

with foreign nations, and thereby, to supply our wants in the *cheapest* markets in the universe; to extend our trade infinitely beyond what it has ever been known; to encourage manufactures among us; and it is peculiarly formed, to promote the happiness of the people, from among whom, by virtue and merit, *the poorest* man may arrive at *the highest dignity*.—Oh, Carolinians! happy would you be under this new constitution, if you knew your happy state.

Possessed of a constitution of government, founded upon so generous, equal, and natural a principle,—a government expressly calculated to make the people rich, powerful, virtuous, and happy, who can wish to change it, to return under a Royal government; the vital principles of which, are the reverse in every particular! It was my duty to lay this happy constitution before you, in its genuine light—it is your duty to understand—to instruct others—and to defend it.

I think it my duty to declare in the awful seat of justice and before Almighty God, that in my opinion, the Americans can have no safety but by the Divine Favour, their own virtue, and their being so prudent, as *not to leave it in the power of the British rulers to injure them*. Indeed the ruinous and deadly injuries received on our side; and the jealousies entertained, and which, in the nature of things, must daily increase against us on the other; demonstrate to a mind, in the least given to reflection upon the rise and fall of empires, that true reconciliation never can exist between Great Britain and America, the latter being in subjection to the former.

The Almighty created America to be independent of Britain; let us beware of the impiety of being backward to act as instruments in the Almighty Hand, now extended to accomplish his purpose; and by the completion of which

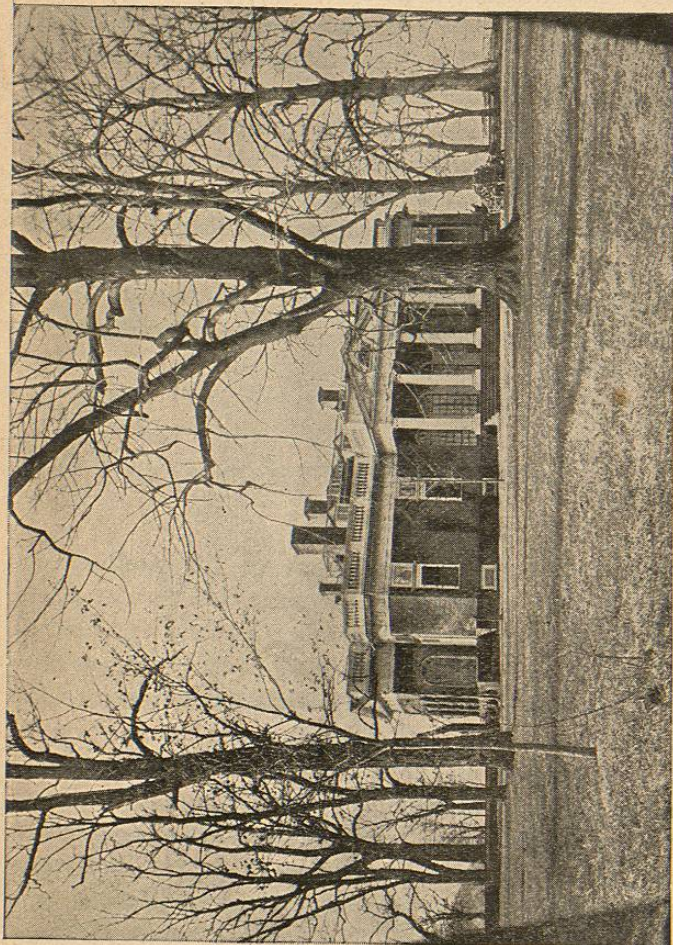
alone, America, in the nature of human affairs, can be secure against the craft and insidious designs of *her enemies who think her prosperity and power already by far too great*. In a word, our piety and political safety are so blended, that to refuse our labours in this divine work, is to refuse to be a great, a free, a pious, and a happy people!

And now having left the important alternative, political happiness or wretchedness, under God, in a great degree in your own hands; I pray the supreme Arbiter of the affairs of men, so to direct your judgment, as that you may act agreeable to what seems to be his will, revealed in his miraculous works in behalf of America, bleeding at the altar of liberty!

