

Women Fight Back

The start of this month has been taxing, to say the least. Bombarded by reminders that women's battles for racial justice and gender equality are tied, we've gathered books of activist history that inspire us to continue fighting. Today, a list of works by ten women who spoke out against white supremacy, misogyny, and legal structures that denied bodily autonomy. May their anger and determination fuel us.

Peruse, and reach out if there is something that is a complement to your collection – we are always happy to work on terms that fit libraries' fiscal year needs, and are particularly flexible on invoicing and shipping given the closures affecting some acquisitions departments. In the event that you have specific collecting goals and would like to discuss them with us, we invite you to reach out via phone or email Tuesday-Saturday when our liaison to institutional clientele is on site.

All items subject to prior purchase.

Descriptions of all items are abbreviated. For full descriptions and images, or to access our full inventory, please visit WhitmoreRareBooks.com.

For inquiries and orders, please contact Miranda directly:

miranda@whitmorerarebooks.com or 626-714-7720



121 E. Union St. Pasadena, CA 91103. 626-714-7720

Exposing the violence of hereditary chattel slavery in the South as well as the violence of systemic racism in the North

**1. [Abolition] [Anti-Racism]
[Intersectional Feminism] Child, Lydia Maria.**

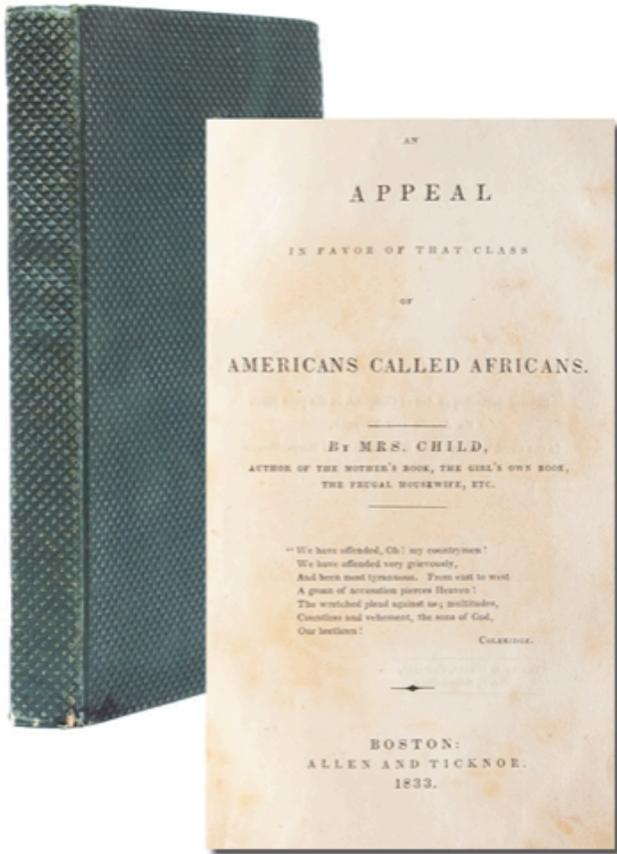
An Appeal in Favor of that Class of Americans Called Africans.

Boston: Allen & Ticknor, 1833. First edition. Original publisher's cloth binding, with a bit of rubbing to extremities and slight cocking to spine. Textblock tight. Completely unrestored. Ownership stamps of Isaac Clark to front pastedown. Trivial foxing throughout, largely confined to preliminary and terminal leaves. Collating [6], 232: complete, including frontis, off-missing errata tipped in between the title and dedication leaves, and the page 16 illustration of the equipment used in Middle Passage confinement. A landmark work of intersectional activism, produced in a small run and funded by the author, which rarely turns up in collectible condition. The present is the only first edition copy on the market.

"When Lydia Maria Child issued her Appeal in Favor of that Class of Americans Called Africans, she had been enjoying dizzying popularity for almost a decade. Child had burst upon the literary scene at the age of twenty-two, with her novel *Hobomok*, whose double violation of the taboos against miscegenation and divorce had simultaneously scandalized and titillated her

contemporaries...North American Review ranked her highest among women writers of the day" (Karcher). Having gained a platform on which to voice her views about the linked experiences of women and of enslaved people, with both groups denied autonomy when defined by white men "in terms of ownership" and "economic transaction" (Sanchez-Eppler). Within the work, Child forces her readers to confront the horrors of the Middle Passage and the ongoing violence of hereditary chattel slavery; but she does not only take the South to task. The North, too, participates in systemic racism; and she argues that equality can only come by ending miscegenation laws, stopping the segregation of public spaces such as churches, schools, theaters, and transportation, providing access to education and employment, and addressing all levels of racist attitudes. Outrage among white readers was loud and widespread, and some predicted the end of Child's career. The Boston Athenaeum revoked her library card to prevent future research; additionally, "her Boston benefactors, scared off by their association with a newly born radical abandoned her" (Bergren). Yet her work sparked among activists a new dialogue about abolition and white supremacy "From this point on, Child's career was defined by her participation in the anti-slavery movement" (Bergren). BAL 3116. Ticknor & Fields One Hundred 7. Sabin 12711.

