and were mostly their own employers. They formed an essential and permanent middle class. There were capitalists among them, who let out looms and the like, supplied material, and took the finished product, but they were not big capitalists. There had been no rich manufacturers. The rich men of the world before this time had been great landowners or money-lenders and money manipulators or merchants. But in the eighteenth century, workers in certain industries began to be collected together into factories in order to produce things in larger quantities through a systematic division of labour, and the employer, as distinguished from the master worker, began to be a person of importance. Moreover, mechanical invention was producing machines that simplified the manual work of production, and were capable of being driven by water-power and presently by steam. In 1765 Watt's steam engine was constructed, a very important date in the history of industrialism.

The cotton industry was one of the first to pass into factory production (originally with water-driven machinery). The woollen industry followed. At the same time iron smelting, which had been restrained hitherto to small methods by the use of charcoal, resorted to coke made from coal, and the coal and iron industries also began to expand. The iron industry shifted from the wooded country of Sussex and Surrey to the coal districts. By 1800 this change-over of industry from a small scale business with small employers to a large scale production under big employers was well in progress. Everywhere there sprang up factories using first water, then steam power. It was a change of fundamental importance in human economy. From the dawn of history the manufacturer and craftsman had been, as we have said, a sort of middle-class townsman.

The machine and the employer now superseded his skill, and he either became an employer of his fellows, and grew towards wealth and equality with the other rich classes, or he remained a worker and sank very rapidly to the level of a mere labourer. This great change in human affairs is known as the Industrial Revolution. Beginning in Great Britain, it spread during the nineteenth century throughout the world.

As the Industrial Revolution went on, a great gulf opened between employer and employed. In the past every manufacturing worker had the hope of becoming an independent master. Even the slave craftsmen of Babylon and Rome were protected by laws that enabled them to save and buy their freedom and to set up for themselves. But now a factory and its engines and machines became a vast and costly thing measured

by the scale of the worker's pocket. Wealthy men had to come together to create an enterprise; credit and plant, that is to say, "Capital," were required. "Setting up for oneself" ceased to be a normal hope for an artisan. The worker was henceforth a worker from the cradle to the grave. Besides the landlords and merchants and the money dealers who financed trading companies and lent their money to the merchants and the State, there arose now this new wealth of industrial capital—a new sort of power in the State.

Of the working out of these beginnings we shall tell later. The immediate effect of the Industrial Revolution upon the countries to which it came, was to cause a vast, distressful shifting and stirring of the mute, uneducated, leaderless, and now more and more propertyless common population. The small cultivators and peasants, ruined and dislodged by the Enclosure Acts, drifted towards the new manufacturing regions, and there they joined the families of the impoverished and degraded craftsmen in the factories. Great towns of squalid houses came into existence. Nobody seems to have noted clearly what was going on at the time. It is the keynote of "private enterprise" to mind one's own business, secure the utmost profit and disregard any other consequences. Ugly factories grew up, built as cheaply as possible, to hold as many machines and workers as possible. Around them gathered the streets of workers' homes, built at the cheapest rate, without space, without privacy, barely decent, and let at the utmost rent that could be exacted. These new industrial centres were at first without schools, without churches. . . . . The English gentleman of the closing decades of the eighteenth century read Gibbon's third volume and congratulated himself that there was henceforth no serious fear of the Barbarians, with this new barbarism growing up, with this metamorphosis of his countrymen into something dark and desperate, in full progress, within an easy walk, perhaps, of his door.

CHAPTER 35

THE NEW DEMOCRATIC REPUBLICS OF AMERICA AND FRANCE

§ 1. *Inconveniences of the Great Power System.*
§ 2. *The Thirteen Colonies Before their Revolt.*
§ 3. *Civil War is Forced upon the Colonies.*
§ 4. *The War of Independence.*
§ 5. *The Constitution of the United States.*
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§ 10. *The Revolution of the Jacobins.*
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§ 13. *The Pause in Reconstruction and the Dawn of Modern Socialism.*

§ 1

WHEN Gibbon, nearly a century and a half ago, was congratulating the world of refined and educated people that the age of great political and social catastrophies was past, he was neglecting many signs which we—in the wisdom of accomplished facts—could have told him portended far heavier jolts and dislocations than any he foresaw. We have told how the struggles of the sixteenth- and seventeenth-century princes for ascendancies and advantages developed into a more cunning and complicated struggle of foreign offices, masquerading as idealized "Great Powers," as the eighteenth century wore on. The intricate and pretentious art of diplomacy developed. The "Prince" ceased to be a single and secretive Machiavellian schemer, and became merely the crowned symbol of a Machiavellian scheme. Prussia, Russia, and Austria fell upon and divided Poland. France was baffled in profound schemes against Spain. Britain circumvented the "designs of France" in America and acquired Canada, and got the better of France in India. And then a remarkable thing occurred, a thing very shocking to European diplomacy. The

British Colonies in America flatly refused to have any further part or lot in this game of "Great Powers." They objected that they had no voice and no great interest in these European schemes and conflicts, and they refused to bear any portion of the burthen of taxation these foreign policies entailed. "Taxation without representation is tyranny"—this was their dominant idea.

