

A	<p>"I long to hear that you have declared an independency. And, by the way, in the new code of laws which I suppose it will be necessary for you to make, I desire you would remember the ladies and be more generous and favorable to them than your ancestors.</p> <p>"Do not put such unlimited power into the hands of the husbands.</p> <p>"Remember, all men would be tyrants if they could. If particular care and attention is not paid to the ladies, we are determined to foment a rebellion, and will not hold ourselves bound by any laws in which we have no voice or representation.</p>
B	<p>10. No one shall be disquieted on account of his opinions, including his religious views, provided their manifestation does not disturb the public order established by law.</p> <p>11. The free communication of ideas and opinions is one of the most precious of the rights of man. Every citizen may, accordingly, speak, write, and print with freedom, but shall be responsible for such abuses of this freedom as shall be defined by law.</p>
C	<p>And all thing considered, it would conduce more to the Welfare of the Province, to have White Servants for a Term of Years, than to have Slaves for Life. Few can endure to hear of a Negro's being made free; and indeed they can seldom use their freedom well; yet their continual aspiring after their forbidden Liberty, renders them Unwilling Servants. And there is such a disparity in their Conditions, Color & Hair, that they can never embody with us, and grow up into orderly Families, to the Peopling of the Sewall, The Selling of Joseph, p. 1 Sewall, The Selling of Joseph, p. 2 Land: but still remain in our Body Politick as a kind of extravasat (sic) Blood. As many Negro men as there are among us, so many empty places there are in our Train Bands, and the places taken up of Men that might make Husbands for our Daughters. And the Sons and Daughters of New England would become more like Jacob, and Rachel, if this Slavery were thrust quite out of doors. Moreover it is too well known what Temptations Masters are under, to connive at the Fornification (sic) of their Slaves; lest they should be obliged to find them Wives, or pay their Fines. It seems to be practically pleaded that they might be Lawless; 'tis thought much of, that the Law should have Satisfaction for their Thefts, and other Immoralities; by which means, Holiness to the Lord, is more rarely engraven upon this sort of Servitude. It is likewise most lamentable to think, how in taking Negros out of Africa, and Selling of them here, That which GOD has joyned together men do boldly rend asunder; Men from their Country, Husbands from their Wives, Parents from their Children. How horrible is the Uncleaness, Mortality, if not Murder, that the Ships are guilty of that bring great Crowds of these miserable Men, and Women.</p>
D	<p>I further add, that I never denied, that notwithstanding this liberty, the commander of this ship ought to command the ship's course, yea, and also command that justice, peace and sobriety, be kept and practiced, both among the seamen and all the passengers. If any of the seamen refuse to perform their services, or passengers to pay their freight; if any refuse to help, in person or purse, towards the common charges or defence; if any refuse to obey the common laws and orders of the ship, concerning their common peace or preservation; if any shall mutiny and rise up against their commanders and officers; if any should preach or write that there ought to be no commanders or officers, because all are equal in Christ, therefore no masters nor officers, no laws nor orders, nor corrections nor punishments;—I say, I never denied, but in such cases, whatever is pretended, the commander or commanders may judge, resist, compel and punish such transgressors, according to their deserts and merits.</p>

E	<p>In March, 1733. he set sail in the William, Captain George Uriel Commander; in which Ship I was also a Passenger. The Character which the Captain and I had of him at Annapolis, induced us to teach him as much of the English Language as we could, he being then able to speak but few Words of it, and those hardly intelligible. This we set about as soon as we were out at Sea, and in about a Fortnight's Time taught him all his Letters, and to spell almost any single Syllable, when distinctly pronounced to him; but JOB and my self falling sick, we were hindered from making any greater Progress at that Time. However, by the Time that we arrived in England, which was the latter End of April, 1733. he had learned so much of our Language, that he was able to understand most of what we said in common Conversation; and we that were used to his Manner of Speaking, could make shift to understand him tolerably well. During the Voyage, he was very constant in his Devotions; which he never omitted, on any Pretence, notwithstanding we had exceeding bad Weather all the time we were at Sea. We