

PUBLISHER'S NOTE

Great Lives from History: American Women (3 volumes) joins the *Great Lives* series, which provides in-depth critical essays on important men and women in all areas of achievement, from around the world and throughout history. Titles in this series, published 2004 to 2013, include *The Ancient World*, *The Middle Ages*, *The Renaissance & Early Modern Era*, *The 17th Century*, *The 18th Century*, *The 19th Century*, *Notorious Lives*, *The 20th Century*, *Inventors & Inventions*, *African Americans*, *The Incredibly Wealthy*, *Jewish Americans*, *Latinos*, *Scientists & Science*, *Asian & Pacific Islander Americans*, *Musicians & Composers of the 20th Century*, and *Great Athletes*. This new installment extends the series to 15 titles, 55 volumes, and more than 8,000 great lives.

SCOPE OF COVERAGE

Great Lives from History: American Women features 524 signed biographies, many of which have been published in earlier *Great Lives* titles. These have all been reviewed and brought up to date, and we've added 48 brand new biographies of great women.

The volume includes artists, business giants, religious and political leaders, scientists, inventors, philosophers, and social activists. Each essay has been written specifically for this set, for which inclusion criteria includes historical significance, representation of a wide range of fields of endeavor, relevance to classroom curricula, and appeal to high school, undergraduate, and general readers.

ESSAY LENGTH AND FORMAT

Each essay, 1,000 to 2,000 words in length, includes top matter information:

- **Name** by which the subject is best known, with pronunciation guidelines as needed;

- **Description** of each woman's contributions or occupation;
- **Synopsis** of the individual's historical or social importance;
- **Birth, death dates and locations**, as available;
- **Alternative identifications**, such as alternative spellings, pseudonyms, and nicknames;
- **Areas of achievement** with which the profiled woman is most closely identified.

The body of each essay is divided into the following three parts:

- **Early Life** provides facts about upbringing and the environment in which the woman was reared. When details are scarce, historical context is provided.
- **Life's Work**, the heart of the essay, consists of a straightforward, generally chronological account of how the woman gained recognition in her chosen field, emphasizing the most significant achievements in her life and career.
- **Significance** provides an overview of the long-range importance of the profiled woman's accomplishments, and why studying her is important.

Each essay includes **Further Reading**, an annotated bibliography that provides a starting point for further research.

SPECIAL FEATURES

- **Editor's Introduction:** Offers an informative, detailed look at women in general, and specific women in a variety of areas, through several lenses, and over hundreds of years.

- **Sidebars:** Highlight significant, high-point events and accomplishments of the profiled women.
- **Photographs:** Approximately 150 photographs punctuate the volumes.
- **Complete List of Contents:** An alphabetical list of all of the individuals covered in this set appears in each volume.

Back matter includes the following appendixes and indexes of particular interest to those studying American women:

- **Chronological List of Entries** is arranged by year of birth;
- **Filmography** lists 71 notable films by and about American women, as well as films about the American feminist movement and women's history;
- **Organizations and Societies** lists 48 national resources related to American women's scholarship and professional development;
- **Bibliography** lists resources relevant to the study of American women, both general and specific to the women covered in this book;

- **Category Index** lists profiled women under 59 areas of achievement, with many falling into multiple categories;
- **Subject Index** includes people, organizations, events, legislation, court cases, cultural movements, works, and concepts.

CONTRIBUTORS

Salem Press would like to extend its appreciation to Editor Mary K. Trigg for her invaluable professional expertise and guidance and thoughtful introduction, and to all those involved in the development and production of this work. Contributors include scholars of history, humanities, the sciences, and other relevant disciplines. Without these expert contributions, a project of this nature would not be possible. Editor's bio and list of contributors and their affiliations appear at the end of the third volume.

EDITOR'S INTRODUCTION

The field of women's history emerged in the United States at the turn of the twentieth century as a distinct product of scholar-activists who, influenced by the ideals of the Progressive Era, believed that studying women's past would provide critical knowledge to help build a future stamped by equitable relationships between men and women. As early as 1897 Vassar historian Lucy Maynard Salmon published *Domestic Service*, an in-depth study of household workers in the United States. Her student and protégée Caroline F. Ware went on to write a Harvard Ph.D. dissertation in 1925 on women in cotton textile manufacturing, one of the earliest industries to hire women, in New England. They were two of the first American historians to investigate the lives of women.

In the early to mid twentieth century the historian Mary Ritter Beard published important texts on women's history. In *On Understanding Women* (1931), Beard argued that women had always been active historical agents, whether as upper-class housewives in ancient Greece; as soldiers in the Roman Empire; or settlers in the New England wilderness. Beard's 1933 anthology *America through Women's Eyes* brought together women's documents in a reader she hoped would demonstrate that women had been an integral part of the development of the United States. She argued for women's centrality in history: "woman has always been acting and thinking, intuitively and rationally, for weal or for woe, at the center of life." Beard's 1946 volume *Woman as Force in History* continued to reiterate her theme that, contrary to popular belief, women had always played critically important roles—both in the home and the broader society—in history. Although at her death in 1958 the field of women's history was still only a nascent glimmer, the works and ideas that Beard and other pioneering

women's historians left behind led to the revitalizing of the field in the late 1960s.

