

美国 视野



American Experiences



美国历史文化读本

主 编 王鹏飞



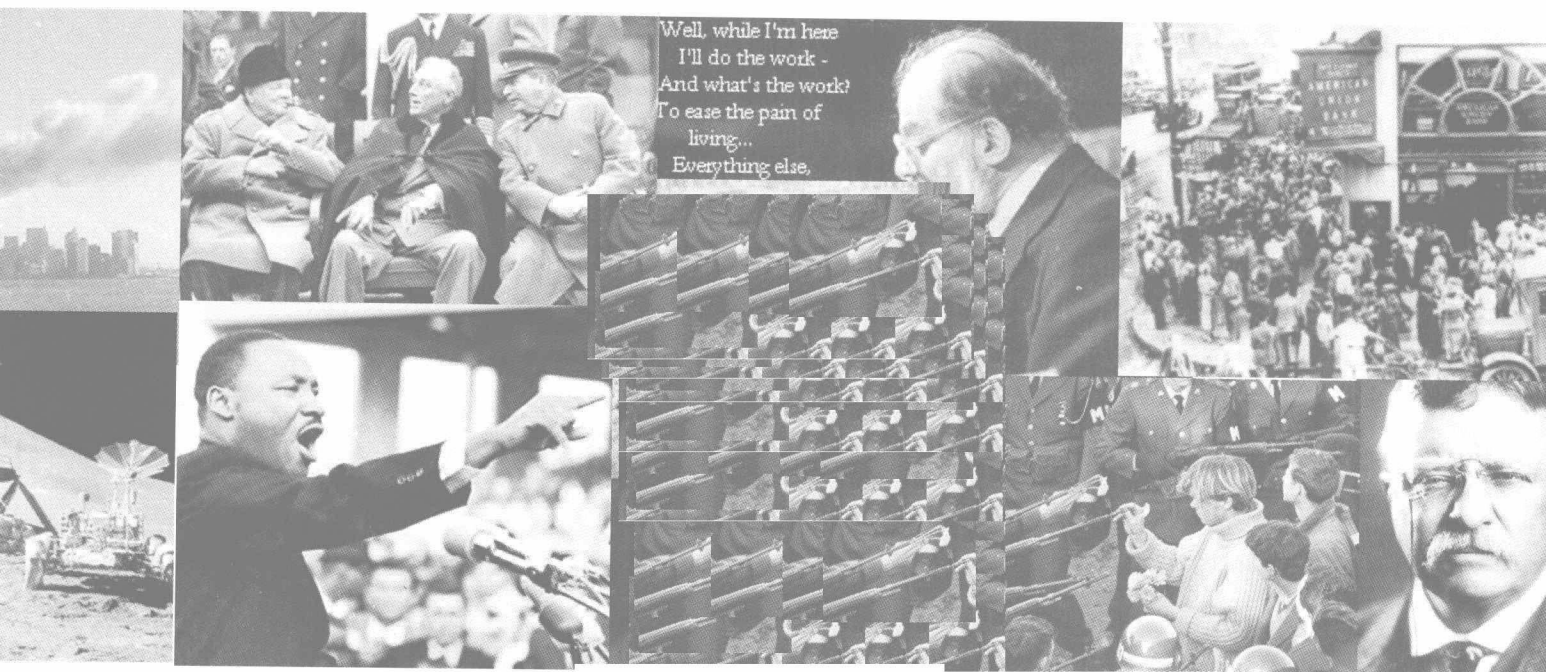
Sichuan University Press
四川大学出版社

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Sichuan University Press
四川大学出版社

责任编辑:敬铃凌
责任校对:李 谧
封面设计:米茄设计工作室
责任印制:曹 琳

图书在版编目(CIP)数据

美国历史文化读本=American Experiences / 王鹏飞
主编. —成都:四川大学出版社, 2009
ISBN 978-7-5614-4237-1
I. 美… II. 王… III. ①英语—高等学校—教材②文化—
概况—美国 IV. H319.4; G
中国版本图书馆 CIP 数据核字 (2009) 第 001082 号

