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THE PROBLEM OF THE WEST.

The problem of the West is nothing less than the problem of American development. A glance at the map of the United States reveals the truth. To write of a "Western sectionalism," bounded on the east by the Alleghanies, is, in itself, to proclaim the writer a provincial. What is the West? What has it been in American life? To have the answers to these questions, is to understand the most significant features of the United States of to-day.

The West, at bottom, is a form of society, rather than an area. It is the term applied to the region whose social conditions result from the application of older institutions and ideas to the transforming influences of free land. By this application, a new environment is suddenly entered, freedom of opportunity is opened, the cake of custom is broken, and new activities, new lines of growth, new institutions and new ideals, are brought into existence. The wilderness disappears, the "West" proper passes on to a new frontier, and, in the former area, a new society has emerged from this contact with the backwoods. Gradually this society loses its primitive conditions, and assimilates itself to the type of the older social conditions of the East; but it bears within it enduring and distinguishing survivals of its frontier experience. Decade after decade, West after West, this rebirth of American society has gone on, has left its traces behind it, and has reacted on the East. The history of our political institutions, our democracy, is not a history of imitation, of simple borrowing; it is a history of the evolution and adaptation of organs in response to changed environment, a history of the origin of new political species. In this sense, therefore, the West has been a constructive force of the highest significance in our life. To use the words of that acute and widely informed observer, Mr. Bryce, "The West is the most American part of America. . . . What Europe is to Asia, what England is to the rest of Europe, what America is to England, that the Western States and Territories are to the Atlantic States."

The West, as a phase of social organization, began with the Atlantic coast, and passed across the continent. But the colonial tide-water area was in close touch with the Old World, and soon lost its Western aspects. In the middle of the eighteenth century, the newer social conditions appeared along the upper waters of the tributaries of the Atlantic. Here it was that the West took on its distinguishing features, and transmitted frontier traits and ideals to this area in later days. On the coast were the fishermen and skippers, the merchants and planters, with eyes turned toward Europe. Beyond the falls of the rivers were the pioneer farmers, largely of non-English stock, Scotch-Irish and German. They constituted a distinct people, and may be regarded as an expansion of the social and economic life of the middle region into the back country of the

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South. These frontiersmen were the ancestors of Boone, Andrew Jackson, Calhoun, Clay, and Lincoln. Washington and Jefferson were profoundly affected by these frontier conditions. The forest clearings have been the seed plots of American character.

In the Revolutionary days, the settlers crossed the Alleghanies and put a barrier between them and the coast. They became, to use their phrases, "the men of the Western waters," the heirs of the "Western world." In this era, the backwoodsmen, all along the western slopes of the mountains, with a keen sense of the difference between them and the dwellers on the coast, demanded organization into independent States of the Union. Self-government was their ideal. Said one of their rude, but energetic petitions for statehood: "Some of our fellow-citizens may think we are not able to conduct our affairs and consult our interests; but if our society is rude, much wisdom is not necessary to supply our wants, and a fool can sometimes put on his clothes better than a wise man can do it for him." This forest philosophy is the philosophy of American democracy. But the men of the coast were not ready to admit its implications. They apportioned the state legislatures so that the property-holding minority of the tidewater lands were able to outvote the more populous back counties. A similar system was proposed by federalists in the Constitutional Convention of 1787. Gouverneur Morris, arguing in favor of basing representation on property as well as numbers, declared that "he looked forward, also, to that range of new States which would soon be formed in the West. He thought the rule of representation ought to be so fixed, as to secure to the Atlantic States a prevalence in the national councils." "The new States," said he, "will know less of the public interest than these; will have an interest in many respects different; in particular will be little scrupulous of involving the community in wars, the burdens and operations of which would fall chiefly on the maritime States. Provision ought, therefore, to be made to prevent the maritime States from being hereafter outvoted by them." He added that the Western country "would not be able to furnish men equally enlightened to share in the administration of our common interests. The busy haunts of men, not the remote wilderness, was the proper school of political talents. If the Western people get power into their hands, they will ruin the Atlantic interest. The back members are always most averse to the best measures." Add to these utterances of Gouverneur Morris the impassioned protest of Josiah Quincy, of Massachusetts, in the debates in the House of Representatives, on the admission of Louisiana. Referring to the discussion over the slave votes and the West in the Constitutional Convention, he declared, "Suppose, then, that it had been distinctly foreseen that, in addition to the effect of this weight, the whole population of a world beyond the Mississippi was to be brought into this and the other branch of the legislature, to form our laws, control our rights, and decide our destiny. Sir, can it be pretended that the patriots of that day would for one moment have listened to it? . . . They had not taken degrees at the hospital of idiocy. . . . Why, sir, I have already heard of six States, and some say there will be, at no great distance of time, more. I have also heard that the mouth of the Ohio will be far to the east of the centre of the contemplated empire. . . . You have no authority to throw the rights and property of this people into 'hotch-pot' with the wild men on the Missouri, nor with the mixed, though more respectable, race of Anglo-Hispano-Gallo-Americans who bask on the sands in the mouth of the Mississippi. . . . Do you suppose the people of the Northern and Atlantic States will, or ought to, look on with patience and see Repre-

