

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION

NOTABLE AMERICAN JEWISH WOMEN
A COMPUTER-AIDED STUDY IN COLLECTIVE BIOGRAPHY

THESIS SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR ORDINATION

BY

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CINCINNATI, OHIO

1984

To Joe Rapport

(1897-1957)

who was not a Rabbi so that I might become one.

DIGEST

Notable American Jewish Women is a study of the biographical commonalities of the forty-nine prominent Jewish women listed in Notable American Women. The thesis is divided into two parts. Part I contains a capsule biography on each of the forty-nine women. Part II describes the general characteristics of the group in terms of a collective biography. These common characteristics are presented under three basic headings: Youth and Upbringing, Period of Prominence, and Vital Statistics. A brief review of this material demonstrates the significance of the findings.

During their youth and upbringing, notable American Jewish women received a remarkably fine educational background. They came largely from successful business families. Most were first generation Americans from Western European ancestry. In nearly all cases their parents were identified Jews, many came from active Jewish homes. In terms of birth order, most were later born.

Period of Prominence is divided into two general categories: Professional Career and Personal Life. In their professional careers notable American Jewish women demonstrated a wide variety of interests. Unifying factors were residence in the Northeast, broad humanitarian concern, and publication in some form. The personal lives of these women demonstrated considerably more commonalities. Many of

the women did not marry. Many of those who married had marriages which failed. Few of the women had children. Few were involved in the Jewish community beyond simple identification. Most notable American Jewish women married Jews. Many who married shared the same career with that of their spouse.

Vital Statistics reviews the circumstances of each woman's death and the prominence she attained in reference to the other women in the study. Most notable American Jewish women lived long and productive lives. Many lived beyond the age of 70 or 80 years. The major exception to this rule were women who were actresses or writers. Among this group the average life expectancy was ten or twenty years below the norm. The most common causes of death were heart disease, cancer, and pneumonia. The most common place of death was the Northeast, and New York City in particular. Other discussions under this section include a review of the periodization of women's history and an analysis of the degree of prominence among specific subsets of the larger group.

Much of this material conforms with the expectations for women of such prominence, and yet there are several surprises. Whenever possible the material gathered on notable American Jewish women is highlighted by reference to similar data from notable American Jewish men or from general Census statistics.

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PREFACE

For three hundred years the vast majority of American Jewish women have been occupied with their roles as wife, mother, sister, and daughter, largely in the context of the home. Despite this established norm, these past three centuries have produced a steady albeit small stream of remarkable personalities as well.

This thesis attempts to answer the question: "Why, when so many American Jewish women chose to conform to the 'cult of true womanhood,' did a few play larger social roles, emerging on one level or another as notable?" The question might be answered by a review of a few representative examples. This thesis, however, represents a more comprehensive approach by considering all the Jewish women listed in Dictionary of American Biography or Notable American Women. It also reviews a sample of the notable Jewish men listed in Dictionary of American Biography to further distinguish between those factors which provide for prominence among Jews in general, and in the specific case of Jewish women.

The vast amount of material involved in this study made a computerized data system essential. Notable American Jewish Women is a study in quantitative history with the personal computer. It attempts to describe these women in terms of their biographical commonalities and thereby

demonstrate their unity as a group. The basic approach was to compile as much standardized information as possible on each woman and then search for consistent patterns within the larger group. Utility and graphics programs have been drawn from various sources. When none were available for a specific task, original programs were designed to fit the need. In most cases these programs were written in APPLESOFT BASIC, a simple programming language common to all APPLE computers. Certain problems went beyond the capabilities of APPLESOFT, however, and in these instances it became necessary to bypass the machine's basic operating system. In such cases programs were designed using the computer's rudimentary hexadecimal assembly language. Listings of all of these programs can be found in Appendix D at the back of the thesis.

The project as a whole was conceived through the help of two men: Dr. Jonathan D. Sarna and Dr. Jacob Rader Marcus. Through his books and lectures Dr. Marcus inspired me to begin my study of American Jewish women. Without his groundbreaking work in the field, this thesis would not have been possible. Dr. Sarna proposed the study and set a fine example of scholarship for me to follow. I thank him for his patience during the seemingly endless days of design and input, and for his exuberance when the answers finally began to emerge.

Special thanks go to Professor James L. Rapport, my father and first reader. His comments on the early drafts of this work improved the final version immeasurably, both in matters of style and in improving its readability for the educated layperson. Dr. Herbert Zafren, Dr. Stephen Kaufman, David Gilner and the library staff graciously provided me with unlimited access to the college computer, as well as considerable assistance in the practical problems of producing this thesis.

I wish to express my personal thanks to the women whose lives have affected mine such that I became sensitive and interested in the history of Jewish women in America. My grandmothers, Sarah Barrack Rapport and Clara Simon Israelson were competent businesspeople and fine models of successful women of their era. My mother, Karlyn Israelson Rapport, is a woman whose accomplishments in politics and a professional career demonstrated to me at an early age that Jewish women in America were a major force in social reform. And immeasurable thanks go to Gaylia Rooks, a notable American Jewish woman of the future.

INTRODUCTION

On Quantitative History

The challenge of history is the struggle for objectivity. Quantitative history attempts to meet that challenge by analyzing the historical statistics which make up the raw data of our past. This thesis is an exercise in the quantitative approach. Although it is beyond the scope of this project to defend the process per se, a few words on the subject might well be in order.

Documentary history justifies its greater objectivity on the theory that, despite all efforts to the contrary, the narrative is by definition a biased review of the facts. Even if the narrator is evenhanded in approaching the events described, the desire to present an interesting, cogent, and succinct analysis of a given period, in itself, presents a bias. For some, the very attempt to establish a narrative is seen as an artificial structuring of largely unrelated events. The documentary historian attempts to avoid these pitfalls by presenting the reader with the actual historical documents and just enough description to place them in their proper historical setting.

Despite its relative objectivity, the documentary approach presents several biases of its own. Initially, the selection of the documents for presentation can seriously

alter the independent judgement of the reader. Even where all available documents can be presented, the chance survival of one document, and the destruction of another, can often skew any absolute knowledge of the past. Primary documents benefit from the firsthand nature of their account, but the interpretation of an author intimately involved in an event can only take the responsibility for bias out of the hands of the historian and rest it in the hands of the participants themselves. Since we have no guarantees as to the intent of the author of a given document, we are often better off in the hands of a scrupulous, albeit second hand, narrative historian. Using both documentary and narrative techniques in concert may well be the most valid approach. Between them they establish a system of checks and balances that facilitates the search for historical truth.

Quantitative history offers a third branch to this system of checks and balances. By gathering together massive amounts of individual statistics and presenting them in a usable form, the quantitative historian can establish the singularity of an independent document, or place that document in a larger context from which a more accurate narrative might be based. For example, the knowledge that a particular immigrant arrived in this country only to return home the following year, is significant in itself. But when compared with the broader statistics, this event takes on an

even larger meaning. If the immigrant described was a Jew who arrived here during the worldwide depression from 1925 to 1937, the statistic is an oddity since only 4.3% of the Jewish immigrants who came during this period would leave. If, on the other hand, the immigrant was a gentile, the statistic is quite representative since 56% of the gentile immigrants during this same period would eventually leave (1). The forces which lead to data of this sort might well be best answered from a documentary or narrative approach, but the significance of the event can only be established quantitatively. Quantitative history is to the documentary approach what documentary history is to the narrative. It is another level in the checks and balance system.

Quantitative history has its own list of pitfalls, but the present study has attempted to avoid them wherever possible. The essential goal of this thesis is to test the assumptions of the past and provide the data for future conclusions. Considerable effort has been made to place statistics within their historical context. The data is not a limited sampling, but a complete review of the available biographical information on the women discussed. In order to better establish the significance of the results, a control sample of equal size has been drawn from a randomly selected group of Jewish men of similar stature. General historical statistics of the broader American populace are supplied for comparison wherever such data was available and

deemed relevant. The data has been presented in as simple a form as possible, with suggestions of causality put forth only where such discussions illuminate the information itself. The author claims no expertise in the fields of psychology, statistics, or women's studies. The material which follows is presented in the hope that those who have sufficient background in these and other fields might find this data a useful and stimulating basis for more critical research.

On Establishing the Database

This study attempts to answer the question: "Why, when so many American Jewish women chose to conform to the 'cult of true womanhood,' did a few play larger roles, emerging on one level or another, as notable?" The method for determining these factors is a quantitative analysis of the available biographical data on notable American Jewish women. For the purpose of this study, a "notable" was defined as one whose biography is found in either of the two standard biographical dictionaries: Dictionary of American Biography (2) or Notable American Women (3). It so happened that all the Jewish women listed in Dictionary of American Biography can be found in Notable American Women as well, so Notable American Women became the basic source book for the women in the study. The term "American" was used rather loosely by the editors of Notable American Women and it

includes all those who lived in America for a significant period of time during their prominence regardless of place of birth, place of death, or country of citizenship. The American Jewish Archives has compiled listings of Jews found in Notable American Women and Dictionary of American Biography and inclusion on these lists was considered the sole criterion for Jewish affiliation. Among those listed are Jews by parentage and Jews by choice. Either parent was considered sufficient to establish Jewish ancestry. Choosing Judaism did not necessarily imply ritual conversion. The timespan for the study was set from 1654, when Jewish women first arrived on American soil, to 1950. Women who died after 1950 were excluded for purposes of historical perspective and because the large number of modern notables would disproportionately skew the large group statistics.

Considering these definitions, there are forty-nine notable American Jewish women who died prior to 1950. The biographical entries of each of these women was reduced to thirty-seven standardized variables. A complete description of the variables used can be found in Appendix A. Once the women's statistics were input and analyzed, a similar file was established on a computer selected random sample of notable American Jewish men. The data drawn from this sample was used as a control group to establish which of the noted characteristics were common to prominent American Jews.

in general and which were specific to notable American Jewish women.

Trend data throughout the study was established through one of two methods: Chronological Sevens or Chronological Halves. Chronological Sevens is a term used to describe the process of listing the women in chronological order and then subdividing the list into seven groups of seven in order to demonstrate development of trends over time. Chronological Halves is a simpler procedure which compares one half of the chronological listing to the other simply to demonstrate contrasting patterns over a broader historical arrangement. In both cases the order of the chronology will be established by date of birth or date of death, depending on the nature of the material under discussion.

On the Limits of the Study

Once the database is placed online the possible questions are limited only by the time and ingenuity of the questioner. The scope of this study only allowed for basic quantitative analysis and the determination of consistent patterns. The data and "utility programs" have been included in the Appendices in the hopes that further study may be continued on the basis of this primary research. The material presented here merely scratches the surface of the possibilities for further study in this area.

Part I presents a brief biographical sketch on each of the forty-nine women included in the study. Part II presents the results of the computer analysis in the form of a collective biography. The collective biography is organized in a life cycle format. "Youth and Upbringing" describes such factors as education, family life, and religious upbringing. "Period of Prominence" then describes the general patterns of career and personal life during each woman's active period. "Vital Statistics" concludes with an overview of such factors as life expectancy, cause of death, and historical period. Graphs and charts are included wherever they are considered helpful. For a full listing of figures, see the List of Illustrations on page v.

NOTES

(1) Rufus Lears, The Jews in America: A History (New York: KTAV, 1972), p. 128.

(2) Allen Johnson, Dictionary of American Biography (New York: Scribners, 1928).

(3) Edward T. James, Notable American Women (Cambridge: Belknap Press, 1971).

PART I
CAPSULE BIOGRAPHIES

The capsule biographies which follow are presented to acquaint the reader with the women whose biographical data provided the statistical pool for this study. They are not intended as complete histories. They present each woman in her role as a significant influence in the development of American society, concentrating on her active years and her field of prominence. Source entries in Notable American Women and Dictionary of American Biographies are listed for additional background on each figure.

These biographical sketches are patterned after the entries found in Webster's American Biographies. Listed after the name, are the years of birth and death and the major field of prominence. Following thereafter are place and date of birth along with early education and upbringing. A brief narrative then relates the subject's career and significant accomplishments, publications if any, and concludes with place, date and cause of death. Those wishing a more detailed review of the data compiled should refer to the sample Code Sheet found in Appendix A.

Antin, Mary (1881-1949), author. Born in Polotzk, Russia on June 13, 1881, Mary Antin came to the United States with her family in 1894. She learned English quickly and advanced through five years of Boston public school in just six months. She entered Girl's Latin High School having already published several poems and compositions.

While still in high school she translated and published a collection of her letters "From Plotzk to Boston" which appeared in the American Hebrew and as a separate volume with a preface by the English novelist Israel Zangwill. Her career was interrupted in 1901 when she married Amadeus William Grabau, a geologist and the son of a German Lutheran minister. Their daughter was born soon afterwards and the couple moved to New York where Grabau took a position at Columbia University. In 1911, The Atlantic Monthly published a Mary Antin short story followed by her autobiographical Promised Land (1912) which recounted her childhood years in Polotzk and her youth as an immigrant in Boston. The book was a great success and she spent the next several years speaking and writing on both Americanism and immigration.

With the coming of World War I Mary Antin's career took a tragic turn. While she vigorously campaigned for the Allies, her husband remained actively pro-German. In 1918 she suffered an attack of what was called neurasthenia which

never really abated. By 1919 Grabau had left Columbia; the couple had separated and he had moved to China. Mary returned to her family in Massachusetts and did not publish again until 1937. Her last work, "House of the One Father," was a final expression of her solidarity with the Jewish people. She died in a nursing home in Suffern, New York of myocarditis and cancer on May 15, 1949.

(NAW I, pp. 57-9 / DAB Supp. 4, pp. 23-4)

Bayes, Nora (1880?-1928), singer/comedienne. By her own account Nora Bayes (nee Goldberg) was born in Joliet, Illinois around 1880. Very little is known about her youth and upbringing, but by the turn of the century she was married and living in Joliet with her first husband, Otto Gressing, an undertaker. She first became a well known vaudeville singer in Chicago and then went on tour with her first hit song "Down Where the Wurzburg Flows" (1905). In 1907 she joined Ziegfeld Follies and became a national sensation. By 1908 she had divorced Gressing to marry Jack Norworth with whom she wrote and performed "Shine on Harvest Moon." Lew Fields then signed her for his Jolly Bachelors (1910). She starred with Norworth in several other shows until 1913 when they were divorced and Nora married her new partner Harry Clarke. That marriage lasted until 1915.

Nora Bayes was billed as "The Greatest Single Woman Singing Comedienne in the World" appearing for thirty weeks at the Palace Theatre in New York in 1914. In 1917 she put together her own two hour one-woman-show including a George M. Cohan song she popularized, "Over There." She then opened in the musical Ladies First which she took on tour the following year. She introduced George and Ira Gershwin's first song "The Real American Folk Song" with George Gershwin accompanying on piano.

Two more marriages marked the end of her career, the first was to her leading man for that year, the other to the owner of "Affiliated Garages of New York." Nora Bayes died on March 19, 1928 at the age of 48 following abdominal surgery at Jewish Hospital in Brooklyn. She had no children of her own but had adopted three. Despite her success she died leaving no personal wealth. She is buried at Woodlawn Cemetery in New York along with her last husband, Benjamin Friedland.

(NAW I, pp. 116-7)

Bellanca, Dorothy Jacobs (1894-1946), union organizer. Born on August 10, 1894 in Zemel, Latvia, Dorothy Jacobs came to America in 1900. She attended school until she was 13 and then took a job sewing button-holes by hand in a Baltimore clothing factory. In 1908 she joined with others in the formation of Local 170 of the United Garment Workers of America (UGWA). By 1914 she was the leader of Local 170 when it split along with other locals to form the Amalgamated Clothing Workers of America (ACWA). She became an active and powerful force in the new ACWA and helped establish many of its departments for workers' aid. At twenty-two she was elected to the executive board; at twenty-three she was the first woman to be appointed as a full-time union organizer.

She was reelected to the board in 1918 but resigned in August of that year to marry August Bellanca, a fellow ACWA organizer. The Bellancas had no children, instead they devoted the rest of their lives together to their work for the ACWA.

Dorothy Bellanca was a union organizer who was characterized by her strong leadership, her concern for improving working conditions, and a particular interest in the plight of the unorganized woman in the factory. She led many strikes, raised great sums of money for strike relief and became a nationally prominent figure in the struggle to

unionize workers throughout the country. New York mayor Fiorello LaGuardia appointed her to his Committee on Unemployment. New York governors Herbert Lehman and Thomas Dewey both appointed her to work with state agencies on discrimination in employment. She acted as an advisor to the U.S. Department of Labor and was a member of the Women's Policy Committee of the War Manpower Commission. In 1938 she ran for Congress on the Republican ticket. She lost, but garnered 118,000 votes in a heavily Democratic district. Dorothy Bellanca died on August 16, 1946 of multiple myeloma at Memorial Hospital in New York. She was just 52 years old.

(NAW I, pp. 124-6)

Benedict, Ruth Fulton (1887-1948), anthropologist. Born in New York City on June 5, 1887, Ruth Fulton was educated in the public schools of several midwestern towns. She graduated from St. Margaret's, an Episcopal preparatory school in Buffalo, and went on to Vassar where she received her A.B., Phi Beta Kappa, in 1909. It is clear from her writing that her childhood was a very unhappy one. Her father died unexpectedly while she was young leaving the family destitute. She was married on June 18, 1914 to a young biochemist named Stanley Rossiter Benedict. They had no children and, on the whole, the marriage was not a successful one. Ruth Benedict tried a series of voluntary and professional careers until 1917 when she enrolled at the New School for Social Research in New York. There she became interested in anthropology and after two years she transferred to Columbia to study under Franz Boas. She received her doctorate in 1923 and thereafter she worked as Boas's primary assistant. In 1931 she was appointed assistant professor at Columbia and soon afterwards published her two studies in American Indian culture: Tales of the Cochiti (1931) and Zuni Mythology (1935). Beginning in 1927 Ruth Benedict began formulating her theory of cultural "personality," first expounded in Patterns of Culture (1934), which became a classic in the field. In response to the racial anthropology which became popular with the rise of Nazi Germany, she released Race: Science

and Politics (1940) and a more popular pamphlet The Races of Mankind which she produced along with Gene Weltfish in 1943. This work brought her to the Office of War Information in Washington where she worked from 1943 to 1945 as an expert in foreign cultures. As a result of her work in Washington, she published her last and finest work The Chrysanthemum and the Sword: Patterns of Japanese Culture in 1946. The Chrysanthemum and the Sword was a brilliantly written plea for the rehabilitation of the Japanese community by building on the already existing culture instead of a transplanted European model. The response to the book was immense and the following year the Office of Naval Research presented Columbia with the largest research grant ever provided in the field of anthropology. Ruth Benedict was named director of the program, and in 1948 she was promoted to Full Professor at Columbia. With the death of Franz Boas in 1942 she became the nation's leading anthropologist and, in 1948, she was elected President of the American Anthropological Association. She died in New York at the pinnacle of her career on September 17, 1948 of coronary thrombosis at the age of sixty-one.

(NAW I, pp. 128-31 / DAB Supp. 4, pp. 70-3)

Braslau, Sophie (1888-1935), singer. Born in New York City on August 16, 1888, Sophie Braslau was educated in the New York public schools. In 1905 she studied voice at the Institute of Musical Arts, but she was forced to leave after only three years due to illness. For a time she studied piano under Alexander Lambert, but she soon returned to vocal training now under the direction of Arturo Buzzi-Peccia. Arturo Toscanini heard her perform in a private recital and suggested that she audition for the Metropolitan Opera. In 1913 her audition for Toscanini resulted in a three year contract. She sang in several minor and secondary roles for the Metropolitan and began touring as a recitalist across the Midwest. She made her New York debut as a solist on January 13, 1916, a performance which firmly established her as a concert recitalist. In 1920 she left the Metropolitan in order to devote herself entirely to her concert career. The next fourteen years were spent touring through Europe and America with great success. Her final performance was on July 18, 1934 in New York. She was confined to her bed throughout the following year and on December 22, 1935 she died of cancer in New York City at the age of forty-seven.

(NAW I, pp. 230-1 / DAB Supp. 1, pp. 109-10)

Brunswick, Ruth Jane Mack (1897-1946), psychoanalyst. Born in Chicago on February 17, 1897, Ruth Jane Mack graduated from Radcliffe in 1918, having completed advanced study in medical psychology under Elmer Southard, professor of neuropathology at Harvard. Despite Southard's sponsorship, her application to Harvard Medical School was rejected on account of her sex. She received her M.D. from Tufts Medical School cum laude in 1922.

After medical school, she traveled to Vienna to be psychoanalyzed by Sigmund Freud. Freud was greatly impressed by her and for the next thirteen years she practiced in Vienna. She taught at the Psychoanalytic Institute and became an active member of the Vienna Psychoanalytic Society. In her private practice she developed a special interest in the treatment of extremely disturbed patients. Freud himself was known to have referred severely ill patients to her office, including the "Wolf-Man", who became famous in psychoanalytic literature. She was considered a thorough and brilliant clinician and her success in treating the "Wolf-Man" helped her become one of the most highly esteemed psychoanalysts in Vienna.

When Hitler's troops marched into Austria, Dr. Brunswick returned to the United States and resumed her practice in New York City. Though she published little, three of her four major articles became classics in the

field. She was a pioneer in the treatment of the severely disturbed and provided great insight into the development of such psychoses. She was married twice, once during her Radcliffe years to Herrman Blumgart, a cardiologist, and later, while in Vienna, to composer Mark Brunswick. Both marriages ended in divorce. She had one child, Mathilda Juliana Brunswick, born in America in 1928. Ruth Jane Mack Brunswick died in New York on January 24, 1946 at the age of forty-eight of myocarditis following pneumonia.

(NAW I, pp. 262-3 / DAB Supp. 4, pp. 117-8)

Cone, Claribel (1864-1929) and Etta (1870-1949), art collectors. Claribel and Etta Cone were born in Jonesboro, Tennessee, and educated in the Baltimore public schools where their family then resided.