书名 美国历史文化读本

主 编 王鹏飞
出 版 四川大学出版社
地 址 成都市一环路南一段 24 号 (610065)
发 行 四川大学出版社
书 号 ISBN 978-7-5614-4237-1
印 刷 郫县犀浦印刷厂
成品尺寸 210 mm×285 mm
印 张 14.5
字 数 400 千字
版 次 2009 年 3 月第 1 版
印 次 2009 年 3 月第 1 次印刷
印 数 0 001~3 000 册
定 价 38.00 元

◆读者邮购本书,请与本社发行科
联系。电 话:85408408/85401670/
85408023 邮 政 编 码:610065

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前 言

当人们时常谈论美国在政治、经济、科技、军事等方面对世界局势产生持续深远的影响时，不免心怀种种疑问：一个建立在英国殖民地基础之上的国家，为什么能够发展成为今天世界上在经济、文化、外交、军事等领域最有影响的国家之一？一个建国仅仅两百多年的国家，为什么能够产生最早的成文宪法、最早而又未曾间断过的联邦制度和最长的自治实践？一个举世闻名的“大熔炉”，为什么能在包容并蓄各种文化特征的过程中形成自身独特的文化精神？

美国是全球最年轻的国家之一，也是当今世界唯一的超级强国。人们常常把美国的成功归因于这个国家得天独厚的自然地理条件，以及它在政治、经济、科技、军事等方面的迅速发展。然而，一个真正强大的国家必须有发达的文化加以支撑。就世界各种文化特征来看，美国文化无疑是一支十分独特的新生力量。一百多年来，它给世界各国文化带来的影响和冲击非常深远。今天，无论你身在世界何处，你都会惊讶地发现，到处都有人在阅读美国小说，看美国电影，听美国流行音乐，吃美国快餐，观赏美国 NBA 篮球比赛等等，不一而足。这些现象反映出—个事实，即美国文化无处不在。

美国文化的主要内容是强调个人价值，追求民主自由，崇尚开拓和竞争，讲求理性和实用，其核心是个人中心主义：强调通过个人奋斗、个人自我设计，追求个人价值的最终实现。许多生活在美国的人，无论是土生土长的美国人，还是漂洋过海来到美国的外国移民，都有一个梦，即通过自己的努力，改变自己的社会地位，实现自己的人生梦想。这就是人们常常津津乐道的“美国梦”。美国公众注重成就，仰慕英雄，有深厚的成就崇拜和英雄崇拜的心理积淀。个人成就是所有美国人价值观中评价最高的价值之一。成功是所有美国人的追求，是诱人的前景、前进的动力。他们坚信，一个人的价值就等于他在事业上的成就。一些事业有成的企业家、科学家、艺术家和各类明星，成了新时代的英雄。他们个人奋斗的过程和结果，成了社会文化价值取向的参照系、父母教育子女的活教材。

本书是为全国高等学校英语专业学生和非外语专业高年级本科生、研究生编选的融文化与历史知识为一体的新型教材。它可以作为英语专业知识基础课——“美国社会与文化”及“美国重要历史文献”等相关课程的教材，也可以作为高等院校非英语专业本、专科学生和研究生公选课教材；同时，本书还可供其他英语学习者以及美国文化爱好者和研究者学习。

本教材的目标和特点：

国家教育部在其颁布的《高等学校英语专业英语教学大纲》中指出：21世纪我国高等学校英语专业人才应具有扎实的基本功、宽广的知识面、一定的相关专业知识、较强的能力和较高的素质。也就是要在打好扎实的英语语言基本功和牢固掌握英语专业知识的前提下，拓宽人文学科知识和科技知识，掌握与毕业后所从事的工作有关的专业基础知识，注重培养获取知识的能力、独立思考的能力、创新的能力，提高思想道德素质、文化素质和心理素质。在我国高校英语专业不断扩招的今天，怎样才能使学生在尽可能短的时间内具备“扎实的基本功”和“宽广的知识面”，

