

Henry Timberlake, *A Draught of the Cherokee Country*, 1765. Ink on paper. Museum of Early Southern Decorative Arts, 5549.



Jarena Lee, 1849. *Religious Experience and Journal of Mrs. Jarena Lee: giving an account of her call to preach the gospel*, frontispiece. Engraving, New-York Historical Society Library, CTL4784 A3 1849.



Hugh Bridport, *Camp Meeting*, ca. 1829. Lithograph. New-York Historical Society Library, PR 68.



Mary and Emily Edmonson, ca. 1850–1860. Photomechanical print. Library of Congress Prints and Photographs Division, Washington, D.C., 91789694.



Ezra Greenleaf Weld, *Fugitive Slave Law Convention, Cazenovia, New York, 1850*. Daguerreotype. Courtesy of the J. Paul Getty Museum.



Lydia Maria Child, 1883. *Letters of Lydia Maria Child*, frontispiece. Engraving. New-York Historical Society Library, PS1293.Z8 1888.



Amelia Jenks Bloomer, 1850s. Daguerreotype. Property of the Seneca Falls Historical Society.

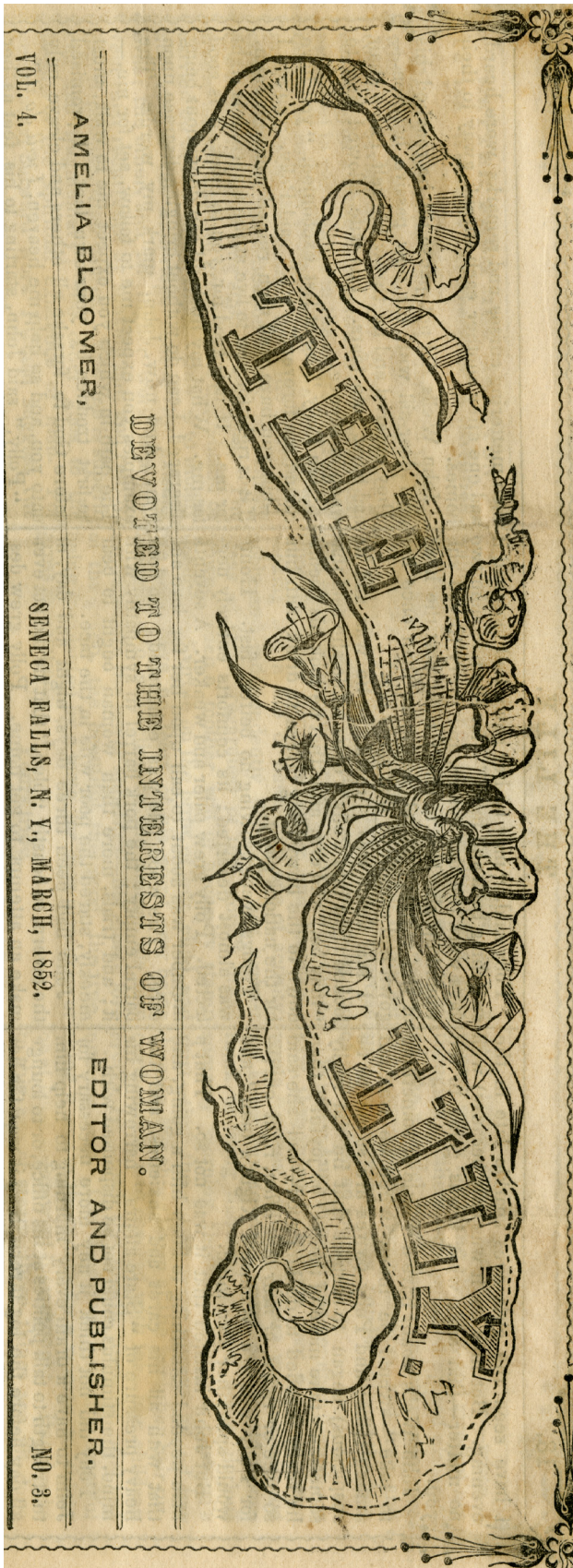
THE LILY

DEVOTED TO THE INTERESTS OF WOMAN.

AMELIA BLOOMER,
EDITOR AND PUBLISHER.

SENECA FALLS, N. Y., MARCH, 1852.

VOL. 4. NO. 3.





Isabella Graham, 1843. *The Power of Faith*, frontispiece. Engraving. New-York Historical Society Library, C1.G739 A2 1843.



Gilbert Stuart, *Mrs. Marcia Van Ness*, 1805. Oil on canvas. Edgewater Classical American Homes Preservation Trust.