(4433) \$4,500



The earliest accessible edition of the first public abolitionist document written by Angelina E. Grimke

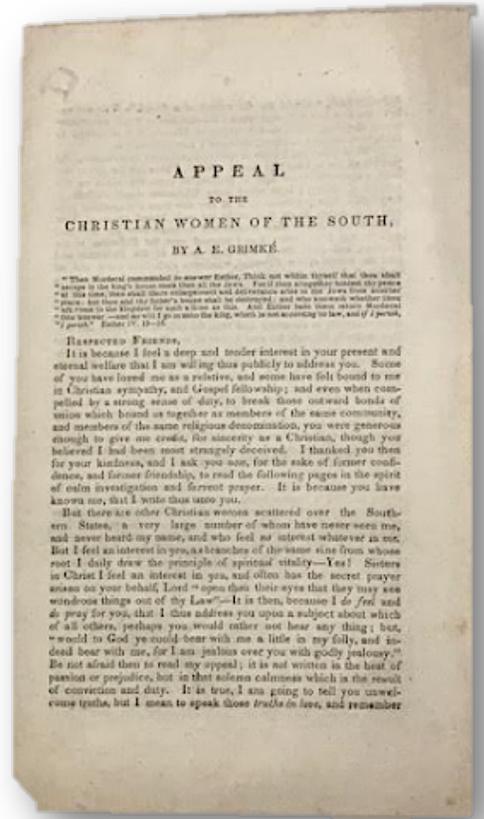
2. [Abolition] [Anti-Racism] Grimke, Angelina E.

Appeal to the Christian Women of the South.

[New York]: American Anti-Slavery Society, 1836. Second edition. One of four editions released in the same year, without the Anti-Slavery Examiner at the head or the request to circulate at the foot of the first page. Recent buff wraps with label to front. Internally complete in 36 pages. A bit of foxing to the closed textblock, and occasional marginal foxing; overall an unmarked, fresh copy. The first edition went through high attrition after copies were publicly burned and the author and her sister were exiled from their community. Scarce in any edition, with OCLC reporting only copies of the third edition. No first edition copies appear in the modern auction record; of the three copies to appear in the last 40 years, the last copy of this second edition appeared in 1973. The present is the only example on the market.

Along with her sister Sarah, Angelina Grimke was raised in a Southern Christian slave-holding family. During this "era of religious revivalism and utopian experimentalism," Angelina "came to realize the horrors of slavery, first speaking out against it in the Presbyterian Church in Charleston, where she had been an active member and teacher. She became frustrated with the minister who spoke privately with her against slavery but would not publicly denounce it...After reading about the struggles of abolitionists in the North, she wrote a moving letter to William Lloyd Garrison, which was published without her consent in his abolitionist journal *The Liberator*. This letter catapulted Angelina into the public realm and was followed in 1836 by her *Appeal to the Christian Women of the Southern States*" (*Encyclopedia of Philosophy*). It was a pivotal moment for her life, as the pamphlet was "the first abolitionist document that Angelina Grimke wrote as a public work, to be printed with her name on it. Here she committed herself, as a southern woman of a slave holding class, to abolitionism -- and to an investigation of white women's activism in the anti-slavery cause" (*Georgetown*). Backlash was swift but left her undaunted. "When copies of it reached the Grimke sisters' home town of Charleston, they were publicly burned by the postmaster and the family was warned that their daughters would be prevented from ever visiting again" (*Encyclopedia of Philosophy*). Relocating to New York, and "under the auspices of the American Anti-Slavery Society, the Grimke sisters began to address small groups of women in private homes; this practice grew naturally into appearances before large, mixed audiences. She would commit her life to the pursuit of racial equality.

(4436) \$4,250



"The poem insistently forces a choice from the reader: to oppose, sympathise, and react" to the enslavement of other human beings

3. [Abolition] Yearsley, Ann.

