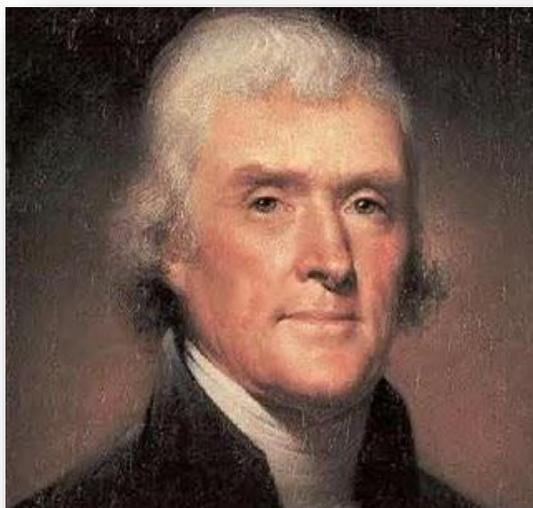


Please Return To:  
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## Thomas Jefferson



### Facts about his life:

- Thomas Jefferson was born on April 13, 1743.
- He served as the third President of the United States from 1801-1809.
- Before he became president, Jefferson wrote the Declaration of Independence.
- The Declaration of Independence was adopted on July 4, 1776. It announced our independence from Great Britain.
- Three rights in the Declaration of Independence are life, liberty, and the pursuit of happiness.
- Jefferson believed in the ideals of Republicanism. *Republicanism* is the belief that the supreme power of a country belongs to the people.
- He also believed in separation of church and state.
- Jefferson favored states' rights and a restricted federal government.

- In 1803, while Jefferson was president, the United States bought the Louisiana Territory from France.
- After the purchase of the Louisiana Territory, Jefferson hired Lewis and Clark to explore the new area. Their trip is called the Corps of Discovery.
- A favorite project of Jefferson's was designing and starting the University of Virginia. He designed both the buildings and the curriculum.
- Jefferson was married to Martha Wayles Skelton Jefferson, and they had six children. Martha died before Jefferson became President of the United States.
- Although Jefferson wrote against slavery, he owned slaves that he inherited. It is believed that he had children with Sally Hemings, one of his slaves.
- Thomas Jefferson died on July 4, 1826, when he was 83 years old.
- He died on the 50th anniversary of the adoption of the Declaration of Independence.

*Here is the complete text of the Declaration of Independence.*

*The original spelling and capitalization have been retained.  
Adopted by Congress on July 4, 1776*

## The Unanimous Declaration of the Thirteen United States of America

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

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. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive to these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security. --Such has been the patient sufferance of these colonies; and such is now the necessity which constrains them to alter their former systems of government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these states. To prove this, let facts be submitted to a candid world.

He has refused his assent to laws, the most wholesome and necessary for the public good.

He has forbidden his governors to pass laws of immediate and pressing importance, unless suspended in their operation till his assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other laws for the accommodation of large districts of people, unless those people would relinquish the right of representation in the legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved representative houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the legislative powers, incapable of annihilation, have returned to the people at large for their exercise; the state remaining in the meantime exposed to all the dangers of invasion from without, and convulsions within.

He has endeavored to prevent the population of these states; for that purpose obstructing the laws for naturalization of foreigners; refusing to pass others to encourage their migration hither, and raising the conditions of new appropriations of lands.

He has obstructed the administration of justice, by refusing his assent to laws for establishing judiciary powers.

He has made judges dependent on his will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of new offices, and sent hither swarms of officers to harass our people, and eat out their substance.

He has kept among us, in times of peace, standing armies without the consent of our legislature.

He has affected to render the military independent of and superior to civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his assent to their acts of pretended legislation:

For quartering large bodies of armed troops among us:

For protecting them, by mock trial, from punishment for any murders which they should commit on the inhabitants of these states:

For cutting off our trade with all parts of the world:

For imposing taxes on us without our consent:

For depriving us in many cases, of the benefits of trial by jury:

For transporting us beyond seas to be tried for pretended offenses:

For abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government, and enlarging its boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule in these colonies:

For taking away our charters, abolishing our most valuable laws, and altering fundamentally the forms of our governments:

For suspending our own legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated government here, by declaring us out of his protection and waging war against us.

He has plundered our seas, ravaged our coasts, burned our towns, and destroyed the lives of our people.

He is at this time transporting large armies of foreign mercenaries to complete the works of death, desolation and tyranny, already begun with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the head of a civilized nation.

