

Sarah Grimke Letters On The Equality Of The Sexes

Letters on the Equality of the Sexes Sarah Grimké 2018-06-29 This Book is Edited and rewritten from the Original classic, it includes the famous "Letters on the Equality of the Sexes and the Condition of Woman": Addressed to Mary S. Parker, President of the Boston Female Anti-Slavery Society, that was published in 1837. In her letters, she examines the equality of sexes based on the word of God. She used the Old King James Version in her discussion and encouraged every reader to search the truth out for themselves. This book also include other writing pieces and by Anna K. Leon and popular poems. Anna K. Leon edited the work; this work is included in another book named "Can a Christian be a Feminist?" Sarah Moore Grimké was born on November 26, 1792; she was part of a family with 14 siblings. She was an activist for women's rights, abolitionist, author, and part of the women's suffrage movement. She spent her childhood in North Carolina where she was born. In 1820 she moved to Philadelphia Pennsylvania and joined the Quakers. On Sundays, at age 12 Sarah would teach Bible classes to the slaves. Sarah's parents warned her to stop her teachings because it was against the law to teach slaves to read in South Carolina since 1740. In secret Sarah continued to show her personal slave Hetty, when her father found it out he threatened to have the slave girl whip. Sarah was very unhappy but for the sake of Hetty stopped teaching her. The Pioneers continued to encourage the slaves to accept the Christian faith, and get baptized, but they refused to show them to read. Sarah felt the whites did not see them as real brothers and sisters in the Lord, otherwise they would be taught to read the bible. Her younger sister followed her, and together they started working with the abolitionist movement. Together they traveled to speaking event around the state. She died on December 23, 1873.

The Oxford Book of Women's Writing in the United States Linda Wagner-Martin 1999 "A sumptuous selection of short fiction and poetry. . . . Its invitation to share the passion of women's voices characterizes the entire volume."--"USA Today."

Sarah Grimke's Rhetoric for Empowerment Susan E. Maier Hamilton 1992 In twentieth century America, women continue the age-old struggle for recognition as whole, intelligent individuals, not just an "other," less hearty, less deserving or less capable being than man. Sarah Grimke spoke of the inequalities over 150 years ago during the abolitionist movement when she compiled her major arguments into a series of letters originally published individually in the New England Spectator, then as a volume in 1838 entitled Letters on the Equality of the Sexes and the Condition of Woman. Grimke gets to the core of the matter and dares to challenge long-standing patriarchal tradition and beliefs. Feminists have since tried to categorize her ideas into a particular philosophy, giving her credit as the first American feminist. However, the difficulty lies in labeling her from a twentieth century perspective (feminism) when her intent was to be heard as an individual she wanted to break the barriers which categorizing creates. The strength of the Letters lies in their rhetorical soundness as an art which speaks profoundly to its audience, transcending the boundaries of time. This study focuses on the rhetorical soundness of the Letters, providing a close analysis, that reveals Sarah Grimke's rhetorical methods, and her reaffirmation of classical notions of rhetoric. The study also contextualizes the letters while answering the critical question: Why should we read the letters now, in the twentieth century when slavery is an issue long since resolved and women have been given the right to vote and have been assured of equal rights under the equal rights amendment? We must read primary texts, not secondary or interpretive texts, to experience the author's rhetoric and recapture her intentions.

Letters On the Equality of the Sexes, And the Condition of Woman Sarah Grimké 2023-11-03 Reproduction of the original. The publishing house Megali specialises in reproducing historical works in large print to make reading easier for people with impaired vision.

Letters on the Equality of the Sexes, and the Condition of Woman Sarah Moore Grimke 2023-01-09 CONTENTS Letter I: The Original Equality of Woman Letter II: Woman Subject Only To God Letter III: The Pastoral Letter of the General Association of Congregational Ministers of Massachusetts Letter IV: Social Intercourse of the Sexes Letter V: Condition in Asia and Africa Letter VI: Women in Asia and Africa Letter VII: Condition in Some Parts of Europe and America Letter VIII: On the Condition of Women in the United States Letter IX: Heroism of Women -- Women in Authority Letter X: Intellect of Woman Letter XI: Dress of Women Letter XII: Legal Disabilities of Women Letter XIII: Relation of Husband and Wife Letter XIV: Ministry of Women Letter XV: Man Equally Guilty with Woman in the Fall

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Letters on the Equality of the Sexes and the Condition of Woman, Addressed T Mary S. Parker President of the Boston Female Anti-Slavery Society Sarah M. Grimke 1828

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Letters on the Equality of the Sexes and the Condition of Woman Sarah Moore Grimké 1991 Bonded Leather binding

The Feminist Thought of Sarah Grimké Gerda Lerner 1998 Sarah and Angelina Grimke to Queen Victoria, October 26, 1837 -- SMG to Augustus Wattles, February 15, 1852 -- SMG to the editors, Christian Inquirer, February 10, 1852 -- SMG to the editor, The Lily, April 1852 -- SMG to the editors, New York Tribune, May 31, 1852 -- SMG to Augustus Wattles, April 2, 1854 -- SMG to Augustus Wattles, May 31, 1854 -- SMG, Manuscript essay; the education of women -- SMG to Harriot Hunt, May 23, 1855 -- SMG to Sarah Wattles, August 12, 1855 -- Gerda Lerner, a problem of ascription -- SMG, manuscript essay; marriage -- SMG to Jeanne Deroin, May 21, 1856 -- SMG to Gerrit Smith, October 1, 1856 -- SMG, manuscript essay; sisters of charity -- SMG, letter draft to George Sand -- SMG to Sarah Wattles, December 27, 1856 -- The Grimke sisters and the struggles against race prejudice -- The political activities of antislavery women.