Claribel (born November 14, 1864) was a fine student and later shunned marriage and matronly duty to enter the Women's Medical College of Baltimore. She graduated first in her class in 1890 and then interned at Blockley Hospital for the Insane in Philadelphia. From 1894 to 1903 she attended classes at Johns Hopkins Medical School, conducted research on tuberculosis, taught at the Women's Medical College and served on its Board of Trustees.

Etta (born November 30, 1870) became manager of the large Cone household in Claribel's absence. Though usually a more quiet personality, willing to stay in the background of her older sister's endeavors, it was Etta who purchased the first paintings of what would become the Cone Collection. Beginning with these four impressionist paintings by Theodore Robinson, Claribel and Etta Cone built one of America's greatest private collections of modern art.

After the death of their parents, Claribel and Etta were left with enough funds to spend regular periods touring throughout Europe. During these stays they became acquainted with art collector Leo Stein and through him they

met and patronized such artists as Cezanne, Matisse and Picasso.

By the end of World War I the Cone sisters had become quite wealthy and were able to begin art collecting in earnest. Claribel abandoned the career in medicine in which she had dabbled throughout the years, and the two sisters took yearly trips to Europe buying modern paintings and antique furniture for their private museum.

Claribel Cone died of pneumonia in Switzerland, September 20, 1929, leaving her half of the collection in Etta's hands. Etta died of a coronary on August 31, 1949 in Blowing Rock, North Carolina, leaving the collection and \$40,000 to house it, to the Baltimore Museum of Art.

The Cone Collection spans the entirety of the Modern period in French art, with paintings, drawings and sculptures by Monet, Renoir, Degas, Bonnard, Cezanne, Picasso and Matisse. It represents the lifelong patronage of two sisters just as it documents a phenomenally rich period in the history of art.

(NAW I, pp. 371-3 / DAE Supp. 4, pp. 174-5)

Einstein, Hannah Bachman (1862-1929), welfare reformer. Born in New York City on January 28, 1862, Hannah Bachman was educated at the New York Chautier Institute. At the age of 19 she married William Einstein. They had a son, William Louis, followed by a daughter, Marion.

Hannah Einstein was a "volunteer professional," a woman of comfortable means who took courses in social work and then dedicated her life as an unpaid worker for the public good. While her children were still young she joined the Temple Emanu-El Sisterhood, becoming its president in 1897. By 1899 she was president of the New York Federation of Sisterhoods and a trustee of the New York United Hebrew Charities. She took courses in sociology and criminology at Columbia and in 1901 she spent a summer at the New York School for Philanthropy. In her work at the United Hebrew Charities, she became particularly interested in the Committee on Dependent Children which was dedicated to the support of children in fatherless homes.

When her own children had grown, Hannah Einstein set out to become "a mother and sister to the unfortunate and the poverty-stricken." In 1909 she founded the Widowed Mother's Fund Association based on the belief that a sound family, even in the absence of a father, was a better environment for the child than any institutional setting. Overwhelmed by the need for such non-institutional relief,

she began to press for a public aid program in 1910. Hannah Einstein believed that mothers perform a public service by raising strong and responsible citizens. Given this, she felt they deserved a government "pension" when the death or absence of their husband left them destitute. It took over twenty years before "aid to dependent children" would become a national policy, but she saw the beginnings of her success with the passage of "mother's pension" legislation as part of the ground breaking New York Child Welfare Law of 1915. By 1920 nearly every state in the Union had enacted similar legislation. Hannah Einstein died in New York on November 28, 1929 of arteriosclerosis at the age of sixty-seven.

(NAW I, pp. 566-9)

Eytinge, Rose (1835-1911), actress. Born in Philadelphia on November 21, 1835, Rose Eytinge attended school first in Philadelphia and later in Brooklyn, New York. She made her professional debut with the Geary Hough Stock Company at the age of 18. Her next performance was at the Green Street Theatre in Albany where she met and married the owner and manager, David Barnes. They had one child after which Rose left the stage for some eight years. By 1863 she had divorced Barnes and was appearing in New York in a play called Bantry Bay. A year later she was playing opposite Edwin Booth in The Fool's Revenge. This began a series of shows with Booth including performances in Washington before President Abraham Lincoln. Later that year she played such varied characters as Shakespeare's Desdemona and Ophelia, Nancy Sykes in Oliver Twist and Lady Gay Spanker in Boucicault's London Assurance. Her repertoire increased over the next few years when she was signed to play with Lester Wallack in his famous company. With Wallack she became the first woman on an English speaking stage to receive a salary in three figures. She played many roles in Wallack's company including Kate in She Stoops to Conquer and Beatrice in Much Ado About Nothing. At that time she was said to have been "the most beautiful and talented young actress then on the American Stage."

From 1869 to 1873 Rose lived in Cairo with her second husband, Colonel George Butler, who had been appointed U.S. Consul General to Egypt. During her stay in Cairo, she had two children before her husband's violent temper led to their divorce and her return to New York in 1874. The next ten years represent her most successful period. She played in New York opposite such stars as Kate Claxton and toured the country starring in several of her earlier roles. In 1877 she played her most highly acclaimed role as Shakespeare's Cleopatra at the Broadway Theatre in New York.

In 1880 she married for a third time to an English Actor named Cyril Searle. Four years later this marriage too ended in divorce. Besides an autobiography, Rose Eytinge wrote a play entitled Golden Chains and a novel, with S. Ada Fisher, called It Happened This Way. In the latter years of her career she opened a school of acting, first in New York and later in Portland, Oregon. Rose Eytinge died of cerebral apoplexy on December 20, 1911 in Long Island, New York.

(NAW I, pp. 591-3 / DAB VI, pp. 239-40)

Flexner, Jennie Maas (1882-1944), librarian. Born on November 6, 1882 in Louisville, Kentucky, Jennie Flexner was the first born child of a struggling druggist later to become a successful doctor. Unlike her younger sisters she never had the opportunity to attend college, a frustration which instilled in her a life long passion for self education.

In 1905 she began working at the Free Public Library in Louisville. She became the head of circulation in 1912 and remained there until 1928. Near the end of this period she published her textbook, Circulation Work in Public Libraries (1927) which became a standard in the field. Throughout this early part of her career she was active in the development of the reader-centered philosophy for lending libraries and pressed for improved services for black patrons.

In 1928 she was brought to the New York Public Library to open a Readers' Adviser's Office which counseled readers on book selection. This began her most productive period. As director of this office she counseled individual readers, began literary clubs, initiated adult education programs, prepared reading lists for public broadcasting, organized recorded concerts at the library, and published two books on her continuing projects. Later, as World War II approached, she directed her energies toward an expanded counseling

service for immigrants. She provided guidance for those seeking educational or employment help as well as her usual encouragement and direction. In 1943 she published her last work, Making Books Work which was a layman's guide to library resources. Jennie Maas Flexner never married. She died in New York on November 17, 1944 just after her sixty-second birthday.

(NAW I, pp. 663-4 / DAB Supp. 3, pp. 280-1)

Franks, Rebecca (1760-1823), socialite. Born around 1760 in Philadelphia, Rebecca Franks was the daughter of Margaret Evans and David Franks. She was raised an Anglican after her mother's religion, but she kept a close and dedicated relationship with her father who remained a Jew at least in name. The Franks' were a wealthy merchant family of Colonial England. Rebecca's grandfather Jacob had come to America in the early 1700's to expand the family's trade to the colonies. The Franks family were long time landed elite and agents of the crown. As such they were highly respected members of pre-revolutionary Philadelphia society.

Rebecca led a sheltered childhood and even during the war considered her life a "continual amusement." Described as flighty in her adolescence, she, nevertheless, already demonstrated the wit and brilliance which would become her trademark. In one of her last appearances in Philadelphia society she was the "belle of the ball" at an affair hosted by Sir William Howe shortly before his evacuation of the city in 1778.

She left Philadelphia with her father for British held New York late in the winter of 1780. There she met and married British Lieutenant Colonel Henry Johnson. After the war the couple moved to England where their two sons were born. Lieutenant Colonel Johnson became a full general and later a baronet. Rebecca Franks, now Lady Johnson, lived out

her life in England happy and well loved, yet missing her native Philadelphia. She died at Bath on February 13, 1823 at the age of 63.

(NAW I, pp. 664-5)

Fuld, Carrie Bamberger Frank (1864-1944), philanthropist. Born in Baltimore on March 16, 1864, Carrie Bamberger was educated in both public and private schools around the Baltimore area. By the time she was twenty she was living in Philadelphia with her first husband Meyer Frank. In 1893 Meyer Frank, Carrie's brother Louis Bamberger and Felix Fuld joined together to open a small dry goods store in Newark, New Jersey. By 1928 L. Bamberger and Company was one of the nations largest department stores with annual sales of over \$35,000,000.

In the early years Carrie worked in the store as a cashier. When Frank died in 1910 Carrie married the other partner Felix Fuld. When Fuld died in 1929, Carrie and her brother sold out to R.H. Macy for \$25,000,000 just before the great stock market crash. Louis Bamberger had never married and Carrie, who was then 65, had no children. During the next fifteen years Carrie and her brother donated over \$20,000,000 to various charitable organizations. The major recipient of their philanthropy was the Institute for Advanced Study which they founded in 1930. They were persuaded of the need for such an institute by Abraham Flexner whom they insisted become its director. The Institute for Advanced Study was a scholarly foundation dedicated to advancement in the field of science. When it opened in 1933, Albert Einstein was chosen as its first professor. In 1935 they expanded the Institute to include

departments of economics, politics and humanistic studies. Beyond her donations to the Institute, Carrie Fuld was a generous contributor to parks, hospitals, settlement houses, and relief funds as well as many charitable organizations such as Hadassah, Women's Zionist Organization, Community Chest and the Child Welfare Organization. Carrie Fuld died of a cerebral hemorrhage in Lake Placid, New York on July 18, 1944.

(NAW I, pp. 674-5)

Gantt, Love Rosa Hirschmann (1875-1935), physician. Born on December 29, 1875 in Camden, South Carolina, Rosa Hirschmann was educated in the Charleston public schools. In 1898 she entered the Medical College of South Carolina becoming one of its first women graduates in 1901. She did post-graduate work with Dr. Herman Knapp at the New York Ophthalmic and Aural Institute and at New York University's Eye and Ear Clinic. She returned to South Carolina to become resident physician at Winthrop College in Rock Hill, but left after one year to marry John Gantt, a lawyer from Spartanburg, S.C. She opened a private practice in Spartanburg which she continued until her death.

Dr. Gantt was a highly competent physician, but she became prominent largely because of her work in the field of Public Health. She led the fight for medical inspection of school children at a time when Southern politicians were still calling physicians "cranks." She was instrumental in the campaign to educate the poor mill workers of the Piedmont region in proper health care and disease prevention. After World War I she convinced the Overseas Service of the American Medical Women's Association to direct its energies toward public health programs in the southern Appalachians. As director of this program Dr. Gantt sent out a "health-mobile," established maternity shelters, health houses and clinics throughout the region. Her work was considered so vital that, after her death, the

state government took over the program as an ongoing concern. Dr. Rosa Cantt had no children. She died of an embolism on November 16, 1935 after being operated on for cancer at the Women's Medical College Hospital in Philadelphia.

(NAW II, pp.10-11)

Gluck, Alma (1884-1938), singer. Born on May 11, 1884 in Iasi, Rumania, Alma Gluck came to this country with her mother and sisters in 1890. Reba, as she was then called, attended public school on the Lower East Side of New York. She was married at the age of 18 to Bernard Glick, a thirty year old insurance agent. Their daughter Abigail was born the following year. Her vocal career began when a business associate of her husband's introduced her to Arturo Buzzi-Pecca with whom she studied for three years. She then auditioned for Arturo Toscanini and Giulio Gatti-Casazza at the Metropolitan Opera. Using the name Alma Gluck she made her first appearance with the Metropolitan on November 16, 1909 as Sophie in Werther by Massenet. Her next three years at the Metropolitan were marked by great success and high critical acclaim. Though she was not considered a great operatic soprano, she became extremely popular as a recitalist in the Metropolitan's Sunday evening concert series.

In 1912 she divorced Bernard Glick and traveled to France to continue her vocal training with Jean de Reszke. When she returned to the United States she went on tour singing eighty to one hundred recitals a season. She sang classic pieces by Beethoven, Mendelssohn, Strauss and others as well as many American folk songs and ballads. Her records brought her national acclaim and over \$600,000 in royalties from the Victor Talking Machine Company. Her

rendition of "Carry Me Back to Old Virginny" sold almost two million copies on its own.

In 1914 she married Efrem Zimbalist, the famous violinist, and for the next several years they traveled together performing and raising their two children, Maria Virginia and Efrem, Jr. Alma Gluck retired from singing in 1925 in failing health at the age of 41. She became seriously ill in 1930 and died of cirrhosis of the liver on October 27, 1938 at Rockefeller Institute Hospital in New York City.

(NAW II, pp. 53-6 / DAB Supp. 2, pp. 240-1)

Goldman, Emma (1869-1940), anarchist politician. Born on June 27, 1869 in Kovno, Russia, Emma Goldman received scattered bits of schooling in Konigsberg and St. Petersburg. She read a great deal and was particularly interested in the radical literature popular among her college age friends in St. Petersburg. At sixteen she came to America rather than marry a man chosen by her father. She took a job in a Rochester clothing factory for \$2.50 a week and soon became a critic of the exploitive sweatshop system. In 1887 she married Jacob Kessner, a fellow worker, only to find that he was impotent. After a divorce and a reconciliation they finally separated permanently.

Emma Goldman's career really began in 1889 when she moved to New York City and joined the Anarchist movement. Goldman's attraction to anarchism was heavily influenced by the playwrights Ibsen, Shaw and Strindberg and she was extremely successful in popularizing their works as political commentary for industrial America. Early in her career she advocated violent means to accomplish worthwhile ends, but as her political philosophy developed she moved towards more peaceful solutions. She was an extremely vocal champion of such causes as unionization and workers rights, freedom of speech and assembly, women's rights, birth control, bolshevism, free love and political anarchism. She was jailed twice; once in 1893 for a year for telling a crowd of unemployed workers that it was their "sacred right"

to take food when they are starving, and again in 1917 for 2 years along with Alexander Berkman for their leadership in the anti-conscription campaign.

She published numerous pamphlets, a collection of Lectures called The Social Significance of Modern Drama (1914), two books Anarchism and Other Essays (1911) and My Disillusionment with Russia (1923), as well as an Autobiography, Living My Life (1931). After her deportation from the United States and her later expatriation from Russia, she moved to England in 1925 and married James Colton to obtain citizenship there. She lived out her life writing, touring and raising money for the cause of freedom in Spain. She died of a stroke while on tour in Toronto on May 14, 1940 at the age of seventy.

(NAW II, pp. 57-9 / DAB Supp. 2, pp. 246-8)

Goldmark, Josephine Clara (1877-1950), author of reform. Born in Brooklyn on October 13, 1877, Josephine Goldmark received her early schooling at Anna Brackett's school in New York. She graduated from Bryn Mawr in 1898 and did graduate work at Barnard the following year. Goldmark's career as a researcher for the cause of reform began in 1903 when she joined Florence Kelly in her work for the National Consumer's League. Her first research publication for the League was Child Labor Legislation Handbook (1907). The following year she completed the painstaking work of preparing all the medical, economic and sociological data for the famous "Brandeis Briefs" in defense of the constitutionality of social reform. Louis D. Brandeis, who had married an elder sister of Miss Goldmark, continued to draw heavily upon her talents as a researcher until his appointment to the Supreme Court in 1916. In 1912 she published Fatigue and Efficiency in which she effectively argued for more liberal labor legislation as an aid to industrial productivity as well as a pressing humanitarian concern. The thoroughness and persuasive nature of this work brought her national recognition and she was appointed to serve on the commission investigating the Triangle Shirtwaist fire of 1911. In 1923 she completed a massive report called Nursing and Nursing Education in the United States which led to sweeping reforms in the field and to the development of accreditation and evaluation of schools of

Nursing throughout the country. In her last major publication, Democracy in Denmark (1936), Josephine Goldmark described the liberal philosophy she had fought for through a lifetime of social research. Though never in the limelight, Josephine Goldmark was a behind-the-scenes-motivator for a generation of social reform. She died of a heart attack in White Plains, New York on December 15, 1950.

(NAW II, pp. 60-1)

Gratz, Rebecca (1781-1869), pioneer Jewish educator. Born on March 4, 1781 in Philadelphia, Rebecca Gratz was the daughter of Michael Gratz and Miriam Simon. Her family were merchants of Colonial Pennsylvania and patriots during the Revolutionary War. The Gratz home became an early American salon which drew such notable writers and artists as Edward Malbone, Thomas Sully, and Washington Irving. Portraits of Rebecca by Malbone and Sully document her inspiring beauty.

When she was twenty Rebecca entered the field of charitable work by becoming a founding member of the Philadelphia Female Association for the Relief of Women and Children in Reduced Circumstance. In 1815 she helped found the Philadelphia Orphan Asylum. In 1819 she created a Female Hebrew Benevolent Society. This early concern for the care of society's children became a personal cause when in 1823 Miss Gratz's sister Rachel died leaving her nine children in Rebecca's care. During this period Rebecca's longstanding concern for children's welfare took on a more religious dimension. In 1838, after an earlier attempt had failed, Rebecca Gratz opened America's first Jewish Sunday School. Patterned after Protestant religious education and supported by Philadelphia's old guard Congregation, Mikveh Israel, Miss Gratz's school became the cornerstone of a Jewish movement that would sweep the country.

Sir Walter Scott is said to have modeled the Rebecca in Ivanhoe after Miss Gratz and the parallels seem clear. Rebecca Gratz never married and had no children of her own. Despite many admirers and at least one reputed romance, she chose a life of spinsterhood rather than marrying outside her faith. She died in Philadelphia on August 27, 1869 at the age of eighty-eight.

(NAW II, pp. 75-6 / DAB VIII, pp. 505-6)

Held, Anna (1865?-1918), singer/comedienne. By the most reliable account, Anna Held was born on March 18, 1865 in Warsaw, Poland. Her youth is said to have been spent among the aristocracy in Paris, but the family's circumstances declined during her adolescence due to her father's illness. When he died in 1885, the family was left destitute. Anna and her mother moved to London in search of relatives and there she became an actress with Jacob Adler's Yiddish Theatre. After five years with Adler she returned to Paris making her debut as a music hall comedienne in 1893. The following year she married Maximo Carrera, an elderly South American with whom she had her only child, Liane. The marriage lasted until 1896 when she met Florenz Ziegfeld who convinced her to come to America under his management. Within the year she had divorced Carrera, married Ziegfeld and made her American debut in a farce called A Parlor Match. Though Ziegfeld was virtually unknown, the combination of his public relations skills and her talent took American audiences by storm. During the next ten years she became a national celebrity appearing in light farces and revues for Oscar Hammerstein and Joseph Weber. Her career hit its peak in 1907 when she starred in Ziegfeld's first Follies. By 1908 she and Ziegfeld had separated and she returned to Paris. When she returned to the American stage in 1912 the two were officially divorced. She spent the next six years touring throughout

Europe and America until January 18, 1918 when she fell seriously ill of myeloma or pernicious anemia. Anna Held died in New York on August 12, 1918 of bronchial pneumonia at the age of fifty-three.

(NAW II, pp. 177-8)

Hyde, Ida Henrietta (1857-1945), physiologist. Born in Davenport, Iowa on September 8, 1857, Ida Hyde was the daughter of Meyer and Babette (Lowenthal) Heidenheimer who were German immigrants of Jewish descent. Though little is known about her childhood, she began her higher education at the University of Illinois in 1881. Later she enrolled at Cornell University receiving her Bachelor of Science in 1891. After Cornell she went to Bryn Mawr where her graduate level experiments brought her an invitation to continue her studies at the University of Strassburg. When her petition to take the Ph.D. examinations there met with resistance she withdrew the request and transferred to the University of Heidelberg. Since no woman had yet received a doctorate from a German university, it took a favorable judgement from the German Ministry of Education and the Grand Duke of Baden before Heidelberg would accept her application to take the doctoral examinations. In 1896 she received her Ph.D. in physiology with high honors. Upon her return to the United States she continued her research at Radcliffe and became the first woman to conduct experiments in the laboratories of Harvard Medical School. In 1898 she accepted a position as Assistant Professor of Zoology at the University of Kansas. The following year she became Associate Professor of Physiology and in 1905 she was promoted to the rank of full professor. Her continued study and research brought her a reputation as a fine teacher and

a dedicated scholar. In 1905 she published a textbook, Outlines of Experimental Physiology, followed by a laboratory manual, Laboratory Outlines of Physiology, in 1910. Dr Hyde served as an example for a generation of women scholars who traveled abroad to study at European Universities. In addition, she gave of her time and wealth to establish scholarships and accreditation for women studying at foreign institutions. She retired from teaching in 1920 and moved to California a few years later. Ida Hyde never married and had no children. She died in Berkeley on August 22, 1945 of a cerebral hemorrhage and arteriosclerosis.

(NAW II, pp. 247-9)

Kahn, Florence Prag (1866-1948), Congresswoman. Born on November 9, 1866 in Salt Lake City, Florence Prag was educated in the San Francisco public schools receiving her B.A. from the University of California at Berkeley in 1887. Though she had hoped to study law, the collapse of her father's business forced her to leave school and support herself. She spent several years as a high school teacher until March 19, 1899 when she married Julius Kahn, U.S. Congressman from San Francisco. They had two sons and for the next 25 years Florence Kahn spent her life as the politically aware wife of the distinguished congressman. During his final term of office she became increasingly involved in her husband's career due to a prolonged illness which severely limited his activity. Based largely on this experience, Florence Kahn was elected to succeed him when he died in 1924. Unlike the usual example of "widow's succession," Florence Prag Kahn became a well respected Representative in her own right. In addition to continuing her husband's long standing concerns for military preparedness, she became a vocal and influential advocate for such issues as repeal of prohibition, improved law enforcement, and more particularly, the establishment and funding of the FBI. In 1926 she was reelected to the House on the Republican ticket and in 1928 she fulfilled a long held ambition by taking a seat on her late husband's Military Affairs Committee. Congresswoman Kahn was an

outspoken and colorful Representative who continued to serve the people of San Francisco until the age of seventy when she was defeated in the Democratic landslide of 1936. She spent her last years traveling throughout the state speaking in favor of a larger role for women in national politics. Florence Kahn died at her home in San Francisco of arteriosclerotic heart disease, November 16, 1948.