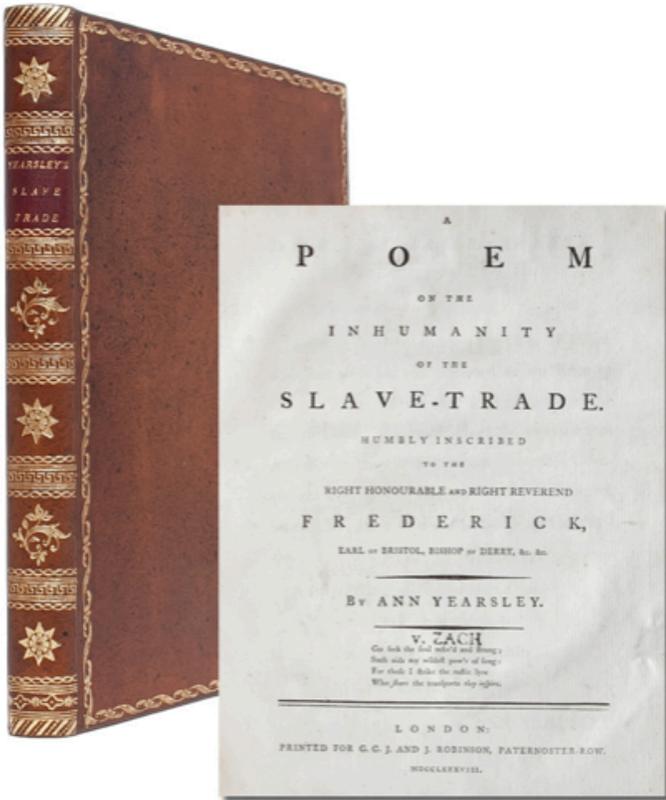
A Poem on the Inhumanity of the Slave-Trade.

London: G.G. J. and J. Robinson, Paternoster-Row, 1788. First edition. [with] Yearsley, Ann. Poems on Various Subjects. London: Printed for the Author, 1787. First edition. Two volumes in one, bound to style in full speckled calf with gilt and morocco label to spine and boards. Marbled endpapers. Measuring 245 x 195mm (pages). Collating [4], 30; xl, 168: both volumes complete. Discreet ownership stamp of V. Zach to both titles. Small repair to fore-edge of title page of first, and small loss to fore-edge of title page of second (not affecting text). Internally fresh and unmarked. Two influential works by a groundbreaking female poet, A Poem on the Inhumanity of the Slave Trade, in particular, stands as part of Yearsley's activist legacy. Selling at auction only once in the past 43 years and reported at only 10 U.S. institutions according to ESTC, this early and important abolitionist poem is quite rare.

"Being convinced that your Ideas of Justice and Humanity are not confined to one Race of Men, I have endeavored to lead you to the Indian Coast," Ann Yearsley begins, urging her patron and her readers toward ethical and emotional sympathy with her cause. Hers was among the earliest and most notable of women's abolitionist

literature, all the more attention-grabbing because of the author's identity. "Ann Yearsley introduced a different social reality into 18th century British literature: that of a laboring class woman who fought for artistic recognition and economic independence; who supported the French Revolution and the rights of British peasants, who allied with, fought on behalf of, and showed compassion for abused men and women around the world, with a message, always, to fight back. Thus she was the first writer in English not only to use gender, the rural proletarian class, and slavery as social categories in her writing, but, even more remarkably, she regarded them as issues of comparable priority" (Ferguson). Creating the protagonist Luco, who is captured, torn from his family and home, and enslaved, she tried to instill these feelings in others as well -- others who, like her neighbors in Bristol, witnessed the slave trade in their own ports. "The poem insistently forces a choice from the reader: to oppose, sympathise, and react" (Ferguson).

ESTC T96948 and T96949. (4182) \$8,500



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

4. [Biblical Feminism][Smith, Julia, translator].

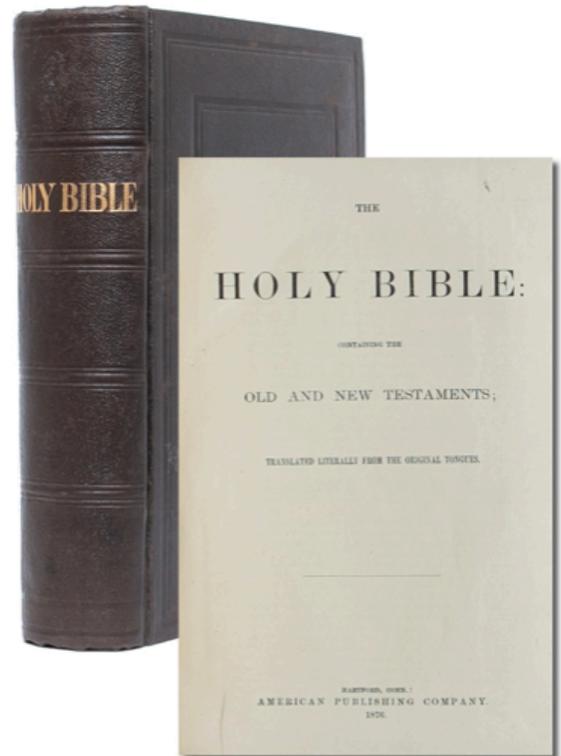
The Holy Bible: Containing the Old and New Testaments; Translated Literally from the Original Tongues.