[Appeal To the Christian Women of the South](#) A.E Grimké 2020-07-16 Reproduction of the original: Appeal To the Christian Women of the South by A.E Grimké

Investigating Christianity and Feminism Nneka Ifeoma Ofulue 1998

Briefe, engl. Letters on the equality of the sexes and the condition of woman Sarah Moore Grimke 1970

Letters on the Equality of the Sexes Sarah Moore Grimke 2014-02-02 Hardcover reprint of the original 1838 edition - beautifully bound in brown cloth covers featuring titles stamped in gold, 8vo - 6x9". No adjustments have been made to the original text, giving readers the full antiquarian experience. For quality purposes, all text and images are printed as black and white. This item is printed on demand. Book Information: Grimké, Sarah Moore. Letters On The Equality of The Sexes, And The Condition of Woman Electronic Resource: Addressed To Mary S. Parker. Indiana: Repressed Publishing LLC, 2012. Original Publishing: Grimké, Sarah Moore. Letters On The Equality of The Sexes, And The Condition of Woman Electronic Resource: Addressed To Mary S. Parker, . Boston, Mass.: I. Knapp, 1838. Subject: Women's Rights

The Power of Woman Pamela R. Durso 2003 Sarah Moore Grimke (1792-1873) wanted to become "a useful member of society," a goal she met through her impressive contributions to American social reform during the 1830s. The issue that loomed largest during that decade was slavery, and Sarah became a spokeswoman for and a leader in the abolition movement. As a Southern gentlewoman, her contributions were unique in that she critiqued the institution based on personal experience. But Sarah did more than fight for the rights of slaves. Perhaps her greatest contribution was as an advocate of women's rights. Her feminist beliefs are set forth in her *Letters on the Equality of the Sexes* (1838). In this collection of letters, she implemented a new hermeneutic to interpret biblical verses traditionally considered to subject women to the tyranny of men. She confronted the subjugation of women based on divine authority and rejected patriarchal interpretations of Scripture. Based on her interpretation of Scripture, Sarah advocated full equality for women in education, vocation, politics, and finances. She became a role model for many women who later became leaders in the suffrage movement, and is still a role model for many today. Sarah Moore Grimke confronted racism and prejudice within church, society, and herself. Most books and articles dealing with the Grimke sisters focus on Angelina, and no biography has been written of Sarah. This is the first book-length treatment of Sarah's life and work, and as such is indispensable reading for those interested in women's studies, racism, suffrage history, and religious history.

Letters on the Equality of the Sexes, and the Condition of Woman Sarah Moore Grimké 1838

Letters on the Equality of the Sexes Addressed to Mary S. Parker, President of the Boston Female Anti-Slavery Society, Sarah Grimke, 1837 Features a collection of letters written by the American reformer Sarah Moore Grimke (1792-1873) during 1837 that focus on women's rights,

presented online by Sunshine. Notes that the letters were addressed to Mary S. Parker, president of the Boston Female Anti-Slavery Society.

Letters on the Equality of the Sexes, and the Condition of Woman Sarah Moore Grimke 2017-10-12 Excerpt from Letters on the Equality of the Sexes, and the Condition of Woman: Addressed to Mary S. Parker, President of the Boston Female Anti-Slavery Society In examining this important subject, I shall depend solely on the Bible to designate the sphere of woman, because I believe almost every thing that has been written on this subject, has been the result of a misconception of the simple truths revealed in the Scriptures, in consequence of the false translation of many passages of Holy Writ. My mind is entirely delivered from the superstitious reverence which is attached to the English version of the Bible. King James's translators certainly were not inspired. I therefore claim the original as my standard, believing that to have been inspired, and I also claim to judge for myself what is the meaning of the inspired writers, because I believe it to be the solemn duty of every individual to search the Scriptures for themselves, with the aid of the Holy Spirit, and not be governed by the views of any man, or set of men. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

The Feminist Thought of Sarah Grimké Gerda Lerner 1998 Sarah Grimke, feminist activist and abolitionist, was one of the nineteenth century's most prescient feminist thinkers. She was the first American woman to write a coherent feminist argument, and her writings and work championing the emancipation of woman still remain a powerful influence on the rise of feminist consciousness. However, Sarah Grimke has long been given short shrift as a woman of no real historical significance aside from her association with her sister, abolitionist Angelina Grimke. In *The Feminist Thought of Sarah Grimke*, Gerda Lerner places Sarah's work in the context of the long history of feminist thought, showing that she was indeed a significant feminist figure and clearly ahead of her time. Focusing on Sarah's essays and letters to journals, newspapers, and contemporaries, and including illuminating articles by Lerner herself, Sarah is finally given full credit for her contributions to the feminist and abolitionist movements in pre-Civil War America. As Lerner explains, "That Sarah's work came to us in snippets and fragments, handwritten on paper cut out of a notebook, embedded in the manuscript collection of her brother-in-law, unnoticed and forgotten for over a hundred years is typical of what happened to the intellectual work of women," not indicative of her accomplishments as a major feminist thinker. *The Feminist Thought of Sarah Grimke* not only sheds light on Sarah Grimke as feminist thinker, theorist, and activist, it powerfully accents Gerda Lerner's pioneering efforts in the universal recognition of the feminist consciousness.

