Women in the History of New Jersey

Revised Edition

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WOMEN IN THE HISTORY OF NEW JERSEY

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INTRODUCTION

This manual, Women in the History of New Jersey, has been developed to assist educators who wish to supplement their teaching of New Jersey history with more information about the role of women in the history of this state. Beginning with the first women who lived in the area that is now called New Jersey, the guide presents an overview of women's experiences from the pre-European era to the mid-1980s.

In each section, a brief discussion of the quality of life which women in general enjoyed during that period is followed by a description of the experiences of New Jersey women. At the end of each section, suggestions for student assignments and classroom activities give the classroom teacher specific ways that the material may be used.

Many educators cite the scarcity of curriculum materials which focus upon the female experience. Their observations have been well-documented through research. A 1979 study by the Feminist Press found that post-1974 history textbooks, with an average length of 700 pages, devote an average of 14 pages to the discussion of women.

Much of women's history must be retrieved from manuscripts, letters, diaries and other such records. Much of it undoubtedly has been lost forever. One thing appears clear: women have been on the scene from the beginning. They have worked, borne children, and shared, when they could, in the shaping and developing of this society.

The work in this guide hardly scratches the surface. Of the millions of women who have lived out their lives in this state, only a handful could be included. We apologize for the omission of many unique and wonderful women who left their stamp upon New Jersey.

The guide was circulated in a field-test version in 1983. The response to that abbreviated treatment of women in New Jersey history encouraged us to find the resources to add the periods that were missing and to develop this final edition.

WOMEN OF THE LENNI LENAPE

Pre-European to 1650

At the time Europeans first arrived in North America, and for centuries after, Native American women dominated agricultural production in the tribes of the eastern half of the United States. In many of these tribes, the work of the women provided over half of the subsistence and secured for them not only high status but public power.[1] In addition to their significant role in the tribal economy, women also headed family groups called gens. A woman had the support of all members, male and female, of her gens.[2]

In many tribal communities there was a strict division of labor based upon sex, although Roger Williams told of native men and women sharing the responsibilities of planting "in a very loving sociable speedy way..." Most communities divided the labor so that women raised and prepared food, made clothes, and preserved the meat and skins of slaughtered animals. When the group traveled, women usually carried back packs, while men led the way. An essential part of every young girl's education was instruction in the tasks she would be required to perform as a woman.[3]

Some European observers charged that native men used their women as drudges, but other recorders found the position of native women to be "far from unfavorable." The latter saw native women "secure in the possession of their property and their children" and even represented in the selection of chiefs.[4] Others noted that women influenced decisions made by male councils by refusing to carry out tasks which only women could perform. For example, women could veto a decision to go to war by refusing to make moccasins.

NEW JERSEY DURING THIS ERA

Giovanni da Verrazano, the Italian explorer who sailed into New Jersey waters in 1524, supplied the first European view of the women whom he found living here. Verrazano wrote:

> These are the goodliest people and of the fairest conditions that we have found in this our voyage. They exceed us in bigness, they are the color of brasse ... with long and black hair, which they are very careful to trim and decke up, they are black and quick-eyed, and of sweet and pleasant countenance, imitating much the old fashion ... The women of like conformitie and beautie, very handsome and well favored, of pleasant countenance and comely to behold ... they are as well-mannered and continent as any women, and of good education ... they adorn their heads with divers ornaments made of their own hair, which hang down on both sides of their brestes; others use other kind of dressing themselves like unto the women of Egypt and Syria ... [5]

The native people who resided in this area called themselves Lenni Lenape.[6] The Europeans later designated them as the Delawares and part of the Algonquin family found from the Carolinas to Canada. Geographically, observers divided them into three major groups: the Minse or Mimci (people of the stony country), the Unami (fishers or people down the river) and the Unalachtigc (people living near the ocean).[7]

In the Lenape language the word for woman is ochqueu, pronounced ochquay-oo, or, by softening the guttural, osquay-oo, which was readily modified into squa or squaw. Kif-ochqueu was a single woman; kikeychqueu, an elderly woman; wuskiochque, a young woman; och-quenk of a woman; wilawiochqueu, a rich woman.

Stating that the work of squaws was neither hard nor difficult, John Heckewelder, who recorded many of his long experiences with the Lenapes, wrote:

> Their principal occupations are to cut and fetch fire-wood, till the ground, sow and reap the grain, and pound the corn in mortars for their pottage, and to make bread which they bake in the ashes. When going on a journey, or to hunting camps with their husbands, if they have no horses, they carry a pack on their backs which often appears heavier than it really is; it generally consists of a blanket, a dressed deer skin for mocksens (moccasins), a few articles of kitchen furniture as a kettle, bowl, or dish, with spoons, and some bread, corn, salt, etc., for their nourishment. I have never known an Indian woman to complain of carrying this burden ...[8]

In addition to the food which they cultivated, women gathered food which grew in the fields and forests. Along the banks of the Delaware River and in the coastal area south of New Brunswick, they found the groundnut. In deep, loamy river flats they dug the tubers of the morning glory, and they dived under water for the roots of the yellow pond lily, which they boiled with wild fowl.

Lenni Lenape girls received early training in the work of squaws. David Zeisberger, who spent many years among the Iroquois and Lenapes, noted:

> Girls are more accustomed to work by their mothers, for as the women must pound all the corn in a stamping trough or mortar, they train their daughters in this and also in such other work as will be expected of them, as cooking, bread-making, planting, making of carrying-girdles (tumplines) and bags, the former used to carry provisions and utensils on their backs while journeying and the latter to hold the provisions...[9]

Marriages among the Lenapes were not necessarily contracted for life. It was understood by both parties that they should live together only as long as they were pleased with each other. The husband could divorce his wife whenever he chose to do so, and the woman could in like manner abandon the

husband. Heckewelder explained that when a marriage took place, the duties and labors incumbent on each party were well known to both.

> It is understood that the husband is to build a house for them to dwell in, to find the necessary implements of husbandry, as axes, hoes, etc., to provide a canoe, and also dishes, bowls, and other necessary vessels for housekeeping. The woman generally has a kettle or two, and some other articles of kitchen furniture, which she brings with her. The husband, as master of the family, considers himself bound to support it by his bodily exertions, as hunting, trapping, etc.; the woman, as his helpmate, takes upon herself the labours of the field, and is far from considering them as more important than those to which her husband is subjected ... while their field labour employs them at most six weeks in the year, that of the men continues the whole year round.[10]

Heckewelder stated that were a man to take upon himself a part of his wife's duty, in addition to his own, "he must necessarily sink under the load, and of course his family must suffer with him." The woman, therefore, did "every thing in her power to leave no care to her husband but the important one of providing meat for the family."[11]

Supporting this view of the division of labor among the Lenapes, Mrs. Nora Thompson Dean, a Lenape traditionalist, who is among the last fluent speakers of the Delaware language and an acknowledged authority on Lenape culture, stated:

> The wife usually has the say about the household. She also has control over the children. A man's duty is to be out at farmwork, or hunting game, or cleaning game, or something like that. The mother, the wife of the household, has charge of rearing the children and caring for the household. She teaches her children all of those things that they are supposed to know.[12]

Records of the early people show at least one female leader, Bathsheba Moolis, existed among the Unalachtigos. Corpulent and rather short, she was reputed to be an amiable leader who was greatly respected by her people. Annually, Bathsheba journeyed from the interior region to visit the shore at Egg Harbor. These annual treks continued as long as she could withstand the fatigue of the journey.[13]

Lenape women were key members of the community. They provided a significant portion of the family's food supply and generally supervised the household and the rearing of children. Though their involvement in public matters was not on equal terms with the men, it appears that they did, sometimes in covert ways, exercise influence upon public decisions. While these women worked hard at certain times, they also appear to have had time for crafts and other leisure-time activities. By sharing their work and by understanding the significance of their roles in the survival of the group, Lenape women led relatively secure and satisfying lives.

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1. Joan M. Jensen, "Native American Women and Agriculture: A Seneca Case Study," Sex Roles: A Journal of Research, Vol. 3, No. 5, 1977, p. 423.

2. William Nelson, The Indians of New Jersey (Paterson: Press Printing and Publishing Company, 1894), p. 93.

3. John Heckewelder, History, Manners, and Customs of the Indian Nations Who Once Inhabited Pennsylvania and the Neighboring States, rev. ed. by Rev. William C. Reichel (Philadelphia: Historical Society of Pennsylvania, 1881), pp. 154-158.

4. Nelson, op. cit., p. 92 and John Upton Terrell and Donna M. Terrell, Indian Women of the Western Morning (New York: The Dial Press, 1974), p. 27.

5. Irving S. Kull, New Jersey (New York: The American Historical Society, 1930), p. 16.

6. Etyologically, Lenape is composed of two terms, "lan," which means ordinary, real, original, and "ape," which means person. The tendency has been to restrict the term (Lenni) to one's own sub-group as is done by the Oklahoma Delaware. (Handbook of North American Indians, Vol. 15, p. 236.) "Lenape means common or ordinary people ... Lenni Lenape is redundant." (Kraft, p. 2).

7. William W. Newcomb, Jr., The Culture and Acculturation of the Delaware Indians (Ann Arbor: University of Michigan), pp. 5-8.

8. Heckewelder, op. cit., pp. 155-156.

9. David Zeisberger, History of the North American Indians, ed. Archer Hulbert and William Nathaniel Schwarze (Columbus: Ohio Archaeological and Historical Society, 1910), pp. 16-17.

10. Heckewelder, op. cit., pp. 154-155.

11. Ibid., p. 157.

12. Nora Thompson Dean, "Delaware Indian Reminiscences," Bulletin of the Archaeological Society of New Jersey, No. 35, 1978, p. 1.

13. Kull, op. cit., p. 27.

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Suggested Classroom Activities

ELEMENTARY

1. Plan a field trip to a wooded or marshy area where children may search for foods that native women gathered. They might seek the tubers of wild morning glories, wild artichokes, roots of pond lilies or herbs such as boneset, penny royal, and catnip. For additional foods and their approximate locations, see Charles Philhower's article, "Agriculture and the Foods of the Indians of New Jersey," in Proceedings: New Jersey Historical Society, New Series, Vol. XVI, 1931, pp. 96-97.

2. Have students experiment with grinding corn, wheat, rye, or barley. They might bring a mortar and pestle (even a small one will be all right) to school. Whole grains are available in health food stores.

3. Take students to the New Jersey State Museum, the Newark Museum, or to the Center for Archaelogical Research at Seton Hall University, South Orange, to view the implements, tools, utensils and crafts of Lenape women.

SECONDARY

1. To help students develop an appreciation for the value of a contribution which native American women made to the people of the world, ask students to investigate the many uses of corn.

2. Have students read "Putting Down the Myth: A Male View" and "Putting Down the Myth: A Female View" in James Axtell's Indian Peoples of Eastern America, A Documentary History of the Sexes (New York: Oxford University Press, 1981) and either agree or disagree with the European belief that native women were used as drudges.

3. Obtain a copy of the interview of Nora Thompson Dean ("Delaware Indian Reminiscences", The Archaeological Society of New Jersey, Bulletin No. 35 (1978), pp. 1-9.) Have two students role play the interview for the rest of the class.

WOMEN IN THE COLONIAL ERA

1650 - 1775

Women helped found virtually every colony. Once a colony was established, women labored along with men to maintain it. Women's presence in numbers conveyed a sense of permanency upon a settlement. The fact that men outnumbered women, at least in the early years, and that women's labor was critical in maintaining a homestead, led to the belief that colonial women had significant economic and political power. Recently discovered evidence, however, indicates that the 17th century English women who were transplanted to American shores did not find the imbalanced ratio to be beneficial.[1] At any rate, by 1720 the numbers of men and women had evened out and any advantage which women had enjoyed because of their scarcity disappeared.

