

List of unfamiliar terms and concepts:

- Mahometanism: old and most likely offensive term for describing Islam used in Western society. (From Mary Wollstonecraft.)
- Preponderates: greater than something else. (From Mary Wollstonecraft.)
- Banns: public announcement in a Church setting of an upcoming marriage. (From Lord Hardwicke's Marriage Act.)
- Extraparochial: located outside the boundaries of a Parish. (From Lord Hardwicke's Marriage Act.)
- Solemnization: formal and legal process of conducting a marriage. (From Lord Hardwicke's Marriage Act.)
- Non compos mentis: legal term for not being in a sound state of mind. (From Lord Hardwicke's Marriage Act.)
- Facie Ecclesiæ: in the presence of the Church. (From Lord Hardwicke's Marriage Act.)
- Per verba de præfinit: fast, informal marriage contract. (From Lord Hardwicke's Marriage Act.)
- Per verba de futuro: by future words. (From Lord Hardwicke's Marriage Act.)
- Vellum: fine animal-based parchment. (From Lord Hardwicke's Marriage Act.)

Takeaway:

These readings gave me both a feeling of sadness and great hope. The feeling of sadness arose due to the fact that, for so long, women were seen as completely inferior to men in all ways (socially, economically, politically, morally, legally, naturally, etc.). For example, in Fiona A. Montgomery's text, she states that, "[a] woman who broke the law was not simply committing a

crime but was also violating society's expectations of her sex" (Montgomery 7). Despite that, I also felt a sense of great hope. That is due to the fact that England (and, more broadly, many other countries) have made such great strides in terms of equality for women and men. In the same reading, Montgomery includes a list of how women have legally gained more rights (such as the right to abortion, divorce, or owning property) over time. We have come so far, made so much progress, and so many female lives have been changed for the better in the process. With that being said, it is also interesting how the rise of domestic ideology during the time before and during the Victorian Era led to women in business becoming more of a rarity than a commonality.

What stood out to me most from the readings was how complex and nuanced the process of gaining and losing rights can be. Women seemingly made progress in society (such as, during WWI when they went to work in place of their husbands and sons) and then lost that progress (such as after WWI when women then lost their jobs due to the rise of traditional gender norms) and then make progress again (such as in the 1960s).

Moreover, I found it incredibly fascinating how the Industrial Revolution/the rise of capitalism had such a big impact on gender roles and how women were viewed in society. Specifically, I find it so interesting how Nicola Philips presents the argument that, "[m]iddle-class women in business do not fit comfortably into either the Marxist category of exploited workers or the feminist category of exploited women" (Philips 9) and that (some) women with positions of power in a business setting pushed gender roles and the exploration of their sex.

With that in mind, it is pertinent to discuss how class interacts with womanhood and feminism. The concept of class in general is very layered, so when it intersects/overlaps with

womanhood and gender norms, it becomes increasingly important to look at these issues with a close eye and great attention to detail. I think that Philips did a good job of dissecting these layers and explaining, in clear and direct language, her argument about women in business, especially with her great use of legal evidence.