Of course, this decision to separate did not flash out complete and finished from the American mind at the beginning of these troubles. In America in the eighteenth century, just as in England in the seventeenth, there was an entire willingness, indeed a desire on the part of ordinary men, to leave foreign affairs in the hands of the king and his ministers. But there was an equally strong desire on the part of ordinary men to be neither taxed nor interfered with in their ordinary pursuits. These are incompatible wishes. Common men cannot shirk world-politics and at the same time enjoy private freedom; but it has taken them countless generations to learn this. The first impulse in the American revolt against the government in Great Britain was, therefore, simply a resentment against the taxation and interference that followed necessarily from "foreign policy," without any clear recognition of what was involved in that objection. It was only when the revolt was consummated that the people of the American colonies recognized at all clearly that they had repudiated the Great Power view of life. The sentence in which that repudiation was expressed was Washington's injunction to "avoid entangling alliances." For a full century the united colonies of Great Britain in North America, liberated and independent as the United States of America, stood apart altogether from the blood-stained intrigues and conflicts of the European foreign offices. Soon after (1801 to 1823) they were able to extend their principle of detachment to the rest of the continent, and to make all the New World "out of bounds" for the scheming expansionists of the old. When at length, in 1917, they were obliged to re-enter the arena of world politics, it was to bring into the tangle of international relationships the new spirit and new aims their aloofness had enabled them to develop. They were not, however, the first to stand aloof. Since the Treaty of Westphalia (1648) the confederated states of Switzerland, in their mountain fastnesses, had sustained their right to exclusion from the schemes of kings and empires.

But since the North American peoples are now to play an increasingly important part in our history, it will be well to devote a little more attention than we have hitherto given to

their development. We have already glanced at this story in § 10 of the preceding chapter. We will now tell a little more fully—though still in the barest outline—what these colonies were, whose recalcitrance was so disconcerting to the king and ministers of Great Britain in their diplomatic game against the rest of mankind.

§ 2

The Thirteen Colonies Before their Revolt.

The extent of the British colonies in America in the early half of the eighteenth century is shown in the accompanying map. The darker shading represents the districts settled in 1700, the lighter the growth of the settlements up to 1760. It will be seen that the colonies were a mere fringe of population along the coast, spreading gradually inland and finding in the Alleghany and Blue Mountains a very serious barrier. Among the oldest of these settlements was the colony of Virginia, the name of which commemorates Queen Elizabeth, the Virgin Queen of England. The first expedition to found a colony in Virginia was made by Sir Walter Raleigh in 1584, but there was no permanent settlement at that time, and the real beginnings of Virginia date from the foundation of the Virginia Company in 1606, in the reign of James I (1603–1625). The story of John Smith and the early founders of Virginia, and of how the Indian "princess" Pocahontas married one of his gentlemen, is an English classic.[1] In growing tobacco the Virginians found the beginning of prosperity. At the same time that the Virginian Company was founded, the Plymouth Company obtained a charter for the settlement of the country to the north of Long Island Sound, to which the English laid claim. But it was only in 1620 that the northern region began to be settled, and that under fresh charters. The settlers of the northern region (New England), which became Connecticut, New Hampshire, Rhode Island, and Massachusetts, were men of a different stamp to the Virginian people; they were Protestants discontented with the Anglican Church compromise, and republican-spirited men hopeless of resistance to the Grand Monarchy of James I and Charles I. Their pioneer ship was the *Mayflower*, which founded New Plymouth in 1620. The dominant northern colony was Massachusetts. Differences in religious methods and in ideas of toleration led to the separation of the three other Puritan colonies from Massachusetts. It illustrates the scale upon which

