

Letters On The Equality Of The Sexes Sarah Grimke 1837

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. In *Reconstructing the Household*, Peter Bardaglio examines the connections between race, gender, sexuality, and the law in the nineteenth-century South. He focuses on

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Sarah Grimke 1837

miscegenation, rape, incest, child custody, and adoption laws to show how southerners struggled with the conflicts and stresses that surfaced within their own households and in the larger society during the Civil War era. Based on literary as well as legal sources, Bardaglio's analysis reveals how legal contests involving African Americans, women, children, and the poor led to a rethinking of families, sexuality, and the social order. Before the Civil War, a distinctive variation of republicanism, based primarily on hierarchy and dependence, characterized southern domestic relations. This organic ideal of the household and its power structure differed significantly from domestic law in the North, which tended to emphasize individual rights and contractual obligations. The defeat of the Confederacy, emancipation, and economic change transformed family law and the governance of sexuality in the South and allowed an unprecedented intrusion of the state into private life. But Bardaglio argues that despite these profound social changes, a preoccupation with traditional notions of gender and race continued to shape southern legal attitudes.

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.

This volume provides the first English translation of all the known correspondence to and from S ren Kierkegaard, including a number of his letters in draft form and papers pertaining to his life and death. These fascinating documents offer new access to the character and lifework of the gifted philosopher, theologian, and psychologist. Kierkegaard speaks often and openly about his desire to correspond, and the resulting desire to write for a greater audience. He consciously recognizes letter-writing as an opportunity to practice composition. Unlike most correspondence,

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Kierkegaard's letters expressly "do not require a reply"--he insists on this as a principle, while he clearly and earnestly yearns for a response to his efforts. Among his other principles are purposefulness, directness, and the equality of a letter to a visit with a friend (Kierkegaard preferred the former to the latter). Perhaps more than anything else in print, Kierkegaard's Letters and Documents reveal his love affair with the written word.

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

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Sarah Grimke 1837

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.

This book explores the intersections between nineteenth-century social reform movements in the United States. Delving into the little-known history of women who joined income-sharing communities during the 1840s, this book uses four community case studies to examine social activism within communal environments. In a period when women faced legal and social restrictions ranging from coverture to slavery, the emergence of residential communities designed by French utopian writer, Charles Fourier, introduced spaces where female leadership and social organization became possible. Communitarian women helped shape the ideological underpinnings of some of the United States' most enduring and successful reform efforts, including the women's rights movement, the abolition movement, and the creation of the Republican Party. Dr. Hart argues that these movements were intertwined, with activists influencing multiple organizations within unexpected settings.

Love letters during the Napoleonic wars were largely framed by concepts of love which were promoted through novels and philosophy. The standard texts, so to speak, which were written by major authors who inherited this Enlightenment bearing, responded to the emerging concepts of love found in novels and philosophical essays. Love among this Napoleonic coterie is unique because it demonstrates the reciprocal relationship between the love letter and the romantic novel. Germaine de Staël, Juliette Récamier, Chateaubriand, Benjamin Constant, Lady Emma Hamilton, Napoleon Bonaparte and his brother, Lucien Bonaparte, were the authors and recipients of some of the most passionate love letters of this period. They were also avid readers of the

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Sarah Grimke 1837

newly emerging genre of the romantic novel, and many of them were also authors of such works where they projected their personal romances onto the characterization of their fictional heroes and heroines. In addition, these authors had lived through the recent French Revolution and the Terror. Imprisoned during the Revolution, or branded as emigrés upon their return to Paris, their mature adult lives were spent in the shadows of the Napoleonic wars in which they shifted political loyalties as the specter of Napoleon's powers grew from First Consul to Emperor of Europe. The looming threat of war ignited the depths of their passions and inspired their intellectual analysis of love, happiness and suicide. Their evolving concept of love was a romantic, all-consuming passion which gripped the lovers in fatal embraces. This book's analysis of their love letters and romantic novels reveals the emerging political landscape of the period through extended metaphors of love and patriotism.

Concise discussions of the lives and principal works of feminist writers from all time periods, written by subject experts.

An assessment of Trinitarian thought in the two-hundred-year-old Stone-Campbell Movement, including suggestions for ways in which the renewal of Trinitarian doctrine can revitalize the church's life and mission. Throughout its history the Stone-Campbell Movement has noticeably neglected Trinitarian doctrine, prohibiting a biblical understanding of God as Trinity from significantly impacting the movement's churches. This book attempts to rectify this weakness in three ways. First, a focus on the Trinitarian positions of Thomas Campbell, Alexander Campbell, and Barton W. Stone sheds new light on the early shapers of the movement. Second, the book lays out specific ways in which the movement would benefit by a biblically grounded Trinitarianism and the contributions of contemporary trinitarian theologians. And third, it presents a

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Sarah Grimke 1837

plan for the advancement of biblical Trinitarian doctrine among Stone-Campbell churches. Significant contributions of this study include the most thorough examination to date of Trinitarian doctrine in Stone-Campbell thought, an original presentation of the historical theology that stands behind the Trinitarian positions of Thomas Campbell, Alexander Campbell, and Barton W. Stone, and a fresh proposal regarding the roots of Barton Stone's quasi-Arianism.

