

1837

**Letters Addressed to Mary S. Parker,
President of the Boston Female Anti-Slavery Society
on the Inequalities of the Sexes
Sarah Grimké**

Numbers 4 and 8

Letter IV: Social Intercourse of the Sexes

Andover, 7th Mo. 27th, 1837

My Dear Friend,

Before I proceed with the account of that oppression which woman has suffered in every age and country from her *protector*, man, permit me to offer for your consideration, some views relative to the social intercourse of the sexes. Nearly the whole of this intercourse is, in my apprehension, derogatory to man and woman, as moral and intellectual beings. We approach each other, and mingle with each other, under the constant pressure of a feeling that we are of different sexes; and, instead of regarding each other only in the light of immortal creatures, the mind is fettered by the idea which is early and industriously infused into it, that we must never forget the distinction between male and female. Hence our intercourse, instead of being elevated and refined, is generally calculated to excite and keep alive the lowest propensities of our nature. Nothing, I believe, has tended more to destroy the true dignity of woman, than the fact that she is approached by man in the character of a female. The idea that she is sought as an intelligent and heaven-born creature, whose society will cheer, refine and elevate her companion, and that she will receive the same blessings she confers, is rarely held up to her view. On the contrary, man almost always addresses himself to the weakness of woman. By flattery, by an appeal to her passions, he seeks access to her heart; and when he has gained her affections, he uses her as the instrument of his pleasure – the minister of his temporal comforts. He furnishes himself with a housekeeper, whose chief business is in the kitchen, or the nursery. And whilst he goes abroad and enjoys the means of improvement afforded by collision of intellect with cultivated minds, his wife is condemned to draw nearly all her instruction from books, if she has time to peruse them; and if not, from her meditations, whilst engaged in those domestic duties which are necessary for the comfort of her lord and master.

Surely no one who contemplates, with the eye of a Christian philosopher, the design of God in the creation of woman, can believe that she is now fulfilling that design. The literal translation of the word "help-meet" is a helper like unto himself; it is so rendered in the Septuagint, and manifestly signifies a companion. Now I believe it will be impossible for woman to fill the station assigned her by God, until her brethren mingle with her as an equal, as a moral being; and lose, in the dignity of her immortal nature, and in the fact of her bearing like himself the image and superscription of her God, the idea of her being a female. The apostle beautifully remarks, "As many of you as have been baptized into Christ, have put on Christ. there is neither Jew nor Greek, there is neither bond nor free, there is neither *male* nor *female*; for ye are all one in Christ Jesus" {Gal. 3:28}. Until our intercourse is purified by the forgetfulness of sex, – until we rise above the present low and sordid views which entwine themselves around our social and domestic interchange of sentiments and

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feelings, we never can derive that benefit from each other's society which it is the design of our Creator that we should. Man has inflicted an unspeakable injury upon woman, by holding up to her view her animal nature, and placing in the back ground her moral and intellectual being. Woman has inflicted an injury upon herself by submitting to be thus regarded; and she is now called upon to rise from the station where *man*, not God, has placed her, and claim those sacred and inalienable rights, as a moral and responsible being, with which her Creator has invested her.

What but these views, so derogatory to the character of woman, could have called forth the remark contained in the Pastoral Letter? "We especially deplore the intimate acquaintance and promiscuous conversation of *females* with regard to things 'which ought not to be named,' by which that modesty and delicacy, which is the charm of domestic life, and which constitutes the true influence of woman, is consumed." How wonderful that the conceptions of man relative to woman are so low, that he cannot perceive that she may converse on any subject connected with the improvement of her species, without swerving in the least from that modesty which is one of her greatest virtues! Is it designed to insinuate that woman should possess a greater degree of modesty than man? This idea I utterly reprobate. Or is it supposed that woman cannot go into scenes of misery, the necessary result of those very things, which the Pastoral Letter says ought not to be named, for the purpose of moral reform, without becoming contaminated by those with whom she thus mingles?

This is a false position; and I presume has grown out of the never-forgotten distinction of male and female. The woman goes forth, clad in the panoply of God, to stem the tide of iniquity and misery, which she beholds rolling through our land, goes not forth to her labor of love as a female. She goes as the dignified messenger of Jehovah, and all she does and says must be done and said irrespective of sex. She is in duty bound to communicate with all, who are able and willing to aid her in saving her fellow creatures, both men and women, from that destruction which awaits them.

