**Source: Tocqueville, Alexis de, 1805-1859. . Democracy in America, volume 1**

Electronic Text Center, University of Virginia Library

**Background:** de Tocqueville was a French [political thinker](http://en.wikipedia.org/wiki/Political_philosophy) and historian best known for his works [*Democracy in America*](http://en.wikipedia.org/wiki/Democracy_in_America). In [*Democracy in America*](http://en.wikipedia.org/wiki/Democracy_in_America), two volumes, published in 1835, Tocqueville wrote of the [New World](http://en.wikipedia.org/wiki/New_World) and its burgeoning democratic order. Observing from the perspective of a detached social scientist, Tocqueville wrote of his travels through America in the early 19th century when the [**market revolution**](http://en.wikipedia.org/wiki/Market_Revolution)**,** **Western expansion**, and [**Jacksonian democracy**](http://en.wikipedia.org/wiki/Jacksonian_democracy) were **radically transforming the fabric of American life.**

Excerpts: Amongst the novel objects that attracted my attention during my stay in the United States, nothing struck me more forcibly than the general equality of conditions. [His comment on Slavery is at the bottom]

I readily discovered the prodigious influence which this primary fact exercises on the whole course of society, by giving a certain direction to public opinion, and a certain tenor to the laws; by imparting new maxims to the governing powers, and peculiar habits to the governed. I speedily perceived that the influence of this fact extends far beyond the political character and the laws of the country, and that it has no less empire over civil society than over the Government; it creates opinions, engenders sentiments, suggests the ordinary practices of life, and modifies whatever it does not produce. The more I advanced in the study of American society, the more I perceived that the equality of conditions is the fundamental fact from which all others seem to be derived, and the central point at which all my observations constantly terminated.

It is evident to all alike that a great democratic revolution is going on amongst us…

The discovery of America offered a thousand new paths to fortune, and placed riches and power within the reach of the adventurous and the obscure.

 Zealous Christians may be found amongst us whose minds are nurtured in the love and knowledge of a future life, and who readily espouse the cause of human liberty as the source of all moral greatness. Christianity, which has declared that all men are equal in the sight of God, will not refuse to acknowledge that all citizens are equal in the eye of the law. It is natural that they should hasten to invoke the assistance of religion, for they must know that liberty cannot be established without morality, nor morality without faith.

The emigrants who fixed themselves on the shores of America in the beginning of the seventeenth century…transplanted…democratic principle unalloyed to the New World. It has there been allowed to spread in perfect freedom, and to put forth its consequences in the laws by influencing the manners of the country.

 It appears to me beyond a doubt that sooner or later we shall arrive, like the Americans, at an almost complete equality of conditions.

I have lived a great deal with the people in the United States, and I cannot express how much I admire their experience and their good sense. He will inform you what his rights are, and by what means he exercises them. You will find that he is well acquainted with the rules of the administration, and that he is familiar with the mechanism of the laws. The American learns to know the laws by participating in the act of legislation; and he takes a lesson in the forms of government from governing. The great work of society is ever going on beneath his eyes, and, as it were, under his hands.

It is not, then, merely to satisfy a legitimate curiosity that I have examined America; my wish has been to find instruction by which we may ourselves profit.

I have acknowledged this [Democratic] revolution as a fact already accomplished

I have selected the nation, from amongst those which have undergone it, in which its development has been the most peaceful and the most complete, in order to discern its natural consequences, and, if it be possible, to distinguish the means by which it may be rendered profitable. I confess that in America I saw more than America; I sought the image of democracy itself, with its inclinations, its character, its prejudices, and its passions, in order to learn what we have to fear or to hope from its progress.

