel and landed in what would become the British Isles (Bradley p. 25) Lesser races already populated these islands, and had the Teuton bred with these non-Aryans, their pure blood would have been sullied and the great flow of civilization would have come to a halt [\*In 1906 Theodore Roosevelt wrote: ‘The world would have halted had it not been for the Teutonic conquests in alien lands’ Horsman, op. cit. p. 12 quoted in Bradley p. 25]…”But luckily for world civilization, these Teutons obeyed their instincts. By methodical slaughter of native men, women, and children, they kept themselves pure. As these Germanic tribes spread westward and northerly, they gradually became known as Anglo-Saxons (a compound of two Germanic tribal names).” (Bradley, p. 25).
13. “The Anglo-Saxon myth of White superiority hardened in the 1500s when King Henry VIII broke with the pope to create the Church of England. Royal propagandists blitzed the king’s subjects with the idea that the Anglican Church was not a break with tradition, but a ‘return’ to a better time: Henry promoted the Church of England to his subjects as a reconnection to a purer Anglo-Saxon tradition that had existed before the Norman conquest of 1066. The success of the king’s argument is revealed by an English pamphleteer writing in 1689 that those seeking wisdom in government should look ‘to Tacitus and as far as Germany to learn our English constitution [Horsman, op cit. p. 18 quoted in Bradley, p. 26] Henry was long gone but the myth had been reinforced and reinvigorated…Thus, centuries of Aryan and Teuton history revealed the Three Laws of Civilization: 1. The White race founded all civilizations. 2. When the White race maintains its Whiteness, civilization is maintained. 3. When the White races loses its Whiteness, civilization is lost.”.(Bradley p. 26); …”A glance revealed the [alleged] truth of these declarations: The Anglo-Saxons were a liberty-loving people who spawned the Magna Carta, debated laws in Parliament, produced exemplars like Shakespeare, and tinkered the Industrial Revolution to life. But woe to those who ignored civilization’s woes and went south to Africa or east to Egypt, India and China. The Anglo-Saxon[s] in those benighted countries were but small rays of light overwhelmed by the more populous dark races. There were just too many Africans, Indians and Chinese to slaughter in order to establish superior civilizations. The best that could be hoped for was an archipelago of White settlement and the exploitation of local primitives in order to produce greater European riches.” (Bradley, p. 26)…”Given such constraints, civilization and democracy could reach the next level of civilization only if the Anglo-Saxon moved westward. Progress sailed across the Atlantic with the White Christians who followed the sun west to North America. And once again—emulating their successful Aryan and Teuton forebears—the settlers eliminated the native population. From Plymouth Rock to San Francisco Bay, the American Aryans slaughtered Indian men, women, and children so democracy could take root and civilization as they understood it could sparkle from sea to shining sea.” (Bradley, pp. 26-27)

1. “Reginald Horsman writes in “Race and Manifest Destiny: The Origins of American Racial Anglo-Saxonism” that Whites in the New World believed ‘that they were acting as Englishmen—Englishmen contending for principles of popular government, freedom and liberty introduced into England more than a thousand years before by the high-minded, freedom-loving Anglo-Saxons from the woods of Germany ‘ [Thomas F. Gossett, “Race: The History of an Idea in America” N.Y. Schocken Books, 1970, pp. 85-86; quoted in Bradley, p. 27]…”American colonists studied Samuel Squire’s “An Inquiry into the Foundations of the English Constitution” and learned ‘the ideas of Tacitus [and] the invincible love of liberty’ that existed among the democratic Teutons.” “[John Nicholas Norton, “The Life of Bishop Berkeley, Charleston, SC, BiblioBazaar, LLC, 2008 p. 133; quoted in Bradley, p. 27)…”On of the favorite sayings in colonial America quoted Irish Bishop Berkeley, the eighteenth-century philosopher: ‘Westward the course of the empire takes its way. The first four acts already past. A fifth shall close the drama with the day. Time’s noblest offspring is the last.” [Donald S. Lutz, “The relative Influence of European Writers on Late Eighteenth-Century American Political Thought”, “American Political Science Review, 78, 1 March, 1984, pp. 189-97; quoted in Bradley, p. 27]