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sentatives and Senators from the Red River and Missouri, pouring themselves upon this and the other floor, managing the concerns of a seaboard fifteen hundred miles, at least, from their residence; and having a preponderancy in councils into which, constitutionally, they could never have been admitted?"

Like an echo from the fears expressed by the East at the close of the eighteenth century come the words of an eminent Eastern man of letters at the end of the nineteenth century, in warning against the West: "Materialized in their temper; with few ideals of an ennobling sort; little instructed in the lessons of history; safe from exposure to the direct calamities and physical horrors of war; with undeveloped imaginations and sympathies — they form a community unfortunate and dangerous from the possession of power without a due sense of its corresponding responsibilities; a community in which the passion for war may easily be excited as the fancied means by which its greatness may be convincingly exhibited, and its ambitions gratified. . . . Some chance spark may fire the prairie."

Here, then, is the problem of the West, as it looked to New England leaders of thought in the beginning and at the end of this century. From the first, it was recognized that a new type was growing up beyond the mountains, and that the time would come when the destiny of the nation would be in Western hands. The divergence of these societies became clear in the struggle over the ratification of the federal constitution. The interior agricultural region, the communities that were in debt and desired paper money, opposed the instrument; but the areas of intercourse and property carried the day.

It is important to understand, therefore, what were some of the ideals of this early Western democracy. How did the frontiersman differ from the man of the coast?

The most obvious fact regarding the man of the Western waters is that he had placed himself under influences destructive to many of the gains of civilization. Remote from the opportunity for systematic education, substituting a log hut in the forest clearing for the social comforts of the town, he suffered hardships and privations, and reverted in many ways to primitive conditions of life. Engaged in a struggle to subdue the forest, working as an individual, and with little specie or capital, his interests were with the debtor class. At each stage of its advance, the West has favored an expansion of the currency. The pioneer had boundless confidence in the future of his own community, and when seasons of financial contraction and depression occurred, he, who had staked his all on confidence in Western development, and had fought the savage for his home, was inclined to reproach the conservative sections and classes. To explain this antagonism requires more than denunciation of dishonesty, ignorance, and boorishness as fundamental Western traits. Legislation in the United States has had to deal with two distinct social conditions. In some portions of the country there was, and is, an aggregation of property, and vested rights are in the foreground: in others, capital is lacking, more primitive conditions prevail, with different economic and social ideals, and the contentment of the average individual is placed in the foreground. That in the conflict between these two ideals an even hand has always been held by the government would be difficult to show.

The separation of the Western man from the seaboard, and his environment, made him in a large degree free from European precedents and forces. He looked at things independently and with small regard or appreciation for the best Old World experience. He had no ideal of a philosophical, eclectic nation, that should advance civilization by "inter-

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course with foreigners and familiarity with their point of view, and readiness to adopt whatever is best and most suitable in their ideas, manners, and customs." His was rather the ideal of conserving and developing what was original and valuable in this new country. The entrance of old society upon free lands meant to him opportunity for a new type of democracy and new popular ideals. The West was not conservative: buoyant self-confidence and self-assertion were distinguishing traits in its composition. It saw in its growth nothing less than a new order of society and state. In this conception were elements of evil and elements of good.