Learning the Skills

On the 15th of March, 1806, the female subscribers to proposals for providing an Asylum for Orphan Children met at the City Hotel; Mrs. Graham was called to the chair, a Society organized, and a board of direction chosen. Mrs. [Sarah] Hoffman was elected the first Directress of the Orphan Asylum Society. Mrs. Graham . . . , or one of her family, taught the orphans daily, until the funds of the Institution were sufficient to provide a teacher and superintendent. . . .

And truly God has made good his promise towards this benevolent Institution. . . . Having for fourteen months occupied a hired house for an Asylum, the ladies entertained the bold idea of building an Asylum on account of the Society. They had then about three hundred and fifty dollars as the commencement of a fund for the building; they purchased four lots of ground in the village of Greenwich, on a healthful, elevated site, possessing a fine prospect. The corner-stone was laid on the 7th of July, 1807. They erected a building fifty feet square. . . . In that house Mrs. Graham and Mrs. Hoffman spent much of their time; there they trained for Eternity the children of those whose widowed dying mothers they had cheered with the hope that when they should be taken away, God would fulfill his gracious promise and preserve their fatherless children alive.



Attributed to W & F Langenheim, *Catharine Beecher*, 1848. Daguerreotype. Schlesinger Library on the History of Women in America, Radcliffe Institute for Advanced Study, Harvard University, A102-438-1z.



Augustus Washington, *Lydia Sigourney*, 1852. Watkinson Library, Trinity College, Hartford, Connecticut.

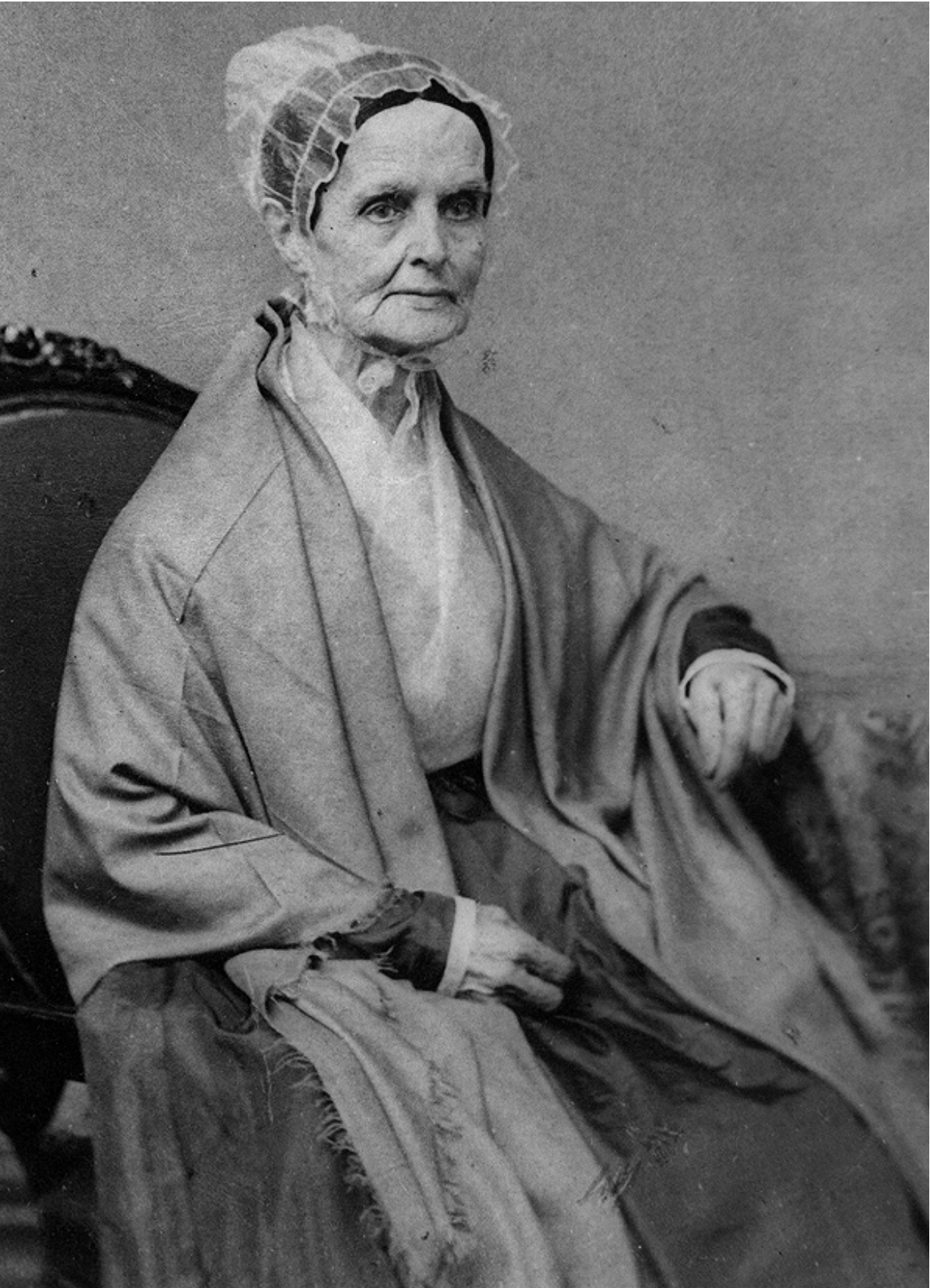
Circular Addressed to Benevolent Ladies of the United States

Ever since the existence of this nation, our general government . . . [has] acknowledged . . . [the Indian] people, as free and independent nations, and has protected them in the quiet possession of their lands. . . .