So far from woman losing any thing of the purity of her mind, by visiting the wretched victims of vice in their miserable abodes, by talking with them, or of them, she becomes more and more elevated and refined in her feelings and views. While laboring to cleanse the minds of others from the malaria of moral pollution, her own heart becomes purified, and her soul rises to nearer communion with her God. Such a woman is infinitely better qualified to fulfil the duties of a wife and a mother, than the woman whose *false delicacy* leads her to shun her fallen sister and brother, and shrink from *naming those sins* which she knows exist, but which she is too fastidious to labor by deed and by word to exterminate. Such a woman feels, when she enters upon the marriage relation, that God designed that relation not to debase her to a level with the animal creation, but to increase the happiness and dignity of his creatures. Such a woman comes to the important task of training her children in the nurture and admonition of the Lord, with a soul filled with the greatness of the beings committed to her charge. She sees in her children, creatures bearing the image of God; and she approaches them with reverence, and treats them at all times as moral and accountable beings. Her own mind being purified and elevated, she instills into her children that genuine religion which induces them to keep the commandments of God. Instead of ministering with ceaseless care to their sensual appetites, she teaches them to be temperate in all things. She can converse with her children on any subject relating to their duty to God, can point their attention to those vices which degrade and brutify human nature, without in the least defiling her own mind or theirs. She views herself, and teaches her children to regard themselves as moral beings; and in all their intercourse

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with their fellow men, to lose the animal nature of man and woman, in the recognition of that immortal mind wherewith Jehovah has blessed and enriched them.

Thine in the bonds of womanhood,

Sarah M. Grimké

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Letter VIII: On the Condition of Women in the United States

Brookline, 1837

My Dear Sister,

I have now taken a brief survey of the condition of women in various parts of the world. I regret that my time has been so much occupied by other things, that I have been unable to bestow that attention upon the subject which it merits, and that my constant change of place has prevented me from having access to books, which might probably have assisted me in this part of my work. I hope that the principles I have asserted will claim the attention of some of my sex, who may be able to bring into view, more thoroughly than I have done, the situation and degradation of women. I shall now proceed to make a few remarks on the condition of women in my own country.

During the early part of my life, my lot was cast among the butterflies of the *fashionable* world; and of this class of women, I am constrained to say, both from experience and observation, that their education is miserably deficient; that they are taught to regard marriage as the one thing needful, the only avenue to distinction; hence to attract the notice and win the attentions of men, by their external charms, is the chief business of fashionable girls. They seldom think that men will be allured by intellectual acquirements, because they find, that where any mental superiority exists, a woman is generally shunned and regarded as stepping out of her "appropriate sphere," which, in their view, is to dress, to dance, to set out to the best possible advantage her person, to read the novels which inundate the press, and which do more to destroy her character as a rational creature, than any thing else. Fashionable women regard themselves, and are regarded by men, as pretty toys or as mere instruments of pleasure; and the vacuity of mind, the heartlessness, the frivolity, which is the necessary result of this false and debasing estimate of women, can only be fully understood by those who have mingled in the folly and wickedness of fashionable life; and who have been called from such pursuits by the voice of the lord Jesus, inviting their weary and heavy laden souls to come unto Him and learn of Him, that they may find something worthy of their immortal spirit, and their intellectual powers; that they may learn the high and holy purposes of their creation, and consecrate themselves unto the service of God; and not, as is now the case, to the pleasure of man.

There is another and much more numerous class in this country, who are withdrawn by education or circumstances from the circle of fashionable amusements, but who are brought up with the dangerous and absurd idea, that *marriage* is a kind of preferment; and that to be able to keep their husband's house, and render his situation comfortable, is the end of her being. Much that she does

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and says and thinks is done in reference to this situation; and to be married is too often held up to the view of girls as the *sine qua non* of human happiness and human existence. For this purpose more than for any other, I verily believe the majority of girls are trained. This is demonstrated by the imperfect education which is bestowed upon them, and the little pains taken to cultivate their minds, after they leave school, by the little time allowed them for reading, and by the idea being constantly inculcated, that although all household concerns should be attended to with scrupulous punctuality at particular seasons, the improvement of their intellectual capacities is only a secondary consideration, and may serve as an occupation to fill up the odds and ends of time. In most families, it is considered a matter of far more consequence to call a girl off from making a pie, or a pudding, than to interrupt her whilst engaged in her studies. This mode of training necessarily exalts, in their view, the animal above the intellectual and spiritual nature, and teaches women to regard themselves as a kind of machinery, necessary to keep the domestic engine in order, but of little value as the *intelligent* companions of men.

