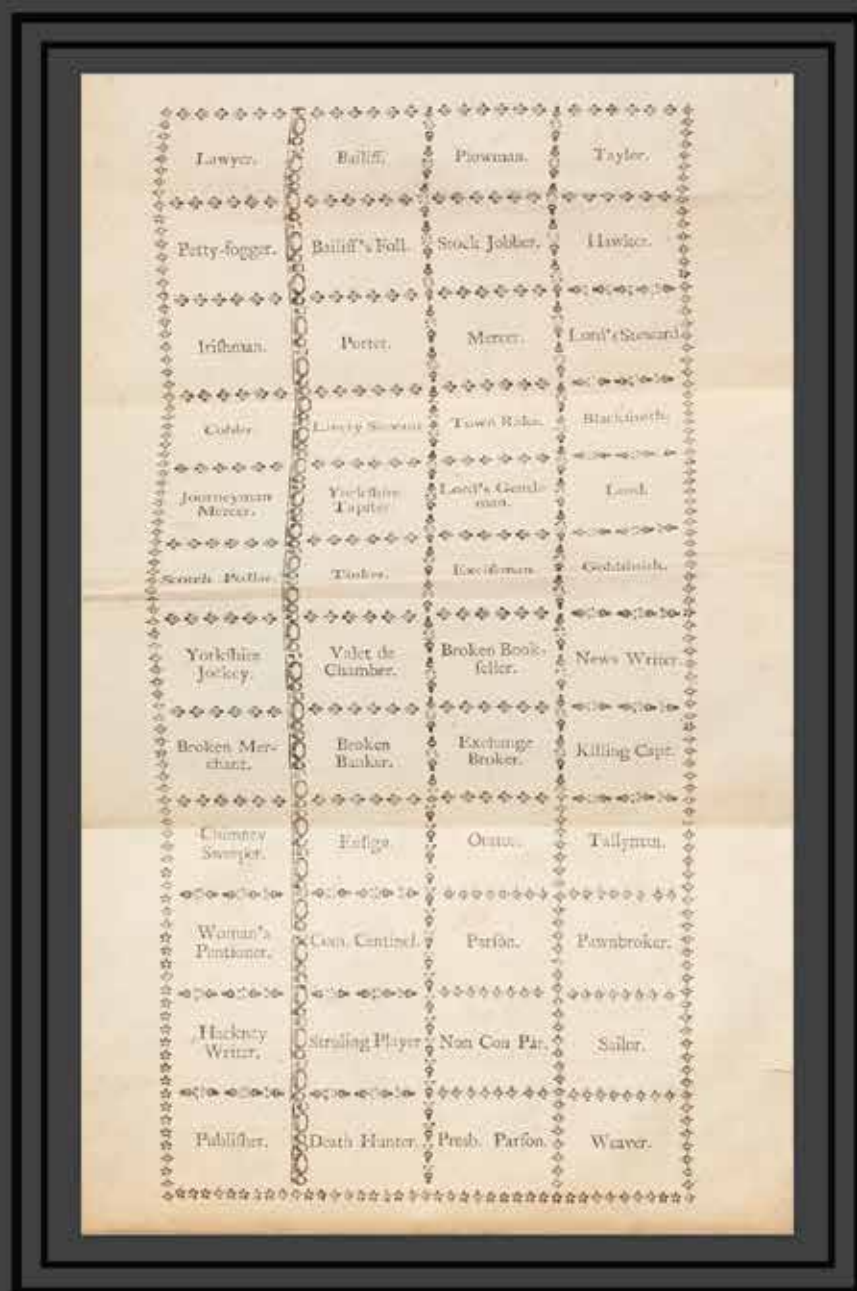


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Register, [Mourning] [Child Mortality] -- Item 31

"I came here...as a Delegate of the American Woman Suffrage Association to memorialize the General Conference of the M. E. Church asking that it license women to preach"

1. [American Woman Suffrage Association] Hindman, Matilda

AN ACTIVIST PROMOTES THE INTERESTS OF WOMEN WANTING OFFICIAL POSITIONS IN THE CHURCH

Cincinnati, Ohio: 1880. 6 page Autograph Letter Signed with transmittal envelope, dated May 25, 1880 and stamped May 26. Pages measuring 200 x 122mm with original horizontal foldlines. Clean and legible.

Matilda Hindman of Pennsylvania was an influential leader of the women's suffrage movement in the U.S. and was particularly influential in equality campaigns taking place across Ohio, South Dakota, and Colorado from 1880-1890. Only the second woman to graduate from Ohio's Mt. Union College (in 1860), she was highly invested in promoting the interests of women in regions that could be used as strong precedent for the expansion of education, employment, and voting rights nationwide. The present letter, to suffragist Mary Plumb Nichols of Denver, deals directly Hindman's service as an AWSA delegate advocating for women's expanded roles in the church as well as the unfair practices she herself has confronted of being denied payment for work. Her letter from Cincinnati documents in real time some of the debates unfolding at the General Conference of the Methodist Episcopal Church (May 1-28, 1880) and reads in part: "I came here almost three weeks ago, as a Delegate from the American Woman Suffrage Association to memorialize the General Convention of the M. E. Church asking that it license women to preach and ordain them as Deacons and Elders... Can you, Oh! Yes, you can understand what one can and must suffer to sit helpless and hear herself and her sex derided, actually made to appear as persons willing to do the most infamous acts for self-aggrandizement... Dr. Buckley of New York said if women were admitted as preachers, it would have the most demoralizing effect, as they would use their feminine influence on the Presiding Elders..." That said, she notes that "when the subject came up in the Con. to change the Discipline, there was another big contest. Twenty voted for and twenty-eight against giving women the right to hold all offices in the Church that a layman can hold."

A conversation that points to debates that persist even today, Hindman expresses her frustration with the misogyny of Church and government structures willing to accuse women of unethical behavior even while they themselves engage in it. The remainder of her letter deals with Colorado Governor John Evans and his refusal to pay her after her work at the convention in his state are complete. Committing to continue pushing on the governor's office, Hindman nevertheless expresses concern about her own financial loss and appeals to Nichols as well as other local leaders to raise funds to assist her. While women eventually gained the right to preach and be ordained in the M. E. Church in 1920, this position was backtracked when the organization merged with the Methodist Episcopal Church South and the Methodist Protestant Church in 1939. Women would not regain their clergy rights until 1952.



Animal activism intersects with imperialism, in a concise pamphlet signed by the author

2. [Animal Rights] Burton, Isabel

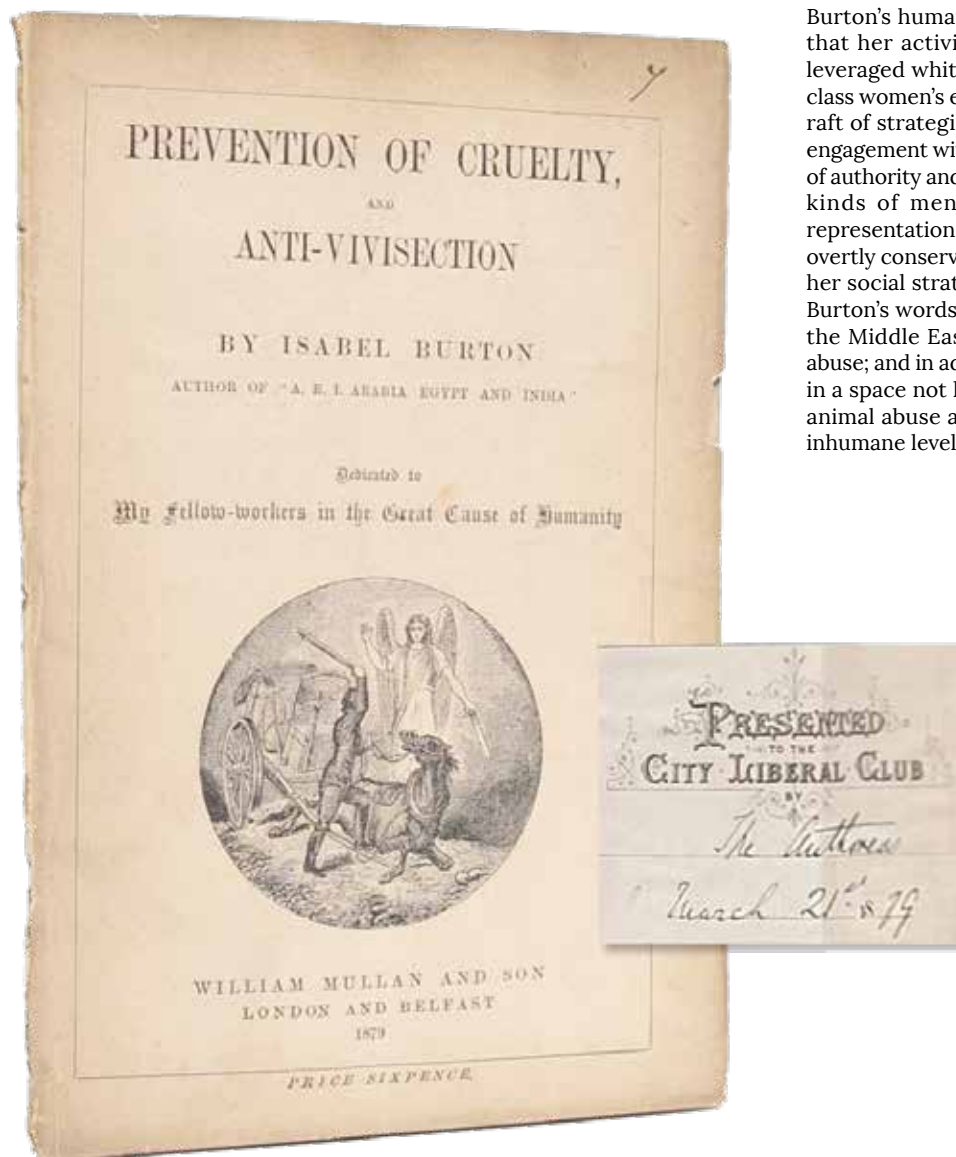
PREVENTION OF CRUELTY, AND ANTI-VIVISECTION

Presentation copy

London and Belfast: William Mullan and Son, 1879. First edition. Buff printed wraps, measuring 135 x 205mm. Complete in 32 pages. Some chipping along spine and to top and fore edges of wraps; a bit toned externally and internally. Stamps of the University of Bristol Library to foot of title page and verso of final leaf, else unmarked. Presented by Burton to the City Liberal Club, with her signature on the verso of the front wrap: "The Authoress. March 21st 1879." A scarce and delicate piece, OCLC reports 8 copies (none noted as signed) at libraries. No copies appear in the modern auction record, and the present is the only example in trade.

Pulling content from a longer work AEI: Arabia, Egypt and India, traveler and activist Isabel Burton produced a pamphlet for the benefit of her animal rights work in the Middle East. While living in Trieste with her husband, Sir Richard Burton, "one of her chief interests was to manage a local society for the prevention of cruelty to animals" (Burtonia). Before her marriage, Burton had promoted sex worker rights and an improvement in their safety and healthcare; after her marriage, her activism shifted to the more socially acceptable realm of animal rights. Yet Burton maintained her verve. "A passionate campaigner, she patrolled the streets on the lookout for natives abusing animals, boasting that 'if my husband did not keep me in order in this matter, I should always be in the lock-up for assault, for these sights make me forget that I am a lady' " (Taylor). Here, Burton documents instances of animal cruelty that she had observed, including vivisection, details local resistance to her efforts and a lack of police support, and sets forth arguments and solutions.

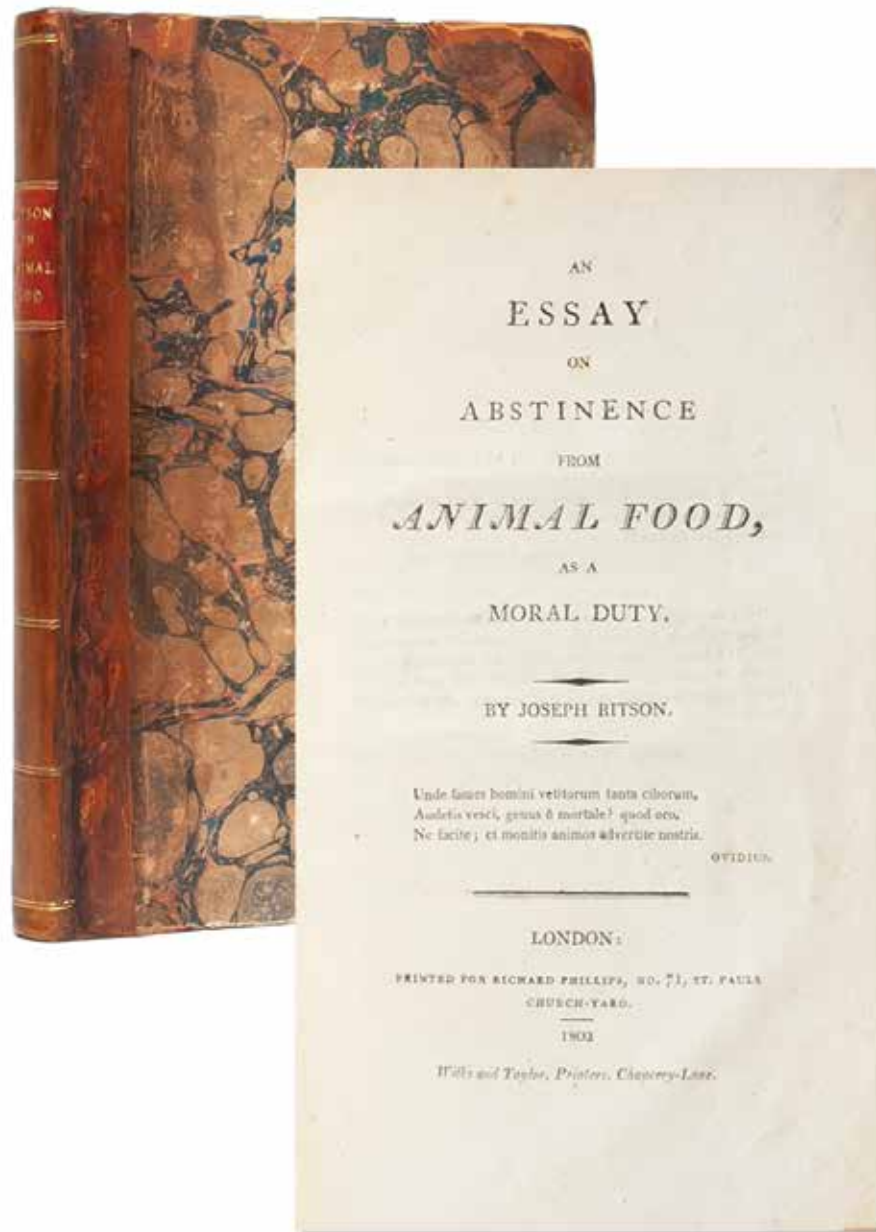
Burton's humane intentions aside, it must be acknowledged that her activism carried with it imperialist attitudes and leveraged white supremacy to create public space for upper class women's empowerment. "Women have historically used a raft of strategies to open up new conceptual spaces in their engagement with power...and they have drawn on male sources of authority and prestige by identifying themselves with certain kinds of men...These strategies that served to create representations of women as powerful nonetheless remained overtly conservative" (Taylor). No longer aiding women outside her social strata and turning instead to non-human animals, Burton's words at times position these animals as superior to the Middle Eastern peoples and cultures that allow animal abuse; and in addition to attempting to enforce cultural change in a space not her own, she urges her fellow English to cease animal abuse as well, in order to prevent their sinking to an inhumane level beneath their status.



*Vegetarianism as a moral imperative benefiting the individual and the wider social body***3. [Animal Rights] Ritson, Joseph****AN ESSAY ON THE ABSTINENCE FROM ANIMAL FOOD, AS A MORAL DUTY**

London: Richard Phillips, 1802. First edition. Contemporary quarter calf over marbled boards, rebaked to style with gilt and morocco label to spine. Boards with some gentle rubbing and toning, else pleasing and square. Armorial bookplate of the Delamere House to front pastedown. Occasional marginal foxing, but internally clean and unmarked otherwise. Collating complete: [4], 236. OCLC reports 19 copies at U.S. institutions.

An antiquary by trade and animal rights activist by ideology, Joseph Ritson became a vegetarian in 1772 as he worked through Madeville's *Fable of the Bees*. By his own account, the book "induced him to serious reflection" at the age of 19 and ever since then he "firmly adhered to a milk and vegetable diet, having, at least, never tasted during the whole course of those thirty years, a morsel of flesh, fish, or fowl." An atheist who based his views in observations of human behavior rather than in a theistic worldview, he was considered a dangerous radical by some contemporaries. "As well as issuing editions of ballads, he wrote books on vegetarianism and atheism" and he was a supporter of the French Revolution's call for liberty and equality (Morton). His *Essay* tracks, in ten chapters, the various reasons physical, economical, and moral that give humans a duty to abstain from meat consumption. In addition to considering the health benefits to the individual and the wider environmental benefits of a vegetarian diet, Ritson also documents how the consumption of animals leads to cruelty towards them, which in turn trains humans to dehumanize each other and more easily justify social violence and inequality. Vegetarianism, in this sense, becomes one thread in a larger tapestry promoting respect for the dignity of bodies, human and non-human.



Positing the spiritual equality of men of all races.

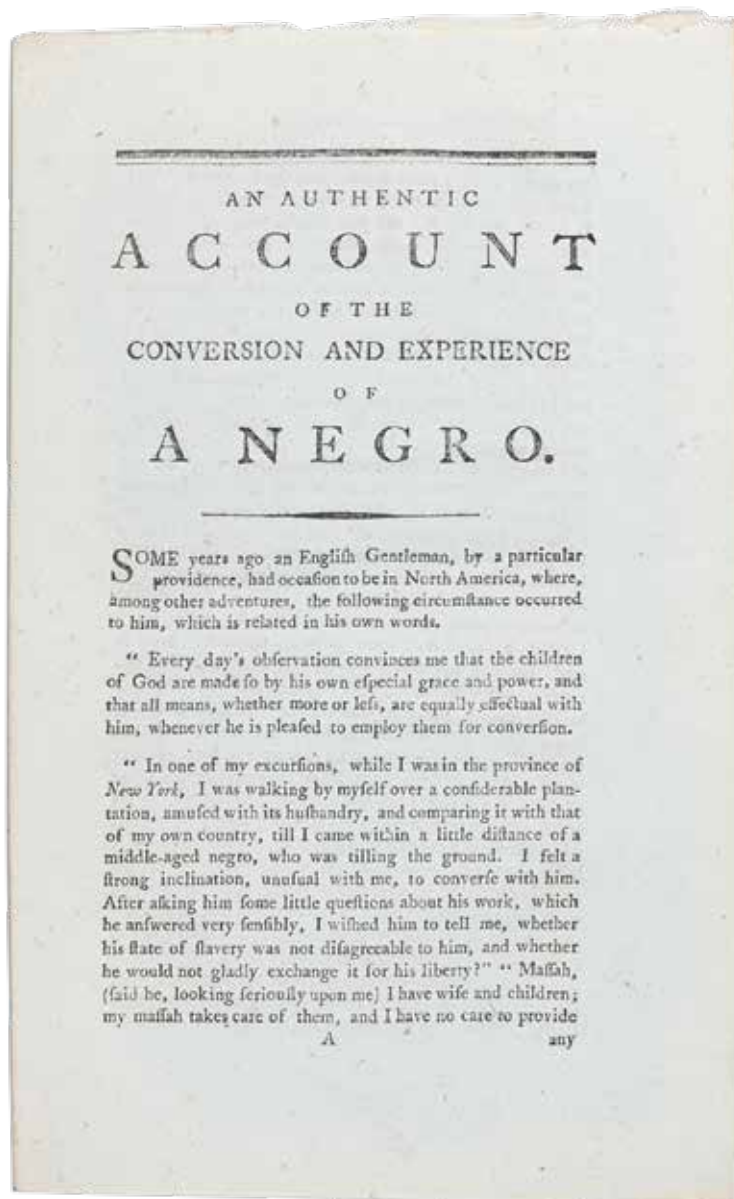
4. Anonymous

AN AUTHENTIC ACCOUNT OF THE CONVERSION AND EXPERIENCE OF A NEGRO

London: T. Wilkins, [1795]. First U.K. edition. First separate edition. Measuring 205 x 120mm and complete in 4 pages. A Fine example, with a small pinhole to the center of the final leaf not affecting any text. Upper edge a bit jagged. Scarce in all formats, it was first printed in Vermont in 1793 and contained an additional eight pages documenting a "faithful narrative...towards Polly Davis" (one copy survives at AAS); soon after, an edition was released from Maine containing a poem on Christian Experience (only two copies survive, both at NYPL). The present first British edition is also the first separately printed edition, recorded by ESTC at only 9 libraries. It has come to auction on only five occasions, with the present being the only example currently in trade.

An Authentic Account records a brief encounter between a white Englishman and an enslaved Black man on a plantation in New York. Focusing their dialogue on the word of God and on salvation, the white narrator asserts that the two men could find common ground as "children of God... equally effectual with him" despite their diametrically opposed positions within the wider social power structure. "Neither the color of his body, nor the condition of his present life, could prevent him from being my dear brother in our dear saviour." Despite this argument for the spiritual equality of men of all races, the white narrator in An Authentic Account never questions nor seeks to subvert a power structure that would empower him while violently debasing his Black brother in Christ. Rather, he passively participates in the Evangelical attitude so common of the era, which considered enslavement an opportunity for saving the souls of uncivilized peoples who might not otherwise access the word of God. It was a position which abolitionist Evangelicals including William Wilberforce and Hannah More would decry as the height of hypocrisy in their own work during the period, calling upon Christians not only to see Black peoples as spiritual equals but also as humans deserving equal liberty and dignity.

ESTC T224026.



*An act of public defiance during the U.S. centennial, and a forceful demand
for the legal enfranchisement of American women*

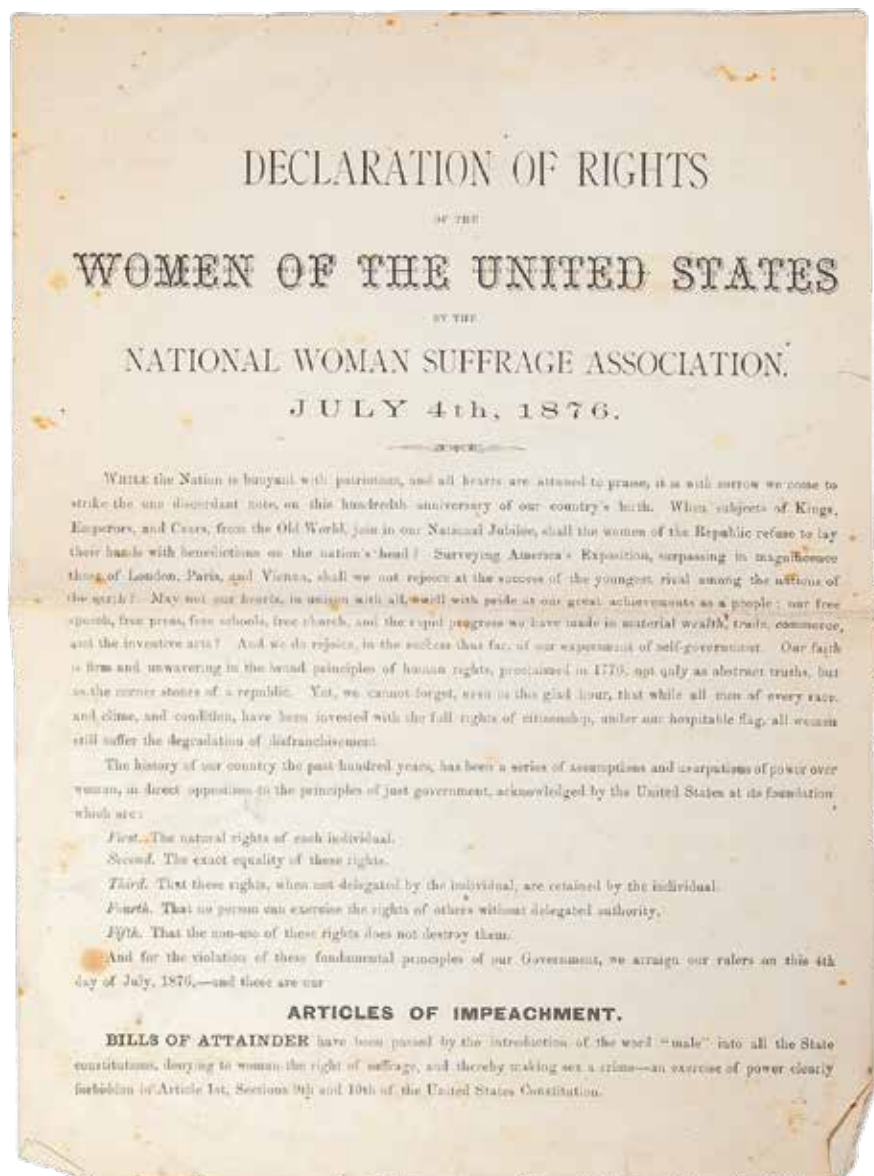
5. Anthony, Susan B., Lucretia Mott, Elizabeth Cady Stanton, et al

DECLARATION OF RIGHTS OF THE WOMEN OF THE UNITED STATES BY THE NATIONAL WOMAN SUFFRAGE ASSOCIATION

[Philadelphia]: [National Woman Suffrage Association], 1876. First edition. 4 pages. 10.5 x 8 inches. Chipping at edges and creasing at corners, with light scattered foxing throughout; minor splits along original foldlines. Signed in print by women's rights trailblazers Susan B. Anthony, Elizabeth Cady Stanton, Lucretia Mott, Belva Lockwood and twenty additional suffrage leaders. While OCLC reports 11 institutionally held copies, our recent survey has revealed three of these only possess photocopies or microform; the number will soon be adjusted to report 8. The present is the only example in trade.

The Declaration exists in three variant forms, all of which are exceptionally scarce. Following a survey of all OCLC reported institutions with copies, we confirmed that this version is only one of two known examples of its kind (the other being at Princeton): bearing the famed title Declaration of Rights of Women of the United States, it has only the first call to action (inviting additional signatures for the final version) and not the second (requesting donations, accompanied by Anthony's printed signature—which required an additional .5 inches of paper to the bottom). The only other two known copies to have come onto the public market according to auction records, and the remaining 7 examples held at research institutions, conform to the double post-scripted variant; this was likely added to raise funds as they dwindled during early printing. The only known surviving copy of the variant titled Declaration and Protest of the Women of the United States is held at the Library of Congress, omitting the second postscript as well as adding four new printed signatures, which suggests it is the final issue.

Elizabeth Cady Stanton and Susan B. Anthony's founded the National Woman Suffrage Association [NWSA], the most influential coalition promoting women's equality after the Civil War. Operating under the motto "Men, Their Rights and Nothing More – Women, Their Rights and Nothing Less," the NWSA spearheaded protests, petitions, and lobbying efforts to gain equal citizenship for American women. When the 1876 Centennial International Exposition in Philadelphia's committee refused to allow the NWSA's presentation of the Declaration of Rights of Women at Independence Hall on July 4th, it only fueled their determination. "At the conclusion of the reading of the Declaration of Independence, Anthony rose from her seat... climbed onto the stage, and presented to a bewildered presiding officer...the [Declaration of Rights of Woman]. After scattering hundreds of printed copies of the address throughout a curious crowd of onlookers...Anthony, before an enthusiastic crowd of listeners, read the famous Woman's Declaration" (Cordato). The Declaration was unequivocal and powerful: "Now, at the close of a hundred years, as the hour hand of the great clock that marks the centuries points to 1876, we declare our faith in the principles of self-government; our full equality with man in natural rights...and we deny the dogma of the centuries, incorporated in the codes of all nations—that woman was made for man... We ask justice, we ask equality, we ask that all the civil and political rights that belong to citizens of the United States, be guaranteed to us and our daughters, forever." A pivotal founding document in the history of women's rights.



