

Women and the Religious World

The twelve print and manuscript pieces we've gathered this week consider the diverse experiences women have with religion – whether it be conversion or education, resistance to its structures, a deep desire to engage or overcome exclusion in its spaces, a coping mechanism for grief, or attempts to use it as an entry point into scientific exploration, political activism or literary narrative.

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"I came here... 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 Mt. Union College (in 1860), she was invested in promoting the interests of women in regions that could be used as precedent for the expansion of education, employment, and voting rights nationwide.

The present letter, to suffragist Mary Plumb Nichols of Denver, deals directly with this work -- including both 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 once it is completed. 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:

"My dear Mrs. Nichols,

It is a long time since I received your last most welcome letter. Had I not been so very busy I would have answered long ere now. 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. It is here as elsewhere the women...are sufficiently advanced to go so far as to believe they should be ordained. But the subject will come up in the General Conference and we will see what we can do. 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. What a title for such a man: well, 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 they might obtain good appointments and there would be no end to the Church scandals." 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 sexualization of women and the misogyny of Church and government structures willing to accuse women of unethical behavior even while they themselves engage in it. For the remainder of her letter deals with Colorado Governor John Evans and his refusal to pay her now that her efforts to organize and speak at the convention in his state are complete. "I really thought that as I had done the work the Con. arranged for me and bargained to pay me for, I should receive the remuneration agreed upon. He said he did not think the Con. ought to pay it, as he said he would not be personally responsible." 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 meanwhile. While women eventually gained the right to preach and be licensed and 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. (5657). **\$2,250**

Science as an entry point for finding religious beauty in the world, and religion as an entry point for celebrating the world's logical functions

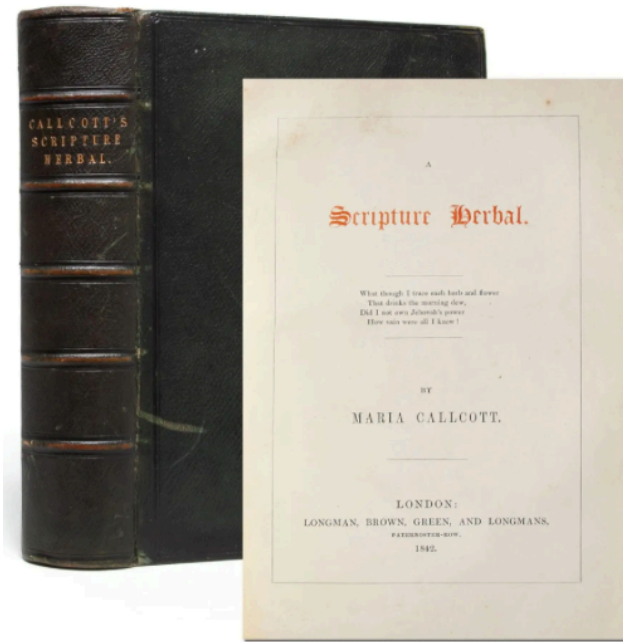
2. Callcott, Maria.

A Scripture Herbal.

London: Longman, Brown, Green, and Longmans, 1842. First edition. Contemporary full morocco with gilt to spine. All edges brightly gilt. Buff endpapers. Measuring 215 x 150mm and collating complete including 105 wood engravings of plants: xxii, [4], 544. A square, Near Fine copy with a bit of scraping to boards near front and rear joints. Contemporary inscriptions to recto of front endpaper: "Mary S. Blythe, given her by the Rev. Horation Walmsley, August 21, 1848" in ink and in pencil, "Left Deepdale June 28th 1850." Internally fresh and unmarked. A lovely example.

The last work published by the travel writer Lady Maria Callcott, *A Scripture Herbal* showcased her knowledge in both botany and biblical studies by accurately illustrating and describing 105 plants that appear within the Bible. By blending seemingly disparate fields, Callcott suggested that individuals fascinated by the operations of the physical world needn't set aside their spiritual beliefs; rather, their scientific understanding could lend new richness to biblical study. As she stated within her preface, her goal was also to make these areas accessible to "the many millions who read the Scriptures in my native tongue" rather than in the "learned language...written in the Hebrew, in the Greek, and in the Latin!" Her approach to both religion and science combatted the elitism inherent in scholarly studies that closed certain classes out through the use of classical languages.