1978-2017. South Wales. In 1978, the last months of Callaghan, 'community activists' Mike, Barbara and myself joined the campaigns of council tenants to improve their heating, housing and estates. Action on one estate led to a movement across the valleys and towns of South Wales. Tenants called their experience 'waking up'. (I always thought I was useless', 'I can't imagine going back to my old life', 'Like throwing away corsets'). The letters in this book track what happened when Thatcher and Blair ruled 'There is no alternative'. And Osborne demolished 'Social Security'. It records the deaths of young men. The letters consider what defeat does to political consciousness and the profitable housing crisis now engulfing more than the children of council tenants. There's evidence for Socialists: Mike's book, if he wrote it, would be 'The Poverty of Practice'. Ashley's post mortem, 'The trouble was we didn't define equality' has our class relation to the tenants in mind as much as global setbacks. And Jean's, 'One's sense that some sorts of inequality are [capital] offences'.

"I say that even later someone will remember us."—Sappho, Fragment 147, sixth century, BC

Sappho's prediction came true; fragments of work by the earliest woman writer in Western literate history have in fact survived into the twenty-first century. But not without peril. Sappho's writing remains only in

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fragments, partly due to the passage of time, but mostly as a result of systematic efforts to silence women's voices. Sappho's hopeful boast captures the mission of this anthology: to gather together women engaged in the art of persuasion—across differences of race, class, sexual orientation, historical and physical locations—in order to remember that the rhetorical tradition indeed includes them. *Available Means* offers seventy women rhetoricians—from ancient Greece to the twenty-first century—a room of their own for the first time. Editors Joy Ritchie and Kate Ronald do so in the feminist tradition of recovering a previously unarticulated canon of women's rhetoric. Women whose voices are central to such scholarship are included here, such as Aspasia (a contemporary of Plato's), Margery Kempe, Margaret Fuller, and Ida B. Wells. Added are influential works on what it means to write as a woman—by Virginia Woolf, Adrienne Rich, Nancy Mairs, Alice Walker, and Hélène Cixous. Public “manifestos” on the rights of women by Hortensia, Mary Astell, Maria Stewart, Sarah and Angelina Grimké, Anna Julia Cooper, Margaret Sanger, and Audre Lorde also join the discourse. But *Available Means* searches for rhetorical tradition in less obvious places, too. Letters, journals, speeches, newspaper columns, diaries, meditations, and a fable (Rachel Carson's introduction to *Silent Spring*) also find places in this room. Such unconventional documents challenge traditional notions of invention, arrangement, style, and delivery, and blur the boundaries between public and private discourse. Included, too, are writers whose voices have not been heard in any tradition. Ritchie and

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Ronald seek to “unsettle” as they expand the women’s rhetorical canon. Arranged chronologically, Available Means is designed as a classroom text that will allow students to hear women speaking to each other across centuries, and to see how women have added new places from which arguments can be made. Each selection is accompanied by an extensive headnote, which sets the reading in context. The breadth of material will allow students to ask such questions as “How might we define women’s rhetoric? How have women used and subverted traditional rhetoric?” A topical index at the end of the book provides teachers a guide through the rhetorical riches. Available Means will be an invaluable text for rhetoric courses of all levels, as well as for women’s studies courses.

This book has been considered by academicians and scholars of great significance and value to literature. This forms a part of the knowledge base for future generations. We have represented this book in the same form as it was first published. Hence any marks seen are left intentionally to preserve its true nature.

Adam Smith, in his *The Theory of Moral Sentiments*, largely left his readers to develop his argument's full implications. Many philosophers famously did so, including Mary Wollstonecraft, Thomas Paine, and John Millar, among others, but less known are Sophie de Grouchy's own contributions, presented here alone in translation. Grouchy (1764-1822) published her *Letters on Sympathy* in 1798 together with her French translation of *The Theory of Moral Sentiments*. While Grouchy's *Letters* mainly engage critically with Smith's

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philosophical analysis of sympathy, they offer valuable perspectives and original thoughts about the relationship of emotional and moral development to legal, economic, and political reform. In particular, Grouchy sought to understand how the mechanisms of sympathy could help the development of new social and political institutions after the revolution. Her Letters further contain profound reflections on the dangers of demagoguery, the nature of tragedy, and the roles of love and friendship. Though ostensibly a commentary on Smith, the Letters stand in their own right as significant and original contributions to political philosophy. This new translation by Sandrine Bergès of a text by a forgotten female philosopher illuminates new inroads to Enlightenment and feminist thought and reveals insights that were far ahead of their time. The volume includes a critical introduction, explanatory notes, and a glossary of terms to provide critical and historical analysis for the novice reader. Shaped with a clear political chronology, **MAKING AMERICA** reflects the variety of individual experiences and cultures that comprise American society. The book's clear and helpful presentation speaks directly to students, sparking their curiosity and inviting them to “do history” as well as read about it. For instructors whose classrooms mirror the diversity of today's college students, the strongly chronological narrative, together with visuals and an integrated program of learning and teaching aids, makes the historical content vivid and comprehensible to students at all levels of preparedness. Available in the following split options: **MAKING AMERICA**, Seventh Edition (Chapters 1-29), ISBN:

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978-1-285-19479-0; Volume I: To 1877 (Chapters 1-15), ISBN: 978-1-285-19480-6; Volume II: Since 1865 (Chapters 15-29), ISBN: 978-1-285-19481-3. Important Notice: Media content referenced within the product description or the product text may not be available in the ebook version.