Part of a revolution in the approach to teaching young children to read, utilizing content and typography

6. [Barbauld, Anna Laetitia]

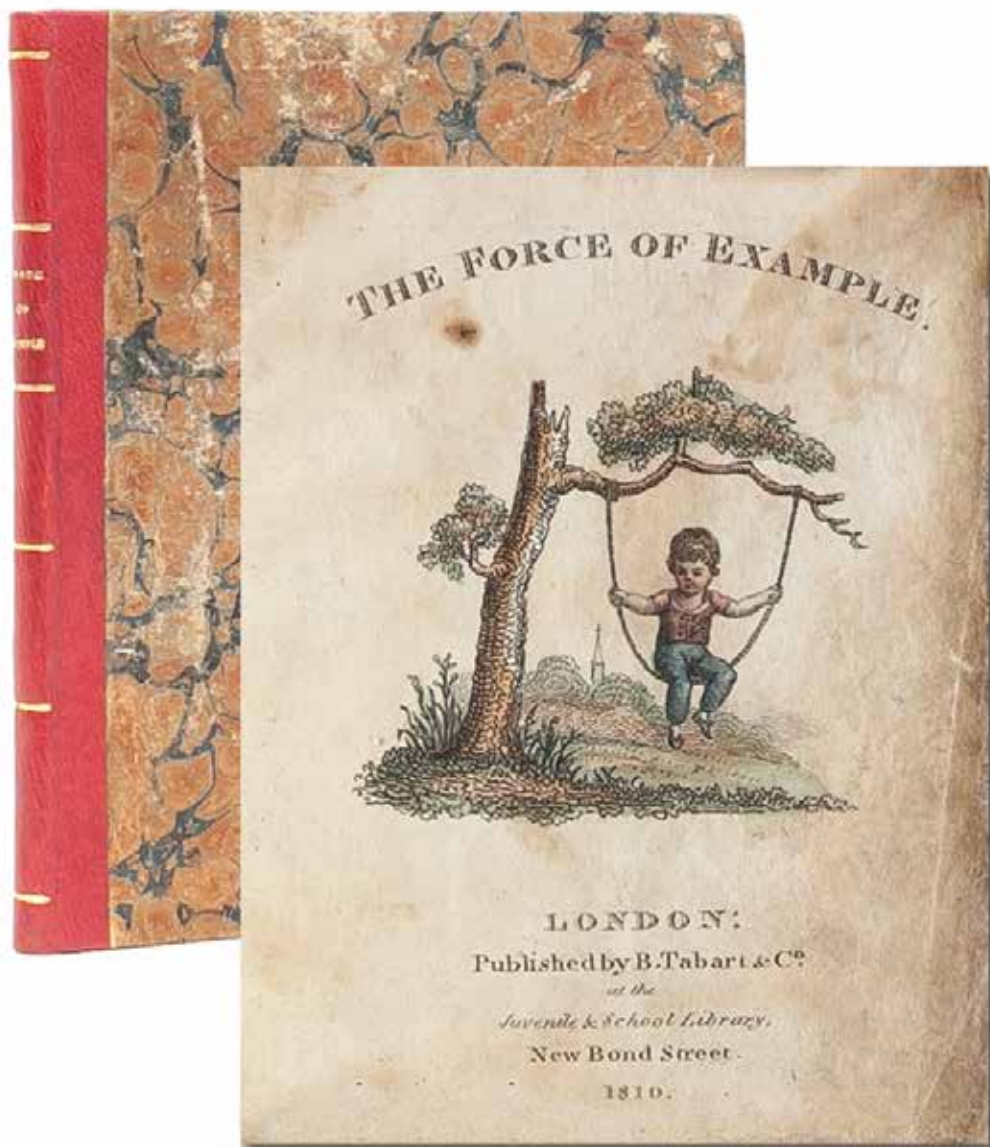
THE FORCE OF EXAMPLE

London: Published by B. Tabart & Co. at the Juvenile & School Library, 1810. First edition. Contemporary quarter morocco over marbled boards, rebacked with gilt to spine. Measuring 125 x 105mm and collating complete in 8 pages with hand-colored frontis and 8 hand-colored plates. A Near Fine copy in and out, with minimal rubbing to boards. Occasional marginal soiling, and archival reinforcement to fore-edge of title page and to a small hole in pages 3-4 not affecting text. OCLC notes no institutional copies of this small text, though Moon documents incomplete copies at UCLA and the Lilly. There are no other examples on the market.

An influential teacher, essayist, and women's activist, Barbauld was one of the later generation members of the Bluestocking Circle which had included Maria Edgeworth and Hannah More. The daughter of Presbyterian dissenters, she was trained early on in classical and modern languages, history, and literature; this access to knowledge shaped her work as she pushed for the expansion of women's education. Though much of her work was addressed to young women, her series of four age-adapted reading primers titled *Lessons for Children* (1778-1779) initiated a revolution in children's literature in the English-speaking world. "The work is still regarded as a landmark in the approach to the reading of the very young child. The secret of Barbauld's success was that, for the first time, she wrote for a child that was maturing as they progressed through the books. The prose became successively more complex, using longer words, less facile subjects, and more complicated narrative structures. The book was printed in a large, clear typeface, with large gaps between the words, designed to facilitate an adult pointing to each successive word" (Hockliffe Collection). In content and form, the series was revolutionary.

The present children's book takes one of Barbauld's lessons and versifies it for even younger readers. Replicating the typography of the original series, it also includes charming illustrations of the narrative to guide small readers and keep their attention. Within the text, a Mother sends her small son to school and admonishes him to work hard. When he meanders through the woods instead, seeking to make friends with various creatures, the natural world chides him for idleness as an ant, a sheep dog, a goldfinch, a horse, and a honey bee each inform him of the important work they do. It is his part to do his, and so he resolves to attend to his lessons.

The effectiveness of this versification led to later editions, in 1819 and 1822 respectively.
Moon 44.1.



*Two poems consider Johnny and Susan's tryst, taking very different approaches
to how gossip affects men and women*

7. [Bawdy Broadside] Anonymous

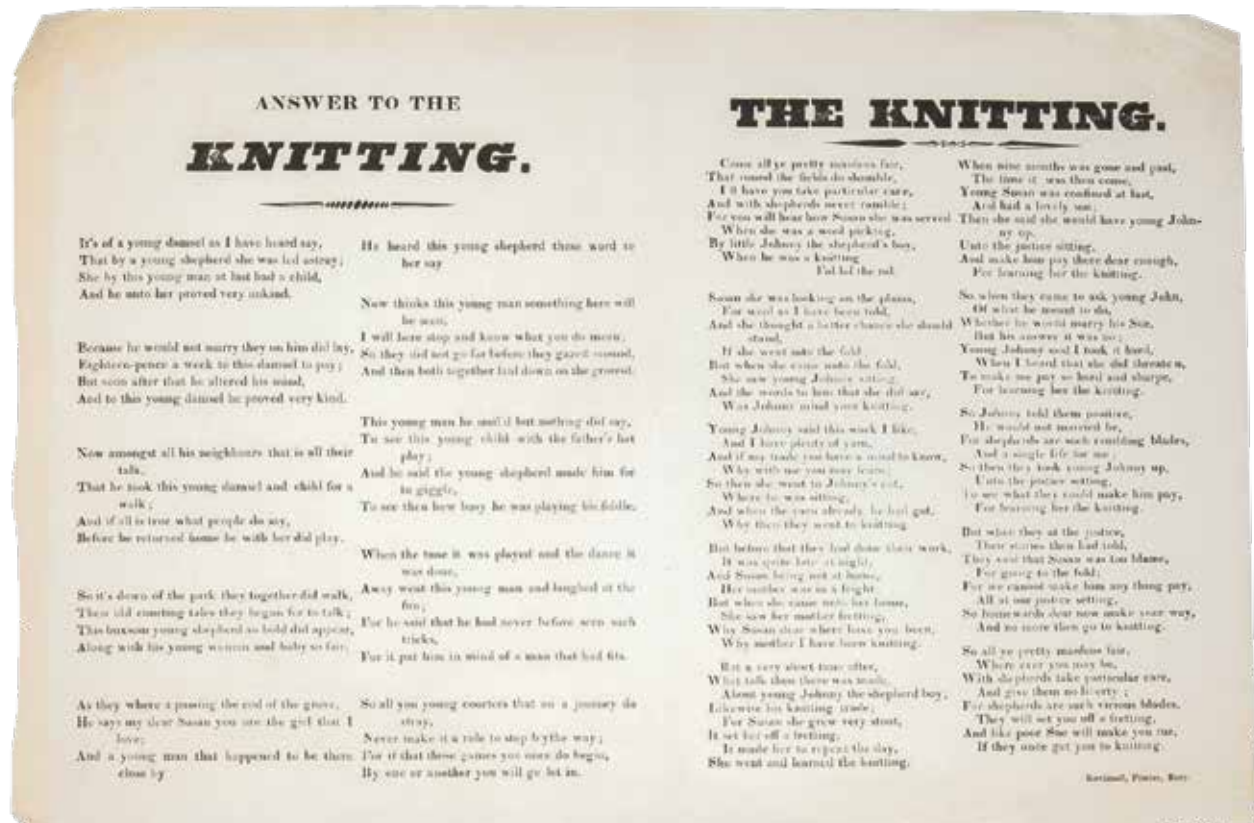
ANSWER TO THE KNITTING [WITH] THE KNITTING

Bury: Birchinnall, Printer, [c. 1820]. First edition. Broadside measuring 245 x 380mm and printed to verso only; the layout and placement of the imprint suggest that this piece was meant to be folded down the center with The Knitting appearing first and Answer appearing at rear. A very nearly Fine example, with just a bit of creasing at the corners and faint offsetting along the left margin. Unrecorded by the Bodleian Library of Broadside Ballads or by OCLC, the typeface suggests that it was produced toward the end of W. Birchinnall's operations (1806-1829).

A common thread connecting the Birchinnall broadsides recorded by OCLC is the sensational depictions of 19th century true crime—from the murder of Mary Booty in 1806 to the execution of Thomas South and his companions in 1816 to the burglary trial of James Philips and John Wade in 1822. The Knitting and Answer to the Knitting stand apart from these in a number of ways. Not only are they not sensationalizing identifiable local activities (using names and dates clearly within their titles), they take a more literary and satirical tone in relating young Susan's education in "knitting" and her resulting pregnancy and rejection by the shepherd Johnny.

The Knitting focuses not only on Johnny's seduction but even more so on Susan's public exposure to gossip and social rejection as a result of his refusal to marry her. The text's serious warning to young women—that whether right or wrong, they will ultimately be blamed for the outcomes of unwed sex—is undercut, however, by the followup Answer. Unlike The Knitting, which opens with a more formal, communal overture "come all ye pretty maidens fair," Answer creates a more private, conspiratorial tone with its "It's of a young damsel as I have heard say." Lured into gossip by the narrator, readers hear how Johnny returns to Susan after being required to pay child support for their son; how he secretly confesses his love in order to lure Susan again into a tryst; and how the couple's intercourse in a grove is a source of humor (with Johnny's lovemaking resembling "a man that had fits"). Unlike The Knitting's widely shared community knowledge and its use of gossip to warn young women and curb their sexual behavior, Answer depicts how gossip spreads individual to individual (with the narrator having heard this story from an unnamed friend, and then sharing it with the reader) among men to warn them against getting caught for their indiscretions.

A research rich piece and the only known copy, further work could be done on the physical object, its typography, and its printer. On a literary level, further analysis could be done on how the pairing connects to other call-and-response poems (such as the 17th century Passionate Shepherd to His Love and The Nymph's Reply) and to the pastoral tradition. On a social history level, further study could connect the work to 19th century gossip, helping historians to understand how the practice of gossip differed in groups of various genders or classes especially surrounding sexuality and shame. Near Fine.



A man's finances reveal that his relationships with his courtesan and his wife are far more economic than emotional as they each reject his poverty

8. [Bawdy Broadside] [Sex Work] [Marriage]

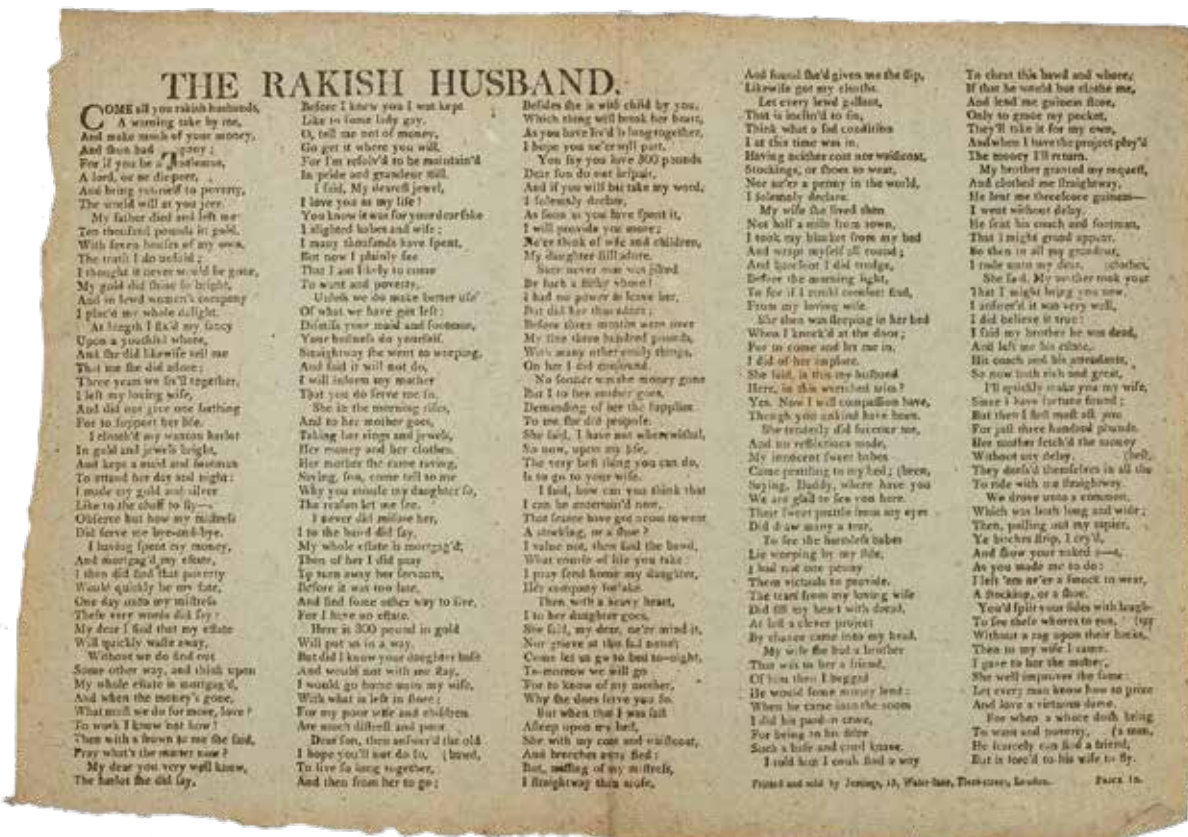
THE RAKISH HUSBAND

London: Jennings, [1809]. Early edition. Broadside measuring 250 x 360mm and printed in five columns to recto only. Deckled bottom edge. A Near Fine example with a bit of toning to edges and archival reinforcement to verso along central fold line. Scarce in any version, Bodleian Broadside Ballads records The Rakish Husband (or The Rakish Husband's Garland) across nine variants—the present undocumented—from 1757 to 1836. While the majority open “You gallant beaux of pleasure,” the present opens “Come all you rakish husbands” (an opening present in only two recorded variants). While ESTC is unavailable at the time of cataloguing, OCLC reports only one existing copy of this variant (at the BL). No examples appear in the modern auction record, and the present is the only example in trade.

The Rakish Husband speaks to turn of the century anxieties about the rising wealth and influence of London's demi-monde community. Casting successful sex workers as a danger to men's economic power, the broadside also pits female courtesans against wives and mothers. Certainly, men get some blame for their financially irresponsible choices; but in the end, the courtesan's ingenuity in using her body, her company, and her fame places her at fault. Her refusal to uphold the status quo is cast as the reason that women who played according to the social rule book by remaining at the mercy of their husbands under coverture wind up financially devastated.

The broadside dives right in with a warning from the male narrator's perspective. “Come all you rakish husbands, a warning take by me...At length I fix'd my fancy Upon a youthful whore...Three years we liv'd together, I left my loving wife, And did not give one farthing For to support her life. I cloath'd my wanton harlot In gold and jewels bright, And kept a maid and footman To attend her day and night.” While the narrator's legal wife endured three years of poverty as a single mother, his courtesan thrived and built her own savings. It is not until she gains the upper hand and he sinks to poverty that he is shocked by the sex worker's business-like approach. Unlike a wife, she refuses to abide by his budgets or to remain faithful to him. Unable to pay, he is no longer a client: “I have not wherewithal, So now upon my life, The very best thing you can do, Is to go to your wife.”

On returning to his family, the narrator is gutted that his wife refuses to share a bed because she “had not one penny Them victuals to provide.” But even more is ashamed of his poverty. Desperate to regain control, the narrator turns to a fellow of the patriarchy—his brother in law—to borrow clothes and money. Luring his courtesan and her daughter to meet him under the guise of renewed wealth, he instead strips and assaults them, gleefully chasing them with a weapon. Taking their rich clothes to his wife, he re-enters a marital space but has also exposed how similar wifedom and whoredom truly are. His actions suggest that women are at men's mercy when ultimately, they have little legal or social recourse for abusive behavior regardless of their marital positions.



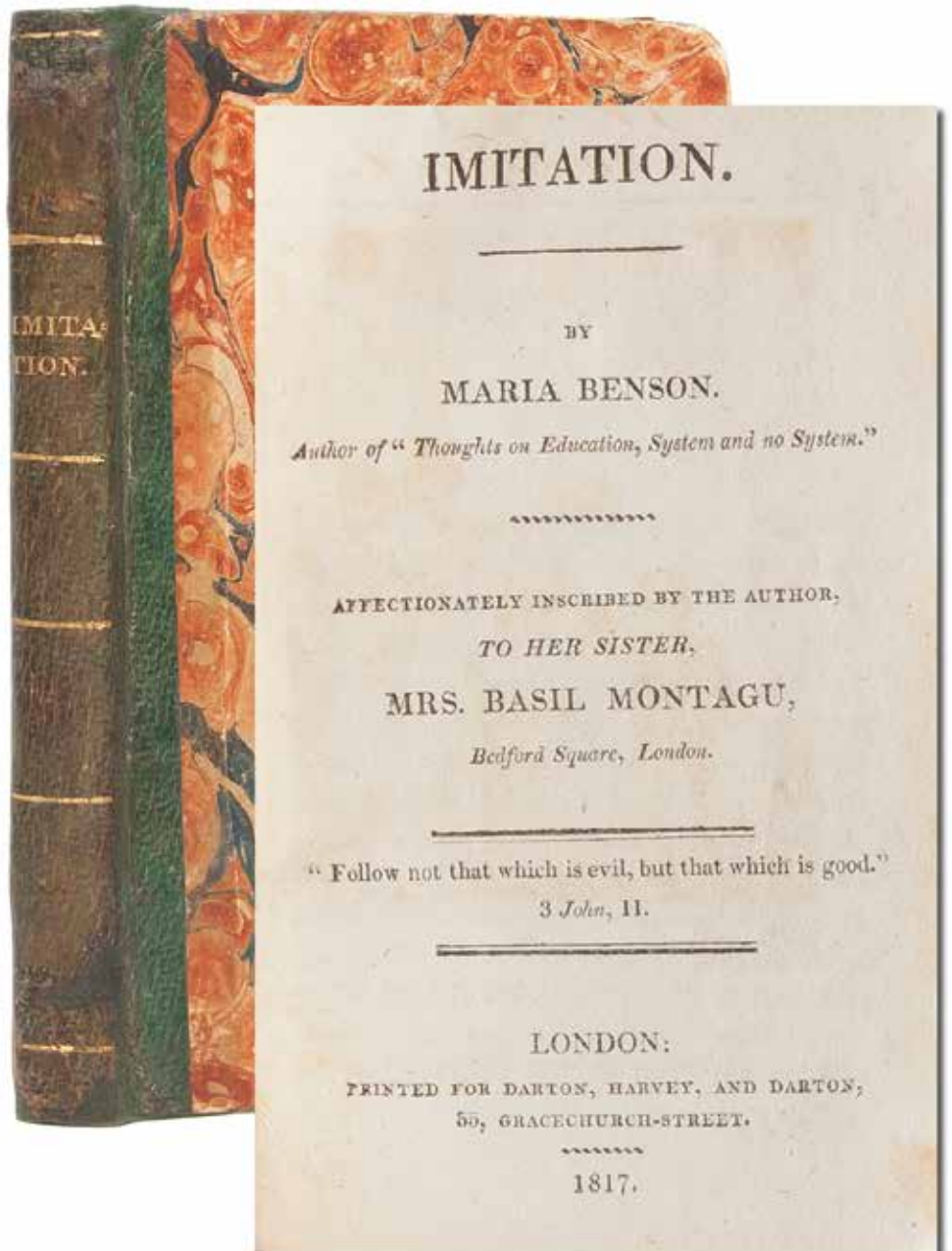
In following the adventures of two differently-educated girls, a novel argues that all women should have formal schooling

9. Benson, Maria

IMITATION. AFFECTIONATELY INSCRIBED BY THE AUTHOR TO HER SISTER, MRS. BASIL MONTAGU

London: Printed for Darton, Harvey, and Darton, 1817. First edition. Publisher's quarter roan over marbled boards with gilt to spine. Measuring 135 x 80mm and collating complete including frontis: [4], 216. A charming example, with gentle bumps to corners and binding firm; rebaced with original spine laid down. Contemporary gift inscription to recto of frontis: "Fanny Tomkinson given her by Miss Morris. Febry 16th 1824." Slight offsetting to title and occasional foxing, but overall a fresh, unmarked example. Scarce institutionally and in trade, we have located 8 examples in OCLC. The present is the only copy currently on the market.

An author of pedagogical texts and instructional novels, including *Thoughts on Education*, Maria Benson infused even her fictional work with lessons that encouraged women's learning. Following the adventures of Agatha Torrington, *Imitation* suggests that while girls should to some extent learn social graces and good behavior from the women around them, copying such behaviors is insufficient and can lead to danger. Prone to mimicking any and everything as a child, Agatha initially has no real sense of taste or even of self; she instead follows whimsically along copying other girls' clothes and actions. Notably, blame does not fall on Agatha, but on a wider system. She had been taught by her mother, and no one "informed Mrs. Torrington that she was not a proper person to educate the little Agatha...Her own education had been such...as to render her very unsuitable for an undertaking so arduous as the education of a child." This situation is contrasted against that of an orphaned neighbor; raised by her sensible grandparents, this little girl was taught in a Lancastrian school, gained self-knowledge and by ten was already well-read. As the two girls grow, Benson's point is quite clear: a society that discourages women's education has poor outcomes for all, and to that end, all girls and women should learn regardless of their future roles.



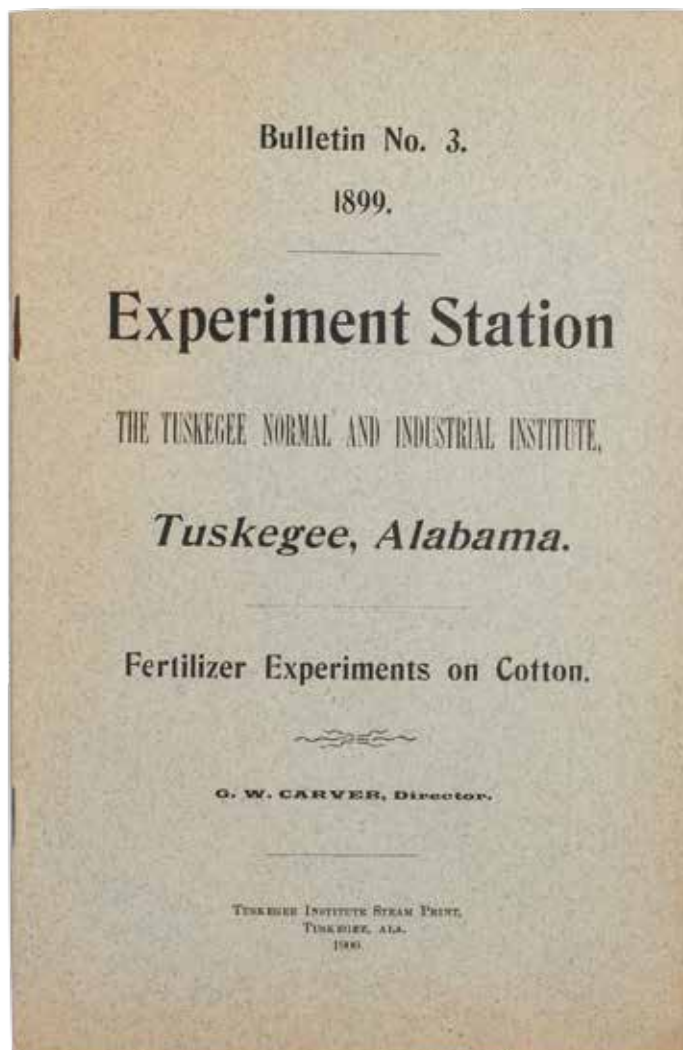
Educating Black farmers on new, sustainable techniques in cotton growing that complemented their generational knowledge of the Southern soil and its crops

10. [BIPOC] [Agricultural Innovation] Carver, G[eorge] W[ashington]

FERTILIZER EXPERIMENTS ON COTTON

Tuskegee, Ala.: Tuskegee Steam Print, 1900. First edition. Bulletin No. 3. 1899 of this scarce series on agricultural and culinary innovation. Original printed wraps stapled at spine. Measuring 200 x 130mm and complete in 16 pages. A Near Fine example, with a touch of rust to staples and light offsetting to wrap edges. Internally unmarked and fresh. One of the rare Tuskegee Institute Experiment Station Bulletins printed in the author's lifetime, OCLC reports only 2 surviving copies in libraries. It does not appear in the modern auction record. The present is the only example on the market.

"As a botany and agriculture teacher to the children of the formerly enslaved, Dr. George Washington Carver wanted to improve the lot of 'the man farthest down,' the poor, one-horse farmer at the mercy of the market and chained to land exhausted by cotton. Unlike other agricultural researchers of his time, Dr. Carver saw the need to devise practical farming methods for this kind of farmer. He wanted to coax them away from cotton to such soil-enhancing, protein-rich crops as soybeans and peanuts and to teach them self-sufficiency and conservation. Dr. Carver achieved this through an innovative series of free, simply-written brochures that included information on crops, cultivation techniques, and recipes for nutritious meals" (Tuskegee). Though peanuts are the crop he is most famous for developing, his work on cotton was some of the most forward thinking in the field. "Cotton was still 'king' in the South, and Carver like other agricultural researchers of the day tried to find ways to help farmers increase the quantity and quality of their cotton production" (USDA). Yet Carver also recognized the dangers of Southern reliance on cotton—that the crop was one debilitating to Black workers as well as to the soil that it leached upon. For this reason, the turn of the century was a period Carver spent finding fertilizer methods as well as alternative crops "that would both build up the depleted soil and be attractive to farmers" (USDA). Sugar beets, cowpeas, sweet potatoes, and peanuts were key to this mission. "Carver realized that while Black farmers were desperate for help, they were also reluctant to try new things" and venture beyond what they knew (USDA). Pamphlets like this were released to assist on two fronts: sharing information and methods, and convincing farmers to engage with new techniques. Through these pamphlets, Carver urged Black farmers to reap the benefits of their generational knowledge about the Southern land and its products while adding new methods that were more efficient and profitable long term.