As a travel writer, Callcott was notoriously political, and so her motivations in this text would not have surprised readers. Indeed, critics hailed her work for its "details about local customs, flora and fauna, and people....making her one of the most significant writers of the nineteenth century" (ODNB). (5865) **\$750**



A memoir participates in Victorian anti-Catholic convent fetish by exposing the violence of forced ministry

3. [Caracciolo, Henrietta].

Memoirs of Henrietta Caracciolo, of the Princes of Forino. Ex Benedictine Nun.



London: Richard Bentley, 1864. First English language edition. Contemporary half calf over marbled boards with morocco label to spine. All edges marbled. Marbled endpapers. Measuring 179 x 119mm and collating complete including photographic frontis: x, 374. A square, tight copy with some loss to upper spine label and gentle rubbing to boards. Armorial bookplate to front pastedown. Light scattered foxing largely confined to preliminary and terminal leaves; pages 161-162 partially detached but holding. A female-authored memoir that participates in both anti-Catholicism and convent-fetish eroticism, it is somewhat scarce institutionally but is a rarity in trade with its most recent appearance at auction occurring a century ago. The present is the only example currently on the market.

Frank in her delivery, Henrietta Caracciolo recounts how her rise to young womanhood under the jealous eye of her mother -- combined with the untimely death of a sympathetic father -- led to her unwilling confinement in a Benedictine convent. Denied early opportunities for engaging in the courtship and marriage economy she longs to be a part of, Henrietta Caracciolo instead is forced by her mother to repress her sexual identity and disappear into a life of solitude and chastity. What she finds there instead is a space of

sexual abuse, unexplained deaths, illicit affairs, physical abuse, and theft. "My sole aim in writing these Memoirs has been to confirm," she writes in the preface, "as far as lay in my power, with the argument drawn from fact, the opportune and just decree of the Italian government in the suppression of Convents, and to disabuse the minds of those (if haply any such remain) who deem these places the repositories of religious virtues." Timely social commentary in her native Italy, her memoirs hit a different note in Protestant England where Catholic convents and monasteries had long been closed; indeed, it participated in the anti-Catholic fetish fantasy of convents and monasteries as bastions of deviant and violent sexuality. She herself, by the memoir's end, emerges to a new and more promising life -- one which participates in popular Victorian cult of domesticity and motherhood, which she positions as far more godly and fulfilling. Yet it also leaves open the door of female desire and sexual fulfilment. "By the side of a husband who adores me, and to whom I respond with equal love, I am where the Almighty placed woman at the close of Creation's first week."

Register of Erotic Books 2950. (5626) **\$1,650**

A courtesan rises in the ranks, renaming herself as she "crosses the river Jordan"

4. [Jordan, Dorothea] Boaden, James Esq.

Life of Mrs. Jordan; including original private correspondence and numerous anecdotes of her contemporaries (in 2 vols.).

London: Edward Bull, 1831. First edition. Unsophisticated and bound in original publisher's quarter brown paper over drab boards with paper labels to spines. Measuring 220 x 140mm and collating complete including half titles to both, frontis to volume I, folding frontis to volume II, and adverts to rear of volume II: [6], xv, [1, blank], 368; [6], xiv, 364, [4, adverts]. Spines rubbed with chipping to paper labels and loss to extremities; outer joints cracked but holding well. Boards somewhat rubbed to volume I with some sunning to front board of volume II. Internally pleasing with volume I surprisingly fresh and unmarked; occasional scattered foxing to volume II. 1" closed tear and small paper loss to upper corner of folding frontis in volume II with no text loss. The only copy on the market in original boards of this stunning memoir of the life of courtesan and theatrical "comic muse" Dorothea "Dora" Jordan.

