

## Chapter 1 : First Feminists

*Radcliffe is most famous for her book, The Female Advocate; or, An Attempt to Recover the Rights of Women from Male Usurpation* (). This book discussed how men working in millinery and other occupations took jobs away from women forcing them to prostitution. [7].

The munificence of the people of Great Britain, which is ever ready and adequate to the support, aid, and comfort, of the afflicted, when their troubles are fully investigated; and the great number of unfortunate women, who, doubtless, would rejoice to become virtuous and useful members of society, in some lawful employment, have encouraged the author to offer this feeble representation. But, indeed, unremitted oppression is sometimes a sufficient apology for their throwing off the gentle garb of a female, and assuming some more masculine appearance; yet, when the curtain of misrepresentation is once withdrawn, it is to be hoped, not doubted that the cause of complaint will quickly be removed. I do not say those whom a kind Providence hath placed under the immediate care of a tender father, or an affectionate and kind husband; or, by chance, a friend, or brother. Comprise only one part of the community. Notwithstanding all are of the same nature, and were formed by the same Divine Power, yet their comforts differ very widely indeed. Still, as women seemed formed by nature to seek protection from man, why, in the name of justice, refuse the boon? Does it not become highly worthy the attention of men in general, to consider in what manner to redress the grievances already within their notice? For, in the words of St. Let us then, if you please, select one of these distressed females, out of the prodigious multitude, and pursue her through the humiliating scene of beggary. She, who, perhaps, a short time since, charmed her acquaintance with her sprightly conversation and virtuous example, by one adverse stroke, is nevertheless so soon become the contempt, the scorn, and the outcast of mortals! Nor is this wretched doom confined to youth alone; but, by the cruel hand of fate, the poor, dejected mother, as well as daughter, is condemned to share the same direful misfortunes, and be reduced to the same low state of wretchedness, from which their characters are stigmatized with infamy, and to which they unavoidably fall a sacrifice. In this miserable state they must forever remain, until the spirit of oppression and mistaken prejudice is eradicated, and the heavy cloud of misrepresentation cleared away, through a proper investigation of the cause, which, doubtless, will lead to a conviction: Would not that contribution answer a much better purpose in providing for the necessitous poor, such as we have just been treating of, and who are judged unfit objects to be received into a parish workhouse; being, as it is termed, able enough to earn their own bread out of the house? Yet, so long as there continues a prohibition against women having an employment, it is to be feared, double the sum already raised by the inhabitants will be found inefficacious. But were a body of men artificers be their conduct or morals as they may to offer a representation of grievances, doubtless their case would be heard, and considered, in every sense of the word, both political and humane. Then, drive hence all such distress: Which demonstrates that the Frailty of Female Virtue more frequently originates from embarrassed Circumstance, than from a depravity of Disposition. The slave cannot feel the pain at the loss of reputation, a term of which they never heard, and much less know the meaning. What are the untutored, wild imaginations of a slave, when put in the balance with the distressing sensations of a British female, who has received a refined, if not a classical, education, and is capable of the finest feelings the human heart is susceptible of. A slave, through want of education, has little more refinement than cattle in the field; nor can they know the want of what they never enjoyed, or were taught to expect; but a poor female, who has received the best instruction, and is endowed with a good understanding, what must not she feeling in mind, independent of her corporeal wants, after the adversity of fate has set her up as a mark, for the ridicule, the censure, and contempt of the world? Her feelings cannot be described, nor her sufferings sufficiently lamented.