2. “Charles-Louis de Secondat, baron de La Brede et de Montesquieu, was ‘the most frequently quoted authority on government and politics in colonial pre-revolutionary British America’ [Bradley, p. 27; Gossett, “Race”, op cit. p. 86] (It was Montesquieu who recommended the separation of powers now so central to the U.S. government.) Tacitus was one of Montesquieu’s favorite authors, and the Frenchman was inspired by ‘that beautiful system having been devised in the woods’[Horsman, op. cit, p. 84; Bradley, pp. 27-28]”…”While visiting Colonial America, another European observed: ‘An idea, strange as it is visionary, has entered into the minds of the generality of mankind, that empire is traveling westward, and everyone is looking forward with eager and impatient expectation to that destined moment when America is to give law to the rest of the world.’[ “A Summary View of the Rights of British America”, Thomas Jefferson; <http://libertyonline.hypermall.com/Jefferson/Summaryview.html> quoted in Bradley, p.28]”...”He was not alone. Thomas Jefferson—who persuaded the trustees of the University of Virginia to offer the nation’s first course in the Anglo-Saxon language—justified Colonial America’s breaking its ties with Mother England as a return to a better time when his Aryan ancestors had lived in liberty. In 1774, he wrote ‘A Summary View of the Rights of British America’, a series of complaints against King George, which foreshadowed by two years his 1776 Declaration of Independence. Jefferson refers to ‘God’ twice, but invokes England’s ‘Saxon ancestors’ six times. In calling for a freer hand from the king, Jefferson writes of their shared ‘Saxon ancestors [who] had…left their native wilds and woods in the north of Europe, had [taken] the island of Britain…and had established there that system of laws which has so long been the glory and protection of that country.’ Jefferson argued that since the original Saxons were ruled by ‘no superior and were [not] subject to feudal conditions’, the king should lighten his hold on the American colonies.” [Horsman, op. cit p. 22; quoted in Bradley p. 28]…”Two years later, in 1776, Jefferson wrote that he envisioned a new country warmed by the Aryan sun: ‘Has note every restitution of the ancient Saxon laws had happy effects? Is it not better now that we return at once into that happy system of our ancestors, the wisest and most perfect ever yet devised by the wit of man, as it stood before the 8th century?’ [ Charles Francis Adams, ed. ‘Familiar Letters of John Adams and His Wife Abigail Adams during the Revolution’, NY, Hurd and Houghton, 1875, p. 211; quoted in Bradley, p. 28]”
3. “On the original Fourth of July—July 4, 1776—the Continental Congress tasked Benjamin Franklin, John Adams and Thomas Jefferson with suggestions for the design of the Great Seal of the United States.(For centuries nations had used seals to authenticate treaties and official documents). Franklin suggested the image of Moses extending his hand over the sea with heavenly rays illuminating his path. Adams preferred young Hercules choosing between the easy downhill path of Vice and the rugged uphill path of Virtue. Jefferson suggested the two Teuton brothers who had founded the Anglo-Saxon race. Adams wrote to his wife Abigail, that Jefferson had proposed ‘Hengst and Horsa, the Saxon chiefs from whom we claim the honor of being descended,, and whose political principles and form of government we have assumed.’(Congress rejected all three recommendations and committees eventually worked out the present Great Seal of the United States)[ TR, “American Ideals”, NY, GP Putnam, 1920, p. 279; cited in Bradley, p. 29]
4. “Meanwhile, the laws of the new nation followed the path of White supremacy. The legislation defining who could become an American citizen, the Naturalization Act of 1790, begins: ‘All free white persons…’While Congress debated whether Jews or Catholics could become citizens, ‘no member publicly questioned the idea of limiting citizenship to only ‘free white persons.’ “[Horsman, op. cit. p.90; Bradley p. 29]…”Many Americans concluded that if the course of empire was westward and the United States the westernmost home of the Aryan, they were a chosen people with a continental, hemispheric, and global racial destiny. Even when the United States was a young country hugging the Atlantic, many dreamed of the day the American Aryan would arrive on the Pacific coast. From there he would leap across the Pacific and fight his way through Asia, until he reached the original home of his Aryan parents in the Caucasus and a White band of civilization would bring peace to the world. Senator Thomas Hart Benton—a powerful early-nineteenth-century Washington figure who served on the Senate’s Military and Foreign Affairs committees—wrote of that happy time: ‘ All obey the same impulse—that of going to the West; which, from the beginning of time has been the course of heavenly bodies, the human race, and of science, civilization, and national power following in their train. In a few years, the Rocky Mountains will be passed, and the children of Adam will have completed the circumambulation of the globe, by marching to the west until they arrive at the Pacific Ocean, in sight of the eastern shore of that Asia in which their first parents were originally planted.’ “[ Gossett, Race, op cit p. 74; Bradley, p. 74]