Tied to movements for social change, specifically the reform-oriented Progressivism that flourished in the country between 1890 and 1920 and the protest movements of the 1960s and 1970s, U.S. women's history can also be read in tandem with the history of feminism in the United States. Advocates for women's greater political, social, and economic equality with men have turned to the past not only to learn about previous injustices, but with the belief that integrating women into history would transform historical and present consciousness. Although contemporary historians of American feminism are rethinking the "wave" construction of feminism, the initial (so-called "first wave") of feminism in this country began with the historic meeting at Seneca Falls, New York in 1848 which launched the woman's suffrage movement, and ended in 1920 with the successful passage of the Nineteenth Amendment to the U.S. Constitution, which granted women the right to vote. Chroniclers of this history emerged, including Elizabeth Cady Stanton and Susan B. Anthony in their seminal six-volume *History of Women Suffrage*, which they launched in the 1880s. While scholars recognize Stanton and Anthony's rendition as politically inspired, it also reinforced the idea that the campaign for voting rights—which was white-dominated and at times racist and elitist—was the sole campaign women advocated in over seventy years. As historical actors included in *Great Lives from History: American Women* such as Sojourner Truth, Ida B. Wells, Emma Goldman, and Rose Schneiderman illustrate, women advocated for multiple causes in these years, including racial equality, anti-lynching, labor rights, sexual freedom, Native American rights, and birth control. In the post-suffrage

years, feminist historians like Mary Beard and Eleanor Flexner kept the budding field of women's history alive and moved it forward.

It was in the late 1960s, with the emergence of "second-wave" feminism, that the field of women's history revived and really took off. A new generation of scholars envisioned themselves as scholar-activists, dedicated to uncovering where women came from historically, in the hopes of "constructing usable pasts" that could inform women's liberation. History provided answers to pressing present-day social issues, and the recovery of women's lives, struggles, and achievements could offer inspiration and courage. The seminal women's historian Gerda Lerner taught that one wrote history to save one's own life, even one's own sanity. She believed that women's history was a "primary tool for women's emancipation." She was one of the first to investigate the lives of women in the abolition movement, in her path breaking 1967 *The Grimke Sisters from South Carolina: Rebels against Slavery*. Lerner traveled through the South, visiting African-American churches, homes, schools, and voluntary associations to gather the documents that make up *Black Women in White America* (1972). "[This] book," as Linda Kerber, Alice Kessler-Harris, and Kathryn Kish Sklar have noted, "still offers a warning against the assumption that any people are voiceless."

The field of social history, which also rose in the 1960s, in its focus on everyday life and the experiences of "ordinary" people also influenced the thinking of women's historians who not only concentrated on recovering the lives of exceptional women, but on unearthing and studying the lives of women who were housewives, mothers, slaves, factory workers, domestic servants, victims of violence, and immigrants. Questioning what counts as historically significant, historians of women have called for the inclusion of women at the same time that they have tried to understand what allows and maintains power for certain groups of men. They also have been attentive to the ways that, in Mari Jo Buhle and her colleagues' words, "differences of race, ethnicity, class, age, region, and religion are part of a dynamic history of hierarchy and inequality within families, communities, and nation."

The civil rights movements of the 1960s and 1970s were also influential in changing the intellectual landscape of higher education in the United States, both by insisting on more diverse student bodies, but also in the creation of new interdisciplinary programs and departments including Black, Chicano, Asian American, and

Women's Studies. A critical mass of committed scholars in these fields grew, as the field of women's history also expanded rapidly, achieving an undeniable presence in the academy. Feminist journals like *Signs*, *Frontiers*, and *Feminist Studies* were founded; from seventeen courses on women offered in U.S. colleges and universities in 1969, classes in Women's Studies expanded rapidly, to over two hundred in 1973. Increasingly since the 1980s, women of color and antiracist white feminists have called for women's histories that are multicultural and transnational, and examine the inequalities between women of multiple races, ethnicities and nationalities, moving beyond a black/white, national binary. Currently both women's history and women's and gender studies are growth fields, offering doctorates and legitimate professional paths to academic careers. All of this was unheard of in 1960.

In the decades since, historians have created and refined frameworks that have guided the writing of U.S. women's history. One framework emphasizes that gender is a product of society and culture, not just biology. Connecting the social construction of gender to women's status was an important insight historians gained from path breaking anthropologists like Margaret Mead. A second framework suggests that historians cannot simply divide social life into public and private spheres because the interconnection between the two is complicated and dynamic. The third framework draws on the concept of intersectionality first coined by scholar Kimberle Williams Crenshaw. The idea of intersectionality demonstrates that women have multiple identities that are rooted in race, class, sexuality, and religion, as well as gender, and that these are interconnected and cannot be examined separately from one another.