He has constrained our fellow citizens taken captive on the high seas to bear arms against their country, to become the executioners of their friends and brethren, or to fall themselves by their hands.

He has excited domestic insurrections amongst us, and has endeavored to bring on the inhabitants of our frontiers, the merciless Indian savages, whose known

rule of warfare, is undistinguished destruction of all ages, sexes and conditions.

In every stage of these oppressions we have petitioned for redress in the most humble terms: our repeated petitions have been answered only by repeated injury. A prince, whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a free people.

Nor have we been wanting in attention to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our separation, and hold them, as we hold the rest of mankind, enemies in war, in peace friends.

We, therefore, the representatives of the United States of America, in General Congress, assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name, and by the authority of the good people of these colonies, solemnly publish and declare, that these united colonies are, and of right ought to be free and independent states; that they are absolved from all allegiance to the British Crown, and that all political connection between them and the state of Great Britain, is and ought to be totally dissolved; and that as free and independent states, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent states may of right do. And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor.



# Brief Biography of Thomas Jefferson

(1743-1826)

(Born April 13, 1743, at Shadwell, Virginia; died July 4, 1826, Monticello)

Thomas Jefferson -- author of the Declaration of Independence and the Statute of Virginia for Religious Freedom, third president of the United States, and founder of the University of Virginia -- voiced the aspirations of a new America as no other individual of his era. As public official, historian, philosopher, and plantation owner, he served his country for over five decades.

His father Peter Jefferson was a successful planter and surveyor and his mother Jane Randolph a member of one of Virginia's most distinguished families. Having inherited a considerable landed estate from his father, Jefferson began building Monticello when he was twenty-six years old. Three years later, he married Martha Wayles Skelton, with whom he lived happily for ten years until her death. Their marriage produced six children, but only two survived to adulthood. Jefferson, who never remarried, maintained Monticello as his home throughout his life, always expanding and changing the house.

Jefferson inherited slaves from both his father and father-in-law. In a typical year, he owned about 200, almost half of them under the age of sixteen. About eighty of these lived at Monticello; the others lived on adjacent Albemarle County plantations, and on his Poplar Forest estate in Bedford County, Virginia. Jefferson freed two slaves in his lifetime and five in his will and chose not to pursue two others who ran away. All were members of the Hemings family; the seven he eventually freed were skilled tradesmen.

Having attended the College of William and Mary, Jefferson practiced law and served in local government as a magistrate, county lieutenant, and member of the House of Burgesses in his early professional life. As a member of the Continental Congress, he was chosen in 1776 to draft the Declaration of Independence, which has been regarded ever since as a charter of American and universal liberties. The document proclaims that all men are equal in rights, regardless of birth, wealth, or status, and that the government is the servant, not the master, of the people.

After Jefferson left Congress in 1776, he returned to Virginia and served in the legislature. Elected governor from 1779 to 1781, he suffered an inquiry into his conduct during his last year in office that, although finally fully repudiated, left him with a life-long prickliness in the face of criticism.

During the brief private interval in his life following his governorship, Jefferson wrote **Notes on the State of Virginia**. In 1784, he entered public service again, in France, first as trade commissioner and then as Benjamin Franklin's successor as minister. During this period, he avidly studied European culture, sending home to Monticello, books, seeds and plants, statues and architectural drawings, scientific instruments, and information.

In 1790 he accepted the post of secretary of state under his friend George Washington. His tenure was marked by his opposition to the pro-British policies of Alexander Hamilton. In 1796, as the presidential candidate of the Democratic Republicans, he became vice-president after losing to John Adams by three electoral votes.

Four years later, he defeated Adams and became president, the first peaceful transfer of authority from one party to another in the history of the young nation. Perhaps the most notable achievements of his first term were the purchase of the Louisiana Territory in 1803 and his support of the Lewis and Clark expedition. His second term, a time when he encountered more difficulties on both the domestic and foreign fronts, is most remembered for his efforts to maintain neutrality

in the midst of the conflict between Britain and France; his efforts did not avert war with Britain in 1812.

Jefferson was succeeded as president in 1809 by his friend James Madison, and during the last seventeen years of his life, he remained at Monticello. During this period, he sold his collection of books to the government to form the nucleus of the Library of Congress. Jefferson embarked on his last great public service at the age of seventy-six, with the founding of the University of Virginia. He spearheaded the legislative campaign for its charter, secured its location, designed its buildings, planned its curriculum, and served as the first rector.