(NAW II, pp. 302-3 / DAB Supp. 4, pp. 446-7)

Kalisch, Bertha (1874-1939), actress. Born in Lemberg, Galicia on May 17, 1874, Bertha Kalisch received her early education at the Chatsky School. Later she studied voice at the Lemberg Conservatory. She began her career in theatre at the age of thirteen in Lemberg playing small parts in Polish versions of Mignon and Faust. By the age of 15 she had become the lead singer in a new Yiddish theater company in Lemberg. The next several years were spent performing in the Yiddish theatres of Lemberg, Budapest, and Bucharest. During this period she married Leopold Sprachner with whom she had two children.

An outbreak of anti-semitism in Bucharest helped Mme. Kalisch make the decision to come to America in 1894. New York theatre manager Joseph Edelstein had seen her perform and she became the leading lady of the Thalia Theatre on the Lower-East Side. After appearing for a year in the usual musical comedies, Bertha Kalisch began her move toward more serious roles in Abraham Goldfaden's The Ironmaster. She then appeared in Yiddish versions of Shakespeare, modern European dramas, and realistic plays of immigrant life by the playwright Jacob Gordin. During the next ten years Bertha Kalisch became one of the most acclaimed actresses of New York's Yiddish theatre. David Belasco was so impressed by her ability as an actress that he offered her a Broadway role despite the fact that he understood nothing of the Yiddish drama in which he saw her perform. Though ill

kept her from accepting his offer, she made her Broadway debut the following year in George Fawcett's production of Fedora (1905). Her performance astounded the critics and she signed a five year contract with manager Harrison Grey Fiske. In her Broadway career, which lasted over twenty-five years, Bertha Kalisch carved out characters of great power and emotion. In her largely tragic roles she won acclaim for the subtlety of her emotion and the purity of her language. She retired from the stage in 1928 after a brief illness blinded her. Despite three operations she never regained her sight. She died on April 18, 1939 at Beth Israel Hospital in New York after being treated for a stomach ailment.

(NAW II, pp. 303-5)

Kander, Lizzie Black (1858-1940), settlement worker. Born on May 28, 1858 in Milwaukee, Lizzie Black was educated in the Milwaukee public schools and graduated from high school in 1878. Three years later she married Simon Kander, a local businessman and politician. The Kander's had no children and Lizzie showed an early interest in community affairs. As president of the Ladies Relief Sewing Society of Milwaukee, she was a major force in the creation of the Milwaukee Jewish Mission and became its first president in 1896. The Mission concentrated on the care and education of Milwaukee's immigrant children and in 1900 it united with the Sisterhood of Personal Service to form Milwaukee's first settlement house. At "The Settlement" there were social clubs, interest groups, and night school classes as well as bathing and recreational facilities. Most popular among these was a cooking and housekeeping class taught by Mrs. Kander and several other women to help immigrant women to run a modern household. It was out of this class that the famous "Settlement Cookbook" emerged. Still available after almost eighty years, this cookbook and homemaker's guide has gone through forty editions and sold over a million copies. Beyond the great good this publication did in helping immigrant mothers provide wholesome food and clean households for their families, the proceeds from its phenomenal sales provided the funds for the Settlement's new building in 1911 and its conversion to the Milwaukee Jewish

Community Center in 1931. Lizzie Black Kander served as president of the Settlement and the Settlement Cookbook Company for almost twenty years and worked closely on the revisions for each new edition of the cookbook. She died in Milwaukee on July 24, 1940 of coronary thrombosis at the age of eighty-two.

(NAW II, pp.305-7)

Lazarus, Emma (1849-1887), author. Born July 22, 1849 in New York City, Emma Lazarus grew up in a sheltered world of wealth and luxury. She was schooled privately and became an avid reader in many languages. Despite her brief career, she became one of America's best known Jewish writers.

Emma Lazarus' talent spanned almost all forms of literary technique. Her first work was a collection of poems and translations which was published privately in 1866 and publicly the following year. After her second collection of poetry, Ametus, and Other Poems, was published in 1871, she turned her pen toward prose with her first novel Alide: An Episode of Goethe's Life (1874). After Alide came her first play, The Spagnoletto (1876), a poetic tragedy which has been seen as somewhat autobiographical in nature.

In 1881 Czar Alexander II was assassinated and large scale violence against Jews erupted all over Russia. The flood of immigration this created, and the implications of the issue as a whole, pressed Miss Lazarus to turn her energies to the plight of her people. These next few years marked her most creative period. Though the wide ranging style of her writing remained the same, the themes she chose for her poems, plays and essays became almost exclusively Jewish. It was during this period that she published her poetic play Dance of Death, a collection of Hebrew poems in

translation in Songs of a Semite, a sharply worded pair of articles in defense of Russian Jewry, and a proto-Zionist piece called Epistle to the Hebrews. She also wrote some of her most stirring poetry including her famous sonnet "The New Colossus", which is inscribed on the base of the Statue of Liberty.

Emma Lazarus never married. Her life took a tragic turn when her father died in 1885 which left her severely depressed. She traveled through Europe the following year, but returned to New York in 1887 where she died on November 19, of Hodgkin's disease at the age of thirty-eight.

(NAW II, pp. 374-79 / DAB XI, pp. 65-6)

Levy, Florence Nightingale (1870-1947), art administrator. Born in New York on August 13, 1870, Florence Levy was privately schooled and showed an early interest in art. Though not an artist herself, she became a nationally recognized figure for her work in cataloging and coordinating the work of the many galleries and art schools in New York and around the nation. She founded and edited the American Art Annual in 1898 and became the first director of the American Federation of Arts in 1909. Her work with the Federation and the Art Annual brought her a degree of national recognition in artistic circles and in 1901 she was asked to edit her first art catalog for the Pan-American Exposition in Buffalo. Her careful work brought her other offers and she published numerous catalogs of art collections throughout her career. Her interests took on another dimension when she collaborated with James P. Haney in the writing of Art Education in the Public Schools of the United States in 1909. She spent four years in Baltimore as the first director of that city's Museum of Art from 1923-1927 and thereafter resided in New York where she remained active in numerous organizations for the advancement of art and art education. Florence Levy died in New York City on November 15, 1947 after over half a century of service to the field of American Art.

(NAW II, pp. 395-397)

Lewisohn, Irene (1892-1944), philanthropist and social worker. Born in New York on September 5, 1892, Irene Lewisohn was the last of ten children born to Leonard and Rosalie (Jacobs) Lewisohn. Her parents were wealthy philanthropists themselves and though they both died before Irene was ten, they left her with sufficient wealth and family support to insure a healthy environment for her upbringing despite their absence.

Irene was educated at the Finch School in New York and later she was tutored in theatre arts. During her teenage years, Irene and her older sister Alice became involved in the work of the Henry Street Settlement. They taught classes, directed plays and organized street festivals along with a host of other activities. After working at Henry Street for several years, the two sisters donated a large farm as a vacation spot for the immigrant children. A few years later they purchased a lot near the Settlement and established the Neighborhood Playhouse as an extension of the Settlement's programming. The Lewisohn sisters took an active role in the productions of the Neighborhood Playhouse and it soon became a center for experimental and Avant-garde theatre. Alice Lewisohn became less active in public life after her marriage in 1925, and Irene was left to continue the work alone. Though the Playhouse closed with the coming of the Great Depression, Irene Lewisohn remained active in social and theatrical concerns. She helped found a school

of theatre in 1928 and staged numerous productions in New York and across the country. She established the Museum of Costume Art in 1937 and remained active in social welfare throughout the war years. She died in New York of lung cancer on April 4, 1944 at the age of fifty-one.

(NAW II, pp. 400-401)

Loeb, Sophie Irene Simon (1876-1929), journalist and reformer. Born on July 4, 1876 in Rovno, Russia, Sophie Irene Simon came to this country at the age of six. Her family settled in McKeesport, Pennsylvania where Sophie attended public school. Her father died in 1892 and the family was left destitute. Despite hardships, they stayed together and Sophie finished her schooling while working part-time in a store. The memory of her family's struggle formed the basis of her career in social reform.

After a brief and unsuccessful marriage she moved to New York and began writing feature stories for the Evening World. Her articles centered on the plight of destitute mothers who were forced to send their children to state operated orphanages because non-institutional relief was limited to a few private charities. The New York legislature had passed a "destitute mother's bill" in 1898, but the legislation had been vetoed due to pressure by state supported orphanages and lobby groups from "professional charities."

Miss Loeb's articles helped publicize the efforts of Hannah Bachman Einstein toward the establishment of "mother's pension" legislation in New York, and in 1913 the two were appointed to a state commission to study the issue. The commission's report strongly urged the legislature to establish non-institutional aid for destitute

families and, after much political infighting, the bill was finally signed into law.

Miss Loeb was appointed to the Child Welfare Board which her legislation had established, a post she filled without pay for almost ten years. She continued to write and press for broader reform of child welfare legislation as well as other programs for the public good.

In addition to her numerous articles she published two books: Everyman's Child (1920), and Palestine Awake: The Rebirth of a Nation (1926). She was an ardent Zionist and an untiring servant for social reform. Sophie Irene Loeb died in New York City of cancer on January 18, 1929. She was fifty-two.

(NAW II, pp. 416-17 / DAB XI, pp. 354-5)

Mannes, Clara Damrosch (1869-1948), pianist/music educator. Born in Breslau, Germany on December 12, 1869, Clara Damrosch came to America with her family in 1871. She grew up in a home where music was a family passion. Her father, Leopold Damrosch, was a great conductor and eventually became the director of the Metropolitan Opera House. Her brother Frank founded the Juilliard School of Music. Her brother Walter directed the New York Symphony.

Clara began piano lessons at the age of six. She attended private school and was tutored in piano and voice by great masters in Europe and America. She made her debut at the age of eighteen and soon became a regular feature in the companies directed by her father and two brothers. At a rehearsal of the New York Symphony she met her husband, David Mannes, an extremely talented violinist who had been discovered by her brother Walter. The two were married on June 4, 1898 and soon afterward they had a son and a daughter. David became concert master of the Symphony in 1902. Clara taught piano and became a well respected accompanist. The two toured together on many occasions and in 1916 they co-founded the David Mannes Music School. The Mannes School became a leader in music education for both the interested amateur and the aspiring professional. The school occupied both their careers for the next twenty years and, when it was incorporated in 1934, they stayed on as

co-directors. Clara Damrosch Mannes died of a heart ailment in New York on March 16, 1948. She was seventy-eight and was survived by her husband and two children.

(NAW II, pp. 490-1 / DAB Supp. 4, pp. 544-6)

Menken, Adah Isaacs (1835-1868), actress/poet. Though accounts of her youth and upbringing are often conflicting and unreliable, Adah Isaacs Menken was probably born near New Orleans around the year 1835. Her father died a few years later and her mother remarried only to be widowed again while Adah was still in her teens. Adah is described as a woman of remarkable beauty, and in order to support herself through these early years, she appeared in a circus, danced in an Opera House, and worked as a sculptor's model. In 1856 she married her first husband Alexander Isaac Menken, an orchestra conductor of some means. A year later he lost his money in the panic of 1857 and Adah was forced to support herself once more. This time she chose the theatre and, with her husband as manager, she enjoyed some success playing in theatres throughout the South and Midwest.

Shortly after her New York debut in 1859 she left her husband and, thinking that he had filed for a divorce, she secretly married a boxer named John Heenan. When Menken discovered that she had married he claimed the divorce had never been finalized and in the ensuing scandal she lost both men. The incident left her severely depressed and she did not return to the stage for almost two years.

On June 3, 1861, appearing for the first time since her divorce, Adah initiated a role which would become a

trademark throughout her career. Playing a scantily clad youth in the melodrama Mazeppa, Adah thrilled her audiences with more than a glimpse of "the most perfectly developed woman in the world." The play climaxed with Adah stripped down to her flesh-colored tights and a loin cloth while lashed to a horse which galloped off stage. Needless to say, her performance created quite a stir in antebellum New York. Adah spent the next several years touring in Mazeppa plus a repertoire of similar shows with her third husband, a journalist named Robert Henry Newell. Though their marriage was a stormy one, it was Newell who encouraged Adah's interest in poetry and through him she met Walt Whitman and many other great writers of the day. In 1864 Adah took Mazeppa to London which sent shock waves through Victorian England. Despite the highly publicized objections of many critics, or perhaps because of them, Mazeppa was a sensation and Adah became the highest paid actress to date, receiving \$500 for each night's performance.

After several scandals, Newell left London, and the two were divorced the following year. Adah married once more in 1866 to a long time admirer, James Burkley. The marriage lasted three days and Adah left for Europe where her only child was born three months later. Adah toured Europe one more time before she collapsed during a rehearsal in Paris. She died there on August 10, 1868 of what was diagnosed as

an abcess but was more likely tuberculosis complicated by
peritonitis. She was thirty-three.

(NAW II, pp. 526-9 / DAB XII, pp. 536-7)

Moise, Penina (1791-1880), poet. Born on April 23, 1791 in Charleston, Penina Moise attended school until the age of twelve when her father died and she was forced to help support the family. She worked as a seamstress during the day, but at night she continued to study and write. She never married and spent much of her life suffering from a disease diagnosed as neurasthenia. In 1830 she published her first poems in the Charleston Courier. Later her poems appeared in papers and journals across the nation. In 1833 she published her first volume of poetry called Fancy's Sketch Book.

Penina Moise was active in the Charleston Jewish Community both as an educator and as a writer of hymns and poetry for synagogue worship. In 1856 she published Hymns written for the use of Hebrew Congregations which is considered one of her best works.

She lost her eyesight during the Civil War years, but despite her handicap and advanced age she continued to write and teach until her death on September 13, 1880. Her poetry and hymns continued to be published for another fifty years. She is buried in Charleston beneath a stone which reads: "Lay no flowers on my grave. They are for those who live in the sun, and I have always lived in a shadow."

(NAW II, pp. 559-60 / DAB XIII, p. 78)

Moskowitz, Belle Lindner Israels (1877-1933), political adviser. Born on October 5, 1877 in New York City, Belle Lindner attended public school in the then suburban district of Harlem. She graduated from Horace Mann High School and then spent a year at Columbia Teacher's College. Soon after she left Columbia she became involved in the Educational Alliance, a "settlement house" type program which brought together immigrant youth with their more educated suburban counterparts. After three years of full time work with the Alliance she met and married her first husband, Charles Henry Israels. They had three children and Belle continued to work part time with various organizations for social reform.

In 1911 Charles Israels died and Belle went back to work in order to support the family. Notable among the string of jobs which occupied her early career was a post as manager of the labor department of the Dress and Waist Manufacturer's Association from 1914-1916. Her experience mediating thousands of labor disputes led her to become interested in the need for reform in politics. She became very active in the Progressive Party and there she met Henry Moskowitz, a two time candidate for Congress on the Progressive ticket. The two were married on November 22, 1914 and for the next three years they held separate posts for New York's reform Mayor, John Purroy Mitchell. From

1917 onward they worked together as public relations counselors and political advisers.

In 1918 Belle became closely involved in Alfred E. Smith's campaign for Governor of New York and she remained his most trusted advisor throughout his career. During the 1920's, while Smith was Governor, she was an "unofficial official" of the state government. She did the background work for Smith's reform programs and acted as a liaison to his many advisors from professional and academic circles. In 1924 she directed his first attempt to capture the Democratic presidential nomination. The convention was deadlocked and John W. Davis emerged as the compromise candidate. In 1928 Smith won the nomination handily only to be defeated in the general election by the Republican candidate, Herbert Hoover. The campaign was marked by viciously anti-Catholic mudslinging, and when the depression made a Democratic victory almost certain in 1932, the party chose a safer candidate in Franklin D. Roosevelt.

Smith retired from public life and Moskowitz returned to her public relations firm. That winter she fell down the steps of her New York home and died soon afterward of a heart attack on January 2, 1933.

(NAW II, pp. 589-91 / DAB Supp. 1, pp. 567-8)

Nathan, Maud (1862-1946), social welfare leader and suffragist. Born in New York on October 20, 1862, Maud Nathan received her early education at Mrs. Ogden Hoffman's school and the Gardiner Institute. When her father's business failed, the family moved to Green Bay, Wisconsin where she graduated from public high school in 1876. Two years later her mother died and her father sent the children to live with relatives in New York. She was married in 1880 to her cousin, Frederick Nathan, a wealthy stock broker almost twenty years her senior. They had one child who died at the age of eight.

Maud Nathan's childrearing years were occupied largely by participation in charitable organizations and society groups through which she gained a fine reputation and a growing interest in social reform. After the death of her daughter she threw herself into a larger role in civic affairs. She became president of the New York Consumer's League and later Vice President of the national committee under its director, Florence Kelly. Though her leadership in such groups was an important aspect of her career, she rose to national prominence as a public speaker and advocate for social reform. She was an early advocate for women's suffrage and, despite the family's disapproval, she traveled across the country with her husband, speaking at rallies and protest meetings for women's rights. She was Women's Suffrage chief for Theodore Roosevelt's Bull Moose campaign

and in 1897 she became the first woman to speak from the pulpit of Temple Beth El in New York. She lived to see the ratification of the Nineteenth Amendment and became a charter member of the League of Women Voters. She died at home in New York on December 15, 1946 at the age of eight-four.

(NAW II, pp. 608-9 / DAB Supp. 4, pp. 622-4)

Nazimova, Alla (1878-1945), actress. Born on June 4, 1878 in Yalta, Russia, Alla Nazimova was the daughter of Jewish converts to Christianity. She was educated in Switzerland until the age of twelve and then attended a girls boarding school in Odessa. There she studied violin until the age of seventeen when her interests turned toward acting. She entered the dramatic school of the Moscow Philharmonic Society which became the Moscow Art Theatre in 1898. There she studied with Nemerovich-Danchenko and the developer of Method acting, Constantin Stanislavsky. She graduated with distinction and was married to Sergei Golovin, another of Stanislavsky's disciples. The marriage was a brief one and Alla spent the next several years touring throughout Russia in various productions. In 1904 she met Pavel Orlieneiff, a fine actor and manager who became her mentor for the next several years. When censorship interfered with their production of an early Zionist play called The Chosen People, they left Russia and brought the play to America in 1905. Though the play was warmly received, the all Russian production played to a limited audience and it closed without making a profit. Orlieneiff returned to Russia, but Alla remained in America, studied English diligently, and opened the following year in Ibsen's Hedda Gabler. She gained great acclaim over the next ten years for her performances in a series of Ibsen plays. Her characterizations showed a depth and inner motivation that

was seldom seen on the American stage. During this period she was said to have married a fellow actor, Charles Bryant, but years later she revealed that they had never been legally wed since she was unable to obtain a divorce from her Russian husband.

In 1915 she toured on the vaudeville circuit in a short pacifist piece called War Brides. The following year War Brides was made into a movie and Nazimova made her mark in Hollywood. She signed a contract with Metro studios and soon became their greatest box office attraction. Her screen characters showed a depth of emotion and sensitivity which made her unique among movie heroines. She portrayed realistic women, displaying real emotions and movie audiences loved her.

She returned to the stage in 1923 in Charles Bryant's production of Dagmar. When Bryant left her the following year, she toured the vaudeville circuits for several seasons until 1928. The next three years were marked by brilliant performances in English versions of Russian dramas. It was during these productions that she developed the approach of varying her character interpretation radically from night to night, yet holding a consistent thread throughout each performance.

In 1931 she starred in O'Neill's Mourning Becomes Electra which was considered her most masterful performance. In 1932 she opened in a dramatization of Pearl S. Buck's The Good Earth and in 1935 she played the heroine in George Bernard Shaw's The Simpleton of the Unexpected Isles. She then went on tour in a revival of Ibsen's Ghosts which was her last major role. She died in Hollywood of coronary thrombosis on July 13, 1945 at the age of sixty-seven.

(NAW II, pp. 611-3 / DAB Supp. 3, pp. 547-9)

Peixotto, Jessica Blanche (1864-1941), social economist. Born on October 9, 1864 in New York City, Jessica Peixotto was the eldest child of Raphael and Myrtilla Jessica (Davis) Peixotto. Her father was a successful businessman who moved the family to San Francisco where Jessica graduated from Girl's High School in 1880. Raphael Peixotto disapproved of his daughter's desire to attend college and acceding to his wishes, Jessica remained at home. After ten years of studying with tutors and managing the household, she finally rejected her father's decision and enrolled at the University of California at Berkeley. She received her bachelor's degree in 1894 and her doctorate in economics in 1900. Her dissertation was published the following year and in 1904 she became a member of the faculty as a lecturer in sociology. She became Professor of Economics in 1918 and had an illustrious career at the University of California for over thirty years.

Academically, Jessica Peixotto was a demanding teacher and an exacting scholar. Her work was well respected in the field and her courses were among the most popular in the department. Besides her dissertation, The French Revolution and Modern French Socialism, she published numerous economic studies on a broad range of subjects. Her most notable work was in the area of cost-of-living analysis.

In addition to this scholarly work, Jessica Peixotto wrote many more popular articles on child welfare and social reform which led to her appointment to several influential positions in the field of social welfare on the state and national level. Although her work was often cited by advocates for various reforms, Dr. Peixotto never became seriously involved in national politics herself. She died of arteriosclerosis at her home in Berkeley, California on October 19, 1941.

(NAW III, pp. 42-3)

Pember, Phoebe Yates Levy (1823-1913), Confederate hospital administrator. Born in Charleston, S.C. on August 18, 1823, Phoebe Levy was the daughter of Clavis and Fanny (Yates) Levy. Her father was a wealthy Charleston businessman and a religious reformer. If her writings are any indication, she received a fine education and upbringing. She was married to Thomas Pember for an unknown period before his death in 1861. The following year she was the first woman to accept an administrative post as matron at Chimborazo, a Confederate Army hospital near Richmond. During the course of the war over 15,000 soldiers came under her care and when Richmond fell in April of 1865 she remained on despite the occupation of the city by Union forces.