1. Such sentiments were reinforced throughout popular culture. Jedidah Morse wrote the most popular geography books in the 1800s, proclaiming: ‘It is well known that empire has been traveling from east to west. Probably her last and broadest seat will be America…the largest empire that ever existed…The AMERICAN EMPIRE [emphasis in original quote] will comprehend millions of souls, west of the Mississippi.’ “ [Bradley, p. 30; Karnow, Stanley, In Our Image, p. 100] “Walt Whitman’s most enduring work, Leaves of Grass, includes the poem ‘Facing West from California’s Shores’, with the lines: ‘Now I face home again, very pleas’d and joyous…round the earth having wonder’d…Facing west from California’s shores…towards the house of maternity,,, the circle almost circled.’ “ [Bradley, p. 30;]; “In his groundbreaking ‘The Descent of Man’ Charles Darwin wrote, ‘All other series of events—as that which resulted in the culture of mind in Greece, and that which resulted in the empire of Rome—or appear to have purpose and value when viewed in connection with, or rather as subsidiary to…the great stream of Anglo-Saxon emigration to the west.’ “[Bradley, p. 30; Charles Darwin, The Descent of Man, and Selection in Relation to Sex, NY, D. Appleton and Co, 1871, pp. 172-73; Ralph Waldo Emerson, ‘English Traits’ Boston, Phillips Sampson and Company, 1857, p. 27]; “The great transcendentalist Ralph Waldo Emerson was also under the Aryan spell: ‘ It is race is it not? That puts the hundreds of millions of India under the domination of a remote island in the north of Europe. Race avails much, if that be true, which is alleged, that all Celts are Catholics and all Saxons are Protestants; that Celts love unity of power, and Saxons the representative principle. Race is a controlling influence in the Jew, who for millenniums, under every climate, has preserved the same character and employment. Race in the Negro is of appalling importance. The French in Canada, cut off from all intercourse with the parent people, have held their national traits. I chanced to read Tacitus ‘On the Manners of the Germans’, not long since, in Missouri, and at the heart of Illinois, and I found abundant points of resemblance between the Germans of the Hercynian forest, and our Hoosiers, Suckers and Badgers of the American woods.’ “ [Bradley, p. 31; Emerson, Ibid. p. 144]
2. “Emerson was far from alone in such sentiments. Most scholarly American intellectuals of his time followed the sun. The 1800s saw the emergence of ‘social sciences’ in America. Not surprisingly, they validated Aryan supremacy. One after another, White Christian males in America’s finest universities ‘discovered’ that the Aryan was God’s highest creation, that the Negro was destined for servitude, and that the Indian was doomed to extinction. The author Thomas Gossett, in his thoughtful book ‘Race: The History of an Idea in America’ cites, ‘One does not have to read very far in the writings of the nineteenth-century social sciences to discover the immense influence of race theories among them. In studying human societies, they generally assumed that they were also studying innate racial character.”[Bradley, p. 31-32; Robert E. Bieder, ‘Science Encounters the Indian, 1820-1880’ Norman: University of Oklahoma Press, 1986, p. 61]…”One of the social sciences popular in America for much of the nineteenth century was phrenology, the study of skulls. White Christian phrenologists observed that the Caucasian skull was most symmetrical, and ‘since the circle was the most beautiful shape in nature, it followed that this cranium was the original type created by God [Bieber, Ibid, p. 98; Bradley, p. 31] Samuel Morton of Philadelphia, America’s leading phrenologist, amassed the world’s largest skull collection. To calculate brain size he sealed all but one of a skull’s openings and filled it with mustard seed, then weighed the seed. He then correlated the amount of mustard seed with intelligence, morality, cultural development and national character. Morton’s experiments proved that ‘eighty-four cubic inches of Indian brain had to compete against, and would eventually succumb before, ninety-six cubic inches of Teuton brain [which] comforted many Americans, for now they could find God’s hand and not their own directing the extinction of the extinction of the Indian.’ [Bradley, p. 32; Gossett, Race, p. 74]…”In fact, the White skulls Morton examined ‘nearly all belonged to white men who had been hanged as felons. It would have been just as logical to conclude that a large head indicated criminal tendencies.’[ Horsman, Race and Manifest Destiny, p. 130; Bradley p. 32] (“Morton replied that the skulls of noncriminal Whites would be even larger”)”(Bradley, p. 32).