Jefferson died on July 4, 1826, just hours before his close friend John Adams, on the fiftieth anniversary of the signing of the Declaration of Independence. He was eighty-three years old, the holder of large debts, but according to all evidence a very optimistic man.

It was Jefferson's wish that his tomb stone reflect the things that he had given the people, not the things that the people had given to him. It is for this reason that Thomas Jefferson's epitaph reads:

HERE WAS BURIED  
THOMAS JEFFERSON  
AUTHOR OF THE  
DECLARATION  
OF AMERICAN INDEPENDENCE  
OF THE  
STATUTE OF VIRGINIA  
FOR  
RELIGIOUS FREEDOM  
AND FATHER OF THE  
UNIVERSITY OF VIRGINIA  
BORN APRIL 2, 1743 O.S.  
DIED JULY 4, 1826



# Thomas Jefferson's Letter to the Danbury Baptists

Today, many Americans think that the First Amendment says "Separation of Church and State." The Courts and the media will often refer to a ruling as being in violation of the "Separation of Church and State." A recent national poll showed that 69% of Americans believe that the First Amendment says "Separation of Church and State." You may be surprised to learn that these words do not appear in the First Amendment or anywhere else in the Constitution!<sup>1</sup> Here is what the First Amendment actually does say.

*The First Amendment :*  
*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.*

As you can see the First Amendment does not contain the words "Separation of Church and State". The First Amendment gives citizens the Freedom to Worship God without Government interference. It assures that the Government will not establish a State Religion and that people are free to speak their minds without the government arresting them. It grants citizens the right to publish news that may be critical of the government without fear of arrest or fines, and grants the right of citizens to peacefully gather together or march in rallies or parades.

So where did the words "Separation of Church and State." come from? They can be traced back to a letter that Thomas Jefferson wrote back in 1802. In October 1801, the Danbury Baptist Association of Connecticut wrote to President Jefferson, and in their letter they voiced some concerns about Religious Freedom. On January 1, 1802 Jefferson wrote a letter to them in which he added the phrase "Separation of Church and State." When you read the full letter, you will understand that Jefferson was simply underscoring the

First Amendment as a guardian of the peoples religious freedom from government interference.

*This is a transcript of the final letter as stored online at the Library of Congress, and reflects Jefferson's spelling and punctuation.*

---

Mr. President

To messers Nehemiah Dodge, Ephraim Robbins, & Stephen S. Nelson, a committee of the Danbury Baptist association in the state of Connecticut.

Gentlemen

The affectionate sentiments of esteem and approbation which you are so good as to express towards me, on behalf of the Danbury Baptist association, give me the highest satisfaction. my duties dictate a faithful and zealous pursuit of the interests of my constituents, & in proportion as they are persuaded of my fidelity to those duties, the discharge of them becomes more and more pleasing.

Believing with you that religion is a matter which lies solely between Man & his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, & not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," thus building a wall of separation between Church & State. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties.

I reciprocate your kind prayers for the protection & blessing of the common father and creator of man, and tender you for yourselves & your religious association assurances of my high respect & esteem.

(signed) Thomas Jefferson  
Jan. 1. 1802.

Jefferson simply quotes the First Amendment then uses a metaphor - the "wall" - to illustrate how the government should be separated from interfering with religious practice. Notice that the First Amendment puts Restrictions only on the Government, not on the People! At the very heart of Jefferson's idea "Wall of Separation", is the notion that the government will not interfere with people's right to worship God. *The very fact that the government has ruled to regulate religious practices, indicates that the government has crossed that "Wall of Separation."*

Notice that there are two parts to the First Amendment that refer to religion: the *establishment clause* and the *free exercise clause*. Today much is said about the establishment clause but there is very little mention of the free exercise clause.

The Warren Court (Supreme Court of 1953-1969) re-interpreted the First Amendment in a way that put the restrictions on the People! Today the government can stop you from praying in school, reading the Bible in school, showing the Ten Commandments in school, or having religious displays at Christmas. This is quite different from the **wall** Jefferson envisioned which was intended to protect the people from government interference with religious practice.

When Thomas Jefferson wrote his letter to the Danbury Baptist Association he never intended the words "**Separation of Church and State**" to be taken out of context and used as a substitute for the **First Amendment**, but for all practical purposes this is what the courts have done.