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Letters on the Equality of the Sexes and the Condition of Woman Sarah Moore Grimké 1980-06-01

Letters on the equality of the sexes and the condition of woman Sarah Moore Grimké 1970

Letters on the Equality of the Sexes and the Condition of Woman Sarah Moore Grimké 1991

The Feminist Papers Alice S. Rossi 1988-05-19 Here are, as Alice Rossi claims in her well-written preface, 'the essential works of feminism, ' published over a period of 200 years. Her introductions to each section are informative and written with nonpolemical grace. -- Doris Grumbach, New Republic

Letters on the Equality of the Sexes, and the Condition of Woman 1837 Grimké, an active abolitionist and crusader for women's rights, sets down her thoughts on the natural equality of the sexes and foreshadows many of the arguments of later feminists.

Letters on the Equality of the Sexes, and the Condition of Woman: Addressed to Mary S. Parker Sarah Moore Grimké 2015-08-08

Letters on the Equality of the Sexes and the Condition of Woman Sarah Moore Grimké 1970

The Political Thought of America's Founding Feminists Lisa Pace Vetter 2017-07-11 Introduction: political theory and the founding of American feminism -- Lifting the "Claud-Lorraine tint" over the Republic: Frances Wright's critique -- Of society and manners in America -- Harriet Martineau on the theory and practice of democracy in America -- Facing the "sledge hammer of truth": Angelina Grimké and the rhetoric of reform -- Sarah Grimké's Quaker liberalism -- "The most belligerent non-resistant": Lucretia Mott on women's rights -- Elizabeth Cady Stanton's rhetoric of ridicule and reform -- The shadow and the substance of Sojourner Truth -- Conclusion

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Letters on the Equality of the Sexes and the Condition of Women Sarah Moore Grimké 1970

Letters on the Equality of the Sexes, and the Condition of Woman Sarah Moore Grimké 1838

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Letters on the Equality of the Sexes, and the Condition of Woman; Addressed to Mary S. Parker Sarah Moore Grimké 2013-09 This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1838 edition. Excerpt: ...they appeared before the magistrates, and by pronouncing the simple words, "I am a Christian," calmly resigned themselves to imprisonment, ignominy and death.' Could such women have had their minds occupied by the foolish vanity of ornamental apparel? No! Christianity struck at the root of all sin, and consequently we find the early Christians could not fight, or swear, or wear costly clothing. Cave, in his work entitled 'Primitive Christianity, ' has some interesting remarks on this subject, showing that simplicity of dress was not then esteemed an unimportant part of Christianity. Very soon, however, when the fire of persecution was no longer blazing, pagan customs became interwoven with Christianity. The professors of the religion of a self-denying Lord, whose kingdom was not of this world, began to use the sword, to return railing for railing, to take oaths, to mingle heathen forms and ceremonies with Christian worship, to engraft on the beautiful simplicity of piety, the feasts and observances which were usual at heathen festivals in honor of the gods, and to adorn their persons with rich and ornamental apparel. And now if we look at Christendom, there is scarcely a vestige of that religion, which the Redeemer of men came to promulgate. The Christian world is much in the situation of the Jewish nation, when the babe of Bethlehem was born, full of outside observances, which they substitute for mercy and love, for self-denial and good works, rigid in the performance of religious duties, but ready, if the Lord Jesus came amongst them and judged them by their fruits, as he did the Pharisees formerly, to crucify him as a slanderer. Indeed, I believe the remark of a late author is perfectly correct: Strange as it may seem, yet I do not...

Letters on the Equality of the Sexes and the Condition of the Woman Sarah Moore Grimké 1970

Letters on the Equality of the Sexes, and Other Essays Sarah Moore Grimké 1988

Letters on Equality of the Sexes and the Condition of Woman, Addressed to Mary S. Parker Sarah Moore Grimké 1838

An epistle to the clergy of the southern states Sarah Moore Grimké 2020-12-08 Sarah Moore Grimké, a daughter of a wealthy South Carolina plantation owner, raised to believe slavery was moral and believed she had to defy her way of living. Yet, she changed her mind and understood that the Christian religion doesn't support slavery. So, in 1836, she wrote An Epistle to the Clergy of the Southern States, where she spoke out against slavery in the U.S. through Biblical examples.

Letters on the Equality of the Sexes and the Condition of Woman - Scholar's Choice Edition Mary S Parker 2015-02-18 This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

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