Born to an actress mother, Dorothea Jordan made her own stage debut in 1777 at the age of 16. Soon after, she began taking comic roles at the Smock Alley Theatre; the decision would put her under the control of manager Richard Daly, whose assault left her pregnant in 1782. Like so many women before her, Dora's entrance to the sex trade was a result of patriarchal violence -- the abandonment by her father that left her family in financial straits, and an assault by an older man that ruined her chances on the traditional marriage market. Fortunately for Dora, she had a supportive maternal influence. "Eager to help Dora escape from the abusive Daly, [her mother] took the family to Leeds, where her sister was an actress in Tate Wilkinson's Yorkshire company" (Regency History). Now visibly pregnant, she adopted the name Mrs. Jordan for respectability and to liken her own escape to the Israelites crossing the River Jordan.

As the present memoir shows, early theatrical success and a position as a well known courtesan and mistress provided only an unstable life by the 19th century. As the era of London's Great Impures faded and the Georgian era gave way to the Regency, sex workers lost the rich and supportive community as well as the sparkling fame they once enjoyed.

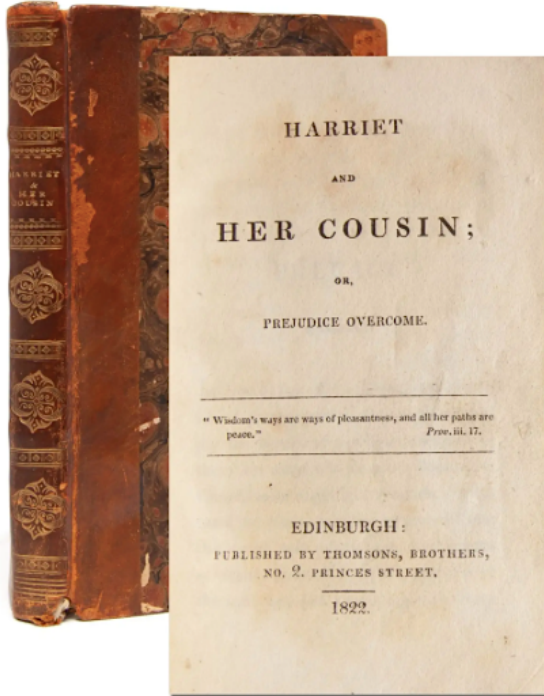
Dora became the mistress of increasingly more wealthy men -- moving up the ranks from Richard Ford, a theatre investor and Parliamentary hopeful, to William, Duke of Clarence who would become King William IV. Together the couple lived at Bushy House with their children, which would ultimately include ten of their own. During this period Dora founded a free school for girls, the Female Friendly Society, as well as ensuring substantial dowries for her daughters in an attempt to ensure bright futures (Regency History). But time, age, and finances would eventually shift her life again. On the Duke's decision to pursue marriage, Dora found herself without a patron and confronted with "a financial settlement...laying out what Dora would get for herself and the children, part of which was dependent on her not returning to the stage" (Regency History). Insufficient to support her long term, Dora instead opted to leave her children in the Duke's care and return to the stage. Burdened with debts and suffering from bad press after years of being sustained by the Duke, Dora fled to France where she died in poverty. (5101) **\$1,200**



Two young women work to dismantle the prejudices that too often prevent meaningful female friendship

5. [Macrae, Lady Flora Maitland].

Harriet and her Cousin; or, Prejudice Overcome.



Edinburgh: Thomsons Brothers, 1822. First edition. Contemporary half calf over marbled boards with gilt to spine. Measuring 140 x 80mm and collating complete including frontis and publisher's catalogue to rear: vii, [1, blank], 199, [1, errata], 8, [1, blank]. A Near Fine copy with some scuffing to boards and joints, and small chip to foot of spine. Contemporary ownership inscription to front endpaper: "Margaret Jane Palliser. Dublin 1824." A scarce work of juvenile fiction aimed at young women, it is unrecorded in OCLC and Sadleir (though there is mention of a later 1824 "fourth edition" and an American edition from 1827).