[1] *John Smith's Travels.*

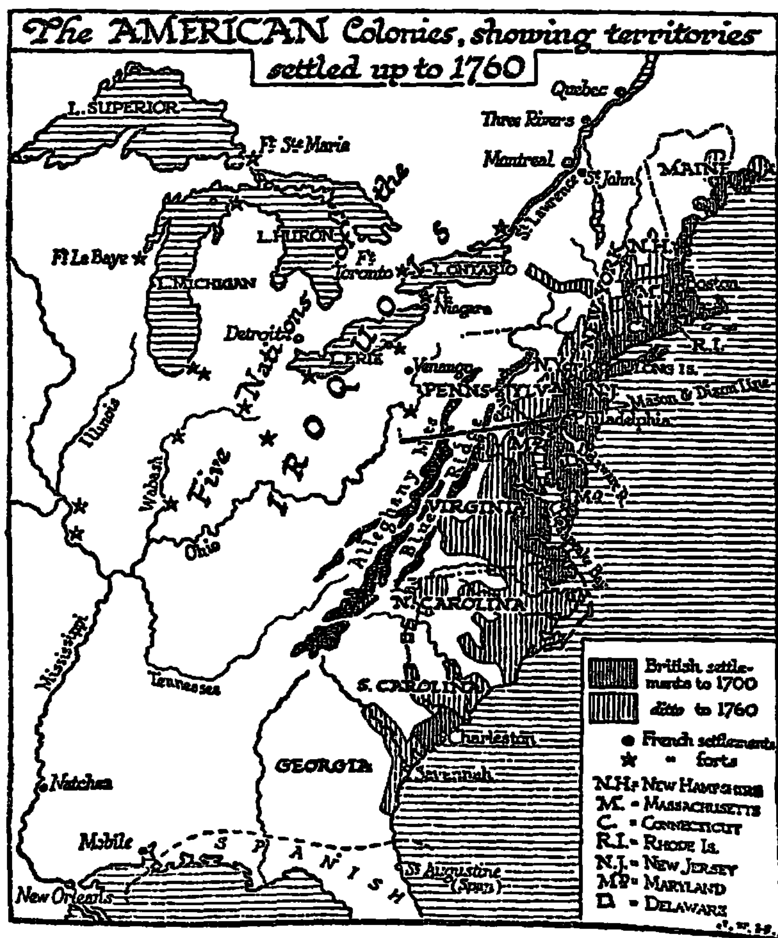
things were done in those days that the whole state of New Hampshire was claimed as belonging to a certain Captain John Mason, and that he offered to sell it to the king (King Charles II, in 1671) in exchange for the right to import 300 tons of French wine free of duty—an offer which was refused. The present state of Maine was bought by Massachusetts from its alleged owner for twelve hundred and fifty pounds.

In the Civil War that ended with the decapitation of Charles I the sympathies of New England were for the Parliament, and Virginia was Cavalier; but two hundred and fifty miles separated these settlements, and there were no serious hostilities. With the return of the monarchy in 1660, there was a vigorous development of British colonization in America. Charles II and his associates were greedy for gain, and the British crown had no wish to make any further experiments in illegal taxation at home. But the undefined relations of the colonies to the crown and the British government seemed to afford promise of financial adventure across the Atlantic. There was a rapid development of plantations and proprietary colonies. Lord Baltimore had already in 1632 set up a colony that was to be a home of religious freedom for Catholics under the attractive name of Maryland, to the north and east of Virginia; and now the Quaker Penn (whose father had rendered valuable service to Charles II) established himself to the north of Philadelphia and founded the colony of Pennsylvania. Its main boundary with Maryland and Virginia was delimited by two men, Mason and Dixon, whose "Mason and Dixon's line" was destined to become a very important line indeed in the later affairs of the United States. Carolina, which was originally an unsuccessful French Protestant establishment and which owed its name not to Charles (Carolus) II of England, but to Charles IX of France, had fallen into English hands and was settled at several points. Between Maryland and New England stretched a number of small Dutch and Swedish settlements, of which the chief town was New Amsterdam. These settlements were captured from the Dutch by the British in 1664, lost again in 1673, and restored by treaty when Holland and England made peace in 1674. Thereby the whole coast from Maine to Carolina became in some form or other a British possession. To the south the Spanish were established; their headquarters were at Fort St. Augustine in Florida, and in 1733 the town of Savannah was settled by a philanthropist Oglethorpe from England, who had taken pity on the miserable people imprisoned for debt in England, and rescued a number of them from prison to become the founders of a new colony,

Georgia, which was to be a bulwark against the Spanish. So by the middle of the eighteenth century we have these settlements along the American coastline: the New England group of Puritans and free Protestants—Maine (belonging to Massachusetts), New Hampshire, Connecticut, Rhode Island, and Massachusetts; the captured Dutch group, which was now, divided up into New York (New Amsterdam rechristened), New Jersey, and Delaware (Swedish before it was Dutch, and in its earliest British phase attached to Pennsylvania); then came Catholic Maryland; Cavalier Virginia; Carolina (which was presently divided into North and South) and Oglethorpe's Georgia. Later on, a number of Tyrolese Protestants took refuge in Georgia, and there was a considerable immigration of a good class of German cultivators into Pennsylvania.