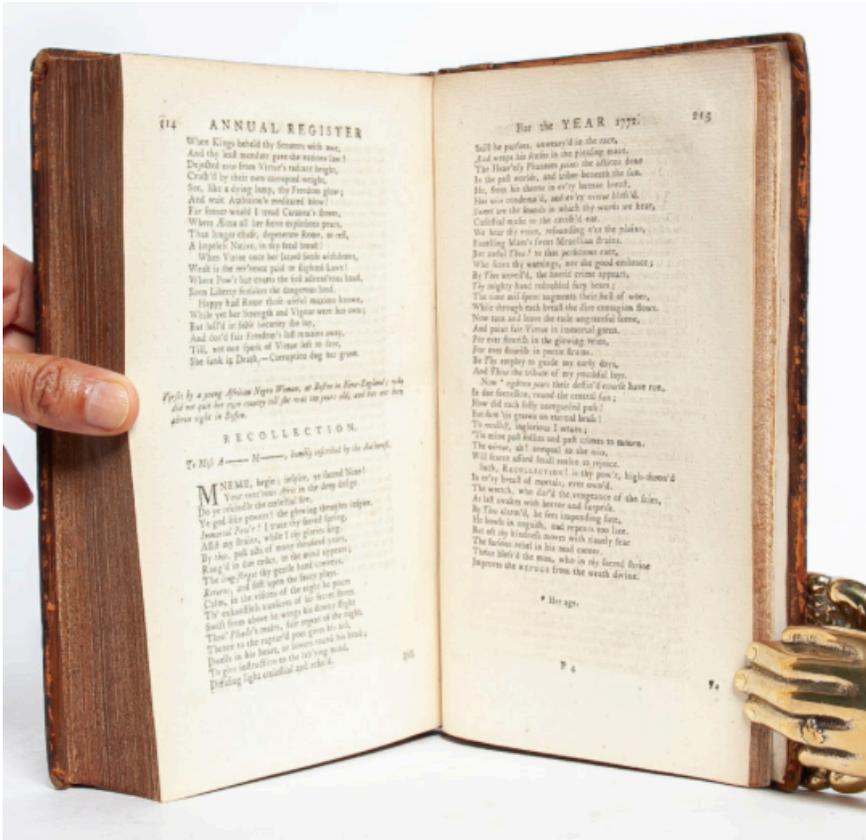
Hartford: American Publishing Co., 1876. First edition. First appearance of the Julia Smith translation, one of 950 copies bound in cloth from a total issue of 1,000. Dark brown cloth ruled in blind and titled in gilt with gilt spine. Red speckled edges. Buff endpapers. Collates complete: [2], [1-3], 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 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).

(4497) \$9,500





*An early appearance of Wheatley's poem
Recollection, predating its revisions for her
cornerstone volume Poems on Various Subjects*

5. [BIPOC] [Black American Writers] [Wheatley, Phillis].

Recollection. In The Annual Register, or A View of the History, Politics, and Literature for the Year 1772.

London: J. Dodsley in Pall Mall, 1773. First edition. Early appearance of Phillis Wheatley's poem *Recollection* (later titled *On Recollection*) on pages 214-15 (leaves P3-P4), predating its revision and appearance in the *Gentleman's Magazine* and her cornerstone volume *Poems on Various Subjects Religious and Moral* of 1773. Contemporary calf rebaked to style with gilt to spine. Joints cracked but holding firm; chipping to spine ends; boards with minor shelfwear and small leather repair to front board near foot of spine. Early bookplate of Elizabeth Digby to front pastedown. Occasional light, inoffensive foxing else unmarked. Collating

