

cratic State modelled upon that of the Jews in Old Testament days—a piece of wrong-headed piety the unhappy influences of which have not yet been wholly laid. It was also his aim to free the colony from the jurisdiction of the Stuart king. (Cf. Fiske, "The Beginning of New England", cap. iv.) "Whereas the Plymouth men never arrogated to themselves exclusive possession of the true light, and therefore were not compelled to become persecutors, the colony of Massachusetts was, from its outset, distinguished by all that was fiercest and most uncompromising in the spirit of militant puritanism." (Fletcher: *Introd. Hist. Engl.* vol. II, p. 524).

When Winthrop, instigated thereto by the narrow-minded bigotry of the Reverend John Cotton, of Boston, and the Reverend Thomas Hooker, of Newtown, expelled the saintly Roger Williams from the church at Salem, he was given asylum at Plymouth for two years where Bradford and Winslow treated him with every kindness although his religious views were distasteful to them. Upon Williams being finally banished from the Massachusetts colony Bradford could find it in his heart to write of him as "a man godly and zealous, having many precious gifts". To do all this bespeaks an *élévation de l'âme* that the true puritan in his blindness would have regarded as a beguilement of the devil.

Even the casual reader of to-day who comes to the writings of Bradford and Winslow would not be apt to regard them as belonging to the Boston and Newtown type of hot gospellers; nor after what Holmes has sung of Myles Standish and his men shall we be disposed to think of them as being numbered with the very elect:

It was on a dreary winter's eve, the night
was closing dim,
When old Myles Standish took the bowl,
and filled it to the brim;
The little captain stood and stirred the
posset with his sword,
And all his sturdy men at arms were rang-
ed about the board.

He poured the fiery Hollands in—the man
that never feared—
He took a long and solemn draught, and
wiped his yellow beard;
And one by one the mustketeers—the men
that fought and prayed—
All drank as 'twere their mother's milk,
and not a man afraid.

And so while we are to ascribe the honour of introducing purely democratic institutions into America to the Pilgrim Fathers, we must on the other hand exonerate them from the accusation of doing the same by narrow-minded and intransigent puritanism. Nor should we overlook the value of their experiment in communal ownership. For nearly seven years the Plymouth colony lived and worked on a basis involving a community of goods, but it was found that production languished because many individuals shirked their responsibility to work and left it to their comrades. This abuse continuing, the governor and his advisers decided to divide the land and stock among the individual settlers; and when this was done it was found that the prosperity of the colony was greatly promoted. Governor Bradford's comments on this matter are both quaint and instructive:

"The experience that was had in this common course and condition—tried sundry years, and that amongst godly and sober men—may well evince the vanity of that conceit of Plato's and other ancients, applauded by some of later times, that the taking away of property and bringing in community into a commonwealth would make them happy and flourishing—as if they were wiser than God. For this community (so far as it was) was found to breed much confusion and discontent, and retard much employment that would have been to their benefit and comfort."

Thus while the change from a communal system to that of individual proprietorship in the Plymouth colony was the result of economic determinism, yet we see that the leaders of the colony had a very clear apprehension of the futility and unworkableness of any political theory that would deny to society the benefits accruing to it from the free play of