Chapter 2 : The female advocate, ( edition) | Open Library

*the female advocate* () *the female advocate. or an attempt to recover. the rights of women. from male usurpation. by mary anne radcliffe.*

February Sojourner Truth. From a carte de visite, possibly made in , with an inscription below the picture: Named Isabella by her parents, she took the name Sojourner Truth in . As a child, Isabella belonged to a series of owners, the most memorable of whom were the John Dumont family of Esopus, Ulster County, to whom she belonged for approximately seventeen years and with whom she remained close until their migration to the West in . Isabella left Thomas in Ulster County after their emancipation under New York state law in , but she did not marry again. In the year before her emancipation, Isabella left her master Dumont of her own accord and went to work for the family of Isaac Van Wageningen in Hurley. She also had a conversion experience, was born again, and joined the newly established Methodist church in Kingston, where she met a Miss Grear, with whom she migrated to New York City in . In New York Isabella worked in private households and attended both the predominantly white John Street Methodist Church and the African Methodist Episcopal Zion church, where she briefly encountered three of her older siblings who had also migrated to New York City. She adhered to a series of unorthodox religious societies: There is no record of her activities between and , when she did household work in New York City. Isabella was deeply affected by the millenarian agitation associated with the prophesies of William Miller , who warned that the second coming of Christ would occur in . In the midst of the economic hard times that followed the panic of , she, too, sensed impending doom. On the first of June , acting on the instructions of what she believed to be the Holy Spirit, Isabella changed her name to Sojourner Truth—“which translates as itinerant preacher”—and set out toward the east to preach the need to embrace Jesus. By the end of the year the Millerites were facing their Great Disappointment, when the apocalypse did not occur, and Sojourner Truth looked for a place to spend the winter. Truth settled in the Northampton Association, a utopian community dedicated to the cooperative manufacture of silk, located in what is now Florence, Massachusetts. The Northampton Association had been founded in by several idealists, including George Benson, brother-in-law of the leading white Boston abolitionist, William Lloyd Garrison. Reformers such as Garrison, the black abolitionist Frederick Douglass , and the British antislavery member of Parliament George Thompson visited the community. Truth made her first appearance at an antislavery meeting in New York City in , while she was living at the Northampton Association. When the association collapsed in and its lands were subdivided and sold to satisfy creditors, she bought a house on Park Street, paying off the mortgage with proceeds from sales of *The Narrative of Sojourner Truth*, which she had dictated to Olive Gilbert and had published in Boston in . During the s Truth supported herself through sales of the *Narrative* and other mementos to reform-minded audiences. Sometime in about she uttered the words that were her most famous in the nineteenth century. Truth was in the audience at Faneuil Hall in Boston when Frederick Douglass, despairing that slavery could be abolished peaceably, began to advocate insurrection. She addressed a similar gathering of Ohio feminists in Akron in , giving what today is her most famous speech. Stowe wrote a preface to a new edition of *The Narrative of Sojourner Truth* and took notes for the essay that most effectively publicized Truth during her lifetime. Truth also may have been in contact with a branch of Millerites who, under Ellen White , became the Seventh Day Adventists. Although she spent most of her time in Michigan in the town of Battle Creek, Truth joined what was at least her third planned community: She continued her lecture tours throughout the s. In a small town in northern Indiana in she faced down critics who doubted that so forceful an abolitionist could be a woman, by baring her breast and shaming her antagonists. In she built a house big enough for her daughters and their families on College Street in Battle Creek, making her remarkable among blacks for her real estate holdings. During the Civil War Truth met President Abraham Lincoln in his office in and worked with volunteers assisting southern black refugees. During her stay in Washington she went to court to appeal successfully for her rights for a third time, asking for the right to ride what had been Jim Crow streetcars. When this task overwhelmed her, she conceived of a plan for resettling freedpeople on government lands in the West. Traveling through New England, the Northwest, and into

Kansas in and , she collected signatures on a petition to Congress, but Congress never allocated any land to African Americans in the West or the South. In , after Truth had retired, a spontaneous migration to Kansas of black Exodusters from Texas, Louisiana, Mississippi, and Tennessee took tens of thousands out of the post-Reconstruction South in which they justifiably feared reenslavement. Truth was unable to return to Kansas in support of the Exodusters. She died in Battle Creek. A familiar figure in reform circles, she also advocated temperance and associated with spiritualists and water-cure enthusiasts. In her own day she presented herself as the quintessential slave woman. In modern times she has come to stand for the conjunction of race, class, and gender in American liberal reform and symbolizes the unintimidated, articulate black woman. Acutely intelligent although totally unschooled, Truth represents a type of inspired, naive witness that has long appealed to Americans suspicious of over-education. Bibliography There are no Sojourner Truth papers. The Story of Sojourner Truth ; ed. The Antislavery Feminists in American Culture