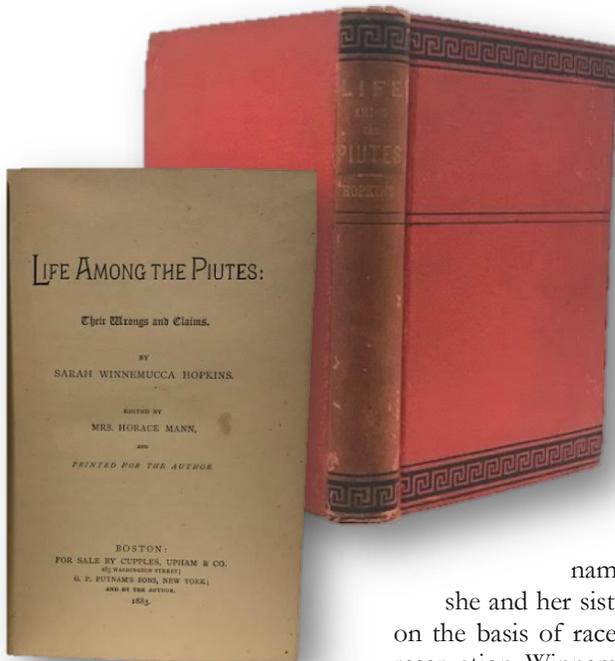
[4], 64, *65-105, [4], 65-256; 246, [10] and measuring 125 x 205mm: complete, including the final five leaves of contents. Scarce institutionally and in trade, the present volume offers the opportunity for comparing the editorial choices Wheatley made on her poem prior to its final release in a standalone volume. The only copy on the market, ESTC reports copies at only 13 North American institutions.

Kidnapped from Gambia and brought to slavery in the American colonies, Phillis Wheatley rose to prominence as a poet. Enslaved by the Wheatley family at the age of 7, she quickly stood out for her apt and creative mind; "soon she was immersed in the Bible, astronomy, geography, history, British literature, and the Greek and Latin classics," being educated in a similar manner to the family's two children (Poetry Foundation). This classical humanistic education prepared Wheatley for authorship, and she began writing a collection of poetry and sought subscribers for their publication. "When the colonists were apparently unwilling to support literature by an African, she and the Wheatleys turned in frustration to London for a publisher" and were able to secure funding from "a wealthy supporter of evangelical and abolitionist causes" (Poetry Foundation). On her arrival in London, Wheatley was hailed by dignitaries, scholars, and activists who anxiously awaited the release of *Poems on Various Subjects, Religious and Moral* (1773), which would become the first volume of poetry published by an African American in modern times. This appearance of her poem *Recollection* offers readers and scholars the opportunity to consider how Wheatley revised and reworked her lyric prior to its release in *Poems on Various Subjects*. Choices do not seem to be accidental but, rather, work to create a tighter and more precise final work. Some alterations between the two come down to the subtleties of punctuation (the removal of an exclamation point in favor of a comma on the first line, for example, which alters the opening tone and pushes the reader ahead to the next line); several changes come in the use of pronouns, wherein Wheatley's "I" is removed, pushing her identity away from the center of the poem in favor of placing the reader in that position.

ESTC T212970. (4607) \$3,850

The first English narrative published by an Indigenous woman

6. [BIPOC] [Indigenous Women Writers] [Thocmentony] Hopkins, Sarah Winnemucca.
Life Among the Piutes: Their Wrongs and Their Claims.



Boston: Printed for the Author, 1883. First edition. Original publisher's cloth stamped in black and gilt. Spine toned, with gentle wear to both ends. Minor rubbing along fore-edge of front board and lower rear board. Buff endpapers with some foxing; textblock clean and unmarked internally. Previous owner's signature to front pastedown. Complete in 283 pages. Well represented digitally in OCLC, we were able to identify 19 first edition copies in the U.S. It last appeared at auction in 2013 and remains scarce in trade.

A 19th century visionary caught between two cultures, Sarah Winnemucca (born Thocmentony) devoted her life to the Indigenous peoples whose lands and lives were stolen through U.S. expansion. The daughter of a chief of the Numa (Northern Paiute), Winnemucca watched as white settlers arrived on tribal land and forever altered her way of life. Grappling with white Americans' intention to claim permanent property rights, "she began adopting Anglo-American habits, acquiring the Christian name Sarah and mastering English and Spanish. At her grandfather's request she and her sister went to a convent school in San Jose, California" until being ejected on the basis of race (Eves). Rejoining her family, which had been forced onto a Nevada reservation, Winnemucca survived harsh conditions, watched as large numbers of her people died of starvation, and witnessed corruption and mismanagement by government agents. "For Winnemucca, being 'American' was a complicated process of adopting the behaviours and language of people she had reason to distrust. Translating between the two cultures became her life's work. And though she was uncomfortable with the role, her influence is still felt today: Winnemucca's autobiography, *Life Among the Piutes*, the first English narrative by a Native American woman, voices a thoughtful critique of Anglo-American culture while recounting the fraught legacy of federal lands, including Nevada's Pyramid Lake and Oregon's Malheur region" (Eves). Here, she details the tense and often tragic work she performed as a translator for the U.S. government; she documents her rise to prominence as an activist and a speaker; and tells of the injustices and atrocities continuing to occur as a result of U.S. occupation.

