

Questions 11-21 are based on the following passages.

Passage 1 is adapted from Catharine Beecher, *Essay on Slavery and Abolitionism*. Originally published in 1837. Passage 2 is adapted from Angelina E. Grimké, *Letters to Catharine Beecher*. Originally published in 1838. Grimké encouraged Southern women to oppose slavery publicly. Passage 1 is Beecher's response to Grimké's views. Passage 2 is Grimké's response to Beecher.

Passage 1

Heaven has appointed to one sex the superior, and to the other the subordinate station, and this without any reference to the character or conduct of
 Line either. It is therefore as much for the dignity as it is
 5 for the interest of females, in all respects to conform to the duties of this relation. . . . But while woman holds a subordinate relation in society to the other sex, it is not because it was designed that her duties or her influence should be any the less important, or
 10 all-pervading. But it was designed that the mode of gaining influence and of exercising power should be altogether different and peculiar. . . .

A man may act on society by the collision of intellect, in public debate; he may urge his measures
 15 by a sense of shame, by fear and by personal interest; he may coerce by the combination of public sentiment; he may drive by physical force, and he does not outstep the boundaries of his sphere. But all the power, and all the conquests that are lawful to
 20 woman, are those only which appeal to the kindly, generous, peaceful and benevolent principles.

Woman is to win every thing by peace and love; by making herself so much respected, esteemed and loved, that to yield to her opinions and to gratify her
 25 wishes, will be the free-will offering of the heart. But this is to be all accomplished in the domestic and social circle. There let every woman become so cultivated and refined in intellect, that her taste and judgment will be respected; so benevolent in feeling
 30 and action; that her motives will be revered;—so unassuming and unambitious, that collision and competition will be banished;—so “gentle and easy to be entreated,” as that every heart will repose in her presence; then, the fathers, the husbands, and the
 35 sons, will find an influence thrown around them, to which they will yield not only willingly but proudly. . . .

A woman may seek the aid of co-operation and combination among her own sex, to assist her in her
 40 appropriate offices of piety, charity, maternal and

domestic duty; but whatever, in any measure, throws a woman into the attitude of a combatant, either for herself or others—whatever binds her in a party conflict—whatever obliges her in any way to exert
 45 coercive influences, throws her out of her appropriate sphere. If these general principles are correct, they are entirely opposed to the plan of arraying females in any Abolition movement.

Passage 2

The investigation of the rights of the slave has led
 50 me to a better understanding of my own. I have found the Anti-Slavery cause to be the high school of morals in our land—the school in which *human rights* are more fully investigated, and better understood and taught, than in any other. Here a
 55 great fundamental principle is uplifted and illuminated, and from this central light, rays innumerable stream all around.

Human beings have *rights*, because they are *moral* beings: the rights of *all* men grow out of their moral
 60 nature; and as all men have the same moral nature, they have essentially the same rights. These rights may be wrested from the slave, but they cannot be alienated: his title to himself is as perfect now, as is that of Lyman Beecher:¹ it is stamped on his moral
 65 being, and is, like it, imperishable. Now if rights are founded in the nature of our moral being, then the *mere circumstance of sex* does not give to man higher rights and responsibilities, than to woman. To suppose that it does, would be to deny the
 70 self-evident truth, that the “physical constitution is the mere instrument of the moral nature.” To suppose that it does, would be to break up utterly the relations, of the two natures, and to reverse their functions, exalting the animal nature into a monarch,
 75 and humbling the moral into a slave; making the former a proprietor, and the latter its property.

When human beings are regarded as *moral* beings, *sex*, instead of being enthroned upon the summit, administering upon rights and
 80 responsibilities, sinks into insignificance and nothingness. My doctrine then is, that whatever it is morally right for man to do, it is morally right for woman to do. Our duties originate, not from difference of sex, but from the diversity of our
 85 relations in life, the various gifts and talents committed to our care, and the different eras in which we live.

¹ Lyman Beecher was a famous minister and the father of Catharine Beecher.