THOMAS JEFFERSON.

1743-1826.

THOMAS JEFFERSON, the "Sage of Monticello," and founder of the University of Virginia, was born at Shadwell, Albemarle County, Virginia. He was educated at William and Mary College, and early developed a rare taste for study, music, and general culture. His is one of the greatest and most interesting figures in our history. He received and adorned all the positions in the gift of his fellow-citizens, from that of member of the State Legislature to that of President of the United States, which office he twice filled. He is considered the founder of the present Democratic party in politics; and he gained imperishable fame as the author of the Declaration of Independence. He spent five years in France, succeeding Benjamin Franklin as minister to that country, and he introduced into the United States the decimal system of currency.



Monticello, the Home of Thomas Jefferson, Albemarle County, Va.

His love for country life induced him to retire to Monticello, his place in Albemarle County, where he spent his declining years in planning and establishing the University of Virginia. His love of freedom in every possible form is shown in his plan for the University, which was, unlike most colleges of the times, to be under the patronage of no church, and the students were to be controlled like any community of citizens. He was also opposed to slavery. (*See his Notes on Virginia.*)

He died at Monticello, July 4, 1826, on the same day with John Adams, just fifty years after the great event of their lives, the declaration of independence of the United States.

The following inscription was at his own request put upon his tombstone :

THOMAS JEFFERSON,  
Author of the Declaration of Independence, of the Statute of  
Virginia for Religious Freedom, and Father  
of the University of Virginia.

WORKS.

Autobiography, Essays,  
Treatises, Letters,

Reports, Messages, and  
Addresses, (9 volumes.)

Jefferson's style as a political writer is considered a model : and every citizen of the United States should be well acquainted with the Declaration of Independence, which has been called by competent critics the most remarkable paper of its kind in existence.

His writings show a well trained mind, accustomed to observe closely and to delight in thought and truth and freedom. *See under George Tucker.* Consult also his Life, by Tucker, by Morse, by Sarah N. Randolph, his great-grand-daughter, Memoirs by Thos. J. Randolph (1830).

## POLITICAL MAXIMS.

Government has nothing to do with opinion.

Resistance to tyrants is obedience to God. (*Motto on his seal.*)

Equal and exact justice to all men, of whatever state or persuasion, religious or political; peace, commerce, and honest friendship with all nations, entangling alliances with none.

## RELIGIOUS OPINIONS AT THE AGE OF TWENTY.

(*From a letter to John Page.*)