Simple on its surface, each new chapter of *Harriet and Her Cousin* unfolds a new layer of prejudice that all too commonly prevents young women from finding meaningful connections with each other. Raised in a rural religious household, young Harriet has a spiritual awakening that leaves her soul altered. More excited about the world and the people around her, and more capable of subtle observations, she undertakes a journey to Edinburgh both to visit her soon-to-be-wed best friend Maria as well as to visit her grandfather and cousin Julia. On arrival, Harriet is shocked by Julia's coldness and initially assumes it is prejudice against her own Christianity. Introduced to the sparkling and accomplished ladies of Julia's circle, she then begins to suspect it is prejudice against her simple country nature. Only over time does Julia

feel comfortable opening up to Harriet about her loneliness -- an isolation born out of the high society expectations that women reserve warm feelings and engage instead in gossip, back-biting, and flirtations that make them untrustworthy. As she has witnessed Harriet's refusal to conform to these behaviors, Julia bonds with Harriet as an intimate friend capable of deep and meaningful conversation. Indeed, Harriet learns that even with her awakened spirituality, she too has much to learn about dismantling her own prejudices. (5548)

\$2,250

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

6. [Moore, Mrs. Milcah Martha]

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 Fothersgill.

Marriage Records, Delaware 1806. Pennsylvania Congregational Records 1800, 1808, 1810. (5978) **\$2,950**

A scarce example of Hannah More's propaganda against radical propaganda

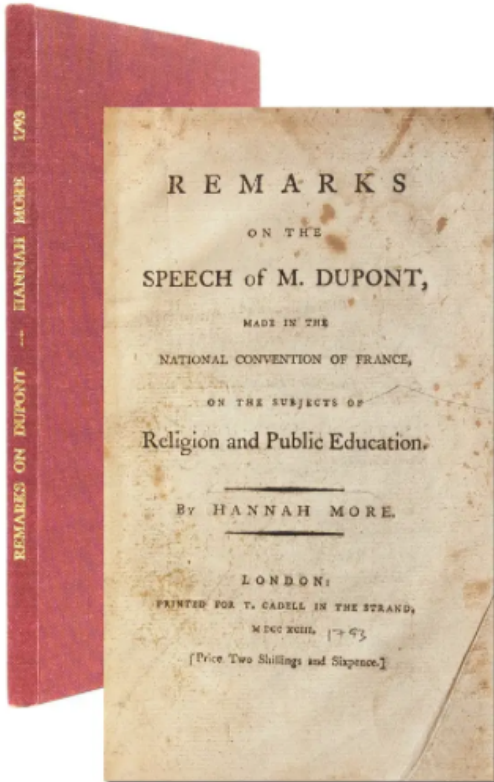
7. More, Hannah.

Remarks on the Speech of M. Dupont...on the Subjects of Religion and Public Education.

London: T. Cadell in the Strand, 1793. First edition. A tall, wide-margined and surprisingly fresh copy measuring 210 x 130mm (pages) and collating complete: xv, [1, blank], 48. Bound in modern burgundy cloth with gilt to spine, bearing the bookplate of J.O. Edwards to the front pastedown. Internally unmarked. A scarce and assertive work by the famed Bluestocking, the 1793 first edition is reported at no institutions and has not appeared at auction.

Across her involvement in abolition, women's education, and integration movements, Hannah More adeptly learned to use chapbooks and cheaply distributed publications like the present work to disseminate ideas. "As an independent woman writer, much of her work was directed to the female sex, but her desire to see women play a more constructive role in society came into conflict with her own fear of certain revolutionary ideas. Consciously aware of the techniques of propaganda that she saw being used in radical literature...[she sought] to alert British women to the serious social and political dangers inherent in those forms of radical propaganda" (Hole). Such tension shaped her *Considerations on Religion and Public Education*, which was directed in its first appearance "to the Ladies &c of Great Britain and Ireland" (she would revise the work to include American women, in the more common 1794 Boston edition). "More's opposition to the threat she believed the ideas of the Enlightenment and the French Revolution posed led her to popular propaganda that was directed first to the poor, then to women of the rising middle class.