Although writing women into the historical record has transformed and changed over time, early women's historians dedicated themselves to retrieving historical women, unearthing their records, and recounting their lives. As Kerber, Kessler-Harris, and Sklar have written, "In the first stage historians would be like Diogenes with a lantern, wandering through the past, seeking literal evidence of women's historical existence." Historians of women produced important biographical dictionaries, including the watershed *Notable American Women*—initially sponsored by Radcliffe College beginning in the 1950s—in 1971 and 1980. This series has continued, with subsequent volumes published in 1986 and 2005. As Susan Ware, editor of the fifth and most recent volume (which includes women who died between 1976 and 1999) wrote of the appearance of

the first three volumes in 1971: "At the time, most biographical dictionaries and general reference books, like the historical profession in general, almost completely excluded the achievements of women." This foundational contribution provided many of the scholarly and factual essentials for the rise of women's history as an important and accepted field. The 1993 publication of *Black Women in America: An Historical Encyclopedia* further testified to the vitality, and importance, of biographical dictionaries that return to the historical stage those who have been relegated to the wings, or disappeared entirely. *Great Lives from History: American Women* continues in this tradition, reminding us again of the significance of women's biographies as well as women's inclusion in the historical narrative of the country.

Women's biography is sometimes described as "compensatory" history—highlighting the few exceptional women who have stood out for their distinctive accomplishments as measured by men and male achievements. Although it is true that remarkable women do not epitomize the lives of the majority of women, we learn a great deal from their maneuvering, courage, ingenuity, and dogged perseverance through the landmines that masculine institutions and structures have often laid for them. Their achievements can also illustrate various dimensions of power, as well as the ways in which women have been agents of change rather than passive victims of stereotyped ideas or unjust conditions.

These three volumes highlight women's contributions in a plethora of fields: women portrayed here include singers, suffragists, politicians, scholars, civil rights activists, film stars, leaders of women's voluntary associations, education trailblazers, writers, inventors, businesswomen, scientists, saints, artists, and more. The essays by necessity only scratch the surface of the lives of intriguing and complicated women whose experiences are worthy of further study and examination. The volumes chronicle a three-hundred-and-fifty yearlong history, which ranges from the 17th to the 21st centuries, but the entries are more heavily weighted towards the 20th century, and include an impressive number of women who are still alive. These three volumes combine essays from previous volumes in the *Great Lives from History* series, many of which are updated, with new essays written specifically for this book. Inclusion criteria included the woman's influence on her times or field; the path breaking nature of her work; and the contribution to the narrative of US women's history that I believed her biography told. One-third of the women in

this book are women of color (108 African Americans, 35 Latinas, 30 Asian Americans, 5 Indian Americans, and 4 Native Americans). When space is limited, whose lives and legacies matter most is a vexing question. As historian Valerie Matsumoto has noted, "Perhaps scholars should be reminded that we, no less than those we study, are actors in history, making choices that affect the lives of others." These choices are never easy.

One advantage of a biographical dictionary is that it offers the opportunity to consider important historical events and movements through the lens of biography and in this case, through biographies of women. Individual lives can illuminate larger historical patterns, and as Mary Beard contended in *America through Women's Eyes*, history looks different when seen through the eyes—and interpreted through the lives—of women. Although diverse women have had widely divergent opportunities and experiences, American women path breakers have commonalities as well. They have challenged gender expectations; asked for or demanded increased public opportunities in citizenship, education, the labor market, democracy, as well as more egalitarian private relations in marriage, sexuality, and/or the family. Women's accomplishments have often been placed within the context of their family lives. Married women, mothers, single women, self-proclaimed lesbians, and divorced women—all much more than men—have carried the burden of "balancing" personal relationships, reproduction, caregiving, and domestic labor with their lives as wage earners, professionals, and public people.

A sprint from the seventeenth to the twenty-first century allows us to consider American women's lives in a broad and changing historical context. In Puritan New England of the seventeenth century, religion sustained women as they faced a dangerous New World. Although husbands were the heads of households, women were key in teaching their children about religion. While women were not considered the spiritual equals of men, they were loyal members of Puritan churches. Yet they were not to question the teachings of male church leaders. When Anne Hutchison held meetings in which she stated her belief that local ministers were straying from Puritan theology in their sermons, she was tried by both the General Court in 1637 and by an ecclesiastical court in 1638, and was expelled from Massachusetts Bay Colony. She was told, "You have stept out of your place, you have rather bine a Husband than a Wife and a preacher than a Hearer; and a Magistrate than a Subject."

Hutchison's friend Anne Bradstreet, both a daughter and a wife of a Massachusetts governor, was a poet reluctant to publish her poetry and kept her personal works private, although one book, *The Tenth Muse Lately Sprung Up in America*, made its way into print in 1650. Bradstreet gave birth to eight children in ten years. Many of her poems addressed the gendered roles of women, critiquing the seventeenth century view that women were inferior to men, expected only to cook, clean, take care of children, and attend to their husbands.

Other seventeenth century women described here include Rebecca Nurse, who was executed for witchcraft in the Salem Witch Trials of 1692, a time when the colony of Massachusetts was seized with hysteria over witchcraft. Although Nurse was a well-respected member of the community and a mother and grandmother, she was hanged at age seventy-one. Saint Katei Tekakwitha is a Catholic saint who was an Algonquin-Mohawk laywoman. She contracted smallpox in an epidemic and was scarred, converted to Roman Catholicism at nineteen, and took a vow of chastity. When she died at age 24 in 1680, minutes later witnesses said her scars vanished and she was radiant. She is the first Native American to be canonized in the Roman Catholic Church, and some historians view her as a victim of colonialism.