# GEORGE WASHINGTON

*Charles Willson Peale's Portrait of George Washington at Princeton.*

- Born 1732 in Westmoreland County, Virginia
- Father died when he was a boy
- Strongly influenced by older brother
- Military career began in Virginia militia
- Married a widow with two children
- Man of character all his life
- First president of the United States of America
- Died 1799 at Mount Vernon

## Washington's Early Life

Life began for Washington on February 22, 1732 on his father's plantation on Pope's Creek in Westmoreland County, Virginia, as the son of Augustine Washington and his second wife, Mary Ball. It wouldn't be until 1752, when Washington's half-brother, Lawrence Washington, died that George Washington would inherit Mount Vernon. And it was only after his marriage to the wealthy widow Martha Dandridge Custis that he was able to rise to the highest echelons of Virginia's planter society.

Although there is much that is unknown about Washington's childhood, some events and influences stand out. He spent most of his youth on Ferry Farm, a plantation on the Rappahannock River near Fredericksburg, Virginia. His father died when he was 11. And despite popular lore, he most likely never chopped down a cherry tree nor did he deliver the famous "I cannot tell a lie" line.

Washington was not formally educated past the approximate age of 15. At age 17 he became a surveyor on the Virginia frontier.

## The Beginning of a Military Career

In 1753 France and Great Britain were vying for sovereignty of a vast area known as the Ohio Territory. In late autumn of that year, Washington volunteered, along with his guide, Christopher Gist, to undertake a dangerous mission to deliver an ultimatum from Virginia's Governor Dinwiddie, demanding that the French abandon the region. On Washington's return trip to Virginia, he narrowly escaped death after falling from a raft into the Allegheny River's icy water.

Washington kept a journal of his adventures, which was later published, causing a sensation in the colonies and abroad.

In 1755 Washington accompanied British Major General Edward Braddock on a mission to drive the French from the Ohio Valley once and for all. But in a surprise attack, French and Indian forces killed Braddock and most of his officers. Braving both enemy and friendly fire, Washington rescued the remaining British troops and led them to safety. Word of his heroism spread, and he was placed in charge of all the Virginia forces. In 1758 he resigned his commission, returned home to Mount Vernon, and married Martha Custis.

## Farming, Politics, and the Revolution

Farming was George Washington's passion, and he had a talent for agricultural innovation. In the 1760s he transitioned his cash crop from tobacco to wheat – quite a move for a planter in tobacco-centric Virginia. Washington also experimented with crop rotation and livestock breeding, invented a 16-sided treading barn, and opened a gristmill, distillery and commercial fishery. By the time of his death in 1799, Washington had expanded his farm from 2,000 to 8,000 acres.

By 1758 Washington was engaged in colonial politics and was elected to Virginia's House of Burgesses. All the while, he became increasingly resentful of British economic forces at play in both his personal finances and those of the colonies. In the fall of 1774 he traveled to Philadelphia as one of seven Virginia

representatives to the Continental Congress. In 1775 the Revolutionary War broke out between the American colonies and Great Britain, and Washington was unanimously elected commander in chief of the Continental Army. When he arrived in Cambridge, Massachusetts to take command of the American forces, battles had already been fought at Lexington and Concord, and the British were occupying Boston. The Americans were outnumbered ten to one and sorely lacking in funding, arms, training and supplies.



The highlights, both good and bad, of Washington's tenure as commander of the Continental Army included the early British takeover of New York, which was counterbalanced by

Washington's famous Christmas night crossing of the Delaware in 1776, when his men won the Battle of Trenton, New Jersey. Washington's attempts to defend Philadelphia were crushed at the Battle of Brandywine and an American counterattack at nearby Germantown also failed. The Battle of Monmouth in New Jersey resulted in a standoff. Finally, in 1781, with considerable help from French allies, the Americans victoriously attacked the British at Yorktown, marking the end to the Revolutionary War. The world was in awe.

In one of his finest moments, Washington resigned his commission in 1783, giving up power when he could have usurped it. Washington returned home to Mount Vernon with the expectation that his days of public service were over.

But the weak state of the union under the Articles of Confederation began to trouble Washington more and more. In 1787 he traveled to Philadelphia where his sterling reputation and austere manner helped to usher through a totally new constitution. In 1789 he was elected as the nation's first president.

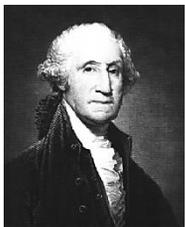
## Presidency

George Washington's first term in office was dominated by shaping the role of the president. He appointed the first presidential cabinet, oversaw measures that Treasury Secretary Alexander Hamilton encouraged for solid financial grounding, and designated a site for the nation's new capital.

