

Government for a limited time

11

The revision of it should be provided for by the constitution
difficult to correct long established errors. The houses of
always open them for amendment without any danger of their
becoming so much that they are virtually attended the correction
of abuses when they have acquired a sacredness by time
and prevent a government from continuing the same a
model as an error. Change of public manners and opinions
and prevent that opposition which is a danger which will always
take place from those who are benefited by the error.

31 ought to be provided for from a great distrust of our judgment
in a certain truth that we are almost for a course which most
in the wrong, and such in our other most enlightened action
most in the dark.

One of the best proof of wisdom is a sense of our need of it,
and the who know most of it. For most of this sense
therefore, we should not endeavor to fix the result of our
judgment and property in our constitution, so that they can
not change the system without a revolution.

In a country where there is not the case, when any improve-
ment is proposed or any correction an attempt is made
so great as to make ourselves of liberty and freedom a
clamorous immediately arisen if unconstitutional, and a danger
of speech, but the attempt to repair should destroy
the attempt to change representation in H. C.

offer to pay the wages of burrowing.

2. of government, Penn. of Georgia, S. Carolina,
N. Hampshire, Vermont, Kentucky,
experiment can be made. There is no one to make, such
diff.

by a majority of the people or
the government must either be made by order of the legislature,
by a body called to decide on it, or by a majority of the
people in a revolution - or come on at a fixed time -

When knowledge is a duty, ignorance is a crime.
40 are not to be less for our own sake, and other generations
are to follow us, as I am neither the power nor the right to go
work them, or to say how they shall govern themselves.

32 in the spirit of human vanity, and there is a constant risk
of power being the power, to be dictating to the world to come.
It is sufficient that a state that a better right than our own day
we have them with the advantage of good example.
The history of the government only for a limited time, should be
lately made it shall be a law of it and said that it should
include forever. The opportunity of reversing it occurring,
and the recollection of it always remaining, should be a
stimulus to the political fabric, to cutting off the smoke
and fumes of national pride.

33 the government should be to government.
The law for ever is an absurdity that would have no effect.
The most of it think for itself by the same rule of right
that a government, and not admit any a person's authority
of our's to exercise it upon the system of their day.
Can for ever end when their for ever begins.

The form of every government should be adapted to the
habits and circumstances of the people.
There is an old settled country fully people then generally
conform to the same manner of government, those of the west.

34 they every year in some degree
are no longer our story what they will be in seven years.
for a new form, generally 10 or 15 years of perfect
work of it. In some cases of perfect
of temporary it would not have that effect because they
would that if they had the same number of men
or a few to send them money
of a few in a few years - a system of men
in a few years - a change of government in some the small
in degree.

35 diff: of attack between two was simply for a few years
the who had it has exact change - those who, good
a change in
change in nature of it to show a man from a country, small
of it to keep him from coming to it.
one should the door be open between the other hear of open -
one should be to run but in a few years the other will
be - as open of it for a few years - which has been since 1800
means more.

...appeals to our power for answers. The laws before them
proper, the most for enforcing it by means of the power of the
within their own bounds. In Dec. 1813.
The appeal should be made by them, because their rulers may be
pleased with the government and they complain: if the latter
then can be consulted no change or improvement is to be
made;

X but if the government operates on it ought, the same between and
through improper exercise of power
the rulers will be displeased and the fact is nearly
attained to it.
In this case of left to the latter? They do not expect to ask the
rich of the property - any but a periodical attack to the people with their
to balance a state or society ^{improvement} ^{more} and the calmer reports
to be an even? There is a work of serious difficulty, that no
human power, either a comprehension or, is able to give the
man a clear idea of his own condition, to effect it. The judg-
ment of many men is such on the whole: experience more
guide them; some must bring it to perfection,
and the feeling of improvement must correct the mistakes
which they inevitably fall into, in their first trials and
experiments.
This shows that we ought to leave open a door to make
alterations; but
that these alterations ought to be directed only by that
brack experience.

X the constant objection from the danger of attempting changes in
government, that good or evil will be done. They cannot
be effected by a revolution, but do not apply by which
the people have the whole power in their hands and can check
a course in which we must see some with a little distance
before we can order any legislation.

X I suppose at this time;
in a strong party, ask a separation and of course? say?
forming a government at all.
The party has carried great unimagination suspicion and
malice;
amongst them taken up as to the business of a common law.
from sources as to money, by of course, is not sufficient;
in quality of law - even better than our own
change of such to oppose the poor - then being able to
effect it - change of machinery to be used from from good
men. I see,

X Some and operation of government is the chief thing, all these things
which do not seem to have a common set in a good government
except such as obstruct in this, and all will join in re-
minding them.