Her work as a hospital administrator was marked by efficiency and determination despite many hardships and the often incompetent physicians with whom she was forced to serve. After the war she published an account of her experiences at Chimborazo entitled A Southern Woman's Story (1879). Phoebe Pember died of "septic arthritis" at the age of 89 on March 4, 1913 in Pittsburgh, Pennsylvania.
(NAW III, pp. 44-45)

Richman, Julia (1855-1912), educator. Born in New York on October 12, 1855, Julia Richman received her early education in the New York City public schools. She graduated from Normal School in 1872 and became a teacher despite her father's violent disapproval. Ten years later she was appointed vice-principal and in 1884 she became principal of the girl's department of Public School 77 where she remained for almost twenty years. In 1877 she completed her education by doing a year of advanced study at New York University's School of Pedagogy.

Julia Richman actually had two careers, one in the public schools in which she worked, and another in the many charitable organizations to which she belonged. In her public school career, Miss Richman became well known for her work in curriculum reform. In 1903 she became district superintendent for all public schools on the Lower East Side. Her home became a center for the teachers, principals, and social workers she employed. In 1908 she published her textbook, Good Citizenship, along with Isabel Richman Wallach. Three years later she co-authored her six-volume Pupil's Arithmetic series. Beyond her textbook reform, Julia Richman became an early advocate for such public welfare programs as subsidized school lunches, special classes for handicapped and delinquent children, and

job counseling for students forced to leave school in order to find work.

In addition to her work in the public schools, Julia Richman was a strong force for the betterment of conditions in the immigrant neighborhoods in which she lived. She was an active member of the Educational Alliance which helped immigrant children learn English and make the social adjustments necessary to enter the regular public schools. Miss Richman served on the Board of the Alliance and directed several other charitable organizations including the Hebrew Free School Association, Young Women's Hebrew Association, and the Council of Jewish Women's committee on religious school work. Julia Richman remained active in social and political welfare work on the Lower East Side until her retirement in 1912. She died in Paris on June 24, 1912 of complications following an appendectomy at the age of fifty-four.

(NAW III, pp. 150-2)

Rose, Ernestine Louise (1810-1892), political activist. Born of January 13, 1810 in Piotrkow, Russian Poland, Ernestine Rose was the only daughter of the town Rabbi. Her father provided her with considerably more education than was customary for women in her era, but she soon broke with the traditions she studied because of the inferior status they afforded women. When her mother died in 1826 she was left with substantial property and her father determined to offer it in dowry for her marriage to a much older man. Ernestine was then 16, but she brought the matter before a Polish court and spoke so well on her own behalf that the court granted her full legal title. Having won the case she promptly turned over the bulk of the property to her father, renounced her faith, and moved to Berlin.

From Berlin she moved to Paris and then England. There she came under the influence of Robert Owen the Utopian philosopher. In 1835 she joined with Owen in the founding of the Association of All Classes of All Nations. The following year she married another discipal of Owen, William Rose. The couple moved to New York City where Ernestine soon became active in feminist circles. In 1840 she spoke on behalf of a married woman's property bill before the State Legislature in Albany. She became active in the Free Thinkers movement; writing, attending conventions, and lecturing on various topics. During the 1850's and 60's she became an extremely popular lecturer on behalf of

temperance, abolition, and women's rights. She worked closely throughout this period with such early feminists as Susan B. Anthony and Elizabeth Cady Stanton. Soon after the Civil War, she, Stanton, and Anthony, concentrated their work for universal suffrage and equal rights. Ernestine's health was now failing, however, and she and her husband soon retired to England. She continued to write and speak as late as 1873. She died in Brighton on August 4, 1892 and was buried there beside her husband.

(NAW III, pp. 195-6 / DAB XVI, pp. 158-9)

Sampter, Jessie Ethel (1883-1938), poet and Zionist. Born in New York City on March 22, 1883, Jessie Sampter was a sickly child whose chronic illness continued to hamper her throughout her life. She was educated largely at home by her wealthy parents Rudolph and Virginia (Kohlberg) Sampter. The Sampters were members of Felix Adler's Ethical Cultural Society and Jessie was unaware of her Jewish roots until rather late in her childhood. Jessie Sampter seemed to be in search of something all her life. Her parents died while she was still young and she gave up on marriage after being rejected by a man she thought she loved. She experimented with various forms of Jewish belief as well as the Unitarian religion, but she never seemed to find a home for herself. Finally a series of friends including Mary Antin, Josephine Lazarus, Henrietta Szold and Mordecai Kaplan, encouraged her to join them in their struggle on behalf of the thousands of Jewish immigrants fleeing from Eastern Europe. She spent some time working in a settlement on the Lower East Side and began to form a cultural bond with the immigrant people who surrounded her. Jessie Sampter became one of the early leaders of Hadassah and, in 1914, she organized a Zionist school for which she wrote two teaching manuals: Course in Zionism (1916) and Guide to Zionism (1920). Despite her ill health, she decided to move to Palestine, arriving in Jerusalem in 1919. At first she was confined to her bed, but still managed to remain

productive by making toys for children. Later her health improved and she continued her social work among the poor Jewish immigrants from Yemen. In 1923 she adopted an orphan girl, Tamar, and the following year they moved from Jerusalem to Rehovoth. Later she began to direct her energies toward the Kibbutz movement and a return to the soil. In 1933 she moved to Kibbutz Givat Brenner where she remained until her death. Throughout this period she published numerous poems and essays in both Hebrew and English. Her last published work was a translation of Hayyim Nahman Bialik's children's poetry called Far Over the Sea (1939). Jessie Sampter died on November 11, 1938 at the age of fifty-five after suffering from pneumonia complicated by malaria.

(NAW III, pp. 228-9)

Schurz, Margarethe Meyer (1833-1876), kindergarten advocate. Little is known about Margarethe Meyer's early upbringing and education. She was born on August 27, 1833 in Hamburg, Germany. Her father, Heinrich Meyer, was a wealthy merchant. She had three older siblings and apparently received a fine primary and secondary education. At 16 she attended lectures by the founder of the kindergarten movement, Friedrich Froebel. Froebel apparently saw and approved the notes she compiled from these lectures which became the teaching manual for her Froebel method classes.

She moved to London in 1852 to care for her sick sister whose husband, Johann Rounge, had established the first kindergarten in England. Margarethe was working in Rounge's kindergarten when she met Carl Schurz, who would later become a prominent American statesman and Civil War general. The two were married and they moved to America where their first child, Agathe, was born in a small German speaking town outside of Philadelphia. Agathe was raised with a Froebelian education, but the many moves which her husband's career necessitated kept Margarethe from establishing any permanent school based on the kindergarten method. On a trip to Boston, Margarethe Schurz met Elizabeth Peabody and, after demonstrating Agathe's superior development, she inspired Ms. Peabody to found America's first permanent kindergarten. Although this influence was

tangential at best, it is clear that Margarethe Meyer Schurz was the catalyst whose presence sped the development of an educational movement that would sweep the country. Her opportunity to do more for the movement was cut short when she died giving birth to her fifth child on March 15, 1876 in New York City.

(NAW III, pp. 242-3)

Schwimmer, Rosika (1877-1948), feminist and pacifist. Born on September 11, 1877 in Budapest, Hungary, Rosika Schwimmer was the eldest child of Max and Bertha (Katscher) Schwimmer, distinguished Hungarian Jews from literary families. She was educated by private tutors at a convent school in Temesvar and later she studied at Budapest High School. She became a fine linguist and an accomplished pianist and a singer. After attending the founding of the International Woman Suffrage Alliance in Berlin, she returned to Hungary and established Feministak Egyesulete, a feminist/pacifist organization. During the next ten years she wrote extensively, lectured throughout Europe, and attended several conferences of feminist and pacifist organizations. In 1911 she was married to a Hungarian journalist named Bedy. They had no children and were divorced after only two years.

Mme. Schwimmer was in Great Britain at the outbreak of World War I. There she began her work gathering petitions and speaking for international mediation of the hostilities by neutral nations. In 1914 she came to America and met with then Secretary of State William Jennings Bryan and President Woodrow Wilson in an effort to convince the United States government to force negotiations between the warring parties. When Wilson seemed unmoved by her presentation, she began a tour of the United States speaking on behalf of intervention in the hope of drawing public opinion to her

cause. Local peace groups began to spring up in major cities across the country and in 1915 Mme. Schwimmer, suffragist Carrie Chapman Catt and settlement founder Jane Addams united forces to form the Woman's Peace Party with Rosika Schwimmer as its "international secretary." Later that year she spoke at the International Congress of Women at the Hague and convinced the 2400 in attendance to independently begin the mediation process by sending delegations to fourteen neutral and warring countries. Toward the end of 1915 she enlisted the great industrialist Henry Ford in her cause. Ford pledged his fortune to the cause of peace and chartered an ocean liner to bring himself, Mme. Schwimmer, and 150 other reformers and reporters to Europe on an unofficial mission to mediate the crisis. The plan got little support from the organized peace movement and ultimately it ended in failure, scarring Mme. Schwimmer's career for life. In 1918 she was appointed to the National Ruling Council that took over Hungary's government with the abdication of King Charles IV. As Hungarian Minister to Switzerland she became the first woman ambassador of the modern age. The following year Hungary's government was taken over by the Communist Bela Kun and Mme. Schwimmer went into exile, arriving in America in January of 1920. Though she lived out the rest of her life in America, she was denied citizenship in a famous Supreme Court case because she refused to pledge to bear arms in defense of

this country. Rosika Schwimmer was a figure of international proportion. She continued to write and speak on behalf of feminism, and world government until shortly before her death in New York of bronchial pneumonia on August 3, 1948. (NAW III, pp. 246-9 / DAB Supp. 4, pp. 724-8)

Solomon, Hannah Greenebaum (1858-1942), founder of the National Council of Jewish Women. Born on January 14, 1858 in Chicago, Illinois, Hannah Greenebaum was educated in the Chicago public schools through high school and then was tutored in piano by Carl Wolfsohn. She married Henry Solomon in 1879 and had three children. Mrs. Solomon had always belonged to various social and cultural clubs, but when her children had grown, she began her career in earnest. In 1890 she began to organize a national congress for Jewish Women to be held as part of the Columbian Exposition's Parliament of Religions in 1893. This congress united some of the greatest workers in Jewish communal life for the first time. In response to her urging, the Congress established itself as a permanent body known as the National Council of Jewish Women. Hannah Solomon was the Council's first president. This was the first national Jewish Women's group and through its long history it has accomplished great things in the areas of Jewish education and social welfare.

Beyond her work with the National Council, Hannah Solomon represented the Council of Women of the United States along with Susan B. Anthony and May Wright Sewall at the International Council of Women in Berlin in 1904. She worked closely with Jane Addams at Hull House on behalf of the many Russian Jews who came to Chicago in the early 1890's. She became involved in civic and community interests like the Park Ridge School for Girls and the

Chicago Women's City Club of which she was a charter member. She collected her many articles and speeches in A Sheaf of Leaves (1911) and wrote an autobiography, Fabric of My Life which was published posthumously in 1946. Hannah Greenebaum Solomon died on December 7, 1942 of bronchopneumonia after over sixty years of service to civic and Jewish organizations.

(NAW III, pp. 324-5)

Stein, Gertrude (1874-1946), author and art collector. Born on February 3, 1874 in Allegheny, Pennsylvania, Gertrude Stein led an extremely well traveled childhood. Before she was eighteen she had lived in four countries and more than seven cities. Her early education was therefore a bit choppy, but whenever she felt unchallenged by her formal schooling she supplemented it with extensive reading in the classics as well as entire volumes of the Congressional Record and Lecky's Constitutional History of England. Two of her brothers, Michael and Leo, attended Harvard and in 1893 she began her studies at Radcliffe. There she concentrated her work on Santayana's philosophy and William James' theories of psychology. She graduated magna cum laude from Radcliffe in 1898. After Radcliffe she spent four years studying at Johns Hopkins Medical School, but her performance was erratic and in 1902 she finally left to join her brother Leo in Italy. Soon afterward the two moved to England where Gertrude wrote her first book which was published posthumously under the title Things as They Are (1950). Gertrude did not like England and she returned to America only to rejoin her brother when he moved to Paris in 1903. During the years that followed Gertrude and Leo Stein began to amass their extensive collection of Modern Art. By 1906 Gertrude was conducting one of Paris' most influential salons in their home amidst the clutter of their numerous paintings by Cezanne, Renoir, Matisse, Gauguin, Picasso, and

others. Despite what might be said about her understanding of these new painters, it is clear that her influence brought Matisse and Picasso much of their early exposure and success.

In 1906 Gertrude Stein began her literary career in earnest by translating Flaubert's Trois Contes but later she moved on to write a book of her own which was published under the title Three Lives in 1909. Three Lives is now considered one of Miss Stein's most intelligible works but, at the time, this early stream of consciousness piece was seen as quite incoherent. Her next work was The Making of Americans, a thousand page history of every American "who ever can or is or was or will be living." Ernest Hemingway considered the book a masterpiece and helped arrange for its publication in 1925. Few others have been able to read it in its entirety. The rest of her writings continued in this abstract vein and few, if any, are understandable to the average reader. Tender Buttons was published in 1914. The critics did not understand it. After many years and many squabbles over the significance of her writing, Gertrude Stein was asked to lecture at Cambridge and Oxford where she was an astounding success. Composition as Explanation (1926) was her essay version of these lectures and it has become the central expression of her theories on writing. In 1933 she published The Autobiography of Alice B. Toklas which was her first commercial success. In 1934 her opera

Four Saints in Three Acts was set to music and, after its performance, she began a highly successful lecture tour of the United States. In 1937 she returned to Paris where she remained throughout World War II. Now over sixty, Gertrude Stein continued to write throughout the German occupation. She died shortly after the War's end on July 27, 1946 after surgery to remove a malignancy at the American Hospital at Neuilly-sur-Seine. Her last words were "What is the answer?" When no one responded she said: "In that case, what is the question?"

(NAW III, pp. 355-59 / DAB Supp. 4, pp. 767-70)

Stern, Frances (1873-1947), social worker and dietician. Born in Boston on July 3, 1873, Frances Stern received only an elementary education during her childhood years. Later she would supplement this limited background with various professional courses whenever she felt the need. In 1895, while she was involved with settlement work in the South End of Boston, she enrolled in a Kindergarten training program from which she graduated in 1897. When her interest shifted to home economics, she took courses in food chemistry and sanitation at M.I.T. Beyond this rather haphazard background, Frances Stern was largely self educated.

Beginning in 1912 she developed a visiting housekeeping program for the Boston Association for the Relief and Control of Tuberculosis and the Boston Provident Association. She then served as an industrial health inspector for three years until 1915. She co-authored her first work Food for the Worker in 1917 with Gertrude T. Spitz. The following year she established her Food Clinic as part of the Boston Dispensary. World War I brought Frances Stern into government service, but with the war's end she returned to her work with the Food Clinic where she remained for the next twenty years.

At the Clinic, Miss Stern provided food and sanitary counseling for immigrant mothers as well as dietetics classes for doctors, dentists, and health professionals.

She was a regular lecturer at several area colleges, a member of various public health organizations, and a frequent contributor to numerous journals in the field of public health. She co-authored several books on public health and nutrition, including: Food and Your Body: Talks with Children (1932), Applied Dietetics (1936), and Diabetic Care in Pictures (1946). Frances Stern died of congestive heart disease on December 23, 1947 at her home in Newton, Massachusetts. The Clinic she founded was renamed the Frances Stern Food Clinic in honor of her many years of service to the immigrant and the urban poor.

(NAW III, pp. 363-4)

Stettheimer, Florine (1871-1944), painter. Born in Rochester, New York on August 19, 1871, Florine Stettheimer was educated by tutors in Europe and America. From 1890 onward she studied painting under a series of fine artists. Her father had left the family, but careful management of their resources left her mother and two unmarried sisters a comfortable income even after the Stock Market Crash in 1929. The Stettheimer home was a major cultural salon and Florine became a central figure in New York artistic circles. In 1916 Florine showed her work for the first and last time in a One Woman Exhibit that drew little critical praise and no buyers. She refused to sell or exhibit her paintings ever again despite the interest her later work would spark. Her 1934 set and costumes for Gertrude Stein's opera Four Saints in Three Acts brought her critical acclaim, but it was not until her death in 1944 that the bulk of her work was released to the public. Though she had intended to have the entirety of her works buried with her, over 100 pieces in all, she finally turned them over to her sister shortly before her death from cancer on May 11, 1944 in New York City. Florine Stettheimer's paintings are distinguished by a mock innocence and uniqueness of style. Each piece shows amazing sophistication and delicacy. The New York Museum of Modern Art arranged a major showing of her work two years after her death. The Stettheimer

collection is now held at the Columbia University Art
Center.

(NAW III, pp. 366-8)

Stokes, Rose Harriet Pastor (1879-1933), political activist. Born in Augustow, a small city in Russian Poland, on July 18, 1879, Rose Harriet Pastor was raised in a family of extremely limited means. With the death of Rose's father soon after her birth, her mother remarried an equally poverty stricken cigar maker and the family moved to London's Whitechapel ghetto. Rose began working at the age of four and completed her formal education by the time she was nine. Her family came to America in 1890 and Rose took a job in a Cleveland cigar factory. After submitting several poems to the Jewish Daily News she was invited to come to New York as a regular staff writer. She became an assistant editor at the Daily News and through her work there she met James Graham Phelps Stokes. Stokes was a wealthy young parlor socialist who lived in the active University Settlement on the Lower East Side. In 1905 the two were married and soon afterward they took an apartment in the Russian Quarter which became a cultural center for their radical and artistic friends. They were very active in the Socialist Party for the next several years and Rose developed a growing reputation as a strike leader, lecturer and socialist writer. Early in 1917 they both withdrew from the Party in opposition to its anti-war efforts, but Rose returned soon after the Russian revolution which occurred later that same year. The following year she was indicted and convicted under the wartime Espionage Act though her

conviction was later overturned by a higher court. During the next ten years, Rose Pastor Stokes became a major force in America's growing Communist movement. In 1922 she traveled to Moscow as a delegate to the Congress of the Communist International. She was elected to the central executive committee of the Communist Worker's Party and ran for Manhattan borough president on the Communist ticket. She wrote articles for Pravda and the Daily Worker, exhibited her paintings, and was frequently arrested for her work in organizing labor. After her divorce from Stokes she was remarried in 1927 to Isaac Romaine, a teacher and communist philosopher. In 1930 she discovered she had cancer and despite efforts by her friends who raised funds to send her to Europe for treatment, she died on June 20, 1933 in Germany at Frankfort am Main.

(NAW III, pp. 384-5 / DAB XVIII, pp. 68-9)

Szold, Henrietta (1860-1945), Zionist. Born on December 21, 1860 in Baltimore, Maryland, Henrietta Szold attended public school and graduated from Western Female High School, first in her class, in 1877. Her father, Rabbi Benjamine Szold, supplemented her public education by teaching her French, Hebrew, and German. After her graduation she spent the next fifteen years as a teacher at Misses Adams' School for Girls and her father's religious school at Temple Oheb Shalom. She was a fine writer and, using the pseudonym Sulamite, her articles became a regular feature in the Jewish Messenger beginning in the 1880's. In 1889 with the help of family and friends she began night classes in English and American History for the many immigrants who were flooding into Baltimore. When the school closed in 1898 it had served some 5000 immigrants, of both Christian and Jewish faiths. In addition to her work in education, Miss Szold began working for the Jewish Publication Society as their editorial secretary. At JPS she translated and edited major sections of such classic works as Graetz's History of the Jews and Ginzberg's Legends of the Jews. She also compiled and edited the first American Jewish Yearbooks from 1899 through 1908. When her father died in 1903, she moved with her mother to New York where she continued her work at JPS and took courses at the Jewish Theological Seminary. There she met Louis Ginzberg with whom she fell in love. When he married another woman, she took a six month leave from her

work during which she traveled with her mother in Europe and to Palestine. Although she had already demonstrated an interest in the cause of Zionism, this trip convinced her to dedicate her life to the establishment of a Jewish homeland. In 1910 she returned to the United States and became the secretary of the Federation of American Zionists. Two years later she became the founding president of Hadassah, a national women's Zionist organization. Based on her experience in Palestine, she pressed Hadassah to help provide funds to establish a medical unit to be sent to Palestine. Eventually this project would grow into Hadassah-Hebrew University Hospital, now considered the finest medical facility in the entire Middle East. In 1920 Henrietta Szold moved to Palestine as the American representative on the Hadassah Medical Unit's Executive Committee. During the next ten years she helped direct the Medical Unit's work in Jerusalem and made several fund raising trips to Europe and America. In 1933 she began working to bring Jewish children out of Germany to Palestine as part of the Youth Aliyah movement. Her struggles with British and German officials helped bring over 30,000 children out of Germany before and during World War II. She contracted pneumonia toward the end of the war and on February 13, 1945 she died at Hadassah hospital.

(NAW III, pp. 417-20 / DAB Supp. 3, pp. 756-8)

Wald, Lillian (1867-1940), public health nurse and settlement worker. Born in Cincinnati, Ohio on March 10, 1867, Lillian Wald was raised in Rochester, New York and educated at Miss Crittenden's English-French Boarding and Day School. Later she took the two year nurses' training course at New York Hospital which she supplemented by additional course work at Women's Medical College. In 1893 she essentially created the profession of public health nursing when she and her friend Mary Brewster moved to the Lower East Side and established themselves as professional nurses available to the poor immigrants with whom they lived. The demand for their services was immense and within two years they had to move to larger quarters. Thanks largely to the generosity of Jacob H. Schiff, the "Nurses Settlement" was established on Henry Street. Within ten years the Settlement had grown to a staff of nearly 100 nurses making over 200,000 calls each year on needy patients who paid whatever they could for the service. Lillian Wald's work at Henry Street became the model for similar programs across the country and, as a result of her efforts, public health nursing was born. Miss Wald remained active in the profession throughout her life. She helped establish numerous programs for the training and placement of public health nurses and in 1912 she was elected the first president of the National Organization for Public Health Nursing.