Family stories encourage children to be curious and pursue knowledge—but to do so with generosity and kindness

11. [Bourne, Jane]

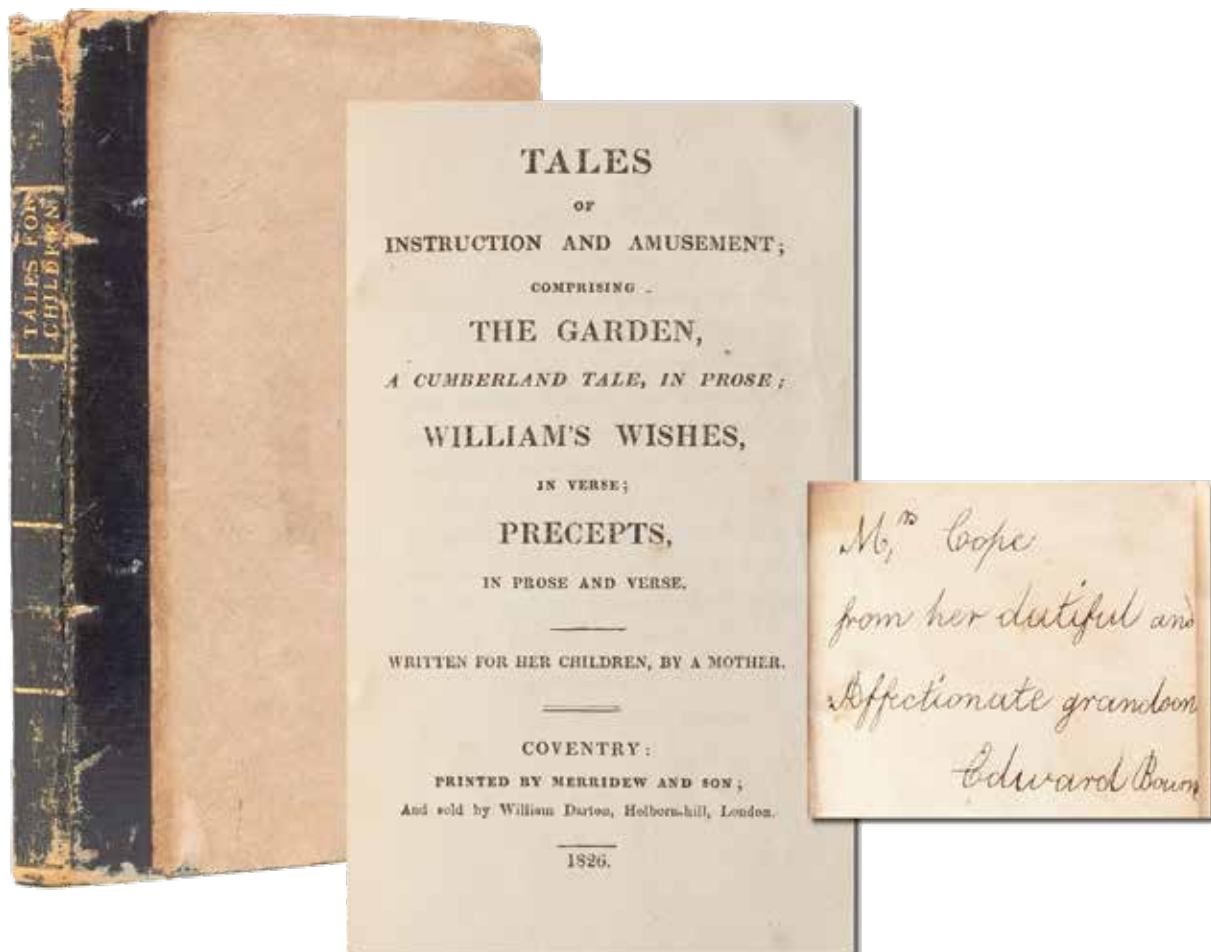
TALES OF INSTRUCTION AND AMUSEMENT

Family association copy

Coventry: Printed by Merridew & Son and Sold by William Darton, 1826. First edition. Publisher's quarter roan over drab boards with gilt to spine. All edges speckled red. Measuring 135 x 85mm and collating complete: [4], 103, [1, errata]. Some rubbing to spine and loss to crown; front joint cracked but holding. Internally fresh with the most minimal scattered foxing. Unrecorded in OCLC and with no appearances at auction, this scarce children's book is also a family association copy, with a gift inscription on the front pastedown recording its presentation by the author's son to her mother: "Mrs. Cope, from her dutiful and affectionate grandson, Edward Bourne."

An effort of love and intellect, *Tales of Instruction* is marked throughout by the author's role as a mother. Just as she hopes to educate her own children, she aims to ensure that her book "may serve to establish in your minds...the love of those virtues which it illustrates." Favored among all those virtues are curiosity and a pursuit of knowledge that are never touched with pride or selfishness. In *The Garden*, for example, Frank and Mary live with their industrious and doting widow-mother; she ensures that they have access to books and "were very fond of reading when they had time." However, the personal time she spends teaching them practical domestic skills as well as building and valuing relationships become the most important for their lives. It is this combination that places Frank in a medical apprenticeship and both children in good marriages, given that they use their knowledge generously to benefit the community. In *Precepts*, meanwhile, the Davenport children are gently educated by both of their parents; each time a child makes a mistake—whether it be a lack of tidiness, an inattentiveness to detail, or insufficient gratitude—the Davenports write down a guiding quotation for Ellen, Jane, Frederick, Charles, and Betty. Over time, the children stop teasing each other for receiving these; for each child has a place where they can grow, none are perfect, and all can help remind each other to do better.

Notably, the lessons of the book seem to have been passed through the Bourne family itself—with Jane Bourne's son Edward proudly gifting his copy to his grandmother.



A young woman speaks from the grave to reveal her rapist's crimes

12. [Broadside Ballad] [Dual Perspective] [Incest and Assault] Anonymous

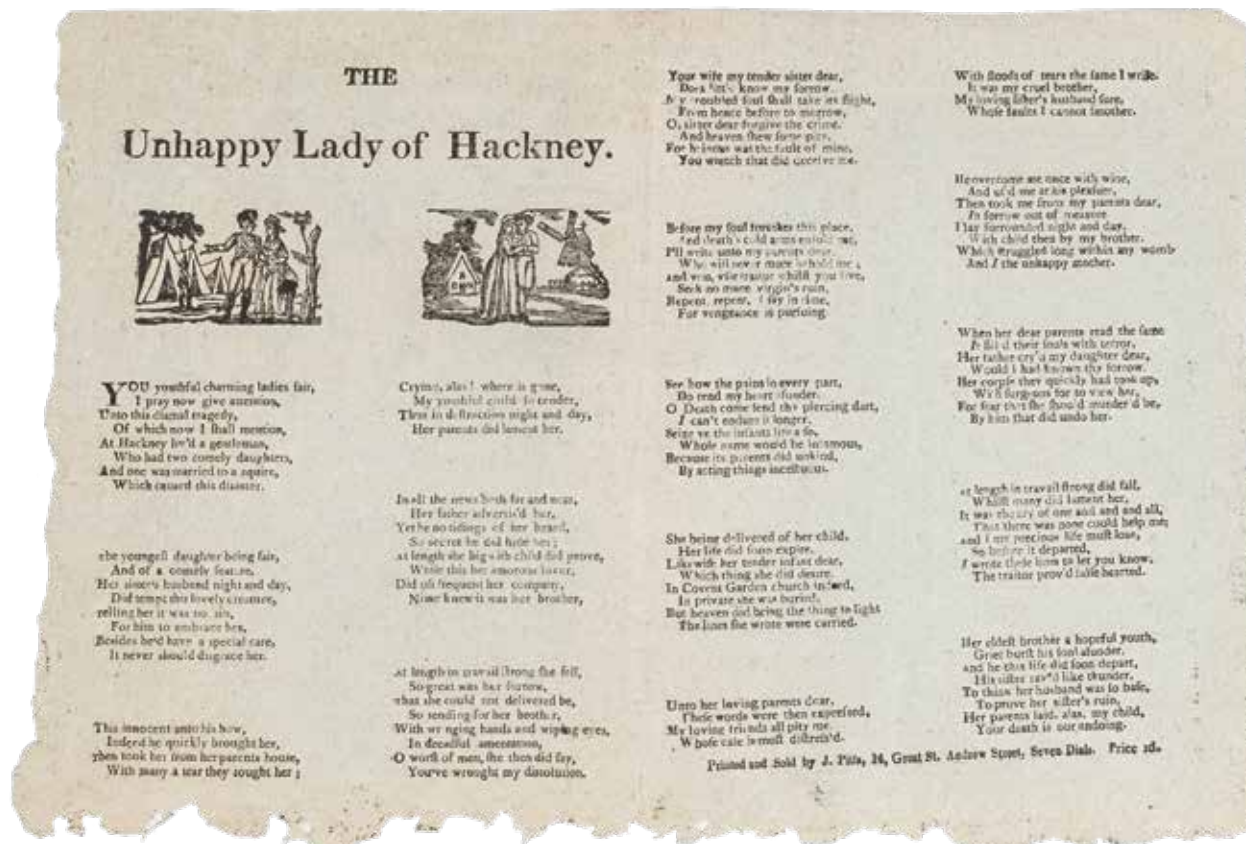
THE UNHAPPY LADY OF HACKNEY

London: Printed and Sold by J. Pitts, [c. 1802]. Early edition. Folio broadside measuring 240 x 365mm and printed to recto in four columns with two woodcuts. A very nearly Fine example with lower margin untrimmed and several marginal paper flaws not affecting text. Scarce across its early formats, Bodleian Ballads reports six different editions from 1797 to 1846; and OCLC reports no copies of this version at institutions (while documenting 12 copies across all other editions). The present is the only example on the market.

An unexpected call and response ballad, in which one narrator speaks from the grave, The Unhappy Lady of Hackney tackles the serious topics of incestuous assault and pregnancy. Within the ballad's first two columns, the narrator focuses in third person on the story of "a gentleman who had two comely daughters, And one was married to a squire who caused this disaster." Centering the damage done to a father by his poorly behaved children, the narrator explains that "the youngest daughter being fair...Her sister's husband night and day Did tempt this lovely creature, telling her it was no sin, For him to embrace her"; and the narrator tells how "...At length she big with child did prove, While this her amorous lover Did oft frequent her company, None knew it was her brother." By this point in the story, the younger sister is presented as equally culpable as her brother-in-law—taking him as a lover and living among strangers as husband and wife.

As we move into the ballad's last half, however, the narrator changes and with it the story. Pregnant and vulnerable, the younger sister gains her own voice. In column three she speaks directly to the squire about his sins of forcing her into incestuous adultery; and she focuses on the harms she has also caused to family she loves. "Your wife my tender sister dear, Does little know my sorrow. My troubled soul shall take its flight from hence before to-morrow, O, sister dear forgive the crime, And heaven shew some pity. For heinous was the fault of mine, You wretch that did deceive me." Determined that the cycle of violence cease, she says that she and her child will both die—but that the story will live on. And so her voice continues posthumously in column four in a letter written to her parents. Here we get a fuller story of assault and manipulation. "He overcame me with wine, And us'd me at his pleasure, Then took me from my parents dear, In sorrow out of measure." Exposed, one would expect that the squire would face punishment. Sadly, the ballad takes a more realistic conclusion. As the tale shifts back to third person, it concludes with the man who took focus at the beginning: the father. His conclusion? To blame his youngest daughter for exposing the crimes committed upon her. "Alas, my child, your death is our undoing." As a literary piece, The Unhappy Lady engages with numerous other works and could benefit from further examination (from Ovidian and Shakespearean stories, to the increasingly popular sensational stories). As a historical piece, it exists at a moment when concepts of incest and assault were shifting.

BOD19040. V477.



A Bluestocking advises the rising generation of women to take charge of their own educations and pursue scripture, economy, geography, literature, and history

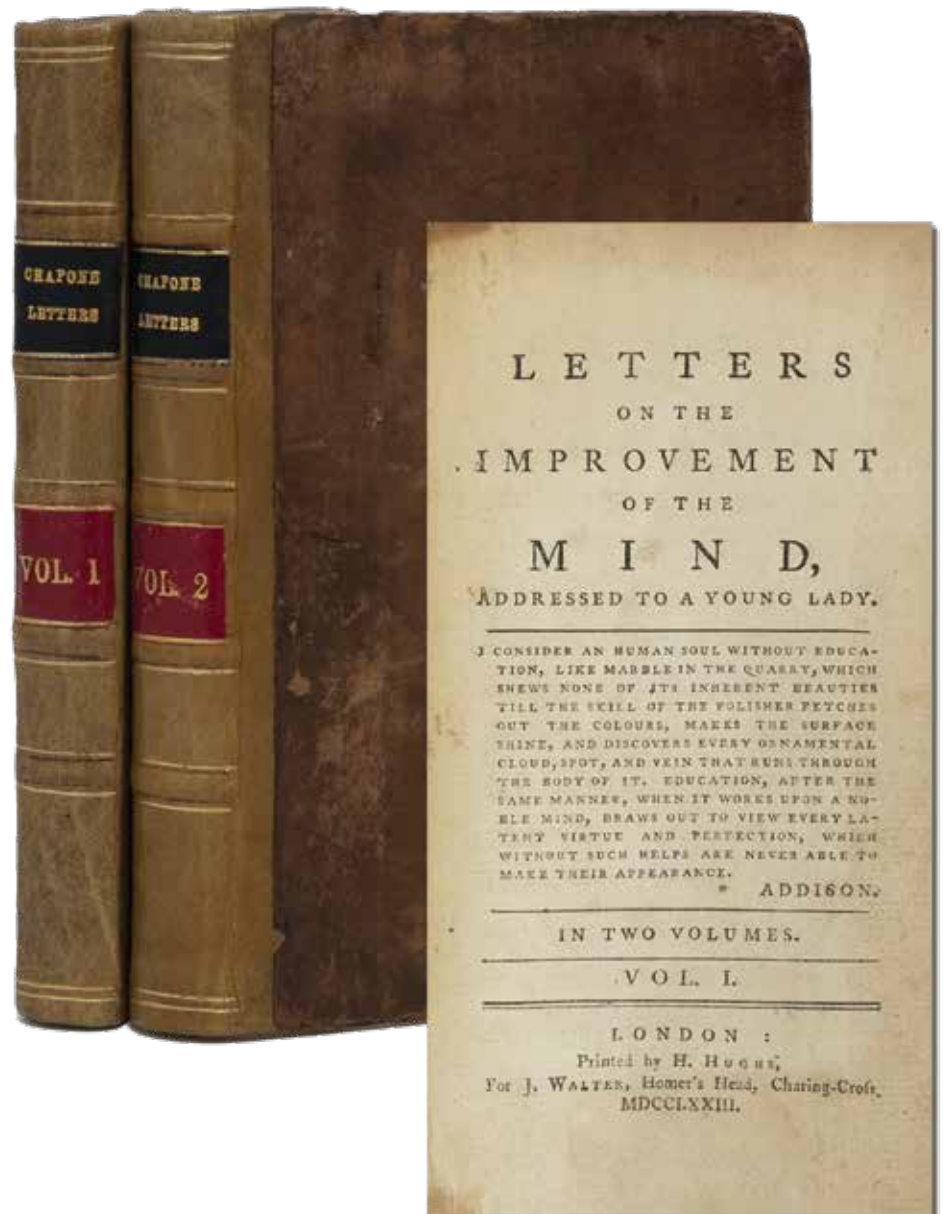
13. [Chapone, Hester]

LETTERS ON THE IMPROVEMENT OF THE MIND, ADDRESSED TO A YOUNG LADY (IN 2 VOLS.)

London: H. Hughes for J. Walter, 1773. First Edition. Contemporary speckled calf rebacked to style with gilt and morocco labels to spines. Measuring 90 x 155mm and collating vi, [1], vii, 200; [2], 230: complete, including titles for both. A square, tight copy with a touch of rubbing to the boards. Some offsetting to both titles (more noticeably to vol II) and some staining to the lower corners of pages 225-230 of volume II not affecting text; else a clean, unfoxed copy. Scarce in trade, with only three other copies selling in the modern auction record aside from the present (2016, 1976, and 1960). Presently the only example on the market.

Initially released anonymously and in a small quantity, *Letters on the Improvement of the Mind* was written by famed Bluestocking Hester Chapone, whose name appeared in all later editions. Compiled in the volumes are Chapone's advice to her 15-year-old niece, encouraging the girl's education across the fields of scripture, economy, geography, literature, and history. "Hitherto you have 'thought as a child and understood as a child,' but it is time to 'put childish things away.' You are now in your fifteenth year, and must soon act for yourself; therefore, it is high time to store your mind with those principles which must direct your conduct and fix your character." Chapone explains that this best occurs when a young woman understands history and the world around her; and that this knowledge will improve her character by teaching her how to govern herself and navigate all situations public and private. For Chapone, the rise to womanhood is an emergence into independent selfhood. As an educational and conduct manual for young women, *Letters* became a sensation in its own time, with 28 new editions being rapidly released beginning that same year. An important, forward-thinking treatise on the education of young women.

ESTC T65784. Feminist Companion to Literature 195. Near Fine.



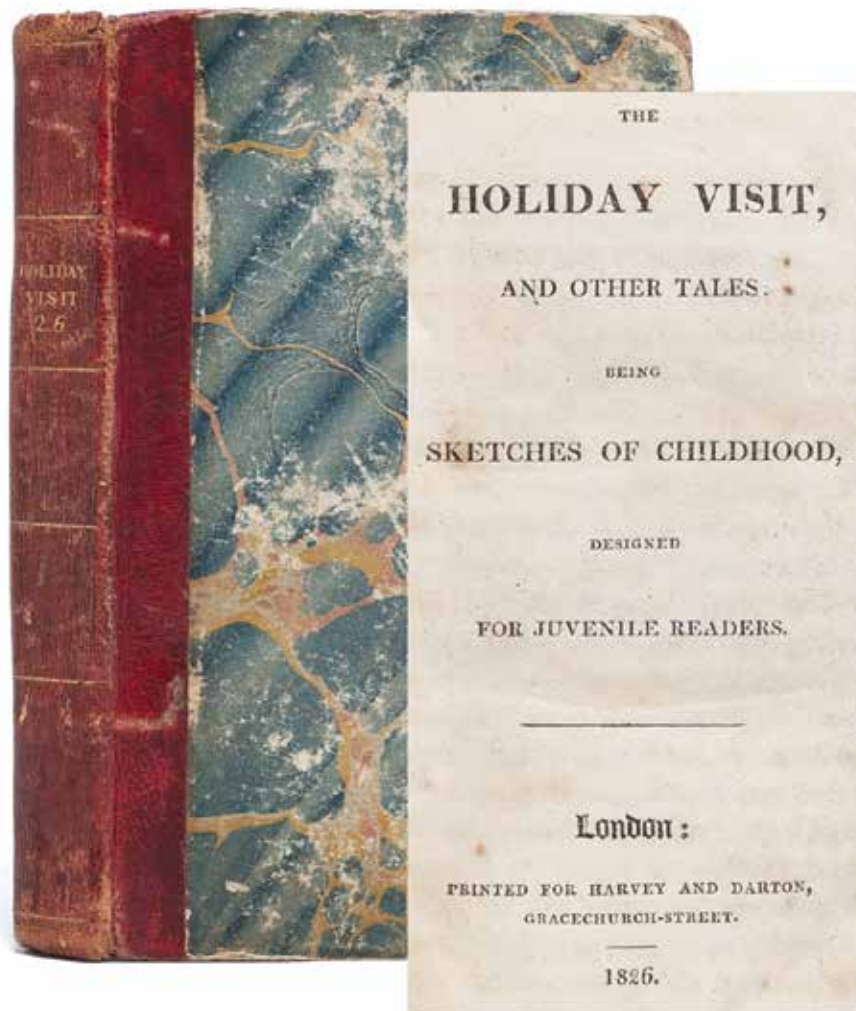
Advocating for girls' equal education while critiquing misogynistic judgements against girls who are trained in a more "ladylike" course

14. [Cooper, Emily]

THE HOLIDAY VISIT AND OTHER TALES: BEING SKETCHES OF CHILDHOOD, DESIGNED FOR A JUVENILE AUDIENCE

London: Harvey and Darton, 1826. First edition. Publisher's quarter roan over marbled boards. Measuring 140 x 85mm. Front endpaper neatly excised, else collating complete with frontis and publisher's adverts: [2], 249, [3]. Some rubbing and chipping to boards with spine slightly sunned. Hinges and joints firm. Occasional light scattered foxing, but overall, internally clean. A scarce didactic juvenile collection urging educated children against anti-feminist attitudes and social judgement, OCLC reports only 13 copies at institutions. The present is the only copy on the market.

A collection of four didactic juvenile stories, largely centered on overcoming social misunderstandings and prejudices surrounding gender and gendered education. Included are *The Holiday Visit*, *The Two Friends*, *A New Acquaintance*, and *The Little Heroine*. The first story, from which the collection takes its title, also sets the book's tone; and it reveals that while the author is a proponent of women's equal education, she is not an advocate for the misogynistic judgements against girls who receive more traditional "ladylike" training. The Stanhope children—Ambrose, Anna, Henry, and Susan—have been educated together at home by their father, who has encouraged their scholarly and practical pursuits. As a group, they were raised into Latin, mathematics, history, and the sciences as well as taught to enjoy outdoor pursuits such as gardening and vegetable growing. When their cousin Louisa visits on holiday from a boarding school, the children are predisposed to judge her before arrival. They assume she will be useless, frivolous, and stuck up. Led by Ambrose, the Stanhope children tease and belittle Louisa for her discomfort in outdoor pursuits, for her talent in music and art but her lack of general scholarship, and for her need of a maid to assist her in dressing. But as the story unfolds, Mr. Stanhope takes numerous opportunities to point out to his children that they are the ungenerous ones; he encourages them to consider how Louisa's education does her a disservice in the areas their family privileges, but that she excels over them in meeting social expectations. Unlike Anna and Susan, she has been trained to realize the limited options open to her in her adult life and to position herself for the best possible marriage she can, as she is "never likely to live on by herself." The problem is not with Louisa but with the system. In the end, all the children learn to be more generous and less prejudiced, and to judge their own merits and accomplishments more fairly.



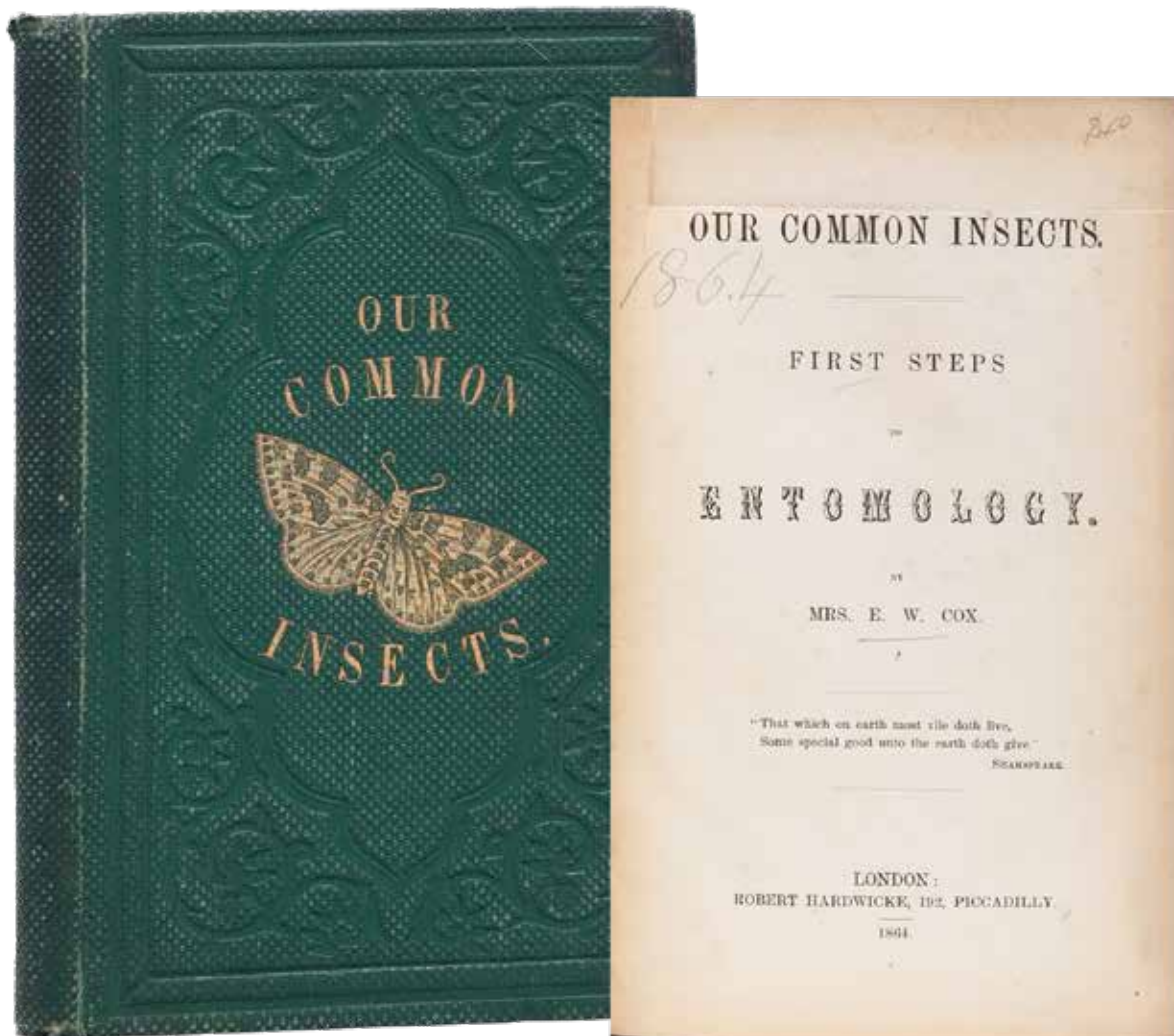
Encouraging children to see themselves as part of a much greater, more complex ecosystem

15. [Cox, Rosalinda Alicia] Mrs. E. W. Cox.

OUR COMMON INSECTS. FIRST STEPS IN ENTOMOLOGY

London: Robert Hardwicke, 1864. First edition. Original publisher's cloth binding with bright gilt to front board. Brown coated endpapers. Previous owner's name excised from the top margin of the title page. Glue to rear paste-down and remnants of a bookplate, otherwise a pretty tidy example. Internally unmarked and complete, collating [iv], 4-120, [3], [1, blank]. A pleasing and bright copy of a scarce book, and a lovely example of Victorian women's efforts to draw a more diverse group into the study of science by making it local and accessible. The only first edition on the market, OCLC reports 10 copies worldwide (only 3 of those in North America).

One of a growing number of women citizen scientists of the period, Rosalinda Cox used her slim volume to open up a field of science to children of all classes and genders, encouraging them to be excited and curious about scientific discovery within their own gardens. "The authoress has intended to give, in as condensed a form as possible, under the most recently received system, a sketch of the common insects of this country, with their proper names, as well as their less familiar titles of foreign derivation." In this sense, new entomologists can quickly learn the terminologies and taxonomies required for comfortably conversing with other scientists or performing their own inquiries. But for Cox, the study of insects also poses opportunities for teaching children social lessons about humans as well. "Few branches of science have suffered as much from neglect and derision as entomology," she begins the opening chapter, and she argues against the minuteness of the objects or a derision for their form as justifications. Ultimately, she concludes that entomology's unpopularity has been out of a human-centrism that encourages prejudice against them "on account of the injury they do to our property." But study, she asserts, can lead to a more complex view, also uncovering "whether the many benefits we receive from them more than counterbalance the evils of which they are the cause." While still an anthropocentric claim, Cox's position urges children to see themselves within a larger and more complex ecosystem rather than an overly simplistic one. With detailed illustrations throughout and a useful index at rear, the slim volume was perfectly designed to fit in a pocket or a hand as one began outdoor exploration and needed reference. Very Good +



Parliament criminalizes poverty, outlining corporal punishments, fines, and imprisonment for the poor

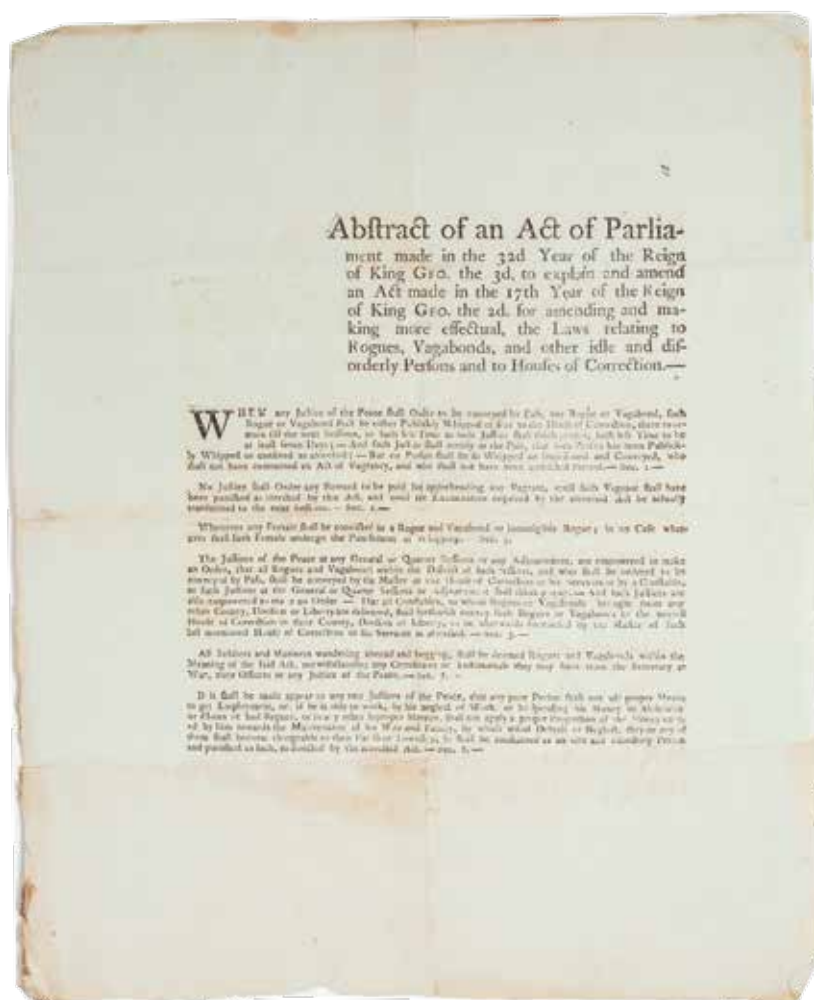
16. [Criminalizing Poverty]

ABSTRACT OF AN ACT OF PARLIAMENT...MAKING MORE EFFECTUAL THE LAWS RELATING TO ROGUES, VAGABONDS, AND OTHER IDLE AND DISORDERLY PERSONS AND TO HOUSES OF CORRECTION

[London]: [N.P.], [1791]. First edition. Broadside measuring 15 x 12.25 inches and printed to recto. Some light chipping and toning to edges, particularly to lower quarter of sheet; short closed tear with amateur tape repair to verso along upper right foldline. Pencil notation "1791" to lower verso. In all, a well-preserved piece which is unrecorded by ESTC, OCLC, or the British Library.