In eighteenth century America cities were growing, women participated actively in local businesses, and consumer products brought both comfort and increasing social inequality. Women of all classes and races faced changing inheritance patterns, diminished access to the courts, and low wages. Slavery met the demand for labor in cities and on farms, and slaves were vital to the growing market economy. In 1775 colonial dissatisfaction with British rule began to manifest, and turned to armed conflict. Members of the Second Continental Congress meeting in Philadelphia issued the Declaration of Independence in July 1776. That spring Abigail Adams, wife of John Adams, disputed with her husband as he debated with his colleagues about the construction of their new government. She instructed him, "Remember, all men would be tyrants if they could. If particular care and attention is not paid to the ladies, we are determined to foment a rebellion and will not hold ourselves bound by any laws in which we have no voice or representation."

Other eighteenth century women included in *Great Lives from History: American Women* offer a different vantage point about life in the United States at the time. Sally Hemings was a mixed-race slave owned by

President Thomas Jefferson, who is believed to have had a long-term relationship and six children by him, all born into slavery. They met and most likely began the relationship in 1784, when the widower Jefferson was 44 and Envoy to France, and 14-year old Hemings accompanied his daughter Polly to France. Her contemporary Phillis Wheatley, also a slave, had been born in Africa in 1753 but sold into slavery as a child. John and Susannah Wheatley, a devout couple in Boston purchased her, and recognizing her quick intellect taught her to read in English, Latin and Greek. She began to write poetry as a teenager, and in the midst of the Revolutionary fervor of 1777, the Wheatleys granted Phillis her freedom. Phillis Wheatley sought an audience for her poetry, both as a slave and as a penurious freedwoman. She aimed to speak to a broad community, but also wrote with a clear sense of herself as an African sold into slavery. Her verses championed freedom for the colonies as well as freedom for African-American slaves.

The industrial revolution of the nineteenth century transformed the United States economy, as the family relationships of the colonial period, rooted in shared economic as well as social activities, steadily eroded in the market economy. Women wage earners offered cheap labor in the burgeoning factories, while a rising middle-class crafted a cult of domesticity that associated women's virtue with the home, and child rearing. This enshrinement of domesticity did not extend to slave women, many in the South, who had no legal control of their bodies, children, or families. Working within these restrictions, enslaved women created social networks as best they could to protect their families, demonstrating agency and ingenuity. Others were audacious and took on unorthodox roles. Ellen Craft and her husband William were slaves from Macon, Georgia who escaped to the North in December 1848 traveling openly by train and steamboat. She posed as a white male planter, and he as her servant. Their daring escape was widely publicized, as abolitionists featured them in public lectures to end the institution and in 1860 the Crafts published an account of their flight, *Running a Thousand Miles for Freedom; or, the Escape of William and Ellen Craft from Slavery*. While soldiers on both sides fought in the Civil War, women like Harriet Tubman and Harriet Beecher Stowe played important roles, escaped slave Tubman as an espionage agent for the federal government (she was later hailed as a war hero), and Stowe as an abolitionist and author of *Uncle Tom's Cabin* (1852). Loreta Janeta Velazquez was a Cuban-born woman who cross-dressed as a male Confederate soldier, enlisting

in the Confederate States Army in 1861. She fought in several famous battles, including Bull Run, but was discharged when military officials discovered her gender.

In the decades after the Civil War, social reformers like Jane Addams and Lillian Wald helped to shape the Progressive era public agenda as truly national leaders. Settlement house heads and social workers, they epitomize the ways in which social reform and social welfare became important sites of women's work and activism in the years between 1880 and 1920. At the same time, many Euro-American women journeyed to the Western states after the Civil War where cattle driving, freighting, lumbering, and mining grew. A few women symbolized the imagery of the Wild West: Annie Oakley was one of them, a sharp-shooter who traveled with Buffalo Bill Cody's Wild West show from 1885 to 1900.

In the twentieth century, women, collectively and individually, continued to challenge and subvert gender expectations. The twentieth century is notable for the expansion of opportunities for women in almost all aspects of American public life. Whether motivated by gender, race, class-consciousness or all three, many women linked their struggles with a broader agenda for social change. At the same time, others explored the idea of individualism—the desire to be treated as human beings, rather than gendered beings. The New Woman of the 1910s and 1920s who called for sexual freedom and autonomy invoked ideas of individuality, and included poet Edna St. Vincent Millay, dancer Isadora Duncan, and blues singer Ma Rainey.

Race and ethnicity often trumped gender in its historical importance in limiting opportunity and freedom. At the outbreak of World War II, President Franklin D. Roosevelt issued Executive Order #9066 in early 1942, ordering all Japanese Americans to be rounded up and sent to live in internment camps. A number of women in *Great Lives from History: American Women* were interned, protested the internments, or documented them in literature or art. Known for her wire sculpture, public commissions, and activism in art and education, Ruth Asawa was an American artist who died in 2013. She was one of some 120,000 people of Japanese ancestry living in the Western U.S. who were removed from their homes. A teenager at the time, she learned to draw in the internment camp, and ultimately used her art in pursuit of social justice. Masumi Hayashi was a photographer known for beautiful and powerful panoramic collages, and created a series of photographs on remnants of the internment camps. Sue Kuntimo Embrey was a child when her Los Angeles family was uprooted and sent to

an internment camp in Manzanar, California, 200 miles northeast of Los Angeles. She later became an activist, educator and writer who joined with others to create the Manzanar National Historic Site, and institutionalized an annual pilgrimage to the former camp location.