仍然是教学工作面临的一项重要课题。事实上，大多数刚进入英语专业学习的学生所具备的实际英语能力与英语专业高起点、高标准的教学之间存在着不小的差距。尤其是理工类高校学生人文知识面较窄，对西方主要国家，如英、美等国历史文化知之甚少。为此，本教材以美国历史演进阶段为基点，用时代关键词的形式并辅以相关文章或选段，就美国的民族构成、政治制度、经济发展、教育体系等问题作了全面的介绍，并对美国的区域文化、价值观念、家庭婚姻、妇女运动和社会矛盾等问题进行了较为深入的探讨。本书内容丰富，资料新颖，观点鲜明，集知识、信息、可读性于一体。

本书由10个教学单元组成，每个单元对应美国历史演进的不同阶段；编者在每个历史阶段中精心挑选出2~4个文化关键词并一一给予较为详细的阐释；同时，每个文化关键词阐释后辅以3~5篇相关文章或选段；这些文章形式多样，有历史文献、名人演讲、歌曲、名家小说，以及著名学术论著和评论选段等；其内容覆盖领域广泛，所表达的内容和思想有相当的深度，能很好地帮助学生透过历史的表象了解各时段的文化核心，拓宽学生的文化视野，促进学生对美国历史文化发展脉络理解的深入。此外，本书每篇文章后还设计了数个有一定难度的问题供学生在课堂上讨论；这些问题不仅可以帮助教师检验学生对文章内容的理解，而且还可锻炼学生的思辨、陈述的表达能力。

本书编写新颖，将历史与文化知识相融合并用时代关键词的形式加以梳理，读者可通过每单元前的关键词把握该单元的主题。

该教材凝聚了编者的辛勤笔耕，缺点与疏漏之处在所难免。在此，编者诚望使用本书的教师和学生提出批评与建议。

最后，编者衷心感谢我国杰出社会科学家、教育部长江学者、四川大学文新学院院长曹顺庆教授和西南交通大学外国语学院院长傅勇林教授，美国专家 Annie Smith 女士在百忙之中给予的热情鼓励和指导。



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Unit One Colonial Period



In the fall of 1621 the Pilgrims and the Native Americans shared a bountiful harvest of corn and beans, along with fish and game, in what became known as the first American Thanksgiving. (Source: www.doule.cn)

Key Words

1. American Puritanism

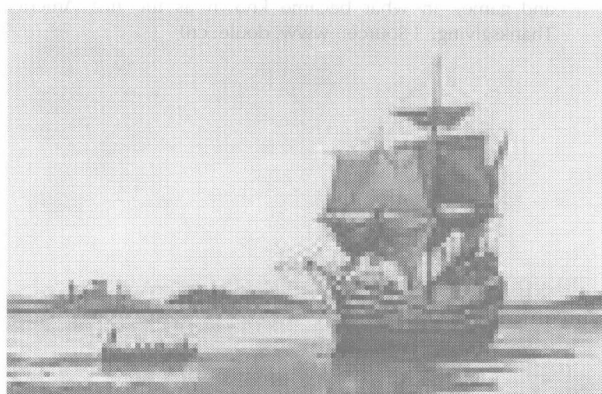
The Colonial Period stretches roughly from the settlement of American in the early seventeenth century to the end of the eighteenth. The major topic is about American Puritanism, one of the enduring influences in American thought and American literature.

The first settlers became the founding fathers of the American nation, and quite a few of them were Puritans. They came to America out of various reasons, but they were a group of serious, religious people, advocating highly religious and moral principles. They carried to America a code of values, a philosophy of life, a point of view which, in time, took root in the New World and became what is popularly known as American Puritanism.

American Puritanism stressed predestination, original sin, total depravity, and limited atonement (or the salvation of a selected few) from God's grace. With such doctrines in their minds, Puritans left Europe for America in order to establish a theocracy in the New World. Over the years in the new homeland they built a way of life that stressed hard work, thrift, piety, and sobriety.