Chapter 3 : The Female Advocate - Wikisource, the free online library

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

All women possess not the Amazonian spirit of a Wolstonecraft. But, amidst the abundant shew of publications which are daily ushered into the world, I have not seen one on a subject similar to this. In the mean time, then, let mine be the painful, though voluntary, task; and even, should the design not immediately meet with the desired success, no doubt, but in a short time it may, by the kindly interference of the great, powerful, and humane investigators of human calamities, to the emancipation of this oppressed part of the human kind. At the commencement of the Magdalen charity, it is true, an objection was started, which was founded upon this candid question: TO detail human misery in all its various shapes is not in the power of any individual: When we look around us, nothing is more conspicuous in the eyes of the world, than the distresses of women. Does it not become highly worthy the attention of men in general, to consider in what manner to redress the grievances already within their notice? Granted; still, is it not better to pass over a hundred guilty, than let punishment fall upon one innocent person? To class the innocent with the guilty would be doing injustice to the cause. No doubt but there are many men of great probity and humanity, and yet, through the progressive course of custom, have not adverted either to the cause or its fatal consequences; or, in fine, are not aware of the real distresses of our fellow-creatures; from which idea it is so frequently wished a reference to facts may take place, since neither the sufferings of these poor women, nor the cause of their sufferings can possibly be known, but by investigation. What a littleness of mind! The common and detected murderer stands exposed to the laws of his country, but the assassin, who, under a cloak of hypocrisy, can persecute and desame the characters of oppressed females, are no longer worthy the invaluable title of Christian. But I can never force myself to a belief, that woman, the mother of all mankind, was ever intended by Divine Providence to become a butt, or mark, to receive so many piercing darts from the sons of her bosom, as her only reward for all that maternal affection and kindness which the helpless state of infancy and childhood render so necessary: Then, is it not highly worthy the attention of men, men who profess moral virtue and the strictest sense of honour, to consider in what mode to redress these grievances! For, in the words of St. Luke, these poor females may very justly say, "to dig I cannot, to beg I am ashamed. See her trembling limbs, which are scarcely able to support her load of wretchedness, whilst she asks an alms from the casual passenger. Good heavens, what a scene of woe! In vain do they supplicate their former friends, for the voice of censure has pointed them out as infamous! Nor let the unfeeling and censorious part of mankind refute the assertion, until provision is made for the relief of all those who would be both industrious and virtuous, had they the means. Then, let not our feet tread in the muddy paths of vice nor suffer the purity of our good intentions to be stained with a single act of disobedience to a Supreme Power. For, is it not enough, enough indeed! What says the Vagrant Act? There to have her ears grated with the rattling of bolts and bars, and all the adamantine setters of misery. For let us but figure to ourselves this wretched pair upon their bed of straw, with all their innocence, with all their tenderness, and quick sensations of distress, still laden with the fruits of a pious education, "They shriek, start up, the same sad prospect find, "And wake to all the ills they left behind. And what must be the conflict at this long-dreaded moment, to a heart which, in early youth, was taught to serve its great Creator, and still retains an ardent wish to be virtuous! Besides, what must not be the agonies of her soul in this wretched state, on the dreadful approach of death? Worn out with intemperance and disease, she feels the dreadful period near at hand, when she must appear before the grand tribunal! She calls, and calls again, upon her great Creator, "O Lord, rebuke me not in thy fury, nor chastise me in thy wrath ; for who can stand before the face of thy indignation? And this alike must continue to be the fate as it has been so long to numbers of both parents and children, unless the kind hand of interference shall sever the chain of misery, by which they have so long been held down. But will not a serious investigation into these scenes of horror be sufficient to arouse the most callous of mankind? And what can better answer the purpose of decoy than the drama? And

