

Declaration of Sentiments and Resolutions

Seneca Falls, New York, 1848

Sentiments

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 has shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they were 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.

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

He has compelled her to submit to law 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 as a citizen, 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 regardless of the happiness of the women—the law, in all cases, going upon a false 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 honorable to himself. As a teacher of theology, 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 subordinate 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 confidence 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.

In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality within our power to effect our object. We shall employ agents, circulate tracts, petition the state and national legislatures, and endeavor to enlist the pulpit and the press in our behalf. We hope this Convention will be followed by a series of conventions embracing every part of the country.

Resolutions

Whereas, the great precept of nature is conceded to be that "man shall pursue his own true and substantial happiness." Blackstone in his *Commentaries* remarks that this law of nature, being coeval with mankind and dictated by God himself, is, of course, superior in

obligation to any other. It is binding over all the globe, in all countries and at all times; no human laws are of any validity if contrary to this, and such of them as are valid derive all their force, and all their validity, and all their authority, mediately and immediately, from this original; therefore,

Resolved, That such laws as conflict, in any way, with the true and substantial happiness of woman, are contrary to the great precept of nature and of no validity, for this is superior in obligation to any other.

Resolved, that all laws which prevent woman from occupying such a station in society as her conscience shall dictate, or which place her in a position inferior to that of man, are contrary to the great precept of nature and therefore of no force or authority.

Resolved, that woman is man's equal, was intended to be so by the Creator, and the highest good of the race demands that she should be recognized as such.

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.

Resolved, that inasmuch as man, while claiming for himself intellectual superiority, does accord to woman moral superiority, it is preeminently his duty to encourage her to speak and teach, as she has an opportunity, in all religious assemblies.

Resolved, that the same amount of virtue, delicacy, and refinement of behavior that is required of woman in the social state also be required of man, and the same transgressions should be visited with equal severity on both man and woman.

Resolved, that the objection of indelicacy and impropriety, which is so often brought against woman when she addresses a public audience, comes with a very ill grace from those who encourage, by their attendance, her appearance on the stage, in the concert, or in feats of the circus.

Resolved, that woman has too long rested satisfied in the circumscribed limits which corrupt customs and a perverted application of the Scriptures have marked out for her, and that it is time she should move in the enlarged sphere which her great Creator has assigned her.

Resolved, that it is the duty of the women of this country to secure to themselves their sacred right to the elective franchise.

Resolved, that the equality of human rights results necessarily from the fact of the identity of the race in capabilities and responsibilities.

Resolved, that the speedy success of our cause depends upon the zealous and untiring efforts of both men and women for the overthrow of the monopoly of the pulpit, and for the securing to woman an equal participation with men in the various trades, professions, and commerce.

Resolved, therefore, that, being invested by the Creator with the same capabilities and same consciousness of responsibility for their exercise, it is demonstrably the right and duty of woman, equally with man, to promote every righteous cause by every righteous means; and especially in regard to the great subjects of morals and religion, it is self-evidently her right to participate with her brother in teaching them, both in private and in public, by writing and by speaking, by any instrumentalities proper to be used, and in any assemblies proper to be held; and this being a self-evident truth growing out of the divinely implanted principles of human nature, any custom or authority adverse to it, whether modern or wearing the hoary sanction of antiquity, is to be regarded as a self-evident falsehood, and at war with mankind.

“Solitude of Self”

by Elizabeth Cady Stanton

Delivered before the Committee of the Judiciary of the United States Congress (1892)

Mr. Chairman and gentlemen of the committee: We have been speaking before Committees of the Judiciary for the last twenty years, and we have gone over all the arguments in favor of a sixteenth amendment which are familiar to all you gentlemen; therefore, it will not be necessary that I should repeat them again.

The point I wish plainly to bring before you on this occasion is the individuality of each human soul; our Protestant idea, the right of individual conscience and judgment—our republican idea, individual citizenship. In discussing the rights of woman, we are to consider, first, what belongs to her as an individual, in a world of her own, the arbiter of her own destiny, an imaginary Robinson Crusoe with her woman Friday on a solitary island. Her rights under such circumstances are to use all her faculties for her own safety and happiness.

Secondly, if we consider her as a citizen, as a member of a great nation, she must have the same rights as all other members, according to the fundamental principles of our Government.