Studies of Loyalist husbands and wives have indicated a fairly rigid line separated the male and female spheres in the colonies. Both sexes appeared to have a strong sense of the proper roles of women and men; women did not meddle with politics or economics, which were their husbands' provinces, and men did not interfere with their wives' overseeing of domestic affairs, excluding child-rearing, where they did take an active role.[2]

As wives and mothers, white women were expected to devote their chief energies to housekeeping and to the care of children, just as their husbands were expected to support women by raising crops or working for wages.[3] In addition to the common chores still done today -- cooking, cleaning and washing -- colonial women had the primary responsibility for food preservation and cloth production.[4]

One role surfaced early in regard to the labor of white women: ordinarily, they did not work in the fields. The historian Linda DePauw says that as early as 1656, it was a set policy that white servant women would be put to work as domestics.[5] Although at the time of the Revolution, blacks constituted one-fifth of the population of the colonies, a higher percentage than at any time thereafter, little is known about of female slaves in this period. While white women's lives were governed by the whims of men, legally and in reality, it appears that Black women's lives were governed by white men and white women, and perhaps even by white children.[6]

Women were barred from the innovations that made the colonies distinctive from the Old World. They could not participate in governmental institutions such as town meetings. Women could not vote or otherwise exert political rights. The colonists followed English common law, which held that a women's property rights passed to her husband upon marriage. And since women were not permitted to become lawyers, legislators, or ministers, little care was given to their schooling. Further, it was believed that accomplishment would unsex women, and educated women would abandon their proper sphere.[7]

Childbirth was an event shared by the female community. The birth process was supervised by a midwife. Since white women had an average of six children and Blacks ten or twelve, midwives were much in demand. As in

Europe, women in America monopolized the practice of midwifery through the middle of the eighteenth century.[8]

Anne Firor Scott notes in the essay "Self-Portraits" that the essential theme of the eighteenth century experience was not so much achievement as the fragility and chanciness of life. She said:

> Death was an omnipresent reality. Three children in one family die on a single day from epidemic disease; fathers are lost at sea; adolescents mysteriously waste away; mothers die in childbirth; yet life goes on to a constant underlying murmur of "God's sacred will be done."[9]

NEW JERSEY DURING THIS ERA

The first European women to settle on present-day New Jersey soil were among a small band of people -- two Dutch families and eight single men -- who established homes on Burlington Island in the Delaware River. The first permanent European women residents, however, settled in the community of Pavonia, which included what is now Jersey City and Hoboken. Women also lived in Old Bergen, the first New Jersey village, located in what became Hudson County; and in settlements at Shrewsbury and Piscataway-town.

PENELOPE VAN PRINCIS

The name of one early female settler, Penelope van Princis, has come down in history. Penelope was among a band of immigrants who were shipwrecked off the coast of Sandy Hook. While other survivors sought assistance inland, she remained on the beach with her injured husband. Her husband was killed in an attack by natives and Penelope was badly injured. Friendlier natives, however, found Penelope and helped her reach the white settlement.

SILVIA DUBOIS

While white married women did not own property, Black slave women were themselves considered chattel property. And like the majority of Black men, slave women were for the most part field workers. Silvia Dubois, who was born a slave in Rock Mills, New Jersey on March 5, 1768, told of her mother's efforts to become a free woman and the bad treatment she received as a slave:

> My mother was Dorcas Compton, a slave to Richard Compton, the proprietor of the hotel at Rock Mills. When I was two years old, my mother bought her time of Richard Compton, Minical Dubois going her security for the payment of the money. As my mother failed to make payment at the time appointed, she became the property of Minical Dubois. With this failure to make payment, Dubois was greatly disappointed, and much displeased, as he did not wish to fall heir to my mother and her children, as slaves to him. So he treated mother badly -- oftentime cruelly. On one occasion, when her baby was but three days old, he whipped her with an ox-gad, because she didn't hold a hog while he yoked it. It was in March; the ground was wet and slippery, and the hog proved too strong for her under the circumstances. From the exposure and the whipping, she became severely sick with pleural fever; but after a long while she recovered.[10]

In contrast to recent studies, DePauw found that the frontier character of life in New Jersey in the 17th century gave women of European background relative freedom. She noted that women did not have to be fastidious in their dress and related the accounts of various visitors to New Jersey who expressed surprise upon seeing how white New Jersey women dressed. A missionary who traveled in New Jersey prior to the Revolutionary War told of finding mothers and daughters in Perth Amboy busily sewing and spinning while dressed only in their shifts.[11] A Swedish clergyman who traveled in Salem and Gloucester counties found "the mistress and the young ladies barefooted at the coffee table."[12]

DePauw also commented upon women's freedom to move around. She related the journey of Hannah Callendar who traveled across the state in 1759 with another woman, Anna Pole. They traveled 50 miles from Burlington to Amboy, a journey which took them from four in the morning till six in the evening. The two stayed overnight in a lodging house in Amboy.[13] At that time Perth Amboy was not an idyllic village but the slave mart of the colony where "Blacks were sold at public auction and coffles of slaves in chains could be seen in the streets."[14]

A recent study of Loyalist exiles in London after the American Revolution showed fewer than ten percent of the women were active in business and of that number, most worked in their husband's enterprise. Though it appears that businesswomen were far from common, some New Jersey women did engage in business activities. Mary Alexander was an importer in New York and New Jersey. Her business was so successful that it was commonly said that a ship never docked without a consignment for her.[15] Widow Johnson operated a ferry at Perth Amboy.[16] In 1763 Elizabeth Hoffmire sold 300 acres of land, including a grist mill, barn and house. Eight years later, Elizabeth Clark Bodly purchased 213 acres of wilderness for 260 pounds sterling. To encourage others to settle in the area, she was instrumental in getting the town of Port Elizabeth in Cumberland County laid out. After her master moved from Flagtown, New Jersey, Sylvia Dubois, the slavewoman described above, operated a ferry across the Susquehanna River.[17]

ELIZABETH HADDON

Elizabeth Haddon, whose name today is probably better known than any other New Jersey woman who lived during the colonial period, was a member of the Quaker community. She was born into a Quaker family in England about 1680. As a child Elizabeth heard William Penn talk about America. In 1698 her father, John Haddon, bought a tract of 500 acres in western New Jersey from a Quaker neighbor. When it became impossible for him to carry out his plan of emigrating with his family, his 21-year-old daughter,

Elizabeth, volunteered to come to America and "to provide a home in the wilderness for traveling Ministers." During the first winter at "Haddonfield" she realized her vision: her house became a regular stopping place for Friends traveling from one meeting to another.

In 1702 she married a young preacher, John Estaugh, who had been in America for three years. The two lived together in a house built in 1713. At Haddonfield a village grew up and a Quaker Monthly Meeting was established. Elizabeth served as clerk of the Women's Meeting for 50 years.[18]

JUDA BODINE

Juda Bodine was born on March 17, 1735 near Ambrose's Brook, a stream that flowed mid-way between New Brunswick and Metuchen. When her father moved away, to a home farther up the Raritan River, Juda met and married a young Scotchman, and the two moved to a farm home on the Susquehanna River, not far from present day Williamsport, Pennsylvania.

When Juda and her husband were informed one day that a band of Senecas was close at hand, they sought safety in a stockade seven miles away. Once they were safe within the stockade, the Bodines decided that the possibility of an Indian attack was unlikely, and Juda's husband returned to the homestead on the Susquehanna River to save the family's cattle. He was killed by a party of Senecas and a Tory neighbor on June 10, 1778.

A neighbor rowed Juda and her son down the river to Fort Augusta, then under the command of a Colonel Hunter. As soon as arrangements could be made, she joined a party returning to New Jersey. She traveled on foot with the son in a little wagon, which she had been able to obtain. And "this vehicle she pulled through storm and sunshine, along the gorges, across the streams, through the beech woods, down the valley of the Lehigh, and over the Jersey hills to the place whence she had set out. Three hundred miles the brave woman dragged that little cart." Destitute, she arrived at her New Jersey home, with the only relic which she had saved, a Bible.[19]

PATIENCE LOVELLL WRIGHT

Patience Lovell Wright was a gifted modeler in wax who was born in Bordentown in 1725. From childhood she was apt in modeling from dough, putty, and wax. When her husband, Joseph Wright, died and left her with three small children, she turned her talent for wax sculpture into a means of generating income.

She became well-known in the colonies for her busts and bas-relief portraits. In 1772 she and her children went to London, where she sculpted life-sized figures of prominent people of the times.

Though there are few details regarding her activities, it is generally believed that she spied for the Americans during the Revolution.[20]

SYBILLA MASTERS

Sybilla Masters, a native of New Jersey, secured the first patent issued to any citizen of the colonies. She invented an instrument to pulverize corn into meal by a stamping process. The power source could be either a water wheel or a horse. In view of the large amount of time devoted to grinding corn by hand, this invention provided a great boon to women and lightened their household tasks considerably.[21]

Among Quakers, women had a greater opportunity for self-expression than women normally enjoyed. Women were accepted as ministers and elders. In their separate meetings, they played a strong part in church governance, the discipline of women, and control of church membership. The first American women's monthly meetings were formed in 1681, on the advice of a Yearly Meeting held in Burlington. The participants in that meeting decided that, since Friends were becoming more numerous, it was necessary to establish a women's monthly meeting, "for the better management of the discipline and other affairs of the church more proper to be inspected by their sex."[23]

In an effort to carry out the disciplinary role, Hannah Hill made the following recommendations for dress and conduct at the Yearly Meeting held at Burlington on July 21, 1726:[24]

Dear and Well-beloved Sisters:

A Weighty Concern coming upon many faithful friends at this Meeting, in Relation to divers undue Liberties that are too frequently taken by some ... Tenderly to Caution & Advise friends against those things which we think Inconsistent with our Ancient Christian Testimony of Plainness ...

At first, That Immodest fashion of hooped Pettycoats ...
And also That None of Sd friends Accustom themselves to wear their Gowns with Superfluous folds behind, but plain and Decent. Nor to go without Aprons ...
And that friends are careful to avoid Wearing of Stript Shoos, or Red or White heel'd Shoos ...
And also that no friends Use ye Irreverent practice of taking Snuff, or handing Snuff boxes one to Another in Meetings ...
Also that friends Avoid ye Unnecessary use of fans in Meetings ...

Signed on behalf & by ordr of ye sd meeting By

Hannah Hill

NOTES

1. Carol Ruth Berkin and Mary Beth Norton, Women in America (Boston: Houghton Mifflin Company, 1979), p. 41.

2. Ibid., p. 43.

3. Ibid., p. 37.

4. Ibid.

5. Linda Grant DePauw, Founding Mothers (Boston: Houghton Mifflin Company, 1975), p. 71.

6. Berkin and Norton, op. cit., p. 38.

7. Linda Kerber, "Daughters of Columbia: Educating Women for the Republic. 1787-1805," in Linda Kerber and Jane Mathews, Women's America (New York: Oxford University Press, 1982), p. 81.

8. Catherine M. Scholten, "On the Importance of Obstetrick Art: Changing Customs of Childbirth in America, 1760-1825" in Kerber and Mathews, op. cit., pp. 52-53.

9. Anne Firor Scott, "Self-Portraits" in Kerber and Mathews, op. cit., p. 66.

10. C.W. Larison, A Biography of the Slave Who Whipped her Mistress and Gained Her Freedom (Ringoes, New Jersey: C.W. Larison, 1883), pp. 44-45.

11. Linda Grant DePauw, Fortunes of War: New Jersey Women and the American Revolution (New Jersey Historical Commission, 1975), p. 6.

12. Ibid.

13. Ibid.

14. Rudolph J. Vecoli, The People of New Jersey, p. 42.

15. Sharon Valiant, Women at Work, New Jersey State Department of Education, Division of Vocational Education and Career Preparation, Office of Equal Access, p. 6.

16. Ibid.

17. Larison, op. cit., pp. 50-52.

18. Dictionary of American Biography.

19. John Bodine Thompson, "A Jersey Woman of the Eighteenth Century" (Read before the New Brunswick Historical Club, March 16, 1893).

20. Dictionary of American Biography.

21. Sharon Valiant, op. cit., p. 6.

22. Ibid.

23. Mary Mapes Dunn, "Women of Light," in Carol Ruth Berkin and Mary Beth Norton, Women of America (Hopewell, New Jersey: Houghton Mifflin Company, 1979), pp. 121-123.

24. Ibid., p. 135

Suggested Classroom Activities

Elementary

1. Ask students to write a letter from a European female settler in New Jersey to a family member in England. Describe what life is like in the New World, especially the tasks that women must perform.

2. Have students investigate one household task from the colonial period such as quilting, soap-making, candle-making, baking bread, spinning, brewing for non-natives; and grinding corn, preparing skins for clothing, and pottery-making for Native American women.

