

Letters from an American Farmer (1782)
by J. Hector St. John Crevecoeur

Letter III: What is an American?

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.

Every thing 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 mould, 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 labours; 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 musketoes 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 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*, 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 labours 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, vigour, 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 labour; his labour 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 labour, he has passed to toils of a very different nature, rewarded by ample subsistence. --This is an American.

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Men are like plants; the goodness and flavour of the fruit proceeds from the peculiar soil and exposition in which they grow. We are nothing but what we derive from the air we breathe, the climate we inhabit, the government we obey, the system of religion we profess, and the nature of our employment.

Here you will find but few crimes; these have acquired as yet no root among us. I wish I were able to trace all my ideas; if my ignorance prevents me from describing them properly, I hope I shall be able to delineate a few of the outlines, which are all I propose.

Discussion Questions:

1. In an earlier chapter, Crèvecoeur makes the following statement: "I am neither a philosopher, politician, divine, or naturalist, but a simple farmer." What evidence is there in these few pages that might contradict that statement? If this is a false statement, why would he claim to be a "simple farmer"?
2. What kind of life did those seeking "asylum" in America face in Europe? In other words, what did America offer that Europe did not according to Crèvecoeur? Explain.
3. What is the "great operation daily performed by our laws" that Crèvecoeur mentions? Explain how this adds to his rhetoric.
4. Give at least three answers to the question "What is an American?" that Crèvecoeur proposes in the text. *Summarize-do not plagiarize.*
5. What kind of picture does Crèvecoeur paint about American life and America in general in these pages? Why? Offer examples from the text.
6. At least twice in these pages, Crèvecoeur compares men to plants. What is meant by this simile? Explain, paying close attention to *diction* and the *context* in which it is written.
7. Explain the function of rhetorical questions Crèvecoeur uses throughout the letter.
8. How does Crèvecoeur use compare & contrast to structure his argument? What is the effect? Explain.
9. Pay attention to *repetition*, *diction* (word choice) and *imagery*. How do these literary devices strengthen his argument?
10. Explain where & how Crèvecoeur is creating or adding to the myth of the "American Dream".
11. Locate the sentence that begins "I could point out to you a family..." and ends "...four wives of different nations." Explain his point here & what this adds to his rhetoric. **Also**, what does he mean by the phrase "they will finish the great circle"? What is this "great circle" of which he speaks?
12. Find at least two specific passages that you think Crèvecoeur included for purposes of propaganda and explain the following: How is this passage used as propaganda? Propaganda for what? What ideals is he trying to persuade us to believe?