

## Lemuel Haynes, "Liberty Further Extended: Or Free Thoughts on the Illegality of Slave-keeping" 1776

We hold these truths to be self-Evident, that all men are created Equal, that they are Endowed By their Creator with Ceertain unalienable rights, that among these are Life, Liberty, and the pursuit of happyness.

--Congress.

...Liberty, & freedom, is an innate principle, which is unmovebly placed in the human Species; and to see a man aspire after it, is not Enigmatical, seeing he acts no ways incompatible with his own Nature; consequently, he that would infring upon a mans Liberty may reasonably Expect to meet with oposition, seeing the Defendant cannot Comply to Nonresistance, unless he Counter-acts the very Laws of nature.

Liberty is a Jewel which was handed Down to man from the cabinet of heaven, and is Coaeval with his Existance. And as it proceed from the Supreme Legislature of the univers, so it is he which hath a sole right to take away; therefore, he that would take away a mans Liberty assumes a prerogative that Belongs to another, and acts out of his own domain.

One man may bost a superorety above another in point of Natural previledg; yet if he can produse no convincive arguments in vindication of this preheminece his hypothesis is to Be Suspected. To affirm, that an Englishman has a right to his Liberty, is a truth which has Been so clearly Evinced, Especially of Late, that to spend time in illustrating this, would be But Superfluous tautology. But I query, whether Liberty is so contracted a principle as to be Confin'd to any nation under Heaven; nay, I think it not hyperbolical to affirm, that Even an affrican, has Equally as good a right to his Liberty in common with Englishmen.

I know that those that are concerned in the Slave-trade, Do pretend to Bring arguments in vindication of their practise; yet if we give them a candid Examination, we shall find them (Even those of the most cogent kind) to be Essencially Deficient. We live in a day wherein Liberty & freedom is the subject of many millions Concern; and the important Struggle hath alread caused great Effusion of Blood; men seem to manifest the most sanguine resolution not to Let their natural rights go without their Lives go with them; a resolution, one would think Every one that has the Least Love to his country, or futer posterity, would fully confide in, yet while we are so zelous to maintain, and foster our own invaded rights, it cannot be tho't impertinent for us Candidly to reflect on our own conduct, and I doubt not But that we shall find that subsisting in the midst of us, that may with propriety be stiled Opression, nay, much greater opression, than that which Englishmen seem so much to spurn at. I mean an oppression which they, themselves, impose upon others....

... And the main proposition, which I intend for some Breif illustration is this, Namely, That an African, or, in other terms, that a Negro may Justly Challenge, and has an

undeniable right to his Liberty: Consequently, the practise of Slave-keeping, which so much abounds in this Land is illicit. Every privilege that mankind Enjoy have their Origen from god; and whatever acts are passed in any Earthly Court, which are Derogatory to those Edicts that are passed in the Court of Heaven, the act is void. If I have a perticular previledg granted to me by god, and the act is not revoked nor the power that granted the benefit vacated, (as it is imposable but that god should Ever remain immutable) then he that would infringe upon my Benifit, assumes an unreasonable, and tyrannic power.

It hath pleased god to make of one Blood all nations of men, for to dwell upon the face of the Earth. Acts 1 7, 26. And as all are of one Species, so there are the same Laws, and aspiring principles placed in all nations; and the Effect that these Laws will produce, are Similar to Each other. Consequently we may suppose, that what is precious to one man, is precious to another, and what is irksom, or intolarable to one man, is so to another, consider'd in a Law of Nature. Therefore we may reasonably Conclude, that Liberty is Equally as pre[c]ious to a Black man, as it is to a white one, and Bondage Equally as intollarable to the one as it is to the other: Seeing it Effects the Laws of nature Equally as much in the one as it Does in the other. But, as I observed Before, those privileges that are granted to us By the Divine Being, no one has the Least right to take them from us without our consen[t]; and there is Not the Least precept, or practise, in the Sacred Scriptures, that constitutes a Black man a Slave, any more than a white one.

Shall a mans Couler Be the Decisive Criterion whereby to Judg of his natural right? or Becaus a man is not of the same couler with his Neighbour, shall he Be Deprived of those things that Distuingsheth [Distinguisheth] him from the Beasts of the field?...