3. “One of the ‘bibles’ of American scientific thought in the nineteenth century was the best-selling book ‘Types of Mankind’. Published to acclaim in 1854, it went through twelve printings and was used as a standard textbook into the twentieth century. ‘Types of Mankind’ held that only the White race was civilized and that ‘wherever in the history of the world the inferior races have been conquered and mixed in with the Caucasians, the latter have sunk into barbarism.’ [Josiah Clark Nott, ‘Two Lectures on the Natural History of the Caucasian and Negro Races, Mobile, AL, Dade and Thompson, 1844, pp. 16, 28-35;Bradley, p. 32] The resulting barbaric races ‘never can again rise until the present races are exterminated and the Caucasian substituted.’ [Ibid. pp. 137, 155; Bradley, p. 32-33] Describing Native Americans, the book stated: ‘He can no more be civilized that a leopard can change its spots. His race is run, and probably he has performed his earthly mission. He is now gradually disappearing, to give place to a higher order of beings. The order of nature must have its course…Some are born to rule, and others to be ruled. No two distinctly marked races can dwell together on equal terms. Some races, moreover, appear destined to live and prosper for a time, until the destroying race comes, which is to exterminate and supplant them.’ [‘De Bows Review’ 10 March 1851, p. 331; Brady, p. 33]...”The best-selling textbook argued that exterminating the Indian was philanthropic: ‘A great aim of philanthropy should be to keep the ruling races of the world as pure and wise as possible, for it is only through them that the others can be made prosperous and happy.’ “ [ Horsman op cit p. 279; Bradley, p. 33]…”Such beliefs ruled America. As the California governor, Peter Burnett, put it in his Governor’s Message, ‘That a war of extermination will continue to be waged between the two races until the Indian race becomes extinct must be expected…The inevitable destiny of the [White] race is beyond the power and wisdom of man to avert.’ [Lewis H. Morgan, Ancient Society, or Researches in the Lines of Human Progress from Savagery through Barbarism to Civilization, NY, Henry Holt and Co. 1877, p. 553; Bradley, p. 33]…”Lewis Morgan, president of the American Association for the Advancement of Science, and the founder of anthropology in the United States, observed, ‘The Aryan family represents the central stream of progress, because it produced the highest type of mankind and because it has proved its intrinsic superiority by gradually assuming control of the earth.’ [Edmund Morris, The Rise of Theodore Roosevelt, NY, Coward, McCann and Geohegan, 1979, p. 36; Bradley, p. 33]”
4. …”Big Bill’s San Francisco audiences were proud to be descendants of history’s master race. The crowds that greeted Taft were far from alone in this conceit: the myth was embedded in children’s books, tomes of science and literature, sermons from the pulpit, speeches in the halls of Congress, and in everyday conversations at the kitchen table.” [Bradley, p. 34]…” And how could the idea be credibly challenged? The White British had the largest seagoing empire, and the Russians—a White race—controlled the world’s most extensive land empire. Europe’s ‘scramble for Africa’ had made Black Africans subject to the White man. And the president of the United States firmly believed the myth to be an essential truth, a law of nature no less universal than gravity. During the Roosevelt administration, the center of world commerce and power was shifting from one Anglo-Saxon city—London—to another—New York. Westward went the sun indeed.” [Bradley, p. 34]…””The Indian survivors of the American race-cleansing were locked up as noncitizen, nonvoting prisoners in squalid reservations. And while Lincoln had technically freed the slaves, by 1905 disenfranchisement and restrictive Jim Crow laws invisibly reshackled the American Black man, and the local lynching tree had plenty of branches left.” [Bradley, p. 34]…”In his youth and later in college, Theodore Roosevelt had imbibed the Aryan myth. As a famous author he explained American history as part of the Aryan/Teuton/Anglo-Saxon flow of westering civilization. Then he fashioned a winning political persona as a White male brave enough to vanquish lesser races. Roosevelt, with impressive public-relations acumen, had publicly embraced the manly strenuous life.” [Bradley, p. 35]