   Consider the following:

   What technology was used to complete the task?
   What skills were required? How were they learned?
   How long did the work take? How frequently was the process carried out?
   Was the task accomplished alone or by working in groups?
   Were children involved? How?
   Where was the work done?
   In wealthy homes, who did it?

   Write directions for completing the task.

3. Invite a person skilled in any one of the above to demonstrate the craft to the class.

Secondary

1. In either written or oral reports, ask students to contrast life styles of the following women:

   A white female settler and a female slave
   A colonial wife and an English woman of similar economic station
   An indentured servant and a well-to-do colonial lady
   A rural and urban white woman

2. Have students investigate the lives of Patience Lovell Wright, Sybilla Masters, Elizabeth Haddon, or Silvia Dubois.

3. Assign the following as the topics of themes: Puritan and Quaker Views on the Role of Women and the Education of Young Women in the early Female Academies.

4. Have students imagine and discuss a conversation between an indentured servant and a slave who worked on a large farm. Let them discuss: how their days pass, how they are treated, what they dislike about their situations, how they got where they are, their compensation, what kinds of protection are available in case of abuse, how they resist exploitation, what they hope for in the future, and what their homelife is like.

WOMEN IN THE REVOLUTION AND IN THE NEW REPUBLIC

1775-1820

Although women could not vote or hold public office, women helped create the political climate which preceded the Revolutionary War. They assured the success of the American boycott of British goods by making cloth at home and not using British tea. Spinning, like not drinking tea, became a patriotic and political act of defiance which many women employed.

Women responded to the war in different ways, but on one point women agreed: almost none of them wanted their men taken way from home to fight, and they continually implored British and American officers to release their husbands, brothers, and sons from duty.[1] These requests reflected the hardships which women experienced. The reduction in harvests and the demands of foraging parties created a shortage of food. Troops encamped in areas of conflict took over homes, requiring families to crowd into single rooms or to find other quarters. Strange men bivouacked in the home also brought the threat of disease, theft, and sexual assaults.

For Black female slaves, the chaos of the Revolution brought unprecedented opportunities to escape. The British commanders, eager to disrupt the labor supply, offered freedom to slaves who joined their ranks. Many slaves -- men, women and children -- ran away from their owners to find freedom under the British flag. In the later years of the war, each time a British ship left port, it carried large numbers of former slaves. Of the 2,863 former slaves whose sex was specified on the embarkation lists, 42.3 percent were women. The family groups included "Jane Thompson, 70, worn out with a grandchild five years old"; and Hannah Whitten, 30, with her five children, ages eight, seven, six, five and one.[2]

As long as the war was far off, many people -- both men and women -- did not choose sides. But when soldiers took the livestock or the family's winter food supply, people made up their minds. They chose the other side.

The war, since it was a civil conflict, created splits in communities and within families. Because men dominated in public matters, wives were expected to have the same politics as their husbands. Wives of men who were serving with the British faced the censure of patriot neighbors, and many followed the British army. Because neither the British nor American armies included a quartermaster unit, both forces employed women to wash, nurse, and cook for the soldiers; and thousands of women traveled with both armies. In August of 1777, General Washington complained, "The multitude of women ... especially those who are pregnant, or have children, are a clog upon every movement."[3]

At the close of the war, Americans gained a new sense of independence and civic responsibility, which positively affected attitudes toward education of women. Women as nurturers of future citizens had a need for education. They needed to learn more than embroidery, spinning, and needlepoint. They needed to become acquainted with the ideas which were shaping the world. As a result, there were major improvements in education between 1790 and 1830.

Schools for young women of the upper class flourished. Middle-class girls attended school for longer periods and town academies began to open female departments. As more women became teachers, new academic courses were added and better instructional materials were developed.

There were those who opposed the intellectual development of women, saying that learning was a male province and that knowledge led to masculinity and pedantry. Women's magazines cautioned women against too much emphasis upon education and the neglect of the female virtues. Even the most privileged and enlightened women were careful to maintain their domestic image, and women who wanted to be free of domestic responsibilities had few role models. Mary Wollstonecraft had inspired many women to seek freer lives with her book, Vindication of the Rights of Women, which was published in England in 1792, but the later discovery that she had engaged in an extramarital affair was used to discredit her work in 19th century America.

The legal system, an English heritage, strongly supported male supremacy. Just before the war, the publication of William Blackstone's Commentaries on the Common Law had provided lawyers with a concise and ready interpretation. Blackstone was extremely harsh toward women. His interpretations followed the tradition of coverture, which gave the husband power over his wife's property and authority to represent her in public affairs. Married women could not make a will. Widows received one-third of their husband's estate. The only safe way a married woman could protect the property she owned before marriage was to place it in trusteeship controlled by another man.

NEW JERSEY DURING THIS ERA

New Jersey women did not follow the course of the Revolutionary War simply by reading about it in the newspapers. The war, especially in the earlier years, was fought in New Jersey towns, neighborhoods and homes. Where records exist of political activity by women's circles in New Jersey during the war, the activity was on the patriot side.[4]

Evidence that the war was a reality was dramatically supplied to residents of the coastal area on a July morning in 1776 when they awakened to find more than 100 British ships anchored in the Arthur Kill. When the troops landed, local people could view the redcoats drilling and parading on Staten Island. Soon after, British troops conquered Fort Washington in New York and climbed the Palisades Cliffs to rout the Americans who were defending Fort Lee. The badly shocked patriots fled from the fort, leaving ammunition and scarce provisions of war behind. Following this debacle, George Washington, the American general, beat a hasty retreat from his Hackensack camp site across the state to a safer position on the banks of the Delaware River.

During three winters Washington's army bedded in the state. Each time the American general looked to farmers in the surrounding countryside as a source of food for his hungry troops. When British troops marched through New Jersey, they foraged for provisions, plundered and intimidated local inhabitants. Bloody battles at Trenton, Springfield, Princeton, and

Freehold left scores of injured and sick men lodged in the homes of local citizens.

Women of New Jersey provided clothes for the soldiers. Among the most conspicuous examples of their needlework were the uniforms of the Jersey Blues. This was a volunteer organization formed in Essex County. The first uniforms were furnished by women of that region. Each soldier was provided with a frock coat and trousers of tow cloth which the women had dyed bright blue. The Jersey Blues became well known and occupied high positions in the in the Continental Army.[5]

Jemima Condict, who was born August 24, 1755 in a section of the town of West Orange known as Pleasantdale, has supplied a firsthand account of the impact of the war upon her community in a diary, which she kept from 1772 to 1779. The first account of the impending war was entered on October 1, 1774, soon after the tax on tea was passed. Jemima wrote:

> It seems we have troublesome times a coming, for there is great disturbance abroad in the earth and they say it is tea that caused it. So then if they will quarrel about such a trifling thing as that, what must we expect but war. I think or at least fear it will be so.[6]

On April 23, 1775 she heard news of Lexington and Concord:

> As every day brings new troubles, so this day brings news that yesterday, very early in the morning, they began to fight at Boston. The regulars (British troops) we hear, shot first. They killed 30 of our men. A hundred and fifty of the regulars were killed.[7]

Word of the huge British armada reached Pleasantdale in May and Jemima described the unsettling effect that the news had upon her community.

> This day, I think, is a day of mourning. We have word come that the Fleet is coming into New York. Also, today the men of our town is to have a general meeting to conclude upon measures which may be most proper to be taken. They have chose men to act for them. I hope the Lord will give them wisdom to conduct wisely and prudently in all matters.[8]

On September 12, 1777, she described military encounters at Elizabethtown and Wardgesson (now Bloomfield), which was about four miles from Pleasantdale:

> On Friday there was an alarm. Our militia was called. The regulars (British) came over into Elizabethtown where they had a brush with a small party of our people, then marched quietly up to Newark and took all the cattle they could ... On Saturday morning marched up towards Wardgesson. Our people attacked them there, where they had a smart scrimmage. Some of our people got wounded there; but I do not learn that any was killed. There was several killed of the regulars but the number is yet uncertain.[9]

Though most of New Jersey was at least passively sympathetic to the patriots, women tended to choose sides for pragmatic, rather than purely political, reasons. Baroness Fredericke Charlotte Luise von Riedesel, wife of the chief of Hessian officers in America, accompanied her husband throughout the war and wrote of her displeasure with the changing loyalties of a New Jersey family. She reported that the Van Horne family of Middlebrook (now Bound Brook), while providing her with overnight accommodations, announced their loyalty to the king and asked the Baroness to give their regards to British General Charles Cornwallis. Three days later, when the Baroness was back in Middlebrook, she found American officers lodging with the Van Hornes. The Baroness was especially peeved that the daughter of the house "allowed (them) all sorts of liberties and sat up most of the night with them singing 'God save great Washington! God damn the King'"! But the next time she passed the Van Horne's home in her carriage, they came out to greet her smiling and asked her to give regards "to the King and assure him of their loyalty."[10]

Women known to have Loyalist sympathies were in many instances banished from the state. As early as 1777, the state legislature authorized the New Jersey Council of Safety "to send into the Enemy's lines such of the wives and children of persons lately residing within this State, who have gone over to the Enemy, as they shall think necessary." And although Sally Medlis, a Newark resident, promised that she would never hold any correspondence whatsoever with her Husband or in any manner or way injure the State, she was exiled along with other wives of Newark Loyalists.[11]

According to historical accounts, New Jersey women suffered brutally at the hands of British soldiers. Two such accounts were circulated widely during the war. One occurred at the time of the battle of Trenton, in December 1776, when a company of British regulars occupied all but one room of the farmhouse of William Clark. While the husband was away, a second company of British soldiers descended upon the house and demanded that they be provided with a room. When the wife protested, the British officer verbally abused the poor woman so that she "fell into a violent disorder and soon after miscarryed."[12] While recovering from this incident, another party of British soldiers descended upon the Clarks' home, forced the woman from her bed, and proceeded to plunder everything of value in the house.[13]

A second incident involved Hannah Ogden Caldwell of Connecticut Farms (now the town of Union). While her husband served with New Jersey troops, British soldiers passed through pillaging, plundering and burning. Hannah Caldwell hid the family's most valuable possessions, then barricaded herself and her children in a back room. A British soldier fired through the window, killing the mother, who was nursing the youngest child when she was hit.

One of the best known examples of a New Jersey woman's confrontation with British forces occurred at the Battle of Monmouth. The identity of Molly Pitcher, who reputedly took over her husband's gun after he was slain in battle, has never been clearly established. DePauw notes that a good many women were on the field that day, and at least two were observed going beyond the usual role assigned to women and handled weapons. Neither was

referred to at the time as Molly Pitcher. One whose husband was killed was observed firing a musket. Another, whose husband received no injury, lost the bottom of her skirt to a British cannon, which sailed between her legs as she assisted her husband in firing an artillery piece.

Another well known story of female ingenuity involved Tempe Wick of Jockey Hollow.[14] When ordered to turn over her horse to a group of Washington's soldiers, Tempe rode home as fast as she could. When she arrived, she led the horse into her guest bedroom, knowing that the soldiers would look for it in the stable. The horse remained there for three days, some accounts say three weeks, until the soldiers stopped looking for it.[15]

One of the most striking developments to emerge from the Revolutionary War period reflected a new consciousness regarding the political rights of some formerly disenfranchised citizens of the state. Two days before the Continental Congress adopted the Declaration of Independence, the state of New Jersey adopted a new constitution that stated, "All inhabitants of this Colony, of full age, who are worth fifty pounds proclamation money, clear estate in the same and have resided in the county in which they claim their vote for twelve months immediately preceding the election, shall be entitled to vote ..."

An election law passed in 1790 by the New Jersey legislature clearly referred to voters as "he and she." In line with this legislation, women and blacks in New Jersey who could meet the requirements of the suffrage law voted until the year 1807 when the legislature acted to restrict voting rights to "free, white, male citizens." The reason given for the action of the legislature was that voting practices in the state were corrupt and that the new voters were being exploited by unscrupulous politicians.

