

This is to be added to the comments by President Abraham Lincoln, in PART XI., THE RESOLVE, THEN THE RESOLUTION, at C., 'Separate but Equal': This time, we must really mean it!, Abraham Lincoln Speaks to the Blacks, Then and Now, pp. 288-290.

"Nothing is more certainly written in the book of fate, than that these people [the negroes held in slavery in colonial America] are to be free; nor is it less certain that the two races, equally free, cannot live in the same government. Nature, habit, opinion have drawn indelible lines of distinction between them." --Thomas Jefferson, on his "racial policy,"

SOURCE: University of Virginia > Electronic Text Center > Browse Collections by Subject > English Online Resources > The Modern English Collection (AD 1500-present) > Thomas Jefferson > Thomas Jefferson Digital Archive > Quotations > Thomas Jefferson on Politics & Government: Quotations from the Writings of Thomas Jefferson > Thomas Jefferson on Politics & Government > Table of Contents for Quotes > IV. Government Policy in a Republic > 32., Racial Policy, ¶2. <<http://etext.lib.virginia.edu/jefferson/quotations/jeff1290.htm>>, visited Thursday, May 10th, 2007).

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The Writings of Thomas Jefferson (ME=Memorial Edition)
Memorial Edition (Lipscomb and Bergh, editors)
20 Vols., Washington, D.C., 1903-04.

"As far as I can judge from the experiments which have been made, to give liberty to, or rather to abandon persons whose habits have been formed in slavery is like abandoning children." (ME 19:41)

"I tremble for my country when I reflect that God is just: that his justice cannot sleep forever: that considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events: that it may become probable by supernatural interference! The Almighty has no attribute which can take side with us in such a contest." -- Thomas Jefferson: Notes on Virginia Q.XVIII, 1782. ME 2:227 The Consequences of Slavery

Comparing Black and White

"I have supposed the black man in his present state might not be [equal to the white man]; but it would be hazardous to affirm that equally cultivated for a few generations, he would not become so." --Thomas Jefferson to Chastellux, 1785. ME 5:6, Papers 8:186 [He was wrong.]

"The improvement of the blacks in body and mind, in the first instance of their [racial? or, social?] mixture with the whites, has been observed by every one, and proves that their inferiority is not the effect merely of their condition of life." Thomas Jefferson: Notes on

Virginia Q.XIV, 1782. ME 2:197 [but that it is, in a majority of circumstances and individuals, a genetic inferiority]

"Nobody wishes more than I do to see... proofs [exhibited] that nature has given to our black brethren talents equal to those of the other colors of men, and that the appearance of a want of them is owing merely to the degraded condition of their existence both in Africa and America. I can add with truth that nobody wishes more ardently to see a good system commenced for raising the condition both of their body and mind to what it ought to be as fast as the imbecility of their present existence, and other circumstances which cannot be neglected, will admit." -- Thomas Jefferson to Benjamin Banneker, 1791. ME 8:241

"This unfortunate difference of color, and perhaps of [mental capacity, ability, or] faculty, is a powerful obstacle to the emancipation of these people." --Thomas Jefferson: Notes on Virginia Q.XIV, 1782. ME 2:201

"An opinion is hazarded by some, but proved by none, that moral urgencies are not sufficient to induce [the man of color] to labor; that nothing can do this but physical coercion... It would be a solecism [incorrect combination; blunder in speech] to suppose a race of animals created, without [that 'race of animals' having any] sufficient foresight and energy to preserve their own existence. It is disproved, too, by the fact that they [the negroes do] exist, and have existed through all the ages of history." --Thomas Jefferson to Frances Wright, 1825. ME 16:120 [i.e., the negroes are very capable of maintaining themselves, but apparently choose not to, relying, or inducing, others to do the work for them]
