

Right of Suffrage

No delusion in whom this right ought to be vested, no
 should consult ~~reason~~ ^{reason}

1. reason, and the true principles of republican government.
2. the experience of other countries.
3. the peculiar situation of this country.

H. Pearson

to enable her to do work as a mechanical engineer -

2. why the people ^{have} delegated their power instead of exercising it personally.

2. The person.
3. The exercise or work he exercises, if it had not been
4. The effect of the exercise on his health.

2. what are dangers to be apprehended from this de. legation
of power.

You have dangers and to be guarded against on a whole the
 security to the people that they may not be misled by them as
 I can get and not to them. I am sure and expect.

Why do the people delight themselves in seeing
it in person?

for their own convenience or account of disorder - or even better.
became capt. & a proper liberty man - safe & a man entitled
to a free - who can make a free - better than all can -
because out of all better understood and does. I on by a
difficult & a body - that a small body by part of it -
therefore a reform your name is said to be the best of them in reason

the equality of mankind in a state of nature. nor not to otherwis-
on this being no diff^y then between the inhabitant of a country be-
for the regulation of government.

in all acts prior to this establishment they must have been required
they must for another reason as a general support of him
of disfunction to have been drawn and as men could have been drawn but by some act of
the government
the disfunction could not exist before the government which
made it.

Suppⁿ on the people of a country a assembly in a body to care in this
rights in person -
could they have excluded partly or part because they had not
a certain portion of prop^y? level
could not be care - men or living in level
them other to submit to the will of the majority of a majority in
all cases

all cases
but only the equal laws made with the common consent for
the public good or the general interest of
now this apportionment of all for the benefit of all could never im-
ply a power of excluding a part for the benefit of the other
part.

Therefore if the master in a body has excluded a part of the people
he would have been under an obligation of protection of rights.
It is an established principle of law that a master is bound to protect the rights of his

It is an established principle that of such a government as of men can
that the representative cannot do more than the people can
do in person, the they may be limited to do less.
Therefore, as the people at large could not have excluded
himself from the right of suffrage
we follow that their representative has no right to

B. what are the dangers to be apprehended from the oblique use of

1. The sacrifice of the killing goes to partial mother.
2. such regulations as will oppress the many for the few.

4. Now then dangers are by no means so great as what is the truth
is by the the fact that the present is a further
concentration of the same danger and a further
all increased by increasing both the number and character
of people having the right of suffrage?
Security and

Security arises
from a sym-
bolic unity of interest between the constituents and the
representative. No but then one would say each elector has a right
of thought & change. How can you say I have a right to say, this common
of you & your this vote when the elector is a man, this common
union. But in one no common union but between the representative
and those of the same class.
Therefore those to whom no one is excluded
and as then only a part of the public good
that is by this diff. between the int. of the representative and those
excluded & excluded.

2. from their responsibility to, and the power of the people to make
a new decision
power of making on whom our wealth depends for support and honors
at so late
men - again self love and by ambition in a faithful dis-
charge of their duty
the good of the whole will be their object and must be attained
if they promote themselves in a common career in office
but exclude a part, and then placing a part in their stead
just and this will be affected if there is any power by the people
of the whole
and an opposition of part must always operate to the pre-
judice of the whole

3. from the strength of the people and their right of resistance
the spirit of a people will always in proportion to the degree
of liberty they possess as a body
they desire in their number and their union
an equality in their number and their union
the general principle of equality of consequence includes the
equality in number
Union is also essentially necessary, because the result of it is not
only to form by so many the exposure of its corruption
but also the amount of their number to the friends of corruption
men are induced to support a government to a part in becoming able
to change it by the prospect then in before them of changing their
situation for the better or the worse
when all are free and on a footing - all will want any change
which would make them less so
when a part only are free - the change will be resisted by those
who are so - supported by those who are not
because in the interest of each to take that part
the election of a man if we suppose that there are inducements
to a majority and a minority which can induce men to support
a government is not a national affair
the love of our country is not an end in itself but a national affair
- being proceeding from and in proportion to the advantages enjoyed
on it
Therefore cannot exist in a country where a man is deprived of what
he thinks he has a right to
The love of order and good government is an open only
when they protect and support what would be in danger
from confusion and anarchy
but not not proceed from joining in the destruction of that
order and government by which they are in a state of slavery
The love of our families and nation in regard to all in order to
secure them that equality
with a man - is no security for liberty or the equal benefit of
government