New Jersey women made important contributions to the new emphasis placed upon the education of women. Almira Phelps (1793-1884) was mostly responsible for bringing science into the standard curriculum in public schools. She wrote popular texts in botany, chemistry and geology. Between 1839-1841 she was the head of the Rahway Female Institute. Clemence Logier (1813-1888) of Plainfield was vitally interested in social reform and medicine. In her school she was one of the first to teach physiology, anatomy and hygiene. After going to medical school she helped establish the first women's medical college in New York. Her reform activities were varied. She advocated clothing reform for women, women's higher education, suffrage, the abolition of slavery, improved prison conditions, better treatment of Native Americans and sanitary reform.

NOTES

1. Linda DePauw, Fortunes of War (Trenton: New Jersey Historical Commission, 1975), pp.12-13.
2. Mary Beth Norton, Liberty's Daughters (Boston: Little, Brown and Company, 1980), pp. 209-211.
3. DePauw, op. cit., p. 28.
4. Ibid., p. 23.
5. From "New Jersey Women in the Revolution" by Elizabeth S. Davis, presented to the Traveler's Club in New Brunswick January, 1982.
6. Jemima Condict's Diary (Newark: The New Jersey Historical Society).
7. Ibid.
8. Ibid.
9. Ibid.
10. DePauw, op. cit., pp. 14-15.
11. Linda K. Kerber, Women of the Republic (Chapel Hill, North Carolina: University of North Carolina Press, 1980), p. 51.
12. DePauw, op. cit., p. 17.
13. Ibid.
14. Ibid., pp. 29-30.
15. Ibid., pp. 22-23.

Suggested Classroom Activities

Elementary

1. Have students imagine themselves a colonial woman and write a letter to General Washington imploring him to release a father, brother, or husband from duty with the American army. They should explain how much he is needed at home and describe how difficult life is without him.
2. Divide students into small groups and ask each group to develop an illustrated talk on women's roles during the Revolutionary War. The drawings could be made on long sheets of brown wrapping paper and unrolled by two members of the class while a third member of the group explains what the drawings represent or reads from a text which the group has written.
3. On a map of the state, have students indicate the location of towns in which events occurred involving Revolutionary women.
4. Have students dramatize a conversation between Tempe Wicke and the British soldiers.
5. Arrange a class trip to the Jockey Hollow farmhouse in which Tempe Wicke lived. It is located in the Morristown National Historic Park.
6. Let two students role play New Jersey colonial women who try to vote after 1807.

Secondary

1. To help students understand how Mary Wollstonecraft's book, Vindication of the Rights of Women, laid the groundwork for the feminist movement, have them read and discuss statements from her book.
2. Have students compare the education which a 16-year-old New Jersey young woman would have received in 1800 and 1900; 1800 and 1987.
3. Ask students to read and report on the remarkable woman, Baroness Fredericke Charlotte Luise von Riedesel, who accompanied her husband throughout the war as he commanded the Hessian troops, and who wrote an account of her experiences.
4. Contrast the hardships and difficulties faced during the Revolutionary War by
   a. Loyalist and Patriot women
   b. White women and slave women
5. Consider and discuss the following:
   a. The Declaration of Independence and the practice of slavery
   b. Taxation without representation and the disfranchisement of women and blacks.

WOMEN DURING THE ERA OF EARLY INDUSTRIALIZATION AND THE CIVIL WAR

1820-1865

While industry changed the face of America in the 19th century, in many ways the status of women did not improve. In 1820 married women had no legal right to their earnings or to their children, and in many states they could not own property. Women could not testify against their husbands in court; they could not make a contract, could not sue or be sued, and, unless everything was left to the husband, could not make a will without their husband's consent. When a husband died, the widow could stay only 40 days in the house without paying rent; she had the life use of only one-third of his real estate. Until Mount Holyoke was founded in 1837, no college, with the exception of Oberlin, admitted women. Among the professions, only writing and teaching were open to them. In all occupations women were paid much less than men.

The owners of the textile factories of the first wave of industrialization clearly counted on a steady supply of cheap female labor when they built the mills. As a result, women formed the first new workforce that was shaped into "modern" patterns. They became disciplined workers, spending long, uninterrupted hours of labor in a mechanized factory with little or no room for individual initiative.[1]

At first, factory owners employed young, native white women, while private families hired immigrant women as domestic servants.[2] Whatever their specific trade, women industrial workers came from the lower ranks of society; they were primarily young and single, and held jobs with few opportunities for advancement or even permanent employment.[3] These women worked mostly in industries making garments, hats, gloves and shoes. Without exception, they were excluded from supervisory positions and apprenticeship programs. The practice described below applied to the shoe industry, but it was typical of the treatment which women workers received:

> . . . In the shoe and boot industry, men received a long apprenticeship when they were boys and learned all the processes involved in making the finished product. Women, on the other hand, though they played an important part in the development of the industry, were employed almost exclusively in sewing or binding.[4]

Despite the growth of industry, analyses of women's jobs since 1800 have shown some surprising continuities with earlier periods. Although the mechanization of textile production created industrial jobs for white women, textile manufacturers did not employ as many women as private households, where half of all women wage earners in the United States worked as domestic servants in 1870. Black women worked in large numbers both before and after emancipation. The employment rates of urban Black married women remained consistently higher than those of all white women, both native-born and immigrant, throughout the nineteenth century.[5]

Both native-born and immigrant white women entered the labor market because of need -- to help save a farm, send a brother to school, finance a family's

move to the west, or help a family survive economically. For similar reasons, women worked in the home, taking in roomers, washing their clothes and cooking for them.

The lives of farm women were also hard. In 1862, in its first annual report, the Department of Agriculture published a study by Dr. W. W. Hall on the condition of farm women. Dr. Hall wrote:

> In plain language, in the civilization of the latter half of the nineteenth century, a farmer's wife, as a general rule, is a laboring drudge ... It is safe to say that on three farms out of four, the wife works harder, endures more, than any other on the place; more than the husband, more than the 'farm hand,' more than the 'hired help' of the kitchen.[6]

Gerda Lerner argues that both working and middle-class women suffered and the status of both declined between 1800 and 1840. She says that working class women were confined to sex-typed, low-skilled, poorly-paid, and often temporary jobs, while the middle-class women had fewer opportunities after 1800.[7] The new technological developments did help women in some ways, however. The improvement of transportation, for example, made it possible for women to move around and to become involved in the abolition and temperance movements and the effort to establish women's seminaries.

The Civil War was the most traumatic event of the century. The first anti-slavery societies formed in the 1830s were all-male, but women soon became a part of the anti-slavery movement with an organization of their own. Black women in some sections of the north organized anti-slavery societies as early as 1830. Women were involved in the great national debate which preceded the war and in the fund-raising, nursing, and political organizing which accompanied the conflict.

Women also supported the war by forming soldiers' aid societies. They made bandages, sewed hospital garments, knitted socks, and collected food and other supplies for the wounded. A Sanitary Commission, organized by women, became an indispensable part of the Union medical services. Together the women of the North raised $50 million for its work.

One of the most pervasive ideas that affected women during the 19th century was the concept of the "true woman." The true woman, as defined by editors, writers and educators, had the virtues of piety, purity, submission and domesticity.[8] The true woman was deeply religious, pure, chaste and removed from anything that suggested sexuality. She bestowed her greatest gift to her husband upon marriage, and thereafter suppressed her own desires in favor of her mate's. She and her husband moved in separate spheres: he represented the family in the public domain; she was sovereign in the home.

Recently, some historians have reassessed the view that the cult of domesticity stripped women of power. Instead, they suggest, the ideology of separate spheres, by giving women an area of relative autonomy, enhanced their individual and collective self-image and ultimately permitted women to extend and even to transcend their sphere.[9]

Newspapers and women's magazines disseminated the ideology of the true woman, and women, who had closed the former gap in literacy between men and themselves, read the publications eagerly. As further evidence of women's educational progress, within a single generation women replaced men in the ranks of teachers, where until this day women continue to dominate. As many observers have pointed out, however, the "effective reason" that women were employed in schools was that they were cheaper than men. If they had not been cheaper, "they would not have replaced nine-tenths of the men in American public schools.[10]

Finally, discontent with the narrowness of women's lives provoked the historical meeting of women at Seneca Falls, New York, in 1848. Here under the leadership of Elizabeth Cady Stanton and Lucretia Mott, women collectively stated their grievances and laid the groundwork for the modern feminist movement.

The last women's rights convention before the end of the Civil War was held in Albany in 1861. After this convention, activity on behalf of women's rights came to a halt as feminists gave their support to the war effort. Although they were critical of the Administration's policy on slavery, Elizabeth Cady Stanton and Susan Anthony campaigned in support of the 13th Amendment, and through their petition -- they actually gathered 400,000 signatures -- they strengthened their ties with women all over the nation.

Both Stanton and Anthony were appalled when they saw the word "male" in the 14th Amendment, which was designed to give freedmen the right to vote. Miss Anthony's indignation led her to say:

> I will cut off this right arm of mine before I will ever work for or demand the ballot for the Negro and not the woman.[11]

Mrs. Stanton made racist references to "Sambo" and the enfranchisement of "Africans, Chinese, and all the ignorant foreigners the moment they touch our shores."

Because of their bitterness, both women worked hard to secure petitions against the 14th Amendment. This controversy ultimately led to a split in the women's rights movement and the organization by Anthony and Stanton of the National Woman Suffrage Association, for women only. They charged that the men in the leadership of the Equal Rights Association had betrayed the interests of women and that women such as Lucy Stone and Julia Howe had been misled by the men.

Six months later the women who disagreed with Stanton and Anthony organized the American Woman Suffrage Association. Lucy Stone and her husband, Henry Blackwell helped provide leadership and for many years edited the organization's mouthpiece, The Woman's Journal. Milder in tone than the National Woman Suffrage Association, the American Woman Suffrage Association appealed to the growing numbers of women who approved of women's increased social activity, but were not ready to take on militant causes such as suffrage for women and support for exploited women workers.

NEW JERSEY DURING THIS ERA

During the 19th century, thousands of New Jersey women labored in the mills in Newark, Paterson, and other growing industrial centers. Conditions in many of these factories spawned strong worker protests. In the summer of 1828, the children of Paterson, including a large number of girls, marched out of the cotton mills after the owner attempted to change their lunch hour from 12 to 1. One observer noted, "The children would not stand for it, for fear that the next thing would be to deprive them of eating at all." The children were supported by their parents and joined by carpenters, masons and machinists. They also extended the strike to include a demand for a ten-hour day. The militia was called out to end the disturbance and the strike ended when the owners reestablished the 12 o'clock lunch hour.[12]

Working women could not afford to be "true" women, and slave women were hardly thought of as women. They frequently did the same kind of work that men did and, in their role as servants, were vulnerable to sexual assaults by male owners. This interview of a former New Jersey slave supplies a first-hand account of the treatment they sometimes received:

> Interviewer: Well, your mistress was always kind to you, wasn't she?
>
> Former Slave: Kind to me; why she was the very devil himself. Why she'd level me with anything she cud get hold of -- club, stick of wood, tongs, fire shovel, knife, axe, hatchet; anything that was handiest; and then she was so damned quick about it, too.
>
> Interviewer: Well, did she ever hit you?
>
> Former Slave: Yes, often. Once she knocked me till I was so stiff that she thought I was dead; once after that, because I was a little saucy, she leveled me with the fire shovel and broke my pate (skull). She thought I was dead then, but I wasn't.[13]

A source of strong anti-slavery sentiment in New Jersey was a newspaper published in Boonton called the New Jersey Freeman. The Freeman condemned the Constitutional Convention of 1844 which denied the vote for women and blacks. The newspaper also condemned the racism encountered by black children who sought to attend the free schools in New Jersey.[14]

The Underground Railroad followed varied routes through New Jersey, the variety of travel patterns aiding in the constant effort to evade fugitive hunters. Escaped slaves were met in southern New Jersey by Quaker sympathizers who helped them travel through the state and head north. One of the best known Quaker women was Abigail Goodwin of Salem, who reportedly gave so much to the anti-slavery movement that she lived in abject poverty.

HARRIET TUBMAN

> One of the most famous operators on the railroad was Harriet Tubman, who worked as a cook in a Cape May hotel during the summer of 1852. From this location, this courageous woman helped slaves from Maryland and Delaware escape across the Delaware to New Jersey. It is estimated that during her lifetime, Tubman, who had escaped from slavery in 1849, helped more than 300 slaves escape from bondage.[15]

Escaped slaves were far from safe in New Jersey, The Freeman observed: "Our State still continues to be the hunting ground of the kidnapper, and some of our inhabitants have during the past year been dragged away without even the forms of law, into hopeless Slavery."