Such were the miscellaneous origins of the citizens of the Thirteen Colonies. The possibility of their ever becoming closely united would have struck an impartial observer in 1760 as being very slight. Superadded to the initial differences of origin, fresh differences were created by climate. North of the Mason and Dixon line, farming was practised mainly upon British or Central European lines by free white cultivators. The settled country of New England took on a likeness to the English countryside; considerable areas of Pennsylvania developed fields and farmhouses like those of South Germany. The distinctive conditions in the north had, socially, important effects. Masters and men had to labour together as backwoodsmen, and were equalized in the process. They did not start equally; many "servants" are mentioned in the roster of the *Mayflower*. But they rapidly became equal under colonial conditions; there was, for instance, a vast tract of land to be had for the taking, and the "servant" went off and took land like his master. The English class system disappeared. Under colonial conditions there arose equality "in the faculties both of body and mind," and an individual independence of judgment impatient of interference from England. But south of the Mason and Dixon line tobacco-growing began, and the warmer climate encouraged the establishment of plantations with gang labour. Red Indian captives were tried but found to be too homicidal; Cromwell sent Irish prisoners of war to Virginia, which did much to reconcile the Royalist planters to republicanism; convicts were sent out, and there was a considerable trade in kidnapped children, who were "spirited away" to America to become apprentices or bond slaves. But the most convenient form of gang labour proved to be that of negro slaves. The first negro slaves were

brought to Jamestown in Virginia by a Dutch ship as early as 1620. By 1700 negro slaves were scattered all over the states, but Virginia, Maryland, and the Carolinas were their



The AMERICAN Colonies, showing territories settled up to 1760

chief regions of employment, and while the communities to the north were communities of not very rich and not very poor farming men, the south developed a type of large proprietor and a white community of overseers and professional men subsisting on slave labour. Slave labour was a necessity to the social and economic system that had grown up in the south; in the north the presence of slaves was unnecessary and in some

respects inconvenient. Conscientious scruples about slavery were more free, therefore, to develop and flourish in the northern atmosphere. To this question of the revival of slavery in the world we must return when we come to consider the perplexities of American Democracy. Here we note it simply as an added factor in the heterogeneous mixture of the British Colonies.

But if the inhabitants of the Thirteen Colonies were miscellaneous in their origins and various in their habits and sympathies, they had three very strong antagonisms in common. They had a common interest against the Red Indians. For a time they shared a common dread of French conquest and dominion. And thirdly, they were all in conflict with the claims of the British crown and the commercial selfishness of the narrow oligarchy who dominated the British Parliament and British affairs.

So far as the first danger went, the Indians were a constant evil but never more than a threat of disaster. They remained divided against themselves. Yet they had shown possibilities of combination upon a larger scale. The five nations of the Iroquois (see map of 1760 colonies) were a very important league of tribes. But it never succeeded in playing off the French against the English to secure itself, and no Red Indian Jengis Khan ever arose among these nomads of the New World. The French aggression was a more serious threat. The French never made settlements in America on a scale to compete with the English, but their government set about the encirclement of the colonies and their subjugation in a terrifying systematic manner. The English in America were colonists; the French were explorers, adventurers, agents, missionaries, merchants, and soldiers. Only in Canada did they strike root. French statesmen sat over maps and dreamt dreams, and their dreams are to be seen in our map, in the chain of forts creeping southward from the Great Lakes and northward up the Mississippi and Ohio rivers. The struggle of France and Britain was a world-wide struggle. It was decided in India, in Germany, and on the high seas. In the Peace of Paris (1763) the French gave England Canada, and relinquished Louisiana to the inert hands of declining Spain. It was the complete abandonment of America by France. The lifting of the French danger left the colonists unencumbered to face their third common antagonist—the crown and government of their mother-land.

§ 3

Civil War is Forced upon the Colonies.

We have noted in the previous chapter how the governing class of Great Britain steadily acquired the land and destroyed the liberty of the common people throughout the eighteenth century, and how greedily and blindly the new industrial revolution was brought about. We have noted also how the British Parliament, through the decay of the representative methods of the House of Commons, had become both in its upper and lower houses merely the instrument of government through the big landowners. Both these big property-holders and the crown were deeply interested in America—the former as private adventurers, the latter partly as representing the speculative exploitations of the Stuart kings, and partly as representing the State in search of funds for the expenses of foreign policy; and neither lords nor crown were disposed to regard the traders, planters, and common people of the colonies with any more consideration than they did the yeomen and small cultivators at home. At bottom the interests of the common man in Great Britain, Ireland, and America were the same. Each was being squeezed by the same system. But while in Britain oppressor and oppressed were closely tangled up in one intimate social system, in America the crown and the exploiter were far away, and men could get together and develop a sense of community against their common enemy.

Moreover, the American colonist had the important advantage of possessing a separate and legal organ of resistance to the British government in the assembly or legislature of his colony that was necessary for the management of local affairs. The common man in Britain, cheated out of his proper representation in the Commons, had no organ, no centre of expression and action for his discontents.