X I think in fact and most fatal to be liberty, and liberty to
be set upon the people immediately for their good.
I think on this basis these powers, or
to enter but for some years and then to call upon them
with the benefit of experience to say a little what
remain or be altered.

Our State and Federal constitutions.

How much for
the American people

Government ought to be for a limited time

1. Because of the difficulty of making an uncertainly ^{that} of making a good one at the first experiment; and
2. Because from the peculiar situation of this country if the government now made should be adapted to the present situation there is the greatest probability that it will be so in ~~some years~~ ^{some years} that it will be better than ever.

One of the best proofs of wisdom is a sense of our want of it; and they who know know that most of this sense is a sense that we have lost that which is most tenacious when we have made in the wrong and which is most enlightening when made in the dark.

Therefore we ought not to encourage to fix the result of our fallible judgments on our constitutions so that they will not have then the power to change what we do or what a revolution and we ought from a just distrust of our own abilities to provide some mode by which our errors may be corrected.

Of the science of government in so at stress that the most comprehensive men cannot see the effects and full operations which a new form will produce.

Political regulations commonly produce many effects besides those that are intended. The direct consequences are often the least important; frequently remote and unthought of evils and advantages that are unforeseen.

Therefore experience can be the only sure test by which a people can judge of the real qualities of a government.

No form of government has any value except from its being fitted to the attainment of the public good and the happiness of the body of the people.

Therefore the sole happiness of the people ought not to be sacrificed to the preservation of a government of a different kind. But all forms ought to be made to live. Any public that happens to be really produced.

Most of the strength and efficiency of any government in procuring and securing happiness for the people, depends on the general opinion of the goodness of that government. Therefore an attempt to keep in force a government after it has lost the good opinion of the people must either be vain or be the cause of the people's unhappiness.

It is the transcendent and precious right of the people to alter or alter their government as to them shall seem most likely to effect their safety and happiness.

As we cannot govern a succeeding generation neither have any right to say how they shall govern themselves. This is the solemn duty of humanity and when a conclusion is reached it is sufficient that we do that which is right in our own day and leave them with the advantage of good example. They will have the same right to judge for themselves that we have to judge for our selves.

Of the making a government for a limited time would probably make it last longer than if we should say it was to continue forever.

Man has well generally submitted to a law for any evil rather than to consider the difficulties and dangers of removing it. The opportunity that there would be of removing the government is a great advantage. The recollection of the fact that we are not to be bound by a means of keeping clean and preventing any bad consequences which would arise from the circumstances which would naturally arise in a government not adapted to the bulk of the people; and thus giving the government limitation would be to give it duration.

The form of every government ought to be adapted to the
manners and customs of the people to whom it is to be
applied.
The government must conformably to nature, in that a man
can dispose of his property as he pleases, and his
of the people for whom it is to be established.
Every people ought to have a particular form of government
most adapted to their situation, but the best adapted to that
for a well calculated.
Therefore the real legislation is always made in manners
customs, and public opinion the great object of his attention.
This will make it dangerous to attempt in any country to
a government which may continue the same.
after the manners, customs and opinions of the people have
changed.
but in an old settled country fully peopled where the man-
ners of the son are generally the same with those of the
father.
it may with much greater propriety be done than in a country
where the people and their manners vary in some measure
every year.
and where no man can predict to say what they will be
seven years hence.

In forming a government a regard ought to be had to the
number of people which the Legislature may have to
draw from other countries by the law of attraction
and the number of government.
So that he ought to make his judgment on what he
is really doing, taken not at the face but in the
after.
not on the customs habits and manners of the present
inhabitants, but of those that will be here after.
This cannot be done but by making the regulations turn
for any.
if a country is now forming a habit of attraction of people and manners
ought to take place and make the government to such the coun-
try after those changes have happened.
Should not such the country until those changes have taken
place.
but by making a temporary government to suit our present
situation
with an opportunity of altering with the changes that may
take place.
It is always be adapted to the manners customs and
manners of the people.

Forming only a temporary government now will be a
great means of encouraging immigration to the country.
Nothing but despotism will force a man not compelled by other
motives to leave his native country, his friends and connections
but the attachment of mankind to those same objects, the only
way of getting rid of that attachment and of living amongst strangers
if any capital object can be made to the government of a coun-
try to which they have a thought of removing, otherwise all
the inducements which a foreign country can offer.
The opinions then of the wisest of men are so equally divided
on political questions
that what will appear beautiful and right to one habit
will be deformous and wrong in the eyes of the other.
Let your government then be what it may it will probably
displease as many as it will satisfy.
and if it is fixed, will prevent numbers from coming to the
country.
but make it temporary especially those who have habits of
more an opinion are different from the present inhabitants of this
country.
but make it temporary only and it will stop them from coming.
Those who like it will expect it to be continued.
Those who do not that it will be altered.