The civil rights movement of the 1950s and 1960s, a pivotal movement in our nation's history, also shone a light on racial injustice in the United States. Women played important roles in the civil rights movement, but their leadership is often overlooked in favor of male leaders. Daisy Bates, who led the desegregation of Little Rock, Arkansas's high school in 1957, Mississippi's Fannie Lou Hamer, singer Odetta Holmes—who has been called “the voice of the civil rights movement”—join Ella Baker and Mahalia Jackson to paint a portrait of the multiple and central roles that women played. The sexism women faced in both the civil rights movement and the anti-Vietnam War movement motivated some of them to turn to women's rights. Some, like Pauli Murray, served as a bridge between the civil rights movement and the feminist movement of the mid-1960s. NAACP Chief Counsel Thurgood Marshall called Murray's 1950 book *States' Laws on Race and Color* the “bible” of the civil rights movement. Murray went on to serve on the 1961 Presidential Commission on the Status of Women, and was a co-founder of the National Organization for Women (NOW) in 1966. Other civil rights movements of the time also addressed racial and ethnic inequities and injustices in American society, and included those advocating for the rights of Chicanos, Native Americans, and Asian Americans. Leaders in those movements are represented here by Martha P. Cotera, Dolores Huerta, Wilma Mankiller, Grace Lee Boggs, Yuri Kochiyama and others. Some of these activists began women's movements and contributed in important ways to the rebirth of feminism in these years.

Despite the challenges, areas of achievement for women in the twentieth century were many, and include politics: Republicans Margaret Chase Smith and Millicent Fenwick and Democrats Bella Abzug, Geraldine Ferraro, and Shirley Chisholm, are included in these volumes. Religious activism attracted a number of women—the Catholic Church underwent huge changes over the course of the century, and women's voices were clear in calling for further reform, well represented in the lives of Mary Joseph Rogers, who founded the Maryknoll Sisters in 1912, and activist Dorothy Day, a leader in the Catholic Worker Movement beginning in the 1930s.

Women have always made important contributions to literature and the arts, and their impact is clearly recognizable in these volumes. The lives and writings of well-established novelists, playwrights, and essayists like Mary McCarthy, Lillian Hellman, Edna Ferber, and Pearl S. Buck are described. Harlem Renaissance writers of the 1920s are represented generously here, with entries on Marita Bonner, Alice Dunbar-Nelson, Zora Neale Hurston, Nella Larson, and others, while later twentieth century African-American authors Octavia Butler, Nikki Giovanni, Maya Angelou, and Nobel Prize winner Toni Morrison, all have entries in these pages. Many living writers are included in these volumes as well, among them Louise Erdrich, Jhumpa Lahiri, Louise Gluck, Jamaica Kincaid, Kimiko Hahn, and Barbara Kingsolver.

The twentieth century also witnessed a shift toward popular culture in modern American life. As the century progressed, Americans had more time for leisure—they eagerly followed fields like sports, popular music, entertainment, and the movies, all areas where women were both represented and visible. Acting luminaries of the twentieth century included the silent film star Lillian Gish; 1930s and 1940s idols Bette Davis and Marlene Dietrich; and those who broke race and ethnic barriers like Ruby Dee and Nancy Kwan. Great musicians and singers Marian Anderson, Judy Garland, Billie Holiday, Janis Joplin, Patti Smith, Etta James, and Lena Horne demonstrate women's formative contributions to jazz, blues, and rock and roll. Whether Judy Chicago in art, Annie Liebowitz in photography, or Beyoncé Knolls in music, women's contributions to the arts have been, and continue to be, enormous. Sports and athletics is another realm of female achievement: Babe Didrikson in golf, basketball, and track and field; tennis champion Martina Navratilova; and Florence Griffith-Joyner in track and field are just a few of the athletes whose biographies and life achievements are chronicled here.

In the professions, women also made important contributions in the twentieth century, but faced even greater barriers. Women in science and medicine confronted systemic, widespread discrimination, but persisted to go on to path breaking discoveries and inventions. Katherine Burr Blodgett was the first woman to earn a Ph.D. in physics, from the University of Cambridge in 1926, and as a research scientist at General Electric invented low-reflection "invisible" glass. Mildred Dresselhaus, known as the "queen of carbon science," became the first female institute professor at MIT and was awarded the Presidential Medal

of Freedom by President Obama in 2014. Barbara McClintock won the 1983 Nobel Prize in physiology or medicine for her work on genes and genetic recombination in corn.

Similarly, in business, although facing hostility from corporate culture, women throughout the century made inroads into what had been traditionally considered a male occupation. Madame C. J. Walker, Estée Lauder, and Helena Rubenstein all built fortunes and large companies in the beauty and fragrance lines. Women academics also broke barriers, whether in psychology like Karen Horney, in English literature like Carolyn Heilbrun, or Ruth Benedict in Anthropology. Often having to prove themselves twice as good as men, they persevered and have left behind a rich legacy of scholarship and transformative ideas.

Although challenges remain, fifteen years into the twenty-first century, women continue to make important inroads into numerous professions and are playing history-shaping roles in a multitude of ways. The living women in these volumes represent a myriad of fields in which they are leading, creating, and—as church elders admonished Anne Hutchison in 1638—"stepping out of [their] places." They include two sitting U.S. Supreme Court judges (Ruth Bader Ginsburg and Sonia Sotomayor); former Senator, Secretary of State, and presidential contender Hillary Clinton; and feminist icon Gloria Steinem, to highlight only a few.

