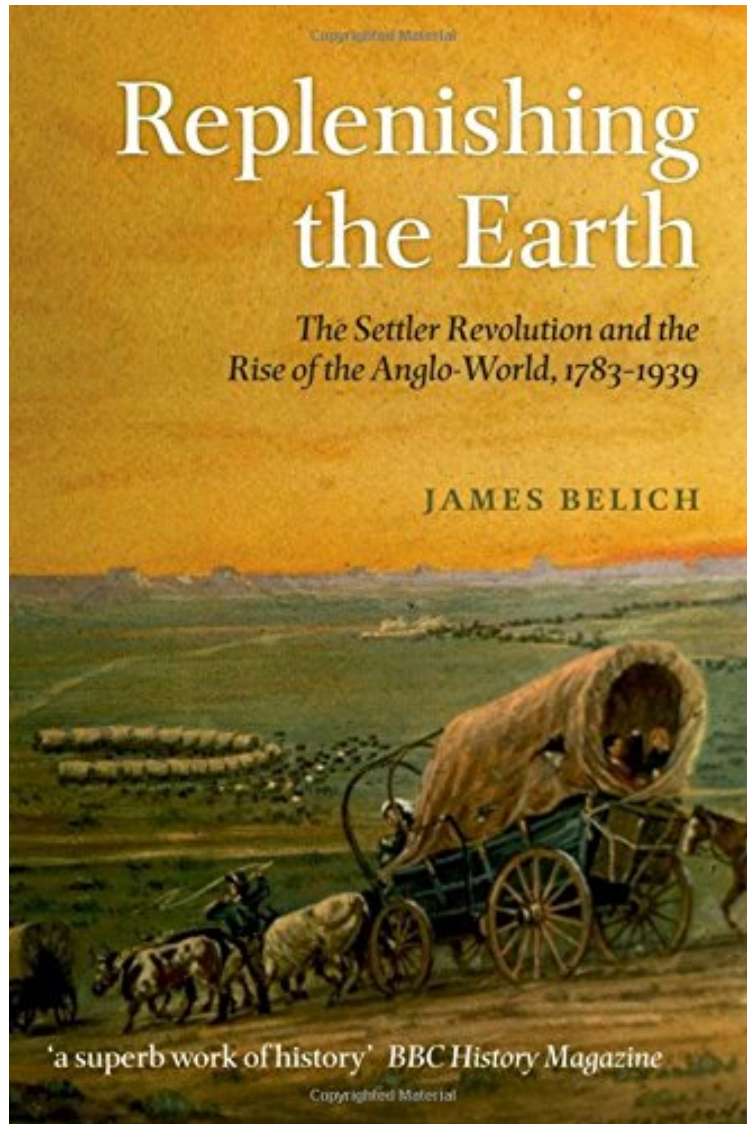


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Replenishing the Earth: The Settler Revolution and the Rise of the Angloworld

James Belich

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#130520 in Books James Belich 2011-07-02 2011-07-02 Original language: English PDF # 1 6.00 x 1.70 x 9.10l, 1.90 #File Name: 0199604541592 pages Replenishing the Earth The Settler Revolution and the Rise of the Angloworld | File size: 54.Mb

James Belich : Replenishing the Earth: The Settler Revolution and the Rise of the Angloworld before purchasing it in order to gauge whether or not it would be worth my time, and all praised Replenishing the Earth: The Settler Revolution and the Rise of the Angloworld:

16 of 18 people found the following review helpful. Rise RiseBy Brian SweeneyWith "Replenishing the Earth: The