Those who differ in manners customs and opinion
will come out
with a just expectation that in reconsidering the government
a just regard will be paid to them
so as to adapt the government to the people to the
manner of the whole community.

Public good requires that by this means the door
will be left open to the ambitious which a perpetual
government will shut, on most officers.
This may have great effect on immigration and on such im-
migration as will be in their power to stop.
It will also put it in the power of the community to select the
best men to be in the country at the end of seven
years, instead of their having their officers filled only with the
best that we have here.

Those who are acquainted with the falsehood which
are propagated to the E. to prevent immigration to this coun-
try will be fully convinced
of the propriety of having our government in such a manner
as will give them in little room as possible to calumniate us.

An all government is derived from and constituted for the be-
nefit of the people at large, they should be by the government
itself have a power given them to change it, if it does not
promote their happiness.
When the happiness of the people and their liberty is at stake what
reason can be given that they should be bound forever by an un-
dermined government.
If a Legislature has the power about they will be thought mad
to pass a perpetual law on a subject of any importance.

If this is not fixed by the constitution there will be but
the probability of changing the government however ap-
propriate may prove - but by violence.
When this is not the case any proposition for an alteration always
carries an alarm
and an attempt to repair in representation as a danger to
destroy.
by those who have a self interest to preserve the rotten con-
stitution.
by those who from prejudice mistake it for a deformity for
beauty, and
by those who will be operated on by their fears
by the consideration of the misdeeds of some government
or other
by the certain misdeeds of civil commotions, and
the danger of settling their country better off than it is, if they
overlook those the present government.
and their opposition will either produce convulsions in the state
or a submission to the present abuses.

In a free country where all power is derived from the people
there is no danger either to the public tranquility or the
public property, liberty to be apprehended from periodical
revision of the government.
The idea of danger from changes in government has proceeded from
what has happened, where revolutions have been brought about
by a king, a tyrant or an anarchy; therefore it will
apply there.
The character of government is like ours in our favor
Penn. is a free country, free men and free property, and
it will be known in the other states.
The federal government has a high and so much abuse.
was agreed in an soon in a day. 13.13
wherever it depends on the people it will
where all have the same interest
and the only danger arises from what is most for the public
interest.
The minority will always acquiesce in the decision of the
majority.

Kentucky can never be called on to consider the subject
 with more danger to peace than the present:

great party as a separation and of course as a new government.
 The party has caused great uneasiness, suspicion and pre-
 judice -
 among, a system of corruption - monopoly of land -
 right of suffrage - inequality of tax - insolent and un-
 dermined of right to property from the
 great no commercial disturbance in the:

3. This revision of the government is to be done in such manner

1. by the Legislature people before adoption:
 The people have an inalienable right to decide for themselves
 but it should be their own interest to do so at such a time and
 manner as enable them to do so with propriety:
 if left to them they would either refer it to men convention
 or better inform them this - with respect to effect to guide

on to 'common sense';
 The danger in the carrying of it would be well understood;
 introduce new and old opinions;
 and with the new effect of restriction, a must be
 with any agreement, in a general plan:
 common sense only arises in the person
 of getting clear of the people at large, and
 superintending them by them.
 But submit to them - men who are in a state to be consulted
 or called on by a country at large.

2. by the Legislature:

They cannot be trusted:
 if the government is so formed as to check ambition and check the
 improper exercise of power -
 rules will be the people's and people force of it.
 if on the contrary it contains no sufficient check the rules
 will be force of and the people hate it.
 then in our case the rules will make a change when the
 people are opposed to it.
 in the other present it when the people are in favor of it.
 A more prudent check at government.

3. by a body chosen for that purpose -
 Pennsylvania - Tennessee - party - faction.

4. by a convention which must meet at a certain time:
 It being settled that there is to be a convention at that time in
 some well chosen place about the propriety of it;
 and that come to be chosen by the people as early as well com-
 mended as they do;
 and if men who think of the old government, its defects and as-
 surance with not then depend on the few but the many,
 not on the rules but the people;

A great change takes place in our customs, manners and
 manners to
 this state in our customs, manners and
 government and
 of left to any body of men whether they shall be a convention
 the present set many precedents it
 as they agree to the first and last in change, a want to let the
 improvement in an equal participation of power, like:

These reasons are experienced both when
 that it will be most favorable to liberty, and
 conduct most to the public good
 for us to form the best government that we can desire in
 for limited time, and
 that the people at large after having the defects and as-
 surance contained by experience,
 should be called on to change or modify, to change, or
 to amend it.