My twenty-two-year old niece pointed out to me recently that, in a nationally televised 2015 Republican presidential debate, when asked which woman the eleven candidates would place on the new ten dollar bill being rolled out in 2020, collectively they came up with very few names, all of them safe picks. Three named civil rights legend Rosa Parks, and the others named Susan B. Anthony, Abigail Adams, and Red Cross founder Clara Barton. Others pointed to their mothers, wives, daughters, or no one. Two cited non-U.S. women: former British Prime Minister Margaret Thatcher and Albanian-born missionary to the poor Mother Teresa. If for no other reason than this, it is important that historians continue producing accessible biographical dictionaries of women, so that all of us—including those running for the U.S. presidency—are both conversant in, and appreciative of, the enormous contributions that women have made to American history, and continue to make in our contemporary historical moment.

Mary K. Trigg

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SUSAN B. ANTHONY

Feminist and social reformer

A gifted and tireless worker for feminist causes, Anthony was for five decades the preeminent voice and inspiration of the woman suffrage movement.

Born: February 15, 1820

Died: March 13, 1906

Area of Achievement: Women's rights, social reform

EARLY LIFE

Susan Brownell Anthony was the second child of Daniel and Lucy Read Anthony. Her mother, a sullen, withdrawn woman, grudgingly accepted her domestic role as housewife and mother of six. Susan loved but pitied her mother and learned from her more what to avoid than what to emulate. Her father, in contrast, always loomed large in his daughter's eyes. A radical Quaker, Daniel Anthony was liberal in creed and illiberal toward those who tolerated the social evils that he so adamantly despised. Strong-willed and independent of mind, Daniel Anthony taught his children to be firm in their convictions and to demonstrate their love for God by working for human betterment.

As an owner of a small cotton mill, Daniel Anthony had the means to provide for his daughter's education. A precocious child, Anthony took full advantage of her opportunities, first attending the village school and later receiving private instruction from a tutor hired by her father. At the age of seventeen, Anthony left with her older sister Guelma for a Quaker boarding school in Philadelphia. Anthony's seminary training, however, was cut short by the Panic of 1837. With mounting business debts, Daniel Anthony was forced to auction his cotton mill, homestead, furniture, and even personal belongings, and to relocate as a dirt farmer on a small tract of land outside Rochester, New York.

In response to the family crisis, Susan Anthony left boarding school, secured a teaching position, and began sending half of her two-dollar weekly salary home to the family. For the next decade, Anthony remained in the classroom, instructing her pupils in the three R's, even as she augmented her own education with extensive reading and study. Intelligent yet unpretentious, Anthony matured into an athletic, tall, and slender woman with thick brown hair and warm blue eyes. Hardly the ugly, unsexed "battle-ax" her future enemies portrayed her to be, Anthony was courted by several suitors and remained single largely because none of her

admirers, in her opinion, equaled her father in character or conviction.



Susan B. Anthony. (Library of Congress)

Like her father, Anthony was a reformer who yearned for a society free from the evils of slavery and alcoholism. An idealist but not a dreamer, Anthony worked actively in these reform efforts, serving during her twenties as president of the Canajoharie Daughters of Temperance. In 1849, at her father's request, Anthony resigned from teaching to take over management of the family farm near Rochester. This relocation enabled Daniel Anthony to devote his full attention to a new business venture (an insurance agency that eventually made him prosperous again). The move also allowed Anthony to commit herself more fully to reform activity.

LIFE'S WORK

While still a teacher in Canajoharie, Anthony read a newspaper account of a meeting in nearby Seneca Falls—Woman's Rights Convention (1848), where a group of sixty-eight women and thirty-two men issued a Declaration of Women's Rights. This declaration demanded free education, equality of economic opportunity, free speech, the right to participate in public affairs, and the right to vote. As a schoolteacher making only one-third

the salary of her male colleagues, Anthony sympathized with many of these demands for equal rights. Her Quaker upbringing, however, had convinced her that no person should participate in a government that waged war or condoned slavery, and she was thus not yet ready to take up the cause of woman suffrage.

In 1851, while attending an antislavery lecture in Seneca Falls, Anthony met the renowned Elizabeth Cady Stanton. The two women developed an instant friendship that led to a strong partnership in reform work. Together they organized the Woman's State Temperance Society of New York and petitioned the state legislature for a prohibition law. On numerous occasions during the 1850's, Anthony left Rochester for Seneca Falls to care for Stanton's children while their mother was away on speaking tours.

Although agreeing with Stanton on most issues, Anthony for several years refrained from embracing Stanton's call for woman suffrage. Gradually, however, the arrogance and disregard of many male reformers for the rights of women altered Anthony's view. Finally, in 1853, after the male delegates of the New York Woman's Temperance Society monopolized the annual convention and rudely ousted Stanton as president, Anthony declared her full allegiance to the women's crusade for equal rights and political equality.