Though she is known primarily for her work as a nurse, Lillian Wald soon recognized that nursing was only one aspect of the great need for social services on the Lower East Side. The Henry Street Settlement, as it came to be called, soon grew to encompass many more of the needs of the immigrant community. Developing independently from Jane Addam's work at Hull House in Chicago, Lillian Wald was a pioneering influence in the settlement work that would soon spread to immigrant centers across the nation. Henry Street became a center for civic and cultural events. It eventually occupied seven buildings on Henry Street as well as an experimental theatre arts center on an adjoining lot. Lillian Wald became a leader in reform politics dedicated to the betterment of the neighborhood and the eradication of child labor. She was active in several elections at the state and national level as a bipartisan supporter of reform in government. She remained active at Henry Street until soon after its fortieth year when she retired in failing health to Westport, Connecticut. She published two books The House on Henry Street (1915) and Windows on Henry Street (1934). Lillian Wald died in Westport on September 1, 1940 after a protracted illness caused by a cerebral hemorrhage. She had never married and was buried in her family plot in Rochester, New York.

(NAW III, pp. 526-9 / DAB Supp. 2, pp. 687-8)

Wise, Louise Waterman (1874-1947), charitable worker. Born on July 17, 1874 in New York City, Louise Waterman was the daughter of Julius and Justine (Mayer) Waterman, wealthy aristocrats of German-Jewish origin. She was educated at Comstock Finishing School and attended an Episcopal Sunday School despite her parents' at least nominal membership at Temple Emanu-El of New York. During the 1890's she met Felix Adler and through him she began her charitable work, teaching art at settlement houses in the New York City slums. In 1899 she met Stephen S. Wise and, despite her family's objections to Wise's Hungarian ancestry, his relative lack of wealth, and his radical politics, the two were married the following year. The next six years were spent in Portland, Oregon where Wise had accepted a position as Rabbi of Temple Beth Israel. There Louise established the Free Nurses Association and bore their two children, James (1901) and Justine (1903). In 1907 the family returned to New York where Stephen Wise established his Free Synagogue where he rose to national prominence as an outstanding Rabbi and leader in Jewish life.

Louise Wise continued her charitable work and in 1916 took on her most ambitious task on behalf of Jewish orphans. She learned that Jewish children left in the care of the state were routinely placed in asylums, since no agency existed for their care. She, therefore, established the Child Adoption Agency of the Free Synagogue. The Child

Adoption Agency was a massive undertaking which located Jewish orphans, gained custody of them, and then placed them in Jewish homes all across the country.

During the 1920's Louise Wise studied painting and translated several French works on Zionist themes. In 1931 she established the Women's Division of the American Jewish Congress. The Women's Division provided public affairs information, refugee housing for immigrants fleeing from Europe, and service men's hostels for Allied soldiers during World War II. In 1946 she was offered the Order of the British Empire for her work during the War, but she declined because of her opposition to Britian's stance toward Jewish immigration to Palestine. She died the following year on December 10, 1947 of pneumonia at her home in New York City.

(NAW III, pp. 634-6)

Zeisler, Fannie Bloomfield (1863-1927), pianist. Born in Bielitz, Austrian Silesia, on July 16, 1863. Fannie Bloomfield came to America with her family in 1866. After a brief stay in Appleton, Wisconsin, the family settled permanently in Chicago. There is some question as to the nature of Fannie's formal schooling, but it is clear that her piano training was begun in her early childhood, probably under the instruction of her older brother Maurice. Popular legend has it that after the great Chicago fire of 1871, Fannie, who was then eight, played the family piano in the street while the city cleared the ruins. She began her formal study with Bernhard Ziehn, an expert in music theory, and in 1873 became one of Carl Wolfsohn's first pupils. Wolfsohn soon became a major figure in Chicago's musical society and he arranged for Fannie's first concerts beginning in 1875 with a brief performance of Beethoven's F-major Andante. Three years later she traveled to Vienna where she studied with Theodor Leschetizky until 1883. Upon her return, she performed several concerts in Chicago and made her New York debut on January 30, 1885. She developed a fine reputation for the clarity and detail of her work as well as the surprising power her tiny frame could create from the keyboard. She began teaching at the Chicago School of Lyric and Dramatic Art and on October 18, 1885 she married Sigmund Zeisler, a prominent Chicago attorney. Their first son Leonard was born the following year. In

1888 she returned to Vienna to continue her work with Leschetizky. During the next twenty years she conducted six European concert tours as well as numerous American performances. In San Francisco during her American tour of 1896, she stunned her audiences with eight entirely different concerts in a period of just eighteen days. Her touring was interrupted in the late 1890's by the birth of two more sons, Paul and Earnest, but her return to Europe in 1902 was considered one of her greatest successes.

Among her many social concerns, Fannie Bloomfield Zeisler was a major proponent for an expanded role for women in the music world. She often performed the works of women composers along with her classical repertoire, and the paper she delivered to the Music Teachers' National Association on "Women in Music" is considered one of the highlights of her career. She retired from concert life on February 25, 1925 at a special performance in honor of her 50th year of concertizing. She performed the little Beethoven Andante which had begun her career followed by piano concertos by Chopin and Schumann. She became seriously ill the following year and died of heart disease on August 20, 1927 at her home in Chicago.

(NAW III, pp. 705-7 / DAB XX, pp. 647-8)

PART II

COLLECTIVE BIOGRAPHY

In The Historian and the Computer, Edward Shorter describes "collective biography" as follows:

... approaching the sources with the perspective of a biographer, yet with a desire to escape the confines of the single case study, which biography has usually implied. Collective biographers study elites by collecting for a large number of people a limited but uniform amount of information, and then seeking out common patterns (1).

Part II reviews notable American Jewish women as a group in the form of a collective biography. The editors of Notable American Women attempted to present a standard set of biographical information on each woman. Each of the forty-nine entries found in Notable American Women was reduced to thirty-seven standardized variables yielding 1813 individual pieces of biographical data. Based on the available information, questions were formed to investigate the collective nature of notable American Jewish women. Those inquiries which yielded significant results were organized around the life cycle events of an individual woman and are presented in the following chapters.

Within each biographical unit, background material is presented where needed, followed by the results of the inquiry and, if necessary, an explanation of the process by which they were obtained. The raw data is then highlighted by reference either to a control sample or general

historical data from Census Bureau statistics. Exceptions to the general rule are discussed and accounted for where possible. The section then concludes with a review of the significance of the findings.

The matching control sample is drawn from a computer selected random list of forty-nine Jewish men which represents approximately 12% of the 409 such entries in the Dictionary of American Biography and its supplements prior to 1950 (see list in Appendix C). A similar set of thirty-seven variables was established for each figure yielding an additional 1813 pieces of data. Only three variables were adjusted from the women's study. Since the men's biographies appear in only one source, Variable 25 was changed from "Source of Entry" to "Notable Spouse" which investigated the possibility that prominent women might have been excluded from Notable American Women because their prominence was linked to that of their husband. Variable 34 "Woman's Issues" was changed to "Wife Involved In Career" for similar reasons. Finally, Variable 35, "Work Due To Need" was considered less relevant for a male population and was replaced by "Armed Service" which investigated the military background of each entry. This control sample and the Census Bureau statistics are used throughout to check and highlight the basic biographical data. No attempt is made to generalize the information over a broader populace.

and the material itself is only presented where it is relevant to the women's data under discussion.

NOTES

(1) Edward Shorter, The Historian and the Computer (New York: Prentice-Hall, 1971), pp. 16-17.

CHAPTER 2

YOUTH AND UPBRINGING

The material presented in this section represents those factors which affected the development of each notable American Jewish woman during the period prior to their prominence. Many of these factors may have exerted a formative influence which established a pattern for notability; others are included to place the group within an historical framework. The variables considered under this section include: Period of Birth, Place of Birth, Birth Order, Number of Siblings, Level of Education, Father's Profession, Socio-Economic Status During Youth, Parental Religious Affiliation, Generation in America, Region of Ancestry, and Death of Parent in Youth.

PERIOD OF BIRTH

Jacob Rader Marcus in his The American Jewish Woman puts forth a periodization of women's history which attempts to divide the American experience into logical sections on the basis of periods in women's social development. Instead of the usual determinants such as wars and major economic events, Marcus divides the history of the American Jewish woman by the events which essentially changed her pattern of existence. In 1654 Jewish women arrived in this country. In 1776 the right of equality was established, at least in principle, by the Declaration of Independence. In 1819

women established local Jewish associations of their own. By 1893 national Jewish women's organizations begin to emerge. Women become involved in political life and in 1920 they become a voting influence in American politics. The passage of the Civil Rights Act of 1964 which prohibits discrimination on the basis of race, color, religion, sex, or national origin, marks the beginning of the modern period (1).

If this periodization is appropriate, then women of one period should differ in some quantifiable way from women of another. Though notables might differ in this respect from the mass of Americans, it was one of the goals of the project to investigate this periodization. Period of Birth offers a certain indication of the validity of the periodization, but a statistical oddity makes discussion of the issue more appropriate when considering Period of Death.

42 of the 49 women were born during the period 1820-1893. The few women born outside of this period can therefore offer only a limited view of the periods they represent. The reason for this oddity is two-fold. First, few Jews born in the Revolutionary period attained notability in the larger American society. The sample of men parallels the statistic among women exactly with four members of each list born during the periods before 1820. Second, the

number of entries for those born in the periods following 1894 is also small since notables born at the turn of the century usually lived beyond the 1950 cutoff for the study. Again the sample of men corresponded closely in this regard. In sum, the applicability of Marcus's periodization is easier to test according to the Period of Death variable, still certain issues do arise from the figures at hand that warrant discussion.

The four women who were born before 1820 are fine representatives of the periods which they occupy. Rebecca Franks, who was born in the Colonial Period, is a classic representative of the prominent women of her period. Her notability was largely a function of her position in society, the merit of her family, and her personal accomplishments as a woman of wit and culture. Rebecca Gratz and Penina Moise, both born in the Post-Revolutionary Period, exemplify the women who established themselves in local groups of a religious or charitable nature. The only exception to expectations based on the period in which she lived was Ernestine Rose who was ahead of her time, as evidenced by her political and feminist activities. It should be noted, however, that though Ernestine Rose was born in 1810, she did not arrive in this country until 1836 and she therefore might more properly belong to the women of the period of rising political activism from 1820 and onward.

A further test of the validity of Marcus's periodization can be drawn from an analysis of the four men who represent the pre-1820 period. Since the periodization is meant to describe women's development, the dividing lines, when applied to men, should appear relatively arbitrary. The four men born prior to 1820 demonstrate no cohesion as a group and differ in no quantifiable manner from their counterparts born later. Though the Period of Birth variable cannot validate the Marcus periodization, it does nothing to impugn it and adds some small support which will be supplemented by a later discussion (see page 153).

PLACE OF BIRTH

One of the study's strongest but least surprising results was the analysis of Place of Birth. Notable American Jewish Women were born, for the most part, in the larger metropolitan centers of the Northeast. The second largest group, having been born abroad, settled largely in the Northeast once they arrived in this country. Women born in the Northeast made up the largest single group (42.86%) with New Yorkers representing a number equal to the total of the next largest region. This demonstrates the historic centrality of the Northeast as a cultural and political force in the American Jewish community. Foreign born formed the next most common group (28.57%) with the vast majority within that group coming from Russia and Eastern European

nations (85.71%). This heavy Eastern European representation is probably a function of the period in which these women were born and agrees with general immigration patterns

Notability coupled with foreign birth was an extremely unlikely combination prior to the Civil War. Only 4 of the 14 immigrant notables were born before 1865. Traditionally, Jewish immigration to America is divided into three waves: The "Spanish Period" from 1654 to 1815; The "German Period" from 1815 to 1880; and the "Russian Period" beginning in 1881 (2). Given the large number of prominent women who immigrated to America during the "Russian Period," it is only to be expected that they would mainly represent the Eastern European countries. This being the case, however, it is clear that the much maligned Eastern European immigrant community contributed a sizable share of America's Notable Jewish women

Nearly two-thirds of the men in the sample were foreign born (61.22%). If this is representative of the larger group it indicates that an even greater share of notable men were contributed by the immigrant community. Mary Antin, whose own Russian background would lead her to prominence as a literary spokesperson for a generation of immigrants, stated the case simply and prophetically in 1914. "What we get in steerage is not the refuse, but the sinew and bone of

all the nations" (3). Certainly this was true with regard to Jews. Nearly one quarter of all notable American Jewish women were East European Jewish immigrants.

BIRTH ORDER

Birth order is perhaps the most well documented example of an environmental factor in childhood which leads to specific behavioral patterns in adult life. The traditional model of first born supremacy and prominence has been supplemented by numerous psychological studies which demonstrate that "the effects of birth order have been so strong in themselves that we know that they are heavily responsible for certain characteristics" (4). Among the characteristics associated with first born and only children are: high parent-like status, positions of leadership, and greater academic achievement (5). In reference to this study, the expectation is clear; prominence and first born status should be linked.

An analysis of the twenty-seven men for whom birth order was given clearly supports this expectation. First borns was by far the largest group representing 48.15% of the total. Middle children totaled 29.63% with last borns completing the list with 22.22%.

Notable American Jewish women displayed a different pattern. Expectations notwithstanding, they came largely

from the ranks of the later born. Of the forty-five who listed birth order, middle children formed the largest group with 40% of the total. 31.11% were last borns, first born represented the smallest group (28.89%). First born status thus played little or no role in women's quest toward prominence. Since nearly three quarters of the women had older siblings, a review of the psychological development of later born children is appropriate.

Unlike first borns, later born children spend their entire youth among siblings. First borns spend at least the earliest portion of their youth with the parent-child relationship as their only important interaction. Later borns, on the other hand, have an additional important relationship with their older siblings. Since the siblings and the later born child are all equally under parental authority, the later child is a member of a peer group at an age when the first born was not. Peer group membership teaches later born children that they have qualities in common with the other members of their group. Their perceptions of being similar to others leads to an earlier and more acute sense of empathy (6).

Clinical experiments have demonstrated "that female LB's (later borns) do show empathy toward someone similar to themselves who is in pain" (8). Neither first born children nor later born males demonstrated this kind of empathy. In

fact, women who were later born children even developed a contrasting empathy for those they considered different from themselves and their peers (9). Given the large number of notable American Jewish women who became prominent for their work in social welfare and political reform, it is quite possible that birth order played a significant role in the development of their desire to help others.

In sum, more than 70% of the women had older siblings, while only 51% of the men did. Given this disparity, it seems likely that notable American Jewish women were motivated towards prominence for entirely different reasons than their notable male counterparts. First born men demonstrated a desire to place themselves in parental leadership roles. Later born women empathized with the pain of others and became prominent in the struggle to relieve it.

NUMBER OF SIBLINGS

The women in this study had an average of 4.53 siblings. This figure is significantly larger than that of the control sample and considerably beyond the national average. For the 53.06% of the men who reported data on size of family during youth, the average number of siblings was just 3.27. Census Bureau statistics on size of household indicate an even smaller figure. Since the census

statistics are not completely comparable with these figures, a brief explanation of that data is necessary.

Bureau of Census statistics from 1790 to 1930 demonstrate a steady downward trend in the median size of the American household (10). The oldest, and therefore largest, figure comes from 1790 when the median size for a household was 5.43 persons. In 1930, the median had dropped to only 3.40. Included in this figure are: parents, children, relatives, and unrelated residents, living in the household. The average home of a notable American Jewish woman must have been much larger than the national average. Including only parents, siblings, and the notable woman herself, the average home for these women contained at least 7.53 people!

In terms of the trend data, notable American Jewish women demonstrated a slightly less even decline in number of siblings over approximately the same period as the census material. The average number of siblings among the first seven women in the chronological listing was 4.86. The average for the last group of seven was just 3.86. Though the sibling data on notable American Jewish women is not completely comparable to the census statistics, the general trend toward smaller family units is clear from both sets of figures. In addition, though exact comparisons remain difficult, it is clear that notable American Jewish women

spent their youth in homes which were much larger than the national average.

LEVEL OF EDUCATION

Level of Education proved to be one of the most striking statistics discovered in this study. Fully 22 of the 47 women whose educational level is known received some training beyond the high school level (46.81%) with 6 receiving graduate degrees! All of the women had some form of schooling. 51.02% received some schooling less than college.

As late as 1925 the national statistics for high school graduation were just approaching 25% (11). In 1900, when three-quarters of the women in this study were already dead or beyond high school age, the national statistics show only 6.3% who graduated high school (12). Notable American Jewish women were thus highly educated by the standards of their time. 25.53% held college degrees--a fact that placed them among the top 2 or 3 percent of the country's female educated elite (13). The sample of men demonstrates an even higher educational level which seems to indicate a clear correlation between prominence and higher education.

When arranged in chronological order the first 9 women in the study never attended college, after which some college education was quite common if not the general rule.

Excluding these earliest women, 57.89% attended college and 31.58% of them received degrees. In sum, while higher education was not a necessary prerequisite for prominence, notable American Jewish women appear to have been remarkably well educated for their time.

FATHER'S PROFESSION

Father's profession was categorized under one of five headings: Professionals, which included doctors, lawyers, rabbis and businessmen; Artists, which included performing and representational art; Educators; Politicians; and Philanthropists. 87% of the women in the study came from homes where the father was involved in a professional field. More specifically, nearly 70% of the women had fathers who were involved in a business or trade (69.39%). None had fathers in politics. None were the children of philanthropists. Rose Eyttinge had a father who was an educator. Clara Mannes and Julia Richman had fathers in the arts. 46 of the 49 biographies listed father's profession and the overwhelming majority were involved in business.

Rabbinic parentage, which was an anticipated motivator toward prominence in these women, was in fact a larger influence among the men in the control group. Only 2 of the women had rabbis as fathers; Ernestine Rose and Henrietta Szold. With only 34 men reporting father's profession, 7 listed fathers as rabbis equalling 20% of the total. Among

men rabbinic fathers were second only to the general businessmen who represented over half those listed (55.88%). Having rabbinic parentage can still be seen as an influence toward a larger role in society, but for these women having a father in business was a much more consistent indicator.

SOCIO-ECONOMIC STATUS DURING YOUTH

The fluctuating nature of a business career made it difficult to separate the fathers involved in petty trade from the merchant princes. Socio-economic Status (SES) during youth was introduced to give a broad reference for the wealth or poverty of an individual's upbringing. All but one of the biographies gave some indication of the SES of the family and those that did were divided into three broad categories: Poor, Working, and Wealthy. The indication that can be drawn from this data is that higher SES during youth was associated with a greater chance to become prominent later on. The factors are undoubtedly much more complex than this simple analysis implies, but almost half the women came from homes classified as wealthy (46.94%) with three quarters coming from working or wealthy households (75.51%) (see Figure 1).

Among men, a working background was more common (53.06%), but in both cases the smallest group came from homes with low income. Since the vast majority of these

households were headed by men in business, it is clear that most were at least successful enough to provide a comfortable if not wealthy home environment for their children.

FIGURE 1



Socio-Economic Status of Notable American Jewish Women during Youth

DEATH OF PARENT IN YOUTH

A third factor which was considered as a part of the analysis of financial surroundings was Death of Parent during youth. For a sizable minority of the women studied, the stability of their upbringing was affected financially and/or emotionally by the death of a parent. Almost a third (32.65%) of the women lost a parent before the age of 16. Nearly a third of these (31.25%) lost a father before they

were six. For two more women, Henrietta Szold and Emma Lazarus, the loss of their father marked a major turning point in their careers despite the fact that they were over 16 at the time. For many of these women, the loss of a parent meant they were forced into a more responsible role at an early age. For some, it must have made them more independent which later sparked them toward prominence. It is clear, in any case, that the loss of a parent played a critical role in the upbringing of a sizable number of the Jewish women who later became notable.

PARENTAL AFFILIATION

The religious environment in which these prominent women were raised is described by the parental affiliation data. Affiliation rate among parents was divided into four general headings: Leader, Active, Identified, or Questionable. Assignments within these categories were made on the basis of involvement in the broader Jewish community, without regard to their branch of Judaism or the form of their involvement.

The vast majority of notable American Jewish women came from homes that were clearly identified as Jewish (85.17%). The largest group were those merely identified as Jews (59.18%). Parents who were active in the Jewish community made up another 22.45% of the total. Only Henrietta Szold and Ernestine Rose had parents who were classified as Jewish.

leaders. The distribution among men demonstrated a similar breakdown (see Figure 2).

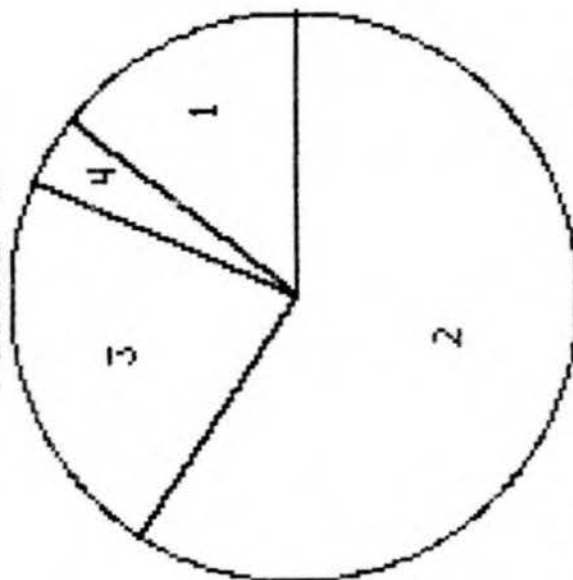
Trend data suggests a significant decline over time in the number of highly affiliated parents. When the entries are arranged in chronological order by birth, the two women with parents who were classified as leaders in the Jewish community appear in the first two-sevenths of the listing. Of the 11 parents whose involvement in Jewish life was termed "active," 7 appeared in the earlier half of the chronological listing. 75% of the women in the later half of the list had parents who were categorized as "Identified" Jews. By this analysis, parental prominence in the Jewish community was a factor in the upbringing of only the earliest notable American Jewish women.