Washington's second term centered on foreign affairs, and he wisely let his preference for neutrality be known. He dealt firmly with the Whiskey Rebellion and sent Chief Justice John Jay to England to negotiate an unpopular peace treaty with the British. He also asserted his distaste for emerging political parties, which were coming to dominate the American system of government.

## Retirement

By 1796, no amount of persuading could keep Washington away from Mount Vernon. He refused a third term as president and retired in 1797. In 1799, after being caught in a sleet and snow storm while riding on horseback across the farm he loved so well, Washington developed a severe throat infection that resulted in his death on December 14. The nation mourned the loss of its greatest leader, but his legacy would, in the prophetic words of a eulogizing Henry Lee, "endure in the hearts of his countrymen."



FROM  
GEORGE WASHINGTON'S  
FAREWELL ADDRESS  
SEPTEMBER 17, 1796

Friends and Citizens:

The period for a **new election of a citizen to administer the executive government** of the United States being not far distant, and the time actually arrived when your thoughts must be employed in designating the person who is to be clothed with

that important trust, it appears to me proper, especially as it may conduce to a more distinct expression of the public voice, that I should now apprise you of the **resolution I have formed, to decline** being considered among the number of those out of whom a choice is to be made. ...

In looking forward to the moment which is intended to terminate the career of my public life, my feelings do not permit me to suspend the deep acknowledgment of that **debt of gratitude** which I owe to my beloved country for the many honors it has conferred upon me; still more for the steadfast confidence with which it has supported me...

Here, perhaps, I ought to stop. But a solicitude for your welfare, which cannot end but with my life, and the apprehension of danger, natural to that solicitude, urge me, on an occasion like the present, **to offer** to your solemn contemplation, and **to recommend** to your frequent review, **some sentiments** which are the result of much reflection, of no inconsiderable observation, and which appear to me all-important to the permanency of your felicity as a people...

### Maintaining the Strength of the Country as a Union

**The unity of government** which constitutes you one people is also now dear to you. It is justly so, for it is a **main pillar in the edifice of your real independence**, the support of your tranquility at home, your peace abroad; of your safety; of your prosperity; of that very liberty which you so highly prize. But as it is easy to foresee that, from different causes and from different quarters, much pains will be taken, many artifices employed to weaken in your minds the conviction of this truth...

... The name of American, which belongs to you in your national capacity, must always exalt **the just pride of patriotism** more than any appellation

derived from local discriminations. With slight shades of difference, you have the same religion, manners, habits, and political principles. You have in a common cause fought and triumphed together; the **independence and liberty** you possess are the work of joint counsels, and **joint efforts of common dangers, sufferings, and successes...**

To the efficacy and **permanency of your Union**, a **government for the whole is indispensable**. No alliance, however strict, between the parts can be an adequate substitute; they must inevitably experience the infractions and interruptions which all alliances in all times have experienced. Sensible of this momentous truth, you have improved upon your first essay\*, by the adoption of a **constitution of government** better calculated than your former for an intimate union, and for the efficacious management of your common concerns....

...Respect for its authority, compliance with its laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true liberty. The basis of our political systems is the right of the people to make and to alter their constitutions of government. But the Constitution which at any time exists, till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. **The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government....**

### Checks & Balances – Distribution of Power in Government

Liberty itself will find in such a **government, with powers properly distributed** and adjusted, its surest guardian. It is, indeed, little else than a name, where the government is too feeble to withstand the enterprises of faction, to confine each member of the society within the limits prescribed by the laws,

and to maintain all in the secure and tranquil enjoyment of the rights of person and property...

The alternate **domination of one faction over another**, sharpened by the **spirit of revenge**, natural to party dissension, which in different ages and countries has perpetrated the most horrid enormities, is itself a frightful despotism. But this leads at length to a more formal and permanent despotism. **The disorders and miseries which result gradually incline the minds of men to seek security and repose in the absolute power of an individual**; and sooner or later the chief of some prevailing faction, more able or more fortunate than his competitors, turns this disposition to the purposes of his own elevation, on the ruins of public liberty...

It is important, likewise, that the habits of thinking in a free country should inspire caution in **those entrusted with its administration, to confine themselves within their respective constitutional spheres**, avoiding in the exercise of the powers of one department to encroach upon another. The spirit of encroachment tends to consolidate the powers of all the departments in one, and thus to create, whatever the form of government, a real despotism.