There were many bonds between New Jersey and the South which caused many residents of the state to sympathize strongly with the Southern cause. Half the student body at Princeton College reportedly came from the South and Southern families vacationed annually at Cape May. Powerful New Jersey political and editorial forces supported the South on the slavery question. Perhaps the primary reason that New Jersey had not become a major slave-holding state was the industrial nature of its development. Certainly the early New Jersey farmers had not found the use of slaves objectionable and the treatment which these bonded persons received appears to have conformed to practices followed in more southern states.

LUCY STONE

> One of the most active New Jersey women in the anti-slavery struggle was Lucy Stone, who lived in Orange for many years, although she was born near West Brookfield, Massachusetts. As a young woman, she became deeply concerned about the subordinate position of women in all public affairs. Fired by a strong desire to gain a college education, Lucy Stone entered Oberlin College, the first United States college to accept Blacks and women. Following her graduation from college, she began lecturing for the Anti-Slavery Society, including in her presentation a plea for the elevation of women.

Although it is said that she had intended to remain single, she married Henry Brown Blackwell, but refused to take his name, merely substituting the title Mrs. for Miss. The two moved to Orange, where Lucy Stone continued her campaign for women's liberation. In 1858 she refused to pay taxes and let her household goods be sold as a protest against taxation without representation.

When the 14th Amendment to the federal Constitution was pending, she and Henry Blackwell vainly strove to win suffrage for women by getting the word "male" struck from the bill. In 1869 Lucy Stone introduced the

resolution declaring the women's support for the 15th Amendment at a Women's Rights Convention in Chicago and asserted that "we rejoice in every extension of suffrage." The resolution carried with only two dissenting votes. Stone declared that the vote was an accurate expression of the feeling of the woman's suffrage advocates in regard to the 15th Amendment.[16]

Frederick Douglass was critical of women's rights leaders who addressed audiences from which blacks were barred. His particular target was Lucy Stone. While Douglass often praised this abolitionist and veteran fighter for equal rights for women, he criticized her for not having cancelled a lecture in 1853 at Philadelphia's Music Hall when she discovered that Blacks were to be excluded. Later, he was more severe when he learned that she had invited Senator Stephen A. Douglas of Illinois to a meeting in Chicago to publicize the women's rights cause.[17] Senator Douglas was one of the architects of the infamous Fugitive Slave Act of 1850 and author of the pro-slavery Kansas-Nebraska Act.

In 1866, when the American Equal Rights Association was formed, Lucy Stone was made a member of the executive committee. In 1867, partly through her efforts, the New Jersey Woman Suffrage Association was organized and she became its first president. In 1868, while still living in New Jersey, she and her husband helped organize the New England Woman Suffrage Association.

When a split occurred in the American Equal Rights Association and the National Woman Suffrage Association and the American Woman Suffrage Association were organized, she helped form the latter, which concentrated on gaining suffrage by states.

Stone raised most of the money with which the Woman's Journal was founded in 1870. Two years later she and her husband assumed the editorship and were in charge of it for the remainder of their lives. Under their direction, the publication became a tower of strength in the cause of women's rights.

LETTER FROM LUCY STONE TO TAX COLLECTOR*

Orange, N.J.
Dec. 18, 1858

Mr. Mandeville
Tax Collector

Sir:

Enclosed I return my tax bill, without paying it. My reason for doing so is, that women suffer taxation, and yet have no representation, which is not only unjust to one-half the adult population, but is contrary to our theory of government. For years some women have been paying their taxes under protest, but still taxes are imposed, and representation is not granted. The only course now left is to refuse to pay the tax. We know well what the immediate result of this refusal must be.

But we believe that when the attention of men is called to the wide difference between their theory of government and its practice, in this particular, they can not fail to see the mistake they now make, by imposing taxes on women, while they refuse them the right of suffrage, and that the sense of justice which is in all good men, will lead them to correct it. Then we shall cheerfully pay our taxes -- not till then.

Respectfully,

LUCY STONE

* Elizabeth Cady Stanton, Susan B. Anthony, and Matilda Joslyn Gage, History of Woman Suffrage (New York: Fowler and Wells, 1981), p. 450.

Throughout the 19th century women tried to influence public policy despite the fact that they could not vote: individual women sent private petitions to legislatures; philanthropic groups established charities when public pensions failed; women dominated the temperance movement; they joined the abolitionist movement and shaped its campaign.

DOROTHEA DIX

The New Jersey legislature and thousands of mentally deficient citizens in the state were affected by one woman's ability to initiate change. When the New Jersey legislature failed to act on a report to improve the facilities for the treatment of the insane, Dorothea Dix, whose work in behalf of insane persons in Massachusetts had brought national attention, made an independent study of facilities for mentally ill persons in New Jersey. Dix visited nearly every place where mentally ill were housed and her report pointed out shocking conditions. In Middlesex County a man was chained "in a sort of a box next to which in a cell a madman stood naked except for a laced strait-jacket"; Morris County kept its inmates in quarters which were "dark, damp, unfurnished, unwarmed, and unventilated." After persistent lobbying by Dix, the legislature voted in April 1844 to build a new mental hospital. And four years later the most modern mental health facility in the nation was opened in Trenton.

New Jersey women actively supported the Civil War effort by serving as nurses, and collecting funds, first aid materials, and clothing for the Union Army. Hettie K. Painter and Virginia Willets of Camden were among the New Jersey women who left home to nurse wounded soldiers. Among the best known and most courageous Civil War nurses was Cornelia Hancock of Hancock's Bridge.

CORNELIA HANCOCK

Cornelia Hancock was a New Jersey woman who went to the battlefields of the Civil War. On July 4, 1863, she left Hancock's Bridge in Salem County to head for the Gettysburg, Pennsylvania battlefield. She was 23 years old. Too young to become a nurse, she was rejected for service.
Undaunted, she took the train for Gettysburg and having reached the battlefield found, "the need was so great there was no further cavil about age."

John Cunningham, the historian, writes:

> She had no training, no medicine, no supplies, but Cornelia instinctively knew that kindness was most needed by Gettysburg's wounded. She wrote letters for dying soldiers. She obtained food without a voucher, made sandwiches, and served them to soldiers starving on the battlefield. She obtained tobacco for wounded men, despite her hatred for smoking.[18]

After the war ended, Cornelia remained in Philadelphia with her sister and brother-in-law, Dr. Henry Child, with whom she had gone to Gettysburg. Through these two relatives and the Philadelphia Friends Association for the Aid and Elevation of the Freedmen, she traveled to South Carolina to establish a school near Charleston.

She traveled South with Laura Towne, who had already started a school on St. Helena's Island near Beaufort, South Carolina. In a letter to her sister, Cornelia told of the treatment which the two received on their trip through the South.

> They (white Southerners) have the subject of the reconstruction before their mind, deal in the most vituperative language against the Yanks. We were marked on the whole way and the people said every kind of disagreeable thing in our hearing but would not condescend to speak...[19]

In Mount Pleasant, South Carolina, across the harbor from Charleston, which she described as "an awful place," Cornelia founded a school in a shelled-out church.

In a letter to her mother, written one month after the school opened, she said:

> I have a very nice school I think. They (the black students) are in no way more trouble than the white students except in this particular: they are more excitable, more easily made to laugh and chatter in school, and do not know how to whisper...I have a white Secesh (white Southerner who sided with those who seceded) teacher. She does her duty in school but takes no interest in the scholars further than that, of course. I am now busy getting reading for the new teachers who I hope will prove to be good ones.[20]

Cornelia was struck by the extreme poverty and devastation which pervaded the area and pleaded with relatives and the association for fabric, bedding, and tools to dispense in the community. To her sponsors, she wrote:

> I have not seen one animal that looked as if it could more than carry its own weight since I have been here. The resources of the country were indeed low when the war closed. Poverty stares nearly all the inhabitants in the face and if President Johnson could only feel it in his heart to help the loyal people, both black and white, instead of the aristocrats who, day by day, are receiving back their lands, assuming their insolent demeanor and straining every nerve that they may again rule the land.[21]

This young New Jersey woman was shocked and upset that blacks who had title to land were being dispossessed. In letters to her relatives she told how aged relatives were being left as caretakers while other members of the family stayed on the mainland to work, thinking that they could return. All too often the older people were evicted and the white planter repossessed the land.

CLARA BARTON

As a young woman, Clara Barton, who later went on to Civil War fame and national renown as the founder of the American Red Cross, taught school in Bordentown. At that time fees paid by students made up the teacher's salary. Miss Barton was disturbed by the large number of children running in the streets, and offered to serve three months without pay if the town would make the school free to all. In the face of the strongest opposition, she persuaded the school committee to try the experiment. So many children enrolled in her school that soon the town built a much larger school house and employed an assistant teacher. Opposition to a woman's heading so large a school arose, however, and a male principal was appointed. Clara Barton resigned and her career as a teacher ended.[22]

(Photo courtesy of the National Archives)

Prior to the Civil War, women seeking to develop new lifestyles were very involved in the establishment of new utopian communities. These communities sought to prove that people could live together, sharing equally in work and produce, with women having equality in all things. Brook Farm founded near Boston in 1842, is the best known of these experimental communities, but the North American Phalanx at Red Bank was more successful. Other New Jersey utopian communities included New Harmony and the Raritan Bay Union, near Perth Amboy.

Notable figures who participated in the Raritan Bay Union Community included Sarah and Angelina Grimke, key figures in the abolition struggle, and Elizabeth Peabody, who founded the first American kindergarten in Boston. Mrs. Marcus Spring, wife of the founder of Raritan Bay Union, provoked wide-spread censure by bringing two of John Brown's executed raiders to the New Jersey community for burial.

Notes

1. Barbara Mayer Wertheimer, "The Factory Bell." in Kerber and Mathews, op. cit., p. 130.

2. Lise Vogel, "Hearts to Feel and Tongues to Speak: New England Mill Women in the Early Nineteenth Century," in Milton Cantor and Bruce Laurie, eds. Class Sex and the Women Worker (Westport, Conn.: 1977), pp. 64-82 in Barbara Sicherman and others, Recent U.S. Scholarship on History of Women, Washington, D.C., American Historical Association, 1980, p.2.

3. Ibid.

4. Beverly Sanders, Women in the Age of Expansion and Reform, 1820-1860, (New York: American Federation of Teachers, 1979), p.7.

5. Barbara Sicherman and others, op. cit., p.4. David M. Katzman, "Seven Days a Week: Women and Domestic Service in Industrializing America," New York, 1978, in Barbara Sicherman and others, op. cit., p. 2.

6. John Mack Faragher, "The Midwestern Farming Family, 1950" in Kerber and Mathews, op. cit., p. 123.

7. Barbara Sicherman and others, op. cit., p. 4.

8. Ibid., p. 7.

9. Sicherman and others, op. cit., p. 10.

10. Kathryn Kish Sklar, "Catherine Beecher: Transforming the Teacher Profession," in Kerber and Mathews, op. cit., p. 140.

11. Eleanor Flexner, Century of Struggle, Rev.ed. (Cambridge, Massachusetts: Harvard University Press, 1975), pp. 147.

12. Philip S. Foner, Women and the American Labor Movement (New York: The Free Press, 1979) pp. 28-19.

13. C. W. Larison, Silvia Dubois, A Biography, (Ringoes, New Jersey: C. W. Larison, 1883) pp. 59-60.

14. Cora E. Hammond, "Pioneer Days in Boonton, New Jersey: New Jersey Historical Society, New Series, Vol. III, No. 12, August 24, 1849.

15. Clement Price, Freedom Not Far Distant (Newark: New Jersey Historical Society, 1980) pp. 91-92.

16. Dictionary of American Biography, pp. 323-324.

17. Philip S. Foner, ed., Frederick Douglass on Women's Rights (Westport, Conn.: Greenwood Press, 1976) pp. 18-36.

18. Cunningham, op. cit., p. 190.

19. South After Gettysburg, Letters of Cornelia Hancock from the Army of the Potomac, 1863-1868. (New York: Thomas Y. Crowell Company, 1956) p. 193.