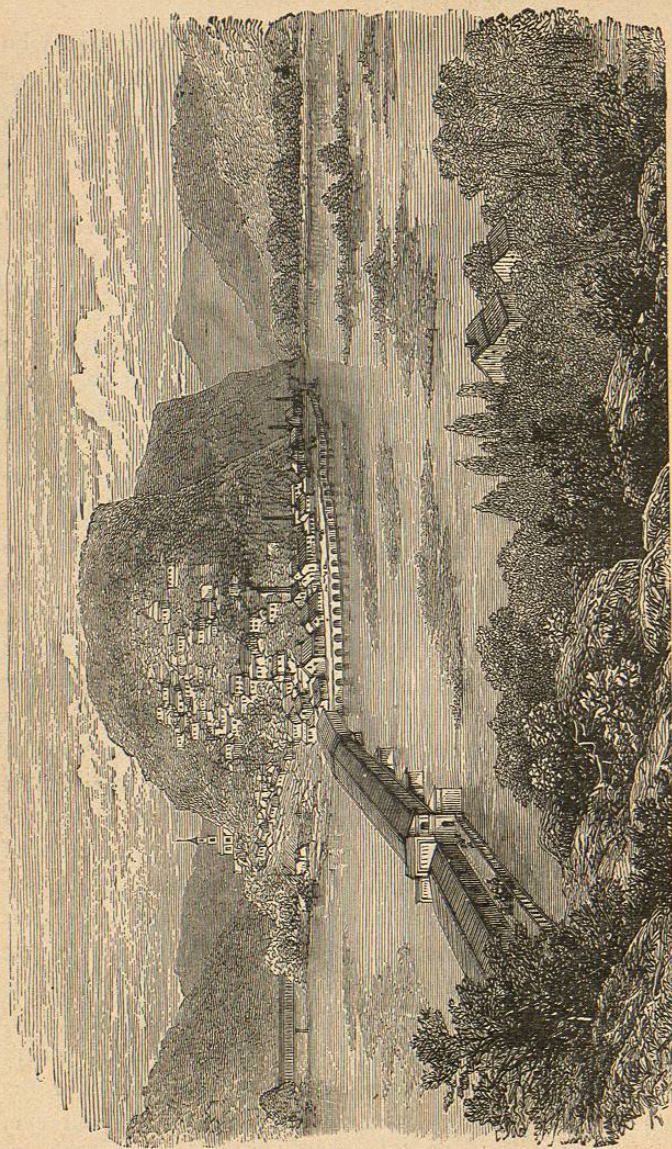
Perfect happiness, I believe, was never intended by the Deity to be the lot of one of his creatures in this world; but that he has very much put in our power the nearness of our approaches to it, is what I have steadfastly believed. The most fortunate of us, in our journey through life, frequently meet with calamities and misfortunes, which may greatly afflict us; and, to fortify our minds against the attacks of these calamities and misfortunes, should be one of the principal studies and endeavors of our lives. The only method of doing this is to assume a perfect resignation to the Divine will, to consider whatever does happen must happen; and that by our uneasiness, we cannot prevent the blow before it does fall, but we may add to its force after it has fallen. These considerations, and others such as these, may enable us in some measure to surmount the difficulties thrown in our way; to bear up with a tolerable degree of patience under this burthen of life; and to proceed with a pious and unshaken resignation, till we arrive at our journey's end, when we may deliver up our trust into the hands of him who gave it, and receive such reward as to him shall seem proportioned to our merit. Such, dear Page, will be the language of the man who considers his situation in this

life, and such should be the language of every man who would wish to render that situation as easy as the nature of it will admit. Few things will disturb him at all; nothing will disturb him much.

## SCENERY AT HARPER'S FERRY AND AT THE NATURAL BRIDGE.

(*From Notes on Virginia, written in 1781, published in 1801.*)

The passage of the Patowmac through the Blue Ridge is perhaps one of the most stupendous scenes in nature. You stand on a very high point of land. On your right comes up the Shenandoah, having ranged along the foot of the mountain an hundred miles to seek a vent. On your left approaches the Patowmac, in quest of a passage also. In the moment of their junction they rush together against the mountain, rend it asunder, and pass off to the sea. The first glance of this scene hurries our senses into the opinion, that this earth has been created in time, that the mountains were formed first, that the rivers began to flow afterwards, that in this place particularly they have been damned up by the Blue ridge of mountains, and have formed an ocean which filled the whole valley; that continuing to rise they have at length broken over at this spot, and have torn the mountain down from its summit to its base. The piles of rock on each hand, but particularly on the Shenandoah, the evident marks of their disrapture and avulsion from their beds by the most powerful agents of nature, corroborate the impression. But the distant finishing which nature has given to the picture, is of a very different character. It is a true contrast to the foreground. It is as placid and delightful, as that is wild and tremendous. For the mountain being cloven asunder, she presents to your eye,



Harper's Ferry.

through the cleft, a small catch of smooth blue horizon, at an infinite distance in the plain country, inviting you, as it were, from the riot and tumult roaring around, to pass through the breach and participate of the calm below.

The Natural Bridge, the most sublime of nature's works, is on the ascent of a hill, which seems to have been cloven through its length by some great convulsion. The fissure, just at the bridge, is, by some admeasurements, 270 feet deep, by others only 205. It is about 45 feet wide at the bottom, and 90 feet at the top; this of course determines the length of the bridge, and its height from the water. Its breadth in the middle, is about 60 feet, but more at the ends, and the thickness of the mass, at the summit of the arch, about 40 feet. A part of this thickness is constituted by a coat of earth, which gives growth to many large trees. The residue, with the hill on both sides, is one solid rock of lime-stone.