often permitted him to kill our fresh Stock, that he might eat of it himself; for he eats no Flesh, unless he has killed the Animal with his own Hands, or knows that it has been killed by some Mussulman. He has no Scruple about Fish; but won't touch a bit of Pork, it being expresly forbidden by their Law. By his good Nature and Affability he gained the good Will of all the Sailors, who (not to mention other kind Offices) all the way up the Channel shewed him the Head Lands and remarkable Places; the Names of which JOB wrote down carefully, together with the Accounts that were given him about them. His Reason for so doing, he told me, was, that if he met with any Englishman in his Country, he might by these Marks be able to convince him that he had been in England.</p>
F	<p>Nothing, I believe, has tended more to destroy the true dignity of woman, than the fact that she is approached by man in the character of a female. The idea that she is sought as an intelligent and heaven-born creature, whose society will cheer, refine and elevate her companion, and that she will receive the same blessings she confers, is rarely held up to her view. On the contrary, man almost always addresses himself to the weakness of woman. By flattery, by an appeal to her passions, he seeks access to her heart; and when he has gained her affections, he uses her as the instrument of his pleasure – the minister of his temporal comforts. He furnishes himself with a housekeeper, whose chief business is in the kitchen, or the nursery. And whilst he goes abroad and enjoys the means of improvement afforded by collision of intellect with cultivated minds, his wife is condemned to draw nearly all her instruction from books, if she has time to peruse them; and if not, from her meditations, whilst engaged in those domestic duties which are necessary for the comfort of her lord and master.</p>
G	<p>RESOLVED, That the women of this country ought to be enlightened in regard to the laws under which they live, that they may no longer publish their degradation, by declaring themselves satisfied with their present position, nor their ignorance, by asserting that they have all the rights they want.</p>
H	<p>That the step to competence is held to be very dangerous by the far greater portion of mankind (and by the entire fair sex) - quite apart from its being arduous is seen to by those guardians who have so kindly assumed superintendence over them. After the guardians have first made their domestic cattle dumb and have made sure that these placid creatures will not dare take a single step without the harness of the cart to which they are tethered, the guardians then show them the danger which threatens if they try to go alone. Actually, however, this danger is not so great, for by falling a few times they would finally learn to walk alone. But an example of this failure makes them timid and ordinarily frightens them away from all further trials.</p>
I	<p>The preposterous distinctions of rank, which render civilisation a curse, by dividing the world between voluptuous tyrants and cunning envious dependents, corrupt, almost equally, every class of people, because respectability is not attached to the discharge of the relative duties of life, but to the station, and when the duties are not fulfilled the affections cannot gain sufficient strength to fortify the virtue of which they are the natural reward. Still there are some loop-holes out of which a man may creep, and dare to think and act for himself; but for a woman it is an herculean task, because she has difficulties peculiar to her sex to overcome, which require almost superhuman powers.</p>

J	<p>There is no one thing more like to another, more homogeneous and analogous, than man is to man. And if the corruption of customs, and the variation of opinions, had not induced an imbecility of minds, and turned them aside from the course of nature, no one would more nearly resemble himself than all men would resemble all men. Therefore whatever definition we give of man, it must include the whole human race. And this is a good argument, that no portion of mankind can be heterogeneous or dissimilar from the rest; because, if this were the case, one definition could not include all men.</p> <p>In fact, reason, which alone gives us so many advantages over beasts, by means of which we conjecture, argue, refute, discourse, and accomplish and conclude our designs, is assuredly common to all men; for the faculty of acquiring knowledge is similar in all human minds, though the knowledge itself may be endlessly diversified. By the same senses we all perceive the same objects, and that which strikes the sensibilities of the few, cannot be indifferent to those of the many. Those first rude elements of intelligence which, as I before observed, are the earliest developments of thought, are similarly exhibited by all men; and that faculty of speech which is the soul's interpreter, agrees in the ideas it conveys, though it may differ in the syllables that express them. And therefore there exists not a man in any nation, who, adopting his true nature for his true guide, may not improve in virtue.</p>