It will be evident to the reader, bearing in mind the variety of the colonies, that here was the possibility of an endless series of disputes, aggressions and counter-aggressions. The story of the development of irritations between the colonies and Britain is a story far too intricate, subtle, and lengthy for the scheme of this *Outline*. Suffice it that the grievances fell under three main heads: attempts to secure for British adventurers or the British government the profits of the exploitation of new lands; systematic restrictions upon trade designed to keep the foreign trade of the colonies entirely in British hands, so that the colonial exports all went through Britain and only British-

made goods were used in America; and finally, attempts at taxation through the British Parliament as the supreme taxing authority of the empire. Under the pressure of this triple system of annoyances the American colonists were forced to do a very considerable amount of hard political thinking. Such men as Patrick Henry and James Otis began to discuss the fundamental ideas of government and political association very much as they had been discussed in England in the great days of Cromwell's Commonwealth. They began to deny both the divine origin of kingship and the supremacy of the British Parliament, and (James Otis, 1762) to say such things as—

"God made all men naturally equal.

"Ideas of earthly superiority are educational, not innate.

"Kings were made for the good of the people, and not the people for them.

"No government has a right to make slaves of its subjects.

"Though most governments are *de facto* arbitrary, and consequently the curse and scandal of human nature, yet none are *de jure* arbitrary."

Some of which propositions reach far.

This ferment in the political ideas of the Americans was started by English leaven. One very influential English writer was John Locke (1632–1704), whose *Two Treatises on Civil Government* may be taken, as much as one single book can be taken in such cases, as the point of departure for modern democratic ideas. He was the son of a Cromwellian soldier, he was educated at Christ Church, Oxford, during the republican ascendancy, he spent some years in Holland in exile, and his writings form a bridge between the bold political thinking of those earlier republican days and the revolutionary movement both in America and France.

But men do not begin to act upon theories. It is always some real danger, some practical necessity, that produces action; and it is only after action has destroyed old relationships and produced a new and perplexing state of affairs that theory comes to its own. Then it is that theory is put to the test. The discord in interests and ideas between the colonists was brought to a fighting issue by the obstinate resolve of the British Parliament after the peace of 1763 to impose taxation upon the American colonies. Britain was at peace and flushed with successes; it seemed an admirable opportunity for settling accounts with these recalcitrant settlers. But the great British

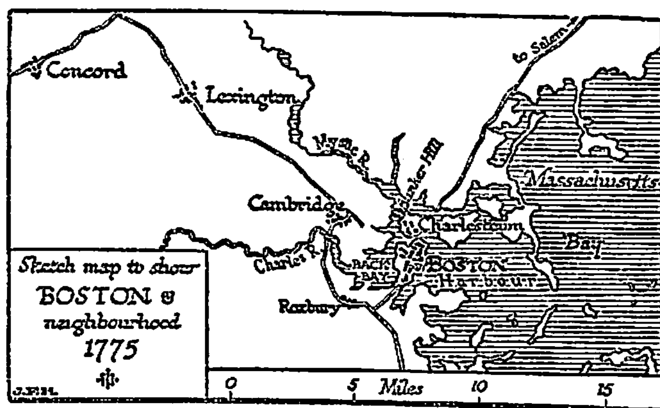
property-owners found a power beside their own, of much the same mind with them, but a little divergent in its ends—the reviving crown. King George III, who had begun his reign in 1760, was resolved to be much more of a king than his two German predecessors. He could speak English; he claimed to "glory in the name of Briton"—and, indeed, it is not a bad name for a man without a perceptible drop of English, Welsh, or Scotch blood in his veins. In the American colonies and the overseas possessions generally, with their indefinite charters or no charters at all, it seemed to him that the crown might claim authority and obtain resources and powers absolutely denied to it by the strong and jealous aristocracy in Britain. This inclined many of the Whig noblemen to a sympathy with the colonists that they might not otherwise have shown. They had no objection to the exploitation of the colonies in the interests of British "private enterprise," but they had very strong objections to the strengthening of the crown by that exploitation so as to make it presently independent of themselves.

The war that broke out was, therefore, in reality not a war between Britain and the colonists, it was a war between the British government and the colonists, with a body of Whig noblemen and a considerable amount of public feeling in England on the side of the latter. An early move after 1763 was an attempt to raise revenue for Britain in the colonies by requiring that newspapers and documents of various sorts should be stamped. This was stiffly resisted, the British crown was intimidated, and the Stamp Acts were repealed (1766). Their repeal was greeted by riotous rejoicings in London, more hearty even than those in the colonies.

