

Michel Guillaume Jean de Crèvecoeur  
*Letters from an American Farmer*  
From Letter III: What Is an American?

Michel Guillaume Jean de Crèvecoeur (1735-1813) was born in France but immigrated to New France in 1755. After the defeat of the French in 1759, he moved to New York, became a citizen, married an American, and bought a farm. In 1779, during the Revolutionary War, he returned to France to be with his dying father. Later, in London, he published *Letters from an American Farmer* (1782), which became an instant success. He is credited with portraying America as a place where there was equality and where hard work could lead to success, the beginning of the story of “the American dream.”

Information readily available on the internet has not been glossed. Additions are in brackets [like this].

I wish I could be acquainted with the feelings and thoughts which must agitate the heart and present themselves to the mind of an enlightened Englishman, when he first lands on this continent. He must greatly rejoice that he lived at a time to see this fair country discovered and settled; he must necessarily feel a share of national pride when he views the chain of settlements which embellishes these extended shores. When he says to himself, this is the work of my countrymen, who, when convulsed by factions, afflicted by a variety of miseries and wants, restless and impatient, took refuge here. They brought along with them their national genius, to which they principally owe what liberty they enjoy and what substance they possess. Here he sees the industry of his native country displayed in a new manner and traces in their works the embryos of all the arts, sciences, and ingenuity which flourish in Europe. Here he beholds fair cities, substantial villages, extensive fields, an immense country filled with decent houses, good roads, orchards, meadows, and bridges, where an hundred years ago all was wild, woody and uncultivated! What a train of pleasing ideas this fair spectacle must suggest; it is a prospect which must inspire a good citizen with the most heartfelt pleasure. The difficulty consists in the manner of viewing so extensive a scene. He is arrived on a new continent; a modern society offers itself to his contemplation, different from what he had hitherto seen. It is not composed, as in Europe, of great lords who possess everything, and of a herd of people who have nothing. Here are no aristocratical families, no courts, no kings, no bishops, no ecclesiastical dominion, no invisible power giving to a few a very visible one, no great manufacturers employing thousands, no great refinements of luxury. The rich and the poor are not so far removed from each other as they are in Europe. Some few towns excepted, we are all tillers of the earth, from Nova Scotia to West Florida. We are a people of cultivators, scattered over an immense territory, communicating with each other by means of good roads and navigable rivers, united by the silken bands of mild government, all respecting the laws without dreading their power, because they are equitable. We are all animated with the spirit of an industry which is unfettered and unrestrained, because each person works for himself. If he travels through our rural districts he views not the hostile castle and the haughty mansion, contrasted with the clay-built hut and miserable cabin where cattle and men help to keep each other warm and dwell in meanness, smoke, and indigence. A pleasing uniformity of decent competence appears throughout our habitations. The meanest of our log-houses is a dry and comfortable habitation. Lawyer or merchant are the fairest titles our towns afford; that of a farmer is the only appellation of the rural inhabitants of our country. It must take some time ere he can

reconcile himself to our dictionary, which is but short in words of dignity and names of honor. There, on a Sunday, he sees a congregation of respectable farmers and their wives, all clad in neat homespun, well mounted, or riding in their own humble wagons. There is not among them an esquire, saving the unlettered magistrate. There he sees a parson as simple as his flock, a farmer who does not riot on the labor of others. We have no princes for whom we toil, starve, and bleed; we are the most perfect society now existing in the world. Here man is free as he ought to be; nor is this pleasing equality so transitory as many others are. Many ages will not see the shores of our great lakes replenished with inland nations, nor the unknown bounds of North America entirely peopled. Who can tell how far it extends? Who can tell the millions of men whom it will feed and contain? For no European foot has as yet travelled half the extent of this mighty continent!

The next wish of this traveler will be to know whence came all these people? They are a mixture of English, Scotch, Irish, French, Dutch, Germans, and Swedes. From this promiscuous breed that race now called Americans has arisen. The eastern provinces must indeed be excepted, as being the unmixed descendants of Englishmen. I have heard many wish that they had been more intermixed also; for my part, I am no wisher, and think it much better as it has happened. They exhibit a most conspicuous figure in this great and variegated picture; they too enter for a great share in the pleasing perspective displayed in these thirteen provinces. I know it is fashionable to reflect on them, but I respect them for what they have done: for the accuracy and wisdom with which they have settled their territory; for the decency of their manners; for their early love of letters; their ancient college, the first in this hemisphere; for their industry, which to me who am but a farmer is the criterion of everything. There never was a people situated as they are who with so ungrateful a soil have done more in so short a time. Do you think that the monarchical ingredients which are more prevalent in other governments have purged them from all foul stains? Their histories assert the contrary.