Settler Revolution and the Rise of the Anglo-World, 1783-1939", James Belich emboldens his reputation as New Zealand's leading historian. After 25 years of deeply researching and presenting/re-presenting the emergence of Aotearoa New Zealand and its people, indigenous and colonial, and the relationships and politics of each, he turns his narrative towards the rise of the Anglo-World. He combines a grand sweep with meticulous research and a novelist's eye for lateral detail. Belich was so successful at challenging received historical wisdom in his first book, "The New Zealand Wars" (1987) that his radical take on the 19th century conflict between the British and the Maori has become today's orthodoxy. However, Belich is not a revisionist for the sake of political correctness or provocation. "The New Zealand Wars", in which he awarded a number of pivotal battles to Maori tribes for the first time in (literally) recorded history, was first and foremost a towering feat of historical research. Belich is a writer who does not allow the density of the subject matter to heavy his prose. This is his thesis: European settlement of the New World came in three successive waves - networks (especially of trade), empire (through conquest), and settlement; that it amounted to a 'settler revolution', characterized by the spectacular growth of Anglophone peoples and culture across the globe; and that the settlers themselves were neither heroic nor especially villainous. Belich spells out how British world colonization involved four phases - incremental, explosive, decolonization, and recolonization - each shaped by identifiable social, political and economic forces. He brings forth as persuasive evidence the stories of four famed cities - New York, London, Chicago and Melbourne. (If Melbourne seems out of place, it shouldn't -- as Belich points out, Melbourne in 1890 was a mega-city, boasting a population greater than Madrid and Mexico City and, by a factor of nine, Los Angeles). His story weaves together strands that are simultaneously riveting on their own and compelling as a whole. In his book "Making Peoples: A History of the New Zealanders, from Polynesian Settlement to the End of the Nineteenth Century" Belich is at his most compelling when describing the 'protein boom' which saw Maori society grow from three figures to four then five ("Hunters Gardeners"). (All evolutionary biologists and macroeconomists should study his story technique). In "Replenishing the Earth" Belich stretches this treatment over four great cities and the context of their nations and the world at the time. You might call this "busting out theory" and indeed you could credit Belich as a historian who is "busting out" - reimagining, transforming, reforging. "Replenishing the Earth" is a tour de force. Belich is well known to New Zealanders as an author and television presenter. He gets standing ovations from his students, and storied prizes from academia in Great Britain. With this wide-angled and keenly-edged book, international audiences who need to know their history will enthral at discovering a historian and writer at the peak of his investigative power and creativity.

1 of 1 people found the following review helpful. Excellent; 4.5 Stars
By R. Albin
This well written and thoughtful book is a description and analysis of Anglophones came to dominate such a large fraction of the world. Belich uses a comparative approach, describing the settlement colonizations of North America, Australia, New Zealand, and South Africa to describe the common dynamic features of anglophone settlement. The highly successful anglophone diaspora resulted in the generation of a substantial number of successful states dominated by anglophones and with considerable cultural continuity with the British anglophone homeland. Belich shows well that this phenomenon resulted from the conjunction of a number factors. England, while not the most successful initial European colonizer, established footholds in many parts of the world during the 17th and 18th centuries. British success in the Napoleonic Wars left it as the premier imperial-colonial power, partly because the Napoleonic struggles impoverished potential European competitors. British demographic and economic dynamism endowed it with the people and capital to colonize much of the world. The relative peace and relative ease of long distance marine transport allowed mass movements. As Belich points out, this phenomenon was largely duplicated in North America by the USA, providing a second major source of anglophone colonization. As he points out also, American settlement colonization was abetted mightily by British investments. Belich discusses some institutional features of the British anglophone lineage, notably early self-government, that may have played an important role. The initial British-American advantages in settlement colonization were multiplied enormously in the early 19th century by the fact that Britain was the leader in industrialization with subsequent American industrialization playing an equally important role. Belich describes an interesting model of settlement colonization that appears to characterize almost all anglophone settlement colonies. Initial exploration and establishment of relatively small colonies is followed by a boom that brings large numbers of immigrants and considerable investments to the colony. This is followed by a bust and the speculative bubble bursts, considerable personal and economic distress, and then considerable recovery as the colony develops a successful export economy of primary products directed at the metropolitan homeland. Belich repeatedly stresses the economic irrationality of these bubbles and criticizes the popular "staples" theory of settlement growth which argues for initial settlement driven by export oriented and economically rational behavior. He also stresses the key role of governments in facilitating settlement booms, often in the face of unfavorable economics. Belich also stresses that indigenous resistance was often more successful than usually described, though as he is careful to specify, indigenous tragedy considerably outweighed indigenous agency. This is a convincing set of analyses based on a very large volume of prior scholarship. The bibliography is excellent. There are a couple of minor weaknesses. Belich has some discussion of the genesis of the industrialization and why it occurred in Britain/Europe. As is commonly the case, he doesn't discuss one key and unique feature, the distinctive European scientific-mathematical tradition. Belich opens this book with a short discussion of why English is one of the world's most

