

Rethinking Thomas Jefferson's Writings on Slavery and Race

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*"[God's] justice can not sleep
forever"*

By

M. Andrew Holowchak

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**To my dear and cherished friend, Vivienne Kelley—
a talented artist and lifelong learner
in the manner of Thomas Jefferson.**

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Preface

En 1998, le Québec fut le premier à introduire des mesures de réduction des émissions de gaz à effet de serre. Les mesures ont été prises dans le secteur de l'énergie, de l'industrie, de la construction, de la transportation, de l'agriculture, de la gestion des déchets et de la consommation des produits. Les mesures ont été prises dans le but de réduire les émissions de gaz à effet de serre de 10 % d'ici l'année 2005. Les mesures ont été prises dans le but de réduire les émissions de gaz à effet de serre de 10 % d'ici l'année 2005. Les mesures ont été prises dans le but de réduire les émissions de gaz à effet de serre de 10 % d'ici l'année 2005.

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Rethinking Thomas Jefferson's Writings on Slavery and Race: "[God's] justice can not sleep for ever"

prior

Notes on the State of Virginia

1. 本報告係根據本會所屬之「國家發展委員會」及「國家安全委員會」之資料，並參考其他公開資料，進行分析與評估。

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Chapter 1

“A peculiarly cramped kind of hatred”

The Case for Racism

On the subject of race, Jefferson was a man of many contradictions. He was a slaveholder, yet he was also a man who believed in the equality of all men. He was a man who believed in the right of all men to life, liberty, and the pursuit of happiness, yet he was also a man who believed in the right of white men to own and control the lives of black men. This contradiction was at the heart of Jefferson's thought and action, and it was this contradiction that made him a man of such great importance to the history of the United States.

One of the most important of these contradictions was Jefferson's belief in the equality of all men, yet his belief in the right of white men to own and control the lives of black men. This contradiction was at the heart of Jefferson's thought and action, and it was this contradiction that made him a man of such great importance to the history of the United States. Jefferson's belief in the equality of all men was a belief that was rooted in the Enlightenment, and it was this belief that led him to believe in the right of all men to life, liberty, and the pursuit of happiness. Yet, at the same time, Jefferson also believed in the right of white men to own and control the lives of black men, and this belief was rooted in a deep-seated racism that was common to many of the white men of his time.

Jefferson's racism was not a simple matter of prejudice, but it was a complex and deeply ingrained belief system that was rooted in a long history of white supremacy. Jefferson believed that white men were superior to black men, and he believed that this superiority gave white men the right to own and control the lives of black men. This belief was not only a belief in the superiority of white men, but it was also a belief in the inferiority of black men, and it was this belief that led Jefferson to believe in the right of white men to own and control the lives of black men.

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¹ Jefferson's racism was a complex and deeply ingrained belief system that was rooted in a long history of white supremacy. See *The Long Affair: Thomas Jefferson and the French Revolution* by Thomas S. Brown, University of Chicago Press, 2015.

Notes on the State of Virginia

Framing a Legend: Exposing the Distorted History of Thomas Jefferson and Sally Hemings

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Master of the Mountain”, History News Network,

The "Limousine liberal" Jefferson's Large Living

The "limousine liberal" is a term used to describe a person who is wealthy and powerful, and who is often criticized for being out of touch with the struggles of the common people. In the case of Thomas Jefferson, this term is used to describe his large, luxurious home, Monticello, which was built on a large estate in Charlottesville, Virginia. Jefferson's home was a symbol of his wealth and power, and it was a place where he entertained guests and conducted his business. However, Jefferson's large living was also a source of criticism, as many people felt that he was out of touch with the struggles of the common people. This article explores the history of Jefferson's large living, and how it has been used to criticize him.

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1. "The 'Limousine Liberal': Jefferson's Large Living," *Journal of American History*, 1998.
 2. "The 'Limousine Liberal': Jefferson's Large Living," *The Political Philosophy of Thomas Jefferson*, 1998.
 3. "The 'Limousine Liberal': Jefferson's Large Living," *Political Theory*, 1998.