Thirdly, viewed as a woman, an equal factor in civilization, her rights and duties are still the same—individual happiness and development.

Fourthly, it is only the incidental relations of life, such as mother, wife, sister, daughter, that may involve some special duties and training. In the usual discussion in regard to woman's sphere, such as men as Herbert Spencer, Frederic Harrison, and Grant Allen uniformly subordinate her rights and duties

as an individual, as a citizen, as a woman, to the necessities of these incidental relations, some of which a large class of woman may never assume. In discussing the sphere of man we do not decide his rights as an individual, as a citizen, as a man by his duties as a father, a husband, a brother, or a son, relations some of which he may never fill. Moreover he would be better fitted for these very relations and whatever special work he might choose to do to earn his bread by the complete development of all his faculties as an individual.

Just so with woman. The education that will fit her to discharge the duties in the largest sphere of human usefulness will best fit her for whatever special work she may be compelled to do.

The isolation of every human soul and the necessity of self-dependence must give each individual the right, to choose his own surroundings.

The strongest reason for giving woman all the opportunities for higher education, for the full development of her faculties, forces of mind and body; for giving her the most enlarged freedom of thought and action; a complete emancipation from all forms of bondage, of custom, dependence, superstition; from all the crippling influences of fear, is the solitude and personal responsibility of her own individual life. The strongest reason why we ask for woman a voice in the government under which she lives; in the religion she is asked to believe; equality in social life, where she is the chief factor; a place in the trades and professions, where she may earn her bread,

is because of her birthright to self-sovereignty; because, as an individual, she must rely on herself. No matter how much women prefer to lean, to be protected and supported, nor how much men desire to have them do so, they must make the voyage of life alone, and for safety in an emergency they must know something of the laws of navigation. To guide our own craft, we must be captain, pilot, engineer; with chart and compass to stand at the wheel; to match the wind and waves and know when to take in the sail, and to read the signs in the firmament over all. It matters not whether the solitary voyager is man or woman.

Nature having endowed them equally, leaves them to their own skill and judgment in the hour of danger, and, if not equal to the occasion, alike they perish.

To appreciate the importance of fitting every human soul for independent action, think for a moment of the immeasurable solitude of self. We come into the world alone, unlike all who have gone before us; we leave it alone under circumstances peculiar to ourselves. No mortal ever has been, no mortal over will be like the soul just launched on the sea of life.

There can never again be just such environments as make up the infancy, youth and manhood of this one. Nature never repeats herself, and the possibilities of one human soul will never be found in another. No one has ever found two blades of ribbon grass alike, and no one will never find two human beings alike. Seeing, then, what must be the infinite diversity in human, character, we can in a measure appreciate the loss to a nation when any large class of the people in uneducated and unrepresented in the government. We ask for the complete development of every individual, first, for his own benefit and happiness. In fitting out

an army we give each soldier his own knapsack, arms, powder, his blanket, cup, knife, fork and spoon. We provide alike for all their individual necessities, then each man bears his own burden.

Again we ask complete individual development for the general good; for the consensus of the competent on the whole round of human interest; on all questions of national life, and here each man must bear his share of the general burden. It is sad to see how soon friendless children are left to bear their own burdens before they can analyze their feelings; before they can even tell their joys and sorrows, they are thrown on their own resources. The great lesson that nature seems to teach us at all ages is self-dependence, self-protection, self-support. What a touching instance of a child's solitude; of that hunger of heart for love and recognition, in the case of the little girl who helped to dress a Christmas tree for the children of the family in which she served. On finding there was no present for herself she slipped away in the darkness and spent the night in an open field sitting on a stone, and when found in the morning was weeping as if her heart would break. No mortal will ever know the thoughts that passed through the mind of that friendless child in the long hours of that cold night, with only the silent stars to keep her company. The mention of her case in the daily papers moved many generous hearts to send her presents, but in the hours of her keenest sufferings she was thrown wholly on herself for consolation.

In youth our most bitter disappointments, our brightest hopes and ambitions are known only to otherwise, even our friendship and love we never fully share with another; there is something of every passion in every situation we conceal. Even so in our triumphs and our defeats.

The successful candidate for Presidency and his opponent each have a solitude peculiarly his own, and good form forbade either to speak of his pleasure or regret. The solitude of the king on his throne and the prisoner in his cell differs in character and degree, but it is solitude nevertheless.

