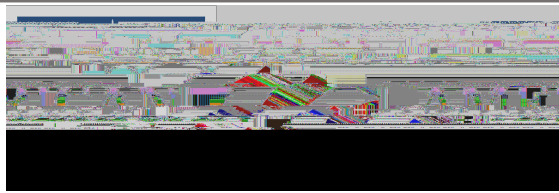


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He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harrass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:

For Quartering large bodies of armed troops among us:

For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States:

For cutting off our Trade with all parts of the world:

For imposing Taxes on us without our Consent:

For depriving us in many cases, of the benefits of Trial by Jury:

For transporting us beyond Seas to be tried for pretended offences:

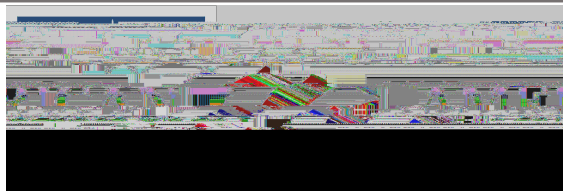
For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

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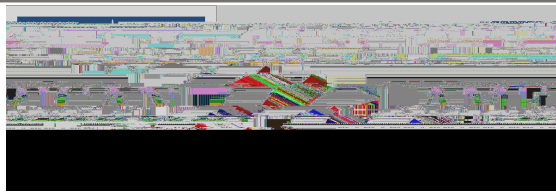
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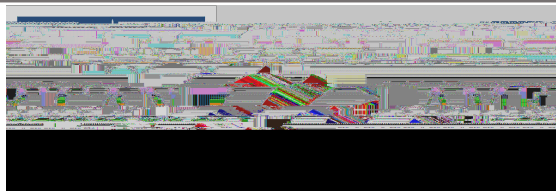
"Paragraph on Slavery from Jefferson's Rough Draft"

He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of INFIDEL powers, is the warfare of the CHRISTIAN king of Great Britain. Determined to keep open a market where MEN should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or to restrain this execrable commerce. And that this assemblage of horrors might want no fact of distinguished die,^[3] he is now exciting those very people to rise in arms among us, and to purchase that liberty of which he has deprived them, by murdering the people on whom he also obtruded them: thus paying off former crimes committed against the LIBERTIES of one people, with crimes which he urges them to commit against the LIVES of another. .

SOURCE: <https://teachingamericanhistory.org/document/draft-of-the-declaration-of-independence-2/>

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At half past seven o'clock on Thursday evening, the largest audience ever assembled at the Athenaeum was in the house, waiting most impatiently for the appearance of the orator of the evening, Hon. A. H. Stephens, Vice President of the Confederate States of America. The committee, with invited guests, were seated on the stage when, at the appointed hour, the Hon. C. C. Jones, Mayor, and the speaker entered, and were greeted by the immense assemblage with deafening rounds of applause. . . .

. . . [W]e are passing through one of the greatest revolutions in the annals of the world. Seven states have within the last three months thrown off an old government and formed a new. This revolution has been signally marked, up to this time, by the fact of its having been accomplished without the loss of a single drop of blood.

This new constitution, or form of government, constitutes the subject to which your attention will be partly invited. In reference to it, I make this first general remark: it amply secures all our ancient rights, franchises, and liberties. All the great principles of Magna Charta are retained in it. No citizen is deprived of life, liberty, or property, but by the judgment of his peers under the laws of the land. The great principle of religious liberty, which was the honor and pride of the old Constitution, is still maintained and secured. All the essentials of the old Constitution, which have endeared it to the hearts of the American people, have been preserved and perpetu (.) 1 n

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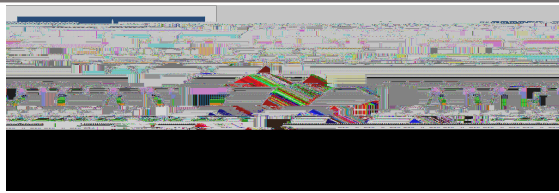
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was so with Harvey, and his theory of the circulation of the blood. It is stated that not a single one of the medical profession, living at the time of the announcement of the truths made by him, admitted them. Now, they are universally acknowledged. May we not,

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Dr. Nabrit,¹ my fellow Americans:

I am delighted at the chance to speak at this important and this historic institution. Howard has long been an outstanding center for the education of Negro Americans. Its students are of every race and color and they come from many countries of the world. It is truly a working example of democratic excellence.

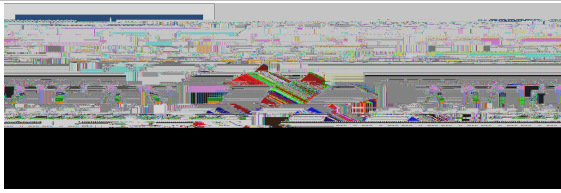
Our earth is the home of revolution. In every corner of every continent men charged with hope contend with ancient ways in the pursuit

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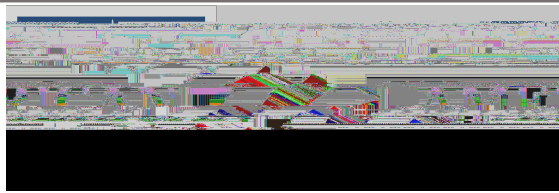
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Welfare and social programs better designed to hold families together are part of the answer.

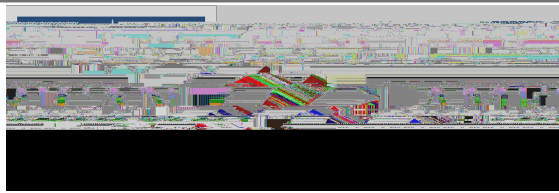
Care for the sick is part of the answer.