But the Stamp Act affair was only one eddy in a turbulent stream flowing towards civil war. Upon a score of pretexts, and up and down the coast, the representatives of the British government were busy asserting their authority and making British government intolerable. The quartering of soldiers upon the colonists was a great nuisance. Rhode Island was particularly active in defying the trade restrictions. The Rhode Islanders were "free traders"—that is to say, smugglers; a government schooner, the *Gaspee,* ran aground off Providence; she was surprised, boarded, and captured by armed men in boats, and burnt. In 1773, with a total disregard of the existing colonial tea trade, special advantages for the importation of tea into America were given by the British Parliament to the East India Company. It was resolved by the colonists to refuse and boycott this tea. When the tea importers at Boston showed themselves

resolute to land their cargoes, a band of men disguised as Indians, in the presence of a great crowd of people, boarded the three tea ships and threw the tea overboard (December 16th, 1773).

All 1774 was occupied in the gathering up of resources on either side for the coming conflict. It was decided by the British Parliament in the spring of 1774 to punish Boston by closing her port. Her trade was to be destroyed unless she accepted that tea. It was a quite typical instance of that silly "firmness" which shatters empires. In order to enforce this measure, British troops were concentrated at Boston under General Gage. The colonists took counter-measures. The first



colonial congress met at Philadelphia in September, at which twelve colonies were represented: Massachusetts, Connecticut, New Hampshire, Rhode Island, New York, New Jersey, Pennsylvania, Maryland, Delaware, Virginia, and North and South Carolina. Georgia was not present. True to the best English traditions, the congress documented its attitude by a "Declaration of Rights." Practically this congress was an insurrectionary government, but no blow was struck until the spring of 1775. Then came the first shedding of blood.

Two of the American leaders, Hancock and Samuel Adams, had been marked down by the British government for arrest and trial for treason; they were known to be at Lexington, about eleven miles from Boston; and in the night of April 8th, 1775, Gage set his forces in motion for their arrest.

That night was a momentous one in history. The movement of Gage's troops had been observed, signal lanterns were shown from a church tower in Boston, and two men, Dawes and Paul Revere, stole away in boats across the Back Bay to

take horse and warn the country-side. The British were also ferried over the water, and as they marched through the night towards Lexington the firing of signal cannon and the ringing of church bells went before them. As they entered Lexington at dawn, they saw a little company of men drawn up in military fashion. It seems that the British fired first. There was a single shot and then a volley, and the little handful decamped, apparently without any answering shots, leaving eight dead and nine wounded upon the village green.

The British then marched on to Concord, ten miles further, occupied the village, and stationed a party on the bridge at that place. The expedition had failed in its purpose of arresting Hancock and Adams, and the British commander seems to have been at a loss what to do next. Meanwhile the colonial levies were coming up from all directions, and presently the picket upon the bridge found itself subjected to an increasing fire and finally to an assault. A retreat to Boston was decided upon. It was a disastrous retreat. The country had risen behind; all the morning the colonials had been gathering. Both sides of the road were now swarming with sharpshooters firing from behind rock and fence and building, while occasionally they pressed up to bayonet distance. The soldiers were in conspicuous scarlet uniforms, with yellow facings and white gaiters and cravats; these must have stood out very vividly against the cold sharp colours of the late New England spring; the day was bright, hot, and dusty, and the men were already exhausted by a night march. Every few yards a man fell, wounded or killed. The rest tramped on, or halted to fire an ineffectual volley. At Lexington there were British reinforcements and two guns, and after a brief rest the retreat was resumed in better order. But the pursuit was pressed to the river, and after the British had crossed back into Boston, the colonial levies took up their quarters in Cambridge and prepared to blockade the city.

§ 4

The War of Independence.

So the war began. It was not a war that promised a conclusive end. The colonists had no one vulnerable capital; they were dispersed over a great country with a limitless wilderness behind it, and so they had great powers of resistance. They had learnt their tactics largely from the Indians; they could fight well in open order, and harry and destroy troops in move-

ment. But they had no disciplined army that could meet the British in a pitched battle, and little military equipment; and their levies grew impatient at a long campaign, and tended to go home to their farms. The British, on the other hand, had a well-drilled army, and their command of the sea gave them the power of shifting their attack up and down the long Atlantic seaboard. They were at peace with all the world. But the king was stupid and greedy to interfere in the conduct of affairs; the generals he favoured were stupid "strong men" or flighty men of birth and fashion, and the heart of England was not in the business. He trusted rather to being able to blockade, raid and annoy the colonists into submission than to a conclusive conquest and occupation of the land. But the methods employed, and particularly the use of hired German troops, who still retained the cruel traditions of the Thirty Years' War, and of Indian auxiliaries, who harried the outlying settlers, did not so much weary the Americans of the war as of the British. The Congress, meeting for the second time in 1775, endorsed the actions of the New England colonists, and appointed George Washington the American commander-in-chief. In 1777 General Burgoyne, in an attempt to get down to New York from Canada, was defeated at Freeman's Farm on the Upper Hudson, and surrounded and obliged to capitulate at Saratoga with his whole army. This disaster encouraged the French and Spanish to come into the struggle on the side of the colonists. The French fleet did much to minimize the advantage of the British at sea. General Cornwallis was caught in the Yorktown peninsula in Virginia in 1781, and capitulated with his army. The British government, now heavily engaged with France and Spain in Europe, was at the end of its resources.

