**Viewpoint 3 - Catherine E. Beecher**

**Stalcup (34)**

* Women took part in 1833 AASS and played an active role
  + circulating petitions
  + publishing articles and books
  + delivering speeches
* Many Americans believed it was improper/scandalous for women to publicly express their political opinions and take part in such movements
* Catherine E. Beecher criticizes female reformers, particularly abolitionists:

**Beecher (35-38)**

* One sex is superior, the other is subordinate
* Christianity: power which is lawful to a woman: kindly, generous, peaceful and benevolent principles
* 1837 General Association of Massachusetts Congregational Churches in their pastoral letter to ministers criticizes women who give public speeches
* Women gain respect and win by peace and love
* case of Queen Esther is ok, but Abolition Society is not

**Viewpoint 4 - Angelina Emily Grimké**

**Stalcup (39)**

* upper class slaveholder, in 1827 became a Quaker, in 1829 joined Female Anti-Slavery Society
* She and her sister Sarah in 1837 starting a speaking tour of New England attracting enormous attention because it was first where women lecture audiences of both sex

**Grimké (40-45)**

* In reply to prev. - point #1 is without proof
* Did the Bible teach this? Doctrines of peace *only to women*?
* Angry reply and shooting down of opposition, presents counter
* Proclaims women’s role in Christianity and right to petition
* Maria Stewart (free black from New England - first American-born woman to deliver public speeches) lectured on abolition but also on the right of black women to speak publicly
  + Refers to Christianity and biblical history for credibility and evidence