English Poor Laws went through several important shifts between the sixteenth century's decline in more traditional forms of church-based charitable assistance and the present revision of the late eighteenth century. "The dissolution of the monasteries in 1536-40, followed by the dissolution of religious guilds, fraternities, almshouses, and hospitals in 1545-49 destroyed much of the institutional fabric which had provided charity for the poor in the past" (Boyer). In the absence of these systems, local governments struggled to establish their own infrastructure for social welfare. "A compulsory system of poor relief was instituted during the reign of Elizabeth I" which provided some relief for "the elderly, widows, children, the sick, the disabled, the unemployed, or the underemployed" (Blaug); funded by a property tax called the "poor rate" parishes were to maintain three different groups at different rates ("able-bodied adults, children, and the elderly or non-able-bodied" (Boyer).

By the late eighteenth century, social welfare saw a decline in popularity among the wider citizenry; and several mechanisms were put into place to deter individuals and families from seeking or obtaining aid. In addition to the 1723 Workhouse Test Act, which "empowered parishes to deny relief to any applicant who refused to enter a workhouse," several acts were passed between 1791-1795 with work or residency requirements designed to "selectively keep out economically undesirable migrants such as single women, older workers, and men with large families" (Boyer). The Act of Parliament clarified in this abstract is such an example. By defining as "Rogue or Vagabond" any "poor Person [who] shall not use proper Means to get Work," any person who excessively spent funds "in Alehouses or Places of Bad Repute," or anyone "wandering abroad and begging," the Act criminalized a wide swath of the community. Those labeled Rogue or Vagabond would be subject to corporal punishment, fines, imprisonment, or removal from the parish (a notable exception to the corporal punishment was "any Female" who "in no Case whatsoever shall such undergo the Punishment of Whipping"). Thus, by policing the financial and physical lives of the impoverished, the 1791 Act gave the government the ability either to control impoverished peoples or deny them aid if they resisted and asserted autonomy. It further trapped a wide number of people within a cycle generational poverty.



The Squibb Pharmaceutical heiress records her teen years, before wartime medical service and family financial struggle shaped her adulthood

17. [Diary] [Women's Social History] Squibb, Catherine Harrison

AN HEIRESS GROWS INTO WOMANHOOD IN A CHANGING WORLD, DOCUMENTING FIVE YEARS OF HER LIFE IN THE US AND EUROPE

US, Germany: October 1906 - October 1911. Red cloth over card with gilt to front board. All edges stained read. Measuring 200 x 170mm and containing 186 handwritten pages across five years. Dried flowers and theatre program loosely inserted at front. Ownership signature and bookplate of Catherine Harrison Squibb to front pastedown and endpaper with signature of the same to rear endpaper. A research rich and densely written diary, the present would be useful in fields including but not limited to intergenerational wealth and its relationship to emotional abuse, women's education and educational travel, early 20th century reading habits, modern friendship, courtship and romance, and women's increased mobility and travel.

The second daughter of Charles Fellow Squibb, himself the second son of pharmaceutical boss Dr. E. R. Squibb, Catherine Harrison Squibb was raised in economic privilege. Her earliest years were spent in the Brooklyn townhouse built for her parents by her grandfather, while her teen years were split between her father's historic estate of Welwood and her boarding school in Dresden. At Welwood Charles, followed in his father's controlling footsteps by "purchasing polo ponies" and "insisting his children do the same...to maintain the lifestyle of the landed gentry" (Belcher). This is confirmed in the opening entry of the diary (October 25, 1906) near Catherine's 16th birthday, where she reports "I rode side-saddle with Rosalie in the morning...rode again in the afternoon (ist richerverlobt! er est 62 --- alt!!)" The numerous rides do not seem to entirely please Catherine, as she hides her frustration in the German parenthetical (roughly, "he is engaged to be a judge! he is 62 years old!!"). German appears more frequently during and after her time at school in Dresden, especially when she wants to obfuscate her thoughts from unwanted readers. If this diary is any indication, music and reading, travel and school became refuges for Catherine. And she claimed as much time as she could to develop herself outside of Charles' strict rules. Her reading preferences reflect this desire to immerse herself in Jane Austen's world, where family conflict is eventually smoothed by a woman's exit to a loving partner and home of her own. "Good day!" she writes on April 29, 1908, "Stayed in bed all day. I finished *Pride & Prejudice* and began *Emma*." This is contrast against her reaction to Charlotte Brontë's work on May 1 of the same year: "Cold & windy. We came in on the 9.30. Aunts at Welwood...had music lesson...I began *Jane Eyre*. Dismal book!"

While the diary concludes in 1911, when Catherine is 21, we know that she would return to Europe from 1917-1919 as a nurse in WWI, watching her own country battle her beloved Germany. Within the time, her father had sold his birthright in Squibb, and with "his extravagant lifestyle eating through his money quickly...he was forced to sell Welwood..." and never returned to the US (Belcher). In 1920, she would marry veteran and shoe manufacturing foreman Raymond Pratt, moving with him to Pasadena, California and becoming a civic leader. Much deeper work can be done on Catherine's lives and relationships, especially considering the current cultural trends of novels, films, and series depicting both the glamour and the emotional squalor of the 1%.



A "reformed rake" provides readers with a guidebook on enjoying London's bagnios and brothels

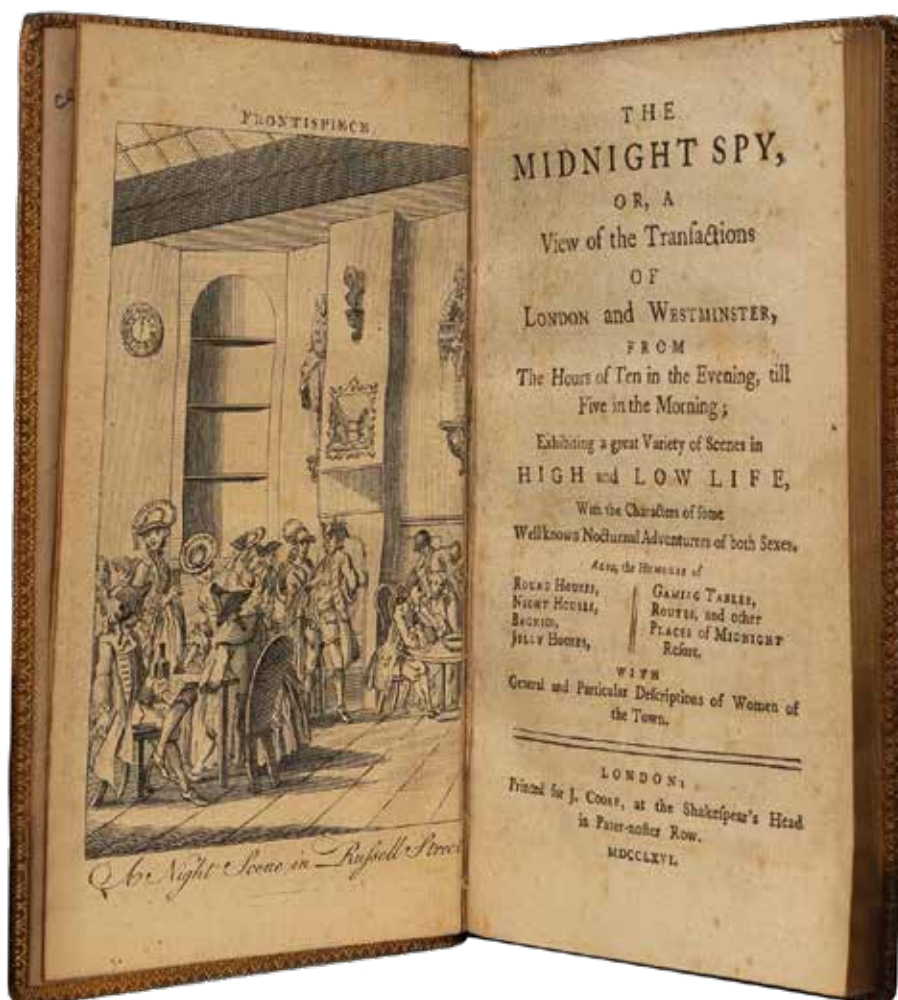
18. [Early Erotic Literature] [Erotic Tourism] [History of the Sex Trade] Anonymous

THE MIDNIGHT SPY, OR, A VIEW OF THE TRANSACTIONS OF LONDON AND WESTMINSTER, FROM THE HOURS OF TEN IN THE EVENING, TILL FIVE IN THE MORNING; EXHIBITING A GREAT VARIETY OF SCENES OF HIGH AND LOW LIFE, WITH CHARACTERS OF SOME WELL KNOWN NOCTURNAL ADVENTURERS OF BOTH SEXES...WITH GENERAL AND PARTICULAR DESCRIPTIONS OF SOME OF THE WOMEN OF THE TOWN

London: Printed for J. Cooke at the Shakespear's Head, 1766. First edition. Contemporary full calf with gilt and morocco to spine. All edges gilt. Marbled endpapers. Measuring 165 x 100mm and collating complete including half-title, frontis and adverts: [4], 5-151, [5]. A lovely copy with faint offsetting to front board and some tenderness to joints; armorial bookplate of Asa French to front pastedown below a 1928 bookseller description. Internally fresh with occasional minimal foxing to margins. In the absence of ESTC, we have consulted OCLC and located 9 physical first edition copies (with only five of these being in the US). Of its six appearances at auction (in 1929, 1931, 1934, 1935, 1962 and 2021) the majority were rebound; and the present is the only example currently on the market.

A "descriptive view of mankind under the prevalence of vice and folly," The Midnight Spy was purportedly written by a "reformed rake...a penitent debauchee." Despite claiming his "blushes to acknowledge his having been present at many of the scenes hereafter mentioned, as well as being conversant with many of the characters hereafter displayed," he uses his alleged first-hand knowledge of London's sinful spaces to titillate his readers. These people and their actions are, in fact, real and discoverable if only one follows his guidebook.

What follows is both an erotic tourism guide to London as well as an erotic novel of sorts—for the reader is either welcome to physically pursue the same spaces and characters or to simply imagine doing so through the characters of Agrestis and Urbanus. These two friends respectively represent the landed gentry exploring London for the first time and the upwardly mobile London tradesman familiar with its back alleys and their ways. Together, across a night, they visit the low end and high-end entertainments of London to indulge their appetites. This progress begins in the taverns and coffee houses where men exchange ideas and women casually exchange sexual favors for money under the table. From here, they wander towards the theatres as performances end and patrons make their way towards the bagnios and brothels. Interested in a higher quality experience to satisfy Agrestis, the companions move toward Covent Garden in search of "neither maid, wife, nor widow but a woman who tho' extremely beautiful, was yet a mercenary strumpet." Here, along with Agrestis, we meet pseudonymous representations of the true London demi-monde community. Characters such as "Charlotte Welldon" (likely representing Charlotte Hayes), "Sally Ploughman" (likely Sally Harris), and "Lucy Lofty" (likely Lucy Cooper) either welcome or reject the gentlemen, who revel in gossiping about the ladies' backstories and falls from innocence as well as finding space for masculine moralizing as they speculate about the poor ends these beauties will likely find. The Midnight Spy ultimately crosses genres in ways that also make it an important history, presenting the stories of London's sex trade from its lowest levels to its top.



Not in the Register of Erotic Books.

A cutting satire on get-rich-quick schemes, including marriage

19. [Economics of Marriage] [Get Rich Quick] Anonymous

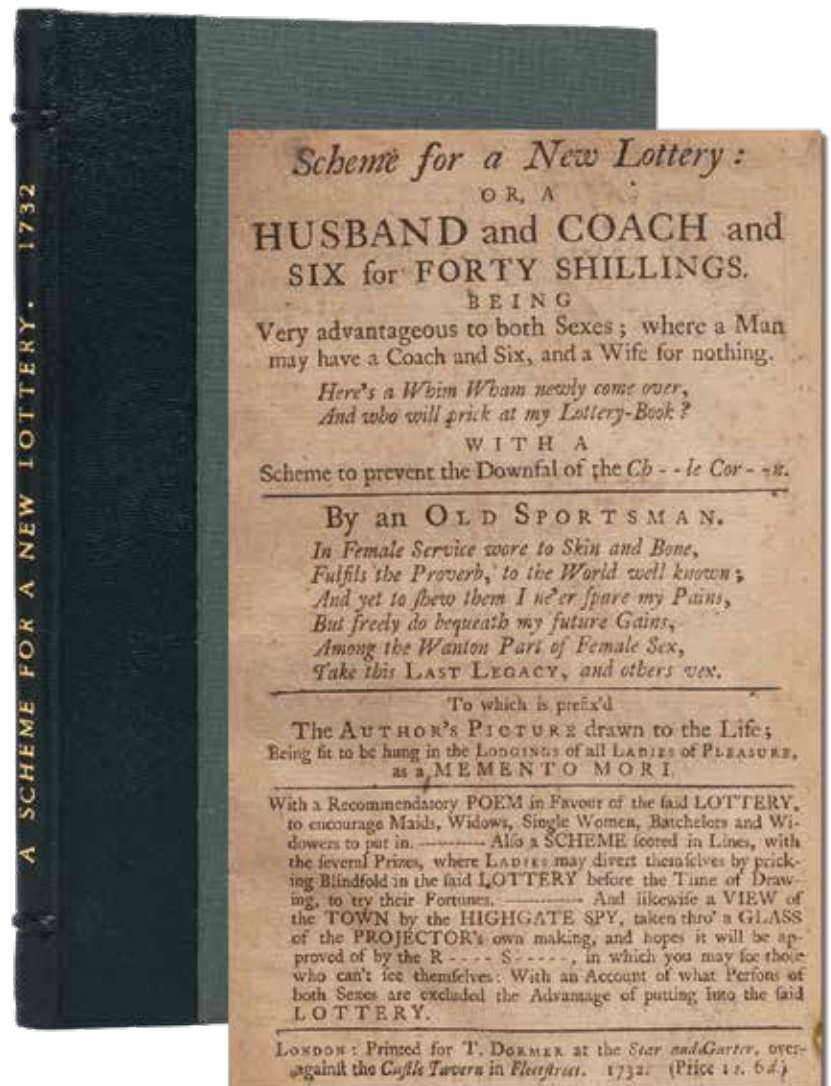
A SCHEME FOR A NEW LOTTERY: OR, A HUSBAND AND A COACH AND SIX FOR FORTY SHILLINGS. BEING VERY ADVANTAGEOUS TO BOTH SEXES; WHERE A MAN MAY HAVE A COACH AND SIX AND A WIFE FOR NOTHING...

London: Printed for T. Dormer, 1732. First edition. Modern quarter morocco over cloth with gilt to spine. Measuring 180 x 111mm and collating complete including frontis, folding game board, and concluding woodcut: [2], 62, [2]. Bookplate of the Ricky Jay Collection to front pastedown. Top margin trimmed close with consistent loss to running headers and occasional loss to page numbers, with no other text effected. Pages somewhat toned with minor marginal chips, but otherwise unmarked. A scarce satire playing both on the rising popularity of get-rich-quick schemes and on the economics of the marriage market, the present is the only example to appear in the auction record. In the absence of ESTC, we have used OCLC, which identifies only 12 institutional copies. The present is the only example currently in trade.

A Scheme for a New Lottery satirically warns readers against the dangers posed by get-rich-quick schemes, targeting large-scale scams like the recently burst South Sea Bubble and the pawn-broking swindle of the so-called Charitable Corporation. More than the developers of scams, A Scheme places blame on the lack of critical thinking and the resulting gullibility of those who participate. Unrealistic and large-scale promises to rapidly improve peoples' financial lives and assist them in changing social classes were appealing at a time when few were "successful in using wealth from trade to found a landed family" (Rapp). The basis for the present lottery also notably satirically targets the greatest systemic economic scam of the period: marriage. While marriage among the elite during the century was a means for consolidating wealth and ensuring the success of the future (male) offspring in a family, for the lower classes it represented opportunities "to create new, economically stable" or upwardly mobile situations for whichever partner married up (Knoll). Equally, because such marriages relied on the fiscal responsibility of the male partner or the honest financial disclosures of both families involved, it could also result in financial ruin. Ultimately, few marriages of the period met the romantic ideal of companionate partnership set by popular novels.

A Scheme's lottery particularly plays on the latter facts—and especially how they affect women's future financial prospects, by providing "Fifty Thousand tickets" in the hopes of winning a financially stable husband. Such a match could be a good one: "A Ware-House Keeper with the Salary of a Hundred Pounds per Annum and if he is a fair trader he may make it One Thousand," or "the Governour, salary unknown but sufficient to keep a coach-and-six." It could also, by virtue of lottery, be a loss: "2 Scotchmen, both Pedlars, 500 Broken Booksellers," and a range of other ruinous bounders are also listed as prizes. For those who desire an advance attempt, the folding game board in the book invites blindfolded women to stick a pin in the board to claim their prize. The present copy was played (gently), with pin marks revealing a Blacksmith and a Valet de Chambre among those husbands won. The popularity of A Scheme resulting in a reissue the same year, with a canceled title page as The Ladies Lottery and falsely attributed to Swift.

ESTC N20921.



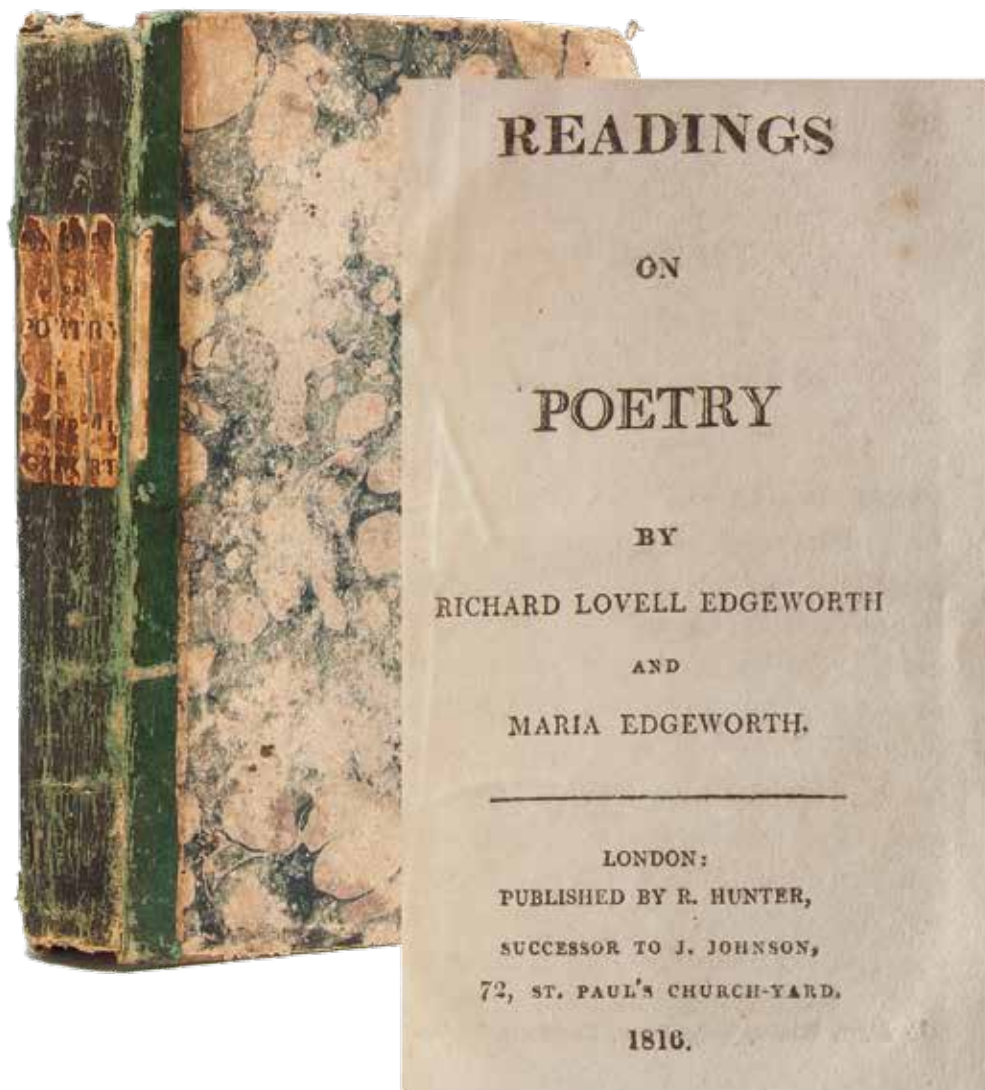
"The same means which form a masculine understanding will give strength to the female judgement"

20. Edgeworth, Maria [and Richard Lovell Edgeworth]

READINGS ON POETRY

London: R. Hunter, 1816. First edition. Contemporary roan over marbled boards with remnants of the original paper label. All edges speckled blue. Measuring 135 x 85mm and collating complete: xxviii, 213, [11, publisher's adverts]. A square, solid copy with boards and spine generally rubbed and worn. Internally pleasing, with contemporary ownership signature of A. D. King to front pastedown and annotation in the same hand to the rear endpaper verso; minor spotting to outer margin of preliminaries and short closed tear to outer margin of second advert leaf, with all text legible. In all a pleasing copy of a scarce book, which has only sold twice at auction since 1972. The present is the only example on the market.

While the daughter-father duo responsible for this work consider the poetic educations of both sexes, Maria was largely responsible for the book's lessons and shaped it as a resource for mothers and daughters who hadn't the privilege of a literary education (Slade). Her mark can be seen in Readings on Poetry much as it can be in Practical Education. Yet here, eighteen years later, she makes a more overt argument for the personal and social need of educating women. "The same means which form a masculine understanding will give strength to the female judgement and should therefore be employed with the same steadiness in the education of young women." With an understanding for both parents' potential conservative objections, Maria also addresses these. "Nor need mothers feel any apprehension that thus strengthening the understandings of their daughters should injure that elegance and grace which are undoubtedly the charms of women...Men no longer desire that women should be kept in ignorance, and women no longer find it necessary to be, or to affect to be uninformed in order to fascinate." On the surface, her justification suggests that women's right to education is based on what men find attractive in possible mates. But below the surface, by allaying the concerns of parents that their intelligent and trained daughters will be unmarriageable, she opens the door to their studying a variety of fields not limited to the present study of poetry. With an early ownership signature that could belong to a reader of any sex, it is a testament to how these ideas dispelled patriarchal notions to the benefit of all.



*Arguing for libertines to cease their extra-marital affairs with others' wives
and instead fulfill their appetites with London's sex workers*

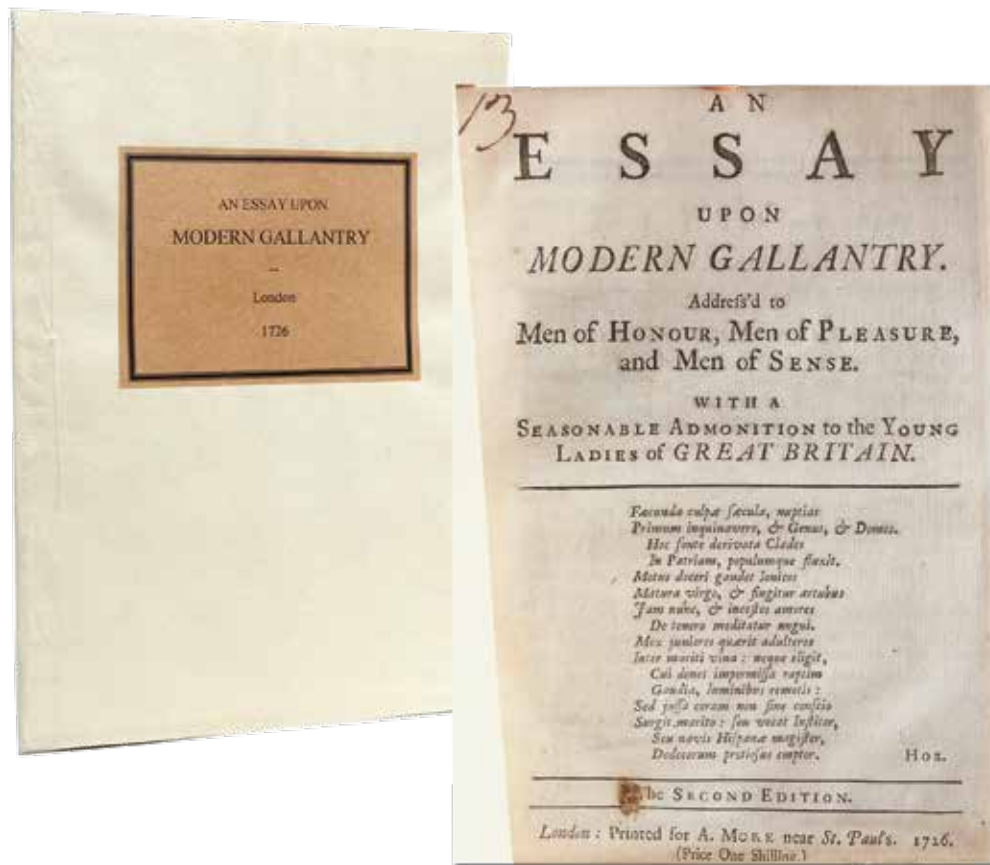
21. [Erotic Literature] [Satire] Anonymous

AN ESSAY UPON MODERN GALLANTRY. ADDRESS'D TO MEN OF HONOUR, MEN OF PLEASURE, AND MEN OF SENSE. WITH A SEASONABLE ADMONITION TO THE YOUNG LADIES OF GREAT BRITAIN

London: A. More, 1726. First edition. Second issue title page with "Second Edition"; all text produced from the same type setting as the first, with only the title page modified. Bearing what Treadwell identifies as the "false and misleading imprint" of A. More, which was used to protect printers of licentious materials, it is likely that the edition statement was added to suggest that demand and distribution were great enough to merit a second run. Modern drab wraps with paper label to cover. Measuring 200 x 140mm and collating complete: 45, [1, blank]. A Near Fine copy, with a small stain to lower title affecting one letter and pages trimmed close along header with occasional partial loss to page numbers. Internally clean and unmarked. A scarce piece with either title page institutionally and in trade. ESTC lists only 9 copies from 1726 in U.S. libraries—but it does not provide clarity on whether these are both issues (given that the collations and prices match). No separate listing exists for the variant title. An Essay Upon Modern Gallantry has appeared once at auction (in 1970 as part of a lot of political pamphlets) and the present is the only example on the market.

Bearing the false imprint of A. More to protect its author and printer, An Essay Upon Modern Gallantry is satirically dedicated to John James Heidegger (1659-1749) who served as Master of the Revels to George II in addition to running the Royal Opera House in the Haymarket. Laying at Heidegger's feet the common accusations that theatrical assemblies "tend to the Promotion of Vice, Lewdness, and Debauchery; that they encourage Intriguing, and endanger the Honour of Families," the satirist proposes a series of ironic defenses that highlight how London's culture of prostitution and extra-marital sex extends far beyond the playhouses. Indeed, the anonymous author does not limit his screed to the events unfolding in theatres—where London's demi-monde were known to appear with their clients and where lesser ranking members of the sex trade might lure in new buyers. He looks at widespread vice that has infiltrated Englishmen's bodies as well as their houses and families; and he points to progressive notions about gender as a key social contaminant. "There cannot, I think, be a stronger Proof of the Degeneracy of this Age than the state of Modern Gallantry (as it is call'd)...Gentlemen of this Cast make themselves very merry with the word Matrimony; which is an old fashioned term, as they observe, for Domestick Slavery." This becomes an excuse for such gallants to encourage wives—their own or others'—to resist the boundaries of marriage, to engage in secret affairs, or even to engage in exchanging sexual encounters for gifts and money. Thus women also gain freedom—sexual and financial—leading them to "break out in extravagant Dress" to enjoy themselves outside the home. As with many of the works produced under the imprint "A. More," this piece ends involves a concluding twist that undercuts its virtue signaling and promotes the sex trade. "There always were and will be, to the End of the World, Whores and Whore-masters of all sorts," he begins the common refrain in defense of the sex trade. Modern Gallants must recalibrate where they engage their appetites; respecting the sanctity of wives and daughters (and ensuring that they stay firmly within the domestic sphere), men instead should turn for relief to the "publick Sinks of Leudness" that are London's brothels.