During the whole Colonial Period Puritanism had direct impact on both religious thought and cultural patterns in America. In the 19th century its influence was indirect, but it can still be seen at work stressing the importance of education in religious leadership and demanding that religious motivations be tested by applying them to practical situations.

2. Pilgrims



The Mayflower Ship
(Source: www.schoolofthepilgrim.blogspot.com)

Pilgrims are early English settlers who founded Plymouth Colony, the first permanent settlement in New England. They were originally known as the Forefathers or Founders; the term *Pilgrim* was first used in the writings of colonist William Bradford.

Among the early Pilgrims was a group of Separatists, members of a radical religious movement that broke from the Church of England during the 16th and 17th centuries. In 1606 William Brewster led a group of Separatists to Leiden, the Netherlands, to escape religious persecution in England. After living in Leiden for more than ten years, some members of the group voted to emigrate to America. The voyage was financed by a group of London investors who were promised product from America in exchange for their assistance.

On September 16, 1620, these Separatists were part of a group numbering 102 men, women, and children who left Plymouth, England, for America on the *Mayflower*. On November 21, the *Mayflower* dropped anchor in the sheltered harbor off the site of present-day Provincetown, Massachusetts. On December 21, after an exploratory voyage along Cape Cod, the Pilgrims landed and disembarked from the *Mayflower* near the head of the cape and founded Plymouth Colony. Today, people in New England celebrate December 21 as Forefathers' Day.

The Pilgrims had originally intended to go to Virginia, where they would have been under the jurisdiction of the London Company, one of two English companies that had been chartered to colonize North America. But they were blown off course and had no grant to settle in the region controlled by the Plymouth Company, the other English company. Thus the Pilgrims drew up *The Mayflower Compact*. All adult male passengers on the ship were required to sign it. Under this informal agreement or covenant, government was based on consent of the governed, an important precedent for the development of American democracy. All colonists had to obey the laws that were enacted. This compact established majority rule, which remained a primary principle of the government in Plymouth Colony until Massachusetts Bay Colony absorbed the colony in 1691. John Carver was selected as governor; he was succeeded in 1621 by William Bradford.

The Pilgrims' first winter was difficult, and many of the colonists died. In the spring Native Americans taught the settlers how to raise corn and catch fish. The Wampanoag leader Massasoit signed a peace treaty with the colonists in which each promised to live in peace and support the other if attacked. In the fall of 1621 the Pilgrims and the Native Americans shared a bountiful harvest of corn and beans, along with fish and game, in what became known as the first American Thanksgiving.

Text One

The Mayflower Compact

• About the Author

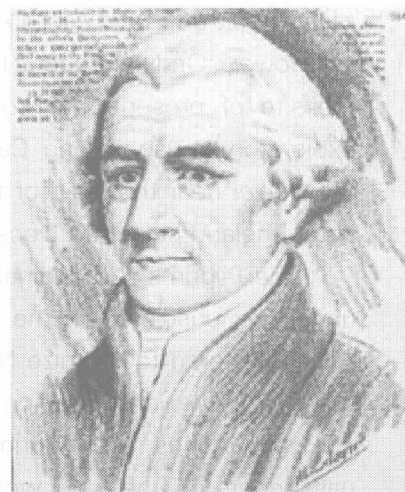
William Bradford (1590 – 1657)

One of the leaders of colonial America, Bradford arrived at Cape Cod on November 11, 1620, on the flagship *Mayflower*. He was one of the authors of *The Mayflower Compact*. His greatest contribution to early writing is his *History of Plymouth Plantation, 1620 – 1647*.

William Bradford was born in 1590 in the Yorkshire farming community of Austerfield, England. Orphaned early, Bradford found companionship in a religious fellowship with some Pilgrim Fathers.