K	<p>Though the earth and all inferior creatures be common to all men, yet every man has a "property" in his own "person." This nobody has any right to but himself. The "labour" of his body and the "work" of his hands, we may say, are properly his. Whatsoever, then, he removes out of the state that Nature hath provided and left it in, he hath mixed his labour with it, and joined to it something that is his own, and thereby makes it his property. It being by him removed from the common state Nature placed it in, it hath by this labour something annexed to it that excludes the common right of other men. For this "labour" being the unquestionable property of the labourer, no man but he can have a right to what that is once joined to, at least where there is enough, and as good left in common for others.</p>
L	<p>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 of 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 shewn, 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.</p>
M	<p>What a mortifying proof this law affords, of the estimation in which woman is held! She is placed completely in the hands of a being subject like herself to the outbursts of passion, and therefore unworthy to be trusted with power. Perhaps I may be told respecting this law, that it is a dead letter, as I am sometimes told about the slave laws; but this is not true in either case. The slaveholder does kill his slave by moderate correction, as the law allows; and many a husband, among the poor, exercises the right given him by the law, of degrading women by personal chastisement. And among the higher ranks, if actual imprisonment is not resorted to, women are not unfrequently restrained of the liberty of going to places of worship by irreligious husbands, and of doing many other things about which, as moral and responsible beings, they should be the sole judges. Such laws remind me of the reply of some little girls at a children's meeting held recently at Ipswich. The lecturer told them that God had created four order of beings with which he had made us acquainted through the Bible. The first was angels, the second was man, the third beasts; and now, children, what is the fourth? After a pause, several girls replied, "WOMEN."</p>

N	<p>When we remember that all nations are of one blood, (Gen. lii. 20,) that in this world we are but sojourners, that we are subject to the like afflictions and infirmities of body, the like disorders and frailties in mind, the like temptations, the same death, and the same judgment, and that the all-wise Being is Judge and Lord over us all, it seems to raise an idea of general brotherhood, and a disposition easy to be touched with a feeling of each other's afflictions: but when we forget those things, and look chiefly at our outward circumstances, in this and some ages past, constantly retaining in our minds the distinction between us and them, with respect to our knowledge and improvement in things Divine, natural and artificial, our breasts being apt to be filled with fond notions of superiority, there is danger of erring in our conduct toward Them.</p>
O	<p>[The civil magistrate's] power consists only in outward force; but true and saving religion consists in the inward persuasion of the mind, without which nothing can be acceptable to God. And such is the nature of the understanding, that it cannot be compelled to the belief of anything by outward force. Confiscation of estate, imprisonment, torments, nothing of that nature can have any such efficacy as to make men change the inward judgement that they have framed of things.</p> <p>It may indeed be alleged that the magistrate may make use of arguments, and, thereby; draw the heterodox into the way of truth, and procure their salvation. I grant it; but this is common to him with other men. In teaching, instructing, and redressing the erroneous by reason, he may certainly do what becomes any good man to do. . . .Every man has commission to admonish, exhort, convince another of error, and, by reasoning, to draw him into truth; but to give laws, receive obedience, and compel with the sword, belongs to none but the magistrate. And, upon this ground, I affirm that the magistrate's power extends not to the establishing of any articles of faith, or forms of worship, by the force of his laws. For laws are of no force at all without penalties, and penalties in this case are absolutely impertinent, because they are not proper to convince the mind. . . . But penalties are no way capable to produce such belief. It is only light and evidence that can work a change in men's opinions; which light can in no manner proceed from corporal sufferings, or any other outward penalties.</p>