Let no one think, from these remarks, that I regard a knowledge of housewifery as beneath the acquisition of women. Far from it: I believe that a complete knowledge of household affairs is an indispensable requisite in a woman's education, -- that by the mistress of a family, whether married or single, doing her duty thoroughly and *understandingly*, the happiness of the family is increased to an incalculable degree, as well as a vast amount of time and money saved. All I complain of is, that our education consists so almost exclusively in culinary and other manual operations. I do long to see the time, when it will no longer be necessary for women to expend so many precious hours in furnishing "a well spread table," but that their husbands will forego some of their accustomed indulgences in this way, and encourage their wives to devote some portion of their time to mental cultivation, even at the expense of having to dine sometimes on baked potatoes, or bread and butter.

I believe the sentiment expressed by the author of "Live and let Live," is true:

Other things being equal, a woman of the highest mental endowments will always be the best housekeeper, for domestic economy is a science that brings into action the qualities of the mind, as well as the graces of the heart. A quick perception, judgment, discrimination, decision and order are high attributes of mind, and are all in daily exercise in the well ordering of a family. If a sensible woman, an intellectual woman, a woman of genius, is not a good housewife, it is not because she is either, or all of those, but because there is some deficiency in her character, or some omission of duty which should make her very humble, instead of her indulging in any secret self-complacency on account of a certain superiority, which only aggravates her fault.

The influence of women over the minds and character of *children* of both sexes, is allowed to be far greater than that of men. This being the case by the very ordering of nature, women should be prepared by education for the performance of their sacred duties as mothers and as sisters. A late American writer, [Sarah's older brother, Thomas S. Grimké (1786-1834), who encouraged her education as a child] speaking on this subject, says in reference to an article in the *Westminster Review*:

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I agree entirely with the writer in the high estimate which he places on female education, and have long since been satisfied, that the subject not only merits, but *imperiously demands* a thorough reconsideration. The great elements of usefulness and duty are too little attended to. Women ought, in my view of the subject, to approach to the best education now given to men, (I except mathematics and the classics,) far more I believe than has ever yet been attempted. Give me a host of educated, pious mothers and sisters, and I will do more to revolutionize a country, in moral and religious tastes, in manners and in social virtues and intellectual cultivation, than I can possibly do in double or treble the time, with a similar host of educated men. I cannot but think that the miserable condition of the great body of the people in all ancient communities, is to be ascribed in very great degree to the degradation of women.

There is another way in which the general opinion, that women are inferior to men, is manifested, that bears with tremendous effect on the laboring class, and indeed on almost all who are obligated to earn a subsistence, whether it be by mental or physical exertion -- I allude to the disproportionate value set on the time and labor of men and of women. A man who is engaged in teaching, can always, I believe, command a higher price for tuition than a woman -- even when he teaches the same branches, and is not in any respect superior to the woman. This I know is the case in boarding and other schools with which I have been acquainted, and it is so in every occupation in which the sexes engage indiscriminately. As for example, in tailoring, a man has twice, or three times as much for making a waistcoat or pantaloons as a woman, although the work done by each may be equally good. In those employments which are peculiar to women, their time is estimated at only half the value of that of men. A woman who goes out to wash, works as hard in proportion as a wood sawyer, or a coal heaver, but she is not generally able to make more than half as much by a day's work. The low remuneration which women receive for their work has claimed the attention of a few philanthropists, and I hope it will continue to do so until some remedy is applied for this enormous evil. I have known a widow, left with four or five children to provide for, unable to leave home because her helpless babes demand her attention, compelled to earn a scanty subsistence, by making coarse shirts at 12 1/2 cents a piece, or by taking in washing, for which she was paid by some wealthy persons 12 1/2 cents per dozen. All these things evince the low estimation in which woman is held. There is yet another and more disastrous consequence arising from this unscriptural notion -- women being educated, from earliest childhood, to regard themselves as inferior creatures, have not that self-respect which conscious equality would engender, and hence when their virtue is assailed, they yield to temptation with facility, under the idea that it rather exalts than debases them, to be connected with a superior being.