experience has proved that those who enjoy no power have
no reach to deprive of those of them
The armed slaves and even slaves of the East
The advantages and disadvantages of our set always, estimated
by a comparison of those of others on our side
I would rather be a slave among slaves than a free man in a
republic not enjoying all the privileges of my fellow citizens
rather than no superior in knowledge than but on in bondage
This discrimination being founded in injustice will always be
the cause of heart burning and rebellion
and sometimes of the most dangerous and terrible commotions
The recent war, 300,000 men, and all last butted to
quiescence
It is to enforce the necessity of a degree of spirit in the presence of the
the degree of union among the people of any country
they must be placed on a footing of equality by the government
The cause of that country
The true principle of republican government is all support
the general right of suffrage
It is of the very essence of freedom not to be bound by any laws
which you have not assented to by your self or your representative
The idea of virtual representation is an absurdity and a slur
on that of real liberty and non representation is an absurdity
with them
How are they free more than who have no voice in the choice of
representation in a representative C. N.

less politics may be more effectually exercised by many
over a few than by one man over all
This discrimination is laying the foundation of despotism
over the whole
and experimentally in a state to be practiced
near the can with those exact from a share in the government in all
the ancient republics
and a great deal of free held being necessary in lengthening a long
limp the legislature to keep the legislature and government
draft
The man who is too proud to shift a burden from one and on
to another is too proud to be burdened with a burden
to do it, uncontrolled by any check
One of the objections to a republican government is that from
neglect of the people and other causes
all popular election instead of being made by the great body
of the people, is left to be made by a few, and by that
means becomes the election of a party
cannot be so - then before the right of suffrage is so as to make all else
be of all the election of a party
to fix a republican government with the work of a party
which is for a share in one of the most evident marks of
corruption

In a real republic the meanest citizen has some one whom
he has a right to call on to bring forward his complaints
and his requests
This is because in such a republic every man has his repre-
sentative
The man who is in such a position so mean, yet from the meanest through
the courtesy of an officer, and they complain and get them in
sight of him
with a stroke of the pen they are free to him
they are obliged to be on the side of the people
to them to the whole to be in their petitions

of representation is so connected with the constitution
on that they cannot do without a part of the people
to be in such a position so mean, yet from the meanest through
the courtesy of an officer, and they complain and get them in
sight of him
with a stroke of the pen they are free to him
they are obliged to be on the side of the people
to them to the whole to be in their petitions

of representation is so connected with the constitution
that the will of the majority of the people is the law
and the man who is in such a position so mean, yet from the meanest through
the courtesy of an officer, and they complain and get them in
sight of him
with a stroke of the pen they are free to him
they are obliged to be on the side of the people
to them to the whole to be in their petitions

Representatives to be useful should be completely uni-
versal in interest with the body of the people.
The people have a complete security only when the fate of the
man to whom they entrust their power is personally
connected with that of those by whom their power is entrusted
and the people have two checks on their representa-
tives, the right of re-election - and the right of re-instruc-
tion. But who are placed in a situation different from this
representatives.
Who are not in sympathy with them
and who have no fear of them from the fear of displeasing
them.
Who have no check on their conduct.
So they have no means of getting rid of their oppression by
re-election.
It will then be the right of suffrage in such a manner
that oppression must be put under the
control of the government.

People of America may be more safely entrusted with this
right than the people at large in any other country.
In this country education is so general
and the rights of man are the principles of government
so well understood.

It is a common error to suppose that property is man's right by
qualification. Why not say that those of high birth and
high might are entitled to say that their property is man's
right. Independent, as that the rich should be so.

Having the right of suffrage determine the nature of
the government.
If it be a pure it is an aristocracy at least,
if it be a mixed it is a republic.

Changes in the manner of voting from the election to election
are not those changes the government.

All classes of citizens should have some of their own number
in the representative body, in order that their feelings and
interest may be better understood and attended to.

The reason assigned for this exclusion is
that from their poverty they will have no will of their own
and will always be the dupes of the rich. They would be
ambitious.

Independence does not depend on a man's wealth
on a man's wealth and his means of acquiring it.
An honest industrious man with a dollar may
be more independent
than a wealthy man with a fortune of a million.

There are other ways of looking than by the view of money.
The more order of man in a society the more difficult to
break them by a few rich men or by a few poor men.
What does it as a pair on with one set
would act on it and do it with another.

A man is poor but he is a person in his ambition
rich makes him rich
but the large comp. in him as a slave. His character is
such that he is his general level.

It is to be always to remember that the the lower do not
know them to be for a representation. They
they may assist in making a tyrant.

If they are deprived of the right of suffrage they should be
exempted from obedience to the laws,
especially from military duty,
a prohibition for a man's person is necessary but for the
a man's feelings and spirit are so much degraded.

The giving a qualification property is a great advantage
to property.

