### The Declaration of Sentiments, Seneca Falls Conference, 1848 (ORIGINAL)

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a 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 shown 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 duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled. The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

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He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men--both natives and foreigners.

Having deprived her of this first right of a citizedn, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master--the law giving him power to deprive her of her liberty, and to administer chastisement.

He has so framed the laws of divorce, as to what shall be the proper causes, and in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardles of the happiness of women--the law, in all cases, going upon a flase supposition of the supremacy of man, and giving all power into his hands.

After depriving her of all rights as a married woman, if single, and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction which he considers most homorable to himself. As a teacher of theoloy, medicine, or law, she is not known.

He has denied her the facilities for obtaining a thorough education, all colleges being closed against her.

He allows her in church, as well as state, but a suborinate position, claiming apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the church.

He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society, are not only tolerated, but deemed of little account in man.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God.

He has endeavored, in every way that he could, to destroy her conficence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

Now, in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation--in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.

*Source: Declaration of Sentiments, written in 1848 by Elizabeth Cady Stanton.*

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The Destructive Male -** Elizabeth Cady Stanton – 1868

I urge a sixteenth amendment, because 'manhood suffrage,' or a man's government, is civil, religious, and social disorganization. The male element is a destructive force, stern, selfish, aggrandizing, loving war, violence, conquest, acquisition, breeding in the material and moral world alike discord, disorder, disease, and death. See what a record of blood and cruelty the pages of history reveal! Through what slavery, slaughter, and sacrifice, through what inquisitions and imprisonments, pains and persecutions, black codes and gloomy creeds, the soul of humanity has struggled for the centuries, while mercy has veiled her face and all hearts have been dead alike to love and hope!

The male element has held high carnival thus far; it has fairly run riot from the beginning, overpowering the feminine element everywhere, crushing out all the diviner qualities in human nature, until we know but little of true manhood and womanhood, of the latter comparatively nothing, for it has scarce been recognized as a power until within the last century. Society is but the reflection of man himself, untempered by woman's thought; the hard iron rule we feel alike in the church, the state, and the home. No one need wonder at the disorganization, at the fragmentary condition of everything, when we remember that man, who represents but half a complete being, with but half an idea on every subject, has undertaken the absolute control of all sublunary matters.

People object to the demands of those whom they choose to call the strong-minded, because they say 'the right of suffrage will make the women masculine.' That is just the difficulty in which we are involved today. Though disfranchised, we have few women in the best sense; we have simply so many reflections, varieties, and dilutions of the masculine gender. The strong, natural characteristics of womanhood are repressed and ignored in dependence, for so long as man feeds woman she will try to please the giver and adapt herself to his condition. To keep a foothold in society, woman must be as near like man as possible, reflect his ideas, opinions, virtues, motives, prejudices, and vices. She must respect his statutes, though they strip her of every inalienable right, and conflict with that higher law written by the finger of God on her own soul.

She must look at everything from its dollar-and-cent point of view, or she is a mere romancer. She must accept things as they are and make the best of them. To mourn over the miseries of others, the poverty of the poor, their hardships in jails, prisons, asylums, the horrors of war, cruelty, and brutality in every form, all this would be mere sentimentalizing. To protest against the intrigue, bribery, and corruption of public life, to desire that her sons might follow some business that did not involve lying, cheating, and a hard, grinding selfishness, would be arrant nonsense.

In this way man has been molding woman to his ideas by direct and positive influences, while she, if not a negation, has used indirect means to control him, and in most cases developed the very characteristics both in him and herself that needed repression. And now man himself stands appalled at the results of his own excesses, and mourns in bitterness that falsehood, selfishness, and violence are the law of life. The need of this hour is not territory, gold mines, railroads, or specie payments but a new evangel of womanhood, to exalt purity, virtue, morality, true religion, to lift man up into the higher realms of thought and action.

We ask woman's enfranchisement, as the first step toward the recognition of that essential element in government that can only secure the health, strength, and prosperity of the nation. Whatever is done to lift woman to her true position will help to usher in a new day of peace and perfection for the race.

In speaking of the masculine element, I do not wish to be understood to say that all men are hard, selfish, and brutal, for many of the most beautiful spirits the world has known have been clothed with manhood; but I refer to those characteristics, though often marked in woman, that distinguish what is called the stronger sex. For example, the love of acquisition and conquest, the very pioneers of civilization, when expended on the earth, the sea, the elements, the riches and forces of nature, are powers of destruction when used to subjugate one man to another or to sacrifice nations to ambition.

Here that great conservator of woman's love, if permitted to assert itself, as it naturally would in freedom against oppression, violence, and war, would hold all these destructive forces in check, for woman knows the cost of life better than man does, and not with her consent would one drop of blood ever be shed, one life sacrificed in vain.

With violence and disturbance in the natural world, we see a constant effort to maintain an equilibrium of forces. Nature, like a loving mother, is ever trying to keep land and sea, mountain and valley, each in its place, to hush the angry winds and waves, balance the extremes of heat and cold, of rain and drought, that peace, harmony, and beauty may reign supreme. There is a striking analogy between matter and mind, and the present disorganization of society warns us that in the dethronement of woman we have let loose the elements of violence and ruin that she only has the power to curb. If the civilization of the age calls for an extension of the suffrage, surely a government of the most virtuous educated men and women would better represent the whole and protect the interests of all than could the representation of either sex alone.