(4617) \$1,250

The first full divorce granted to a woman in Great Britain

7. [Divorce] [Child Custody] [Economic Autonomy]

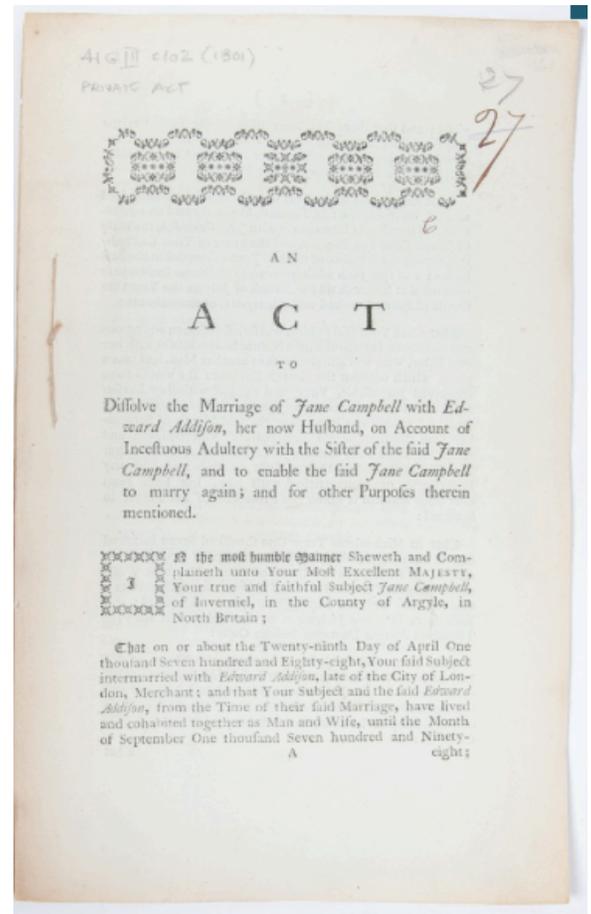
An Act to Dissolve the Marriage of Jane Campbell with Edward Addison, Her Now Husband...And to Enable the Said Jane Campbell to Marry Again.

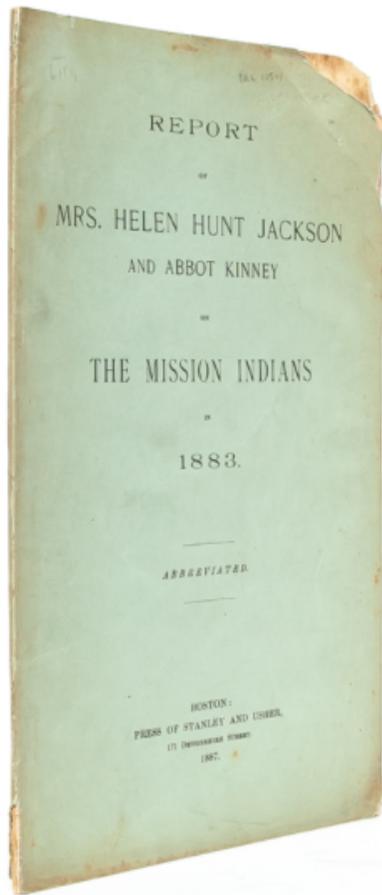
[London]: [N.P.], 1801. First edition. Private Act: 41 George III, [Chapter 102]. Stitched at spine and measuring 300x190mm. Collating complete: 7, [1]. A tall, wide margined copy with several pencil and pen docketing notations to top margin of page 1 and several small ink dots to the final page, neither affecting text. Internally fresh and unmarked. Private Acts such as this were printed in small numbers for private use only, and surviving examples associated with landmark events such as this are exceedingly rare. Documenting the first full divorce granted to a woman in Great Britain, this scarce piece is preserved at only one institution according to OCLC. The present is the only copy on the market.