5. “Yet noble Theodore Sr. worried that his well-born sons might be doomed by this life of luxury, threatened by something called ‘overcivilization’ The theory was that the Aryan race evolved in successive stages, just as people grew from childhood to old age. The first stage was the savage. The savage was disorganized, and useless chaos reigned. The second stage was the barbarian. The barbarian made a valuable contribution to civilization because it was in this Genghis Khan-like stage that the ‘barbarian virtues’ were formed. Barbarian virtues were fighting qualities by which a race advanced and protected its flank. In 1899 governor Theodore Roosevelt of New York would write to psychologist G. Stanley Hill: ‘Over-sentimentality, over-softness…and mushiness are the great dangers of this age and this people. Unless we keep the barbarian virtues, gaining the civilized ones will be of little avail.’ [ John B. Judis, ‘The Folly of Empire: What George W. Bush Could Learn from Theodore Roosevelt and Woodrow Wilson’, NY, Lisa Drew/Scribner, 2004, p. 37; Bradley, p. 37]; The third and most desired stage was the civilized man, who loved peace but when provoked could manifest his barbarian virtues. The fourth evolutionary stage was a step over the cliff: overcivilization…Overcivilization existed when the barbarian virtues were replaced by the easy life, and many believed that modern American life was getting ‘soft’ Instead of chopping wood, wrestling a heavy plow, and hunting for dinner, the modern American Aryan warmed himself with coal, worked at a desk, and ate hearty meals in cushy restaurants.” [Bradley, pp. 37-38]…”To combat this threatening condition, Theodore Sr. preached ‘muscular Christianity’ that stressed ‘healthiness, manliness, athletic ability and courage in battle.’ [“TR, New York”, NY, Longmans, Green, 1891 p. 188; Bradley, p. 38] ”Young Teddy learned from his father that Christ himself was not so gentle, saintly, and long-suffering, but a soldier of vigor and righteousness. (During this era, muscular Christians founded the Young Men’s Christian Association [YMCA] and composed the virile religious hymn ‘Onward Christian Soldiers’)” [Bradley, p. 38]…”Muscular Christianity was one solution to the bane of overcivilization. The other was the ‘nature cure’—romps in the woods that would make a boy manlier and therefore purer.” [Bradley, p. 39]…”Teddy also thrilled to ‘The Saga of King Olaf’, a poem in which Lonfellow celebrated Teutonic White supremacy. As a young teenager Roosevelt read ‘Nibelungenlied—the German Iliad—which extolled Teutonic virility. Roosevelt quoted the work for the rest of his life, and the author Edmund Morris thought the ‘Nibelungenlied’ so central to Teddy’s life that he used phrases from it as aphorisms to begin each chapter of his first Roosevelt biography.” [Bradley, p. 42]…Theodore grew up encased in iron cages of Victorian thought about cultural evolution, overcivilization, race suicide, class, mob violence, manliness and womanliness. As a child, and a teen he was incapable of bending open those iron cages.’ ” [Bradley, p. 42; Roosevelt scholar Kathleen Dalton, ‘Theodore Roosevelt: A Strenuous Life’, NY, Vintage Books, 2004 p. 42]…”At Harvard, Roosevelt was in ‘an intellectual atmosphere pervasive with racially oriented topics and a campus dominated by intellectuals who subscribed to racially deterministic philosophies.’ [ Thomas G. Dyer, ‘Theodore Roosevelt and the Idea of Race’, Baton Rouge, Louisiana State University, 1960, p. 5; Bradley, p. 43]...”Warren Zimmerman, the last ambassador to Yugoslavia and author of ‘First Great Triumph’, writes, ‘Hierarchical racial theories helped shape the intellectual formation of virtually every American who reached adulthood during the second half of the century. Without even trying, well-educated American politicians carried into their careers large doses of Anglo-Saxonism administered to them in their universities.’ [Warren Zimmerman, ‘First Great Triumph: How five Americans Made Their Country a World Power’, NY, Farrar, Straus and Giroux, 2002, p. 36; Bradley, pp. 43-44]