ESTC T27264.



Chloe learns the advantages of her cumbersome hoop-skirts: hiding her lover under them during trysts

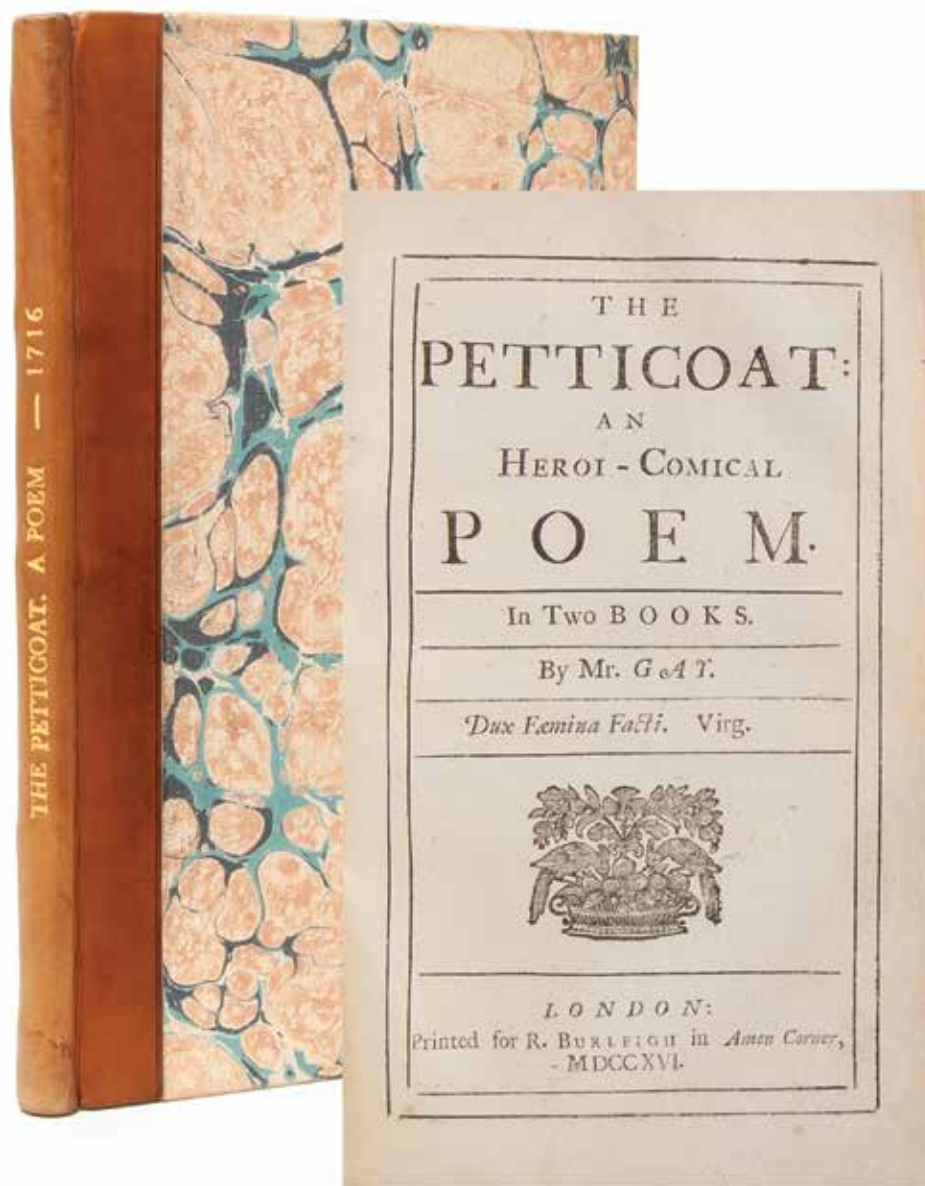
22. [Erotic Literature] [Chute, Francis]

THE PETTICOAT: AN HEROI-COMICAL POEM. IN TWO BOOKS

London: R. Burleigh [false imprint for E. Curll], 1716. First edition. Bound to style in quarter calf over marbled boards with gilt to spine. All edges marbled. Measuring 185 x 112mm and collating complete including half title: [4], iii, [1, blank], 39, [1, blank]. With catchword 'behold' on page 27 and floral ornament above 'Finis' on page 39 as called for. A Fine example, unmarked and fresh. A scarce piece of erotic satire, ESTC records copies at 11 U.S. institutions. It last sold at auction in 1929, and the present is the only first edition on the market.

"Begin my Muse and sing in Epick train The Petticoat; Nor shall thou sing in vain, The Petticoat will sure reward thy pain!" So opens a satire composed under the pseudonym Mr. Gay (used by several of those hacks in Edmund Curll's employ), which traces how the amorous adventures of Thyriss and Chloe were made possible by the latter's fashionable hooped skirt. Finding both humor and seriousness in women's fashion, The Petticoat points out how some of the clothing designed to hinder women's movement could actually be adapted to their advantage—in this case, the pursuit and fulfillment of illicit sexual affairs. For just as Thyriss is able to hide beneath his lover's skirt to conceal himself while pleasing her, Chloe is able to share this information with her female coterie (including the work's readers). Thus, women desirous of hiding lovers of any gender might deploy this ingenious method, allowing them to engage in affairs without traveling far from home. An acknowledgement of women's own sexual desire and agency.

ESTC T43929. Unspeakable Curll 241-242. Not in the Register of Erotic Books.



Playful on the surface, Howitt's book presents children with important lessons about gender equality, mutual respect, and the dangers of patriarchal attitudes to those with less power

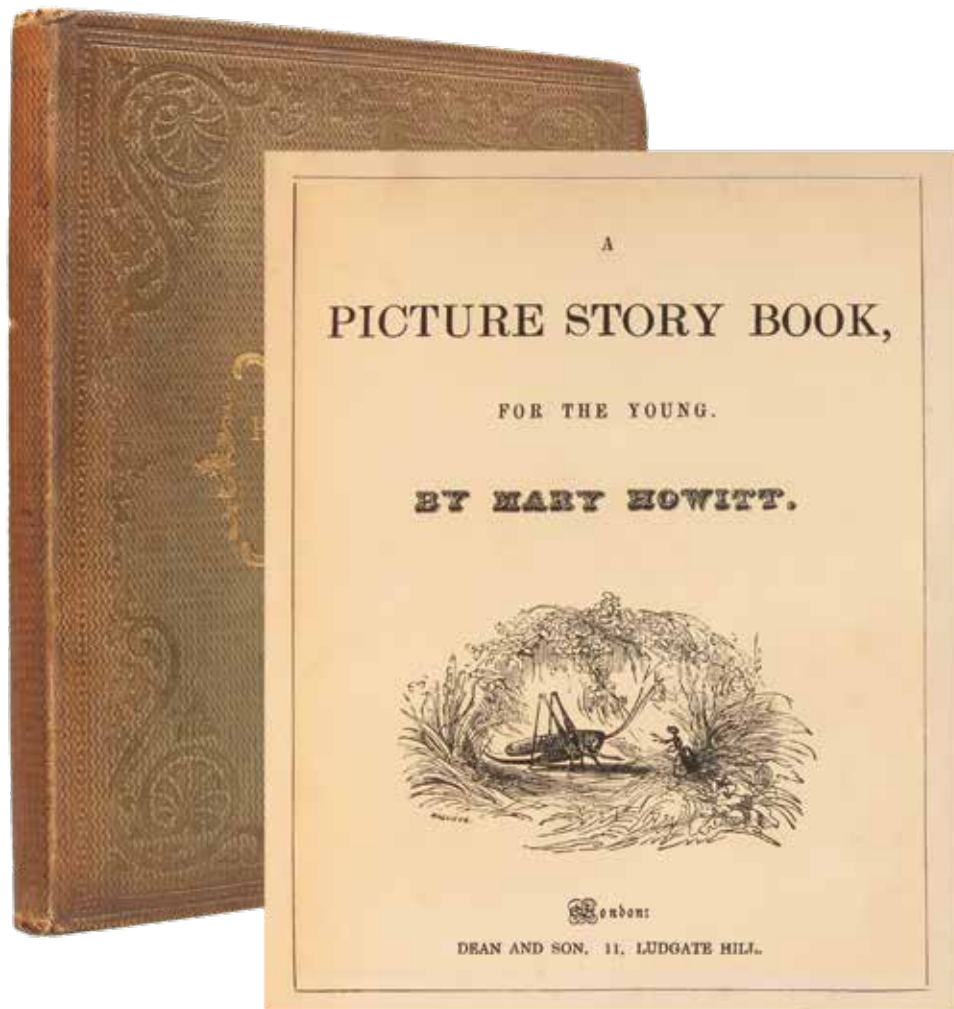
23. Howitt, Mary

A PICTURE STORY BOOK FOR THE YOUNG

London: Dean and Son, [N.D.]. First edition. Original publisher's cloth binding stamped in gilt and blind. Measuring 210 x 170mm and complete in 68 pages with 15 hand-colored plates throughout. Some sunning to spine and boards, but gilt remaining bright. Recased with endpapers renewed. Internally a pleasing example, with occasional light foxing. An uncommon illustrated children's book, which OCLC records at only one library (University of Liverpool); it does not appear in the modern auction record, and the present is the only copy in trade.

"Educated at home and in Quaker schools, Mary Howitt wrote poetry from a very early age"; and following her marriage to William Howitt, she was further encouraged to pursue her creative endeavors on a professional level (Cengage). Howitt's successful writing career brought her into circles that included Charles Dickens, Elizabeth Gaskell and the Brownings. Like these famed writers, her work often interlaced observations on the natural world with poetry and illustration; a key difference, however, was her focus on juvenile audiences and younger children in particular. In this way, her commitment to social reform and feminist activism was carried down to rising generations who might benefit from a fairer, more equitable approach to gender.

The present work participates in this mission. Divided into halves, it depicts boys and girls mingling together, and mutually engaging in physical play as well as more mature and educated pursuits. The first portion contains stories about the adventures shared (and lessons learned) by country boys Jack and Harry, and the young Celestine who was sent outside the city by her parents to recover her health. Fresh air and animal friends enrich Celestine's life. Meanwhile, Jack and Henry learn from her that they should respect the natural world and not view themselves as dominators but as stewards. The second portion of the book takes a different approach to storytelling. Rather than a straightforward narrative form, it is epistolary and contains five letters written by Celestine's cousin Arthur to his sister Mary. In these missives, he gleefully recounts playtime with Celestine as well as her friends George and Adele. Less rooted in the country or in a single locality, Arthur's letters hint at how children's lives are shaped by imperialism and conflict they have yet to understand or engage in—for we find that Celestine's father is a military officer who has been based in India, and her playmates are the orphans of one of his brothers in arms.



*Three privately printed volumes of poetry, bound and presented by the Lady
Colchester to the politically active Marchioness of Salisbury*

24. [Law, Hon. Elizabeth Susan] [Lady Colchester] E. S. L.

MISCELLANEOUS POEMS. DEDICATED TO JOSEPH JEKYLL, ESQ. [BOUND WITH] VIEWS IN LONDON. BY AN AMATEUR...DEDICATED TO SOPHIA, COUNTESS DARLINGTON [BOUND WITH] MISCELLANEOUS POEMS. DEDICATED TO LORD COLCHESTER

Presentation copy

London: Not Published, 1832; 1833; 1849. First editions. Three volumes bound in one and including a presentation inscription to the verso of front endpaper: "The Marchioness of Salisbury, with Lady Colchester's Love." Additional signature to title of second volume. Full straight grain morocco presentation binding by White of Pall Mall, with gilt title to spine. Boards and turn-downs stamped in gilt. All edges brightly gilt. Yellow endpapers. Measuring 187 x 111mm, bound in reverse chronological order and collating complete with half titles: [8], 61, [1]; viii, 66; [2], vi, 104. Spine sunned and a large patch of discoloration to the rear board; joints cracked but holding firm. Occasional marginal foxing, but overall fresh with the author's occasional handwritten corrections. Each printed privately, Law's poetry titles are each scarce, with OCLC reporting 15, 10, and 8 copies respectively. Drawn together here with feminist political associations, Lady Colchester bestows the works on Mary, the second Marchioness of Salisbury (nee Sackville-West) who was an active Tory in addition to overseeing a salon that included Charles Darwin and Benjamin Disraeli among its visitors.

The author of several privately printed poetry collections, in addition to published translations, Elizabeth Susan Law Abbot, Lady Colchester was noted in her own time for deploying "anecdotal, self-deprecating, and ironic" tones that complicated her otherwise polite literary output (Comic Women's Poetry of the 19th Century). The three books combined here demonstrate that tendency. Folded within seemingly common upper-class topics are reflections on intelligent women's loneliness in a marriage economy that devalued their selfhood (in the opening poem *Le Beau Ideal* of her volume dedicated to Lord Colchester); on the ways a woman's appearance might cause society to overlook her "rarest gifts...a head with heart combin'd" (in the dedication of her volume to the late Sophia, Countess Darlington); and on exercises of musical lyricism and translation in the volume dedicated to Joseph Je KYLL, the political raconteur best known for ensuring that his friend Ignatius Sancho's biography reached publication and spread the story of his birth during the Middle Passage and his life as a free Black intellectual.

Even Lady Colchester's recipient speaks to her political interests. Mary, the Marchioness of Salisbury, was the second wife of the Marquess; and she was noted for her public engagement with political and intellectual figures including Benjamin Disraeli and Charles Darwin. Knowing of the Marchioness' own intellect and ambition, her choice to present these three books speaks to the deeper meanings hidden within her own writing.

Jackson 193.3 and 193.6.



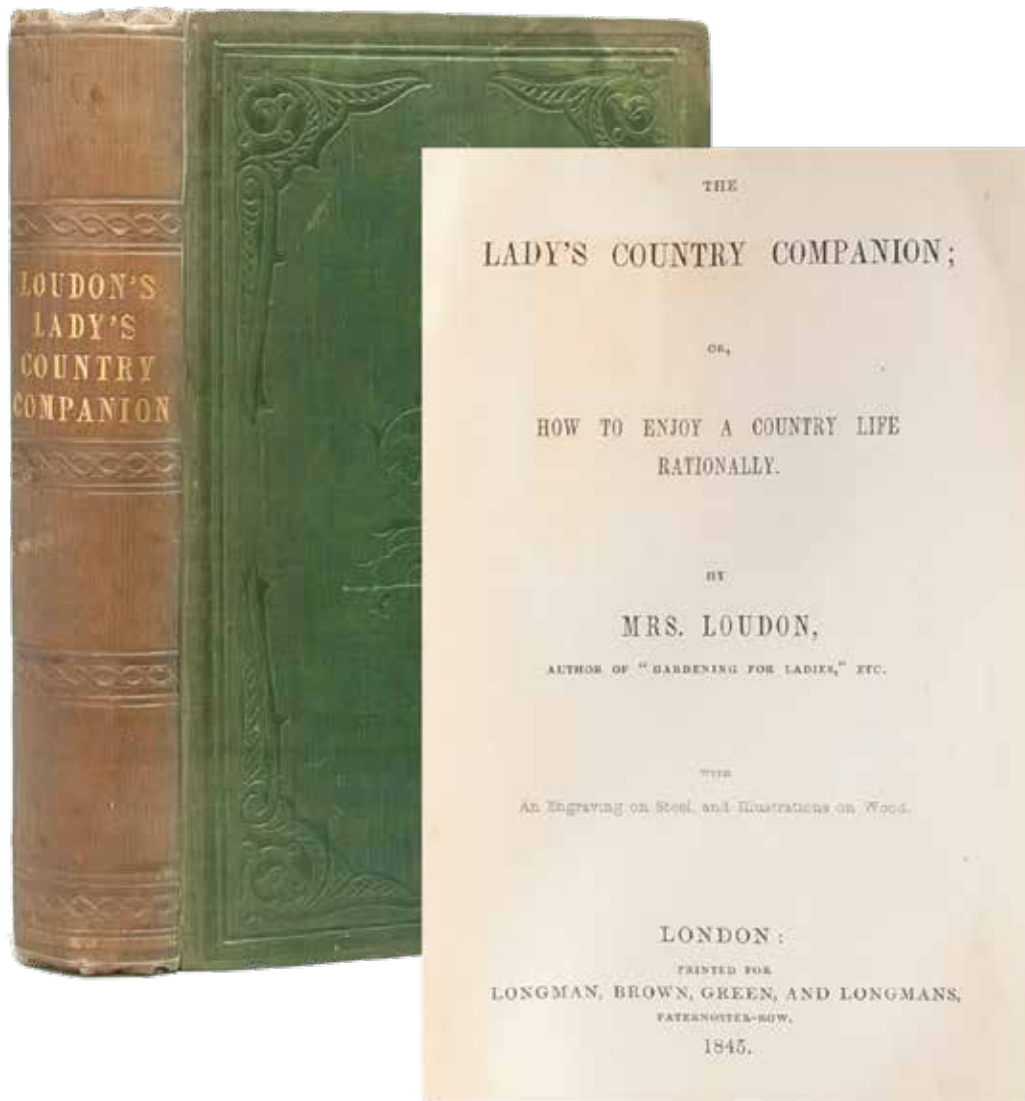
A woman known for botany books advises her readers on the practicalities of rural life

25. Loudon, Mrs. [Jane]

THE LADY'S COUNTRY COMPANION; OR, HOW TO ENJOY A COUNTRY LIFE RATIONALLY

London: Longman, Brown, Green, and Longmans, 1845. First edition. Original publisher's cloth binding stamped in blind with gilt to spine. Yellow endpapers. Measuring 170 x 100mm and collating complete with 17 engravings and publisher's catalogue to rear: xi, [1, blank], 396, 32. A Near Fine example, with light sunning to spine and upper front corner; corners gently bumped and front hinge the slightest bit tender. Bookseller's ticket to lower front pastedown and bookplate of Peter Stewart Young to upper front pastedown; binder's ticket to rear pastedown. Internally fresh and unmarked. A scarce example of Jane Loudon's practical advice to women who find themselves living in the countryside, OCLC reports 6 copies in U.S. libraries. It has not appeared at auction, and the present is the only example in trade.

Like many women of her era, Jane Loudon's domestic life was shaped in outsized ways by the career and economic decisions of her husband. Speaking to these sisters, she compiled "the present work, which is the only one I have ever written with any reference to farming...principally for the use of ladies who have been brought up in a town but who from circumstances have been induced to reside in the country...Having lived in the country myself, I know both the inconveniences and enjoyments...in the following pages I have endeavored to save my readers the pain of buying their own experience." Across the book, Loudon does not only address the kinds of loneliness and monotony women might encounter when separated from the kind of feminine company available in town. She also gives practical input on the real work of the countryside so that women do not solely rely on men: advice on building fires for warmth, on laying out functional kitchen gardens and managing fruit trees, on maintaining hens, horses, and stock pond fish, and even on attiring oneself appropriately for cold weather, long rides, and rambling walks. Notably, her words are delivered in an epistolary format as she converses with a woman named Anne—and it is a stylistic choice that further assists her readers in assuaging feelings of isolation and feeling connected to other women in similar circumstances.



A young French woman learns the history of England by copying out an emblem book, emigrating soon after to become a teacher in the UK

26. [Manuscript Emblem Book] Leroux, Cecile

SYMBOLIC ILLUSTRATIONS OF THE HISTORY OF ENGLAND, DRAWN FROM MARY ANN RUNDALL

St. Sulpice: 1830. Contemporary roan ruled in gilt with title stamped to spine, measuring 145 x 110mm and comprised of 85 manuscript pages. Spreads of hand-drawn illustrations to versos facing autograph text in English on rectos alternated with blank spreads. Loosely inserted manuscript leaf at front. Copied from Mary Ann Rundall's *Symbolic Illustrations of the History of England* (London, 1815), the present work is beautifully executed and showcases a young woman's talent and interest in British and European history, sparked in large part by the publication of another woman.

Cecile Josephine Leroux (b. 1806) was born in France and emigrated to Kent at an unknown age; UK paris records show that she married Charles Roffe in 1834 before being widowed and taking work as a French teacher and boarding school principal in Berkshire. Leading into her adulthood, she created this lovely copy of the historic emblems and symbols of England. Her illustrations are incredibly precise and her calligraphy beautiful and legible. At the front of her book, she has loosely inserted a copied quotation from the May 7, 1837 *Weekly Dispatch* regarding Anglicans and Catholics in the UK along with commentary about the unreliability of the research. Given that the ownership inscription at the front notes that it was completed in January at St. Sulpice, it is likely that the piece predates her relocation and may have been done as a school or training exercise.

The illustrations and text originated from the work of Mary Ann Rundall, "an educational writer who kept a school for young ladies at Bath known as the Percy House Seminary...Miss Rundall's chief work was *Symbolic Illustrations*, a quarto volume with engravings...designed to instruct young persons in history by a means of a system of mnemonics" (DNB).

Marriage Bans of Kent, England. England and Scotland Census 1871, 1881.



*An argument against adulterous women being granted divorces—a year before
any woman had even managed to obtain a legal divorce*

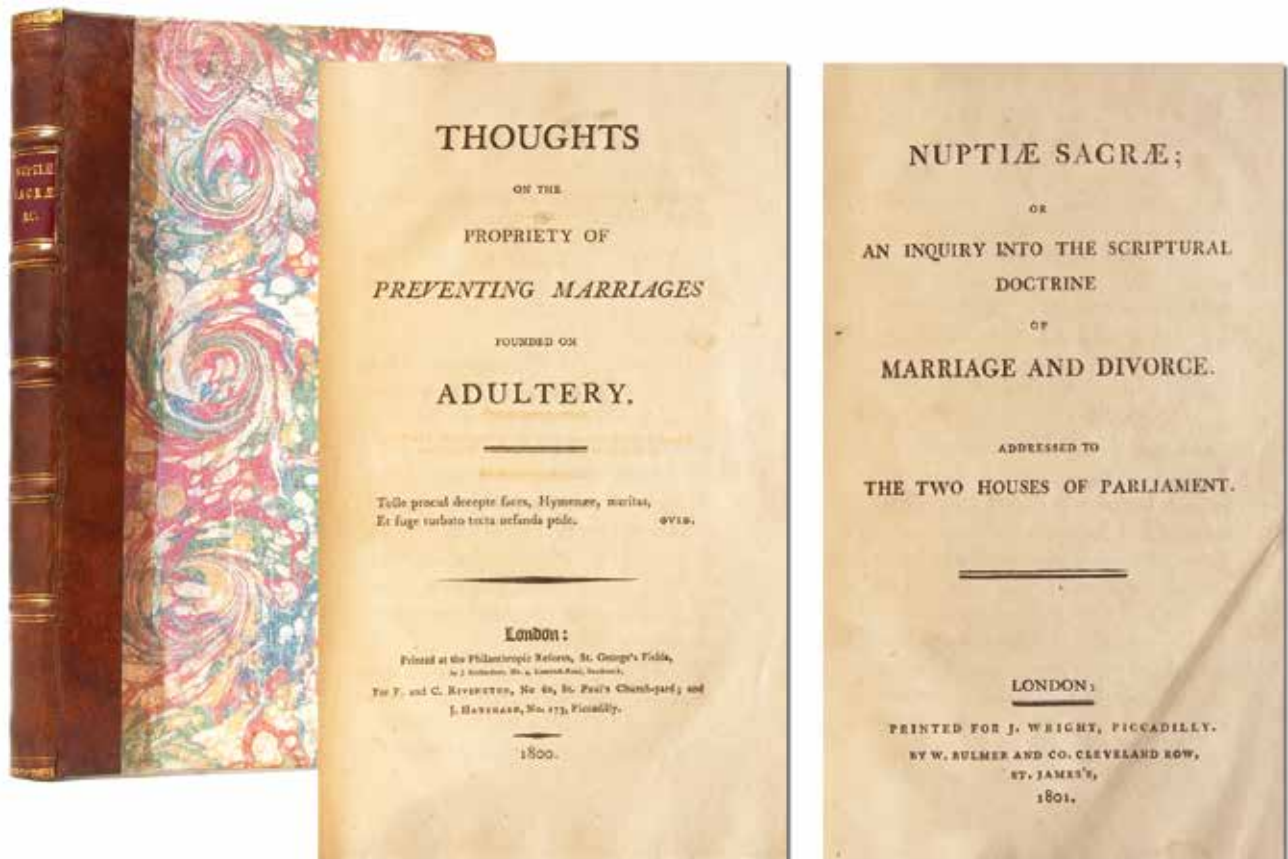
27. [Marriage & Divorce] [Women's Rights]

NUPTIAE SACRA; OR AN INQUIRY INTO THE SCRIPTURAL DOCTRINE OF MARRIAGE AND DIVORCE [WITH] THOUGHTS ON THE PROPRIETY OF PREVENTING MARRIAGES FOUNDED ON ADULTERY

London: J. Wright; Philanthropic Reform, 1801; 1800. First editions. Two pamphlets bound together in modern quarter calf over marbled boards with morocco label to spine. Measuring 203 x 120mm and both collating complete: [4], 136; 27, [1, blank]. Toning throughout both tracts, with closed tears to pages 69-70 and 77-80 with no loss of text; contemporary pencil annotations throughout the first tract documenting one reader's responses to the controversial claims. Numbers 2 and 4 in ink to headers of each title suggest these were part of a larger compilation of legal tracts (likely the set of four that were offered for sale in the 1923 Walpole Galleries sale, which bear matching marks). Each scarce, OCLC reports approximately 20 copies of the first title and ESTC locates 3 copies of the second title; they are the only examples currently in trade.

Two scarce pamphlets engaging in a longstanding debate about whether, how, and when divorce should be socially and legally acceptable. These two take up the issue of women's sexual agency, and *Thoughts on the Propriety* specifically espouses the notion that women who have engaged in adultery should not be allowed to divorce an existing spouse in order to marry a man with whom they've been unfaithful. Biblical justifications for this ban are presented throughout; but the hypocrisy woven into the argument makes it clear that its author is manufacturing a problem in order to punish and shame the few women for whom this circumstance even exists.

Marriages, at the time, could only be dissolved through divorce in an Act of Parliament; thus, divorces were only available to the titled and the wealthy. Additionally, at the time of *Thoughts on the Propriety's* publication in 1800, no woman had ever successfully petitioned Parliament for divorce and been granted one. This landmark would come in 1801 (the year of publication for *Nuptiae Sacra*), when Jane Campbell successfully petitioned to divorce Edward Addison on the grounds of abuse. "Of the 314 divorce Acts issued before 1857, all but five were initiated by men. Of the five women who petitioned for divorce, Jane Campbell was the first to successfully unbind herself from her husband" (History of Parliament). Whether the author of *Thoughts* anticipated such a ruling or not, it is clear that the issue at stake was not so much women gaining divorces as women more openly at the turn of the century engaging in pre and extra marital sexual relationships or even in some cases paid sex work. This was, in fact occurring; and it was the subject of numerous satires, erotic works, and religious diatribes dealing with cuckoldry and whoredom. The desire to shame and control women who expressed sexual subjecthood, and the impulse to position them as the sinning parties (rather than the men who equally engaged in the behavior with them) is telling and predicts how future divorce laws would unfold.



"The richest surviving body of evidence revealing the nature and substance of women's intellectual community in British America and the early Republic"

28. [Moore, Mrs. Milcah Martha] [Early American Education]

MISCELLANIES, MORAL AND INSTRUCTIVE IN PROSE AND VERSE; COLLECTED FROM VARIOUS AUTHORS, FOR THE USE OF SCHOOLS AND IMPROVEMENT OF YOUNG PERSONS OF BOTH SEXES

Association copy

Philadelphia: Joseph James, 1787. First edition. Bound to style in full calf with contemporary manuscript label to front board. Measuring 162 x 95mm and collating complete, including publisher's adverts at rear: iv, 5-202, [2]. New pastedowns but retaining front endpaper including documentation of provenance in the hand of Deborah Marsh Mundall, who records the author gifting her the copy in the year of publication and then her bestowing the copy to another family member decades later: "The Gift of M. Martha Moore to Deborah Marsh 1787 / Presented by Deborah Marsh to Milcah Mundall 1820." Congregational records place Deborah Marsh within the same Philadelphia Quaker community as Milcah Martha Moore; and following her 1806 marriage to John Mundall, her daughter and granddaughter both appear to have been named after the author. Scarce institutionally and in trade, it is the only example of an association copy that we could locate, of a title that last sold at auction almost two decades ago.