Some object to them during a night to be a man. They
they are opposed to the better part of people, than a man
but qualification is not the public.
This is a man. There is a law in a man's mind. The more a man
by force that they mean to deprive them of the power
of free men.
Even established a government which is a man to them as
equality.

Indifference does not depend on what a man
has but what he wants and the means of ac-
quiring it. In civilized man with his talents
and his money - so that the door for of light is open
a how else can he make him poor the
possessor of a million.
except to him from old clothes he takes
from his labor duty.
other ways of looking better in money
more orders of medals a society more chief
+ difficult to prepare any thing that will op-
erate as a bribe or all
the same property is to be given to one and
it is to be given to another
+ class of taxes, men are to be given to suffer
of your money to their jealousy for
+ remember the they are not permitted to
not for a paper or later - they may
make a by right.
if poor treat him as a freeman his crime
from will make him rich
but for a slave his dejection will make
him suffer beneath their general light
Peculiar set of the country by right of
+ no laws but - 31st not 20th -
+ no law on property but 4th but slavery
law of debt & production - the credit
+ 20th pay 31st a year
+ the free man who will be under the
any part of him in property being right of
+ clear to property
the person who is to be oppressed
poor man - I know they from the rich - as that
they will make a government to oppress them -
+ but let them once on a government which shall them as
enemies on a level with the wealthy and they will
sh. other blood be defiled it.
I would rather live in a society of slaves than
be a slave as only when the man is poor.
+ the slaveholder leads to improper taxes.
the poor man may be more effectively taxed by
+ many over a few than by one man over all
other persons who are made sure to be oppressed.
+ death - young men's draft - vagabonds on the street
+ our frontier.
If poor not at all by violence - the wealthy with
in a great measure influence them - wealthier
+ honor right of suffrage in even to the poor made
+ nation and liberty - no back of of
+ the poor - as they may be independent of they will.
Montesquieu
nothing more - a gentleman a man to a beast than living among
poor men, himself a slave. Such people as these are the natural
enemies of society and their number must be diminished.
+ Empires fall over the balance of property, whether lodged in one
a few or many hands.
+ from man to each lord of a territory, he is Grand Seigneur - as in Turkey
of a few to the land lords - it is not to be an aristocracy
of the whole people to the land lords or to the lords who divide
among them, that one man or one, or a small number of men
or aristocracy over balance them, it is a common wealth

the people at large have no consultation as to what goes on
they would have; they never dispute over to form one
for them. Congress can have them a King, the general says
them can have nobles. The people are not at all
an, the quarrels between the King and the nobles give
them consequences. For a great while they were not con-
sulted at all, then only by the most wealthy and important
of them. At the same time they were called on to send repre-
sentatives, but these representatives were to be chosen only
out of particular characters, by particular characters
and by particular places. It was finally found so that
one fifth of the people enjoyed the whole right of suffrage
for all. They have for more than a century been known
to make a profit of the right by absolutely selling
their votes, the price that is given them by the King is laid
on the people at large.

Then that constitution not only excluded 9/10th of the
people of that country from exercising the right of suf-
frage;
not only gave it to 1/10 but permitted them was the re-
presentation chosen by them to tax the 9/10 to pay
the 1/10 and then represented the amount of what they
you are receive in taxes.

England but the right of suffrage in England was to all
free men, and they could not be bribed, because the
thing was to not be able to do so, and they were to be paid
enough to be bribed with their own money, for other-
wise they would have paid back to all.
now they were on all and then paid out to 1/10 only.

Then again, Congress is supposed by an hundred large
monarchs and nobles, and the influence of the wealthy
was powerful commoner who compare them 1/10;
by their laws frame to answer the purpose by custom
and habit which have now succeeded the people in
a great measure to their injury, and by fear which
through the greater part of mankind in subjection to
force and power.

But as by money and power will sometimes conduct
to general some to the suffrage will support their views
+ whatever it is the case then. It is believed by

many exclusive because they have got all of their own
+ market and do not wish to share it with others.
some learned men? I suppose but not then their state
of the law and

the education of the people. No man is supposed to be a
man not in education. It is most easily known
+ country is not. It is most easily known
and by the reports derived among themselves
prop? the number of part of the country by votes and
then it is even as the reports of on - and to see that
of the other

The right of suffrage the most important of any in pop?;
+ changing it from the civic to the civic changes the con-
stitution of Rome.

Suffrage boys to both motives of being imp? in qualifying themselves
+ will by making them men too soon keep them from all their
time.

One establish the distinction and not only those who are called?
+ but those who are not are to be in want of prop? and
to be poor. Then none and all will be on a footing.