GENERATION IN AMERICA

As was discussed in the earlier section on Place of Birth (see page 112), a significant minority of notable American Jewish women were born abroad (28.57%). Despite this significant immigrant contribution, First generation Americans represented the largest division among the women: 51.02%. The remaining 20% was split between second (8.16%) and third (12.24%) generation Americans.

Second and third generation Americans were extremely uncommon among the men. Nearly 60% of the men were

FIGURE 2



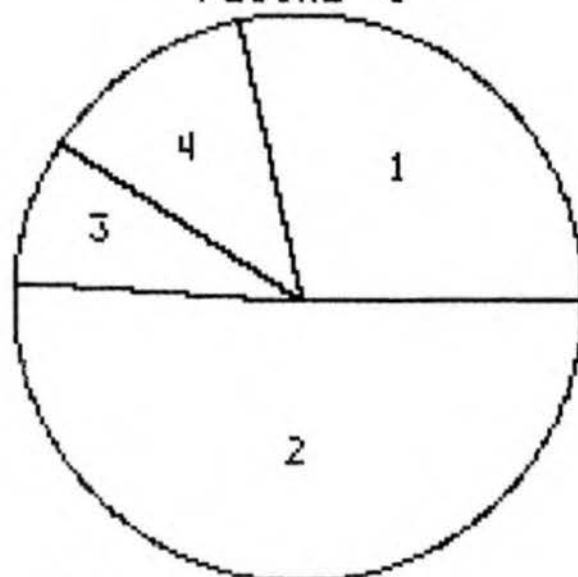
PARENTAL AFFILIATION

- 1. QUESTIONABLE
- 2. IDENTIFIED
- 3. ACTIVE
- 4. LEADER

immigrants (59.18%), practically all of the remaining 40% were first generation Americans (36.73%). For both men and women, therefore, prominence clearly was not a function of the number of generations their family had been in this country. Nearly 80% of the women and 96% of the men came from families that had been in this country one generation or less. America was indeed the land of opportunity for these new arrivals, and it took them surprisingly little time to become notable Americans (see Figure 3).

When arranged in order of prominence, as determined by the space allotted for their entry in Notable American Women (14), all but one of the top 18 notables were first generation Americans or immigrants. The single exception, Ruth Benedict, can be accounted for, at least partially, since she was among those fringe entries whose parental affiliation was at best questionable and whose personal affiliation was only Quasi-Jewish (see Religious Affiliation, page 138). It is clear, therefore, that immigrants and first generation Americans not only represented the general majority among notable American Jewish women, but occupied the most prominent positions among them.

FIGURE 3



GENERATION IN AMERICA

- 1. IMMIGRANT
- 2. FIRST GENERATION
- 3. SECOND GENERATION
- 4. THIRD OR MORE

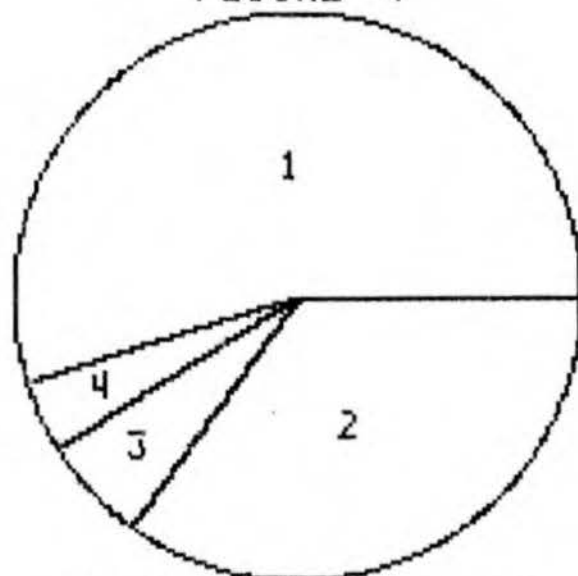
REGION OF ANCESTRY

The data on Region of Ancestry demonstrates this study's conformity with the larger patterns of American Jewish history. As expected the largest group were of Western European origin (55.10%). Eastern European Jews constituted the second largest group (34.69%). Women who claimed Sephardic background represented the smallest set (6.12%). The breakdown of men in the control group matched of these figures almost exactly (see Figure 4).

Trend data reflected the three waves of immigration perfectly. (See earlier discussion on Lears's division of immigration and ascendancy by periods, page 113.) Women of Sephardic origin were found only in the first half of the chronological listing. Women of Western European origin dominate the first two-thirds of the chronology with 22 of the 33 entries (66%). Women of Eastern European origin during this same period represented only 21.21% of the group. In contrast the final third of the chronological listing clearly demonstrates the influence of the "Russian" wave of immigration with 76.92% of the women coming from Eastern European families.

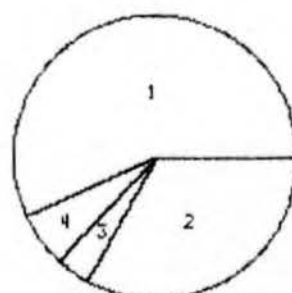
In sum, both notable American Jewish women and the random sample of notable men accurately reflected the larger make-up of the American Jewish community.

FIGURE 4



REGION OF ANCESTRY

- 1. WESTERN EUROPE
- 2. EASTERN EUROPE
- 3. SEPHARDIC
- 4. UNKNOWN



ANCESTRY OF MEN

NOTES

(1) Jacob Rader Marcus, The American Jewish Woman, 1654-1980 (New York: KTAV, 1981).

(2) Rufus Lears, The Jews in America: A History (New York: KTAV, 1972), p. 57.

(3) Edward T. James, Notable American Women, vol. I (Cambridge: Belknap Press, 1971), p. 58.

(4) Ezra Stotland, Stanley E. Sherman, and Kelly G. Shaver Empathy and Birth Order (Lincoln: University of Nebraska Press, 1971), p. 48.

(5) Stotland et al, p. 51.

(6) Stotland et al, p. 53.

(7) Stotland et al, p. 66.

(8) Stotland et al, p. 67.

(9) Stotland et al, p. 59.

(10) Bureau of the Census, United States Department of Commerce, Historical Statistics of the United States: From Colonial Times to 1957 (Washington: Government Printing Office, 1957), Series A 255-263, p. 16.

(11) Bureau of the Census, United States Department of Commerce, Historical Statistics of the United States: Colonial Times to 1970, Part I (Washington: Government Printing Office, 1970), Series H 598-601, p. 379.

(12) Bureau of the Census.

(13) Bureau of the Census.

(14) For a more complete discussion of the prominence scale, see Chapter 4, p. x.

CHAPTER 3

PERIOD OF PROMINENCE

Chapter 3 reviews the data concerning the careers and personal lives of notable American Jewish women during their periods of prominence. The methodology for establishing trends which was employed in the previous chapter will be useful here as well. Chronological trends are demonstrated on a slightly different arrangement which was based on date of death, rather than date of birth, because this is a more accurate indicator of a woman's actual period of activity. The data falls into two basic groups, professional and personal.

PROFESSIONAL FACTORS

These include: Career Field, Socio-economic Status, Educational Experience, Publications, Business Experience, Work Due to Need, Humanitarian Interest, and Women's Issues

Career Field

Women's careers were grouped into five general categories: Professions, which included journalists, social workers, religious professionals, doctors, scientists, and public health nurses; Artists, in both the performing and representational arts; Educators; Politicians; and Society or Philanthropic Leaders. The largest group of women had

careers in the arts (38.78%). Performing artists represented the largest single profession with 19.15% of the total for all women and 47.37% of those involved in the arts. General professionals were the second largest group (26.53%) followed by Politicians (20.41%), Educators (8.16%), and Society or Philanthropic Leaders (6.12%). Secondary career data was taken in order to account for women who became prominent in more than one area, but the percentage breakdowns for career categories remained essentially the same (1).

The statistics on men deviated considerably from these results. 57.14% of the sample held professional careers. Scientists and Clergymen were the most common individual occupations. The arts were by far the largest non-professional career field (26.53%). The few remaining entries (16.32%) were divided evenly between Educators and Politicians.

With the exception of the artists, who ranked high in both studies, Jewish women who became prominent did so largely in fields distinct from those of their male counterparts. Many of the professional fields were closed to women, either by law or by custom, until the end of the 19th century. Prominence among women was therefore limited to those few exceptions who made careers in the professions despite the obstacles, and the many others who

became notable in other fields which were more open to an expanded role for women.

Socio-economic Status as an Adult

This analysis sought to examine the degree to which prominent American Jewish women inherited their notability, rather than achieving it on their own. The data revealed that SES was clearly a factor in the development of prominence, but that notable women seemed no more wealthy than their notable male counterparts.

The SES of notable American Jewish women rose dramatically during the period of their prominence. 46.93% were raised in households which were classified as wealthy. During their period of prominence, the percentage of wealthy women rose to 65.31%. Women from poor homes represented 22.45% of the total during their youth. Only one notable American Jewish woman, Penina Moise, could be classified as poor during her entire active career.

Penina Moise was born into an old line Southern family that had already faced serious financial difficulties during her early childhood. By the end of the Civil War she was left virtually destitute, physically ill, and completely blind. Her published poetry had never been a financial success and she supported herself by teaching in a small school until her death in 1880. While Penina Moise is a

touching portrait of a Southern Jewish woman during the period of Reconstruction, she is decidedly atypical for notable American Jewish women in general.

91.30% of the women from wealthy backgrounds remained wealthy during their career. 100% of those raised in poor surroundings advanced their SES. 45% of these moved from a poor childhood to a wealthy adult life.

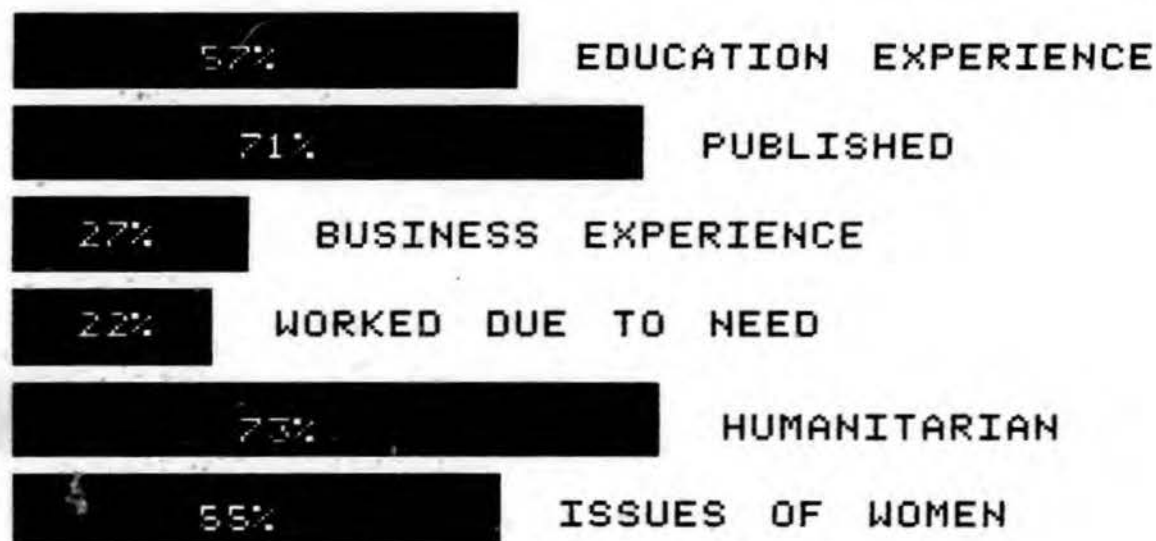
Among men, the pattern was virtually identical: 61.22% were wealthy during their active careers; none were poor. 80% of those born to wealth remained wealthy during their prominence. 50% of those born in poverty became wealthy in their adult lives.

The data on SES demonstrates a definite link between wealth and prominence. Though a sizable number of the women were not wealthy, very few were poor. Nevertheless, since the sample of men coincided so closely to the women's data, it seems clear that a woman's prominence was no more or less linked to her SES than that of a man. To the extent that they became notable because of their wealth or financial security, they did so in a pattern entirely consistent with the notable American Jewish men in the control group.

Hypothetical Factors

Inquiries were made on six possible commonalities in the background of each notable American Jewish woman: Educational Experience, Publications, Business Experience, Work due to Need, Humanitarian Interest, and Involvement in Women's Issues. Significant results were demonstrated in a number of areas. The basic data is reflected in Figure 5.

FIGURE 5



Various Factors in the Background of Notable American Jewish Women

Factors that proved particularly significant were publications and humanitarian interest. 35 of the 49 women were published authors (71.43%). 36 of the 49 had a noted interest in a humanitarian concern (73.47%). In both cases,

the above figures may have been even higher since relevant information may not always have been included in Notable American Women.

Lillian Wald is a representative example of the combination of these two factors. Her career in Nursing and Settlement work brought her into close contact with New York's poor immigrant community. Though her work was a humanitarian effort in its own right, she also became involved in other areas of social reform. She was not an active author, yet she published two books on her life and experiences at the Henry Street Settlement.

For many other notable American Jewish women, humanitarian concerns played integral parts in their careers. This in turn led them to humanitarian projects in the larger society. Only 5 women had primary careers as writers. If one considers primary and secondary authors, as well as salaried journalists, the number only rises to 8, or 16 33%. And yet nearly three-quarters of all the women were published authors of one form or another.

This combination of publication coupled with humanitarian interests was an almost universal feature among the top 10 most prominent women. In addition, the percentage of women with noted humanitarian interest was 92% for the later half of the chronological listing, 100% for the last quarter.

Notable American Jewish men demonstrated a similar distribution in response to these hypothetical inquiries. The noted exception to this similarity was the larger number of men who had business experience. More than twice as many of the men sampled had had some experience in the business world (67.35%), though few were actually businessmen by profession (8.16%).

PERSONAL LIFE

These include: Rate of Marriage, Number of Children, Religious Affiliation, Affiliation of Spouse, Profession of Spouse, and geographic Region During Prominence.

Rate of Marriage

In her book, The Woman in American History, Gerda Lerner describes the historical expectations regarding prominence and marriage rate.

Although most outstanding women of the century were married, many of them married late and a goodly number of them chose careers over marriage. This, it must be stressed, was a choice necessary in the 19th century because of the universal disapproval women met when stepping out of their "proper sphere"--the home (2).

This expectation for "outstanding" women is quite distinct from the general historical pattern. Census data on the marital status of women 14 years old or over from 1890 to 1950 demonstrates a declining rate of single women from 24.3% in 1890 to 19.6% in 1950 (3). Given that the median

age for marriage during this same period ranged in the early twenties (4), the actual figures for women who never married would be considerably smaller. To the degree that the notable women in this study conform to Lerner's expectation, in contrast to the general national patterns, they should do so largely as a function of the notability.

Most notable American Jewish women were married (61.22%), but a sizable number of them chose to remain single all their lives (38.78%). Among these women, Lerner's expectation seems quite correct. A more detailed look at the results of these marriages serves to emphasize these basic findings.

In fact, only one-quarter (24.45%) of the women were successfully married to one man all their lives. 60% of those who married were either widowed or divorced or some combination of the two. 43.33% of the marriages ended in divorce. 16.66% ended with the death of a husband. Many of these women lived alone for most of their careers. Several of the actresses had serial marriages with as many as 5 different men. Successful marriage and a "normal" home life were, in fact, quite rare.

This rate of divorce is decidedly atypical for the general populace. Census data on divorce rate ranged from only 0.4% in 1890 to 2.2% in 1950 (5). The number of widows conforms quite closely to the national statistics which

ranged from 15.9% in 1890 to 12.2% in 1950 (6). The statistics on widows demonstrates the conformity of the group on a theoretically random factor. The data on divorce demonstrates their uniqueness in one very significant area.

Trend data also indicated that the number of successful marriages among the more recent women was half that of their earlier counterparts. In sum, successful marriage to a single spouse was a rare and decreasing phenomenon among notable American Jewish women.

Data from the sample group was significantly different. Nearly all the notable American Jewish men were married at least once (91.84%). Two-thirds of the men remained married to the same spouse throughout their career (69.39%). Of those who were widowed or divorced, all remarried after some period of time. 12.25% of the men were widowers. Only 5 men were ever divorced. It seems clear, therefore, that the larger number of women who never married, or whose marriages failed, were not simply factors of particular careers or prominence in the larger society, since men of a similar status demonstrated neither of these characteristics.

The reasons why so many women would remain unmarried cannot be demonstrated quantitatively. Nevertheless, one factor can be removed from consideration. Notable American Jewish women did not remain single simply because eligible

Jewish men were unavailable in the communities where they lived. As will be discussed later, the vast majority of these women lived in the metropolitan centers of the Northeast where the Jewish population was most dense. And yet women born in the Northeast represented the largest group who never married. Nearly 70% (68.42%) of the women born in the Northeast never married. Lerner indicates that, particularly for the earlier women, "marriage was possible for every woman who wanted it." From all indications, the majority of notable American Jewish women chose to live outside of the usual family structure in order to more effectively pursue their careers.

Number of Children

Of those women who did choose to marry, very few raised a family. Census data on "Ever-married" women born from 1835 to 1900 indicate a small but rising rate for women who never had children. Only 7.7% of the women born around 1835, who ever married, had no children. For women born around 1900, the number who had no children was 20.4% (7). The average number of children for ever-married women during this period ranged from 5.39 among the earliest to 2.49 among the most recent (8).

Notable American Jewish women had considerably less children than the national average. Only about half the women who ever married had children (56.66%). The average

number of children for those who had ever married was just 1.23 which is only half what would be expected from even the most recent national statistics.

A few single women adopted children during or after their careers. After her sister died in childbirth, Rebecca Gratz took responsibility for raising her nine children. But even including those who adopted or raised the children of others, the number of children per notable American Jewish women overall was only 1.02. Considering only natural children, the number drops to 0.755 per notable. Most notable American Jewish women raised no children at all (59.18%).

Notable American Jewish men, on the other hand, were quite prolific. The same number of men in the sample produced more than twice the amount of children as the women. 77.78% of those who married had at least one child. Many of the men had 5 children or more. The number of children per notable overall was 2.18 including adopted children, 2.12 without. Nearly twice as many men had children. The men who had children, had twice as many as the women.

These statistics demonstrate clearly that low birth rate was not simply a function of prominence, SES, or religion. It was, rather, a factor distinct to women who chose to make a career in the larger society.

Religious Affiliation

Personal religious affiliation was considered as a factor in order to determine the degree to which involvement in the Jewish community played a significant part in the life of a notable American Jewish woman. In Community and Polity, Daniel Elazar describes the American Jewish community in terms of:

a series of uneven concentric circles, radiating outward from a hard core of committed Jews toward areas of vague Jewishness on the fringes (9)

Elazar divides the Jewish community into seven such circles: Integral Jews, Participants, Associated Jews, Contributors and Consumers, Peripherals, Repudiators, and Quasi-Jews. Identification within a group is made on the basis of community involvement, irrespective of the nature of that involvement. Each group is described in detail, including the proportion of Jews it represents in the current community structure.

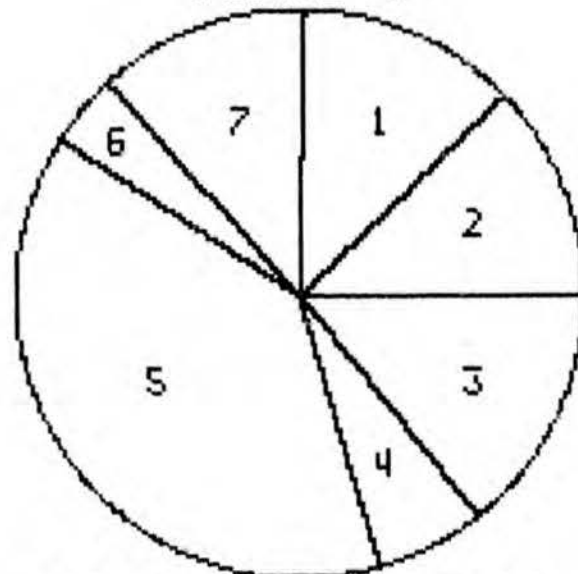
Elazar's system was used to divide notable American Jewish women into categories of Jewish involvement. Once established, these grouping were analyzed and then compared with Elazar's description of the current proportion of Jews within each group. Figure 6 represents the division of notable American Jewish women as determined by Elazar's scale. On the whole this breakdown conforms well with Elazar's expectation for current American Jews. The number

of women at the extreme ends of the spectrum matched Elazar's figures closely. Those who occupied the center three categories tended more toward less affiliation than the modern American Jewry which Elazar describes.

As Figure 6 indicates, the largest number of the women are classified as Peripherals, "recognizably Jewish in some way, but completely uninvolved in Jewish life" (10). The remainder of the women were divided relatively evenly among the other categories. 6 was the mode for number of entries in an individual category. Peripheral Jews represented more than 6 times that mode.

Parental affiliation seems to have played a significant role in the development of these figures. If women from homes where parental affiliation was questionable were to be discounted, all of the Quasi-Jews and one of the two Repudiators could be dropped from the list. Peripheral Jews would still represent the largest single category, but the majority of the entries would then be characterized by those whose affiliation was Contributor and Consumer or more (52.38%). In other words, when women who were raised in totally un-affiliated homes are discounted, nearly all the remaining entries were at least clearly identified as Jews (97.62%) and most were more involved than simple identification.

FIGURE 6



PERSONAL AFFILIATION

1. INTEGRAL JEWS
2. PARTICIPANTS
3. ASSOCIATED JEWS
4. CONTRIBUTORS
5. PERIPHERALS
6. REPUDIATORS
7. QUASI JEWS

The men in the control study demonstrated essentially the same phenomena. The largest group were Peripherals who made up 44.90% of the total. All the Quasi-Jews came from homes of questionable identification. Almost half of the men were more than simply identified when these entries are discounted (45%).