common languages. The success of anglophone settler colonization is certainly a large part of the answer but its not the only one. One consequence of successful British imperialism, followed by decades of American hegemony, is that English is a successful lingua franca in several large non-anglophone areas such as Europe and India.³ of 3 people found the following review helpful. The epitome of historianshipBy Phil HaywardI rate this book as "5 star" even though I want to disagree with one of the author's conclusions. I agree with the 2 reviewers who have preceded me, and will not repeat anything they have said, most usefully, as an assessment of the book. This book establishes Belich as a colossus of historianship. He has presented as near-comprehensive a set of data and observations as one could wish for, so that someone like me who might draw a different conclusion to the author himself, can do so using the author's own work. This is true dispassionate historianship, so Belich absolutely deserves 5 stars.This is simply one of the most educational books you will ever read. Readers will glean insight after insight about subjects that intersect with the main one. For example, I am extremely passionate about the process of socio-economic, path dependent evolution that leads to developed, urbanised economies and a wide spectrum of different city types - I love the work of Fernand Braudel and Colin Clark and Sir Peter Hall. The "big picture" scholarship that is provided by reading this book, is well worth the effort even if you have a distaste (politically correct civilisation self-loathing!) for the central subject. The economic and socio-economic evolution of urban form is enmeshed with the subject, and I constantly picked up points that I was unaware of.Belich quotes the famous urbanist Lewis Mumford several times and convincingly refines Mumford's points on things such as the progress of civilisation from the technologies of "eo-technic" to "paleo-technic" to "neo-technic".Belich says, correctly in my view, that Mumford insufficiently identifies the vast flowering of older technologies as the new ones start to be established - for example, "...rail increased the demand for horse transport. More passengers and more freight needed more feeder transport to get to and from the trains. Settler newlands in the nineteenth century featured two full suites of technology, eo-technic and paleo-technic, side by side, and this doubled the action. Log rafts of twelve acres, seven-masted sailing ships, giant wagons with ten-ton loads hauled by twenty span, should be as much symbols of explosive settlement as are steamships and locomotives....."(Other useful work on this point, i.e. the late flowering of older technologies, will be found in the work of "systems analysts" like Robert Herman, Arnulf Grubler, Cesare Marchetti, and Jesse Ausubel. Older technologies tend to be still rising to "saturation" for decades, even as new ones begin to be established).Belich points out that early colonies were not based on "exports" - they simply were self contained economies just like Britain itself, only with "growth" itself as an industry. Exporting back to Britain came later, with refrigeration and modern transport. This export-driven phase was actually a "rescue" of the collapsed "growth bubble" condition in which many of the colonies ended up.One historical reality that could be better known, is that in the pre-internal combustion engine era, as much as one third of croplands were required to feed horses and draught animals. (Belich's reference: Susan Previant Lee and Peter Passell, "A New Economic View of American History"). Because the number of horses greatly increased in cities in conjunction with the flowering of early rail transport (to provide "feeder" transport within the city), it was necessary to dedicate large amounts of land adjacent to the city, to the growing of oats, and to freight bulky supplies of "feed" into cities. The amount of land taken up by "sprawl" subsequent to the advent of the automobile, is still considerably less than the land gained through the elimination of the need to feed horses and indeed other draft animals.If we go back a few more decades in history, prior to the advent of rail and refrigeration, "road congestion" principally consisted of huge herds of livestock being driven to the city's markets in preparation for killing, butchery, and sale. Further land space surrounding the city was required for temporary "fattening" of livestock that had lost too much weight en route from remoter farming areas. In our obsession with the "negative externalities" of contemporary civilization, we tend to heavily discount, without even being aware of it, the negative externalities of the preceding system. Even New York was described as "one gigantic pigsty" in its pre-automobile history, while London's principal "export" to the surrounding regions for some decades, was animal dung.One thing contemporary history seems to be quite clear about, is the misery of industrial revolution conditions in Britain, and yet, the misery of the rural subsistence that preceded it was even worse.Emigrating to wide open spaces allowed people to have the best of both worlds: rapid economic-technological progress and "urbanisation", but with the ability to live in far healthier conditions within their limited means. Owning sufficient land to be able to own and maintain your own horse was an impossibility for most people in Britain. The rate of horse ownership in the colonies anticipated society's later "love affair with the car".Low cost land and business premises provided massive opportunity for entrepreneurship that generally remained unrealised under "old country" conditions. It also provided far greater opportunity to "provide a future for one's family", than a future trapped in the urban "rich get richer, poor get poorer" net. Karl Marx was actually right under conditions where only a few own most or all urban land, because rising incomes always just force up rents. Mobility, either via widespread horse ownership (as in the colonial economies) or later, universally, by automobiles, destroys the "tyranny of rent" and enables the democratisation of land ownership.Feeding rising urban populations prior to refrigeration and modern transport always hit its own limits. Emigration allowed people to escape the inevitable famines and plagues. It is a question whether "progress" would have been anywhere near as rapid without this "spreading out" of enterprising people. It is worth noting here, that the economist Everett Hagen made a remarkable study, in the book "On the Theory of Social Change; How Economic Growth Begins", of the introducers

