Appendix B: The Declaration of Sentiments

The Declaration of Sentiments, sometimes called the Declaration of Rights and Sentiments, was drafted by Elizabeth Cady Stanton, modeled on the Declaration of Independence, and signed by sixty-eight women and thirty-two men attending the first women’s rights convention in Seneca Falls, New York, July 19–20, 1848. The resolutions, including the demand for suffrage, were then presented and accepted in a vote, but not separately signed. (The original document is missing. For the effort to recover it, see https://www.whitehouse.gov/blog/find-the-sentiments.)

The Declaration of 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 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.

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 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 citizen, the elective franchise, whereby 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 of divorce; in case of separation, to whom the guardianship of the children shall be given; as to be wholly regardless of the happiness of women—the law, in all cases, going upon the 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 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 these 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.

Firmly relying upon the final triumph of the Right and the True, we do this day affix our signatures to this declaration.

Lucretia Mott  
Harriet Cady Eaton  
Margaret Pryor  
Elizabeth Cady Stanton  
Eunice Newton Foote  
Mary Ann M’Clintock  
Margaret Schooley  
Martha C. Wright  
Jane C. Hunt  
Amy Post  
Catharine F. Stebbins  
Mary Ann Frink  
Lydia Mount  
Delia Mathews  
Catharine C. Paine  
Elizabeth W. M’Clintock  
Malvina Seymour  
Phoebe Mosher  
Catharine Shaw  
Deborah Scott  
Sarah Hallowell  
Mary M’Clintock  
Mary Gilbert  
Sophrone Taylor  
Cynthia Davis  
Hannah Plant  
Lucy Jones  
Sarah Whitney  
Mary H. Hallowell  
Elizabeth Conklin  
Sally Pitcher  
Mary Conklin  
Susan Quinn  
Mary S. Mirror  
Phoebe King  
Julia Ann Drake  
Charlotte Woodward  
Martha Underhill  
Dorothy Mathews  
Eunice Barker  
Sarah R. Woods  
Lydia Gild  
Sarah Hoffman  
Elizabeth Leslie  
Martha Ridley  
Rachel D. Bonnel  
Betsey Tewksbury  
Rhoda Palmer  
Margaret Jenkins  
Cynthia Fuller  
Mary Martin  
P. A. Culvert  
Susan R. Doty  
Rebecca Race  
Sarah A. Mosher  
Mary E. Vail  
Lucy Spalding  
Lavinia Latham  
Sarah Smith  
Eliza Martin  
Maria E. Wilbur  
Elizabeth D. Smith  
Caroline Barker  
Ann Porter  
Experience Gibbs  
Antoinette E. Segur  
Hannah J. Latham  
Sarah Sisson

The following are the names of the gentlemen present in favor of the movement:

Richard P. Hunt  
Samuel D. Tillman  
Justin Williams  
Elisha Foote  
Frederick Douglass  
Henry Seymour  
Henry W. Seymour  
David Spalding  
William G. Barker  
Elis J. Doty  
John Jones  
William S. Dell  
James Mott  
William Burroughs  
Robert Smallbridge  
Jacob Matthews  
Charles L. Hoskins  
Thomas M’Clintock  
Saron Phillips  
Jacob Chamberlain  
Jonathan Metcalf  
Nathan J. Milliken  
S. E. Woodworth  
Edward F. Underhill  
George W. Pryor  
Joel Bunker  
Isaac Van Tassel  
Thomas Dell  
E. W. Capron  
Stephen Shear  
Henry Hatley  
Azaligh Schooley

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Saving Washington: The New Republic and Early Reformers, 1790–1860
Appendix B: The Declaration of Sentiments continued

The Resolutions

... The resolutions were read and taken up separately. ...

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

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 pre-eminently his duty to encourage her to speak, and teach, as she has an opportunity, in all religious assemblies.

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, Therefore, That, being invested by the Creator with the same capabilities, and the 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 the interests of mankind. ...

... [At the last session,] Lucretia Mott offered and spoke to the following resolution:

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.