Her urgent campaign against the way women were represented in literature during this time led her both to her most successful and vigorous polemic" (Hole). Of the present work, Professor Claudia Johnson notes "On Religion and Public Education is straight propaganda: it is not contrived in a bluffy vernacular dialogue form for working class audiences but speaks directly to an elite readership with an unmediated critique" of ideas about the separation of religion from education and the rise of secularism. Arguing against Dupont's remarks at the National Convention of France, More encourages her female readers to hold fast to ideas and practices related to religious morality, including sacrifice and humility. And she exhorts her readers to remember the English beliefs about God's relationship to sovereigns, discouraging the impiety of overthrowing such leadership. Near Fine. (4034) **\$1,850**



A woman begins a family register with her marriage and ends it with the death of her only child, hoping for a reunion in the afterlife

8. [Mourning]

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. (5560) **\$1,200**

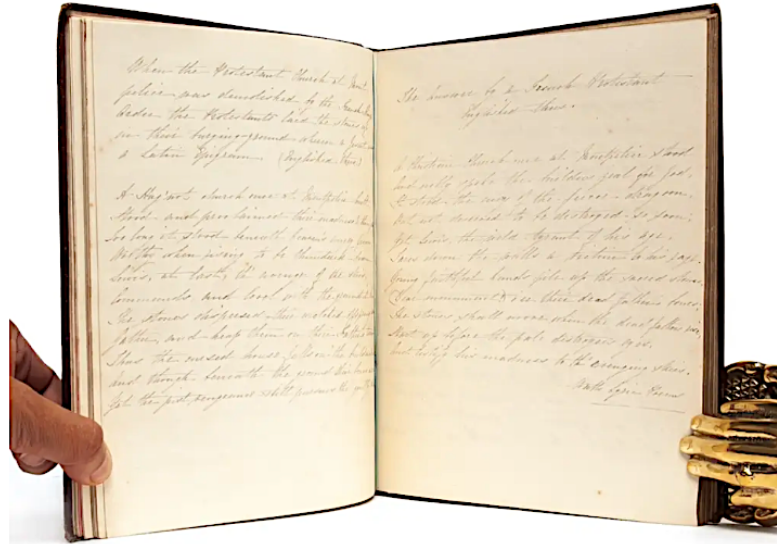


A young woman blends evangelism with literary realism, revealing her belief that even-handed Christians might better convert non-believers

9. Newton, Frances Phoebe.

Religious and literary commonplace book of a young woman.

[England]: 1841-1867. Full sheep embossed in blind with gilt to front board, measuring 200 x 160mm and comprised of 155 manuscript pages. A gift inscription to the front pastedown reads "Frances Phoebe Newton, A Present from her Mother, Mrs. A. Morley. July 31st, 1841." On the first page, Phoebe has created a formal title page: "Phoebe Newton's Album. July 31st, 1841." A dense and research-rich piece, in which a young woman documents her reading from a variety of sources including collections of poetry, popular magazines and circulars, church sermons, and oral stories within her community. Potential projects include but are not limited to Victorian reading practices, women's reading, the intersection of popular and evangelical literatures, genealogy, and paleography.