We ask no sympathy from others in the anxiety and agony of a broken friendship or shattered love. When death sunders our nearest ties, alone we sit in the shadows of our affliction. Alike mid the greatest triumphs and darkest tragedies of life we walk alone. On the divine heights of human attainments, eulogized and worshiped as a hero or saint, we stand alone. In ignorance, poverty, and vice, as a pauper or criminal, alone we starve or steal; alone we suffer the sneers and rebuffs of our fellows; alone we are hunted and hounded thro dark courts and alleys, in by-ways and highways; alone we stand in the judgment seat; alone in the prison cell we lament our crimes and misfortunes; alone we expiate them on the gallows. In hours like these we realize the awful solitude of individual life, its pains, its penalties, its responsibilities; hours in which the youngest and most helpless are thrown on their own resources for guidance and consolation. Seeing then that life must ever be a march and a battle, that each soldier must be equipped for his own protection, it is the height of cruelty to rob the individual of a single natural right.

To throw obstacle in the way of a complete education is like putting out the eyes; to deny the rights of property, like cutting off the hands. To deny political equality is to rob the ostracized of all self-respect; of credit in the market place; of recompense in the world of work; of a voice among those who make and administer the law; a choice in the jury before whom they are tried, and

in the judge who decides their punishment. Shakespeare's play of Titus and Andronicus contains a terrible satire on woman's position in the nineteenth century-"Rude men" (the play tells us) "seized the king's daughter, cut out her tongue, cut off her hands, and then bade her go call for water and wash her hands." What a picture of woman's position. Robbed of her natural rights, handicapped by law and custom at every turn, yet compelled to fight her own battles, and in the emergencies of life to fall back on herself for protection.

The girl of sixteen, thrown on the world to support herself, to make her own place in society, to resist the temptations that surround her and maintain a spotless integrity, must do all this by native force or superior education. She does not acquire this power by being trained to trust others and distrust herself. If she wearies of the struggle, finding it hard work to swim upstream, and allow herself to drift with the current, she will find plenty of company, but not one to share her misery in the hour of her deepest humiliation. If she tried to retrieve her position, to conceal the past, her life is hedged about with fears last willing hands should tear the veil from what she fain would hide. Young and friendless, she knows the bitter solitude of self.

How the little courtesies of life on the surface of society, deemed so important from man towards woman, fade into utter insignificance in view of the deeper tragedies in which she must play her part alone, where no human aid is possible. The young wife and mother, at the head of some establishment with a kind husband to shield her from the adverse winds of life, with wealth, fortune and position, has a certain harbor of safety, occurs against the ordinary ills of life. But to

manage a household, have a desirable influence in society, keep her friends and the affections of her husband, train her children and servants well, she must have rare common sense, wisdom, diplomacy, and a knowledge of human nature. To do all this she needs the cardinal virtues and the strong points of character that the most successful statesman possesses.

An uneducated woman, trained to dependence, with no resources in herself must make a failure of any position in life. But society says women do not need a knowledge of the world, the liberal training that experience in public life must give, all the advantages of collegiate education; but when for the lack of all this, the woman's happiness is wrecked, alone she bears her humiliation; and the attitude of the weak and the ignorant is indeed pitiful in the wild chase for the price of life they are ground to powder.

In age, when the pleasures of youth are passed, children grown up, married and gone, the hurry and hustle of life in a measure over, when the hands are weary of active service, when the old armchair and the fireside are the chosen resorts, then men and women alike must fall back on their own resources. If they cannot find companionship in books, if they have no interest in the vital questions of the hour, no interest in watching the consummation of reforms, with which they might have been identified, they soon pass into their dotage. The more fully the faculties of the mind are developed and kept in use, the longer the period of vigor and active interest in all around us continues. If from a lifelong participation in public affairs a woman feels responsible for the laws regulating our system of education, the discipline of our jails and prisons, the sanitary conditions of our private homes, public buildings, and

thoroughfares, an interest in commerce, finance, our foreign relations, in any or all of these questions, here solitude will at least be respectable, and she will not be driven to gossip or scandal for entertainment.