The Dictionary of Early American Philosophers, which contains over 400 entries by nearly 300 authors, provides an account of philosophical thought in the United States and Canada between 1600 and 1860. The label of "philosopher" has been broadly applied in this Dictionary to intellectuals who have made philosophical contributions regardless of academic career or professional title. Most figures were not academic philosophers, as few such positions existed then, but they did work on philosophical issues and explored philosophical questions involved in such fields as pedagogy, rhetoric, the arts, history, politics, economics, sociology, psychology, medicine, anthropology, religion, metaphysics, and the natural sciences. Each entry begins with biographical and career information, and continues with a discussion of the subject's writings, teaching, and thought. A cross-referencing system refers the reader to other entries. The concluding bibliography lists significant publications by the subject, posthumous editions and collected works, and further reading about the subject.

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images such as portraits, maps, sketches etc We have endeavoured to keep the quality of these images, so they represent accurately the original artefact. Although occasionally there may be certain imperfections with these old texts, we feel they deserve to be made available for future generations to enjoy.

A history of the American Constitution's formative decades from a preeminent legal scholar When the US Constitution won popular approval in 1788, it was the culmination of thirty years of passionate argument over the nature of government. But ratification hardly ended the conversation. For the next half century, ordinary Americans and statesmen alike continued to wrestle with weighty questions in the halls of government and in the pages of newspapers. Should the nation's borders be expanded? Should America allow slavery to spread westward? What rights should Indian nations hold? What was the proper role of the judicial branch? In *The Words that Made Us*, Akhil Reed Amar unites history and law in a vivid narrative of the biggest constitutional questions early Americans confronted, and he expertly assesses the answers they offered. His account of the document's origins and consolidation is a guide for anyone seeking to properly understand America's Constitution today. The changing face of the liberal creed from the ancient world to today *The Lost History of Liberalism*

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challenges our most basic assumptions about a political creed that has become a rallying cry—and a term of derision—in today’s increasingly divided public square. Taking readers from ancient Rome to today, Helena Rosenblatt traces the evolution of the words “liberal” and “liberalism,” revealing the heated debates that have taken place over their meaning. In this timely and provocative book, Rosenblatt debunks the popular myth of liberalism as a uniquely Anglo-American tradition centered on individual rights. She shows that it was the French Revolution that gave birth to liberalism and Germans who transformed it. Only in the mid-twentieth century did the concept become widely known in the United States—and then, as now, its meaning was hotly debated. Liberals were originally moralists at heart. They believed in the power of religion to reform society, emphasized the sanctity of the family, and never spoke of rights without speaking of duties. It was only during the Cold War and America’s growing world hegemony that liberalism was refashioned into an American ideology focused so strongly on individual freedoms. Today, we still can’t seem to agree on liberalism’s meaning. In the United States, a “liberal” is someone who advocates big government, while in France, big government is contrary to “liberalism.” Political debates become befuddled because of semantic and conceptual confusion. *The Lost History of Liberalism* sets the

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record straight on a core tenet of today's political conversation and lays the foundations for a more constructive discussion about the future of liberal democracy.

Artikelen en lezingen van de Amerikaanse feministe. Letters on the Equality of the Sexes, and the Condition of Woman Addressed to Mary S. Parker Alpha Edition

This epistolary novel is astounding in its theme and idiosyncratic style of treatment. The novel treats the theme of equality of mankind. Mackenzie has related his abolitionist ideals through the work. The sentiments and sincerity of the protagonists is reflected through every line of these letters. An engrossing read!

America is at a pivotal crossroads. The soul of our nation is at stake and in peril. A new public narrative is needed to unite Americans around common values and to counter the increasing discord and acrimony in our politics and culture. The process of healing and creating a more perfect union in our nation must start now. The moral vision of Martin Luther King Jr.'s Beloved Community, which animated and galvanized the civil rights movement of the 1950s and 1960s, provides a hopeful way forward. In *A More Perfect Union*, Adam Russell Taylor, president of Sojourners, reimagines a contemporary version of the Beloved Community that will inspire and unite Americans across generations, geographic and class divides, racial and gender differences, faith traditions, and ideological leanings. In the Beloved Community, neither privilege nor

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punishment is tied to race, gender, religion, sexual orientation, or economic status, and everyone is able to realize their full potential and thrive. Building the Beloved Community requires living out a series of commitments, such as true equality, radical welcome, transformational interdependence, E Pluribus Unum ("out of many, one"), environmental stewardship, nonviolence, and economic equity. By building the Beloved Community we unify the country around a shared moral vision that transcends ideology and partisanship, tapping into our most sacred civic and religious values, enabling our nation to live up to its best ideals and realize a more perfect union.

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