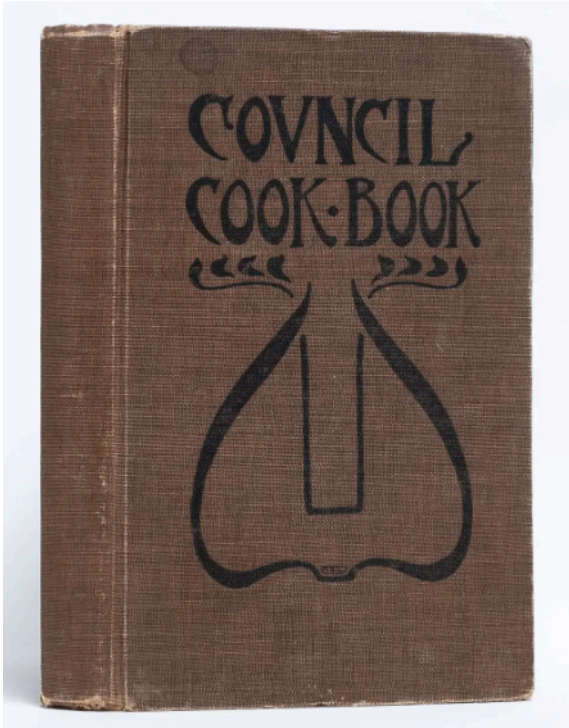


Within her commonplace book, Phoebe gravitates toward poetry and short anecdotes in which the narrating voice calmly uses rhetoric and logic to undermine non-believers or convert doubters. Her faith is the underlying basis for each selection -- even when celebrating a royal marriage or waxing on Queen Victoria's leadership. Early selections such as Doctor Watts and Collins the Freethinker focus on how Christians unshaken in their faith can lead by calm example, responding to criticism or even outright scorn by gesturing to the value of their interior relationship to God rather than to any external possessions. Doctor Watts, for example, responds to a coffeehouse stranger's "contempt at his diminutive appearance" with a short verse concluding "I must be measured by my soul -- The mind's the standard of the man." Similarly, Collins the Freethinker "once met a plain countryman going to church" and attempted to confound him by asking about God's size. The countryman's participation in the dialogue -- and his embrace of contradiction -- impress and convert the Freethinker. "He is so great that the heaven of heaven cannot contain Him; and so little that He can dwell in my heart." In this sense, Phoebe reveals in addition to her evangelical beliefs an attraction to literary realism. Rather than gravitating to soaring sentimentalism and romance, the works gathered here often rely on dialogue and daily settings, presenting a realistic world with idealized social outcomes.

Phoebe's selections come from a variety of sources, which speaks to the array of material she had contact with. Some uncredited pieces appear to be stories from sermons or overheard among family. Many include Victorian writers such as Cowper and Toplady. Still others come from popular regional magazines such as the Norfolk Chronicle and the Gospel Standard. More work could be done to identify where she and her family resided and what schooling she had access to. Additional work could be done on at least one other hand in the book, several times signed John Newton and potentially her husband (given that her mother, Mrs. Morley, gifts her the book under the name Newton). (5032) **\$1,250**

First edition of the earliest Jewish cookery published in California & among the earliest West of the Mississippi

**10. San Francisco Section of the Council of Jewish Women.
Council Cook Book.**



San Francisco: International Printing Company, 1909. First edition. Original publisher's cloth binding with title to front board. Measuring 202 x 125mm and collating complete in 192 pages plus advertisements throughout. A much nicer than typical example, with a square binding and minimal wear to extremities; small spot to upper front board. Contemporary ownership signature of Miss Nellie Dewan to front endpaper and a later signature of Willie Ryan to front endpaper. Pages toned and a bit brittle as usual. Quite a scarce community cookery, particularly in such presentable condition, it has the distinction of being the first Jewish cookery published in California, and among the earliest west of the Mississippi.

An excellent early example of women's use of the domestic space as a site for social activism. Organized in 1893 and based out of Chicago, the National Council of Jewish Women worked to "shape the destinies" of Jewish women and families by offering community support in the form of assisting immigrants with integration, advocating for women's rights, and providing support including financial assistance and job training. Under the leadership of Hannah Greenebaum Solomon, the women desired to carve out space for Jewish women's identities and contributions, operating on a model similar to other national figures such as Jane Addams and Susan B. Anthony. Within seven years, the San Francisco section was founded and ran under the leadership of Hattie

Hecht Schloss, a philanthropist and the wife of a progressive associate justice of the California Supreme Court. With her guidance, "the Council established San Bruno Settlement House to aid newcomers to San Francisco with classes for boys and girls...Aiding immigrants and later veterans...these issues at the forefront then prompted petitioning for legislative reforms, such as immigration, equal suffrage, child labor, human trafficking, abolition, and health centers for women and children" (NCJWSF). The present text was published at a time when a number of women's groups were realizing that community cookeries were effective methods of fundraising and promotion. Drawing strength and authority from the expectation that they feed and nourish their families, the women of the Council could justify feeding, nourishing, and otherwise supporting the community at large; and the money from this cookery supported a number of their programs. Notably, this California chapter of the NCJW did include a chapter on Passover Dishes; yet they also include a range of dishes traditionally not considered Jewish or acceptable in Jewish households, including lobster and other shellfish dishes common to the region. An excellent opportunity to research Jewish women's contributions to California culture, and the extent to which regional foods shape Jewish households in the West.