The chief reason for opening to every soul the doors to the whole round of human duties and pleasures is the individual development thus attained, the resources thus provided under all circumstances to mitigate the solitude that at times must come to everyone. I once asked Prince Krapotkin, the Russian nihilist, how he endured his long years in prison, deprived of books, pen, ink, and paper. "Ah," he said, "I thought out many questions in which I had a deep interest. In the pursuit of an idea I took no note of time. When tired of solving knotty problems I recited all the beautiful passages in prose or verse I have ever learned. I became acquainted with myself and my own resources. I had a world of my own, a vast empire, that no Russian jailor or Czar could invade." Such is the value of liberal thought and broad culture when shut off from all human companionship, bringing comfort and sunshine within even the four walls of a prison cell.

As women of times share a similar fate, should they not have all the consolation that the most liberal education can give? Their suffering in the prisons of St. Petersburg; in the long, weary marches to Siberia, and in the mines, working side by side with men, surely call for all the self-support that the most exalted sentiments of heroism can give. When suddenly roused at midnight, with the startling cry of "fire! fire!" to find the house over their heads in flames, do women wait for men to point the way to safety? And are the men, equally bewildered and half suffocated with smoke, in a position to more than try to save themselves?

At such times the most timid women have shown a courage and heroism in saving their husbands and children that has surprised everybody. Inasmuch, then, as woman shares equally the joys and sorrows of time and eternity, is it not the height of presumption in man to propose to represent her at the ballot box and the throne of grace, do her voting in the state, her praying in the church, and to assume the position of priest at the family altar.

Nothing strengthens the judgment and quickens the conscience like individual responsibility. Nothing adds such dignity to character as the recognition of one's self-sovereignty; the right to an equal place, every where conceded; a place earned by personal merit, not an artificial attainment, by inheritance, wealth, family, and position. Seeing, then that the responsibilities of life rest equally on man and woman, that their destiny is the same, they need the same preparation for time and eternity. The talk of sheltering woman from the fierce sterns of life is the sheerest mockery, for they beat on her from every point of the compass, just as they do on man, and with more fatal results, for he has been trained to protect himself, to resist, to conquer. Such are the facts in human experience, the responsibilities of individual. Rich and poor, intelligent and ignorant, wise and foolish, virtuous and vicious, man and woman, it is ever the same, each soul must depend wholly on itself.

Whatever the theories may be of woman's dependence on man, in the supreme moments of her life he can not bear her burdens. Alone she goes to the gates of death to give life to every man that is born into the world. No one can share her fears, no one mitigate her pangs; and if her sorrow is greater than she can bear, alone she passes beyond the gates into the vast unknown.

From the mountain tops of Judea, long ago, a heavenly voice bade His disciples, "Bear ye one another's burdens," but humanity has not yet risen to that point of self-sacrifice, and if ever so willing, how few the burdens are that one soul can bear for another. In the highways of Palestine; in prayer and fasting on the solitary mountain top; in the Garden of Gethsemane; before the judgment seat of Pilate; betrayed by one of His trusted disciples at His last supper; in His agonies on the cross, even Jesus of Nazareth, in these last sad days on earth, felt the awful solitude of self. Deserted by man, in agony he cries, "My God! My God! why hast Thou forsaken me?" And so it ever must be in the conflicting scenes of life, on the long weary march, each one walks alone. We may have many friends, love, kindness, sympathy and charity to smooth our pathway in everyday life, but in the tragedies and triumphs of human experience each moral stands alone.

But when all artificial trammels are removed, and women are recognized as individuals, responsible for their own environments, thoroughly educated for all the positions in life they may be called to fill; with all the resources in themselves that liberal thought and broad culture can give; guided by their own conscience and judgment; trained to self-protection by a healthy development of the muscular system and skill in the use of weapons of defense, and stimulated to self-support by the knowledge of the business world and the pleasure that pecuniary independence must ever give; when women are trained in this way they will, in a measure, be fitted for those hours of solitude that come alike to all, whether prepared or otherwise. As in our extremity we must depend on ourselves, the dictates of wisdom point of complete individual development.