6. “Francis Parkman graduated from Harvard in 1845 and taught there. His best-selling histories were translated into many languages and illustrated by famous artists. Theodore Roosevelt would dedicate in his The Winning of the West book series to Parkman who had once written, ‘The Germanic race, and especially the Anglo-Saxon branch of it, is peculiarly fitted for self-government. It submits its action habitually to the guidance of reason and has the judicial faculty of seeing both sides of a question.”…”Burgess [John Burgess of Columbia University, alleged ‘father’ of American political science who taught that only White people could rule because the Teuton had created the idea of the state. In 1910, ex-president Theodore Roosevelt wrote Burgess: ‘Your teaching was one of the formative influences in my life. You impressed me more than you will ever know.’] taught that ‘the United States Constitution…was the modern expression of Anglo-Saxon-Teutonic political genius—a genius which had originated in the black forests of Germany, spread through England and North America and expressed itself in the Magna Carta, the Glorious Revolution and the American Revolution.”[ I.A. Newby, ‘Jim Crow’s Defense: Anti-Negro Thought in America, 1900-1930, Baton Rouge, Louisiana State University Press, 1965, p. 46; Bradley, p. 48] Burgess taught that it was the mission of the White man to spread democracy around the world, and that since the state was an invention of the Teuton, the organs of state should be controlled only by those with Teutonic blood—no dark Others need apply.” [Bradley, p. 48]
7. “Theodore Roosevelt viewed the entire breadth of the American past through a racial lens. With constant, almost compulsive attention to underlying racial themes, he researched, analyzed, and synthesized the raw materials of history. The force of race in history occupied a singularly important place in Roosevelt’s broad intellectual outlook. In fact, race provided him with a window on the past through which he could examine the grand principles of historical development. None of human history really meant much, Roosevelt believed, if racial history were not thoroughly understood first. [quoted in Bradley, p. 48 from Thomas Dyer, “Theodore Roosevelt and the Idea of Race”, p. 47]
8. “The people of the Island of Cuba are, of right ought to be, free and independent…The United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over said Island except for pacification thereof, and asserts its determination, when that is accomplished, to leave the government and control of the Island to its people.” [Teller Amendment to the U.S. Declaration of War against Spain, 1898 quoted in Bradley, p. 60]
9. “The U.S. thrust into the Pacific had been the work of President William McKinley and his administration. As assistant secretary of the Navy, Theodore Roosevelt had been a key cheerleader for the naval expansion, and later, as vice-president and president, he defended America’s military actions in Asia as a positive example of the White Christian spreading civilization. The whys and wherefores of American expansion into the Pacific would occupy the thoughts of presidents McKinley, Roosevelt and Taft. And all three would come to doubt the wisdom of dipping into that American lake.” [Bradley p. 62]
10. “In 1844 America elected James Polk to the presidency. At the time of his election, the United States was a small country with states exclusively east of the Mississippi. The Louisiana Purchase territory was unorganized. Great Britain claimed the Oregon Territory in the northwest, and Mexico held what would later be Texas, New Mexico, Colorado, Utah, Nevada and California.” [Bradley p. 62]…At the end of his inauguration day, Polk told his secretary of the Navy, George Bancroft, that one of his main goals was to acquire California. The U.S. Navy had surveyed the Pacific coast in the early 1840s and reported that San Francisco was ‘one of the finest, if not the very best, harbour in the world. [Bradley p. 62; Sam W. Haynes, James K. Polk and the Expansionist Impulse”, NY, Longman, 1997, p. 95]