

day a very large proportion of the best books in science and literature, both ancient and modern. In the Greek and Latin classics it was very complete, and that Jefferson was a zealous student of them is evinced by the numerous different editions of the same author, and by his binding up copies of his Greek classics in a unique way, interleaving a Latin version, and often a French or an English translation, side by side with the original text. This he did with Plato, Plutarch, Homer, Æschylus, and many other favorite writers. The number of volumes in Greek and Latin was no less than 687. In the French language, so rich in all departments of learning, he amassed 2,172 volumes; in Italian and Spanish, 301 volumes, and in English about 3,300 volumes.

The price paid averaged \$4.50 per volume, a sufficiently moderate value, in view of the great proportion of editions in folio, the fact that nearly all the books were bound in full calf or sheep, and that some very rare works were included. In the earlier books relating to America, the library was not rich, though possessing original editions of Herrera, Ramusio, Hakluyt, Zarate, Benzoni, Las Casas, Wytfliet, Gomara, Peter Martyr, Champlain, and thirteen out of the fifteen volumes of De Bry's "Grands Voyages." For a collection made by a Virginian more than a century ago, there was a singular deficiency of the early books and tracts relating to Virginia. Only a Stith's History, and a third edition of Smith's "Generall Historie," 1632, with a French Beverly, a Burke, and an imperfect copy of Keith's "Virginia," with the first edition of Jefferson's own "Notes on Virginia," were in the collection. Of the rarissimi relating to New England history, and of the host of books and tracts printed in Massachusetts from 1660 to 1800, the library had little or nothing except a couple of Mather's tracts; but then Jefferson did not care for New England theology.

Taking it by classes, the library was strong in history, having (including biography) 1,225 volumes; jurisprudence and international law numbered 675 volumes; political science, 753 volumes; natural history, 260 volumes; geography, 550 volumes; miscellaneous literature, including poetry, fiction and criticism, 425 volumes; and polygraphy, or collected works, 407 volumes.

His classification was peculiar. Dividing the sum of knowledge as expressed in books into three grand divisions, history, philosophy, and fine arts, he grouped under history all the natural sciences and technical arts, or applied science. Under philosophy, he placed mathematics, geography, politics, law, metaphysics, ethics, and religion; and under fine arts, architecture, gardening, poetry, fiction, oratory, criticism, painting, sculpture, and music. There were forty-four divisions,

or chapters, in the catalogue; and the distribution of books among them led to some curious results. Thus, he placed in his chapter 16, styled "Moral Philosophy," all books on slavery, woman, and psychology or metaphysics.

One highly peculiar feature of the Jefferson library is the great care he took to mark every volume as his own. This he did, not by the reprehensible habit of disfiguring title-pages by writing his name on them, but by a private mark, placed in every volume. He would run through the "signatures" or sheets of the book as marked by letters at the bottom of certain pages, until he came to the letter I (anciently the same as J) and write a T before it, always with a pen, thus having his initials "T. J." in every book he owned. Not satisfied with this, he would duplicate his private mark in all volumes which ran as far as signature T in the printed sheets, and place a letter J after it. By this ingenious and original device, he could identify or reclaim his books wherever found; and as libraries were few and many books were borrowed, the advantage is manifest. In fact, his library was not at all wanting in incomplete sets and odd volumes, showing that the studious owner was less careful in reclamation than in identification.

Around the nucleus of the Jeffersonian library the collections of the Library of Congress grew until the fire in the capitol in 1851 destroyed more than half the collection, including the greater portion of Mr. Jefferson's books. The more valuable divisions saved included ancient and American history, political science, and all the law books. Some of the latter are of great rarity and value. Ethics and theology were also saved from the flames, so that the library possesses Jefferson's copies of Spinoza, D'Holbach, Volney, Chubb, Tindal, and other free-thinkers, but also his Hooker, Calvin, Massillon, Sherlock, Pascal, and Paley's "Evidences of Christianity." About all the books of any importance among those burned have been replaced, though mostly by later editions. The statesman who will ever stand as one of the foremost figures in American history builded better than he knew when he gathered the best library of his time in political science, law, and history, for the use and instruction of successive generations of congressmen.

After parting with his library, Mr. Jefferson, while making no systematic effort to gather a new one, in the eleven years of life remaining to him, bought a goodly number of books. In the next month after the shipment to Washington he wrote to John Adams, who had introduced to Jefferson by letter young George Ticknor, afterwards the historian of Spanish literature:

"Mr. Ticknor is the best bibliograph I have met with, and very kindly and opportunely offered me the means

of reprocurring some part of the literary treasures which I have ceded to congress. I cannot live without books. But fewer will suffice, where amusement, and not use, is the only future object. I am about sending him a catalogue, to which less than his critical knowledge of books would be hardly adequate."

Ticknor visited Paris the same year (1815) and executed several commissions of book-purchase for Jefferson. And in April, 1816, Jefferson ordered from a Georgetown bookseller Latin editions of Virgil, Ovid, and Cornelius Nepos, while sending him the MS. for publication of an English version of Destutt Tracy's "Political Economy," revised and prefaced by Jefferson, who enjoined it upon the printer not to make the fact known.

Jefferson's correspondence with John Adams, frequent during the last twelve years of their lives, deals in the frankest manner with the great problems of religion, psychology, and sociology. In a letter dated October 13, 1813, he thus describes his construction, out of the text of the four Gospels, of that brief or "syllabus" of the teachings of Jesus, which Jefferson guarded with jealous care while he lived, lending it only to his friends, Dr. Rush and John Adams.

"We must reduce our volume to the simple evangelists; select, even from them, the very words only of Jesus. There will be found remaining the most sublime and benevolent code of morals which has ever been offered to man. I have performed this operation for my own use, by cutting verse by verse out of the printed book, and arranging the matter which is evidently His, and which is as easily distinguishable as diamonds in a dunghill. The result is an octavo of forty-six pages of pure and unsophisticated doctrine."

This unique and interesting volume has recently passed from the hands of Mr. Jefferson's heirs into the possession of the Smithsonian Institution.

Jefferson was pursued with not very mild rancor for what were deemed highly latitudinarian views in matters of religious belief. He wrote to Adams:

"They wish it to be believed that he can have no religion who advocates its freedom * * * We should all, then, like the Quakers, live without an order of priests, moralize for ourselves, follow the oracle of conscience, and say nothing about what no man can understand, nor therefore believe; for I suppose belief to be the assent of the mind to an intelligible proposition."

In another letter he says, in allusion to an attempt to suppress by law a book alleged to be heretical:

"Is this, then, our freedom of religion? * * * It is an insult to our citizens to question whether they are rational beings, and blasphemy against religion to suppose it cannot