of industrial innovations in late 18th-century England, a critical period of economic growth. Almost all, he found, were of "dissenting" religions; that is, Protestants who nevertheless rejected the established Church of England. Hagen attempted to explain this correlation, all the more remarkable because of the numerical minority of the dissenters, in terms of the kind of mind that would both dissent and be inventive. But surely this misses the point. History has not lacked dissenting minds, what it had lacked up till the Reformation, was non-establishment churches in which this kind of mind could come to full flower. Matthew Parris, in his remarkable recent essay entitled, "As an Atheist, I Honestly Believe Africa Needs God", notes that ".....Christianity, post-Reformation and post-Luther, with its teaching of a direct, personal, two-way link between the individual and God, unmediated by the collective, and unsubordinate to any other human being, smashes straight through the philosophical/spiritual framework.....(of) tribal belief.....(which) is no more peaceable than ours; and (which) suppresses individuality. People think collectively; first in terms of the community, extended family and tribe. This rural-traditional mindset feeds into the "big man" and gangster politics of the African city: the exaggerated respect for a swaggering leader, and the literal inability to understand the whole idea of loyal opposition. Anxiety - fear of evil spirits, of ancestors, of nature and the wild, of a tribal hierarchy, of quite everyday things - strikes deep into the whole structure of rural African thought. Every man has his place and, call it fear or respect, a great weight grinds down the individual spirit, stunting curiosity. People won't take the initiative, won't take things into their own hands or on their own shoulders....."This matches Belich's observation about "The Black English" (the Protestant Christian converts among the natives) in his section of that name; these people tended to be just as enterprising, entrepreneurial, thrifty, and successful as the Colonisers themselves. My disagreement with Belich's conclusions, is that he explicitly disagrees with previous authors who place great importance on the role of "culture" - in this case, "dissenting" Protestantism, in the phenomenon he is writing about - but he provides ample evidence for anyone who wants to draw the conclusion that culture does indeed matter. As I say, this is true historianship. For example: According to W. E. Van Vugt in "Britain to America: Mid Nineteenth Century Immigrants to the United States"; between 1845 and 1855, two thirds of British emigrants were "non conformist" - 20% Presbyterian - with only 12.6 per cent from the Anglican majority. The following books in addition to the one immediately above, are cited by Belich as supporting the argument that non-conformists and Methodists in particular, featured disproportionately in the great Anglo migrations of the 19th century: Elizabeth Cooper: "Religion, Politics and Money: The Methodist Union of 1832-1833" Geoffrey Serle: "The Golden Age: A History of the Colony of Victoria 1851 - 61" Don Wright and Eric Clancy: "The Methodists: A History of Methodism in New South Wales" Lawrence H. Larsen: "The Urban West and the End of the Frontier" Mark A. Noll: "A History of Christianity in The United States and Canada" Christopher Adamson: "God's Continent Divided" J.C. Deming and M.S. Hamilton: "Methodist Revivalism in France, Canada and the United States" G.A. Rawlyk and M.A. Noll "Amazing Grace: Evangelicalism in Australia, Britain, Canada and the United States" Richard Carwardine: "Trans-Atlantic Revivalism: Popular Evangelicalism in Britain and America 1790 - 1865" James Belich tries to play down this aspect of the unique vigour of the great Anglo migrations and procreation of which he is writing, by presenting alternative theses and noting the absence of similar migrations from nations equally as Protestant as Britain, but perhaps misses the point that Edmund Burke made when speaking to the British parliament in defence of the U.S. revolutionaries: ".....Religion, always a principle of energy, in this new people is no way worn out or impaired; and their mode of professing it is also one main cause of this free spirit. The people are Protestants; and of that kind which is the most adverse to all implicit submission of mind and opinion. This is a persuasion not only favourable to liberty, but built upon it. I do not think, Sir, that the reason of this averseness in the dissenting churches, from all that looks like absolute government, is so much to be sought in their religious tenets, as in their history. Every one knows that the Roman Catholic religion is at least coeval with most of the governments where it prevails; that it has generally gone hand in hand with them, and received great favour and every kind of support from authority. The Church of England too was formed from her cradle under the nursing care of regular government. But the dissenting interests have sprung up in direct opposition to all the ordinary powers of the world; and could justify that opposition only on a strong claim to natural liberty. Their very existence depended on the powerful and unremitted assertion of that claim. All Protestantism, even the most cold and passive, is a sort of dissent. But the religion most prevalent in our northern colonies is a refinement on the principle of resistance; it is the dissidence of dissent, and the Protestantism of the Protestant religion. This religion, under a variety of denominations agreeing in nothing but in the communion of the spirit of liberty, is predominant in most of the northern provinces; where the Church of England, notwithstanding its legal rights, is in reality no more than a sort of private sect, not composing most probably the tenth of the people. The colonists left England when this spirit was high, and in the emigrants was the highest of all; and even that stream of foreigners, which has been constantly flowing into these colonies, has, for the greatest part, been composed of dissenters from the establishments of their several countries, and have brought with them a temper and character far from alien to that of the people with whom they mixed....." Belich does note that Dutch and Germans and Scandinavians and other "white European" races were popular with Anglo majorities in the Colonies (he refers to them as "the honorary English"), as compatible with their own society, in contrast to the suspicion with which Catholic Irish and southern Europeans, Orthodox Eastern Europeans, and unconverted pagans were regarded. Belich ascribes this somewhat to a kind of racial superiority