**The Black Man's Burden**  
John White Chadwick - 1905

Take up the black man's burden!  
Not his across the seas,  
But his who grows your cotton,  
And sets your heart at ease,

When to the sodden rice fields  
Your children dare not go,  
Nor brave the heat that singes like  
The foundry's fiery glow.

Take up the black man's burden!  
He helped to share your own  
On many a scene by battle-clouds  
Portentously o'erblown;

On Wagner's awful parapet,  
As late where Shafter's plan  
Was for the boys to take the lead,  
He showed himself a man.

Take up the black man's burden!  
'T is heavy with the weight  
Of old ancestral taint, the curse  
Of new-engendered hate;

The scorn of those who throw to him  
Their table's meanest crust--  
Children of those who made him serve  
Their idleness and lust.

Take up the black man's burden!  
When you were out for votes,  
His geese--they all were swans to you,  
And sheep were all his goats.

'T was "Pompey this" and "Pompey that,"  
And "Pompey, bless your heart!"  
But it's "Devil take you, Pompey!" now  
You play the lion's part.

Take up the black man's burden!  
If you have got a brief  
For all the suffering of the earth,  
To give them swift relief;

Don't let the millions here at home,  
Whose bonds you struck away,  
Learn from your heedlessness to cry,  
"Give back the evil day!"

Take up the black man's burden!  
O black men, unto you  
The summons is, when those forget  
Who should be kind and true!

Put not your trust in such as boast  
Straight hair and paler skin;  
Their duty calls them otherwhere.  
Fight your own fight and--win.

Take up the black man's burden!  
Poor patient folk and tame--  
The heritage of cursing,  
Of foolishness and blame.

Your task the task of earning,  
By many an evil pressed,  
Warm, touched with human pity,  
The friendship of the best.

**The Brown Man's Burden (**Henry Labouchère)

Pile on the brown man's burden  
To gratify your greed;  
Go, clear away the "niggers"  
Who progress would impede;

Be very stern, for truly  
'Tis useless to be mild  
With new-caught, sullen peoples,  
Half devil and half child.

Pile on the brown man's burden;  
And, if ye rouse his hate,  
Meet his old-fashioned reasons  
With Maxims up to date.

With shells and dumdum bullets  
A hundred times made plain  
The brown man's loss must ever  
Imply the white man's gain.

Pile on the brown man's burden,  
compel him to be free;  
Let all your manifestoes  
Reek with philanthropy.

And if with heathen folly  
He dares your will dispute,  
Then, in the name of freedom,  
Don't hesitate to shoot.

Pile on the brown man's burden,  
And if his cry be sore,  
That surely need not irk you--  
Ye've driven slaves before.

Seize on his ports and pastures,  
The fields his people tread;  
Go make from them your living,  
And mark them with his dead.

Pile on the brown man's burden,  
And through the world proclaim  
That ye are Freedom's agent--  
There's no more paying game!

And, should your own past history  
Straight in your teeth be thrown,  
Retort that independence  
Is good for whites alone.

*--Published in Truth (a British journal), 1899*

**The Poor Man’s Burden**

George McNeill (After Kipling)

Pile on the Poor Man’s Burden—  
Drive out the beastly breed;  
Go bind his sons in exile  
To serve your pride and greed;

To wait in heavy harness,  
Upon your rich and grand;  
The common working peoples,  
The serfs of every land.

Pile on the Poor Man’s Burden—  
His patience will abide;  
He’ll veil the threat of terror  
And check the show of pride.

By pious cant and humbug  
You’ll show his pathway plain,  
To work for another’s profit  
And suffer on in pain.

Pile on the Poor Man’s Burden—  
Your savage wars increase,  
Give him his full of Famine,  
Nor bid his sickness cease.

And when your goal is nearest  
Your glory’s dearly bought,  
For the Poor Man in his fury,  
May bring your pride to naught.

Pile on the Poor Man’s Burden—  
Your Monopolistic rings  
Shall crush the serf and sweeper  
Like iron rule of kings.

Your joys he shall not enter,  
Nor pleasant roads shall tread;  
He’ll make them with his living,  
And mar them with his dead.

Pile on the Poor Man’s Burden—  
The day of reckoning’s near—  
He will call aloud on Freedom,  
And Freedom’s God shall hear.

He will try you in the balance;  
He will deal out justice true:  
For the Poor Man with his burden  
Weighs more with God than you.

Lift off the Poor Man’s Burden—  
My Country, grand and great—  
The Orient has no treasures  
To buy a Christian state,

Our souls brook not oppression;  
Our needs—if read aright—  
Call not for wide possession.  
But Freedom’s sacred light.

**The "White Man's Burden": Uncle Sam to Kipling**

Robert Bridges - 1899

*"Take up the White Man's burden!*

*Have done with childish days." -- R. K.*

Oh, thank you, Mr. Kipling, For showing us the way

To buckle down to business

And end our "childish day."

We know we're young and frisky

And haven't too much sense –

At least, not in the measure

We'll have a few years hence.

Now, this same "White Man's burden"

You're asking us to tote

Is not so unfamiliar

As you're inclined to note.

We freed three million negroes,

Their babies and their wives;

It cost a billion dollars,

And near a million lives!

And while we were a-fighting

In all those "thankless years"

We did not get much helping –

Well, not from English "peers."

And so -- with best intentions –

We're not exactly wild

To free the Filipino, "Half devil and half child."

Then thank you, Mr. Kipling,

Though not disposed to groan

About the White Man's Burden,

We've troubles of our own;

Enough to keep us busy

When English friends enquire,

"Why don't you use your talons?

There are chestnuts in the fire!"