Anthony's political conversion brought new life to the fledgling woman movement. An experienced worker willing to assume the time-consuming chores that no one else wanted, Anthony labored around the clock for feminist causes, organizing women into local associations, scheduling conventions and arranging speakers, seeking contributions, and paying administrative expenses. During the winter of 1854-1855, Anthony personally visited fifty-four of the sixty New York counties, collecting signatures in support of legal rights for married women.

When the legislature failed to act, Anthony promised to return with petitions every year until the inequities were rectified. For five years the tireless Anthony kept her promise, and in 1860, following a stirring address by coworker Stanton, the New York legislature granted property and guardian rights to married women. Much to Anthony's and Stanton's dismay, however, two years later the same body repealed portions of the marriage reform bill. This setback confirmed what Anthony had been saying for a decade: Benevolent legislation alone was insufficient; women would be fully protected only when they enjoyed full political powers.

For Anthony and her associates, the decade of the 1860's was eventful but largely disappointing. Before the Civil War, Anthony campaigned hard for the American Anti-Slavery Society, and during the war she helped establish the Women's Loyalty League to lobby for a constitutional amendment that would abolish opposition to and guarantee civil and political rights for all Americans. Nevertheless, despite her lifelong commitment to black rights, after the war Anthony opposed both the wording of the Fourteenth Amendment, because it inserted the word "male" in reference to citizen's rights, and the Fifteenth Amendment, for its failure to include the word "sex" in protecting voting rights for all citizens.

Berated by her former allies, who insisted that women must not endanger the long-awaited liberation of slaves with additional demands for women's rights, Anthony countered the accusations by asserting that if reformers linked these two great causes, then the moment in history called by some "the Negro's hour" could be the woman's hour as well. This controversy ultimately split the women's movement. Following an explosive Equal Rights Association convention in 1869, Anthony and Stanton organized the National Woman Suffrage Association (NWSA), a "for women only" organization committed to the passage of a national woman suffrage amendment. The more conservative reformers established the American Woman Suffrage Association (AWSA), a rival body that focused its efforts at the state rather than the national level.

At this time, Anthony's commitment to feminist goals did not deter her from other reform activities. In 1868, Anthony organized the Working Woman's Association in a futile attempt to unionize woman workers and build female solidarity across class lines. In the same year, Anthony and Stanton allied themselves with the eccentric millionaire George Francis Train and began publishing a radical newspaper entitled *The Revolution*. On its masthead was the motto: Principle, not policy; justice, not favors. Men, their rights, and nothing more: Women, their rights and nothing less. This paper, which opened its columns to editorials on greenback currency, divorce laws, prostitution, and a variety of other controversial issues, survived only two years and left Anthony with a debt of ten thousand dollars. It took six years, but Anthony ultimately repaid the entire debt from income she earned delivering suffrage lectures on the Lyceum circuit. Following this experience, Anthony determined to disassociate herself from other controversial

reforms and focus all of her energy on the crusade for woman suffrage.

In 1872, Anthony gained national media attention when she registered and voted in the presidential election. Several weeks later, a federal marshal issued her an arrest warrant for illegal voting. While awaiting trial, Anthony went on a whirlwind tour delivering the lecture “Is It a Crime for a U.S. Citizen to Vote?” Her defense was that the Fourteenth Amendment made her a citizen, and citizenship carried with it the right to vote. During her trial, the judge refused to allow her to testify on her own behalf, demanded that the jury render a guilty verdict, and fined her one hundred dollars. Outraged by this travesty of justice, thousands sent contributions to the NWSA treasury. Although she lost the trial, Anthony (who never paid the fine) won added respect for herself and her cause.

Anthony spent the last three decades of her life recruiting and training a new generation of suffragist leaders, including, among many others, Anna Howard Shaw and Carrie Chapman Catt. In 1889, at the age of sixty-nine, Anthony worked to secure a merger of the rival NWSA and AWSA. Three years later, she accepted the presidency of the unified National American Woman Suffrage Association and she served in this capacity until 1900, when she passed her mantle of leadership onto her handpicked successors. As honorary president emeritus, Anthony remained the dominant figure in the movement until the time of her death in March, 1906.

SIGNIFICANCE

When Anthony joined the women’s rights movement, women had little social, professional, or educational standing. They were denied the right to vote, to hold office, or to be tried by their peers. As wives, they lost their legal individuality, having no rights to inherit property, keep earnings, sign contracts, or claim more than one-third of their husbands’ estates. As mothers, they lacked legal custody or control over their own children. By the time of Anthony’s death, however, 80 percent of American colleges, universities, and professional schools admitted women. In many states women had legal control over their own earnings and property and, in case of divorce, generally were awarded custody of their children. Although much discrimination remained, reform legislation along with advances in the medical treatment of women had increased the life expectancy of women from forty to fifty-one years. In four states, women enjoyed full suffrage rights, and in

the majority of the remaining states, women voted in school or municipal elections.

Many of these changes were in part a consequence of the Industrial Revolution, which freed many women from a portion of their domestic chores, created new opportunities for employment, and provided increasing numbers with the wealth and leisure to sponsor reform work. The improved status of American women, however, was also a result of the heroic efforts of individuals who endured decades of hardship and ridicule in their quest for equal rights. For more than half a century, Anthony campaigned tirelessly for feminist goals. A radical visionary, the “Napoleon of Feminism” was also a shrewd, practical politician who did more than any other reformer to change the minds of men toward women, and of women toward themselves. Although vilified throughout much of her career, by the time of her death Anthony was the heroine of a second generation of suffragists, who in 1920 would win the victory she had fought so hard to achieve.