20. Ibid., p. 214.

21. Ibid., p. 217.

22. Dictionary of American Biography, pp. 18-21.

Suggested Classroom Activities

Elementary

1. With your class visit the Paterson Museum and the old textile mills. Look for such things as early methods of weaving, dyeing and storing fabric. Identify the kinds of jobs that women held.

2. Stage a discussion of working conditions in Paterson mills which led to the children's strike of 1828. Include references to the work day, pay, age of workers, and attitude of parents.

3. Ask students to point out reasons that women worked in the early industrial period. Are reasons similar to those of women today?

4. Take your class to Bordentown and visit the school in which Clara Barton taught. In a post-trip discussion, have students contrast the difference between Clara Barton's school and their own.

Secondary

1. Have students describe patterns of work employed by various groups:

   working class white women
   Black female slaves
   middle class white women
   newly arrived immigrants

2. Ask your class to consider the impact of capitalist industrialism upon the lives of women, children, families. Identify positive and negative aspects.

3. Have students examine the women's grievances which led to the Seneca Falls Convention. Which still exist?

4. Discuss with your students the "true woman" of the 19th century and the "model woman" of today. Identify devices (then and now) used to sell the ideal to women.

WOMEN AFTER THE CIVIL WAR

1865 - 1900

During the Civil War women had gained opportunities to work in new fields. For the first time they had worked in hospitals and in offices, and after the war their presence in these places was more acceptable. Despite these advances, they earned about half the pay of male workers. In 1880, a survey of industrial working conditions in 22 cities found women working in 344 industries and earning an average of $5.24 a week, ranging from $6.91 in San Francisco to $3.93 in Richmond, Virginia. The surveyors noted in their report that women were underpaid, but said, "Any new element of labor is forced to work for lower pay and now women have something where before they had nothing."[1]

Improvements such as gas lighting, domestic plumbing, and more efficient furnaces, stoves, and washtubs made housekeeping somewhat less strenuous, but outside the home women were confined to narrowly defined roles. They could not sit on juries or be admitted to the voting booth. The qualifying word "male" appeared on most state constitutions and judicial codes. Women and men were commonly judged by a double standard of morality and divorce laws favored men almost universally.

Higher education lay beyond the reach of most women. In fact, women could attend only a few midwestern colleges -- Oberlin, Antioch, and state universities in Iowa and Wisconsin. But in 1862, when Congress passed the Morrill Land Grant Act which endowed agricultural and mechanical colleges, it opened higher education to women. The establishment of Vassar College in 1865 represented a major step forward in the education of women. Most of the colleges set up to educate newly freed black people did not exclude women. Although Hampton Institute, Howard University and Fisk University had open admission policies from the beginning, by 1890 only 30 black women in the USA had received a college education.

Women students making barrel furniture at Hampton Institute, 1900
(Photo courtesy of Library of Congress)

Women pushed their way into professions such as medicine, law, and the ministry. The first women who pioneered in these fields faced loneliness, isolation, and even ridicule. Elizabeth Blackwell, the first woman in the United States to graduate from medical school, was snubbed by faculty and fellow students but finished first in her class. After post-graduate study in Europe, she returned to New York and in 1857 set up a 40-bed hospital on Bleecker Street. Later, she established a medical school to provide other women the opportunity to study medicine.

Among the earliest black women to enter the field of medicine was Caroline V. Still, daughter of two famous "agents" on the Underground Railroad, Letitia and William Still of Philadelphia. Dr. Still served her internship at the New England Hospital for Women and Children, which had been founded by Elizabeth Blackwell's distinguished co-worker, Dr. Marie Zakrzewska. It was also from this hospital that the first formally trained American black nurse, Mary Eliza Mahoney, graduated in 1879.[2]

Iron molders, railway workers, miners, mechanics, ship caulkers, construction workers of all kinds, cigarmakers, and printers were among the workers organized in unions in 1870. The first two national unions to admit women were those of cigarmakers in 1867 and the printers in 1869. Some women banded together in other organizations to press for improvement in their working conditions. The Working Woman's Association accepted any woman who worked for a livelihood. The Protective Association, which also accepted working women without regard to occupation, focused primarily on welfare problems.

For a short period women printers maintained a separate union, securing a charter from the national body. However, because they found "disadvantages so many" and treatment which they received from union men so unjust, members became very discouraged. With the marriage of their key member, Augusta Lewis, the union ceased to exist.

Many of the informal, self-help groups that emerged within immigrant communities were started by women. If immigrant women saw a woman not buying enough food at the market, they pooled their own resources and took food to the needy family. Many immigrant wives and mothers helped preserve and transmit the ethnic culture. While husbands went out to work and children went to school, mothers stayed at home -- maintaining the language and the old ways.

Catharine Beecher wrote the most comprehensive book of household advice published in the 19th century. In her publication, The American Women's Home, she urged women to develop their own particular virtues, such as nurturance and conciliation, rather than seek male prerogatives such as voting.

The development of physical education was intimately connected with the movement for dress reform in the latter part of the 19th century. Throughout the Victorian period, the dominant fashions in women's dress were repeatedly blamed for female invalidism. Doctors saw the corset and tight lacing as the origin of many female disorders. The corset was blamed for everything from hepatitis, split livers, cancer and consumption to red noses, soured tempers, wrinkles, clumsiness, apathy, and even stupidity.[2]

A writer in Beecher's Magazine commented upon the extravagant dress which women of this period wore, giving the following estimate of the work and material required to make a dress which was said to be plain in comparison with some:[3]

Number of pieces cut	over 300
Number of yards on trimming alone	over 200
Number of box pleats	over 100

The magazine's editors criticized fashions in dress in an article entitled, "A Word to Girls About Themselves." Blaming the lack of exercise and the current mode of dress for many women's poor health, the writer admonished girls to adopt a more sensible style of dress.

> Instead of the tight and evertightening corsets, put on at an age when the bones are soft and flexible, let us have the comfortable and far more beautiful dress that leaves the ribs and chest to grow and develop naturally and healthfully. Instead of the (at first) gentle pressure, gradually drawing the ribs nearer and nearer together, diminishing more and more the size of the chest, giving less and less room to the lungs, let her have the full use and power of the lungs that will send the healthful blood bounding through a healthy, vigorous body, strengthened by cheerful exercise in useful...helpful labor.[4]

Although divided, the women's movement showed strong signs of life. Feminists organized state suffrage associations, educated the public, campaigned for state referenda, and maintained pressure on Congress for an amendment to the federal Constitution.[6]

Women gained valuable experience in organizing and agitating during the Civil War. Not surprisingly, women's organizations flourished during the last quarter of the 19th century. Initially church-related, these organizations ran schools for orphan girls, attempted to reform prostitutes, promoted temperance, and participated in civic programs. By 1890 there were enough of these clubs to form the National Federation of Women's Clubs. The industrialization after the war also spawned the organization of the Young Women's Christian Association. The YWCA was organized to focus upon the religious life and moral problems of young girls working in factories and away from home for the first time.

The black women's club movement began in July 1895, when the first national conference was held in Boston. Josephine St. Pierre Ruffin, Mary Church Terrell, and other prominent black women worked to make it possible for "many bright, colored women to enjoy the fellowship and helpfulness of many of the best organizations of American women."[7]

Paula Giddings in her study of the black women's club movement stated that the black women who organized the National Association of Colored Women's Clubs (NACW) were inspired by the white women's club movement and shared the sentiment that women should become a distinct social and political force. Members of both groups came from middle-class backgrounds, but the black women's clubs identified more stongly with the masses. Mary Church Terrell wrote that the club members have "determined to come into the closest

possible touch with the masses of our women, through whom the womanhood of our people is always judged."[8] Fannie Barrier Williams, another NACW member wrote,

> "The club movement among colored women reaches into the sub-social condition of the entire race. Among colored women the club is the effort of the few competent in behalf of many incompetent . . . Among whites the club is the onward movement of the already uplifted."[9]

The club members were moved by the deplorable social conditions in which most black families lived. They worked to improve the health of their people, which in 1899 was observed to be so poor that "the race could actually be destroyed."[10]

The NACW urged their clubs to establish day nurseries, and many of them set up committees specifically for this purpose. Officers of the NACW raised money to send out a "kindgergarten organizer" whose duties were "to arouse the conscience of women and establish kindergartens wherever means therefore could be secured."

The temperance movement drew the attention of women leaders because they saw many women victimized by alcoholic husbands. The Women's Christian Temperance Union was organized in Cleveland in November 1874. Within a very short period the organization had reached every state in the nation, claiming more than 200,000 members.

NEW JERSEY WOMEN ORGANIZE

Many women in New Jersey found the denial of the right to vote painful, demeaning, and unjust. As early as 1867, women in Vineland staged a demonstration to protest their disenfranchisement.

In the presidential election held that year, the Vineland women set up their own ballot box in the polls. Women entering the hall went first to the station where the men cast their votes, where they were "rejected with politeness" and then to the other side of the platform, where they deposited their ballots in the women's box.

Elizabeth A. Kingsburg of Vineland, reported the demonstration in the November 19, 1868 issue of The Revolution, a suffrage publication:

> The platform was crowded with earnest, refined, intelligent women, who felt it was good for them to be there. One beautiful girl said in my hearing, "I feel so much stronger having voted." Some women spent the day going after their friends and bringing them to the hall. Young ladies, after voting, went to the homes of their acquaintances and took care of the babies while the mothers came out to vote. Will this fact lessen the alarm of some men for the safety of the babies of enfranchised women on election day?

The results of the ballot cast by Vineland women were reported: Grant, 164; Seymour, 4; Elizabeth Cady Stanton, 2; Fremont, 1; and Mrs. Governor Harvey of Wisconsin, 1.[12] Eleanor Flexner in her magnificient account of the suffrage movement called the Vineland protest "perhaps the earliest demonstration for woman suffrage."

Suffrage meetings had been held in many New Jersey communities prior to 1867, but during that year Lucy Stone organized the first statewide society. This early group met in various communities until Lucy Stone moved to Massachusetts a few years later.[13]

In 1890 Dr. Mary D. Hussey of East Orange, who had been a member of the earlier group, invited a number of active suffragists to unite in forming a new state association. The group adopted a constitution and elected Judge John Whitehead as president at the first public meeting in Orange in 1893.[14] Later presidents were women.

Much of the energy of the New Jersey State Woman Suffrage Association focused upon a fight to regain women's school suffrage, a right which New Jersey women had exercised since 1873, but that the State Supreme Court had declared unconstitutional in 1894.

To restore this right, it was necessary that the legislature pass the measure in two successive years, whereupon the amendment would be submitted to the voters, who were all men. The passage of the resolution was further hampered by the regulation that, according to the Constitution, a defeated amendment could not be resubmitted to the voters for five years.

Florence Howe Hall, president of the New Jersey Woman Suffrage Association, attempted to rally women of the state by saying,

> ...(T)he loss of school suffrage in our State should inspire the women of New Jersey with greater determination to gain full suffrage...[15]

The organization decided that it should keep women interested in voting in the school elections by printing a leaflet describing the contributions which had been made by female school trustees and informing women that they could still vote on bonds and fiscal appropriations.[16]

Through extensive petitioning and lobbying, the women waged a three-year battle. After passing the legislature in 1895 and 1896, the measure lost because it was pre-empted by another Constitutional amendment in the voters' referendum.

In 1897 the NJWSA obtained 7,000 signatures on a petition addressed to the legislature, and that body passed the resolution for the third time. The women again waged a furious campaign of public speeches, newspaper articles, pamphlets, and petitions, and also recruited support from churches, women's groups, and other sympathetic organizations.

The Special Election was held September 28, 1897, and the result was a great disappointment. The School Suffrage Amendment, to which it was generally supposed there would be practically no opposition, was defeated -- 65,000 ayes and 75,170 nays.