In addition to being one of America's earliest educational works published for the use of both sexes, "Moore's book is the richest surviving body of evidence revealing the nature and substance of women's intellectual community in British America and the early Republic. The quality of the writing is high and reflects a range of literary genres, including religious and meditational poetry, elegies, verse epistles and extempore verse, hymns, and occasional poems...Taken as a whole, Moore's collection presents an unparalleled view of the interests and tastes of educated women in early America, belying the notion that women's concerns were limited only to a domestic sphere" (History of American Women). Moore, the member of a prominent Quaker family and the beneficiary of a rigorous education, "lived and flourished in the Philadelphia area during its peak, when it was the center of commerce, politics, social life, and culture in the young republic...she knew and corresponded with many of the leading intellectuals of her day. From her network of acquaintances, she created a commonplace book" that ultimately served as the basis for *Miscellanies Moral and Instructive* (HAW). Her manuscript commonplace book was largely compiled during the Revolution, and across its 126 entries were pieces by at least 16 different women authors, as well as works by Benjamin Franklin (who endorsed the book), Patrick Henry, and Samuel Fothergill.

Marriage Records, Delaware 1806. Pennsylvania Congregational Records 1800, 1808, 1810.



Led astray by fashion, a woman turns to cheating her neighbors and loses her reputation

29. [More, Hannah]

THE MARKET WOMAN, A TRUE TALE; OR, HONESTY IS THE BEST POLICY

Bath and London: S. Hazard, J. Marshall, and R. White, [1795]. First edition. First issue, with Spinney recording this form of imprint in use from March to May of 1795; the second variant, also scarce, was used from May 1795 through early 1796. Broadside ballad on one sheet measuring 420 x 270mm and printed to recto only. Woodcut ornament at head; signed Z [Hannah More] at end. In Near Fine condition, with a bit of light fraying and soiling to fore-edge and bottom edge; faint crease above header. Overall fresh and unmarked. ESTC reports 12 libraries holding copies (with the BL, Oxford, and Harvard reporting duplicates). It does not appear in the modern auction record, and the present is the only example on the market.

Four years before her influential treatise *Strictures on the Modern System of Female Education*, Hannah More used several of her *Cheap Repository Tracts* to articulate her ideas in narrative form. In *The Market Woman*, she focuses in on women's vulnerability to fashion—not only clothing, but also revels such as dancing and drinking—and the financial, filial, and personal costs that can result. Going to market each day because her neighbors will no longer buy from her, the Farmer's Wife cheats her customers for personal profit because “she lik'd to flaunt in gowns so gay, And laces fine and thin; And is worse than all the rest, She lik'd a little gin.” Funding her habits to the detriment of her household finances (“her Husband was an honest Man And did not know her tricks”) and her community, she also risks her own reputation. Frustrated with being swindled, townspeople report her to the Market Bailiff; and when he demands to weigh her butter, she inserts a coin inside to avoid coming up short and facing consequences. But even this is brought to light. As a result, she loses her husband who “would not live with one Of such an evil name”; but worse, she loses her chance at “an honest name.”

The concerns of propriety and reputation become centerpieces of More's later treatise, admonishing women on "appearing to behave properly in public in order to get a good reputation"; for it is only with the public trust that comes with a good reputation that women "can enact change" (*Constructing Women's Reputations*). Pleasant public behavior was, in her perspective, used to "combine and express all moral and intellectual excellence" (*Strictures*). While numerous of the Cheap Repository Tracts emphasize God's grace or present women like the Farmer's Wife repenting and finding Grace, no such ending occurs here. Rather, More seems more interested in how the vapid fashions women are encouraged toward can lead them onto destructive paths that ultimately deplete them of public authority or any opportunity to create communal change, instead feeding into the stereotypes so often used to deny them access to educational or activist spaces.

ESTC T38985. Spinney 20:3, 142. Feminist Companion 760.



"It is a singular injustice exercised towards women, first to give them a defective education, and then to expect from them undeviating purity of conduct"

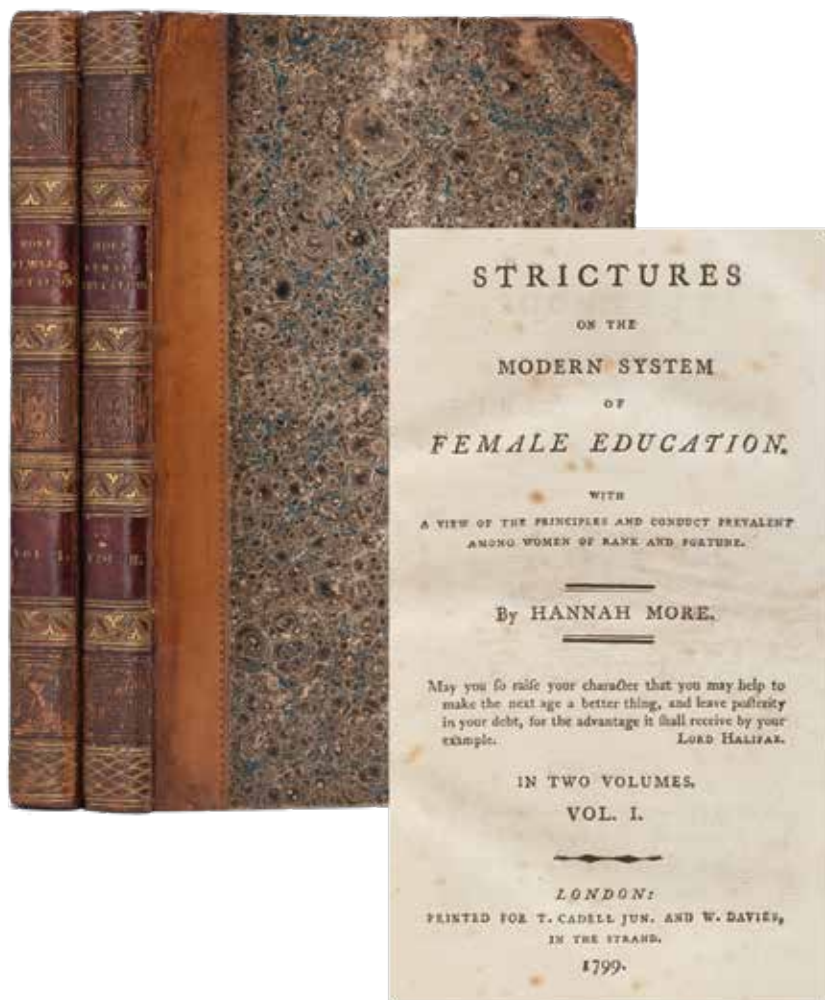
30. More, Hannah

STRICTURES ON THE MODERN SYSTEM OF FEMALE EDUCATION. WITH A VIEW OF THE PRINCIPLES AND CONDUCT PREVALENT AMONG WOMEN OF RANK AND FORTUNE (IN 2 VOLS.)

London: T. Cadell Jun. and W. Davies in the Strand, 1799. First edition. Contemporary half calf over marbled boards with gilt and morocco labels to spines. All edges speckled blue. Measuring 192 x 118mm and collating [3], vi-xix, [1, blank], 274; [5], vi-vii, [1, blank], 322: bound without half title to volume I and leaf of adverts to volume II, else complete. A lovely, square set in a contemporary binding, with minor chipping to spine labels and small bumps to lower boards. Offsetting to pastedowns of each volume, with internal contents surprising fresh and unmarked. Extremely popular in its own time, the present title went through at least seven editions in its first year; and early editions appear regularly. The first however remains quite scarce institutionally and in trade. As of our last check on ESTC prior to the BL hack, 20 institutions reported having copies (11 of those in the U.S.), with its last appearance at auction over a decade ago in 2009. Presently, this is the only first edition copy on the market.

Arguably the most influential published work of prolific Bluestocking author, abolitionist, and education reformer, *Strictures* takes the contemporary British education and social systems to task for failing half the population. Echoing the structure of Sir Thomas More's argument on economic and educational disparities in *Utopia*, Hannah More opens her own book: "It is a singular injustice which is often exercised towards women, first to give them a most defective education, and then to expect from them the most undeviating purity of conduct; to train them in such a manner as shall lay them open to the most dangerous faults, and then to censure them for not proving faultless." Revealing herself from the start as a woman adept in philosophy, rhetoric and history, More establishes authority in front of both male and female readers. Ultimately, her book makes clear that she needs to address them both: women of rank and men with power are the only people who can cause a significant shift in how girls are trained. She provides them with compelling reasons for restructuring girls' intellectual training, as well as providing practical advice, readings, and methods for increasing rigor. A monument in the history of women's education.

ESTC T48748. Feminist Companion 760. The Life of Hannah More, 275-277. Encyclopedia of British Women Writers. Biographical Sketches of the Bluestockings. ESTC T48748.



A woman begins a family register with her marriage and ends it with the death of her only child

31. [Mourning] [Child Mortality]

REGISTER

[Massachusetts]: [1821]. Beautifully hand-colored manuscript on one sheet with all text to recto. Measuring 245 x 215mm. Retaining its bright colors; with chipping and loss to all edges, not affecting images or text. A unique tribute by a mother to her late daughter.

The bright colors and floral arrangements of the present piece suggest that it was originally intended to document joyful family milestones. Titled "Register," its first section declares that it is of "the Family of Adolphus Draper who was born August & Married Belinda Axtell Sept. 18th 1816, who was born July 9th 1797." Below this is added less happy news, however. "Sacred to the memory of Rebeckah Draper, only child of Adolphus & Belinda Draper who was born Oct. 5th 1817 & departed this life August 26th 1821." In contrast to the piece's visual vibrancy, Belinda adds a final verse to the piece's foot: "Rebeckah, tho thou art in heaven and we on earth, May this one hope delight us, That thou will hail our second birth, When death shall unite us. Where worlds no more can sever Parents & child forever."

A unique and tragic piece of maternal history, available for further research into family genealogy, child mortality rates and causes of death, the symbolic significance of illustrated flowers, and maternal mourning practices of the period.



A sammelband of three important midwifery tracts, including a cornerstone obstetrical work on abortion and the first comprehensive thesis on the inverted uterus

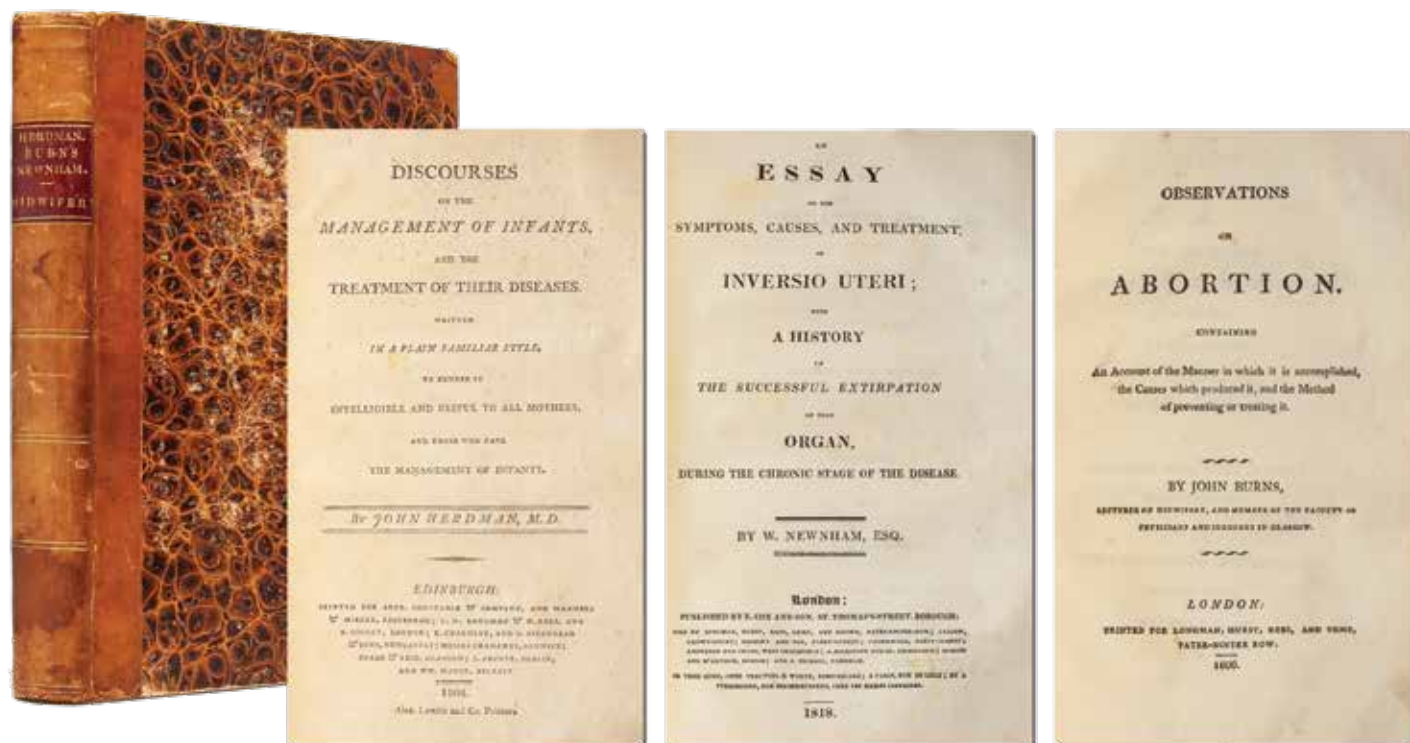
32. [Pregnancy & Birth] Herdman, John [with] Burns, John [with] Newnham, W.

DISCOURSES ON THE MANAGEMENT OF INFANTS [WITH] OBSERVATIONS ON ABORTION [WITH] AN ESSAY ON THE SYMPTOMS, CAUSES, AND TREATMENT OF INVERSIO UTERI...

Edinburgh; London: Arch Constable & Co; Longman, Hurst, Rees and Orne; E. Cox and Son, 1804; 1806; 1818. First editions. Contemporary half calf over marbled boards with morocco and gilt to spine. All edges speckled red. Measuring 210 x 130mm and collating complete for all three texts including required titles, addenda and errata, and copperplate engravings: [6], 127, [1, blank]; [4], 56, [2, addenda], 57-139, [1, errata]; xv, [1, errata], 152. A firmly bound, square copy with minimal bumping to corners. Some marginal loss and archival reinforcement not affecting text to pages 3-4 of Herdman; ownership signature of W. Channing to title of Burns, with ink marginalia throughout in the same hand; pencil annotations and marginal foxing and staining to Newnham. All three works contained here are scarce, with OCLC reporting only 8 copies of Herdman, 14 U.S. copies of Burns, and 10 U.S. copies of Newnham. Together, they offer opportunities for considering early 19th century approaches to pregnancy—including its treatment and termination—as well as medical methods for ensuring the health of infants in their early weeks of life.

"In the 19th and first half of the 20th century, everybody knew about death in childbirth, particularly those women who were about to go through the process. Although death rates from many other conditions were high, they were at least among people who had been found ill beforehand. Death in relation to childbirth was mostly in otherwise healthy young women who had been quite well before becoming pregnant. In the likely event of their deaths, they often left behind the baby, and any other children from previous births, with a widowed husband" (National Library of Medicine UK). The inherent risks of pregnancy and birth made it crucial for women to recognize they did have choices; and during this period at least, those involved in midwifery and obstetrics largely made this possible. As John Burns' Observations on Abortions reminds us, abortion was sometimes a natural occurrence and sometimes a medically induced treatment; in either case, women and those assisting them should be educated in recognizing and treating symptoms, working to ensure safety and comfort, and guiding women out of the pregnant condition with their bodies and lives intact. Newnham's Essay on the Symptoms, Causes, and Treatment of Inversio Uteri provided some of the earliest information on one of the major threats to pregnant women—and their fetuses'—and a major cause of miscarriage in the period. And Herdman's tract addresses, for those women who did safely deliver and have an infant to care for, that they and their families knew how to observe key conditions that might threaten infant health, and ensure safe growth in their early days.

Scarce separately, the three tracts bound together here offer a unique opportunity to study and consider their implications together—as well as to observe how a contemporary reader engaged with and annotated the text for study and possible use.



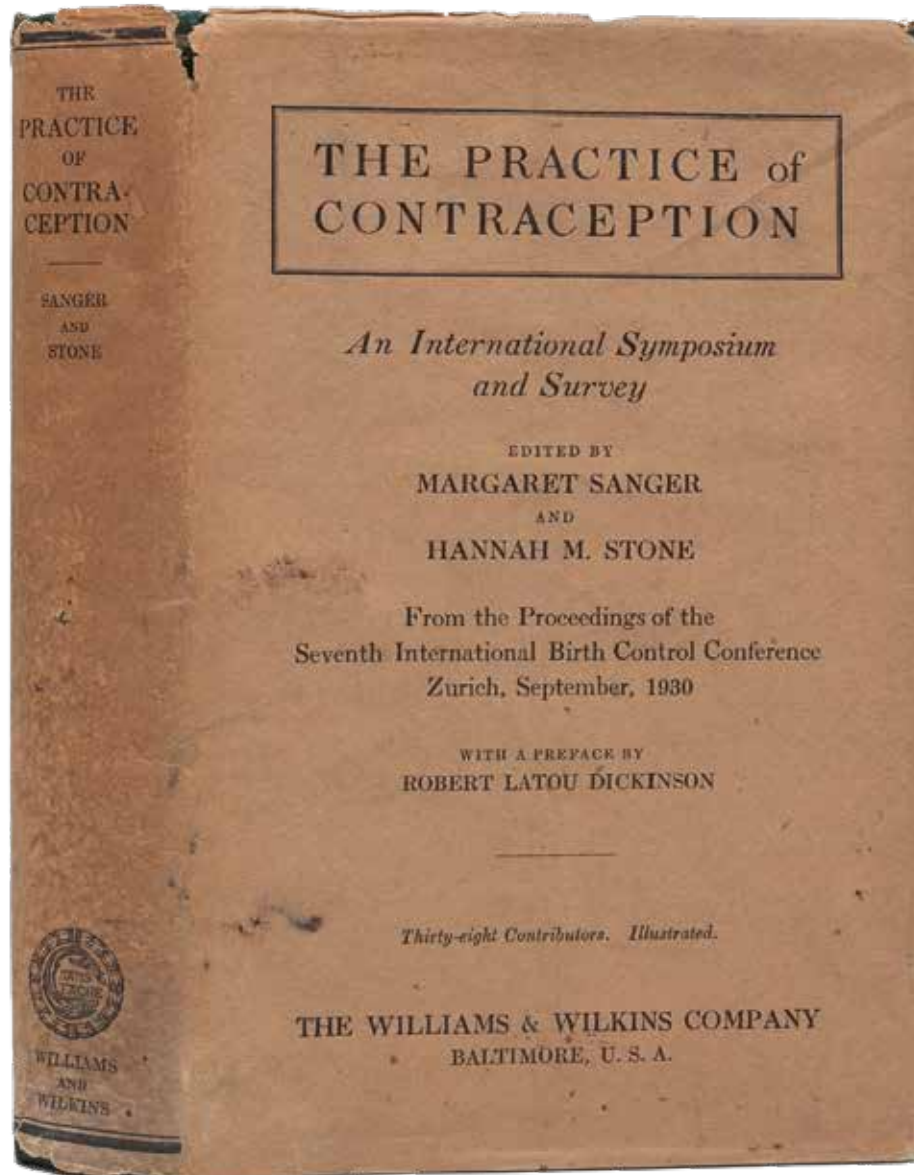
An important report on scientific advancement on contraception, in the scarce dust jacket

33. Sanger, Margaret and Hannah Mayer Stone

THE PRACTICE OF CONTRACEPTION: AN INTERNATIONAL SYMPOSIUM AND SURVEY

Baltimore: Williams & Wilkins, 1931. First edition. Original green publisher's cloth binding with gilt to spine. With the exception of some rubbing to corners and faint offsetting from jacket to the preliminaries as is common in this title, a neat, square copy. Unclipped dust jacket has some paper loss to corners and to extremities of spine; finger soiling to spine and front panel. The only copy currently on the market in the scarce jacket, The Practice of Contraception does not appear in the modern auction record. A rare and important collaboration on contraception, released in the time of constraining U.S. Comstock Laws.

Sanger and Stone's collaboration began a decade prior, when both women met at the first American Birth Control Conference of 1921. Women's reproductive health and rights were of critical importance to both women, and in 1925, Stone formally joined Sanger as a head physician for the Birth Control Clinical Research Bureau. In the face of U.S. Comstock Laws, which banned the distribution of contraceptives or reproductive health information, the two women worked to promote women's knowledge of birth control and keep detailed records on contraceptive use and success rates among clinic patients. The International Symposium of 1931 was an extension of this work. Organized and hosted in Zurich by Sanger, the conference gathered scientists, clinicians, and doctors to share information on medical advances in the field rather than focusing on political questions surrounding contraception. Among key findings were more accurate rhythm calendars based on women's monthly cycles, the development of intrauterine devices, improvements in diaphragm designs, and new tests being performed on chemical methods of birth control. In their published Survey, Sanger and Stone brought this information together to provide American readers with an accurate overview of the Symposium's findings and to encourage continued work in the field. Near Fine in Very Good + dust jacket.



Twins are divided as one enters the sex trade, but they share an identical tragic end to their lives

34. [Sensational Literature] [True Crime] [Sex Work]

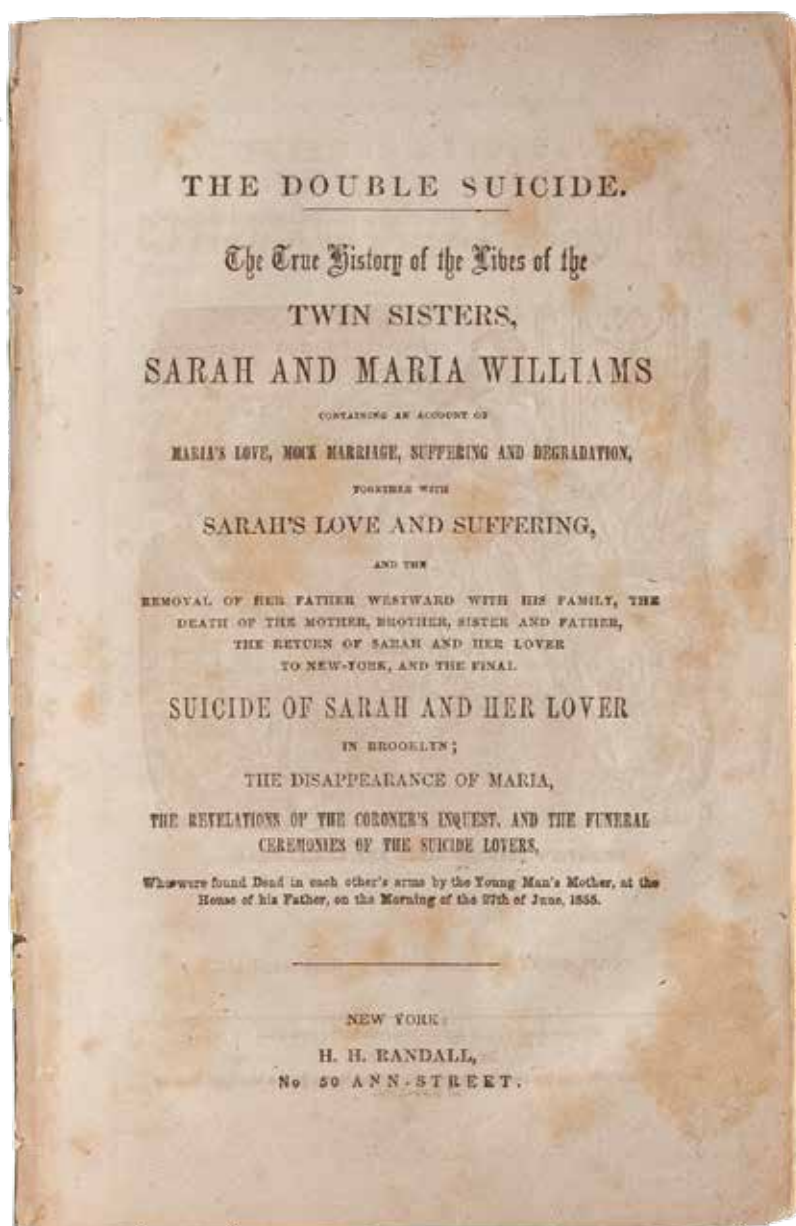
THE DOUBLE SUICIDE. THE TRUE HISTORY OF THE LIVES OF THE TWIN SISTERS, SARAH AND MARIA WILLIAMS...

New York: H.H. Randall, 1855. First edition. Printed self wraps, stitched at spine. Measuring 220 x 140mm and complete in 64 pages. Some rubbing along spine, and scattered foxing to preliminary and terminal leaves; toned throughout, else clean. A scarce piece sensationalizing the tragic affairs and subsequent suicides of Sarah and Maria Williams, OCLC reports fewer than twenty copies with libraries, with this being the only example on the market.

We've been unable to determine whether the tragic story of the Williams twins is, in fact, historically true. What is clear whether the narrative is fiction or non-fiction, is that the damage caused to women and their lives as a result of their social positions and sex had a wide audience and attracted a variety of readers—some who hoped to judge the parties involved, some who sought the experience of empathy and catharsis, some with prurient fantasies, and some who simply wanted a thrill. According to this story, Sarah and Maria Williams were firstborn daughters to a loving and prosperous middle-class New York family and that like any “perfect victims,” they combined “sincerity, kindness, and judgement” with “the bloom of loveliness, grace, and innocence.” Chaste and well behaved in their boarding-school days, their lives took a turn at twenty. During their father's extended absence on business, Maria began receiving visits from Mr. Knight, an insidious but well-recommended brother of an old schoolmate. Seduced by him into a fraudulent marriage, Maria is ultimately separated from her family and forced into sex work for his profit.

Rising eventually to “a high position among those of her kind...as a prostitute of superior grade,” Maria operated on her own and refused to return to the Williams household despite Sarah's urging; being degraded by her old neighbors and parents when she could be respected by her own was too much to bear. Sarah's insistence on maintaining a relationship with her twin and visiting her disreputable home led to her own reputation being cast into doubt. And when Sarah's intended eventually fell for, engaged in keeping, and ultimately got pregnant Maria, all participants in the affair ended their own lives.

In many ways, the sensationalized stories of these twins reveal how no woman is safe and how no woman can rely on her chastity to protect her socially. Though Maria and Sarah were identical and took opposite paths, their violent ends wind up being identical and equally scandalous.