But the fundamental fact in regard to this new society was its relation to land. Professor Boutmy has said of the United States, "Their one primary and predominant object is to cultivate and settle these prairies, forests, and vast waste lands. The striking and peculiar characteristic of American society is that it is not so much a democracy as a huge commercial company for the discovery, cultivation, and capitalization of its enormous territory. The United States are primarily a commercial society, and only secondarily a nation." Of course, this involves a serious misapprehension. By the very fact of the task here set forth, far-reaching ideals of the state and of society have been evolved in the West, accompanied by loyalty to the nation representative of these ideals. But M. Boutmy's description hits the substantial fact, that the fundamental traits of the man of the interior were due to the free lands of the West. These turned his attention to the great task of subduing them to the purposes of civilization, and to the task of advancing his economic and social status in the new democracy which he was helping to create. Art, literature, refinement, scientific administration, all had to give way to this Titanic labor. Energy, incessant activity, became the lot of this new American. Says a traveler of the time of Andrew Jackson, "America is like a vast workshop, over the door of which is printed in blazing characters, 'No admittance here, except on business.'" The West of our own day reminds Mr. Bryce "of the crowd which Vathek found in the hall of Eblis, each darting hither and thither with swift steps and unquiet mien, driven to and fro by a fire in the heart. Time seems too short for what they have to do, and the result always to come short of their desire."

But free lands and the consciousness of working out their social destiny did more than turn the Westerner to material interests and devote him to a restless existence. They promoted equality among the Western settlers, and reacted as a check on the aristocratic influences of the East. Where everybody could have a farm, almost for taking it, economic equality easily resulted, and this involved political equality. Not without a struggle would the Western man abandon this ideal, and it goes far to explain the unrest in the remote West to-day.

Western democracy included individual liberty, as well as equality. The frontiersman was impatient of restraints. He knew how to preserve order, even in the absence of legal authority. If there were cattle thieves, lynch law was sudden and effective: the regulators of the Carolinas were the predecessors of the claims associations of Iowa and the vigilance committees of California. But the individual was not ready to submit to complex regulations. Population was sparse, there was no multitude of jostling interests, as in older settlements, demanding an elaborate system of personal restraints. Society became atomic. There was a reproduction of the primitive idea of the personality of the law, a crime was more an offense against the victim than a violation of the law of the land. Substantial justice, secured in the most direct way, was the ideal of the backwoodsman. He had little patience

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with finely drawn distinctions or scruples of method. If the thing was one proper to be done, then the most immediate, rough and ready, effective way was the best way.

It followed from the lack of organized political life, from the atomic conditions of the backwoods society, that the individual was exalted and given free play. The West was another name for opportunity. Here were mines to be seized, fertile valleys to be preëmpted, all the natural resources open to the shrewdest and the boldest. The United States is unique in the extent to which the individual has been given an open field, unchecked by restraints of an old social order, or of scientific administration of government. The self-made man was the Western man's ideal, was the kind of man that all men might become. Out of his wilderness experience, out of the freedom of his opportunities, he fashioned a formula for social regeneration, — the freedom of the individual to seek his own. He did not consider that his conditions were exceptional and temporary.

Under such conditions, leadership easily develops, — a leadership based on the possession of the qualities most serviceable to the young society. In the history of Western settlement, we see each forted village following its local hero. Clay, Jackson, Harrison, Lincoln, were illustrations of this tendency in periods when the Western hero rose to the dignity of national hero.