The labor expended in this campaign was not fully lost, however. Through the efforts of the organization, the public learned that women had a partial vote in school elections. Thus, Cranford women overcame opposition to their participation in an election, and, as a result of their vote, Cranford agreed to build two new schools, one at a cost of $24,700 and another to cost $11,000.[17]

Periodically, with little hope of success, the suffragists submitted petitions to the New Jersey Legislature asking for the restoration of the full suffrage they had lost in 1807. In addition to leaflets and petitions, the association relied upon parlor meetings to sway public opinion and build support for women's suffrage. In one year, Dr. Mary D. Hussey reported that more than 12,000 leaflets had been distributed and 800 suffrage papers given out at 25 meetings.[18]

The members supported national suffrage efforts, contributing to campaigns in Kansas and California and sending delegates to the national conventions. Several New Jersey women attended the celebration of the 50th anniversary of the 1848 Women's Meeting in Seneca Falls, which was held in Washington, D.C. Among the highlights they reported was the presentation of a six-foot birthday cake to Susan B. Anthony, which was later auctioned off for $115.00.[19]

Susan B. Anthony lectured for women's rights in New Jersey. The National Standard, a Salem newspaper, informed its readers of her lecture in its January 7, 1880 issue:

> This lady (Susan B. Anthony), regarded as one of the ablest popular lecturers of the day, will lecture in Rumsey Hall, in this city, on Thursday evening of next week, January 15th. Her subject will be, "Woman Wants Bread, not the Ballot." Miss A. is delivering this lecture in different parts of the country this winter, and has everywhere been greeted with crowded audiences. Miss Anthony is a lady of fine physique and commanding presence, and is blessed with such a wealth of thought and easy command of language that her hearers are spell-bound. If we understand it correctly, the title of her lecture, "Woman Wants Bread, not the Ballot," means that in order that working women may have an equal chance with men to earn their bread they must have the ballot.[20]

Following the lecture, the Sunbeam, another Salem newspaper, reported that a large audience had heard Miss Anthony tell why women wanted the ballot:

> ...(S)he wanted it (the ballot) so as to be able to place woman's work on an equality with man's; she did not want women school teachers paid half as much as men; nor could she see why half-paid women Treasury clerks should be discharged about election time to make way for fifty or sixty men, just because the men had votes; women wanted the ballot so they could get the high offices and fat salaries; she asked, "Would not men rather see their mothers and sisters as members of Councils and Legislatures, Mayors of Cities, than servant girls, seamstresses and milliners?"[21]

The New Jersey Temperance Union

Another organization which flourished in the last decades of the 19th century was the Women's Christian Temperance Union (WCTU), which was organized in 1874, although women in the state had been active members of temperance groups for many years. Women's names had appeared on petitions and resolutions, but in the early years of the temperance movement, men usually held the positions of leadership. The highly motivated women who organized the WCTU promised to use "prayer, faith and moral suasion, and every other means put in our hands for this great work..."[22] Their object was to have "organized work in all the counties of the state: every city, town, village and hamlet." And although travel was difficult, these women pursued this goal, "in summer and winter, sunshine and storm, traveling up and down the state, bringing light to women of kindred faith and purpose, and organizing them in little bands."

The WCTU state treasurer Mrs. Frances T. Moore's proposal that at the hour of twelve every other day, members would "pray for each other and for the work" caught on. In 1875, it was adopted by the national body.

The New Jersey WCTU had 17 departments of work, but efforts concentrated largely upon young people and the circulation of literature. Temperance workers kept boxes of literature in police stations, engine houses, the post office, railroad stations, the court houses, and at city halls. The Newark union also sent literature to all the ministers and physicians in the city. By the thousand, members distributed temperance sermons to grocers, wholesale liquor dealers and brewers. In 1879, the WCTU reported that its workers had handed out "30,700 pages of leaflets" in the state.

So great was their use of printed materials that the Newark WCTU opened a publishing firm, supplying leaflets at $1 per thousand to other unions. In 1880, the Newark firm produced 900,000 handbills and sent them to other unions.

Three years after the state union was organized, 58 units carried on the work at the local level and all counties were organized. The women could not vote, but "they cooperated, nevertheless, with every effort for better legislation of any kind, circulating hundreds of petitions from year to year, for local option."

Some black women supported the WCTU. A note in the history of the Woman's Club of Orange indicates that during 1889 the club met in a room especially prepared for it in the WCTU Building at the corner of South Main and Commerce Streets. The fund that defrayed the expenses of this building was started by Mrs. Ann Harrison. Harrison was a black woman who regularly attended the meetings and who had willed her property to the union "to be used only in the cause of temperance."[23]

The New Jersey WCTU strongly supported a law which would require that the effects of alcohol be taught in the public schools. To this end, members solicited 11,000 signatures requesting that the New Jersey State Legislature mandate instruction of the "findings of science" regarding the effects of alcohol consumption. The assembly amended the bill so "as to be of no use," and the senate mutilated it beyond recognition, returning it to the assembly to be killed.

In 1886, the WCTU supported a similar bill with a memorandum signed by all the state officers and placed on every state legislator's desk. The bill was lost. In 1889, 25 states had passed such laws and New Jersey women renewed their efforts and secured 16,000 signatures on a petition to the legislature. The bill was not passed.

Pledge of the New Jersey Woman's Christian Temperance Union

> We do hereby pledge ourselves against the use of intoxicating liquors, wines, malt liquors, and cider as beverages, or for culinary purposes, and we will not in any way connect ourselves with this soul-destroying business, even by patronizing stores where liquors are sold, and we will throw all our influence against the use of anything of the kind in the home, at social entertainments, especially on New Year's Day, and we will cooperate with all good agencies, human and Divine, in a spirit of love and self sacrifice, and by personal and united effort do all we can to eradicate this great evil which is sweeping over the land. (Adopted at the second convention, June 10-11, 1875, in the Second Presbyterian Church, Rahway)

The Women's Christian Association of Newark

Other women's organizations tried to help alleviate the widespread poverty of the times. The Women's Christian Association of Newark announced its policy as helping those who were trying to help themselves. With no public relief agencies to care for indigent persons in the area, the association found far more of those "who were trying to help themselves" than it could serve.

The association's third annual report of 1874 declared that the financial disasters of 1873-74 had diminished its resources through "small and tardy donations" and frustrated the plans to purchase or build a new facility. Widespread unemployment had created special hardship upon the "inmates" of their boarding home, making many unable to pay their board. "Hundreds of other women, many of them mothers with helpless chilren, were, by the depth of their want and wretchedness, appealing to us for help."

The employment branch reported that the Relief Committee of Newark had appropriated $175 for the purpose of establishing a lodging house for vagrant women and children, but "acting upon the principle set down in our motto, of helping those who help themselves," the bureau had asked the relief committee for permission to divert the money to help provide work for indigent seamstresses.

In pursuit of this goal, the women cut out garments and distributed them to over 40 women. The number increased rapidly to nearly 200 women, who filled a large room on Tuesday and Friday of each week to return finished garments and receive more work. The association's third annual report, noted:

> "They were paid punctually and honestly for what was brought in, and if in need of further help had a private hearing and such assistance as the lady visitors of the Association could bestow."

For the year of 1874, the organization reported that it had received $610 for this work. It had helped 300 women who had made 1300 garments.

An apparently younger group of women had met in South Orange between the years 1861 and 1868. Calling themselves the School Girls Social Club, the group directed its attention to charity efforts. The club sponsored suppers and fairs, made donations to the Children's Sheltering Arms, the Newark Orphan Asylum, and the Home Mission Box.[24]

New Jersey Women's Clubs

Clubs not so much directed toward charity or civic efforts as to self-improvement involved hundreds of women throughout the state. Perhaps the best known such club in the state flourished in Orange. The club was founded seven years after the close of the Civil War when a group of 15 women met in East Orange upon the invitation of Louise Riley to form a group to talk about subjects other than their children or servants.

According to the club historian, the group became the fourth woman's club of this nature to be organized in the USA, having been preceded by Sorosis of New York, the New England Woman's Club of Boston, and the Woman's Club of Brooklyn. At first, attendance was so small that the women "freely discussed the question of disbanding," but by 1881, the club had 50 members.[25]

Similarly, the early group had some difficulty identifying appropriate questions for discussion and required each member to "furnish at least one question per year or to pay a fine of 50 cents," but as the popularity of the club increased, the rule was rescinded.

In addition to discussion meetings, the club contributed to community efforts, giving $10 to two schools "toward a library" and enabling the schools to qualify for an equal amount from the state.

The club historian noted, however, that the club had been formed as a self-culture club, and had been "inclined to keep its good things to itself." Individual members who had a different point of view appear to have set up separate organizations.

In 1894, for example, Mrs. Louis D. Gallison, "one of our alive and active members," called a meeting of women interested in the aesthetic values of the community and instituted the Orange Improvement Society, later called the Improvement Society of the Oranges. This organization worked for sanitary improvements, the preservation of beauty in the Oranges, care of art memorials, public libraries, and prevention of cruelty to children. The latter group also established the Domestic Training School.[26]

In time, the Woman's Club of Orange also expanded its interest and "as a body began to take active interest in civic affairs and to sign petitions presented for the restriction of child labor, for state factory inspection, and preservation of the Palisades." In 1903 the club joined with the Civic Club to pay for a sanitary inspector for the Oranges, which resulted in the permanent establishment of the office by the city.

In the autumn of 1894, the Woman's Club of Orange appealed to other women's clubs in the state to organize a state federation. Meeting in Orange, the women voted unanimously to follow a suggestion to federate made by Margaret S. Yardley, who became the federation's first president.[27]

Nearly 50 groups representing communities from throughout the state with a heavy concentration of clubs from the Newark metropolitan area, became charter members. They included the Friday Club, Bridgeton; The Woman's Literary Union, Elizabeth; Monday Afternoon Club, Plainfield; Ray Palmer Club, Newark; Odd Volumes, Jersey City; Wednesday Morning Club, Cranford; and the Talithi Cumi Club, Vineland. The club which had the distinction of having the strangest name was the Philitscipora of Newark, the name having been derived from a combination of the interest of the club in philosophy, literature, science, poetry, oratory, and art.

Jane Croly, who chronicled the history of the women's club movement in America, described the first annual meeting of the New Jersey Federation in Newark:

> The auditorium of the Congregational Church had been tastefully decorated by the ladies of the hostess clubs; plants and palms made a bower for the speakers. Trailing vines draped the doors and windows, and the wall behind the platform was adorned with sprays of ivy and bittersweet...The officers were seated upon the platform. Mrs. Yardley, the president, occupied the centre, and around her were grouped the vice-presidents and other officers.[28]

During the afternoon, the group heard addresses on immortality, school suffrage, and the New Jersey law relating to women. The latter subject was explored by Mary Philbrook, "a young lawyer of Hoboken."

Black women also organized clubs, and some Black women were active in suffrage organizations, but it was not until 1915 that enough black clubs were in existence to establish a New Jersey State Federation of Colored Women's Clubs. Anna Bustill-Smith in her Reminiscences of Colored People of Princeton, New Jersey 1800-1900, included a few details about individual black women. She wrote:

> Mrs. Catherine Scudder is still an active, energetic woman, owning several properties. She is full of happy reminiscences and is one of the oldest members of the Presbyterian Church. She brought with her, when a bride, the first piano owned by a colored family in Princeton. Her daughter is a musician and elocutionist. Her sons are well settled in business. Eugene conducts a second-hand store on Baker Street. Walter is a practicing physician in Philadelphia.[29]

Most of the individuals Bustill-Smith wrote about were members of the Presbyterian Church. Of Betsey Stockton, one of the first members of the Presbyterian Church, Bustill-Smith said:

> She was reputed to be a woman of sterling qualities and an excellent teacher. She was the first colored missionary to the Hawaiian Islands, and, on her return, taught school. A bronze tablet in her memory was unveiled in the Presbyterian Church. General A.A. Woodhull made the address (at the unveiling). Her pupils donated a stained glass window (for the Presbyterian Church) attesting to her ability and their love.[30]

As to organizations in the black community of Princeton, Anna Bustill-Smith also noted that the Woman's Club was successfully teaching several branches of industry and furnished entertainment for the women. Mrs. Shaw and Mrs. Burrill were named as "our business women."

The work of New Jersey women in organizations can be better appreciated when viewed from the perspective of the narrow codes of behavior which severely limited women's activities in the 19th century. So deeply did the Rev. E.R. Craven of Newark condemn women's speaking in public that he charged a fellow minister with "disobedience to the divinely enacted ordinance in reference to the public speaking and teaching of women in the churches."