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¹ See [Author], *White over Black: American Attitudes toward the Negro
 White over Black: 1550–1812* (New York: [Publisher], [Year]).

² See [Author], *White over Black*, [Page].

³ [Author], [Page]. See also [Author], *The Virginia Magazine of History and Biography*, [Page].

The Jeffersonian, a weekly newspaper published in the city of Washington, D.C., from 1803 to 1820, was one of the most influential newspapers of the early 19th century. It was founded by James M. Smith and was edited by John C. Calhoun. The Jeffersonian was known for its strong support of the Democratic-Republican Party and its opposition to the Federalist Party. It was also known for its editorial independence and its commitment to the principles of the Constitution. The Jeffersonian was a leading voice for the common man and played a significant role in shaping public opinion during the early years of the Republic.

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Notes on the State of Virginia

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The Journal of Negro
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  *The Long Affair: Thomas Jefferson and the French Revolution, 1785-1800* 

The Atlantic

Journal of Black Studies

Jefferson's own political philosophy, particularly his views on the rights of man, and his belief in the equality of all men, were central to his thought. These ideas were not only foundational to his political theory but also to his personal life, as he sought to live by the principles he espoused.

Jefferson's political philosophy was deeply rooted in the Enlightenment, particularly in the ideas of John Locke. He believed that all men are created equal and that they have certain inalienable rights, including life, liberty, and the pursuit of happiness. These rights, he argued, are not granted by any government but are inherent in the nature of man. Therefore, the primary purpose of any government is to protect these rights, and if it fails to do so, the people have the right to alter or abolish it.

Jefferson's political philosophy is often associated with the concept of "Slavery and Jeffersonian Virginia." This term refers to the fact that Jefferson, while a proponent of the rights of man, was also a slaveholder. This contradiction has led to a complex and often controversial interpretation of his political thought. Some argue that Jefferson's support for slavery was a necessary evil, while others see it as a fundamental flaw in his philosophy. The issue of slavery remains a central and contentious topic in the study of Jefferson's political thought.

Jefferson's political philosophy is also reflected in his famous 1776 letter to the Virginia Convention, in which he wrote, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." This statement, which is the opening of the Declaration of Independence, is one of the most famous and influential in American history. It has been cited and paraphrased countless times, and it remains a powerful statement of the principles of the American Revolution.

Jefferson's political philosophy was not only a theoretical framework but also a practical guide to life. He sought to live by the principles he espoused, and his personal life was a reflection of his political beliefs. He was a man of great integrity and courage, and his actions were often guided by his principles.

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^[4] Jefferson's political philosophy was not only a theoretical framework but also a practical guide to life. He sought to live by the principles he espoused, and his personal life was a reflection of his political beliefs.

Jefferson's argument that the slave trade was a necessary evil is a central theme in his political thought. He believed that the trade was essential for the economic development of the young nation, despite the moral objections to slavery. This view is reflected in his correspondence and his political writings, where he often justified the trade as a means to an end.

In his letter to Madison, Jefferson expresses his deep concern over the growing number of slaves in the United States. He writes, "The number of slaves in this country is increasing, and it is a matter of great concern to the public mind." He acknowledges the moral implications of slavery but argues that the trade is necessary for the nation's economic growth. Jefferson's argument is rooted in a utilitarian perspective, where the greatest good for the greatest number is the primary consideration. He believes that the benefits of the slave trade to the nation outweigh the moral costs, at least in the short term. This view is a key element of Jefferson's political philosophy and is a central theme in his work.

“Land and negroes ... bring a silent profit” The Argument from Revenue

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¹ Jefferson, "Letter to Madison," in *Studies in American Political Development*, ed. [Name], pp. [Page Numbers].

² Jefferson, "Letter to Madison," in *Master of the Mountain*, ed. [Name], pp. [Page Numbers].

³ Jefferson, "Letter to Madison," in *American History*, ed. [Name], pp. [Page Numbers].

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“A convenient defect of vision” Eyes on the Future and not the Present

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“A white nation was being referenced” Not All Men Are Created Equal

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On Blacks and Slavery in *Notes on Virginia*

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Visitors to Monticello