A just estimate of that **love of power, and proneness to abuse it, which predominates in the human heart**, is sufficient to satisfy us of the truth of this position. The necessity of **reciprocal checks in the exercise of political power**, by dividing and distributing it into different depositaries, and constituting each the guardian of the public weal against invasions by the others, has been evinced by experiments ancient and modern; some of them in our country and under our own eyes. To preserve them must be as necessary as to institute them. If, in the opinion of the people, the distribution or modification of the constitutional powers be in any particular wrong, let it be **corrected by an amendment in the way which the Constitution**

**designates**. *But let there be no change by usurpation; for though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed.* The precedent must always greatly overbalance in permanent evil any partial or transient benefit, which the use can at any time yield.

### The Importance of Religion and Morality

Of all the dispositions and habits which lead to political prosperity, **religion and morality are indispensable supports**. In vain would that man claim the tribute of patriotism, who should labor to subvert these **great pillars of human happiness**, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked: **Where is the security for property, for reputation, for life, if the sense of religious obligation deserts the oaths which are the instruments of investigation in courts of justice?**

And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, **reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.**

It is substantially true that **virtue or morality is a necessary spring of popular government**. The rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?

Promote then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives

force to public opinion, **it is essential that public opinion should be enlightened.**

### The Dangers of Public Debt

As a very important source of strength and security, **cherish public credit**. One method of preserving it is to use it as sparingly as possible, avoiding occasions of expense by cultivating peace, but remembering also that timely disbursements to prepare for danger frequently prevent much greater disbursements to repel it, **avoiding likewise the accumulation of debt**, not only by shunning occasions of expense, but by vigorous exertion in time of peace to discharge the debts which unavoidable wars may have occasioned, not ungenerously throwing upon posterity the burden which we ourselves ought to bear.

### Relationships with Foreign Nations

Observe **good faith and justice towards all nations; cultivate peace and harmony with all**. Religion and morality enjoin this conduct; and can it be, that good policy does not equally enjoin it - It will be worthy of a free, enlightened, and at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence....

In the execution of such a plan, nothing is more essential than that permanent, inveterate antipathies against particular nations, and passionate attachments for others, should be excluded; and that, in place of them, just and amicable feelings towards all should be cultivated. **The nation which indulges towards another a habitual hatred or a habitual fondness is in some degree a slave**. It is a slave to its animosity or to its affection, either of which is sufficient to lead it astray from its duty and its interest...

So likewise, **a passionate attachment of one nation for another produces a variety of evils.** Sympathy for the favorite nation, facilitating the illusion of an imaginary common interest in cases where no real common interest exists, and infusing into one the enmities of the other, betrays the former into a participation in the quarrels and wars of the latter without adequate inducement or justification. It leads also to **concessions to the favorite nation of privileges denied to others** which is apt doubly to injure the nation making the concessions; by unnecessarily parting with what ought to have been retained, and by exciting jealousy, ill-will, and a disposition to retaliate, in the parties from whom equal privileges are withheld. ...

As avenues to foreign influence in innumerable ways, such attachments are particularly alarming to the truly enlightened and independent patriot. How many opportunities do they afford to tamper with domestic factions, to practice the arts of seduction, to mislead public opinion, to influence or awe the public councils. **Such an attachment of a small or weak towards a great and powerful nation dooms the former to be the satellite of the latter.**

Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens) the jealousy of a free people ought to be constantly awake, since **history and experience prove that foreign influence is one of the most baneful foes of republican government...** Excessive partiality for one foreign nation and excessive dislike of another cause those whom they actuate to see danger only on one side, and serve to veil and even second the arts of influence on the other...

Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor or caprice?

It is our true policy to **steer clear of permanent alliances** with any portion of the foreign world... Taking care always to keep ourselves by suitable establishments on a respectable defensive posture, we may safely trust to temporary alliances for extraordinary emergencies...

Harmony, liberal intercourse with all nations, are recommended by policy, humanity, and interest. But even our commercial policy should hold an equal and impartial hand; **neither seeking nor granting exclusive favors or preferences...**

**...constantly keeping in view that it is folly in one nation to look for disinterested favors from another;** that it must pay with a portion of its independence for whatever it may accept under that character...

In offering to you, my countrymen, these counsels of an old and affectionate friend, I dare not hope they will make the strong and lasting impression I could wish; that they will control the usual current of the passions, or prevent our nation from running the course which has hitherto marked the destiny of nations. But, if I may even flatter myself that they may be productive of some partial benefit, some occasional good...this hope will be a full recompense for the solicitude for your welfare, by which they have been dictated...