But the lands of this people are claimed to be embraced within the limits of some of our Southern States, and as they are fertile and valuable, they are demanded by the whites as their own possessions, and efforts are making to dispossess the Indians of their native soil. And such is the singular state of concurring circumstances, that it has become almost a certainty, that these people are to have their lands torn from them, and to be driven into western wilds and to final annihilation, unless the feelings of a humane and Christian nation shall be aroused to prevent the unhallowed sacrifice. . . .

Have not then the females of this country some duties devolving upon them in relation to this helpless race? . . . It may be, that female petitioners can lawfully be heard, even by the highest rulers of our land. . . .

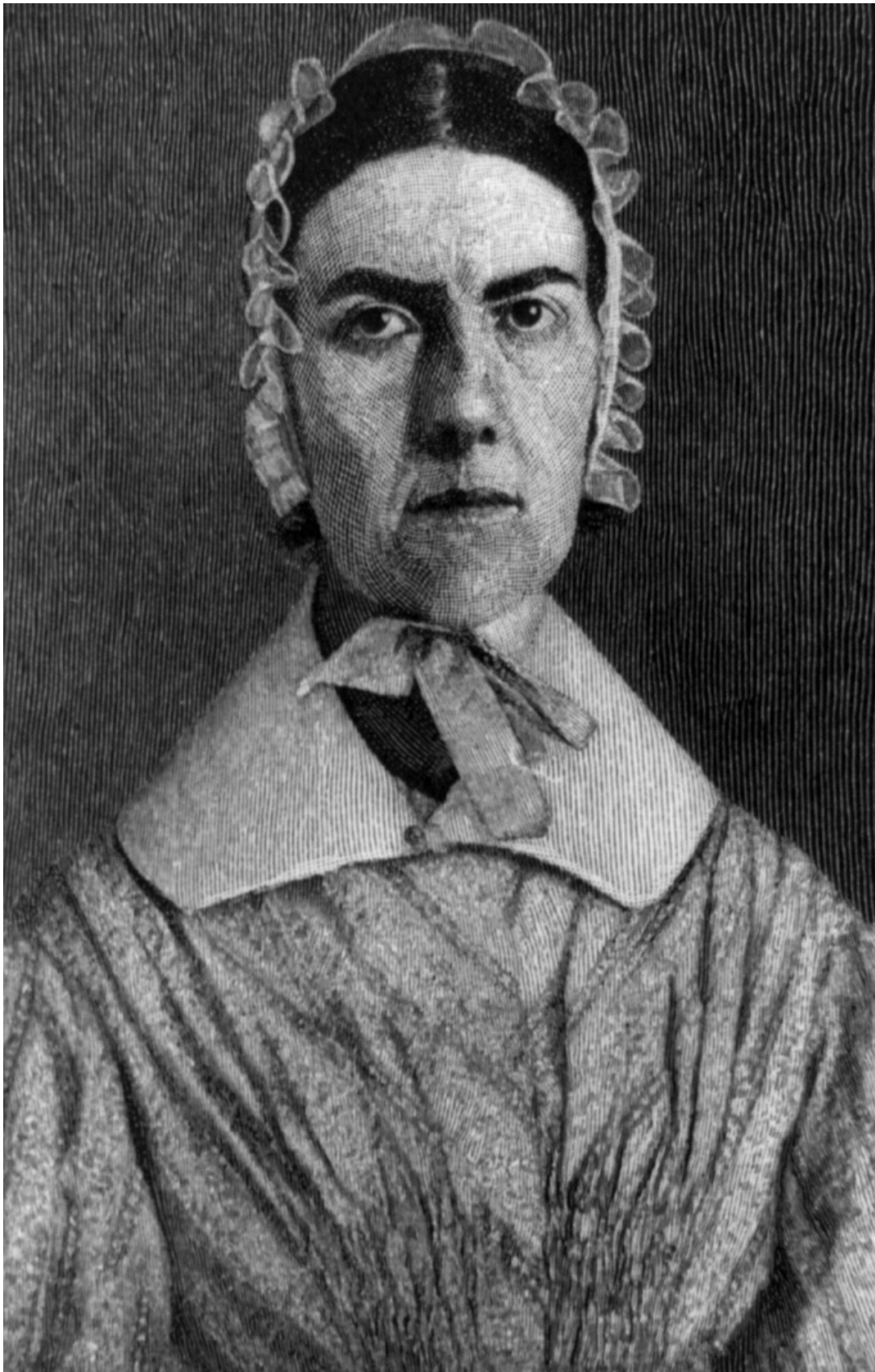
This communication was written and sent abroad solely by the female hand. Let every woman who peruses it . . . endeavor by every suitable expedient to interest the feelings of her friends, relatives and acquaintances, in behalf of this people, that are ready to perish. A few weeks must decide this interesting and important question, and after that time, sympathy and regret will all be in vain.