In 1620, Bradford sailed with the other Pilgrim Fathers for New York, but due to the inexperience of their captain and pilot, they landed off the Massachusetts coast. Realizing that they were outside the limits of their charter and fearing that some colonists might refuse to accept the debts that they all had assumed, the leaders of the colony drew up *The Mayflower Compact* on 11 November 1620.

William Bradford's life and influence have been chronicled by many. As the author of a manuscript journal and the long-term governor of Plymouth Colony, his documented activities are vast in scope. His remarkable ability to manage men and affairs was a large factor in the success of the Plymouth Colony. The Pilgrims "desperate adventure" was marked by Bradford's stamina, versatility and vision.



• About the Text

The Mayflower Compact was drawn up on the *Mayflower*. Thus, government by consent of the governed was established in New England.

Because the boat didn't make it to Virginia the people believed that their patent was no longer valid so they couldn't legally govern this new colony. Because of this worry *The Mayflower Compact* was written and was signed by the leaders of each household. Its primary purpose was to reassure themselves and their backers that the colonists would live under a system of civil authority and would honor their obligations, even though they evidently had a legal loophole to escape their debts. The original was somehow destroyed but because William made a copy people even today can read it. This compact established the first basis in the new world for written laws. Half of the colony failed to survive the first winter, but the remainder lived on and prospered.

The Mayflower Compact

William Bradford

IN THE name of God, Amen.

We whose names are underwritten, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France and Ireland king, defender of the faith, etc., having undertaken, for the glory of God, and advancement of the Christian faith, and honor of our king and country, a voyage to plant the first colony in the Northern parts of Virginia, do by these presents solemnly and mutually in the presence of God, and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meet and convenient for the general good of the colony, unto which we promise all due submission and obedience.

In witness whereof we have hereunder subscribed our names at Cape-Cod the 11th of November, in the year of the reign of our sovereign lord, King James, of England, France, and Ireland the eighteenth, and of Scotland the fifty-fourth. Anno Domine 1620.

• Questions for Discussion

- a. Why *The Mayflower Compact* has a great influence on American history?
- b. Why did the passengers of the *Mayflower* sign together such a compact?

Text Two

Leah and Rachel, Or, the Two Fruitful Sisters: Virginia and Mary-land

• About the Author

John Hammond (? -1663)

After emigrating to Virginia about 1633, John Hammond farmed, practiced law, and kept an inn in Isle of Wight County, Virginia, and in St. Mary's County, Maryland. Always embroiled in politics, the quarrelsome Hammond was elected to Virginia's House of Burgesses in 1652, but the assembly immediately expelled him because of his former libels. He promptly moved to Maryland, where he entered into the civil wars between the Royalist and Puritan factions. When the Puritans won, Hammond fled to England for safety, publishing his account of the battles in a self-justifying vitriolic pamphlet, *Hammond vs. Heamans* (1655). The following year he wrote a promotion tract, *Leah and Rachel, Or, the Two Fruitful Sisters: Virginia and Mary-land* (1656). At the Restoration he returned to Maryland, dying there three years later.

• About the Text

In a memorable passage of *Leah and Rachel*, Hammond celebrates the natural abundance and the agricultural surplus in the Chesapeake Bay area of Maryland and Virginia, contrasting American opportunity with a detailed and realistic picture of poverty in England.

Leah and Rachel, Or, the Two Fruitful Sisters: Virginia and Mary-land

John Hammond

It is the glory of every Nation to enlarge themselves, to encourage their own foreign attempts, and to be able to have their own, within their territories, as many several commodities as they can attain to, that so others may rather be beholding to them, then they to others....

But alas, we Englishmen...do not only fail in this, but vilify, scandalize and cry down such parts of the unknown world, as have been found out, settled and made flourishing, by the charge, hazard and diligence of their own brethren, as if because removed from us, we either account them people of another world or enemies.