In sum, none of the entries from questionable Jewish upbringing became significantly involved in the Jewish community themselves. The largest single group by far were identified as Jewish and nothing more. However, when entries from questionable homes are discounted, approximately half of those remaining were actively involved in the Jewish community on some level or another.

Religious Affiliation of Spouse

Affiliation of Spouse was the only factor considered for which there was a significant degree of uncertainty. Although both biographical dictionaries took pains to mention each figure's spouse, information on their religious affiliation was often lacking. Additional research provided the affiliation data on several entries, but even after these were included one-fifth of the women and one-third of the men still had spouses whose religious affiliation was unknown. The results of the data available were quite significant, but they can only be seen as representative of

the larger group to the degree that unknown affiliation of a spouse was a purely random factor.

Considering the data available, at least 60% of the women married Jewish men. 18 of the 30 women who married had at least one husband who was Jewish. If none of the 6 who remained unknown were in fact Jewish, then 60% would be an accurate reading. Given the same assumption, a minimum of 43.33% had a Jewish spouse in each marriage. If the number of Jewish husbands is compared to only those marriages for which spouse affiliation is known, the percentages raise to 75% who married at least one Jew and 54.17% who married only Jews. If all those whose data is unknown were Jews, the rate of Jewish marriage could rise as high as 80% for women who had one Jewish husband, 63.33% for women who married only Jews. In sum, even by the most conservative estimates, most notable American Jewish women married within the faith. Reasonable expectations would place this figure as high as 75%.

Because so many of the men in the sample married (92%), the data pool on known affiliation of spouse was greater despite a higher degree of uncertainty. 30 men had wives with known religious affiliation, 22 of these married women who were Jewish. At a very minimum, therefore, 48.89% of the men married within the faith. If the 30 known spouses are representative of the group as a whole then 73.33%

married Jews. If all of the unknowns were Jewish the number could range as high as 82%. On the basis of available data, that statistics on men matched those of women almost exactly.

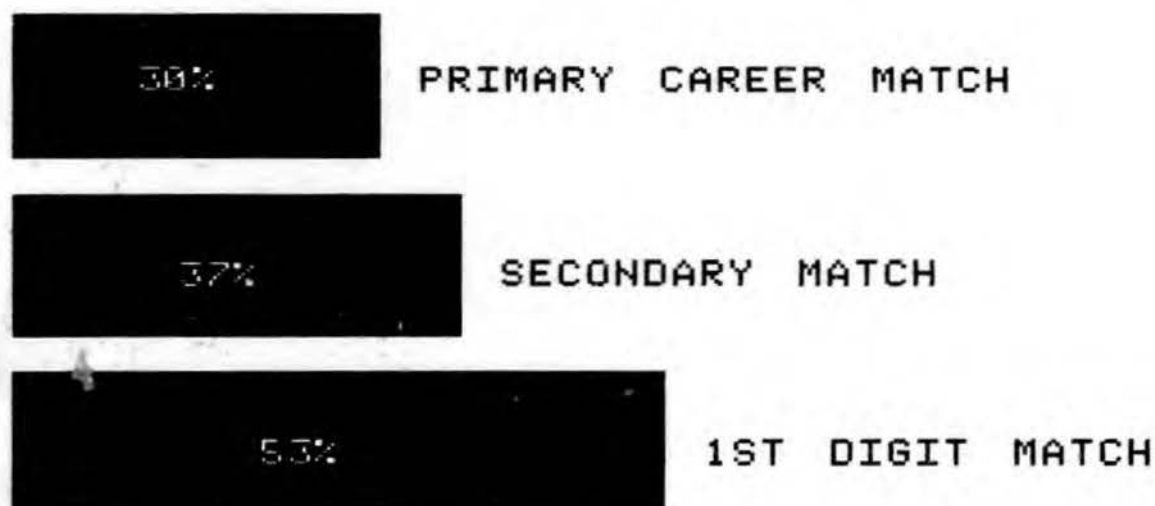
To the degree that the available trend data represent the larger patterns for spouse's affiliation, a highly significant factor emerges. There was no recognizable trend in the rate of intermarriage of notable American Jewish women computed over time by either Birth Date or Death Date arrangement. Women who definitely intermarried were relatively well distributed throughout both listings. Women who definitely married Jews were equally well distributed. Though a trend toward a greater rate of intermarriage might yet be demonstrable, depending on the random nature of the missing data, the study of the available information does not support such a hypothesis.

Spouse's Profession

Spouse's profession was reported for all but one of the 30 women who married. The professions of husbands closely resembled the general data on the careers of the notable women themselves. Artists and professionals represented the largest groups. 46.66% had professional careers, 26.66% had careers in the arts. 16.66% were politicians and the remaining 2 entries had careers in education.

In fact, for a significant number within the group, both husband and wife shared the same or similar professions. 30% of the married women had the same primary career code as their spouse. When primary and secondary careers are considered, 36.67% demonstrated the same career interests. Less than half the women had careers in completely different categories from that of their spouse (46.67%). Figure 7 demonstrates the degree of conformity in career fields.

FIGURE 7



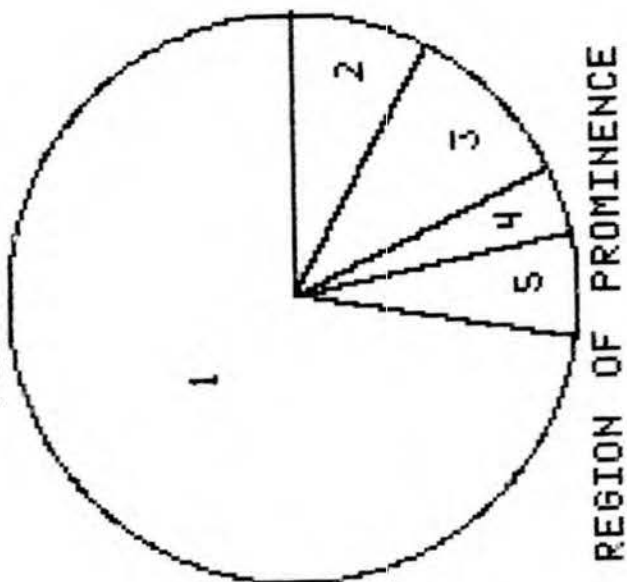
Notable American Jewish Women with Spouse in Same or Similar Profession

Region During Prominence

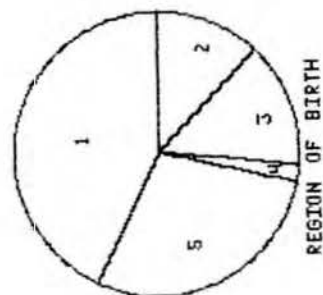
The final factor in Chapter 3 is geographical Region During Period of Prominence. Statistics on Region of Birth demonstrated a heavy preponderance of women born in the Northeast (42.85%) with New Yorkers alone representing a group as large as any other region (28.57%). By the time they reached their prominence, 75.51% of the notable American Jewish women lived somewhere in the Northeast. The few remaining women were split relatively evenly between the four other regions: Midwest (4), South (3), West (2), and Foreign (3).

Data from the sample group of men was quite similar. 73.46% lived in the Northeast during their period of prominence. The Midwest represented the second largest group with 18.37%. Two men lived in the South, one lived in the West, and one lived abroad. Figure 8 shows the breakdown of women by region during prominence. The smaller figure is provided for comparison with the data on Region of Birth.

FIGURE 8



- 1. NORTHEAST
- 2. SOUTH
- 3. MIDWEST
- 4. WEST
- 5. FOREIGN



NOTES

(1) Career codes and categories modeled after: Barbara Kuhn Campbell, The "Liberated" Woman of 1914: Prominent Women of the Progressive Era (Ann Arbor: UMI Research Press, 1979), pp. 201-202.

(2) Gerder Lerner, The Woman in American History (Menlo Park: Addison-Wesley, 1971), p. 49.

(3) Bureau of the Census, United States Department of Commerce, Historical Statistics of the United States: From Colonial Times to 1957 (Washington: Government Printing Office, 1957), Series A 210-227, p. 15.

(4) Bureau of the Census, Series A 228-229, p. 15.

(5) Bureau of the Census, Series A 227, p. 15.

(6) Bureau of the Census, Series A 226, p. 15.

(7) Bureau of the Census, Series B 69-75, p. 24.

(8) Bureau of the Census, Series B 75, p. 24.

(9) Daniel J. Elazar, Community and Polity: The Organizational Dynamics of American Jewry (Philadelphia: JPS, 1976), pp. 70-74.

(10) Elazar, p. 72.

CHAPTER 4

VITAL STATISTICS

Chapter 4, Vital Statistics, is a review of those factors in a woman's career which can only be assessed after her death. Subjects which will be discussed in this chapter include: Life Expectancy, Cause of Death, Period of Death, Region of Death, and Degree of Prominence.

LIFE EXPECTANCY

A critical question for this thesis was whether the life expectancy of notable American Jewish women was comparable to women in the larger American society, or whether they might more properly be compared to notable Jewish men. Traditionally, women live longer than men, and the life expectancy of women in American has continued to improve since the Pre-Revolutionary period. As Gerda Lerner put it: "The struggles of past generations have vastly improved the position of American women. Their life span is longer . . ." (1)

Census statistics tend to confirm these conclusions (2). Since life expectancy is usually seen as a function of date of birth, chronological order for this section was set by birth date order. The women in the study were all born between 1760 and 1900. The Bureau of Census statistics do not record national figures for life expectancy until after

1900, but comparable data from Massachusetts residents is available which covers the period under discussion. Massachusetts women during this period had a greater life expectancy than the men who were their contemporaries by a widening margin of 2 to 3 years (3). During this same period, the life expectancy of women rose consistently from 34.3 years, for women born in the 1760's, to 49.42 for those born around 1900 (4). Though the specific figures may be unrepresentatively low for women of prominence, the trends they establish are quite clear. In pre-1900 Massachusetts, women lived longer than men and their life expectancy rose steadily.

The life expectancy of notable American Jewish women varied considerably from these figures. The average life expectancy of a notable American Jewish woman was 66.98 years. Within this broad statistic, two groups stood out as distinct from the norm: actors and writers. Taken alone, the 9 women who had careers in acting had an average life expectancy of only 56.33 years. Of the 5 professional writers, the average life expectancy was just 63.2 years. If women from these two fields were excluded from the larger statistics, the remaining 35 women would have an average life expectancy of over 70 years (70.26).

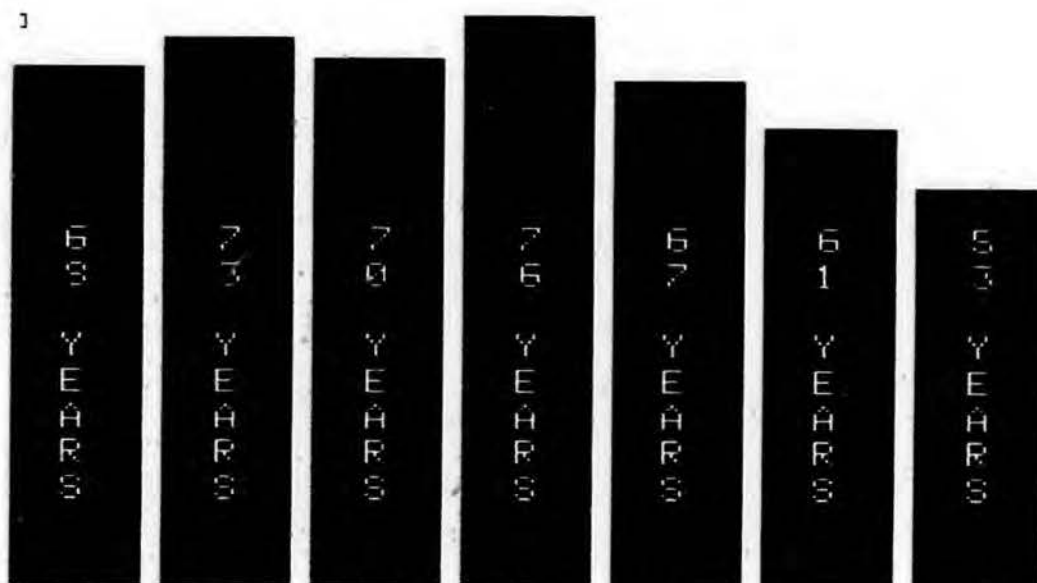
Several factors can be offered in explanation for this phenomenally greater life expectancy among notable American

Jewish women, almost 20 years beyond the Census Bureau average. Initially, the general statistics from Massachusetts include vast numbers of women who died in their early youth, long before they had any possibility of becoming prominent. In addition, national recognition in many fields can only be achieved by the kind of longevity and permanence which comes from a long and distinguished career. Only in a field like acting or writing could a woman expect to become nationally recognized before she reached a relatively mature age and, as indicated earlier, life expectancy in these fields was considerably shorter. In many ways this data can be seen simply as an indicator of the prominence of these women, but the comparable data on men is even more striking.

The average life expectancy for the notable American Jewish men in the control sample was 68.22 years, more than a year greater than that of the women. Despite consistent census statistics to the contrary, notable American Jewish women were less long lived than their male counterparts. Trend data on age at death demonstrates the pattern quite clearly. Separate analysis by groups of sevens (Chronological Sevens) demonstrates a relatively steady rise in the life expectancy of the women until about the midpoint of the study. The last three groups of seven demonstrate a steady and marked decline in average life expectancy. The average age at time of death for the last seven women was

just 58.86 years. See Figure 9 for a graphic display of the complete analysis.

FIGURE 9



Average Life Expectancy of Notable American Jewish Women in Groups of Seven Over Time

Notable American Jewish women followed the general pattern for greater longevity through the first half of the chronological listing. In this earlier half, the cumulative average life expectancy was 71.48 years. During the later half of the listing, as more and more women entered fields traditionally dominated by men, the life expectancy steadily declined, reaching a cumulative average of just 62.29 years. No such pattern appears in the analysis of men's life expectancy over time.

In sum, the life expectancy of notable American Jewish women was distinct from the general expectations for women in American in three ways: notable American Jewish women lived considerably longer than the average woman; they did not outlive their male counterparts; and, they reversed the general and consistent trend toward greater longevity. In reference to their life expectancy, notable American Jewish women resembled their male counterparts considerably more than women in the general populace.

CAUSE OF DEATH

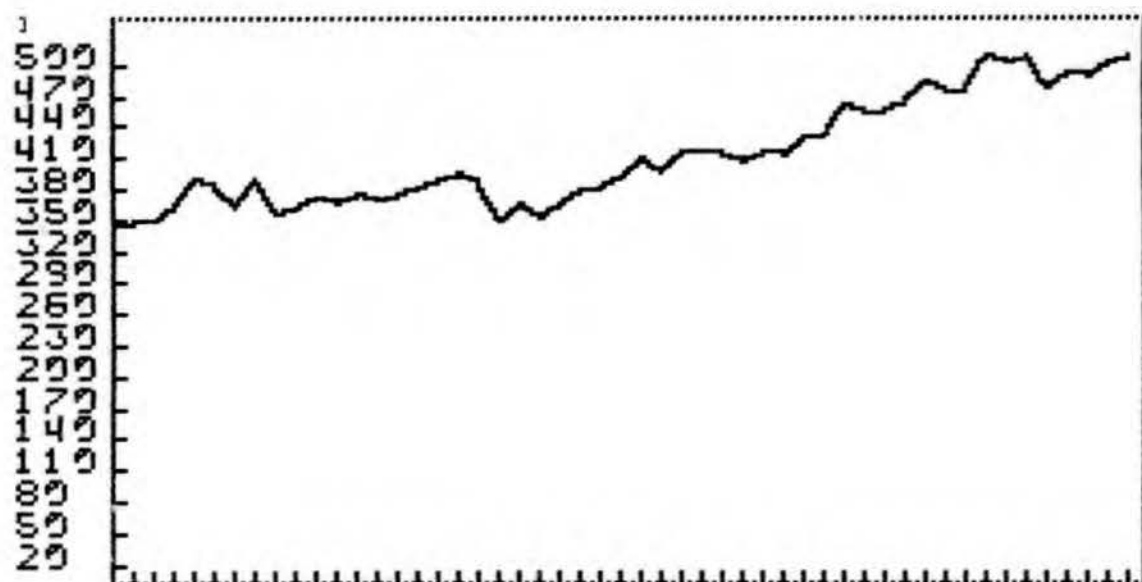
A separate factor in the analysis of life expectancy was specific Cause of Death. Again, the essential issue was whether notable American Jewish women resembled more closely American women or notable American Jewish men in the forms of illness which led to their death. To the degree that notable American Jewish women were subject to the same stress and pressure which notable American Jewish men experienced in the pursuit of their careers, they should have demonstrated similar ailments to those men who were their counterparts. In sum, they should have been subjected to the same factors which provided for the shorter life expectancy among men in the general populace. The clearest indicator of this stress is the rate of heart disease and the comparison of this figure to other common causes of death.

General census statistics provide the basic groundwork for this discussion. Census data on death rate, for selected causes, from 1900 to 1950, demonstrate two general patterns for consideration. The rate of heart disease and cancer rose steadily and sharply over this period. At the same time, several other common causes of death were virtually eliminated.

Heart disease, which was the major killer even in 1900, rose from 345.2 deaths per 100,000 population in 1900 to 510.8 deaths per 100,000 in 1950. Cancer, which ranked sixth as a cause of death at the turn of the century, became the second greatest cause by 1950. Only 64.0 cancer fatalities per 100,000 were reported in 1900, this figure more than doubled to 139.8 deaths per 100,000 by 1950 (5).

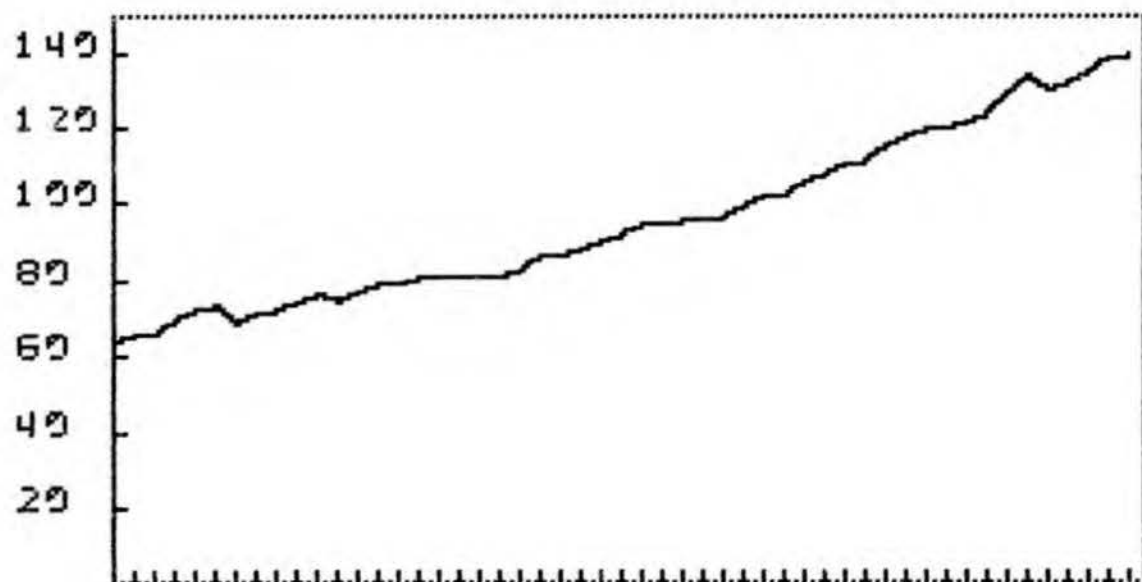
Common killers like pneumonia, influenza, tuberculosis, syphilis and a variety of stomach ailments were dramatically reduced over this same period (6). Diseases like diphtheria, typhoid, measles and whooping cough have been virtually eliminated (7). The following graphs demonstrate the enormous change which medical science has affected in the causes of death over the past 50 years.

FIGURE 13



Heart Disease in America: Cases per 100,000 (1900 - 1950)

FIGURE 14



Cancer in America: Cases per 100,000 (1900 - 1950)

The three most common causes of death among notable American Jewish women were heart disease (24.49%), cancer (18.37%), and pneumonia (16.33%). Together these three illnesses represented 69.05% of the deaths for which a cause was cited. Only seven biographies did not list a cause of death and most of these were women who were born among the first few in the chronological listings. The data is, therefore, quite representative for notable Jewish women who died during the period covered by the Census Bureau statistics. Though the sharp rise in the rate of cancer and heart disease may well be attributable to better diagnostics and reporting, notable American Jewish women demonstrated a similar rise in these two causes of death.

The increase in the rate of heart disease is clear and striking. To a certain degree these findings can be minimized by the concurrent decrease in the rate of death by other causes and the general trend toward heart disease demonstrated by the census data. Nevertheless, the numbers in both cases represent not percentage figures, but a real increase in the number of people who died from this particular cause. Percentages aside, the census data indicates that half again as many people died of heart disease in 1950 than had half a century before. Among notable American Jewish women the number of deaths due to heart ailments was more than twice as great among the more modern women. When listed in chronological order by date of

death, 7 of the last 8 women died of heart related diseases.

The analysis of the role of heart disease as a function of entrance into the traditional male domain of public prominence requires major quantitative research. It is clear from this data, however, that notable American Jewish women experienced a sharp increase in deaths by this cause, far beyond the expectations for the general population.

PERIOD OF DEATH

The earlier discussion on period of birth demonstrated in a limited way the validity of Jacob Rader Marcus's periodization of women's history. The few women who were born outside of the period 1820 to 1893 conformed well to the expectations of their periods. But limited data can provide only limited conclusions. The analysis of period of death is intended to broaden the implications of this earlier discussion.

The most direct approach to the discussion of periodization would have been a review of women by their period of prominence. However, determining when an individual woman became prominent, and when this prominence might end, was too subjective a distinction to provide useful results. The combined analysis of period of birth

and period of death is intended to replicate the data on period of prominence through a more objective framework.