Though, in reviewing the incidents of my administration, I am unconscious of intentional error, I am nevertheless too sensible of my defects not to think it probable that I may have committed many errors. Whatever they may be, I fervently beseech the Almighty to avert or mitigate the evils to which they may tend....

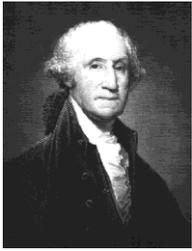
Relying on its kindness in this as in other things, and actuated by that fervent love towards it, which is so natural to a man who views in it the native soil of himself and his progenitors for several generations, I

anticipate with pleasing expectation that retreat in which I promise myself to realize, without alloy, the sweet enjoyment of partaking, in the midst of my fellow-citizens, the benign influence of good laws under a free government, the ever-favorite object of my heart, and the happy reward, as I trust, of our mutual cares, labors, and dangers.

Geo. Washington.

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\* **your first essay** – the Articles of Confederation (adopted by original 13 states in 1781) was replaced by the US Constitution in 1788.



## GEORGE WASHINGTON'S PRAYER JOURNAL

From William J. Johnson, *George Washington, The Christian* (New York: The Abingdon Press, 1919)

### Monday Morning Prayer:

O eternal and everlasting God, I presume to present myself this morning before thy Divine majesty, beseeching thee to accept of my humble and hearty thanks, that it hath pleased thy great goodness to keep and preserve me the night past from all the dangers poor mortals are subject to, and has given me sweet and pleasant sleep, whereby I find my body refreshed and comforted for performing the duties of this day, in which I beseech thee to defend me from all perils of body and soul.

**Direct my thoughts, words and work. Wash away my sins in the immaculate blood of the lamb, and purge my heart by thy Holy Spirit,** from the dross of my natural corruption, that I may with more freedom of mind and liberty of will serve thee, the everlasting God, in righteousness and holiness this day, and all the days of my life.

Increase my faith in the sweet promises of the Gospel. Give me repentance from dead works. Pardon my wanderings, & direct my thoughts unto thyself, the God of my salvation. Teach me how to live in thy fear, labor in thy service, and ever to run in the ways of thy commandments. Make me always watchful over my heart, that neither the terrors of conscience, the loathing of holy duties, the love of sin, nor an unwillingness to depart this life, may cast me into a spiritual slumber. **But daily frame me more and more into the likeness of thy son Jesus Christ, that living in thy fear, and dying in thy favor, I may in thy appointed time attain the**

**resurrection of the just unto eternal life.** Bless my family, friends & kindred unite us all in praising & glorifying thee in all our works begun, continued, and ended, when we shall come to make our last account before thee blessed Saviour, who hath taught us thus to pray, our Father.

### Monday Evening Prayer:

Most Gracious Lord God, from whom proceedeth every good and perfect gift, I offer to thy divine majesty my unfeigned praise & thanksgiving for all thy mercies towards me. Thou mad'st me at first and hast ever since sustained the work of thy own hand; thou gav'st thy Son to die for me; and hast given me assurance of salvation, upon my repentance and sincerely endeavoring to conform my life to his holy precepts and example. Thou art pleased to lengthen out to me the time of repentance and to move me to it by thy spirit and by the word, by thy mercies, and by thy judgments; out of a deepness of thy mercies, and by my own unworthiness, I do appear before thee at this time; I have sinned and done very wickedly, be merciful to me, O God, and pardon me for Jesus Christ sake; instruct me in the particulars of my duty, and suffer me not to be tempted above what thou givest me strength to bear. Take care, I pray thee of my affairs and more and more direct me in thy truth, defend me from my enemies, especially my spiritual ones. Suffer me not to be drawn from thee, by the blandishments of the world, carnal desires, the cunning of the devil, or deceitfulness of sin. Work in me thy good will and pleasure, and discharge my mind from all things that are displeasing to thee, of all ill will and discontent, wrath and bitterness, pride & vain conceit of myself, and render me charitable, pure, holy, patient and heavenly minded. be with me at the hour of death; dispose me for it, and deliver me from the slavish fear of it, and make me willing and

fit to die whenever thou shalt call me hence. Bless our rulers in church and state. Bless O Lord the whole race of mankind, and let the world be filled with the knowledge of Thee and thy son Jesus Christ. Pity the sick, the poor, the weak, the needy, the widows and fatherless, and all that morn or are borken in heart, and be merciful to them according to their several necessities. Bless my friends and grant me grace to forgive my enemies as heartily as I desire forgiveness of Thee my heavenly Father. I beseech thee to defend me this night from all evil, and do more for me than I can think or ask, for Jesus Christ sake, in whose most holy name & words, I continue to pray, Our Father.