how many Barnwells, who, not able to support, by honest industry, the wants of a favourite mistress, have forcibly pursued such methods as have brought them to misery, shame, and death, and their distracted parents with sorrow to their graves! It is said, the city of London alone pays upwards of twenty thousand pounds annually to patrols, beadles, and watchmen; and it may be a much greater sum; yet, that of itself seems a vast sum indeed, to be raised by levy, in which the honest trader must unavoidably contribute a large share. But such is the link of progression, arising from this dreadful usurpation; which shews the necessity of entering into the origin of these melancholy truths, that so the chain of connection may be found whole; otherways, far be it from me to entertain a wish to offer to the generous part of my readers a work fraught with so many tragic representations: To neglect an investigation of these grievances admits no excuse, when once the clouds of obscurity are dispersed; for enquiry is the great source of knowledge. That great numbers would be happy in contributing to the aid and relief of those who appear to be objects of distress, is beyond a doubt: Let surviving friends bear witness, that I have not lived to myself alone, nor been altogether unserviceable in my generation. How often were his councils a guide to my perplexed thoughts, and a cordial to my dejected spirits. Fie upon such conduct! To hear them talk, they profess the finest feelings; but what do all these professions tend to? An Imitation from Horace. For, what is life without hope? In fact, they were then the manufacturers also, and consequently were never at a loss for employment; they found enough to do in spinning, knitting, and preparing necessaries for the use of the family, which, being common, was not looked upon as any degradation. But were the tradesman, in this refined age, to employ his wife or daughters in any such low capacity, what would the world suppose, or where would be his credit? In fact, the generality of things appear to be diametrically opposite to what they were in former times. Must not every one allow, so small a recompence, in the present times, insufficient to exist upon, and much less to support a family. Then, drive hence all such distress: That went deeper to his heart than the swords of all his enemies. To refuse a compliance with this request, is to become enemies to peace and happiness: Consequently, if by labour and industry, they can acquire a sufficiency to exist upon, they are perfectly at ease, without bestowing a single thought upon to-morrow. When such an alternative is presented, what is to be expected? Continuation of the foregoing. HAVING given a saint sketch of the grand cause which precludes women from partaking in the comforts of life, let us next proceed to the avenue which leads to so much misery. Where wilt thou go, to secure thee from real want? A parish workhouse is but a poor consolation for so great a loss, at a period when neither reason nor religion is ripened into maturity, to moderate the grievance. It must afford a most lively and pleasing sensation to the humane and sympathising breast, in contributing their.

#### Chapter 4 : Women Writers Online Texts by Author

*The female advocate: or an attempt to recover the rights of women from male usurpation. By Mary Anne Radcliffe. ebook version of The female advocate: or an attempt to recover the rights of women from male usurpation.*

#### Chapter 5 : The Female Advocate by Ann Radcliffe

*The Female Advocate by Ann Radcliffe - book cover, description, publication history.*

#### Chapter 6 : Sarah Fyge Egerton - Wikipedia

*The female advocate, by Ann Ward Radcliffe, , Woodstock Books edition, in English.*

#### Chapter 7 : Appendix C: Mary Anne Radcliffe – The Female Advocate – () | cold coffee & caricatures

*new books for youth, published by newbery, st. paul's church-yard, and vernor and hood, no. 31, poultry.*

#### Chapter 8 : Mary Ann Radcliffe - Wikipedia

*"The female advocate; or An attempt to recover the rights of women from male usurpation. [frontispiece and title page]"*  
*The New York Public Library Digital Collections.*

## Chapter 9 : becloud - Wiktionary

13 *Mary Ann Radcliffe, The Female Advocate; or, An Attempt to Recover the Rights of Women from Male Usurpation (London: Vernor and Hood, ) iii-iv. Subsequent references, in-text. Subsequent references, in-text.*