Lucretia Mott, ca. 1860–1880. Library of Congress Prints and Photographs Division, Washington, D.C., 9750024.

Women in Quaker Doctrine

As we dare not encourage any ministry but that which we believe to spring from the influence of the Holy Spirit, so neither dare we attempt to restrain this influence to persons of any condition in life, or to the male sex alone; but, as male and female are one in Christ, we allow such of the female sex as we believe to be endued with a right qualification for the ministry, to exercise their gifts for the general edification of the church.



Angelina Emily Grimké, undated. Wood engraving. Library of Congress Prints and Photographs Division, Washington D.C., 2003653379.



American Anti-Slavery Society, *Am I Not a Woman & a Sister*, 1838. Copper. New-York Historical Society, 2006.21.1.



John Caspar Wild, *Destruction by Fire of Pennsylvania Hall*, 1838. Lithograph. Library Company of Philadelphia, *W94 [P9057.27].



W. B. Chambers, *Sarah Josepha Hale*, 1850. *Godey's Lady's Book*, 1850, frontispiece. New-York Historical Society Library, AP2.G58, vol. 41.



"Godey's Paris Fashions Americanized," *Godey's Lady's Book*, July 1848. Hand-colored engraving. New-York Historical Society Library, TX1.G58, vol. 37.



Benjamin Robert Haydon, *The Anti-Slavery Society Convention, 1840, 1841*. Oil on canvas. Primary Collection, National Portrait Gallery, London, Given by British and Foreign Anti-Slavery Society, 1880, NPG 599.



Ernestine Rose, 1881. Schlesinger Library on the History of Women in America, Radcliffe Institute for Advanced Study, Harvard University.

An Act for the Effectual Protection of the Property of Married Women

Passed April 7, 1848.

The People of the State of New York, represented in Senate and Assembly do enact as follows:

Sec. 1. The real and personal property of any female who may hereafter marry, and which she shall own at the time of marriage, and the rents issues and profits thereof shall not be subject to the disposal of her husband, nor be liable for his debts, and shall continue her sole and separate property, as if she were a single female.

Sec. 2. The real and personal property, and the rents issues and profits thereof of any female now married shall not be subject to the disposal of her husband; but shall be her sole and separate property as if she were a single female except so far as the same may be liable for the debts of her husband heretofore contracted.

Sec. 3. It shall be lawful for any married female to receive, by gift, grant devise or bequest, from any person other than her husband and hold to her sole and separate use, as if she were a single female, real and personal property, and the rents, issues and profits thereof, and the same shall not be subject to the disposal of her husband, nor be liable for his debts.

Sec. 4. All contracts made between persons in contemplation of marriage shall remain in full force after such marriage takes place.

1848 New York Laws 307, ch. 200.



Elizabeth Cady Stanton and her daughter, Harriot, 1856, Daguerreotype, Library of Congress Prints and Photographs Division, Washington D.C., 97500106.

From the Newspapers

This is all wrong. . . . Society would have to be radically remodeled in order to accommodate itself to so great a change.

–*Mechanics' Advocate*, Albany, New York

The women folks have just held a Convention up in New York State, and passed a sort of “bill of rights”. . . . They should have resolved at the same time, that it was obligatory . . . upon the “lords” . . . to wash dishes, scour up, be put to the tub, handle the broom, darn stockings, patch breeches, scold the servants, dress in the latest fashion, wear trinkets, look beautiful, and be as fascinating as those blessed morsels of humanity whom God gave to preserve that rough animal man, in something like a reasonable civilization.

–*Lowell* (Massachusetts) *Courier*

A woman is nobody. A wife is everything. A pretty girl is equal to ten thousand men, and a mother is, next to God, all powerful. The ladies of Philadelphia, therefore, under the influence of the most serious “sober second thoughts,” are resolved to maintain their rights as Wives, Belles, Virgins, and Mothers, and not as Women.

–*Philadelphia Public Ledger and Daily Transcript*



N. Currier (firm), *The Bloomer Costume*, 1851, Lithograph, Library of Congress Prints and Photographs Division, Washington D.C., 90711963.