Period of death proved to be a broader indicator of historical periodization since, by this analysis, more entries stood outside the larger group. Seven women died during the period 1820 to 1893. Prominent Jewish women during this period shared one of two basic traits. Either they were members of a highly respected family of great wealth and influence, or they gained their prominence in the arts where women were welcome even in the earliest periods of American history. Some women, like Emma Lazarus, combined both characteristics.

By the period 1894 to 1919 family background and influence was no longer a factor in attaining prominence. The four listings during this period were of individual women in individual fields. None rose to prominence on the basis of their family or their wealth, but none became notable in a field traditionally limited to men. Two gained fame on the stage and two became prominent largely through their publications.

The third group of women represented the bulk of the entries: those who died during the period 1920 to 1950. Artists and writers are still well represented, but only in this last group do women begin to gain prominence in traditionally male dominated fields. Several of these women

were active in the growing consciousness which led to the formation of women's organizations. Many led the way for the entrance of other women into their particular professions. Though there are too many entries to describe in any specific set of characteristics, it is clear that the group as a whole represents an entirely different breed of women from the two periods which preceded it.

In essence, this analysis confirms the earlier conclusions drawn from period of birth. The available data indicates that significant differences can be identified between women in the various periods. The role of women in society broadened with each new period. The earlier women acted largely as independent achievers, while women in the last period began to demonstrate a broader group consciousness. When the control sample of men was divided along these same lines, no such distinctions occurred. The only data which can be drawn from the men is that, over time, a steadily increasing number of Jews became prominent in American history. From the perspective of prominence, the periodization of Jacob Rader Marcus seems entirely appropriate.

REGION OF DEATH

The earlier analyses of place of residence by region have already demonstrated the dominance of the Northeast as a source of prominent women. 42.86% of notable American

Jewish women were born in the Northeast. 71.43% lived in the Northeast during the period of their prominence. The data on region of death was not as overwhelming as that of period of prominence, but the centrality of the Northeast remained clear. 61.22% of the women died somewhere in the Northeast. 51.02% of the total died in New York state, 44.90% died in New York City.

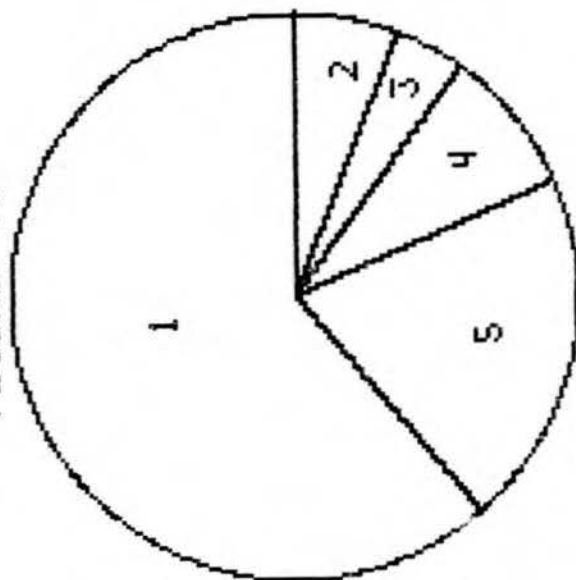
The second largest group of women died in foreign countries (20.41%). All of these women were born or rose to prominence in the Northeast. 60% of them resided abroad at the time of their death, the remainder lived in the Northeast and died while traveling. See Figure 15 for a breakdown of notable American Jewish women by region of death.

The combined analysis of region during birth, prominence, and death, demonstrates the clear and overwhelming influence that women from the Northeast played in the leadership of Jewish women in America. Residence in the Northeast in general, and New York in particular, was one of the most consistent factors in the background of a notable American Jewish woman.

DEGREE OF PROMINENCE

The prominence scale which has been used periodically throughout the study is explained in detail in Appendix A

FIGURE 15



REGION OF DEATH

- 1. NORTHEAST
- 2. MIDWEST
- 3. SOUTH
- 4. WEST
- 5. FOREIGN

Put simply, it is a system of weighting the various women on the basis of the space allotted for their entry in Notable American Women. The editors of Notable American Women were quite cognizant of the space allotted for each entry, and they did so based on their estimation of the relative historical significance of each woman.

Validity Testing

The analysis of degree of prominence subjected this ranking to an independent factor for determining notability. 27 of the 49 Jewish women listed in Notable American Women also had listings in the Dictionary of American Biography. Assuming that the Dictionary of American Biography listed only the most prominent of the entries in Notable American Women, the more notable women should be heavily represented among these dual entries. When the women were arranged in order of prominence by the space allotted them in Notable American Women, the rate of double entries demonstrated just this correspondence. The 7 most prominent women by the standard of Notable American Women were all listed in both volumes. 85.71% of the top two-sevenths had double listings; 76.19% of the top three-sevenths; and the numbers continued to decline. When divided in half, 70.83% of the more prominent women had double listings while only 40% of the less prominent women were listed in both works. The analysis of dual entries

confirmed the prominence arrangement established by space allotment in Notable American Women.

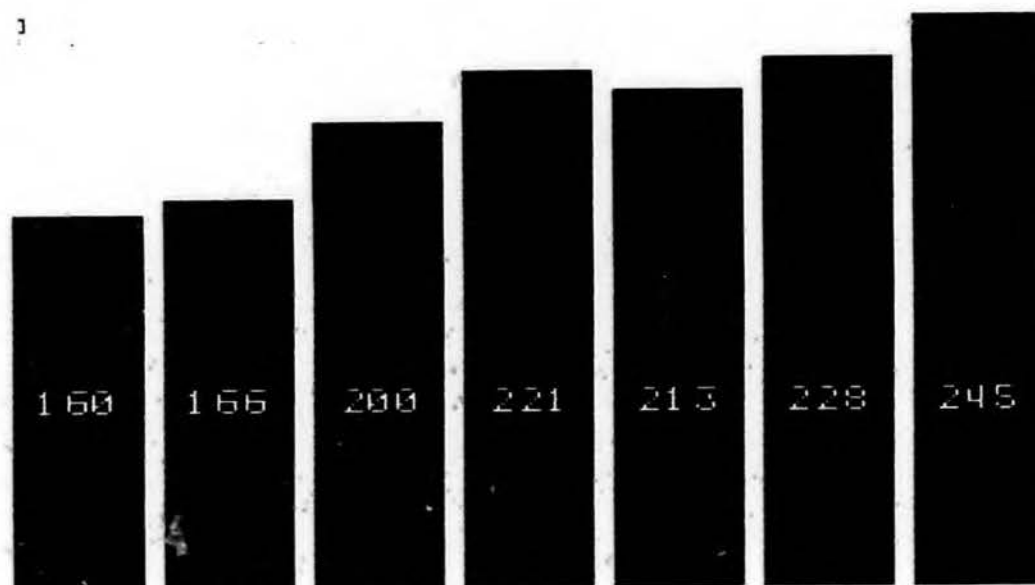
Prominence Trends

Based on this prominence scale, a clear trend is established towards greater notability over time. The later a woman died, the more space she was likely to receive in Notable American Women. Notable American Jewish women in the first seventh of the chronological listing averaged 160.00 lines per entry. For women in the final seventh, the average reached 245.29 lines. Figure 16 illustrates the relatively consistent rise of prominence over time. The analysis of periodization demonstrated that a greater number of women achieved prominence in the more modern periods. Trend data on degree of prominence indicates that the more modern women achieved greater prominence.

Prominence Breakdowns

The final section in the analysis of prominence reviews the average rankings of four specific subsets of notable American Jewish women. For purposes of comparison, the average number of lines devoted to the entry of a notable American Jewish woman was 204.73. Claribel and Etta Cone shared a rather large entry of 375 lines. Since splitting the entry unfairly diminished their significance and double counting skewed much of the data, a corrected figure of

FIGURE 16



Prominence Trends -- Number of Lines Allotted in
Notable American Women Grouped by Sevens Over Time

197.49 lines was established from the average of the other 47 entries.

A similar correction was necessary in the analysis of the men in the control sample. Entertainer Joseph Weber shared an entry with his partner Lou Fields which was quite large by the standards of space allotted in Dictionary of American Biography (222 lines). Only Weber's name appeared on the random sample and the average number of lines including this entry was 144.04. The corrected average for the other 48 men was 142.42 lines per entry in Dictionary of American Biography. Though it seldom altered the basic results, corrected figures will be provided whenever Fields or the Cone sisters played a significant role in a particular breakdown. An asterisk will note all such corrected figures.

Birth Order

The first of these subsets to be discussed is birth order as a function of prominence. The earlier analysis of birth order demonstrated the numerical advantage of later-born women in the study. Despite the fact that first born women represented the smallest group numerically (26.53%), their degree of prominence was greater than any other group (211.62 lines). The average number of lines allotted to last-born women was just 202.36. Middle children averaged only 190.94* lines per entry. First born

notable American Jewish women were the least represented by numerical standards, but the most prominent by the estimation of Notable American Women.

Only about half the entries of the notable American Jewish men in Dictionary of American Biography listed birth order data (55.10%). Of those listed, the largest group by far were first borns (48.15%). Ironically, the most prominent group, on the basis of lines allotted, were the last born men who made up the smallest group listed (22.22%). First born men averaged 139.38 lines, middle borns averaged 139.25, but last born men averaged 165.20*. The largest group of notable American Jewish men were first born, the most prominent among them were last born.

Socio-economic Status

The analysis of SES and prominence demonstrated a similar reversal. In their youth, the largest group of notable American Jewish women came from wealthy households (46.94%). Working backgrounds were second most common (28.57%), and women from poor homes made up the smallest group (22.45%). According to the prominence scale, however, women from poor backgrounds would eventually become the most notable. Women whose SES was poor during their youth averaged 219.09 lines per entry. Women from wealthy backgrounds averaged 206.38* lines and women from working households averaged 170.93.

As adults, the vast majority of the women were wealthy (65.31%) with the bulk of the remainder classified as working (32.65%). And yet, working women averaged considerably higher on the prominence scale. Working women averaged 210.25 lines per entry, wealthy women averaged just 193.60*. The one woman who was poor during her adult life had an entry of 110 lines.

Among men a similar pattern emerged. The largest group of men came from working households (53.06%), wealthy background ranked second (30.61%), men from poor homes ranked third (16.33%). When considering prominence, however, men from poor backgrounds ranked first (176.43* lines), those with working backgrounds ranked second (138.19 lines), and those from wealthy homes ranked last (133.87 lines). As adults, the comparison was closer to what might be expected. Most notable American Jewish men were wealthy during their adult lives (61.22%). The average number of lines allotted for these entries was 155.72*, almost 30 more than those whose SES was classified as working (122.11).

Marital Status

Most notable American Jewish women married (61.22%), but those who did not marry became the most prominent. Women who never married averaged 207.47* lines per entry. Women who married at least once averaged just 191.83 lines. Within the larger statistics on married women are three

separate groups: married once, widowed, and divorced. Widows represented the smallest average figure (167.00 lines), those who married only once were next (175.50 lines), and women who were divorced represented the largest of all the subsets with an average of 216.46 lines per notable. The most notable of the women in the study were either divorced or had never married at all.

Among the men, marriage was practically universal (91.84%). Few men were divorced or became widowers and all of them eventually remarried. Married men averaged 144.36* lines per entry, the few who did not marry averaged just 121.00 lines. Unlike the women, men who lived alone were decidedly rare and considerably less notable.

Number of Children

The analysis of prominence and child bearing is the last of the four subsets to be covered in this section. Most notable American Jewish women had no children (59.18%). Those who had children were considerably less notable. Women who never had children averaged 214.85* lines per entry. Women who did bear children averaged only 177.82 lines. Of the three women who chose to adopt, the average number of lines per entry was just 152.67. Raising a family was clearly a factor which limited the prominence of those women who chose to do so.

Among the men, the choice to raise a family was considerably more common (71.43%). In addition, the men who had children did so without any apparent loss in their degree of prominence. Men with children averaged 149.29 lines per entry, men without children averaged only 123.92* lines. Considerably more notable American Jewish men raised families than the women, and unlike the women, they did so without any adverse effect on their careers.

NOTES

(1) Gerder Lerner, The Woman in American History (Menlo Park: Addison-Wesley, 1971), p. 145.

(2) Bureau of the Census, United States Department of Commerce, Historical Statistics of the United States: 1789-1945 (Washington: Government Printing Office, 1945), Series C 6-21, p. 45.

(3) Bureau of the Census, Series C 14-21, p. 45.

(4) Bureau of the Census.

(5) Bureau of the Census, United States Department of Commerce, Historical Statistics of the United States: From Colonial Times to 1957 (Washington: Government Printing Office, 1957), Series B 120 and 122, p. 26.

(6) Bureau of the Census, Series B 123, 114, 115, and 124, p. 26.

(7) Bureau of the Census, Series B 117, 116, 119 and 118, p. 26.

APPENDICES

APPENDIX A
SAMPLE CODE SHEET

Variable Number	Variable Name	Sample	Notes
1	Last Name	Gratz	As used by entry
2	First Name	Rebecca	Includes middle or maiden names
3	Marital Status	S	S=Single M=Married W=Widowed D=Divorced #=number of times
4	Number of Children	A09	A=Adopted N=Natural #=actual number
5	Date of Birth	03041781	Month/Day/Year If questionable, as given by figure
6	Date of Death	08271869	Month/Day/Year
7	City of Birth	Philadel- phia	Nominal data
8	State or Country of Birth	Pennsyl- vania	Nominal data
9	Region of Birth	NE	NE=Northeast MW=Midwest S=South W=West F=Foreign
10	Region of Prominence	NE	See Variable 9

11	Level of Education	1	0=None 1=School/Tutor 2=Some College 3=College Degree 4=Post Graduate 5=Graduate Degree 6=Unknown
12	Primary Career Code	14	10=Profession ----- 11=business 12=salaried journalist 13=social work, settlements, government, & home economics 14=religious professional 15=physician 16=scientist/researcher 17=health professional 18=Lawyer/Jurist 19=Chess Master 20=Education ----- 21=School Teacher 22=College Teacher 23=College Administrator 24=School Administrator or Principal 25=Librarian

30=Arts

- 31=Performing Arts
- 32=Art Education
- 33=Lecturer or Critic
- 34=Writer
- 35=Painting, Sculpture, & Photography
- 36=Art/Music Executive or Administrator
- 37=Composer
- 38=Art Collector
- 39=Architect

40=Society/Charity

- 41=Society Woman
- 42=Club Woman
- 43=Philanthropist

50=Politics

- 51=Union Leader
- 52=Political/ Social Reformer
- 53=Elected Official
- 54=Zionist
- 55=Government Official
- 56=Armed Service

13	Secondary Career Code	41	See Variable 12
14	Father's Career Code	11	See Variable 12
15	SES During Youth	3	0=Unknown 1=Poor 2=Working 3=Wealthy

16	Parents' Religious Affiliation	3	0=Unknown 1=Questionable 2=Identified 3=Active 4=Leaders
17	Birth Order	0712	First two digits denote birth order, second two digits denote number of siblings
18	Husband Jewish?	D	Y=Yes, N=No, S=Some and D=Don't know or Didn't marry
19	Husband's Career Code	00	See Variable 12 00=None or Unknown
20	City of Death	Philadel- phi	Nominal data
21	State or Country of Death	Pennsyl- vania	Nominal data
22	Region of Death	NE	See Variable 9
23	Cause of Death	Not Given	Nominal data
24	SES as Adult	3	See Variable 15
25	Source	E	N=NAW, D=DAB, B=Both
26	Number of lines in entry	148	Number of lines in NAW entry counting bibliography and partial lines
27	Generation in America	2	0=Immigrant 1=First Generation 2=Second Generation 3=Third Generation or more

28	Region of Ancestry	W	E=Eastern European W=Western European S="Sephardic" O=Other D=Don't know
29	Jewish Affiliation	1	1=Integral Jews 2=Participants 3=Associated Jews 4=Contributors and Consumers 5=Peripherals 6=Repudiators 7=Quasi-Jews
30	Educational Experience	Y	Experience as a teacher or educator Y=Yes, N=No D=Don't know
31	Business Experience	N	Ever worked in a business Y=Yes, N=No D=Don't know
32	Ever Published	N	Did the subject ever publish her own work Y=Yes, N=No D=Don't know
33	Humanitarian Interest	Y	Did the subject demonstrate a noted interest in social causes Y=Yes, N=No D=Don't know
34	Women's Issues	Y	Did the subject demonstrate a noted interest in women's causes in particular Y=Yes, N=No D=Don't know
35	Work Due to Need	N	Did the subject enter her career because of financial need Y=Yes, N=No D=Don't know

36	Death of Parent During Youth	NO	<p>Two Digits:</p> <p>1st digit</p> <p>M=Mother</p> <p>F=Father</p> <p>B=Both</p> <p>2nd digit</p> <p>1=as an infant</p> <p>2=from 6-10 years</p> <p>3=at 10-16 years</p> <p>NO= raised by both parents through childhood</p>
37	Mother's Career Code	00	<p>See Variable 12</p> <p>00=None or Unknown</p> <p>01=Volunteer</p>

APPENDIX B

NOTABLE AMERICAN JEWISH WOMEN

ANTIN, MARY
 BAYES, NORA
 BELLANCA, DOROTHY JACOBS
 BENEDICT, RUTH FULTON
 BRASLAW, SOPHIE
 BRUNSWICK, RUTH MACK
 CONE, CLARIBEL
 CONE, ETTA
 EINSTEIN, HANNAH BACHMAN
 EYTINGE, ROSE
 FLEXNER, JENNIE MAAS
 FRANKS, REBECCA
 FULD, CARRIE BAMBERGER FRANK
 GANTT, LOVE ROSA HIRSCHMANN
 GLUCK, ALMA
 GOLDMAN, EMMA
 GOLDMARK, JOSEPHINE CLARA
 GRATZ, REBECCA
 HELD, ANNA
 HYDE, IDA HENRIETTA
 KAHN, FLORENCE PRAG
 KALICH, BERTHA
 KANDER, LIZZIE BLACK
 LAZARUS, EMMA
 LEVY, FLORENCE NIGHTINGALE
 LEWISOHN, IRENE
 LOEB, SOPHIE IRENE SIMON
 MANNES, CLARA DAMROSCHE
 MENKEN, ADAH ISAACS
 MOISE, PENINA
 MOSKOWITZ, BELLE LINDNER ISRAELS
 NATHAN, MAUD
 NAZIMOVA, ALLA
 PEIXOTTO, JESSICA BLANCHE
 PEMBER, PHOEBE YATES LEVY
 RICHMAN, JULIA
 ROSE, ERNESTINE
 SAMPTER, JESSIE ETHEL
 SCHURZ, MARGARETHE MEYER
 SCHWIMMER, ROSIKA
 SOLOMON, HANNAH GREENEBAUM
 STEIN, CERTRUDE
 STERN, FRANCES
 STETTMEIER, FLORINE
 STOKES, ROSE HARRIET PASTOR
 SZOLD, HENRIETTA
 WALD, LILLIAN D.
 WISE, LOUISE WATERMAN
 ZEISLER, FANNIE BLOOMFIELD

APPENDIX C

49 RANDOMLY SELECTED NOTABLE AMERICAN JEWISH MEN

BENJAMIN, JUDAH PHILIP
 BLOOMFIELD, MAURICE
 CARTER, BOAKE
 COHEN, JOHN SANFORD
 CONE, MOSES HERMAN
 DAVIDSON, ISRAEL
 ENGELMANN, GEORGE JULIUS
 FAIRBANKS, DOUGLAS
 FELS, JOSEPH
 FRANKLIN, FABIAN
 FROHMAN, CHARLES
 GEST, MORRIS
 GOLDBERGER, JOSEPH
 GOLDSTEIN, MAX AARON
 GOTTHEIL, GUSTAV
 GROSSMANN, LOUIS
 HAAS, JACOB JUDAH AARON de
 HARRIS, SAM HENRY
 HIRSCHENSOHN, CHAIM
 HOWARD, LESLIE
 JOLSON, AL
 JOSEFFY, RAFAEL
 KAHN, ALBERT
 KIRSTEIN, LOUIS EDWARD
 LANDSTEINER, KARL
 LEESER, ISAAC
 LEVINSON, SALMON OLIVER
 LEVY, URIAH PHILLIPS
 MARSHALL, LOUIS
 MASLIANSKY, ZVI HIRSCH
 MELTZER, SAMUEL JAMES
 MIELZINER, MOSES
 OFFENHEIM, JAMES
 RANSOHOFF, JOSEPH
 RAYNER, ISIDOR
 ROSEWATER, EDWARD
 ROWE, LEO STANTON
 SACHS, BERNARD
 SCHAUFFLER, WILLIAM GOTTLIEB
 SCHECHTER, SOLOMON
 SCHIFF, JACOB HENRY
 SCHULTZ, HENRY
 STEINITZ, WILLIAM
 TAUSSIG, FRANK WILLIAM
 TAUSSIG, JOSEPH KNEFLER
 TOBANI, THEODORE MOSES
 WALLACK, LESTER
 WEBER, JOSEPH MORRIS
 WOLF, HENRY

APPENDIX D
PROGRAM LISTINGS

The following Graphics and Utility Programs are available in the Library Computer Room along with the Project Data Base.

KEYPUNCH: A data entry program for compiling 37 standard variables on notable American Jewish women.

KEYPUNCH MEN: A data entry program for compiling a similar set of data on notable American Jewish men.

READER/PRINTER: A data search program for printout of only specific sets of data fields.

SIFTER: A data search program for sorting entries by specific characteristics and storing them on disc.

RANDOM NUMBER GENERATOR: A simple program which selects a random number between 1 and 409 (The number of notable American Jewish men in DAB).

GRAPH LABEL: An Assembly Language Shape Table which defines a character set to be used as labels in graphics mode programs

NUMBER MOVER: A screen manipulation program which allows the characters from the shape table to be moved across the screen at will.

HIRES LABEL INTERP: A simple word processor for use in labeling graphic images.

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