complex, perhaps failing to credit the feature that many of these immigrants were in fact dissenters from the "established" church in their own lands, just as the most of the British settlers were from Anglicanism. Christianised pagans were, however, referred to in some regions as "the Black English", and Belich gives a section of the book, this title. Perhaps Belich deserves credit, though, for titling his book with a scriptural quotation that in fact was a strong influence on the thinking of the migrants, and Belich notes this in the book. He also notes that ".....the point of the (evangelical) revivals was to stimulate personal change....." One wonders whether that for Belich to have dared to endorse the "cultural" narrative, would have risked too much backlash from the anti-Christian, Marxist-materialist history department/educational/publishing "establishment". One of the modern Left's successful lies in the historical narrative it has largely imposed in modern institutions of learning, has been to portray the "Anglo Settler Revolution" in terms of "imperialism" when in fact a major part of it consisted of "religious refugees". This insight helps very much, in getting an accurate picture of why the USA in particular is what it is. Had the USA's founding fathers truly been what the Left wishfully claim them to have been - kind of "Jacobin-Lite" enlightenment secularists - there is no way that the USA would have ended up as the kind of nation it did. There is a far higher chance that it would have ended up like a disastrous blend of France's colonies, Latin America, and the later USSR. Of course the kind of "culture" that the colonials brought with them was crucial. So I will end this review by recommending M. Stanton Evans' book "The Theme is Freedom", another reference-laden work of historianship of "colossus" proportions, as the other unique book everyone needs to read to see why a different conclusion to Belich's can be drawn from the historical material that Belich himself so ably provides.