In this great American asylum, the poor of Europe have by some means met together, and in consequence of various causes; to what purpose should they ask one another what countrymen they are? Alas, two thirds of them had no country. Can a wretch who wanders about, who works and starves, whose life is a continual scene of sore affliction or pinching penury, can that man call England or any other kingdom his country? A country that had no bread for him, whose fields procured him no harvest, who met with nothing but the frowns of the rich, the severity of the laws, with jails and punishments; who owned not a single foot of the extensive surface of this planet? No! Urged by a variety of motives, here they came. Everything has tended to regenerate them: new laws, a new mode of living, a new social system; here they are become men. In Europe they were as so many useless plants, wanting vegetative mold and refreshing showers; they withered and were mowed down by want, hunger, and war; but now, by the power of transplantation, like all other plants they have taken root and flourished! Formerly they were not numbered in any civil lists of their country, except in those of the poor; here they rank as citizens. By what invisible power has this surprising metamorphosis been performed? By that of the laws and that of their industry. The laws, the indulgent laws, protect them as they arrive, stamping on them the symbol of adoption; they receive ample rewards for their labors; these accumulated rewards procure them lands; those lands confer on them the title of freemen, and to that title every benefit is affixed which men can possibly require. This is the great operation daily performed by our laws. From whence proceed these laws? From our government. Whence the government? It is derived from the original genius and strong desire of the people ratified and confirmed by the crown. This is the great chain which links us all; this is the picture which every province exhibits, Nova Scotia excepted. There the crown has done all; either there were no people who had genius, or it was not

much attended to: the consequence is that the province is very thinly inhabited indeed; the power of the crown in conjunction with the mosquitos has prevented men from settling there. Yet some parts of it flourished once and it contained a mild, harmless set of people. But for the fault of a few leaders, the whole were banished [The Acadians were expelled between 1755-64.]. The greatest political error the crown ever committed in America was to cut off men from a country which wanted nothing but men!

What attachment can a poor European emigrant have for a country where he had nothing? The knowledge of the language, the love of a few kindred as poor as himself were the only cords that tied him. His country is now that which gives him land, bread, protection, and consequence; *Ubi panis ibi patria* [Where there is land, there is one's fatherland.] is the motto of all emigrants. What then is the American, this new man? He is either an European or the descendant of an European, hence that strange mixture of blood which you will find in no other country. I could point out to you a family whose grandfather was an Englishman, whose wife was Dutch, whose son married a French woman, and whose present four sons have now four wives of different nations. *He* is an American who, leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds. He becomes an American by being received in the broad lap of our great *Alma Mater*. Here individuals of all nations are melted into a new race of men whose labors and posterity will one day cause great changes in the world. Americans are the western pilgrims who are carrying along with them that great mass of arts, sciences, vigor, and industry which began long since in the east; they will finish the great circle. The Americans were once scattered all over Europe; here they are incorporated into one of the finest systems of population which has ever appeared, and which will hereafter become distinct by the power of the different climates they inhabit. The American ought therefore to love this country much better than that wherein either he or his forefathers were born. Here the rewards of his industry follow with equal steps the progress of his labor; his labor is founded on the basis of nature, *self-interest*; can it want a stronger allurements? Wives and children, who before in vain demanded of him a morsel of bread, now, fat and frolicsome, gladly help their father to clear those fields whence exuberant crops are to arise to feed and to clothe them all, without any part being claimed either by a despotic prince, a rich abbot, or a mighty lord. Here religion demands but little of him, a small voluntary salary to the minister, and gratitude to God; can he refuse these? The American is a new man who acts upon new principles; he must therefore entertain new ideas, and form new opinions. From involuntary idleness, servile dependence, penury, and useless labor, he has passed to toils of a very different nature, rewarded by ample subsistence. —This is an American.

### Topics for Writing and Discussion

1. Crèvecoeur writes: "The rich and the poor are not so far removed from each other as they are in Europe. . . . We have no princes for whom we toil, starve, and bleed; we are the most perfect society now existing in the world. Here man is free as he ought to be; nor is this pleasing equality so transitory as many others are." Here Crèvecoeur describes America as a special place, where there is equality and freedom, unlike the old world. He defines what has later come to be called "American exceptionalism," that is, the idea that America occupies a special place among nations because of its diversity, freedom, and equality. But is that true? Even at the time he wrote, many Americans owned slaves, and many new immigrants lived in poverty. Do you think the United

States is an “exceptional” country today? Are the ideals of freedom, equality, and upward mobility based on hard work still in place today? Why or why not? Discuss with your group and the class.

2. Crèvecoeur further says: “Here individuals of all nations are melted into a new race of men whose labors and posterity will one day cause great changes in the world.” Here the idea of the United States as a “melting pot” is advanced. Lately, instead of “melting pot” the metaphor of a “salad bowl” has been invoked. Do you think that the United States effectively integrates divergent people into a unified nation? Write an essay about how well you think these metaphors apply to your own particular neighborhood and city.

3. Finally, Crèvecoeur says: “The American is a new man who acts upon new principles; he must therefore entertain new ideas, and form new opinions. From involuntary idleness, servile dependence, penury, and useless labor, he has passed to toils of a very different nature, rewarded by ample subsistence.” Do these sentences still ring true in your experience? Today, in 2017, there is an ever-widening gap between the well-off and everyone else, and there are many areas of the country where unemployment is endemic. Many people cannot find work and subsist in poverty on government programs. Has the American Dream gone sour? Discuss with your group what you think the American dream is and then write an essay on your own efforts to achieve it.