This is too truly made good in the odious and cruel slanders cast on those two famous Countries of *Virginia* and *Mary-land*, whereby those Countries, not only are many times at a stand, but are in danger to moulder away, and come in time to nothing... The Country [Virginia] is reported to be an unhealthy place, a nest of Rogues, whores, dissolute and rooking persons; a place of intolerable labor, bad usage and hard Diet, &c.

To Answer these several calumnies, I shall first show what it was? Next, what it is?

At the first settling and many years after, it deserved most of those aspersions (nor were they aspersions but truths) Then were Jails emptied, youth seduced, infamous women drilled in, the provisions all brought out of *England*, and that embezzled by the Trustees (for they durst neither hunt fowl, nor Fish, for fear of the *Indian*, which they stood in awe of) their labor was almost perpetual, their allowance of victual small, few or no cattle, no use of horses nor oxen to draw or carry, (which labors men supplied themselves) all of which caused a mortality; no civil courts of justice but under a Marshall law, no redress of grievances, complaints were repaid with stripes...in a word all and the worst that tyranny could inflict....

And having briefly laid down the former state of *Virginia*, in its Infancy, and filth, and the occasion of its scandalous aspersions: I come to my main subject, its present Condition of Happiness (if anything can be called happy in this transitory life)

The usual allowance for servants is (besides their charge of passage defrayed) at their expiration, a year's provision of corn, double apparel, tools necessary, and land according to the custom of the Country, which is an old delusion, for there is no land customarily due to the servant, but to the Master, and therefore that servant is unwise that will not dash out that custom in his covenant and make that due of land absolutely his own, which although at the present, not of so great consequences; yet in few years will be of much worth....

When ye go aboard, expect the Ship somewhat troubled and in a hurly-burly, until ye clear the lands end; and that the Ship is rummaged, and things put to rights, which many times discourages the Passengers, and makes them wish the Voyage unattempted: but this is but for a short season, and washes off when at Sea, where the time is pleasantly passed away, though not with such choice plenty as the shore affords.

But when ye arrive and are settled, ye will find a strange alteration, an abused Country giving the lie to your own approbations to those that have calumniated it....

The labor servants are put to, is not so hard nor of such continuance as Husbandmen, nor Handicraftsmen are kept at in *England*, I said little or nothing is done in winter time, none ever work before sun rising nor after sun set, in the summer they rest, sleep or exercise themselves give hours in the heat of the day, Saturdays afternoon is always their own, the old Holidays are observed and the Sabbath spent in good exercises.

The women are not (as is reported) put into the ground to work, but occupy such domestic employments and housewifery as in *England*, that is dressing victuals, right up the house, milking, employed about dairies, washing, sewing, &c. and both men and women have times of recreations, as much or more than in any part of the world besides, yet some wenches that are nastily, beastly and not fit to be so employed are put into the ground, for reason tells us, they must not at charge be transported then maintained for nothing, but those that prove so awkward are rather burthensome than servants desirable or useful....

Those Servants that will be industrious may in their time of service gain a competent estate before their Freedoms, which is usually done by many, and they gain esteem and assistance that appear so industrious: There is no Master almost but will allow his Servant a parcel of clear ground to cut some Tobacco in for himself, which he may husband at those many idle times he hath allowed him and not prejudice, but rejoice his Master to see it, which in time of Shipping he may lay out for commodities, and in Summer sell

them again with advantage and get a Pig or two, which any body almost will give him, and his Master suffer him to keep them with his own, which will be no charge to his Master, and with one years increase of them may purchase a Cow Calf or two, and by that time he is for himself; he may have Cattle, Hogs and Tobacco of his own, and come to live gallantly; but this must be gained (as I have said) by Industry and affability, not by sloth nor churlish behavior.

And whereas it is rumored that Servants have no lodging other then on boards, or by the Fire side, it is contrary to reason to believe it: First, as we are Christians; next as people living under a law, which compels as well the Master as the Servant to perform his duty; nor can true labor be either expected or exacted without sufficient clothing, diet, and lodging; all which their Indentures (which must inviolably be observed) and the Justice of the Country requires.