The arch approaches the semi-elliptical form; but the larger axis of the ellipsis, which would be the cord of the arch, is many times longer than the transverse. Though the sides of this bridge are provided in some parts with a parapet of fixed rocks, yet few men have the resolution to walk to them, and look over into the abyss. You involuntarily fall on your hands and feet, creep to the parapet, and peep over it. Looking down from this height about a minute, gave me a violent head-ach.

If the view from the top be painful and intolerable, that from below is delightful in an equal extreme. It is impossible for the emotions arising from the sublime, to be felt beyond what they are here: so beautiful an arch, so elevated, so light, and springing as it were up to heaven! the rapture of the spectator is really indescribable! The fissure

continuing narrow, deep, and straight, for a considerable distance above and below the bridge, opens a short but very pleasing view of the North mountain on one side, and Blue ridge on the other, at the distance each of them of about five miles. This bridge is in the county of Rockbridge, to which it has given name, and affords a public and commodious passage over a valley, which cannot be crossed elsewhere for a considerable distance. The stream passing under it is called Cedar-creek.

ON FREEDOM OF RELIGIOUS OPINION.

Compulsion makes hypocrites, not converts.

It is error alone that needs the support of government : truth can stand by itself.

ON THE DISCOURSES OF CHRIST.

Such are the fragments remaining to us to show a master-workman, and that his system of morality was the most benevolent and sublime that has ever been taught, and consequently more perfect than those of any of the ancient philosophy.

RELIGIOUS FREEDOM.

(From an Act Passed in the Assembly of Virginia, 1786.)

Well aware that Almighty God hath created the mind free ; that all attempts to inflence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his Almighty power to do ; that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who, being themselves but fallible and uninspired men, have assumed dominion over the faith

of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavouring to impose them on others, hath established and maintained false religions over the greatest part of the world, and through all time ; that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical ; that to suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession or propagation of principles, on the supposition of their ill tendency, is a dangerous fallacy, which at once destroys all religious liberty, because he being of course judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or differ from his own ; that it is time enough for the rightful purposes of civil government, for its officers to interfere when principles break out into overt acts against peace and good order ; and finally, that truth is great and will prevail if left to herself, that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate, errors ceasing to be dangerous when it is permitted freely to contradict them :

*Be it therefore enacted by the General Assembly, That no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief ; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion and that the same shall in no wise diminish, enlarge, or affect their civil capacities.*

## LETTER TO HIS DAUGHTER, MARTHA JEFFERSON.

*(Written in France, May 21, 1787.)*

I write you, my dear Patsy, from the canal of Languedoc, on which I am at present sailing, as I have been for a week past,—cloudless skies above, limpid waters below, and on each hand, a row of nightingales in full chorus. This delightful bird had given me a rich treat before, at the fountain of Vacluse. After visiting the tomb of Laura, at Avignon, I went to see this fountain—a noble one of itself, and rendered forever famous by the songs of Petrarch, who lived near it. I arrived there somewhat fatigued, and sat down by the fountain to repose myself. It gushes, of the size of a river, from a secluded valley of the mountain, the ruins of Petrarch's château being perched on a rock two hundred feet perpendicular above. To add to the enchantment of the scene, every tree and bush was filled with nightingales in full song. I think you told me that you had not yet noticed this bird. As you have trees in the garden of the Convent [*in Paris, where Martha was at school*], there might be nightingales in them, and this is the season of their song. Endeavor, my dear, to make yourself acquainted with the music of this bird, that when you return to your own country you may be able to estimate its merit in comparison with that of the mocking-bird. The latter has the advantage of singing through a great part of the year, whereas the nightingale sings but about five or six weeks in the spring, and a still shorter term, and with a more feeble voice, in the fall.

I expect to be in Paris about the middle of next month. By that time we may begin to expect our dear Polly [*the younger daughter, Maria*]. It will be a circumstance of inexpressible comfort to me to have you both with me once more. The object most interesting to me for the residue of

my life, will be to see you both developing daily those principles of virtue and goodness which will make you valuable to others and happy in yourselves, and acquiring those talents and that degree of science which will guard you at all times against *ennui*, the most dangerous poison of life. A mind always employed is always happy. This is the true secret, the grand recipe, for felicity. The idle are the only wretched. In a world which furnishes so many employments which are useful, and so many which are amusing, it is our own fault if we ever know what *ennui* is, or if we are ever driven to the miserable resource of gaming, which corrupts our dispositions, and teaches us a habit of hostility against all mankind.