In talking of education how shallow the argument that each class must be educated for the special work it proposed to do, and all those faculties not needed in this special walk must lie dormant and utterly wither for want of use, when, perhaps, these will be the very faculties needed in life's greatest emergencies. Some say, Where is the use of drilling girls in the languages, the Sciences, in law, medicine, theology? As wives, mothers, housekeepers, cooks, they need a different curriculum from boys who are to fill all positions. The chief cooks in our great hotels and ocean steamers are men. In large cities men run the bakeries; they make our bread, cake and pies. They manage the laundries; they are now considered our best milliners and dressmakers. Because some men fill these departments of usefulness, shall we regulate the curriculum in Harvard and Yale to their present necessities? If not why this talk in our best colleges of a curriculum for girls who are crowding into the trades and professions; teachers in all our public schools rapidly filling many lucrative and honorable positions in life? They are showing too, their calmness and courage in the most trying hours of human experience.

You have probably all read in the daily papers of the terrible storm in the Bay of Biscay when a tidal wave such havoc on the shore, wrecking vessels, unroofing houses and carrying destruction everywhere. Among other buildings the woman's prison was demolished. Those who escaped saw men struggling to reach the shore. They promptly by clasping hands made a chain of themselves and pushed out into the sea, again and again, at the risk of their lives until they had brought six men to shore, carried them to a shelter, and did all in their power for their comfort and protection.

What especial school of training could have prepared these women for this sublime moment of their lives. In times like this humanity rises above all college curriculums and recognizes Nature as the greatest of all teachers in the hour of danger and death. Women are already the equals of men in the whole of realm of thought, in art, science, literature, and government. With telescope vision they explore the starry firmament, and bring back the history of the planetary world.

With chart and compass they pilot ships across the mighty deep, and with skillful finger send electric messages around the globe. In galleries of art the beauties of nature and the virtues of humanity are immortalized by them on their canvas and by their inspired touch dull blocks of marble are transformed into angels of light.

In music they speak again the language of Mendelssohn, Beethoven, Chopin, Schumann, and are worthy interpreters of their great thoughts. The poetry and novels of the century are theirs, and they have touched the keynote of reform in religion, politics, and social life. They fill the editor's and professor's chair, and plead at the bar of justice, walk the wards of the hospital, and speak from the pulpit and the platform; such is the type of womanhood that an enlightened public sentiment welcomes today, and such the triumph of the facts of life over the false theories of the past.

Is it, then, consistent to hold the developed woman of this day within the same narrow political limits as the dame with the spinning wheel and knitting needle occupied in the past? No! no! Machinery has taken the labors of woman as well as man on its tireless shoulders; the loom and the spinning wheel are but dreams of the past; the pen, the brush, the easel, the chisel, have taken

their places, while the hopes and ambitions of women are essentially changed.

We see reason sufficient in the outer conditions of human being for individual liberty and development, but when we consider the self dependence of every human soul we see the need of courage, judgment, and the exercise of every faculty of mind and body, strengthened and developed by use, in woman as well as man.

Whatever may be said of man's protecting power in ordinary conditions, mid all the terrible disasters by land and sea, in the supreme moments of danger, alone, woman must ever meet the horrors of the situation; the Angel of Death even makes no royal pathway for her. Man's love and sympathy enter only into the sunshine of our lives. In that solemn solitude of self, that links us with the immeasurable and the eternal, each soul lives alone forever. A recent writer says:

I remember once, in crossing the Atlantic, to have gone upon the deck of the ship at midnight, when a dense black cloud enveloped the sky, and the great deep was roaring madly under the lashes of demoniac winds. My feelings was not of danger or fear (which is a base surrender of the immortal soul), but of utter desolation and loneliness; a little speck of life shut in by a tremendous darkness. Again I remember to have climbed the slopes of the Swiss Alps, up beyond the point where vegetation ceases, and the stunted conifers no longer struggle against the unfeeling blasts. Around me lay a huge confusion of rocks, out of which the gigantic ice peaks shot into the measureless blue of the heavens, and again my only feeling was the awful solitude.

And yet, there is a solitude, which each and every one of us has always carried with him,

more inaccessible than the ice-cold mountains, more profound than the midnight sea; the solitude of self. Our inner being, which we call ourself, no eye nor touch of man or angel has ever pierced. It is more hidden than the caves of the gnome; the sacred adytum of the oracle; the hidden chamber of Eleusinian mystery, for to it only omniscience is permitted to enter.

Such is individual life. Who, I ask you, can take, dare take, on himself the rights, the duties, the responsibilities of another human soul?