Why are we speaking English? Replenishing the Earth gives a new answer to that question, uncovering a 'settler revolution' that took place from the early nineteenth century that led to the explosive settlement of the American West and its forgotten twin, the British West, comprising the settler dominions of Canada, Australia, New Zealand, and South Africa. Between 1780 and 1930 the number of English-speakers rocketed from 12 million in 1780 to 200 million, and their wealth and power grew to match. Their secret was not racial, or cultural, or institutional superiority but a resonant intersection of historical changes, including the sudden rise of mass transfer across oceans and mountains, a revolutionary upward shift in attitudes to emigration, the emergence of a settler 'boom mentality', and a late flowering of non-industrial technologies - wind, water, wood, and work animals - especially on settler frontiers. This revolution combined with the Industrial Revolution to transform settlement into something explosive - capable of creating great cities like Chicago and Melbourne and large socio-economies in a single generation. When the great settler booms busted, as they always did, a second pattern set in. Links between the Anglo-wests and their metropolises, London and New York, actually tightened as rising tides of staple products flowed one way and ideas the other. This 're-colonization' re-integrated Greater America and Greater Britain, bulking them out to become the superpowers of their day. The 'Settler Revolution' was not exclusive to the Anglophone countries - Argentina, Siberia, and Manchuria also experienced it. But it was the Anglophone settlers who managed to integrate frontier and metropolis most successfully, and it was this that gave them the impetus and the material power to provide the world's leading super-powers for the last 200 years. This book will reshape understandings of American, British, and British dominion histories in the long 19th century. It is a story that has such crucial implications for the histories of settler societies, the homelands that spawned them, and the indigenous peoples who resisted them, that their full histories cannot be written without it.

"Belich's well-paced, vivid writing style makes what might otherwise be a dry analysis of figures gleaned from secondary sources quite digestible... There is much here to interest historians of the West and historians of comparative and transnational settler societies generally. Belich's revisioning of the British settler colonies as the British West and his persuasively argued case for a dynamic between metropole and colony, in which the settler society was the active agent, make his most recent book an important contribution to the field." --The Western Historical Quarterly "A fascinating and accessible volume... Replenishing the Earth is a rewarding book that enables readers to re-situate and reconsider stories of settlement and expansion that they might think they already know well." --The Annals of Iowa "A great contribution to large-scale history: constantly sparkling in its style, humorous, and offering profound new insights. A magnificent book." --Jared Diamond, UCLA Pulitzer-Prize winning author of the best sellers Guns, Germs, and Steel and Collapse "A provocative, empirically sound reexamination of the expansion of the English-speaking world in the late 19th century." -- CHOICE "A comprehensive survey of and challenge to the immense historiography on Anglophone settler expansions of the long nineteenth century... Teachers will find Replenishing the Earth a rich and provocative source at all collegiate levels... A goldmine for the particulars of growth and expansion." --World History Bulletin "Useful not just for scholars comparing settler societies but for everyone working on nineteenth-century North America or Australasia... an impressive contribution both to settler history and to world history." -- American Historical "[A] comprehensive, highly original, largely convincing, and always fascinating account of Greater Britain's will to power, with which account scholars perforce will grapple for years to come." --Journal of Interdisciplinary History "Belich has provided a bracing revisionist view of Britain's formal and informal nineteenth-century empire, one

that should engage specialists and generalists alike....Argued with wit and vigor, this ambitious book makes a provocative, multilayered contribution to comparative and transnational history." -- Diplomatic History

About the Author James Belich is professor of history at the Stout Research Centre, Victoria University of Wellington. He previously held the inaugural Keith Sinclair Chair in History at the University of Auckland, and has held visiting positions at Cambridge, Melbourne, and Georgetown Universities. His earlier books, all award-winners, include a two volume general history of New Zealand, *Making Peoples and Paradise Reforged*, and *The New Zealand Wars and the Victorian Interpretation of Racial Conflict*, winner of the Trevor Reese Prize for an outstanding work of imperial or commonwealth history published in the preceding two years.