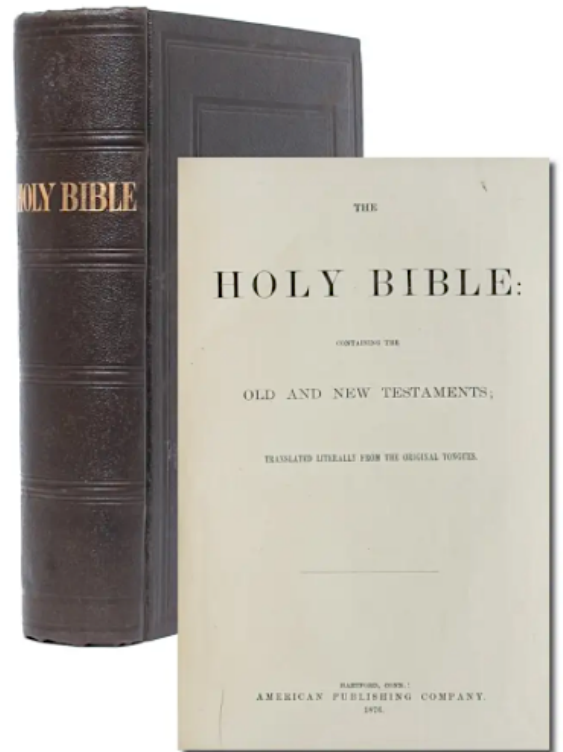
(6046) \$2,500

The first full translation of the Bible ever published by a woman, a “feminist Bible” and milestone for women’s history

11. [Smith, Julia, translator].

The Holy Bible: Containing the Old and New Testaments; Translated Literally from the Original Tongues.

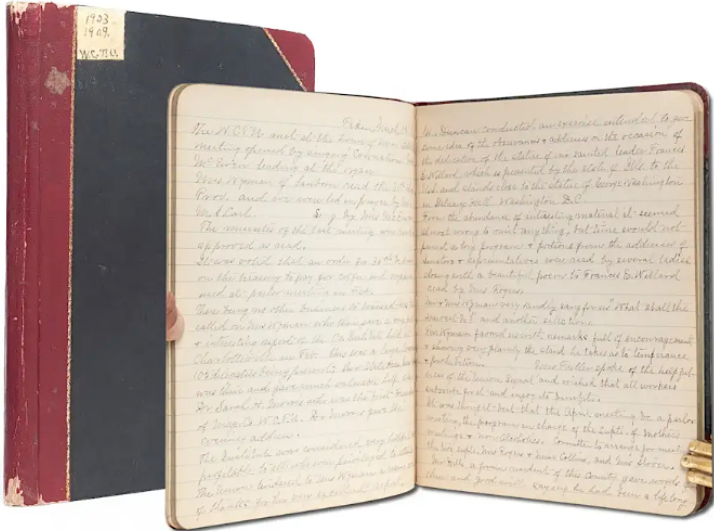
Hartford: American Publishing Co., 1876. First edition. First appearance of the Julia Smith translation, one of 950 copies bound in cloth from a total issue of 1,000. Dark brown cloth ruled in blind and titled in gilt with gilt spine. Red speckled edges. Buff endpapers. Collates complete: [2], [1-3], 4-892, [1-3], 4-276. (Pagination restarts at 1 for the New Testament.) Some gentle rubbing to the boards, but in all a surprisingly bright, fresh, fully unrestored copy of the first full translation of the Bible ever published by a woman.