The Western man believed in the manifest destiny of his country. On his border, and checking his advance, were the Indian, the Spaniard, and the Englishman. He was indignant at Eastern indifference and lack of sympathy with his view of his relations to these peoples; at the short-sightedness of Eastern policy. The closure of the Mississippi by Spain, and the proposal to exchange our claim of freedom of navigating the river, in return for commercial advantages to New England, nearly led to the withdrawal of the West from the Union. It was the Western demands that brought about the purchase of Louisiana, and turned the scale in favor of declaring the War of 1812. Militant qualities were favored by the annual expansion of the settled area in the face of hostile Indians and the stubborn wilderness. The West caught the vision of the nation's continental destiny. Henry Adams, in his History of the United States, makes the American of 1800 exclaim to the foreign visitor, "Look at my wealth! See these solid mountains of salt and iron, of lead, copper, silver, and gold. See these magnificent cities scattered broadcast to the Pacific! See my cornfields rustling and waving in the summer breeze from ocean to ocean, so far that the sun itself is not high enough to mark where the distant mountains bound my golden seas. Look at this continent of mine, fairest of created worlds, as she lies turning up to the sun's never failing caress her broad and exuberant breasts, overflowing with milk for her hundred million children." And the foreigner saw only dreary deserts, tenanted by sparse, ague-stricken pioneers and savages. The cities were log huts and gambling dens. But the frontiersman's dream was prophetic. In spite of his rude, gross nature, this early Western man was an idealist withal. He dreamed dreams and beheld visions. He had faith in man, hope for democracy, belief in America's destiny, unbounded confidence in his ability to make his dreams come true. Said Harriet Martineau in 1834, "I regard the American people as a great embryo poet, now moody, now wild, but bringing out results of absolute good sense: restless and wayward in action, but with deep peace at his heart; exulting that he has caught the true aspect of things past, and the depth of futurity which lies before him, wherein to create something so magnificent as the world has scarcely begun to dream of. There is the strongest hope of a

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nation that is capable of being possessed with an idea."

It is important to bear this idealism of the West in mind. The very materialism that has been urged against the West was accompanied by ideals of equality, of the exaltation of the common man, of national expansion, that make it a profound mistake to write of the West as though it were engrossed in mere material ends. It has been, and is, preëminently a region of ideals, mistaken or not.

It is obvious that these economic and social conditions were so fundamental in Western life that they might well dominate whatever accessions came to the West by immigration from the coast sections or from Europe. Nevertheless, the West cannot be understood without bearing in mind the fact that it has received the great streams from the North and from the South, and that the Mississippi compelled these currents to intermingle. Here it was that sectionalism first gave way under the pressure of unification. Ultimately the conflicting ideas and institutions of the old sections struggled for dominance in this area under the influence of the forces that made for uniformity, but this is merely another phase of the truth that the West must become unified, that it could not rest in sectional groupings. For precisely this reason the struggle occurred. In the period from the Revolution to the close of the War of 1812, the democracy of the Southern and Middle States contributed the main streams of settlement and social influence to the West. Even in Ohio political power was soon lost by the New England leaders. The democratic spirit of the Middle region left an indelible impress on the West in this its formative period. After the War of 1812, New England, its supremacy in the carrying trade of the world having vanished, became a beehive from which swarms of settlers went out to western New York and the remoter regions. These settlers spread New England ideals of education and character and political institutions, and acted as a leaven of great significance in the Northwest. But it would be a mistake to believe that an unmixed New England influence took possession of the Northwest. These pioneers did not come from the class that conserved the type of New England civilization pure and undefiled. They represented a less contented, less conservative influence. Moreover, by their sojourn in the Middle region, on their westward march, they underwent modification, and when the farther West received them, they suffered a forest-change, indeed. The Westernized New England man was no longer the representative of the section that he left. He was less conservative, less provincial, more adaptable and approachable, less rigorous in his Puritan ideals, less a man of culture, more a man of action.