But if any go thither, not in a condition of a Servant, but pay his or her passage, which is some six pounds: Let them not doubt but it is money well laid out...although they carry little else to take a Bed along with them, and then few Houses but will give them entertainment, either out of courtesy, or on reasonable terms; and I think it better for any that goes over free, and but in a mean condition, to hire himself for reasonable wages of Tobacco and Provision, the first year, provided he happen in an honest house, and where the Mistress is noted for a good Housewife, of which there are very many (notwithstanding the cry to the contrary) for by that means he will live free of disbursement, have something to help him the next year, and be carefully looked to in his sickness (if he chance to fall sick) and let him so covenant that exceptions may be made, that he work not much in the hot weather, a course we always take with our new hands (as they call them) the first year they come in.

If they are women that go after this manner, that is paying their own passages; I advise them to sojourn in a house of honest repute, for by their good carriage, they may advance themselves in marriage, by their ill, overthrow their fortunes; and although loose persons seldom live long unmarried if free; yet they match with as dissolute as themselves, and never live handsomely or are ever respected....

Be sure to have your contract in writing and under hand and seal, for if ye go over upon promise made to do this or that, or to be free, it signifies nothing.

• Questions for Discussion

- a. According to the passage, what can we summarize the attitudes of the early settlers towards work and life?
- b. List the natural difficulties in your mind that the early settlers might encounter.



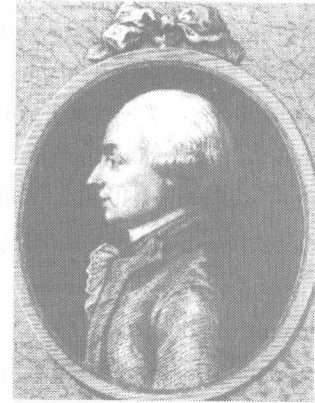
Text Three

What Is an American?

- **About the Author**

St. John de Crèvecoeur (1735 – 1818)

The French intellectual St. John de Crèvecoeur emigrated to England in 1750 and then to Canada. By 1755, he was serving in the French army as a cartographer. While the French and Indian War was still in progress, Crèvecoeur left Canada and went to New York (1759). After working in New England as a surveyor and Indian trader, he settled in Orange County, New York, as a farmer and married there in 1769. During the next nine years, he farmed and had three children, and composed *Letters from an American Farmer* (published in 1782). When he left his New York home during the Revolution (1778), he was suspected by the Patriots of being a Loyalist and by the Loyalists of being a Patriot. He sailed to England in 1780, left his manuscript there with a publisher, and went on to France, where he spent the remainder of the Revolution. After the war, he returned to New York as the French consul and learned that his wife had died. In 1790, he took his three children to France, where he spent the rest of his life.



Crèvecoeur also first provided an intellectual justification for the frontiersman as a hero. Crèvecoeur provided an intellectual underpinning for the idea of a noble frontiersman. This contribution was of great importance for future American literature. Thereafter, frontiersmen (who had previously been regarded in intellectual theory only as the outcasts of civilization) could be heroes. James Fenimore Cooper, whose frontiersman Natty Bumppo or Leatherstocking is perhaps America's greatest contribution to new character types in world literature, adopted and echoed Crèvecoeur's theories.

- **About the Text**

In Chapter 3 of his *Letters from an American Farmer*, Crèvecoeur attempted to explain the development of American society, and thus, by implication, the development of civilization. He wanted to reconcile the Enlightenment theories of the origins of society and of the development of man with the realities of America's developing civilization. He believed that the spread of civilization in America recapitulated the development of civilization in the world. He posited that the socioeconomic stage theory of civilization, which held that mankind and other influential intellectuals to become the dominant paradigm of American civilization in the nineteenth century. In 1893, Frederick Jackson Turner paraphrased and revised the paradigm and gave it new life in his "frontier thesis" of American history.

What Is an American?

(*Excerpted from Letters from an American Farmer*)

St. John de Crèvecoeur

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 every thing 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