

Name:	Date:	Period:	Compelling Question: When is the right time to fight? Supporting Question: How did the women's rights movement intersect with abolition?
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Instructions: Highlight or underline that the text will help you answer your Supporting and Compelling Questions. Take notes on the side and explain why the examples are important

Close reading is thoughtful, critical analysis of a text that focuses on significant details or patterns to develop a deep, precise understanding of the text's form, craft, meanings, applications, etc. It involves multiple readings of the text for different purposes. In social studies, close reading helps students make connections back to a compelling question and historical context.

Phases:			
1. What does the text say?	2. How does the text work?	3. What does the text mean?	4. How does the text relate to the historical/contemporary context?
Who, what, when, where, why; key details	Key vocabulary, phrases, and structure.	Make connections to ideas, interpret meaning of the text	Relate to compelling question, time period, etc.

<p>Text: Beecher, Catherine E. "Essay on Slavery and Abolitionism." Philadelphia: Henry Perkins, 1837. From Uncle Tom's Cabin & American Culture. Accessed July 23, 2010. http://teachinghistory.org/history-content/beyond-the-textbook/24124</p>	<p>Phase 1/ 2 questions and notes Vocabulary:</p>	<p>Phase 3 and 4 questions</p>
<p>MY DEAR FRIEND,</p> <p>Your public address to Christian females at the South has reached me, and I have been urged to aid in circulating it at the North. I have also been informed, that you contemplate a tour, during the ensuing year, for the purpose of exerting your influence to form Abolition Societies among ladies of the non-slave-holding States.</p> <p>Our acquaintance and friendship give me a claim to your private ear; but there are reasons why it seems more desirable to address you, who now stand before the public as an advocate of Abolition measures, in a more public manner.</p> <p>The object I have in view, is to present some reasons why it seems unwise and inexpedient for ladies of the non-slave-holding States to unite themselves in Abolition Societies; and thus, at the same time, to exhibit the inexpediency of the course you propose to adopt.</p> <p>I would first remark, that your public address leads me to infer, that you are not sufficiently informed in regard to the feelings and opinions of Christian females at the North. Your remarks seem to assume, that the principles held by Abolitionists on the subject of slavery, are peculiar to them, and are not generally adopted by those at the North who oppose their measures.</p> <p>In this you are not correctly informed. In the sense in which Abolitionists explain the terms they employ, there is little, if any, difference between them and most northern persons. Especially is this true of northern persons of religious principles. I know not</p>	<p>What does Catherine (the writer) know about Angelina Grimke's intentions?</p> <p>What part of the country are they referring to?</p> <p>What can you tell already about Catherine's view of women in non-slave-holding states fighting for abolition?</p> <p>What does she claim are the views and behaviors toward slavery of northern Christians?</p>	

where to look for northern Christians, who would deny that every slave-holder is bound to treat his slaves exactly as he would claim that his own children ought to be treated in similar circumstances; that the holding of our fellow men as property, or the withholding any of the rights of freedom, for mere purposes of gain, is a sin, and ought to be immediately abandoned; and that where the laws are such, that a slave-holder cannot legally emancipate his slaves, without throwing them into worse bondage, he is bound to use all his influence to alter those laws, and, in the meantime, to treat his slaves, as nearly as he can, as if they were free.

I do not suppose there is one person in a thousand, at the North, who would dissent from these principles. They would only differ in the use of terms and call this the doctrine of gradual emancipation, while Abolitionists would call it the doctrine of immediate emancipation.

As this is the state of public opinion at the North, there is no necessity for using any influence with northern ladies, in order that they may adopt your principles on the subject of slavery; for they hold them in common with yourself, and it would seem unwise, and might prove irritating, to approach them as if they held opposite sentiments.

In regard to the duty of making efforts to bring the people of the Southern States to adopt these principles, and act on them, it is entirely another matter. On this point you would find a large majority opposed to your views. Most persons in the non-slave-holding States have considered the matter of Southern slavery, as one in which they were no more called to interfere, than in the abolition of the press-gang system in England, or to the system of Ireland. Public opinion may have been wrong on this point, and yet have been right on all those great principles of rectitude and justice relating to slavery, which Abolitionists claim as their distinctive peculiarities.

The distinctive peculiarity of the Abolition Society is this: it is a voluntary association in one section of the country, designed to awaken public sentiment against a moral evil existing in another section of the country, and the principal point of effort seems to be, to enlarge the numbers of this association as a means of influencing public sentiment. The principal object of your proposed tour, I suppose, is to present facts, arguments, and persuasions to influence northern ladies to enrol themselves as members of this association.

I will therefore proceed to present some of the reasons which may be brought against such a measure as the one you would urge.

How are the northern views on abolition different from Abolitionists?

Why does she warn against sharing her abolitionist views with “northern ladies”?

What has been the

CLOSE-READING: BEECHER → GRIMKE LETTER

In the first place, the main principle of action in that society rests wholly on a false deduction from past experience. Experience has shown, that when certain moral evils exist in a community, efforts to awaken public sentiment against such practices, and combinations for the exercise of personal influence and example, have in various cases tended to rectify these evils.

Thus in respect to intemperance;—the collecting of facts, the labours of public lecturers and the distribution of publications, have had much effect in diminishing the evil. So in reference to the slave-trade and slavery in England. The English nation possessed the power of regulating their own trade, and of giving liberty to every slave in their dominions; and yet they were entirely unmindful of their duty on this subject. Clarkson, Wilberforce, and their coadjutors, commenced a system of operations to arouse and influence public sentiment, and they succeeded in securing the suppression of the slave trade, and the gradual abolition of slavery in the English colonies. In both these cases, the effort was to enlighten and direct public sentiment in a community, of which the actors were a portion, in order to lead them to rectify an evil existing among THEMSELVES, which was entirely under their control.

From the success of such efforts, the Abolitionists of this country have drawn inferences, which appear to be not only illogical, but false. Because individuals in their own community have aroused their fellow citizens to correct their own evils, therefore they infer that attempts to convince their fellow-citizens of the faults of another community will lead that community to forsake their evil practices....

Summary of main ideas of text

How does this connect to the compelling the question?

<p>Catharine Beecher was a member of the same reform-minded family as her more famous sister, Harriet Beecher Stowe. She was also a notable figure in her day, especially as an energetic advocate for female education and for her popular 1842 Treatise on Domestic Economy, aimed at middle-class housewives (although she never married). In her 1837 exchange with the abolitionist, Angelina Grimké, she criticizes the emerging antislavery movement and lays out a different path for women to end an institution they both regarded as evil.</p>	