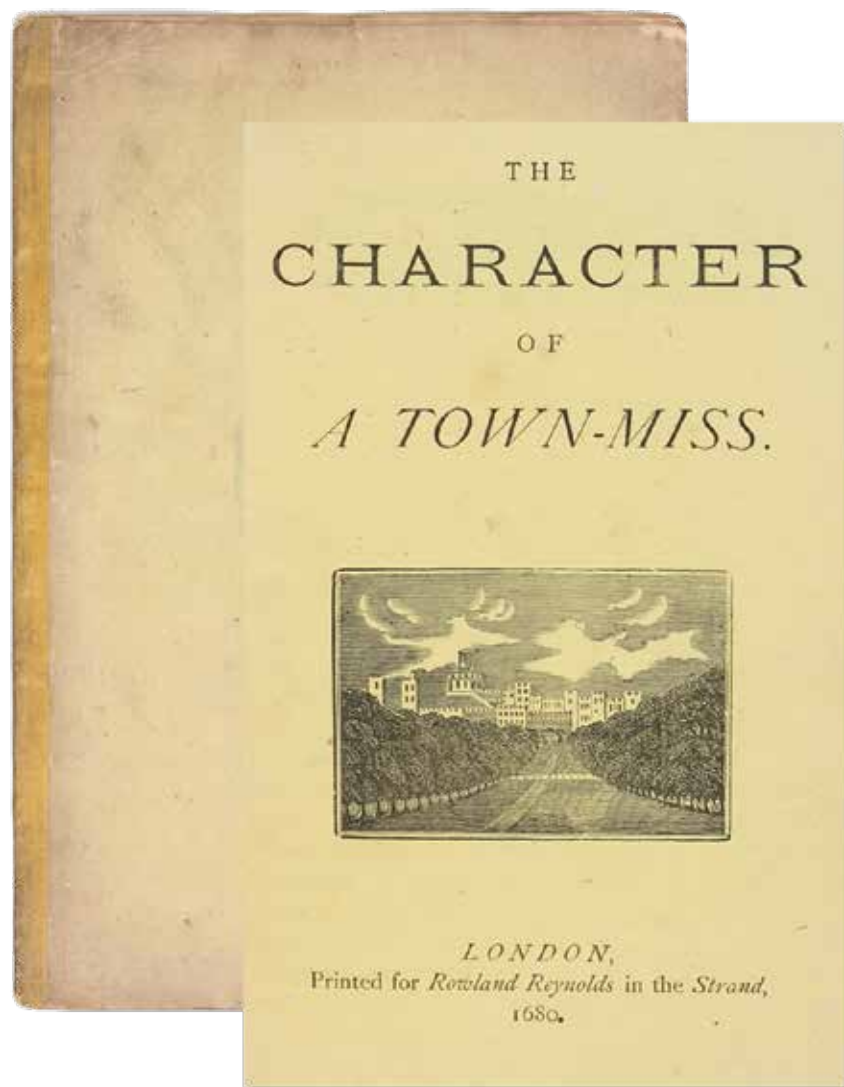
A limited print run of six copies on yellow paper, making a scarce seventeenth century pamphlet available to nineteenth century bibliophiles

35. [Sex Work] Anonymous

THE CHARACTER OF A TOWN MISS

London: [printed for Charles Hindley], [1873]. First thus. Original quarter cloth over printed card. Measuring 213 x 143mm and complete in 8 pages. A Near Fine example, with a touch of soiling and offsetting to card wraps; rear endpaper torn with minor loss, with remnant adhering to excess publisher's glue on the rear pastedown. Antiquarian Charles Hindley's first separate facsimile publication of the pamphlet originally published in 1680 by Rowland Reynolds, this being one of six copies on this yellow paper. First separate issue from his 1871-1873 set in 3 volumes titled *Miscellanea Antiqua Anglicana: The Old Book Collector's Miscellany* which drew together sixteenth and seventeenth century works in history, literature, and biography. Scarce across the board, OCLC reports 15 copies of the 1680 first edition and 5 copies of the present reprint; no copies of either appear in the modern auction record or in trade.

A late seventeenth century satire on the rising fame and wealth of courtesans in London, *The Character of a Town Miss* opens with a hard distinction among the classes of sex workers. "Miss is a Name, which the civility of this age bestows on one that our unmannerly ancestors call'd Whore or Strumpet," the pamphlet begins. With humor, it acknowledges that the best of this class, however, perform a social service that keeps the world in balance. "A certain Help-Meet for a Gentleman, instead of a Wife; serving either for the prevention of the Sin of Marrying, or else...to render the Yoke of Matrimony more easy." In a system that required men and women to marry for economic purposes rather than affection, engaging with sex workers allowed men to select paid companions who not only fulfilled sexual desires but also conversational and intellectual ones. Thus, women of this rank deserved a different title, "an honest Courtezan...and differs from your ordinary Prostitute...one perhaps has an hundred Customers, t'other but Two or Three...indeed may well she thrive." In what follows, the anonymous author describes such a woman's habits—from the places she frequents, to her mode of travel, to her companions, clothing, and methods of flirtation. Fluctuating from critical to appreciative and back, the satire acknowledges the foolishness of a world that requires and sustains such a profession; but it also recognizes the limited choices of these women, and the short-lived careers they might face.



A young woman's assault case is used to leverage for reform, and those reforms are deployed against minority communities including queer folks and sex workers

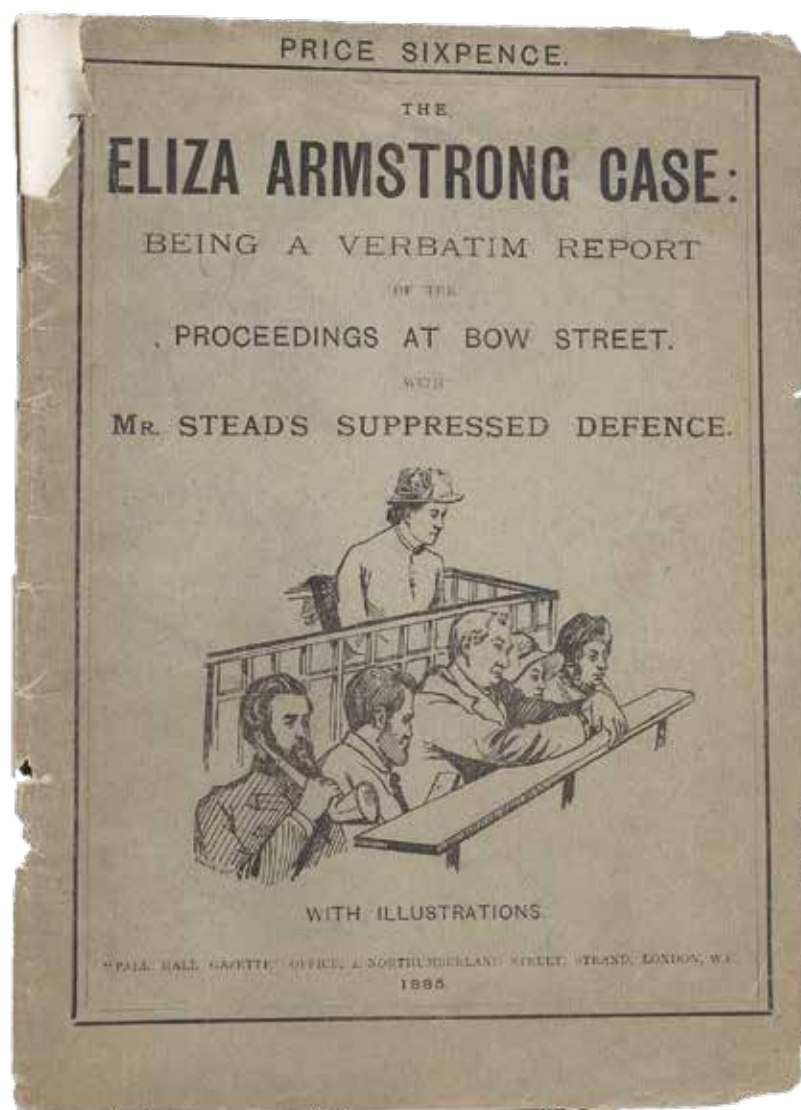
36. [Sex Work] [Sexual Abuse] [Stead, William Thomas]

THE ELIZA ARMSTRONG CASE: BEING A VERBATIM REPORT OF THE PROCEEDINGS AT BOW STREET. WITH MR. STEAD'S SUPPRESSED DEFENCE

London: Pall Mall Gazette Office, 1885. First edition. Original printed wraps stapled at spine. Measuring 250 x 180mm and complete in 96 pages. Chipping, splitting, and loss along spine and corners of wraps. Light scattered foxing throughout, with heavier foxing to final four leaves and to fore-edge of closed text block. A follow-up and conclusion to William Stead's sensational expose of abuses within London's sex trade, this piece is scarce institutionally and in trade. While OCLC reports 4 copies in libraries, none appear in the modern auction record and the present is the only example on the market.

[TW: Sexual assault] A pioneering journalist, William Stead rose to prominence with his 1885 exposés on widespread child abuse and human trafficking present in London's sex trade. In a series of articles titled A Maiden Tribute to Modern Babylon and released by the Pall Mall Gazette across the summer and fall of 1885, Stead described harrowing conditions, oftentimes with sensational language to depict criminal behaviors in brothels. Yet at other times, his descriptions of violence are shockingly frank and force his Victorian readership to look sexual assault in the face. These are the moments that were most effective politically, drawing the support of conservative religious leaders, progressive social reformers, and liberal feminist groups alike.

The present work on the Eliza Armstrong case participates in Stead's larger project of humanizing the girls he sought to aid. The charges brought against the perpetrator, a Mr. Vaughan, detail that he did take "Eliza Armstrong, an unmarried girl under the age of sixteen—to wit, of the age of thirteen—out of the possession and against the will of Charles Armstrong, her father, and Elizabeth Armstrong, her mother...for indecently assaulting Eliza Armstrong and conspiring" to perform a "certain noxious thing designed to injure, aggrieve, and annoy her" in addition to conspiring to allow others to engage in the same abuse. The Armstrong case drew a wide audience. While some readers sought out prurient sensation, more participated in public outcry and demanded reform. This lobbying resulted in the Criminal Law Amendment Act of 1885, raising the age of consent for girls from 13 to 16 in addition to requiring a woman's informed consent (thus making coercion, fraud, or fall within the legal definition of rape). Yet the Amendment also offered conservative groups a means for exerting control over communities of which they disapproved. These representatives included in Section 11 legislation criminalizing "acts of gross indecency with male persons." This ambiguity did not account for "whether the acts were committed by consenting adults in private" (Fize). Thus, the covert and more frequent use was to punish previously legal sex trade practices, or intimate contact among consenting LGBTQ+ people. In particular, "men who engaged in any homosexual activity were very easily blackmailed, and it became known as the 'Blackmail Charter'" until its dissolution in 1967 (BL). A key reminder of the importance of intersectional activism, which recognizes the mutual protection needed by minority communities including all women, all LGBTQ+ people, and all sex workers. It is a history that continues to be repeated today, as people outside those communities try to wrest authority from them, insisting on a false dichotomy in which the protection of one group demands the disempowerment of another.



As new child abuse laws move into force, widows' lack of economic safety nets become glaringly clear

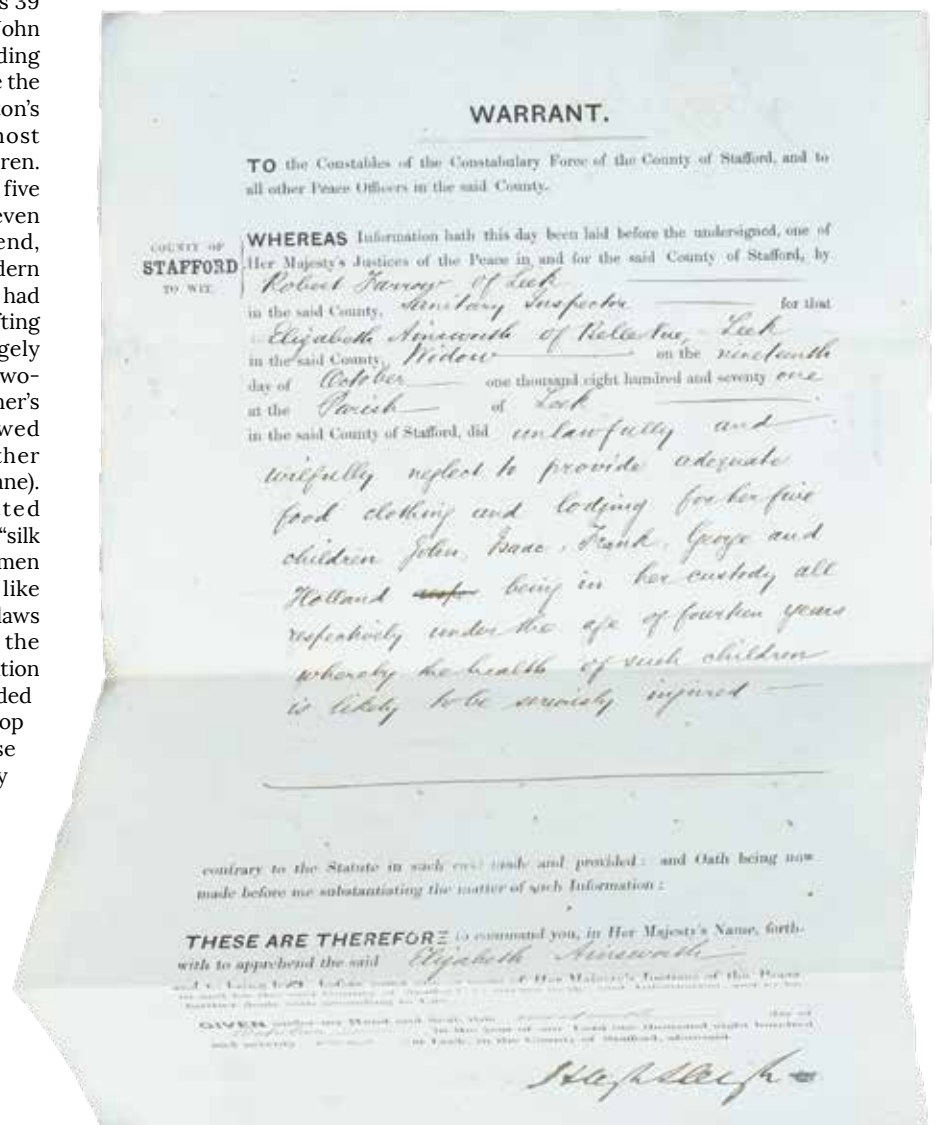
37. [Single Motherhood] Ainsworth, Elizabeth (suspect); Robert Farrow (complainant); Enoch Hinton (executor)

ARREST WARRANT FOR ELIZABETH AINSWORTH, WIDOW, FOR WILFULL CHILD NEGLECT

Leek, County of Stafford: 19 October 1871. Single sheet measuring 34 x 21cm with print form completed in manuscript to both recto and verso. Faint offsetting to header and some soiling along original foldlines at verso; in all, a clean, legible example.

The present County of Stafford Warrant for the arrest of the widow Elizabeth Ainsworth for criminal child neglect preserves an exceptionally early example of laws designed by the National Society for the Prevention of Cruelty to Children (NSPCC) being executed as attitudes toward parenting and child labor shifted in the latter half of the century. As a stand-alone document it is research rich for the questions it raises about the specific economic and social conditions of Ainsworth and her children—including her summons a year later by Public Health Enforcement. More importantly, it raises questions about the laws designed to protect children from abuse and neglect during the late Industrial Revolution and how they affected numerous families. According to the present warrant, county sanitary officials sought the arrest of a widow due to concerns about the safety of her young children. Although specifics are not included, what information is present suggests a woman living in extreme poverty.

Census records show that Elizabeth (b. 1832) was 39 years old and recently widowed by her husband John (b. 1830), a silk trader; she had taken up silk winding with her eldest sons assisting as silk twistors while the youngest were still infants. Records from Ellington's Kirby Cane Mill during this period show most employees in these fields were women and children. Shifts began "at six in the morning and finished at five at night" with pay ranging between "five and seven shillings per week" (Kirby Cane). At the low end, someone like Elizabeth would be making the modern equivalent of \$35 weekly...While earlier legislation had sought to account for poverty resulting from shifting employment opportunities, these policies largely "took for granted the universality of the stable two-parent family, primarily dependent upon the father's wage...Many deserted, abandoned, or widowed women were left to support children or other dependents on less than subsistence wages" (Thane). Asylums and poor houses, which admitted impoverished women, also reported increases in "silk weavers" who were amongst "the very poorest women in society" (Higgs & Wilkinson). While women like Ainsworth struggled to keep families afloat, new laws were being enacted to protect children from the dangers of industrialization such as the 1870 Education Act expanded in 1876 and 1880, which "recommended that education be made compulsory in order to stop child labour" (Parliament). In concert with these efforts, organizations such as the National Society for the Prevention of Cruelty to Children (NSPCC) began pushing new legislation (Behlmer). Records show that Robert Farrow would make another complaint against Ainsworth in 1872, but by 1881, records show her complying with laws regarding her children's education. The number of cases like this which would emerge across the decade pointed to problematic "Victorian attitudes toward poverty, family, social class, and state interference" (Behlmer). These issues and more coalesce around the present document, which welcomes engagement from researchers in a variety of fields.



England, Wales & Scotland Census 1861, 1871, 1881.

Only months after the Liberty League splintered off the Liberty Party and granted women the right to vote for a presidential nominee, a broadside calls out hypocrisy in the media's reporting on Smith's abolitionist loyalties

38. Smith, Gerrit

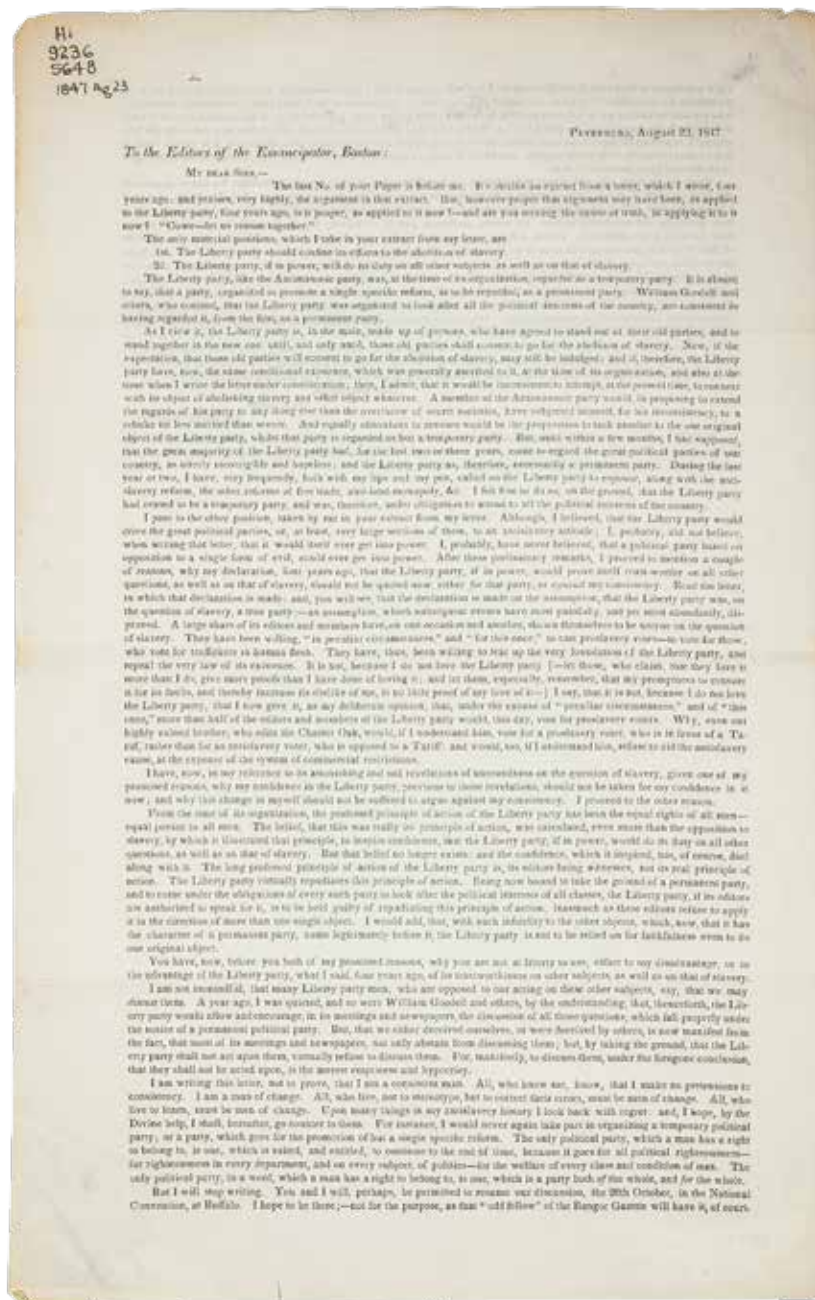
TO THE EDITORS OF THE EMANCIPATOR, BOSTON

[Peterboro, NY]: [N.P.], August 23, 1847. First edition. Broadside sheet measuring 12 x 7.75 inches and printed recto and verso. Later ink docketing to upper left corner. Faint toning along horizontal foldlines to verso (not apparent on recto) and minor chips to upper margin. A just about Fine copy of a scarce tract calling out the hypocrisy of contemporary media in its representation of the equality cause. OCLC reports only 6 surviving copies in institutions, with this the only example in trade.

A philanthropist, reformer, and cousin of the famed activist Elizabeth Cady Stanton, Gerrit Smith is best known for his anti-racist and abolitionist work. A close associate of William Lloyd Garrison and a financial backer of John Brown, he wrote numerous broadsides calling to the end of slavery, the purchase of land tracts to be provided to freed people, and the expansion of Black Americans' rights. The present broadside is an example of such work, calling out the hypocrisy of the publication *The Emancipator* in using an outdated piece of his writing to support the current Liberty Party as well as outlining the Liberty Party's past mission and current failings.

At his opening, Smith points to a recent issue of *The Emancipator*, wherein is printed "an extract of a letter, which I wrote four years ago...however proper that argument may have been, as applied to the Liberty Party four years ago, is it proper, as applied to it now? -- and are you serving the cause of truth, in applying it to it now?" Clearly Smith has seen the party devolve from its original mission of operating as a temporary party "made up of persons who have agreed to stand out from their old parties, and to stand together in a new one until, and only until, those old parties shall consent to go for the abolition of slavery." The Liberty Party was a means of pressuring the existent parties to add a crucial component to their platforms: one emphasizing the dignity and rights to freedom of Black Americans.

Notably, Smith has seen members of the Liberty Party speak but not act on their commitments -- a deep hypocrisy which he calls out in print in the hopes of adjusting the party's future. "For obvious reasons, it has been the policy of the Liberty party newspapers to print but little of what I have written the last few months," and so he has taken to the broadside for recourse. Indeed, only two months earlier Smith had engaged in another public act of defiance against the Party's complacency and performativism: he, Frederick Douglass, and William Goodell organized a convention in Macedon, New York to announce the development of a rival party, the Liberty League. Among the seventy attendees were Lydia Maria Child and Lucretia Mott. "Each woman received a vote in the early balloting. Women present were permitted to vote on nominations, a first in American politics; the votes for Child and Mott marked the first time in history that women received votes for president of the United States at a bona fide political convention" (Freethought Trail).



A first-generation German American girl participates in creative and progressive elementary education, which would later shape her profession as a school clerk

39. [Women and Education] Yagle, Flora

FULTON PITTSBURGH SCHOOL DISTRICT SCHOOL EXERCISE BOOK

Fulton, Pittsburgh: c. 1895. Faux cloth over marbled boards with ownership label to upper left corner with school district and compiler information. Measuring 9 x 11.5 inches and comprised of 22 pages of sketches, herbal specimens, and sample essays (all recto). Firmly bound and with some dampstaining to the lower gutter not affecting text.

Representing a range of exercises completed by state normal school student Flora Yagle, the book presents researchers with a range of study opportunities, including turn of the century pedagogical practice and curricula as well as genealogical and social history work regarding the family structure, work, and education of first-generation immigrants living on the East Coast. One of seven children born to German immigrants, Flora Yagle (b. 1887) clearly grew up in a family that emphasized education and upward mobility. Census documents from around the time of her birth and childhood list her father as a foundry worker; and into her adulthood they shift to record him as the general manager of the foundry. Similar ambition was instilled in his children, who are documented in census information as students or unemployed during their childhoods, with work only appearing in their adulthoods. During Flora's youth, she had brothers working as clerks and bookkeepers. By the time of her adulthood, she has become a school clerk while her sister has obtained a position as a librarian.

Part of Flora's training would have been conducted at the Fulton Elementary School located in Pittsburgh's Highland Park. A neighborhood for the rising middle class, Highland Park and its schools were still in their infancy while Flora was in hers; while the residential district had been opened in 1879, the school was founded in 1894, and both intended to provide open spaces and pleasant living to skilled workers and their families who were flocking to Pittsburgh for its work opportunities. Historically, Pennsylvania had been a vanguard for public and progressive education. "In his 1830 address to the state legislature, Governor George Wold championed the cause of universal public education" as a scaffold for "the security and stability of the individual privileges we have inherited from our ancestors" (Explore History). Before the decade was over, "more than 1,000 local school districts under a single statewide system of instruction" had been founded, working to regularize curriculum and credentials in tandem with the 1857 Normal School Act which founded "a network of ten state academies to prepare public school teachers" (Explore History). Flora's generation was a beneficiary of these policies. Her notebook shows a range of work, with creativity and visual arts central to her learning. In addition to pressed floral specimens, her book also contains a visual and textual representation of the spectrum of colors in a rainbow; illustrated lotus blossoms with a short essay on the botanical facts and cultural uses of the flower in Egypt; black and white sketches focused on perspective and shading; geometrical figures designed to be cut out and folded (but here present); and figure drawings of children in Victorian clothing much like she and her classmates would wear.

US Census 1890, 1900, 1910, 1920.



*In the face of disinheritance and marital dissolution, a woman carves out financial independence
and shows her daughter how to do the same*

40. [Women and Money] [Financial Estates] [Financial Autonomy] Mary Ann Tritch Rogers

COLLECTION RELATING TO THE FINANCIAL EMPIRE OF A WOMAN & HER DAUGHTER

Colorado; Massachusetts: 1890-1942. Hailing from an immigrant family that rose to prominence in the West, Mary Tritch Rogers and her daughter Georgette Houston were often overlooked in their own time in favor of the family patriarchs. Mary's father George Tritch (1829-1899) was, after all, a German immigrant whose evolution from downtrodden pioneer to millionaire rail road and real estate magnate was documented in *Sketches of Colorado* (1911) and celebrated in numerous newspaper and society articles in his lifetime. Meanwhile, Mary's husband Benjamin W. Rogers (1842-1917) was Colorado's first dentist and a community cornerstone. Yet the present collection reveals that Mary, and Georgette after her, were more than ballroom delights. Savvy investors and business women, in their own quiet way they built and maintained their own empire even in the face of scandal, marital separation, and disinheritance. Without the documents preserved here, we might never know their story.

The territory and later state of Colorado had varying property laws for women across Rogers's emergence to adulthood. It was a space where white male settlers drastically outnumbered their female counterparts; and when statehood in 1876 stripped women of suffrage, there was little incentive for men to vote to reinstate it immediately. That said, the increasing number of Married Women's Property Acts extending across the US did provide expanded protections for women to have control over wages, inheritance, land ownership and investments. Rogers used this to her benefit, as portions of this collection show. Taking the allowances given her first by her father and later her husband, she was able to grow her own little empire based in stock investments, real estate purchases, and interest earned from rents and loans to members of the community. This financial privilege allowed her to legally separate from her husband and her unhappy marriage in 1900 (signing over \$15,925—or \$576,000 today—for his promise to depart peacefully). It also allowed her to survive disinheritance from her father—something reported by newspapers following his death, and potentially connected to the public scandal of her separation. With her independent wealth, Rogers was also able to provide freedoms for her daughters that she was denied. Georgette would be widowed early on in her marriage, and lived as a single mother. Account books from her household show, however, a comfortable life: According to the 1910 and 1920 US Censuses, she took up residence near Boston, Massachusetts with her children and mother, keeping at least one maid. Neither women list employments other than head of household, nor do they show signs of remarrying either. By the time of Rogers's death in 1935, her estate was valued at \$269,458—or \$6.02 million today. The research rich assortment of ledgers, checkbooks, letters, travel and stock documents, legal materials and other personal ephemera give scholars an opportunity to examine not only the individual lives of these women, but also how their financial savvy contributed to or harmed the white and Indigenous communities around them. To what extent did these women's lives in Colorado, in Europe, or in Massachusetts expand or contract based on the localities' laws surrounding women's finances? And to what extent did the women replicate or depart from some of the more fiscally aggressive practices of the men around them?