**Religion in the United States:**

Upon my arrival in the United States, the religious aspect of the country was the first thing that struck my attention; and the longer I stayed there the more did I perceive the great political consequences resulting from this state of things, to which I was unaccustomed. In France I had almost always seen the spirit of religion and the spirit of freedom pursuing courses diametrically opposed to each other; but in America I found that they were intimately united, and that they reigned in common over the same country. My desire to discover the causes of this phenomenon increased from day to day. In order to satisfy it I questioned the members of all the different sects… To each of these men I expressed my astonishment and I explained my doubts; I found that they differed upon matters of detail alone; and that they mainly attributed the peaceful dominion of religion in their country to the separation of Church and State. I do not hesitate to affirm that during my stay in America I did not meet with a single individual, of the clergy or of the laity, who was not of the same opinion upon this point.

There is no country in the whole world in which the Christian religion retains a greater influence over the souls of men than in America; and there can be no greater proof of its utility, and of its conformity to human nature, than that its influence is most powerfully felt over the most enlightened and free nation of the earth.

   I have remarked that the members of the American clergy in general are all in favor of civil freedom; but they do not support any particular political system. They keep aloof from parties and from public affairs. In the United States religion exercises but little influence upon the laws and upon the details of public opinion, but it directs the manners of the community, and by regulating domestic life it regulates the State.

Thus whilst the law permits the Americans to do what they please, religion prevents them from conceiving, and forbids them to commit, what is rash or unjust.

 Religion in America takes no direct part in the government of society, but it must nevertheless be regarded as the foremost of the political institutions of that country; for if it does not impart a taste for freedom, it facilitates the use of free institutions. Indeed, it is in this same point of view that the inhabitants of the United States themselves look upon religious belief. I do not know whether all the Americans have a sincere faith in their religion, for who can search the human heart? but I am certain that they hold it to be indispensable to the maintenance of republican institutions. This opinion is not peculiar to a class of citizens or to a party, but it belongs to the whole nation, and to every rank of society.

The Americans combine the notions of Christianity and of liberty so intimately in their minds, that it is impossible to make them conceive the one without the other.

   I have known of societies formed by the Americans to send out ministers of the Gospel into the new Western States to found schools and churches there, lest religion should be suffered to die away in those remote settlements, and the rising States be less fitted to enjoy free institutions than the people from which they emanated. I met with wealthy New Englanders who abandoned the country in which they were born in order to lay the foundations of Christianity and of freedom on the banks of the Missouri, or in the prairies of Illinois. Thus religious zeal is perpetually stimulated in the United States by the duties of patriotism. These men do not act from an exclusive consideration of the promises of a future life; eternity is only one motive of their devotion to the cause; and if you converse with these missionaries of Christian civilization, you will be surprised to find how much value they set upon the goods of this world, and that you meet with a politician where you expected to find a priest. They will tell you that "all the American republics are collectively involved with each other; if the republics of the West were to fall into anarchy, or to be mastered by a despot, the republican institutions which now flourish upon the shores of the Atlantic Ocean would be in great peril. It is, therefore, our interest that the new States should be religious, in order to maintain our liberties."

**On Slavery in America:**

I do not think it is for me, a foreigner, to indicate to the United States the time, the measures, or the men by whom Slavery shall be abolished.

Still, as the persevering enemy of despotism everywhere, and under all its forms, I am pained and astonished by the fact that the freest people in the world is, at the present time, almost the only one among civilized and Christian nations which yet maintains personal servitude; and this while serfdom itself is about disappearing, where it has not already disappeared, from the most degraded nations of Europe.

An old and sincere friend of America, I am uneasy at seeing Slavery retard her progress, tarnish her glory, furnish arms to her detractors, compromise the future career of the Union which is the guaranty of her safety and greatness, and point out beforehand to her, to all her enemies, the spot where they are to strike. As a man, too, I am moved at the spectacle of man's degradation by man, and I hope to see the day when the law will grant equal civil liberty to all the inhabitants of the same empire, as God accords the freedom of the will, without distinction, to the dwellers upon earth

**Such are the opinions of the Americans…**

**Questions:**

 **For what Audience was ADT writing?**

 **For what Purpose was ADT writing?**

**In what historical context can you place ADT’s observations of America?**

**What is ADT’s point of view?**

**Name 2 specific “historical phenomena” does ADT observe…there are many, generally, but take time to find something that YOU notice…please pull 2 quotes that YOU find interesting.**