We are now entering the port of Toulouse, where I quit my bark, and of course must conclude my letter. Be good and be industrious, and you will be what I shall most love in the world. Adieu, my dear child.

Yours affectionately,

TH. JEFFERSON.

JEFFERSON'S LAST LETTER, IN ANSWER TO AN INVITATION TO BE PRESENT AT THE CELEBRATION OF THE FIFTIETH ANNIVERSARY OF AMERICAN INDEPENDENCE, IN WASHINGTON.—TO MR. WEIGHTMAN, MAYOR OF WASHINGTON.

MONTICELLO, June 24, 1826.

*Respected Sir:* The kind invitation received from you, on the part of the citizens of the city of Washington, to be present with them at their celebration of the fiftieth anniversary of American Independence, as one of the surviving signers of an instrument pregnant with our own, and the fate of the world, is most flattering to myself, and heightened by the honorable accompaniment proposed for the comfort of such a journey. It adds sensibly to the sufferings of sickness, to

be deprived by it of a personal participation in the rejoicing of that day. But acquiescence is a duty, under circumstances not placed among those we are permitted to control. I should, indeed, with peculiar delight, have met and exchanged there congratulations personally with the small band, the remnant of that host of worthies, who joined with us on that day, in the bold and doubtful election we were to make for our country, between submission or the sword; and to have enjoyed with them the consolatory fact, that our fellow-citizens, after half a century of experience and prosperity, continue to approve the choice we made. May it be to the world, what I believe it will be (to some parts sooner, to others later, but finally to all), the signal of arousing men to burst the chains under which monkish ignorance and superstition had persuaded them to bind themselves, and to assume the blessings and security of self-government. That form which we have substituted, restores the free right to the unbounded exercise of reason and freedom of opinion. All eyes are opened, or opening, to the rights of man. The general spread of the light of science has already laid open to every view the palpable truth, that the mass of mankind has not been born with saddles on their backs, nor a favored few booted and spurred, ready to ride them legitimately, by the grace of God. These are grounds of hope for others. For ourselves, let the annual return of this day, forever refresh our recollections of these rights, and an undiminished devotion to them.

I will ask permission here to express the pleasure with which I should have met my ancient neighbors of the city of Washington and its vicinities, with whom I passed so many years of a pleasing social intercourse; an intercourse which so much relieved the anxieties of the public cares, and left impressions so deeply engraved in my affections as

never to be forgotten. With my regret that ill health forbids me the gratification of an acceptance, be pleased to receive for yourself, and those for whom you write, the assurance of my highest respect and friendly attachments.

TH. JEFFERSON.

DAVID RAMSAY.

1749—1815.

DAVID RAMSAY was a native of Lancaster County, Pennsylvania, was educated at Princeton, studied medicine at the University of Pennsylvania, and removed to Charleston, S. C., for the practice of his profession. He soon acquired celebrity both as a physician and as a patriot in the Revolutionary struggles. He was a member of the Council of Safety and a surgeon in the army. He was one of the forty prominent citizens who were sent as hostages to St. Augustine at the capture of Charleston in 1780 and kept for eleven months in close confinement. His death was caused by wounds received from a maniac, who shot him in the street for testifying as to his mental unsoundness.

His second wife was Martha Laurens, daughter of Henry Laurens, who had spent ten years in Europe and who was always active in intellectual and benevolent pursuits. She assisted her husband in his writing and prepared her sons for college. Two of their daughters long had an excellent and celebrated school for girls in Charleston.

WORKS.

Orations; Medical Essays.  
History of South Carolina.  
Life of Washington.

Memoir of Martha L. Ramsay.  
Universal History Americanized (12 volumes.)

Dr. Ramsay holds a high place as a historian, being characterized by impartiality, a fine memory, a clear simple