"Of all the Biblical scholars and translators to have worked on the Bible, Julia Evelina Smith is said to be the most interesting and most overlooked. A self-published professional translator and American women's suffrage activist, Smith was the first woman to translate the Bible, doing it from its multiple original languages into English" (Mota). Together with her sister Abby, a self-trained poet and linguist, she independently funded the project in its entirety. Not surprisingly for sisters who were "engaged in the tax resistance and suffrage movements in Connecticut, where the pair were born," Julia and Abby approached their work as activists as well as scholarly and spiritual in nature. After all, Julia wanted the project to support the cause of equality and "hoped to demonstrate that women should have the right to vote because they were not intellectually inferior to men" (Speedie). The project also posed an opportunity for supporting women as craftspeople and business owners, showcasing their capability for producing fine material books. To this end, Julia "selected a publishing house where the typesetting, operation of the presses, and editing were all done by women" (Speedie). Their publication inspired action on multiple fronts, not least of all in prompting "a much more aggressively ideological treatment of the Bible, The Woman's Bible (1895). Edited by Elizabeth Cady Stanton, one of the most vociferous promoters of women's suffrage, this book consisted of a series of excerpts from the Bible which were deemed to concern women, and were accompanied by commentaries written by Bible experts, scholars...a notable feature of the remarks on the roles and images assigned to women in the traditional Bible is their reliance on Smith's Bible as an authority" (von Flotow). In her appendix, Stanton declared that "Julia Smith's translation stands out unique among all translations. It is the only one ever made by a woman." In every sense, the sisters created a “feminist Bible” that remains a milestone in women’s history (Stern).

(4497) **\$9,500**

A glimpse into six years of work in a small town Temperance Union focusing its efforts on protests and education



**12. [Women's Christian Temperance Union]
Secretary's Book of the Pekin Women's Christian
Temperance Union, Organized April 20, 1881.**

[Pekin, NY]: 1903-1909. Secretary's ledger with half calf over cloth, measuring 9 x 7 inches and comprised of 133 manuscript pages bound and one sheet laid in loosely at rear. Documenting the meetings, finances, elections, inductions, and deaths of members from 1903-1909 of a local chapter of the influential Women's Christian Temperance Union which sought to protect women and families from the violent effects of alcoholism as well as to address social ills harming women in all areas.

At its foundation in 1873, the Women's Christian Temperance Union aimed to lobby for social temperance and for alcohol bans to protect women and families from the violent effects of alcoholism. In 1879, under the national direction of Frances Willard, the

WCTU adopted as its motto "Do Everything." By this, the WCTU meant "that every question of practical philanthropy or reform has its temperance aspect" (WCTU). The overarching organization had branches addressing Work Among Immigrants, Health, Non-Alcoholic Medication, Exercise, Capital and Labor, Education, Penal Reform, Securing Homes for Homeless Children, Peace, and Woman's Suffrage. "State or local unions could choose which of the national departments they would set up, according to their members' interest and political persuasions, or the issues they were facing in their own communities" (Osborne).

The present manuscript gives insight into how local WCTU leaders were rallying their members, as well as what specific causes were being propelled by women of northwestern New York. A highly organized and efficient chapter, the Pekin group handled a vast amount of business in each meeting. Typically opening with a song or a prayer, the members would then report on the state of food and clothing donations for a local mission, and fundraising goals (sometimes to secure event locations, sometimes to pay local fees, and sometimes to pay for member memorials or assist members' families). Central to the meetings are action items -- often a report or plan proposal for a protest (for example in March 1903, when the group planned to protest the "Yale Bill" allowing liquor licenses for hotels) or recruitment initiatives (as in March of 1904 when the group discussed the development and distribution of anti-alcohol pledge cards among elementary school classrooms). The group also regularly ran elections, reporting on the votes and results, and thanking those involved for their ongoing service to the cause.

Further research could be done in a number of areas, notably in this WCTU chapter's relationships with early childhood education (and potentially indoctrination) programs against alcohol, narcotics, and gambling which seem central to their work. Genealogical research could uncover relationships among the women in the club, as well as relationships to local business people and political leaders. Because Pekin was in the previous century an important stop on the Underground Railroad, work could be done on which women and families engaged in that work prior to the formation of the WCTU.

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