As might have been expected, therefore, the Western men, in the era of good feeling, had much homogeneity throughout the Mississippi valley, and began to stand as a new national type. Under the lead of Henry Clay they invoked the national government to break down the mountain barrier by internal improvements, and thus to give their crops an outlet to the coast. Under him they appealed to the national government for a protective tariff to create a home market. A group of frontier States entered the Union with democratic provisions respecting the suffrage, and with devotion to the nation that had given them their lands, built their roads and canals, regulated their territorial life, and made them equals in the sisterhood of States. At last these Western forces of aggressive nationalism and democracy took possession of the government in the person of the man who best embodied them, Andrew Jackson. This new democracy that captured the country and destroyed the older ideals of statesmanship came from no theorist's dreams of the German forest. It came, stark and strong and

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full of life, from the American forest. But the triumph of this Western democracy revealed also the fact that it could rally to its aid the laboring classes of the coast, then just beginning to acquire self-consciousness and organization.

The next phase of Western development revealed forces of division between the northern and southern portions of the West. With the spread of the cotton culture went the slave system and the great plantation. The small farmer in his log cabin, raising varied crops, was displaced by the planter raising cotton. In all except the mountainous areas, the industrial organization of the tidewater took possession of the Southwest, the unity of the back country was broken, and the solid South was formed. In the Northwest this was the era of railroads and canals, opening the region to the increasing stream of Middle State and New England settlement, and strengthening the opposition to slavery. A map showing the location of the men of New England ancestry in the Northwest would represent also the counties in which the Free Soil party cast its heaviest votes. The commercial connections of the Northwest likewise were reversed by the railroad. The result is stated by a writer in De Bow's Review in 1852 in these words: —

"What is New Orleans now? Where are her dreams of greatness and glory? . . . Whilst she slept, an enemy has sowed tares in her most prolific fields. Armed with energy, enterprise, and an indomitable spirit, that enemy, by a system of bold, vigorous, and sustained efforts, has succeeded in reversing the very laws of nature and of nature's God, — rolled back the mighty tide of the Mississippi and its thousand tributary streams, until their mouth, practically and commercially, is more at New York or Boston than at New Orleans."

The West broke asunder, and the great struggle over the social system to be given to the lands beyond the Mississippi followed. In the Civil War the Northwest furnished the national hero, — Lincoln was the very flower of frontier training and ideals, — and it also took into its hands the whole power of the government. Before the war closed, the West could claim the President, Vice-President, Chief Justice, Speaker of the House, Secretary of the Treasury, Postmaster-General, Attorney-General, General of the army, and Admiral of the navy. The leading generals of the war had been furnished by the West. It was the region of action, and in the crisis it took the reins.

The triumph of the nation was followed by a new era of Western development. The national forces projected themselves across the prairies and plains. Railroads, fostered by government loans and land grants, opened the way for settlement and poured a flood of European immigrants and restless pioneers from all sections of the Union into the government lands. The army of the United States pushed back the Indian, rectangular Territories were carved into checkerboard States, creations of the federal government, without a history, without physiographical unity, without particularistic ideas. The later frontiersman leaned on the strong arm of national power.

At the same time the South underwent a revolution. The plantation, based on slavery, gave place to the farm, the gentry to the democratic elements. As in the West, new industries, of mining and of manufacture, sprang up as by magic. The New South, like the New West, was an area of construction, a debtor area, an area of unrest; and it, too, had learned the uses to which federal legislation might be put.

In the mean time the old Northwest[1] has passed through an economic and social transformation. The whole West

[1] The present States of Ohio, Indiana, Illinois, Michigan, and Wisconsin.

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has furnished an area over which successive waves of economic development have passed. The Indian hunters and traders were followed by the pioneer farmers, engaged in raising unrotated crops; after this came the wave of more settled town life and varied agriculture; the wave of manufacture followed. These stages of development have passed in succession across large parts of the old Northwest. The State of Wisconsin, now much like parts of the State of New York, was at an earlier period like the State of Nebraska of to-day; the granger movement and the greenback party had for a time the ascendency; and in the northern counties of the State, where there is a sparser population, and the country is being settled, its sympathies are still with the debtor class. Thus the old Northwest is a region where the older frontier conditions survive in parts, and where the inherited ways of looking at things are largely to be traced to its frontier days. At the same time it is a region in many ways assimilated to the East. It understands both sections. It is not entirely content with the existing structure of economic society in the sections where wealth has accumulated and corporate organizations are powerful; but neither has it seemed to feel that its interests lie in supporting the programme of the prairies and the South. In the Fifty-third Congress it voted for the income tax, but it rejected free coinage. It is still affected by the ideal of the self-made man, rather than by the ideal of industrial nationalism. It is more American, but less cosmopolitan than the seaboard.

