Thomas Jefferson on the African Race 1781

Excerpted from Notes on the State of Virginia

Thomas Jefferson's only book, Notes on the State of Virginia, was primarily written in 1781 and first published privately in 1784. The following discussion of the African race came after a description of failed legislation in Virginia that would have eventually emancipated young, enslowed African Americans. Although Jefferson favored this limited policy of emancipation, he strongly believed that the freed slaves would have to migrate out of Virginia, not only because of hostility between whites and blacks but also because of important differences that he perceived between the two races. Jefferson made clear that he believed that blacks were inferior to whites. It is worth remembering, however, that in the original draft of the Declaration of Independence, Jefferson derivery as a "cruel was against human nature itself," which violated "sacred rights of life and liberty." In other words, the evidence suggests that Jefferson believed that God created Africans with the same "inalienable rights" as deserved by whites. Nevertheless, he emancipated only a small number of his many slaves. —D. Voelker

[1] The first difference [between whites and blacks] which strikes us is that of color.... The difference is fixed in nature, and is as real as if its seat and cause were better known to us. And is this difference of no importance? Is it not the foundation of a greater or less share of beauty in the two races? Are not the fine mixtures of red and white, the expressions of every passion by greater or less suffusions of color in the one, preferable to that eternal monotony, which reigns in the countenances, that immoveable veil of black which covers all the emotions of the other race? Add to these, flowing hair, a more elegant symmetry of form, their own judgment in favor of the whites, declared by their preference of them, as uniformly as is the preference of the orangutan for the black women over those of his own species. The circumstance of superior beauty, is thought worthy attention in the propagation of our horses, dogs, and other domestic animals; why not in that of man? . . .

[2] They seem to require less sleep. A black, after hard labor through the day, will be induced by the slightest amusements to sit up till midnight, or later, though knowing he must be out with the first dawn of the morning. They are at least as brave, and more adventuresome. But this may perhaps proceed from a want of forethought, which prevents their seeing a danger till it be present. When present, they do not go through it with more coolness or steadiness than the whites. They are more ardent after their female: but love seems with them to be more an eager desire, than a tender delicate mixture of sentiment and sensation. Their griefs are transient. Those numberless afflictions, which render it doubtful whether heaven has given life to us in mercy or in wrath, are less felt, and sooner forgotten with them. In general, their existence appears to participate more of sensation than reflection. . . .

[3] Comparing them by their faculties of memory, reason, and imagination, it appears to me, that in memory they are equal to the whites; in reason much inferior, as I think one [black] could scarcely be found capable of tracing and comprehending the investigations of Euclid; and that in imagination they are dull, tasteless, and anomalous. It would be unfair to follow them to Africa for this investigation. We will consider them here, on the same stage with the whites, and where

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