Terry D. Bilhartz

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- Buhle, Mary Jo, and Paul Bulhe. *A Concise History of Woman Suffrage: Selections from the Classic Works of Stanton, Anthony, Gage, and Harper*. Urbana: University of Illinois Press, 1978. An abridged volume of the basic sources of the woman suffrage movement. Provides useful selections from the writings of Anthony and other eminent suffrage leaders.
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assistance. The only source for numerous Anthony papers that were destroyed after its publication.

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MARY ANTIN

Russian-born writer and educator

Antin is known for her influential autobiography, The Promised Land, which focused on her family's emigration from Russia's Pale of Settlement to the United States and the urban conditions that greeted immigrants in the large Eastern cities during the late nineteenth and early twentieth centuries.

Born: June 13, 1881

Died: May 15, 1949

Area of Achievement: Education, literature

EARLY LIFE

Mary Antin (AN-tihn) was born in Polotsk in the Russian Pale of Settlement, the second of the six children of Israel and Esther Antin. After a few failed business ventures in Polotsk, Antin's father decided to try his fortunes elsewhere and traveled widely. He rose to become assistant superintendent in a distillery and planned to have his family join him. However, his wife's mother died, leaving Antin's mother a large market in Polotsk. He returned to the town, where she took the lead in running the store because of her long business experience. Life was prosperous for a time; Antin grew up in a home with a cook, a nursemaid, and a dvornik, or outdoor man, to take care of the livestock and woodpile.

Antin's father had developed a profound respect for learning from his travels, and he started his daughters' education with both a rebbe and a secular teacher. However, when he and his wife fell seriously ill, the business lapsed. After a period of trying to revive it, Antin's father decided to immigrate to the United States in 1891. His wife and children joined him in Chelsea, near Boston, in 1894. While Antin's father struggled to make a living, his daughter excelled in school. Antin had written a detailed account of her journey and life in Chelsea to a maternal uncle in Polotsk, and when translated into English, it appeared as her first book, *From Plotzk to Boston*, published in 1899 under a misspelled title, with the help of Philip Cowen, editor of *The American Hebrew*.

Antin attended Boston's prestigious high school, Girl's Latin School, and met geologist Amadeus William Grabau, a descendant of German Lutheran ministers, whom she married in 1901. He taught at Columbia University; Antin studied at Columbia Teacher's College and then at Barnard College from 1902 to 1904, never completing a degree. Her only child, Josephine Esther, was born on November 21, 1907.

LIFE'S WORK

When essayist Josephine Lazarus, the older sister of the poet Emma Lazarus, reviewed *From Plotzk to Boston*, she became friends with Antin and encouraged her to write an autobiography. After Lazarus died in 1910, Antin dedicated her autobiography "To the Memory of Josephine Lazarus who lives in the fulfillment of her prophecies." Antin was living in a large house in Scarsdale, New York, where she wrote *The Promised Land*, the first installment of which appeared in *Atlantic Monthly* in November, 1912. This warm, highly personal autobiography, extolling Antin's new country and especially its open educational system, became a great hit. She attributes her own rise above poverty to the excellent education she obtained and is grateful that her family recognized her promise and allowed her to go to school.

For the next five years Antin continued to publish short stories in *Atlantic Monthly* and other journals, and she traveled throughout the United States, lecturing Jewish and other groups on emigration and the progressive politics of Theodore Roosevelt, for whom she had campaigned. In 1914, her last full-length work, *They Who Knock on Our Gates*, appeared, which dealt with the injustice of restricting immigration. It was well received but never enjoyed the great acclaim of her autobiography. The same year that *They Who Knock on Our Gates* appeared, World War I (1914-1919) broke out and brought the differences that had been simmering in the Grabau household to a head. Although her husband was strongly pro-German, Antin threw herself into lecturing on behalf of the Allied cause.

By 1918, Antin suffered a nervous breakdown, which led her to retire from public speaking. The following year the couple separated, and Antin left New York to return to her childhood home in Massachusetts. She spent part of her time in Great Barrington in a social service community and part in her family's home in

Winchester, and she maintained an apartment in Boston. In her final years, illness rendered her an invalid, and she lived with her younger sisters until she died of cancer in Suffern, New York.

SIGNIFICANCE

With the publication of *The Promised Land* in 1912, Antin secured a place for her work in the world of American classics. The book was a best seller on publication and has remained a landmark work of its genre, despite the numerous autobiographies of Jewish immigrants that came after it. The book enjoyed tremendous popularity for years after Antin's death, being read in public school classrooms all across America. With its emphasis on assimilation, it has provided hope and encouragement for many Jewish immigrants. *The Promised Land* works both as a sociology and as a literary account of Antin's luminous rebirth as an American citizen.

Sheila Golburgh Johnson

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- Antin, Mary. *The Promised Land*. Boston: Penguin Classics, 1997. This autobiography, published first in 1912, includes history, introspection, and political commentary.
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- Rubin, Steven J. "Style and Meaning in Mary Antin's *The Promised Land*: A Re-evaluation." *Studies in American Jewish Literature* 5 (1986): 29-34. Focuses on the contrast between Antin's Old World experience and her life in the New World.