### Tuesday Morning Prayer:

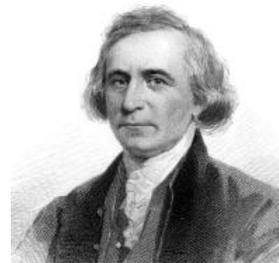
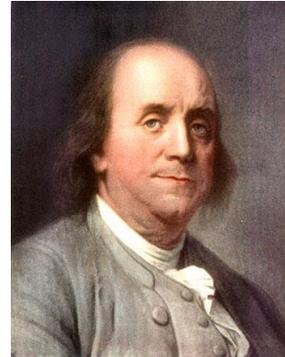
O Lord our God, most mighty and merciful father, I thine unworthy creature and servant, do once more approach thy presence. Though not worthy to appear before thee, because of my natural corruptions, and the many sins and transgressions which I have committed against thy divine majesty; yet I beseech thee, for the sake of him in whom thou art well pleased, the Lord Jesus Christ, to admit me to render thee deserved thanks and praises for thy manifold mercies extended toward me, for the quiet rest & repose of the past night, for food, raiment, health, peace, liberty, and the hopes of a better life through the merits of thy dear son's bitter passion. And O kind father continue thy mercy and favor to me this day, and ever hereafter; purpose all my lawful undertakings; let me have all my directions from thy holy spirit; and success from thy bountiful hand. Let the bright beams of thy light so shine into my heart, and enlighten my mind in understanding thy blessed word, that I may be enabled to perform thy will in all things, and effectually resist all temptations of the

world, the flesh and the devil. Preserve and defend our rulers in church & state. Bless the people of this land, be a father to the fatherless, a comforter to the comfortless, a deliverer to the captives, and a physician to the sick. Let thy blessings guide this day and forever through Jesus Christ in whose blessed form of prayer I conclude my weak petitions -- Our Father.

### **Tuesday Evening Prayer:**

Most gracious God and heavenly father, we cannot cease, but must cry unto thee for mercy, because my sins cry against me for justice. How shall I address myself unto thee, I must with the publican stand and admire at thy great goodness, tender mercy, and long suffering towards me, in that thou hast kept me the past day from being consumed and brought to nought. O Lord, what is man, or the son of man, that thou regardest him; the more days pass over my head, the more sins and iniquities I heap up against thee. If I should cast up the account of my good deeds done this day, how few and small would they be; but if I should reckon my miscarriages, surely they would be many and great. O, blessed father, let thy son's blood wash me from all impurities, and cleanse me from the stains of sin that are upon me. Give me grace to lay hold upon his merits; that they may be my reconciliation and atonement unto thee, -- That I may know my sins are forgiven by his death & passion. Embrace me in the arms of thy mercy; vouchsafe to receive me unto the bosom of thy love, shadow me with thy wings, that I may safely rest under thy suspicion this night; and so into thy hands I commend myself, both soul and body, in the name of thy son, Jesus Christ, beseeching Thee, when this life shall end, I may take my everlasting rest with thee in thy heavenly kingdom. Bless all in authority over us, be merciful to all those afflicted with thy cross or calamity, bless all my friends, forgive my enemies

and accept my thanksgiving this evening for all the mercies and favors afforded me; hear and graciously answer these my requests, and whatever else thou see'st needful grant us, for the sake of Jesus Christ in whose blessed name and words I continue to pray,  
Our Father.



## ON THE DEATH OF DR. BENJAMIN FRANKLIN

Thus, some tall tree that long hath stood  
The glory of its native wood,  
By storms destroyed, or length of years,  
Demands the tribute of our tears.

The pile, that took long time to raise,  
To dust returns by slow decays:  
But, when its destined years are o'er,  
We must regret the loss the more.

So long accustomed to your aid,  
The world laments your exit made;  
So long befriended by your art,  
Philosopher, 'tis hard to part!--

When monarchs tumble to the ground,  
Successors easily are found:  
But, matchless FRANKLIN! what a few  
Can hope to rival such as YOU,  
Who seized from kings their sceptered pride,  
And turned the lightning darts aside.

- Philip Freneau