There is another class of women in this country, to whom I cannot refer, without feelings of the deepest shame and sorrow. I allude to our female slaves. Our southern cities are wheeled beneath a tide of pollution; the virtue of female slaves is wholly at the mercy of irresponsible tyrants, and women are bought and sold in our slave markets, to gratify the brute lust of those who bear the name of Christian. In our slave States, if amid all her degradation and ignorance, a woman desires to preserve her virtue unsullied, she is either bribed or whipped into compliance, or if she dares resist her seducer, her life by the laws of some of the slave States may be, and has actually been sacrificed

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to the fury of the disappointed passion. Where such laws do not exist, the power which is necessarily vested in the master over his property, leaves the defenseless slave entirely at his mercy, and the suffering of some females on this account, both physical and mental, are intense. Mr. Gholson, in the House of Delegates of Virginia, in 1832, said, "He really had been under the impression that he owned his slaves. He had lately purchased four women and ten children, in whom he thought he had obtained a great bargain; for he supposed they were his own property, *as were his brood mares.*" But even if any laws existed in the United States, as in Athens formerly, for the protection of female slaves, they would be null and void, because the evidence of a colored person is not admitted against a white, in any of our Courts of Justice in the slave States." In Athens, if a female slave had cause to complain of any want of respect to the laws of modesty, she could seek the protection of the temple, and demand a change of owners; and such appeals were never discountenanced, or neglected by the magistrates." In Christian America, the slave has no refuge from unbridled cruelty and lust.

S. A. Forrall, speaking of the state of morals at the South, says, "Negresses when young and likely, are often employed by the planter, or his friends, to administer to their sensual desires. This frequently is a matter of speculation, for if the offspring, a mulatto, be a handsome female, 800 or 1000 dollars may be obtained for her in the New Orleans market. It is an occurrence of no uncommon nature to see a Christian father sell his own daughter, and the brother his own sister." The following is copied by the *N. Y. Evening Star* from the *Picayune*, a paper published in New Orleans. "A very beautiful girl, belonging to the estate of John French, a deceased gambler at new Orleans, was sold a few days since for the round sum of \$7,000. An ugly-looking bachelor named Gouch, a member of the Council of one of the Principalities, was the purchaser. The girl is a brunette; remarkable for her beauty and intelligence, and there was considerable contention, who should be the purchaser. She was, however, persuaded to accept Gouch, he having made her princely promises." I will add but one more from the numerous testimonies respecting the degradation of female slaves, and the licentiousness of the South. It is from the *Circular of the Kentucky Union, for the Moral and Religious Improvement of the Colored Race*. "To the female character among our black population, we cannot allude but with feeling of the bitterest shame. A similar condition of moral pollution and utter disregard of a pure and virtuous reputation, is to be found *only without the pale of Christendom*. That such a state of society should exist in a Christian nation, claiming to be the most enlightened upon the earth, without calling forth any *particular attention* to its existence, though ever before our eyes and *in our families*, is a moral phenomenon at once unaccountable and disgraceful."

Nor does the colored woman suffer alone: the moral purity of the white woman is deeply contaminated. In the daily habit of seeing the virtue of her enslaved sister sacrificed without hesitancy or remorse, she looks upon the crimes of seduction and illicit intercourse without horror, and although not personally involved in the guilt, she loses that value for innocence in her own, as well as the other sex, which is one of the strongest safeguards to virtue. She lives in habitual intercourse with men, whom she knows to be polluted by licentiousness, and often is she compelled to witness in her own domestic circle, those disgusting and heart-sickening jealousies and strifes which disgraced and distracted the family of Abraham. In addition to all this, the female slaves suffer every species of degradation and cruelty, which the most wanton barbarity can inflict; they

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are indecently divested of their clothing, sometimes tied up and severely whipped, sometimes prostrated on the earth, while their naked bodies are torn by the scorpion lash.

The whip on WOMAN's shrinking flesh!
Our soil yet reddening with the stains
Caught from her scourging warm and fresh.

Can any American woman look at these scenes of shocking licentiousness and cruelty, and fold her hands in apathy and say, "I have nothing to do with slavery"? *She cannot and be guiltless.*

I cannot close this letter, without saying a few words on the benefits to be derived by men, as well as women, from the opinions I advocate relative to the equality of the sexes. Many women are now supported, in idleness and extravagance, by the industry of their husbands, fathers, or brothers, who are compelled to toil out their existence, at the counting house, or in the printing office, or some other laborious occupation, while the wife and daughters and sisters take no part in the support of the family, and appear to think that their sole business is to spend the hard bought earnings of their male friends. I deeply regret such a state of things, because I believe that if women felt their responsibility, for the support of themselves, or their families it would add strength and dignity to their characters, and teach them more true sympathy for their husbands, than is now generally manifested, -- a sympathy which would be exhibited by actions as well as words. Our brethren may reject my doctrine, because it runs counter to common opinions, and because it wounds their pride; but I believe they would be "partakers of the benefit" resulting from the Equality of the Sexes, and would find that woman, as their equal, was unspeakably more valuable than woman as their inferior, both as a moral and an intellectual being.

Thine in the bonds of womanhood,

Sarah M. Grimké

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