Private Acts were non-public legislation passed for the benefit of individuals or bodies; and because their initiation and execution were costly, only the members of the most privileged classes were able to engage in them. Prior to the mid-nineteenth century, these Parliamentary rulings were, in fact, the only means for obtaining a full divorce that allowed for future remarriage; and doing so "required proof of adultery or life-threatening cruelty" (History of Parliament). 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).

This Private Act records the first full divorce granted to a woman in Great Britain. "In 1801 Jane Campbell won the first Parliamentary divorce by a woman, the first of only four in history. She obtained her divorce on the grounds of 'incestuous adultery' committed by her husband Edward Addison with her sister Jessy; and she also won custody of her children...Custody of children was normally assumed to go to the father in this period, a situation which did not start to change until the Custody of Infants Act of 1839" (History of Parliament). This decision by Parliament was a testament to the egregious nature of the affair, which the House of Lords determined as a sign of Edward's moral inadequacy to raise good citizens. While the extraordinary conditions surrounding her complaint allowed Jane Campbell obtain this parliamentary legislation; and while "inequality between men and women in areas of family law such as divorce, child custody, and property ownership persisted for decades to come," her case set a precedent that opened the door to other women securing their freedoms from abusive or unhappy marriages (History of Parliament).

(4471) \$6,500





A report of racist policies shaping the treatment of California tribes, and a call for legal justice on behalf of First Nations peoples

8. [Indigenous Rights] [Intersectional Feminism] Jackson, Helen Hunt and Abbot Kinney.

Report of Mrs. Helen Hunt Jackson and Abbot Kinney on the Mission Indians in 1883. Abbreviated.

Boston: Press of Stanley and Usher, 1887. First Thus. Original printed wraps with a bit of soiling and foxing to the edges; some loss to paper at the foot of spine and upper corner of front wrap, causing some soiling to the upper margin of page 1. Upper corner of all pages bent. Complete in 37 pages and internally toned but otherwise unmarked. The first abbreviated publication of the 1883 Report on the Condition and Needs of the Mission Indians of California, both the original and this edition are quite scarce. OCLC reports only 16 hardcopies at libraries. And while the 1883 original does not appear in the modern auction record, the present has sold only three times in the last century (1976, 1975, and 1946). This is the only example on the market.

Novelist, poet, essayist, journalist, and activist for the improved treatment of Indigenous peoples of the U.S. "Her greatest achievement was her pioneering work for Indian rights. After hearing the Ponca chief Standing Bear speak about the dispossessed Plains tribes, she vowed to write an expose of the government maltreatment of Indians. Her months of research in the Astor Library of New York resulted in *A Century of Dishonor*, a copy of which Jackson presented to every U.S. Congressman. This is an impassioned account of the various tribes since white contact, beginning with a discussion on the rights of sovereignty and occupancy, and ending with massacres of native peoples. It shocked the public, and within a year,

the powerful Indian Rights Association was born, followed by the Dawes Act of 1884" (Blain and Grundy). As with her previous works of fiction and poetry, Jackson chose to publish under her initials H.H. in order to avoid revealing her real identity due to significant backlash from white people who saw her work as anti-American. However, Jackson's horror over government treatment of Indigenous communities would shape the rest of her life, leading her to become a public voice on behalf of tribal rights. By 1883, her *Report on the Condition and Needs of the Mission Indians of California* would be the first publication to bear her full name. Appointed by the U.S. Commissioner of Indian Affairs to work with fellow agent Abbot Kinney to "report on the Mission Indians' locations and conditions," the document Jackson and Kinney submitted served as an expose on the harms enacted on these tribes, and the government's responsibility to send extensive aid to misplaced and mistreated peoples. "The Report on the Conditions and Needs of the Mission Indians of California...would ultimately be used by Native American groups such as the Women's International Indian Association and the Indian Rights Association...to influence reform legislation" long after Jackson's death (Colorado). This abbreviated publication, produced in easily shareable and transmissible form, aided in spreading her work to such groups.

BAL 10501. (4409) \$2,750

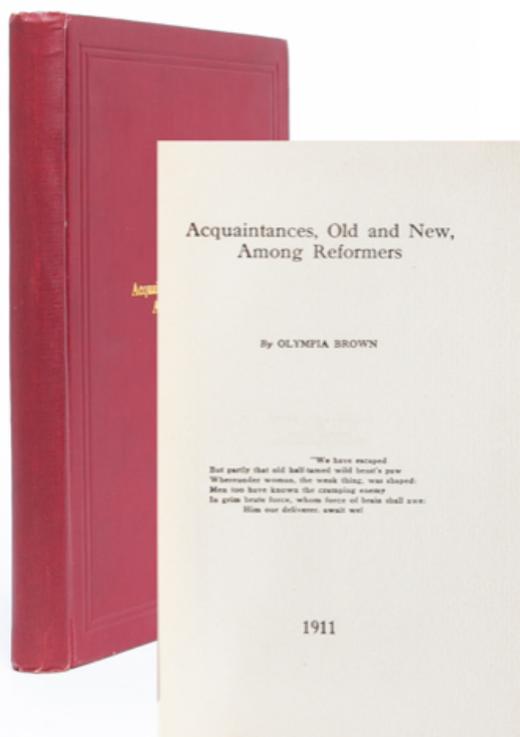
Intersectional activist Olympia Brown documents a life pursuing equality for women of all races