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So, it is the glorious opportunity of this generation to end the one huge wrong of the American Nation and, in so doing, to find America for ourselves, with the same immense thrill of discovery which gripped those who first began to realize that here, at last, was a home for freedom.

All it will take is for all of us to understand what this country is and what this country must become.

The Scripture promises: "I shall light a candle of understanding in thine heart, which shall not be put out."²

Together, and with millions more, we can light that candle of understanding in the heart of all America.

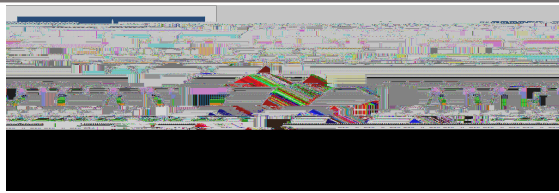
And, once lit, it will never again go out.

FOOTNOTES

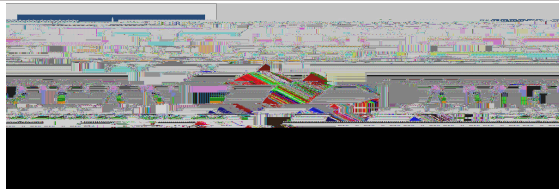
1. Dr. James M. Nabrit (1900–1997) was president of Howard University and a civil rights attorney. He also served as deputy ambassador to the United Nations.
2. The Civil Rights Acts of 1957 and 1960 sought to protect voting rights. The 1957 act was the first federal civil rights legislation since 1875.
3. Johnson signed the Voting Rights Act on August 6, 1965.
4. The quotation came from a speech Prime Minister Winston Churchill (1874–1965) gave November 10, 1942, following the British victory over German forces at El Alamein during World War II.
5. Johnson referred to Patricia Harris (1924–1985), a lawyer, professor at Howard University, government official, U.S. ambassador to Luxembourg, and secretary of health and human services.
6. African American unemployment spiked during the Great Depression and then slowly declined, especially during World War

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9. 2 Esdras 14:25. 2 Esdras is placed among the Apocryphal books of the Bible in some Christian traditions. The Apocrypha are books whose divine inspiration is in question.



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FOOTNOTES

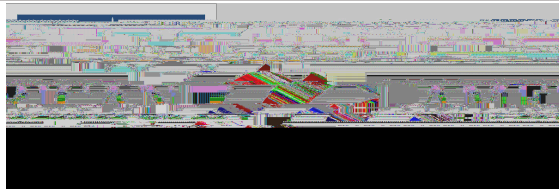
1. In the Declaration of Independence, this clause is preceded by the words "it is their right," thus making the claim that the colonial resistance movement was both intrinsically motivated (right) and extrinsically oriented (duty). It is unlikely that the authors of the Seneca Falls Declaration intended to drop the claim of a "right" to resistance, especially given their later emphasis on the rights of women in the list of grievances, but the absence of the clause in the preamble is striking nonetheless.
2. Most Christian denominations denied women the right to serve as ministers either by public teaching or as the officiant offering the sacraments of the faith (understood as baptism and communion by most Protestants; the Catholic and Orthodox churches recognize additional sacraments, but likewise prohibit women from administering them). Biblical texts used to support the exclusion of women from such authoritative positions include 1 Timothy 2:12-

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This is our hope. . . With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day. . . .

And when this happens, and when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: "Free at last! Free at last! Thank God Almighty, we are free at last!"



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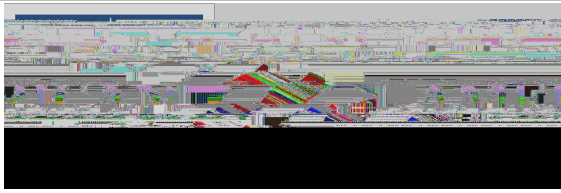
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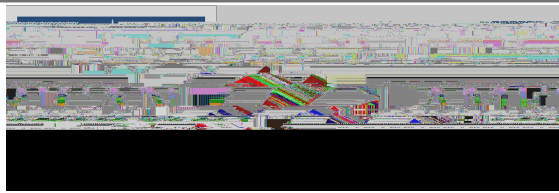
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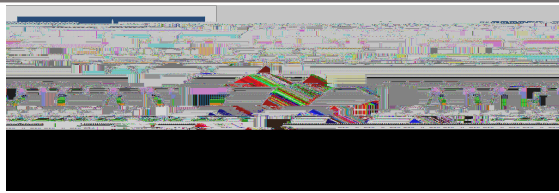
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What We Believe

1. We believe that black people will not be free until we are able to determine our destiny.
2. We believe that the federal government is responsible and obligated to give every man employment or a guaranteed income. We believe that if the white American businessmen will not give full employment, then the means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.
3. We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules was promised one hundred years ago as restitution for slave labor and mass murder of black people. We will accept the payment as currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered six million Jews. The American racist has taken part in the slaughter of over twenty million black people; therefore, we feel that this is a modest demand that we make.
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9. We believe that the courts should follow the United States Constitution so that black people will receive fair trials. The Fourteenth Amendment of the U.S. Constitution gives a man a right to be tried by his peer group. A peer is a person from a similar economic, social, religious, geographical, environmental, historical, and racial background. To do this the court will be forced to select a jury from the black community from which the black defendant came. We have been, and are being, tried by all-white juries that have no understanding of the "average reasoning man" of the black community.
10. When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

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 a new government, laying its foundation on such principles

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