*Seeking through education to “acquaint Women with their own value”
and correct the disadvantages placed on them by patriarchy*

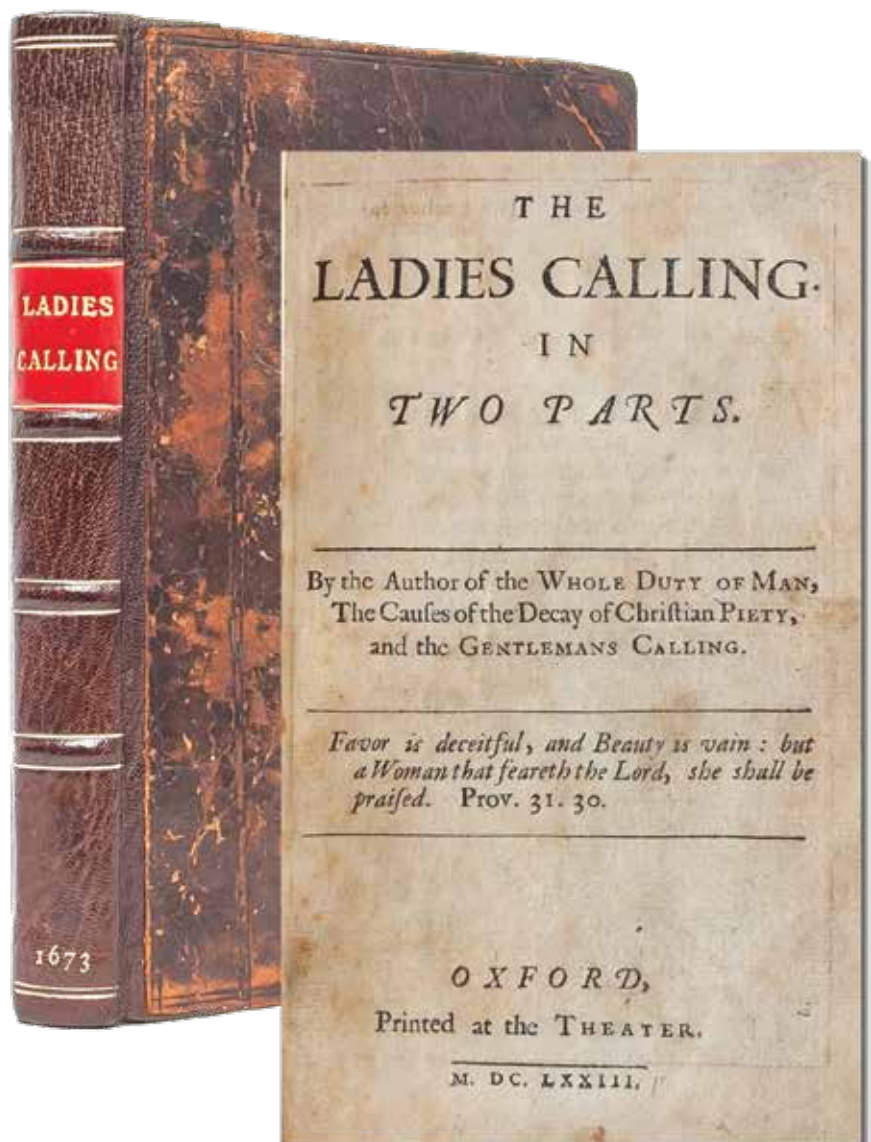
41. [Women’s Education] [Allestree, Richard]

THE LADIES CALLING, IN TWO PARTS

Oxford: The Theatre, 1673. First edition. Contemporary calf rebaked to style with gilt and morocco label to spine. Measuring 180 x 110mm (pages). Collates [2], 24, 141, [3], 96, 89-95, [1]: complete, including the engraved frontis and confirming to the mispagnations called for by ESTC (in part I page 50 is misnumbered 42, pages 65-72 are omitted from pagination, pages 73-80 have duplicated numbering, pages 98-99 are misnumbered 74-75, pages 102-103 are misnumbered 78-79; and in part II pages 97-103 are misnumbered 89-95). Some rubbing and chipping to boards, but a square copy overall. Armorial bookplate of Brighthouse and advert for this copy adhered to front pastedown; contemporary ownership signature of E. Napier to recto of frontis. Minor stains to pages 58-59 and 80-81 of part II; paper repair to lower quarter of final leaf with two final letters in facsimile. Largely fresh and unmarked internally. A scarce book in the early women’s education movement, in the past 20 years, only three first editions have appeared at auction, several with significant dampstaining. ESTC reports 6 copies of this variant at North American institutions.

The Querelle des Femmes (the Woman Question) was a debate on women’s status that raged across Europe and England through the 16th to 18th century, depicted at times in drama and literature but most often enacted through broadsides, pamphlets, and tracts. While early iterations of the debate focused on whether women were humans or indeed possessed souls, this began to shift as women and their allies used logic to argue against some inherent inferiority in the sex in favor of pointing out the educational disadvantages imposed upon women. Allestree’s *Ladies Calling* is an early example of this type of argument. A provost of Eton College and a noted divine, Allestree was praised for his scholarly diligence. “Few of his time had either a greater compass or deeper insight into all parts of learning; the modern and learned languages, rhetoric, philosophy, mathematics, history, antiquity, moral and polemical divinity” (Fell). He achieved his widest influence over the 17th century—and indeed, made his impact on the Querelle—with his didactic books *The Whole Duty of Man* and *The Ladies Calling*. In the latter, he draws on his own experience of human learning to apply it to women. He recognizes that women have been discouraged from infancy and may even have absorbed prejudicial ideas about their limited capacities, and their failures often unfold through little fault of their own. “It may therefore upon this account be a necessary Charity to the Sex, to acquaint them with their own valu [sic], animate them to higher thoughts of themselves; not to yield their suffrage to those injurious estimates the World hath made of them, and from a supposed incapacity of nobler things to neglect the pursuit of them; from which God and Nature have no more precluded the Feminine then the Masculine part of mankind...We may conclude that whatever vicious impotence Women are under, it is acquired, not natural.” Allestree asserts an equality between men and women’s intellectual potential; and the forces that create disparity can be adjusted. To this end, he calls upon men to resist oppressing women even if it is for selfish reasons. “I might urge the more regular Powers which appertain unto that Sex that all mankind is the Pupil and Disciple of Female Intuition: the Daughters till they write women and the Sons till at least the first seven years past.” In this sense, men should also be invested in women’s education, as it affects their sons and the future of the nation. A powerful and rational argument for women’s education.

Madan 2960. Wing A-1141. ESTC R203973.



The first book published by a policewoman in America

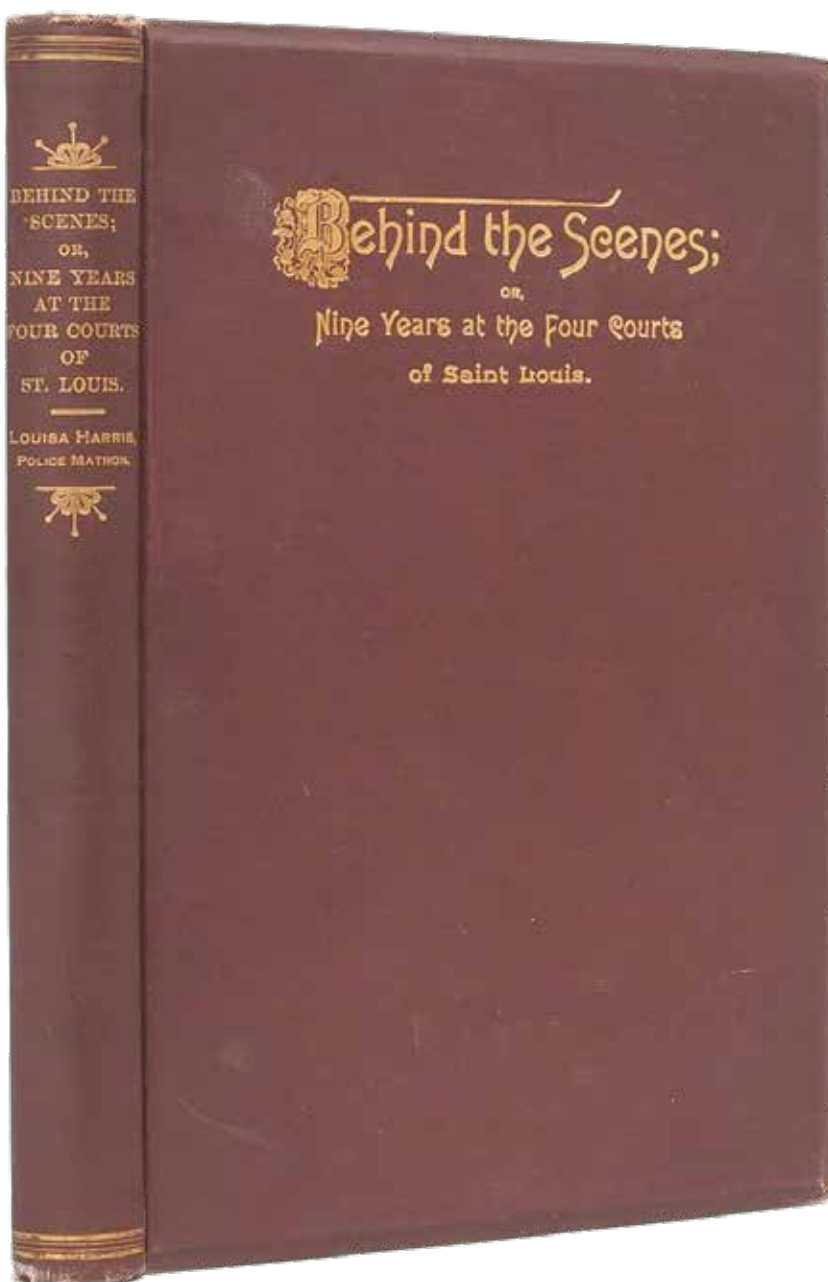
42. [Women's Employment] Harris, Louisa

BEHIND THE SCENES; OR, NINE YEARS AT THE FOUR COURTS OF SAINT LOUIS

St. Louis: A. R. Fleming & Co., 1893. First edition. Original publisher's cloth binding with gilt to spine and front board. Brown coated endpapers. A square, tight copy with just a bit of rubbing to extremities and light shelfwear to bottom edges of boards. Internally clean and unmarked, collating viii, 9-220: complete including frontis. The first book published by a policewoman in America, it is difficult to acquire in collectible condition.

Despite assumptions to the contrary, "women have served in organized law enforcement in the U.S. almost from the beginning. The first police departments in America were established in the 19th century, and in 1845 women began working as matrons in New York City jails" (Smith). The practice rapidly spread across the country, where police forces needed assistance in supervising female prisoners and dealing with the specific challenges faced by this population. Women's clubs—particularly the American Female Moral Reform Society and the Women's Christian Temperance Union—urged recognition for the widespread violence perpetrated on female prisoners and called for meaningful change. "It was these women's groups that fought for these distinctly female positions, demanding there was a need for women to take care of women...and they provided police departments with funds for paid matron positions until the government could be convinced of the necessity of having women in the police force" (Maiorano).

Louisa Harris, having served in the prisons and courts of Missouri for nearly a decade, became the first of these women to publish about her experience. The resulting narrative reflects an awareness of the social forces that often put women at a disadvantage, driving them toward arrests or recidivism. Domestic violence, poverty, and the stigma placed on sex work all do damage to women; and according to Harris, these women should not be treated as or placed with violent offenders when they could, with proper assistance, find safety or build more secure lives. This is the motivation for Harris' memoir. In the introduction she explains that while she hesitated to publish the book which might in some readers awaken a "morbid curiosity," she ultimately moved ahead because "I reasoned that if the world knew more about the unfortunate and their revolting experiences, together with the causes that promote misfortune, there might be more true sympathy exhibited...While I have from personal observation become familiar with so-called criminals, I have had the opportunity to learn many of the causes of the committal of crimes. The law seldom recognizes the palliating influences, but humanity should." Harris calls for reforming the handling of juvenile offenders, advocates for therapeutic programs for young women, and taps into a number of other systemic issues of concern within policing today. Near Fine.



*A young teacher in training prepares for future teaching, and she also learns
how to express her own ambitions and dreams*

43. [Women in Education] Hottenstein, Fannie S.

KEYSTONE NORMAL SCHOOL COURSE NOTEBOOK

Kutztown, PA: c. 1890. Quarter roan over marbled boards measuring 8 x 6.25 inches and comprised of 73 pages of manuscript text (including a mixture of notes passed between friends on the verso of the final leaf and on the rear pastedown). Spine largely perished with boards and textblock held together by cords. Several leaves neatly excised towards rear. Containing notes from Fannie Hottenstein's courses in teacher training, the present volumes offer researchers a range of study topics, including the history of pedagogy and women's increasingly visible place in American education; the book also is a valuable resource for examining how educated young women were thinking through their own lives and roles—as individuals and as a generation.

Trained in one of the most educationally progressive states at the time, Fannie Hottenstein was one of a generation of women who could pursue more independent lives than their matriarchs. Historically, Pennsylvania had been a vanguard for public and progressive education. Before the 1830s were over, "more than 1,000 local school districts under a single statewide system of instruction" had been founded, while the 1857 Normal School Act established "a network of ten state academies to prepare public school teachers" (Explore History). Fannie attended one of these, preparing for a career in education that would give her a new level of social and economic independence.

Much of Fannie's notebook reflects the kind of rigorous training required to teach middle and high school students. Contents include, for example, three pages of facts on basic Botany; fifteen pages on the practice of Logic in writing and debate, including an extensive section on presenting proper Opposition (accompanied by text book page numbers); and five pages on pedagogical methods for helping students develop curiosity and productive study. There are additional essay sample topics. Yet it is in the thirteen-page essay *We Girls* that sparks of Fannie's individuality and ambition show. In it, she reveals how much contact she has had with the period's literature on women's rights and suffrage; she shows her familiarity with anti-feminist arguments in opposition to women like her; and she powerfully expresses her hopes not only for her generation but the ones that follow. Fannie opens: "It is a recognized fact that the degree of civilization of every nation is marked by the social position of woman. Indeed, one of the most prominent features of the progress of civilization is her gradual elevation in society and the clear perception and recognition of her rights..." Fannie praises the hard-won changes women accomplished in education and job training; and she touts opportunities available for women to pursue. Yet she's not unaware of challenges, particularly from men. To those who accuse women of being too emotional and insufficiently intellectual, she has a response: Only by embracing both thinking and feeling as strengths can any individual—man or women, she contends—succeed. A truly rich document, which also includes brief notes among Fannie and her friends about their flirtations and recent purchases at the end, gives insight into the development of a young woman who would go on to live what she preached. According to the US Census of 1900, Fannie remained single and lived in a boarding house, working as an office stenographer.



Possibly the only surviving slip bill recording the drafted version of a law that expanded Ohio women's property rights

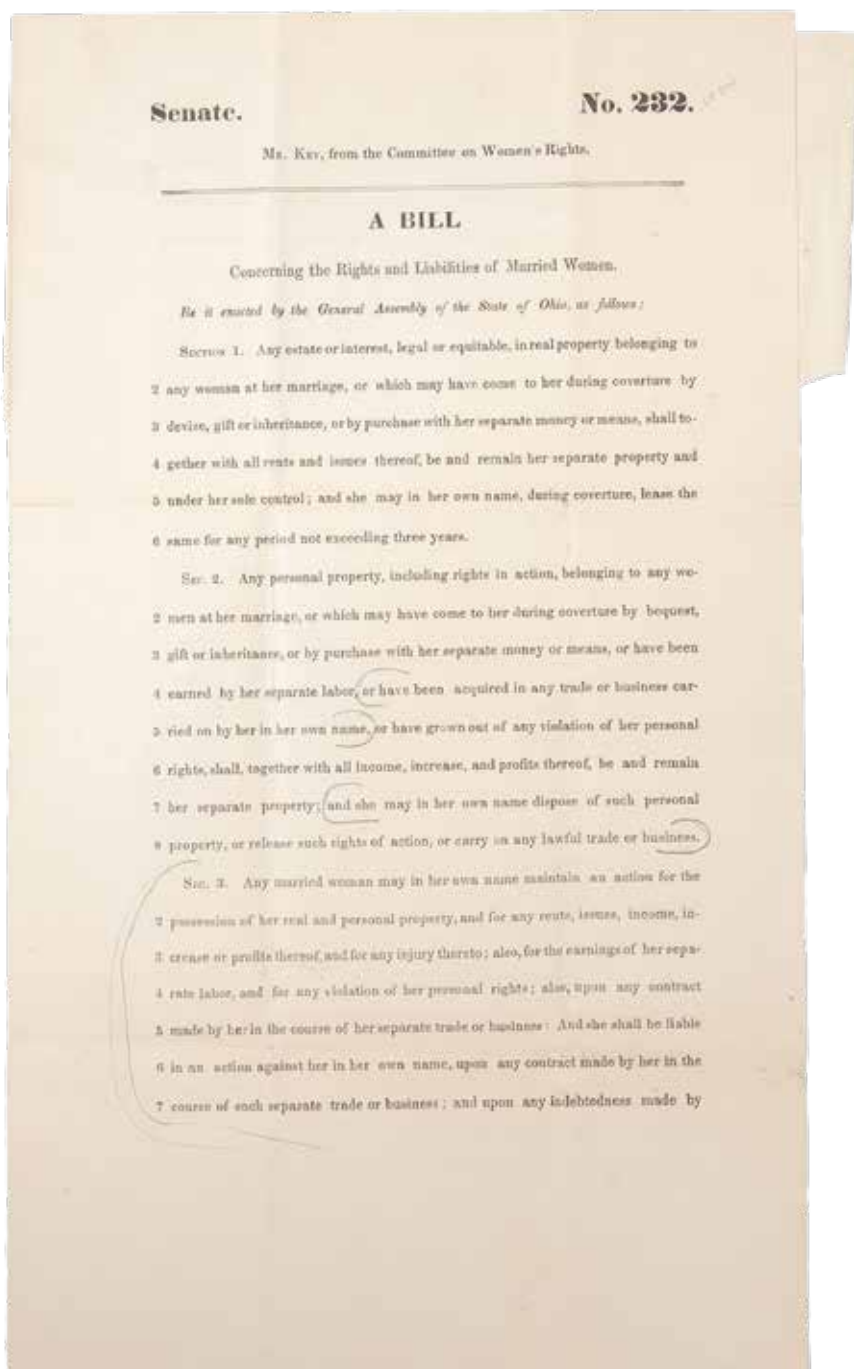
44. [Women's Property Rights] [Cutler, Hannah, Frances Gage and Elizabeth Jones] Mr. Key, from the Committee on Women's Rights

A BILL CONCERNING THE RIGHTS AND LIABILITIES OF MARRIED WOMEN

[Columbus, Ohio]: [Richard Nevins], [February 1861]. First edition. Bifolium slip bill printing measuring 330 x195mm and complete in 3 pages. Lower blank portion of conjugate leaf trimmed; some splitting along fold lines. Early pencil annotations throughout. Slip bills such as this, with widely spaced, numbered lines, were designed for in-session discussion, debate and annotation; and they were printed exclusively for the use of delegates. Therefore few survive. Unrecorded in OCLC with no other known copies noted, the present is perhaps the only extant recording of the proposals that would be refined into the final version of the law later that year.

Ten years earlier, during the height of her work for abolition, Jane Elizabeth Jones spoke before the Ohio Women's Convention in Salem to connect that movement with the fight for women's rights: "We should demand our recognition as equal members of the human family...as human beings; and when this point is established, the term 'woman's rights' will become obsolete" (Ohio History). Highlighting Black Americans' and women's humanity was crucial to her work. And in 1861, alongside reformers Frances Gage and Hannah Cutler, she would continue to push this message even further. Speaking to the Ohio legislature regarding women's property rights, she called upon Senators "to imagine themselves with the legal rights of women"—to confront the terrible realities of being a human "whose property and wages became their husbands' at marriage," as did even their own bodies (Broad Movements). An electrifying orator, Jones managed to get a sufficient number of men to support the cause during that session. The result was the present bill.

While differences exist between the text of this slip bill and the final legislation, the impact was massive for the women of Ohio. And it was a bellwether for women across the US who were clamouring for equality. In its final state, the "1861 law declared that any real estate that a woman had acquired before or during the marriage was her separate property and under her sole control. She could collect the rents and profits. She could contract to manage her real estate...The 1861 law also declared that a woman's personal property including wages acquired before and during marriage was now her separate property and under her sole control, regardless of divorce" (Little). While it would take another 26 years for women to achieve full property rights, with the passage of the Married Women's Property Act in 1887, the present efforts constituted a victory—at least for white women. For Black and Indigenous women, the laws did not significantly budge and they found fewer white allies than would be hoped given the movement's basis in "common humanity." An important piece of U.S., Midwestern, and Ohio legal and gender history, further comparative research could be done between the terms of the bill as drafted and its final iteration, as well as to the extent it offered a model for continued efforts within the women's rights movement's varied organizations.



Among the most storied and controversial feminist figures of the 19th century, hailed as the first female presidential candidate of a recognized party and the first woman to head a brokerage firm

45. Woodhull, Victoria C.

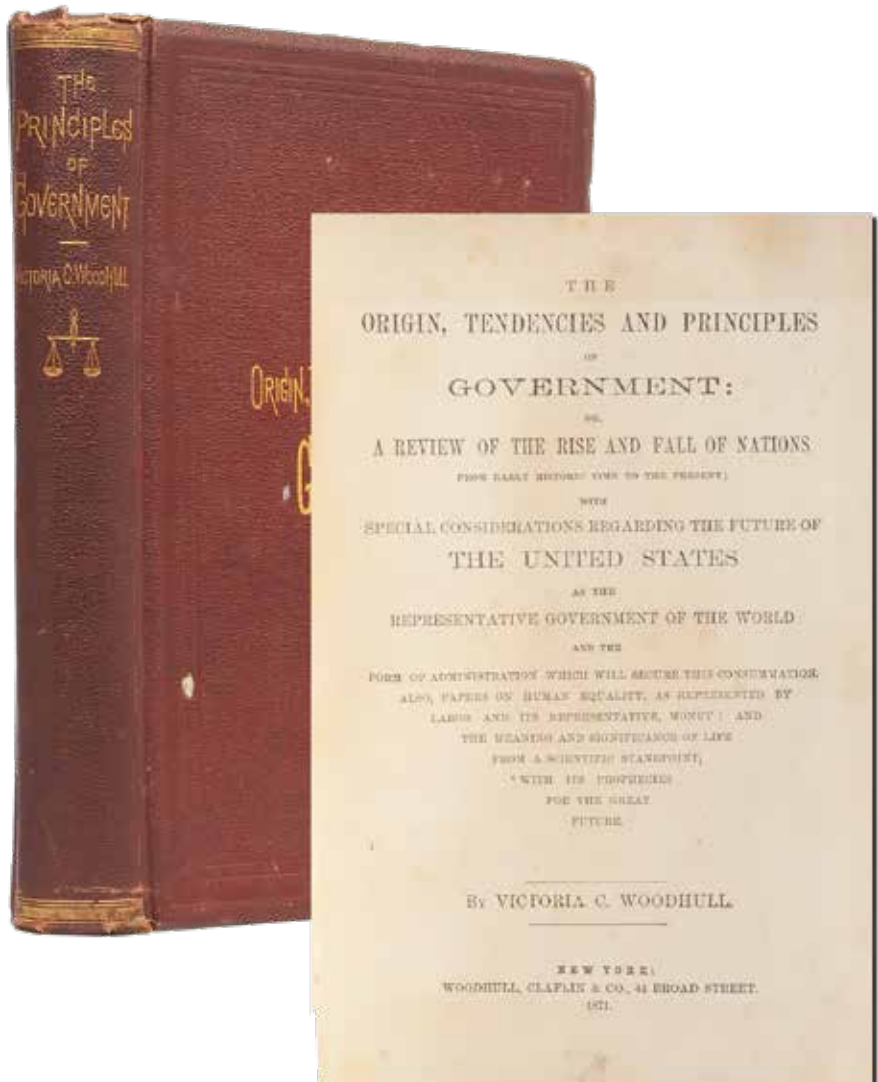
THE ORIGIN, TENDENCIES, AND PRINCIPLES OF GOVERNMENT: OR, A REVIEW OF THE RISE AND FALL OF NATIONS...

New York: Woodhull, Claflin & Co, 1871. First edition. Original publisher's cloth binding with gilt to spine and front board. Brown coated endpapers. Spine gently rolled and front board slightly bowed; small scuffs to corners and front board but overall a pleasing copy. Bookseller's ticket to front pastedown. Light scattered foxing to preliminary and terminal leaves; else internally clean and unmarked. Collating [6], 247, [1, blank]: rear endpaper excised else complete, including the rare frontis. A scarce and groundbreaking work, it only occasionally appears in trade; and of the three copies to appear at auction in the last 47 years, the most recent was over two decades ago.

Among the most storied and controversial feminist figures of the 19th century, Victoria Claflin Woodhull is most often hailed as the first female presidential candidate of a recognized party and, along with her sister Tennessee Claflin, became the first woman to head a brokerage firm. Notably for Woodhull, making a name for herself simultaneously in politics and business were part of a larger and "farsighted strategy to 'secure the most... prominent notice to the world' and advance her reform ambitions" (ADNB). Success in the financial sector and support from the prominent Vanderbilt family gave her name credence; a public political presence could result from this, while driving people to recognize her business ventures and engage with her through them. She became a national sensation with a large platform and wide audience. "Foremost among Woodhull's reform ambitions were the rights of women. She saw herself as a 'representative women,' an example to men of women's capabilities and a reminder to women of their sex's potential" rather than an exception (ADNB). The present work is an example of her early efforts to capture America's political imagination, drawing together 13 position papers previously released in the New York Herald. In addition to addressing the history and Constitution of the U.S., *The Origin, Principles, and Tendencies of Government* also promoted Women's Idea of Government, and *The Limits and Sphere of Government* [Considered from a Female Point of View].

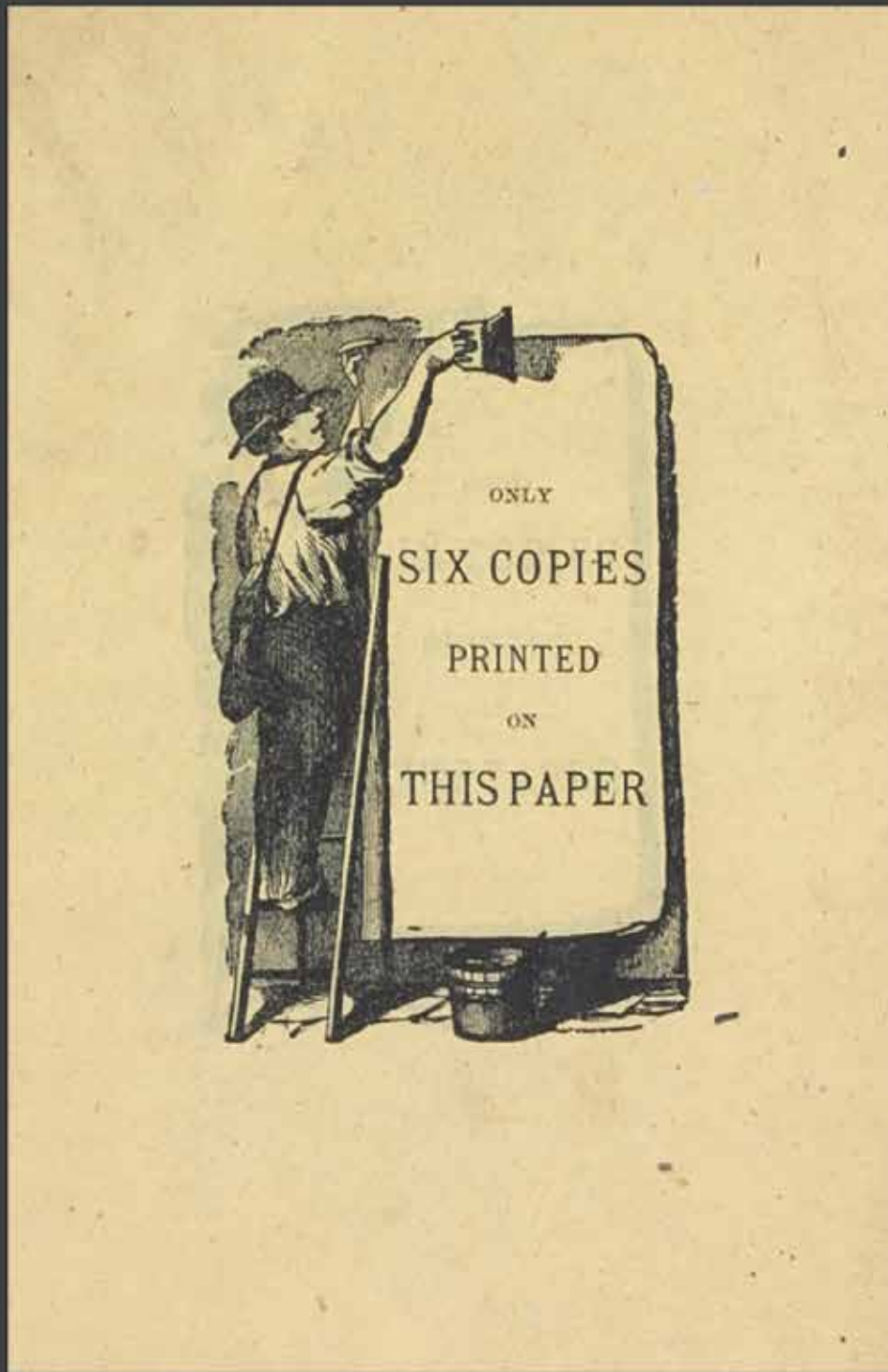
Though scandal led to Woodhull's eventual removal to England and a more private life, and her contributions were largely overlooked by early histories of American suffrage, her name has begun to regain traction. Her run for the nation's highest office—at a time when women could not vote—and her decision to do so under a party of her own co-founding highlighted the lesson she most wanted women to learn: "to divorce themselves from ineffective and indifferent [male centric] political parties in favor of their own leadership" (ADNB). Very Good +.

Not in Krichmar.



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