At the outset of the war the colonists in general seem to have been as little disposed to repudiate monarchy and claim complete independence as were the Hollanders in the opening phase of Philip II's persecutions and follies. The separatists were called radicals; they were mostly extremely democratic, as we should say in England to-day, and their advanced views frightened many of the steadier and wealthier colonists, for whom class privileges and distinctions had considerable charm. But early in 1776, an able and persuasive Englishman, Thomas Paine, published a pamphlet at Philadelphia with the title of *Common Sense*, which had an enormous effect on public opinion. Its style was rhetorical by modern standards. "The blood of the slain, the weeping voice of nature cries, ''Tis time to part,'" and so forth. But its effects were very great. It converted

thousands to the necessity of separation. The turn-over of opinion, once it had begun, was rapid.

Only in the summer of 1776 did Congress take the irrevocable step of declaring for separation. "The Declaration of Independence," another of those exemplary documents which it has been the peculiar service of the English to produce for mankind, was drawn up by Thomas Jefferson; and after various amendments and modifications it was made the fundamental document of the United States of America. There were two noteworthy amendments to Jefferson's draft. He had denounced the slave trade fiercely, and blamed the home government for interfering with colonial attempts to end it. This was thrown out, and so, too, was a sentence about the British: "we must endeavour to forget our former love for them . . . we might have been a free and a great people together."

Towards the end of 1782 the preliminary articles of the treaty in which Britain recognized the complete independence of the United States were signed at Paris. The end of the war was proclaimed on April 19th, 1783, exactly eight years after Paul Revere's ride and the retreat of Gage's men from Concord to Boston. The Treaty of Peace was finally signed at Paris in September.

§ 5

The Constitution of the United States.

From the point of view of human history, the way in which the Thirteen States became independent is of far less importance than the fact that they did become independent. And with the establishment of their independence came a new sort of community into the world. It was like something coming out of an egg. It was a Western European civilization that had broken free from the last traces of Empire and Christendom; and it had not a vestige of monarchy left and no State religion. It had no dukes, princes, counts, nor any sort of title-bearers claiming to ascendancy or respect as a right. Even its unity was as yet a mere unity for defence and freedom. It was in these respects such a clean start in political organization as the world had not seen before. The absence of any binding religious tie is especially noteworthy. It had a number of forms of Christianity, its spirit was indubitably Christian; but, as a State document of 1796 explicitly declared, "The government of the United States is not in any sense founded on the Christian

religion."[1] The new community had, in fact, gone right down to the bare and stripped fundamentals of human association, and it was building up a new sort of society and a new sort of state upon those foundations.

Here were about four million people scattered over a vast area with very slow and difficult means of intercommunication, poor as yet, but with the potentiality of limitless wealth, setting out to do in reality on a huge scale such a feat of construction as the Athenian philosophers twenty-two centuries before had done in imagination and theory.

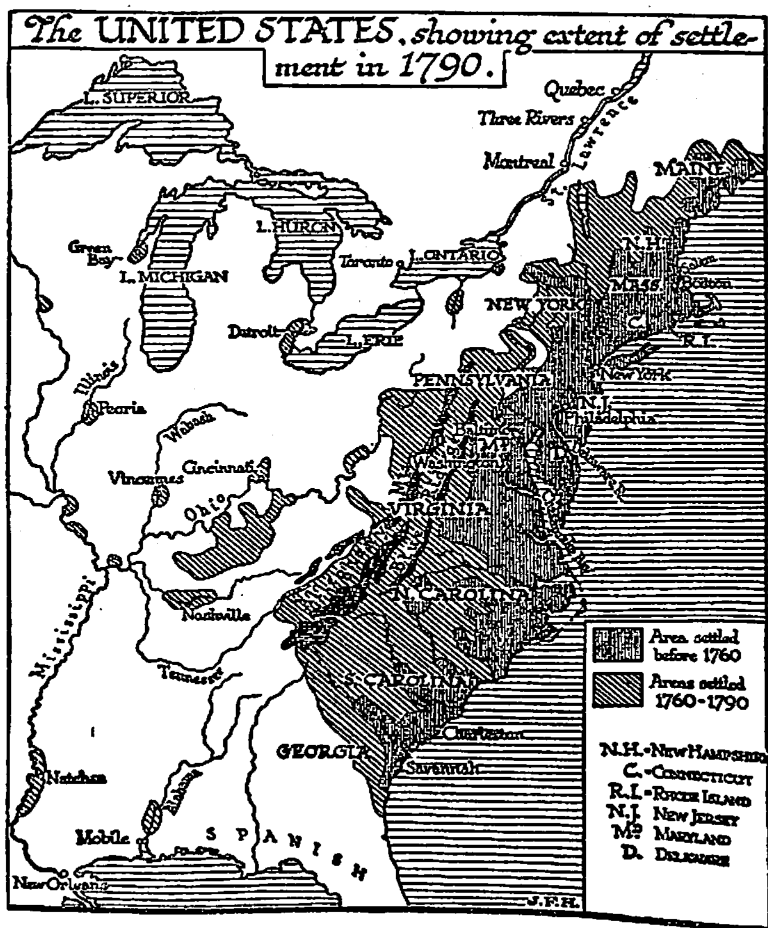
This situation marks a definite stage in the release of man from precedent and usage, and a definite step forward towards the conscious and deliberate reconstruction of his circumstances to suit his needs and aims. It was a new method becoming practical in human affairs. The modern states of Europe have been evolved, institution by institution, slowly and planlessly out of preceding things. The United States were planned and made.