We are now in a position to see clearly some of the factors involved in the Western problem. For nearly three centuries the dominant fact in American life has been expansion. With the settlement of the Pacific coast and the occupation of the free lands, this movement has come to a check. That these energies of expansion will no longer operate would be a rash prediction; and the demands for a vigorous foreign policy, for an interoceanic canal, for a revival of our power upon the seas, and for the extension of American influence to outlying islands and adjoining countries, are indications that the movement will continue. The stronghold of these demands lies west of the Alleghanies.

In the remoter West, the restless, rushing wave of settlement has broken with a shock against the arid plains. The free lands are gone, the continent is crossed, and all this push and energy is turning into channels of agitation. Failures in one area can no longer be made good by taking up land on a new frontier; the conditions of a settled society are being reached with suddenness and with confusion. The West has been built up with borrowed capital, and the question of the stability of gold, as a standard of deferred payments, is eagerly agitated by the debtor West, profoundly dissatisfied with the industrial conditions that confront it, and actuated by frontier directness and rigor in its remedies. For the most part, the men who built up the West beyond the Mississippi, and who are now leading the agitation, came as pioneers from the old Northwest, in the days when it was just passing from the stage of a frontier section. For example, Senator Allen of Nebraska, president of the recent national Populist Convention, and a type of the political leaders of his section, was born in Ohio in the middle of the century; went in his youth to Iowa, and not long after the Civil War made his home in Nebraska. As a boy, he saw the buffalo driven out by the settlers; he saw the Indian retreat as the pioneer advanced. His training is that of the old West, in its frontier days. And now the frontier opportunities are gone. Discontent is demanding an extension of governmental activity in its behalf. In these demands, it finds itself in touch with the depressed agricultural classes and the

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workingmen of the South and East. The Western problem is no longer a sectional problem; it is a social problem on a national scale. The greater West, extending from the Alleghanies to the Pacific, cannot be regarded as a unit; it requires analysis into regions and classes. But its area, its population, and its material resources would give force to its assertion that if there is a sectionalism in the country, the sectionalism is Eastern. The old West, united to the new South, would produce, not a new sectionalism, but a new Americanism. It would not mean sectional disunion, as some have speculated, but it might mean a drastic assertion of national government and imperial expansion under a popular hero.

This, then, is the real situation: a people composed of heterogeneous materials, with diverse and conflicting ideals and social interests, having passed from the task of filling up the vacant spaces of the continent, is now thrown back upon itself, and is seeking an equilibrium. The diverse elements are being fused into national unity. The forces of reorganization are turbulent and the nation seems like a witches' kettle:

> "Double, double, toil and trouble,
> Fire burn and cauldron bubble."

But the far West has its centres of industrial life and culture not unlike those of the East. It has state universities, rivaling in conservative and scientific economic instruction those of any other part of the Union, and its citizens more often visit the East, than do Eastern men the West. As time goes on, its industrial development will bring it more into harmony with the East.

Moreover, the old Northwest holds the balance of power, and is the battlefield on which these issues of American development are to be settled. It has more in common with all regions of the country than has any other region. It understands the East, as the East does not understand the West. The White City which recently rose on the shores of Lake Michigan fitly typified its growing culture as well as its capacity for great achievement. Its complex and representative industrial organization and business ties, its determination to hold fast to what is original and good in its Western experience, and its readiness to learn and receive the results of the experience of other sections and nations, make it an open-minded and safe arbiter of the American destiny. In the long run the centre of the Republic may be trusted to strike a wise balance between the contending ideals. But she does not deceive herself; she knows that the problem of the West means nothing less than the problem of working out original social ideals and social adjustment for the American nation.

Frederick J. Turner.

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