9. [Intersectional Feminism] [Racial Justice] [Gender Equality] Brown, Olympia.

Acquaintances, Old and New, Among Reformers.

[Milwaukee]: [S.E. Tate Printing Company], 1911. First edition. Original publisher's cloth binding, with title and author embossed in bright gilt to front board. In very nearly Fine condition, with trivial spotting to the rear board and a hint of offsetting to the hinges from publisher's glue. An exceptionally tight, square copy that is internally unmarked and fresh.

"In 1878, the Reverend Olympia Brown arrived in Racine, Wisconsin, where she took charge of a small Universalist group...Her arrival should have received more recognition than it did, for Mrs. Brown personified the kind of emancipated woman the country was to see in the years ahead. At forty-three she was in the prime of a life devoted to women's freedom, eager to turn her fellow men to righteousness and to reveal to them the grave inequalities in the American social and political system" (Neu). She already had a strong reputation in the East as an ardent abolitionist who named John Brown among her heroes; she was also known as a suffragist committed to the enfranchisement of women of all races, who eventually left Susan B. Anthony and Elizabeth Cady Stanton's National American Woman Suffrage Association due to its embrace of white supremacist language and policies.



By the time she wrote the present book, Brown was ready to document a lifetime of intersectional activism that began with the influence of her mother, carried her through a degree at the integrated Antioch College, and resulted in her leadership in the American Equal Rights Association, which pursued equality for Black and Indigenous as well as white women. With a firm belief that the fight for women's suffrage opened the door to a wider range of racial, economic, and social reform, Brown campaigned in the AERA alongside Frances Ellen Watkins Harper, Frederick Douglass, Lucy Stone, and Alice Paul, Brown; and she dedicated her book "To the Woman Suffrage cause, which has inspired the noblest reformers of the last half-century." Fine.

(4450) \$1,850

Educating suffragists in using consistent, logical language to engage potential supporters of the 19th Amendment

10. [Voting Rights] [Women's Suffrage] Wilson, Justina Leavitt.

Suffrage Argument Outline for Speech or Debate.

New York: National Woman Suffrage Association Publishing Company, January 1917. First edition. Original self-wraps with adverts to rear. Measuring 160 x 90mm and complete in 19 pages. Some faint offsetting and soiling along spine and outer margins of wraps. Internally clean and unmarked. A scarce pocket-sized guide and part of the NWSA's "Efficiency Series," it is recorded at only one institution on OCLC and is the only copy on the market.

As the fight for women's suffrage rolled from the 19th into the 20th century, activists became increasingly aggressive about the branding of their mission. Pamphlets and booklets like those of the Efficiency Series were designed to assist equality advocates in using consistent language when opening dialogue about the vote, providing effective answers when questioned in debate, and composing effective marches, speeches, and petitions. "Everywhere suffragists are becoming alive to the fact that they must have greater efficiency...through efficiency only can they attain the goal of suffrage." Thus, six pamphlets were produced to assist in "educating suffragists themselves," covering topics from working in an election precinct, fundraising, oration, and reaching rural voters.

Previously at an educational disadvantage given that oratory and elocution were often lessons required for boys in school but not for girls, the National Woman Suffrage Association offered a corrective in providing cheap or free materials to fill that gap with a "Suffrage Training School." And thus the number of women

capable and comfortable in speaking out for women's rights expanded and gave greater grassroots support to national efforts. Justina Leavitt Wilson was author of several such education booklets. In the present work, she opens up with a concise object for her reader: "The object of the suffrage argument is to convince men and women that women need the ballot. The first step is to state the point clearly; the second is to tie it up to the need for suffrage." What follows is an incredibly logical, easy to memorize and follow multi-point argument that no other equality interests can be fully served until women have an electoral voice within those discussions. Not in Krichmar. Near Fine.

(4205) \$1,850

626-714-7720

miranda@whitmorerarebooks.com

WhitmoreRareBooks.com