In one respect, however, the creative freedom of the new nation was very seriously restricted. This new sort of community and state was not built upon a cleared site. It was not even so frankly an artificiality as some of the later Athenian colonies which went out from the mother-city to plan and build brand-new city states with brand-new constitutions. The thirteen colonies by the end of the war had all of them constitutions either, like that of Connecticut and Rhode Island, dating from their original charters (1662) or, as in the case of the rest of the states, where a British governor had played a large part in the administration, re-made during the conflict. But we may well consider these reconstructions as contributory essays and experiments in the general constructive effort.

Upon the effort certain ideas stood out very prominently. One is the idea of political and social equality. This idea, which we saw coming into the world as an extreme and almost incredible idea in the age between Buddha and Jesus of Nazareth, is now asserted in the later eighteenth century as a practical standard of human relationship. Says the fundamental statement of Virginia: "All men are by nature equally free and independent," and it proceeds to rehearse their "rights," and to assert that all magistrates and governors are but "trustees and servants" of the commonweal. All men are equally entitled to the free exercise of religion. The king by right, the aristocrat, the "natural slave," the god-king, and the god have all vanished

[1] The Tripoli Treaty, *see* Channing, vol. iii, chap. xviii.

from this political scheme—so far as these declarations go. Most of the states produced similar preludes to government. The Declaration of Independence said that "all men are born equal." It is everywhere asserted in eighteenth-century terms that the



The UNITED STATES, *showing extent of settlement in 1790.*

new community is to be—to use the phraseology we have introduced in an earlier chapter—a community of will and not a community of obedience. But the thinkers of that time had a rather clumsier way of putting the thing, they imagined a sort of individual choice of and assent to citizenship that never in fact occurred—the so-called Social Contract. The

Massachusetts preamble, for instance, asserts that the State is a voluntary association, "by which the whole people covenants with each citizen and each citizen with the whole people that all shall be governed by certain laws for the common good."

Now, it will be evident that most of these fundamental statements are very questionable statements. Men are not born equal, they are not born free; they are born a most various multitude enmeshed in an ancient and complex social net. Nor is any man invited to sign the social contract, or, failing that, to depart into solitude. These statements, literally interpreted, are so manifestly false that it is impossible to believe that the men who made them intended them to be literally interpreted. They made them in order to express certain elusive but profoundly important ideas—ideas that, after another century and a half of thinking, the world is in a better position to express. Civilization, as this *Outline* has shown, arose as a community of obedience, and was essentially a community of obedience. But generation after generation the spirit was abused by priests and rulers. There was a continual influx of masterful will from the forests, parklands and steppes. The human spirit had at last rebelled altogether against the blind obediences of the common life; it was seeking—and at first it was seeking very clumsily—to achieve a new and better sort of civilization that should also be a community of will. To that end it was necessary that every man should be treated as the sovereign of himself; his standing was to be one of fellowship and not of servility. His real use, his real importance, depended upon his individual quality. The method by which these creators of political America sought to secure this community of will was an extremely simple and crude one. They gave what was for the time, and in view of American conditions, a very wide franchise. Conditions varied in the different states; the widest franchise was in Pennsylvania, where every adult male taxpayer voted; but, compared with Britain, all the United States were well within sight of manhood suffrage by the end of the eighteenth century. These makers of America also made efforts, considerable for their times, but puny by more modern standards, to secure a widely diffused common education. The information of the citizens as to what was going on at home and abroad they left, apparently without any qualms of misgiving, to public meetings and the privately owned printing-press.

The story of the various state constitutions, and of the constitution of the United States as a whole, is a very intricate

one, and we can only deal with it here in the broadest way. The most noteworthy point in a modern view is the disregard of

women as citizens. The American community was a simple, largely agricultural community, and most women were married; it seemed natural that they should be represented by their