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Two Americans

Comparing the utterances of Jefferson with the utterances of Abraham Lincoln, one will find that Lincoln used the word "republican" in the same sense that Jefferson used the word "democrat." In fact, the followers of Jefferson were first called republicans, and Jefferson speaks of republicanism as synonymous with democracy. For instance, in 1790, in a reply to an address, (see Jeffersonian Cyclopedia, page 754) he said: "The republican is the only form of government which is not eternally at open and secret war with the rights of men."

In 1793, in a letter to Madison, he said: "The war between France and England has brought forward the republicans and monocrats in every state so openly that the relative numbers are perfectly visible. It appears that the latter are as nothing."

In 1821, toward the close of his life, in a letter to General Dearborn, he said: "It is, indeed, of little consequence who governs us if they sincerely and zealously cherish the principles of union and republicanism."

Jefferson embodied in the Declaration of Independence his idea of democracy and of republican government, for the word republican is taken from the word republic, and that means a government in which the people act through representatives chosen by themselves.

Among those who believe in a democratic-republic, there is a wide difference between those who emphasize the democratic part of the name and want the government as near as possible to the people, and those who emphasize the representative part of the name and want the government as far removed from the people as possible. But Jefferson and Lincoln had confidence in the people—both as to their right to a voice in government and as to their capacity for self-government.

Lincoln was an enthusiastic admirer of Thomas Jefferson, and in one of his speeches said that he drew every political principle he had from the Declaration of Independence.

POPULAR GOVERNMENT

Mr. Jefferson said that the best government was that in which the people were governed the least. History shows that the best citizenship in peace and the best soldiery in war are obtained where men feel that they are part of the government and where men love its institutions because of their practical value.

A contented people is always a patriotic people. Apart from the correctness of the principle, "consent of the governed" is of intensely practical advantage to the state wherein that principle prevails. It promotes contentment among the people, and consequently adds to the strength of the government. The government whose strength comes from the power of love must be mightier and more enduring than the government whose strength depends upon the sword. The object of good government is to secure the greatest good to the greatest number.

So long as selfishness exists the only way by which the attainment of this object may be assured is to keep the power with the people.

If we could be certain that all kings would rule as well as "Wurtemberg's beloved monarch," of whom Kerner, the German poet, wrote so well, then we might be more willing to abandon popular government and rest our hopes for happiness upon the goodness of the crown, but the risk is too great. The ends of government—the contentment and happiness of the governed—were well described in the splendid boast of the riches possessed by the German prince. Kerner wrote of "the richest prince" in these words:

"All their wealth and vast possessions, vaunting high in choicest terms, sat the German princes feasting in the knightly Hall of Worms.

"'Mighty,' cried the Saxon ruler, 'are the wealth and power I wield; in my country's mountain gorges sparkling silver lies concealed.'

"'See my land with plenty growing,' quoth the Palgrave of the Rhine, 'Bounteous harvests in the valleys, on the mountains noble wine.'

"'Spacious towns and wealthy convents,' Louis spake, Bavaria's lord, 'make my land to yield me treasures great as those your fields afford.'

"Wurtemberg's beloved monarch, Eberard the Bearded cried: 'See my land hath little cities; among my hills no metals bide; yet one treasure it hath borne me! Sleeping in the woodland free, I may lay my head in safety on my lowliest vassal's knee.'

"Then, as with a single utterance, cried aloud those princes three: 'Bearded Count, thy land hath jewels! Thou art wealthier far than we.'"

JEFFERSON TODAY

There is need today of a revival of Jeffersonian principles. He was not an enemy of honestly acquired wealth, but he believed that the government had no right to exaggerate by favoritism the differences between individuals. He believed that all should stand equal before the law and that every department of government, executive, legislative and judicial, should recognize and protect the rights of the humblest citizen as carefully as it would the rights of the greatest and most influential.

Jefferson's principles, applied to the problems of the twentieth century, would restore the republic to its old foundations and make it the supreme moral factor in the world's progress. The application of his principles today would restore industrial independence and annihilate trusts. The application of his principles today would drive the money changers out of the temple, insure to the people a representative senate and house, tariff revision for the consumer rather than for the campaign fund contributor and government of, by and for the people rather than of, by and for a coterie of men.

WHY NOT?

Ninety-one men in Pittsburg have been indicted on the charge of graft. Nearly all of these men are prominent republican politicians. Why should they be interfered with? Why not give these little grafters, as we do the tariff and monopoly grafters, the benefit of that fine old republican slogan, "Let well enough alone?"

A Jefferson Day Thought

"Democrats consider the people as the safest depository of power in the last resort; they cherish them, therefore, and wish to leave in them all the powers to the exercise of which they are competent."—Jefferson to William Short, 1825.

Thomas Jefferson

Thomas Jefferson was born at Shadwell, Albemarle county, Virginia, April 13, 1743. He died July 14, 1826. It is gratifying to observe that in this year of 1910, democrats generally, are observing the anniversary of the birth of this great man.

Jefferson was the one American whose career was so completely identified with popular government that a cyclopedia of his utterances has been published and serves today as a perfect text book, dealing with almost every conceivable question of government for those who would preserve this nation. While he wrote during the period which we have been pleased to call the constructive period, his warnings and his admonitions are as serviceable today as when he first uttered them.

Jefferson's is a most fascinating career. At the age of thirty-one he drafted the address to the king, setting forth the rights of the colonists; two years later he wrote the Declaration of Independence and for fifty years thereafter until his death on July 4, 1826, he was the greatest champion of human rights in all the world.

Jefferson's service as a representative in state and federal legislatures, as governor of Virginia, ambassador to France, secretary of state under Washington, vice president under Adams and president, together with his service in minor offices, covered more than forty years of his eventful career. But the work which he did for mankind was so far-reaching in its effect and so enduring in its character that Jefferson is remembered for his ideas rather than for the positions which he held.

Jefferson was the greatest constructive statesman known to history. His birth and environment were such as might naturally have made him an aristocrat but he became the greatest democrat; his wealth, considerable for that day, might naturally have made him partial to the rich, but he cast his lot with the common people. Many with less education have from a feeling of superiority held aloof from their fellows, but he employed his knowledge of history, of law, of science and of art for the defense and protection of the masses.

He believed in the right of the people to govern themselves and in their capacity for self-government. When near the end of life, fortified by an experience and observation such as few men have had, he wrote: "I am not among those who fear the people. They, and not the rich, are our dependence for continued freedom."

Only four years before his death he said: "Independence can be trusted nowhere but with the people in mass. They are inherently independent of all but moral law." At another time he said: "No other depositories of power than the people themselves have ever been found, which did not end in converting to their own profit the earnings of those committed to their charge."

And, to add still another extract from his writings: "The people are the only sure reliance for the preservation of our liberty."

He not only believed in the people, but he understood the people and recognized the distinctions which everywhere exist, however much concealed or denied. Read the analysis which he gave of parties and see how completely it has been borne out by the history of the last hundred years:

"Men, by their constitutions, are naturally divided into two parties: 1. Those who fear and distrust the people, and wish to draw all powers from them into the hands of the higher classes. 2. Those who identify themselves with the people, have confidence in them, cherish them and consider them as the most honest and safe, although not the most wise depository of the public interest. In every country these two parties exist, and in every one where they are free to think, speak and write, they will declare them-

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