According to Rev. Craven's complaint, Rev. I.M. See, pastor of the Wickliffe Church of Newark, on October 29, 1876 permitted and encouraged a woman to preach and teach from his pulpit at the public morning service. At the evening service of the same day, he introduced another woman whom he also permitted to preach and teach.

After considering the charge, the Presbytery concluded:

> Brother See in inviting women to preach in his pulpit at the regular public services on the Sabbath Day was irregular and unwise, and contrary to the views of the Scriptures and of Church order derived from them..and as such conduct may open the way to disorder and mischief, we affectionately counsel and admonish Brother See to abstain from it in the future.[31]

A secular view of the attitude toward the role of women is provided in the following exchange between a young female reader and the editor of Beecher's Magazine, which was published in Trenton in the late 19th century. During the summer of 1872, Daisy Dell of Peppermint Hill, wrote to the magazine's editor seeking to become a contributor. Daisy wrote:

> ...(B)ut here I am only a girl -- and not a very handsome one either; so that I suppose I shall have nothing to do all my life, but 'slash, slash,' in the suds, 'smack, smack' with the flat irons, and 'dub, dub' in the dough.

Professing interest in the young woman's writing, J.A. Beecher, editor of the magazine, responded:

> ...(B)ut I will tell you, and tell all nobly aspiring women, that no act of mine shall ever hinder a woman from stepping out to fulfill whatever mission of honor or honest labor she feels called upon to perform. I care not whether that mission be pleasing to men or women. I think men are stronger, physically and mentally, than women, but I insist that any man who will lay one straw in the way of any woman's progress towards what she thinks is right for her and pleasing to God, because she is a woman is mean, and a coward, and acknowledges woman's superiority to him by that act.[32]

At the end of the 19th century, despite repeated rebuffs and failures in their efforts to regain suffrage, New Jersey women could point to some indicators of progress. Women were making important breakthroughs on several fronts. In 1894, the New Jersey Legislature passed a law making it possible for women to serve as notaries, and in 1895 eliminated the bar to women as Commissioner of Deeds. By 1900, eight women were practicing law in the state.

At the turn of the century, 100 women were practicing medicine in New Jersey. As medical professionals, they were accepted as members of most county medical societies. Dr. Francis S. Janney was elected president of the Burlington County Medical Society in 1900, the first woman in the state to receive this honor.[33]

Many women rejoiced upon the action of the New Jersey State Teachers' Association, which created a retirement fund enabling a teacher to retire after 20 years of work and receive an annual income of $250-$600. The ruling affected a teaching force of 833 men and 5,806 women.[34]

At that time male teachers in New Jersey received $86.21 per month and female teachers, $48.12. School administrators, then as now, were mostly male. An exception existed in Plainfield, however, where principals of all the elementary schools were women. The custom was established by Miss Julia Buckley, who served as superintendent of schools in Plainfield in 1892 and afterward became dean of the woman's department of Chicago University.[35]

Through the efforts of New Jersey women's clubs, many civic and social improvements had been made. Some of the improvements directly affected education. In 1898 club women secured an appropriation for traveling libraries. In 1899 these clubs were successful in making kindergartens a part of the public school system. Several of the clubs founded public libraries and some conducted campaigns to elect women to school boards.

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2. Flexner, op. cit., p. 132.
3. Beecher's Magazine, Vol. III, No. 14, p. 60.
4. Beecher's Magazine, Vol. III, No. 17, May 1871, p. 234.
5. Sara Delamont and Lorna Duffin. The Nineteenth Century Woman (New York: Barnes and Noble Books, 1978) pp. 117 and 147.
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8. Paul Giddings, When and Where I. Enter (New York: William Morrow and Company, 1984) pp. 97-98.
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12. Elizabeth Cady Stanton, Susan B. Anthony, and Matilda Joslyn Gage, History of Woman Suffrage (New York: Fowler and Wells, 1881), p. 477-478.
13. Ibid., p. 820.
14. Ibid.
15. Minutes of the New Jersey Woman Suffrage Association.
16. Ibid.
17. The account of the struggle to restore school suffrage is related in the Stanton, Anthony, and Gage work cited above in Chapter LIV, "New Jersey," pp. 820-832.
18. Minutes of the New Jersey Woman Suffrage Association.
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20. The Way It Used to Be., Vol. I., No. 8, May 1976, p. 20.
21. Ibid., p. 21.

22. The information about the Women's Christian Temperance Union was found in "Golden Anniversary of the New Jersey Woman's Christian Temperance Union," 1874-1924, Helen P. Strong, editor.

23. History of the Woman's Club of Orange, p. 4.

24. Minutes of the School Girls Social Club.

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26. Ibid.

27. J.C. Croly, The History of Women's Club Movement in America (New York: Henry G. Allen, 1898) pp. 825-829.

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29. Anna Bustill-Smith, Reminiscences of Colored People of Princeton, N.J. 1800-1900 (Philadelphia: P.V. Baugh, 1913) pp. 3-4.

30. Ibid.

31. Case of the Rev. E.R. Craven against the Rev. I.M. See in The Presbytery of Newark. The story is also related in Stanton, Anthony, and Gage, op. cit., pp. 484-488.

32. Beecher's Magazine, Vol. 1, No. 2, February 1872.

33. Stanton, Anthony, and Gage, op. cit., p. 833.

34. Ibid., p. 828.

35. Ibid., p. 834.

SUGGESTED CLASSROOM ACTIVITIES

Elementary

1. Stage an imaginary conversation between Elizabeth Blackwell, the first white woman to become a doctor, and Caroline V. Still, one of the first black women to enter the field of medicine.

2. Show your class pictures of women's dress in the Victorian period. Have students answer the following questions: Do you agree that girls should wear sensible instead of fashionable clothing? Does the Victorian practice suggest that following fashions sometimes can be silly? Can you think of any current fashions which violate good health practices? If so, what are they and how do they violate good health practices?

3. Develop a skit around the protest of Vineland women in 1867. Have one student state the arguments that men had against women's suffrage, and another student state the reasons that women felt that they should vote.

4. Have students draw posters in which they demand the right to vote in the school suffrage. Display the posters in the school library or some central place where others will see them.

Secondary

1. Ask students to develop an argument following Catharine Beecher's position that women should develop their own particular virtues, rather than seek male prerogatives. Ask them how they think the position of women would be different today if Beecher's ideas had become the philosophy of feminists?

2. Have students investigate the beginning of the local Young Women's Christian Association or the Young Women's Hebrew Association.

3. Find out if any of the women's clubs formed during the 19th century exist in your community. Invite a member of the club to be interviewed about the club's history, role and present-day activities.

4. Ask students to respond to Daisy Dell of Peppermint Hill, who thought that she had only housework to do all her life because she was a girl.

WOMEN IN THE NEW TWENTIETH CENTURY

1900-1920

As the 20th century dawned, women looked upon the past 50 years and congratulated themselves upon some significant changes in their status. The feeling of achievement near the end of the 19th century led Anna M. Worden, a New Jersey writer, to state:

> The world moves. Forty years ago how very little was known of woman in public life, in convocations and conventions. Forty years ago only a very few, even of women themselves, believed in her (sic) equal right with man before the law, let alone her open acknowledgement of any such sentiment. Today she is everywhere except in Congress and State Legislatures. A lawyer, doctor, minister, typewriter, stenographer, can run steam boats or a cattle ranch, tend switches, despatch trains or talk by lightning. The war of the rebellion demonstrated beyond dispute her wonderful facility of expression and resources, and whatever that war did for the slave it did quite as much for woman, since it made plainer her needs and possibilities.[1]

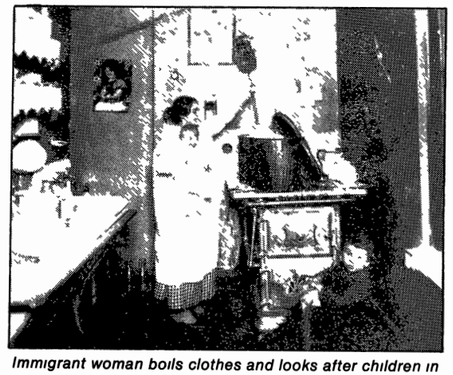
Women looked to the achievement of full equality with men in the coming century, believing it no "stretch of faith that woman would walk side by side with her brother in all the avenues of life, a real co-worker."[2] Women speakers called upon their sisters to take up the gauntlet and join the battle:

> To you, who have not heard the call (or if heard not heeded), come out from your life of ease or pleasure, or who believe there is no part for you in this warfare, I say, look about you! Not far from the sound of my voice are children who work for twelve hours a day for one dollar per week, and women glad to make garments for seventy-five cents per dozen, and find their own thread, while others toil all the week amid surroundings that seem to be impossible, were it not a fact. Surroundings that would in you produce disease unto death, if only a day you were compelled to endure them; yet these who toil are your sisters and mine...These toilers, with you, have no hand in regulating trade, nor in the legislation of laws relating thereto, yet they, and you, if violators of the law, are just as amenable to the penalty as if you helped make them.[3]

So widespread was the spirit of reform that the years 1890-1910 have become known as the period of Progressivism. Women gave their attention to child labor, civic improvement, prohibition of the consumption of liquor, and protection of the environment. While many aspects of national life became the target of criticism and reform, racism was not addressed. The years

1890-1920 were the years of Jim Crow laws so strict that blacks in many places had to step off the sidewalk when they approached white people or risk beatings or death.[4]

Prior to World War I, industrialists turned to Europe to fill their labor needs. They sponsored promotional campaigns extolling the nation's riches and opportunities which brought new waves of immigrants to the shores of America. World War I sharply reduced the number of European immigrants, and industrialists hired some black and female workers.



Immigrant woman boils clothes and looks after children in tenement kitchen (Photo courtesy of National Archives)

Since clean or refined jobs in offices and retail stores were usually reserved for the native born, immigrant women found work in factories, mills, and laundries where the hours were long and the pay and conditions poor. Immigrant communities were generally overcrowded and poorly provided with water, sewer, and garbage disposal services. The discharge of wastes from factories polluted the water supplies in these neighborhoods, and unsanitary conditions caused the spread of disease and high infant mortality rates.

In 1900 five million female wage earners in the United States made up one-fifth of the nation's workforce. Two million of these women were domestics -- maids, cooks, nurses, and launderers -- who worked in private homes. In the South this servant class was made up primarily of Black women. In many southern communities 95 percent of the black women who were employed worked as domestic servants.[5]

Studies of working women in the late 19th and early 20th centuries showed that women earned one-third to one-half the salaries of men. In 1900, a female tobacco stripper earned about $5 per week to the male cigar roller's $10. A seamstress in the needle trade earned $6 or $7 per week compared with the cutter's $16.[6].

Thousands of children worked in northern factories, mills, and mines. Women and children commonly worked 10 to 12 hour days in factories that were dark, smelly, and dangerous. Workers were jammed together with little thought for their comfort or safety.

Women contributed to the effort to improve working conditions in the mills and factories. Mary Kenny organized workers for the American Federation of Labor and later took a leadership role in the National Women's Trade Union League (WTUL). In the winter of 1909-10 the WTUL participated in the uprising of 20,000 workers which led to the formation of the International Ladies' Garment Workers Union (ILGWU). Mother Jones and Elizabeth Gurley Flynn organized for the Industrial Workers of the World (IWW or Wobblies), which was formed in 1905.

Tragic incidents such as the Triangle factory fire in New York City, which killed 146 persons a short while after women had unsuccessfully demanded improvement in working conditions, jolted the public. They pressured owners to make changes and legislators to pass protective labor laws.

Women, both radical and conservative, took active roles in the multi-faceted reform movement. The radicalism of women like Emma Goldman, Rose Pastor Stokes, and Kate Richards O'Hare led to their indictment and, in the case of Goldman, deportation from the country. Many middle- and upper-class women expressed their opposition to the inhumane conditions through organizations and settlement houses.

The settlement houses began in England and were transported to the United States in 1889 when Jane Addams and Ellen Starr established Hull House in Chicago. The idea behind the settlement house was that by living among poor people, one could learn about them and their problems and make meaningful changes. Settlement houses staffed by educated and, in many cases, well-to-do women sprang up all over America. Another reform organization, the National Consumers League, was founded in 1891 by Josephine Shaw Lowell. Among other objectives, the league worked to abolish child labor and protect women workers.

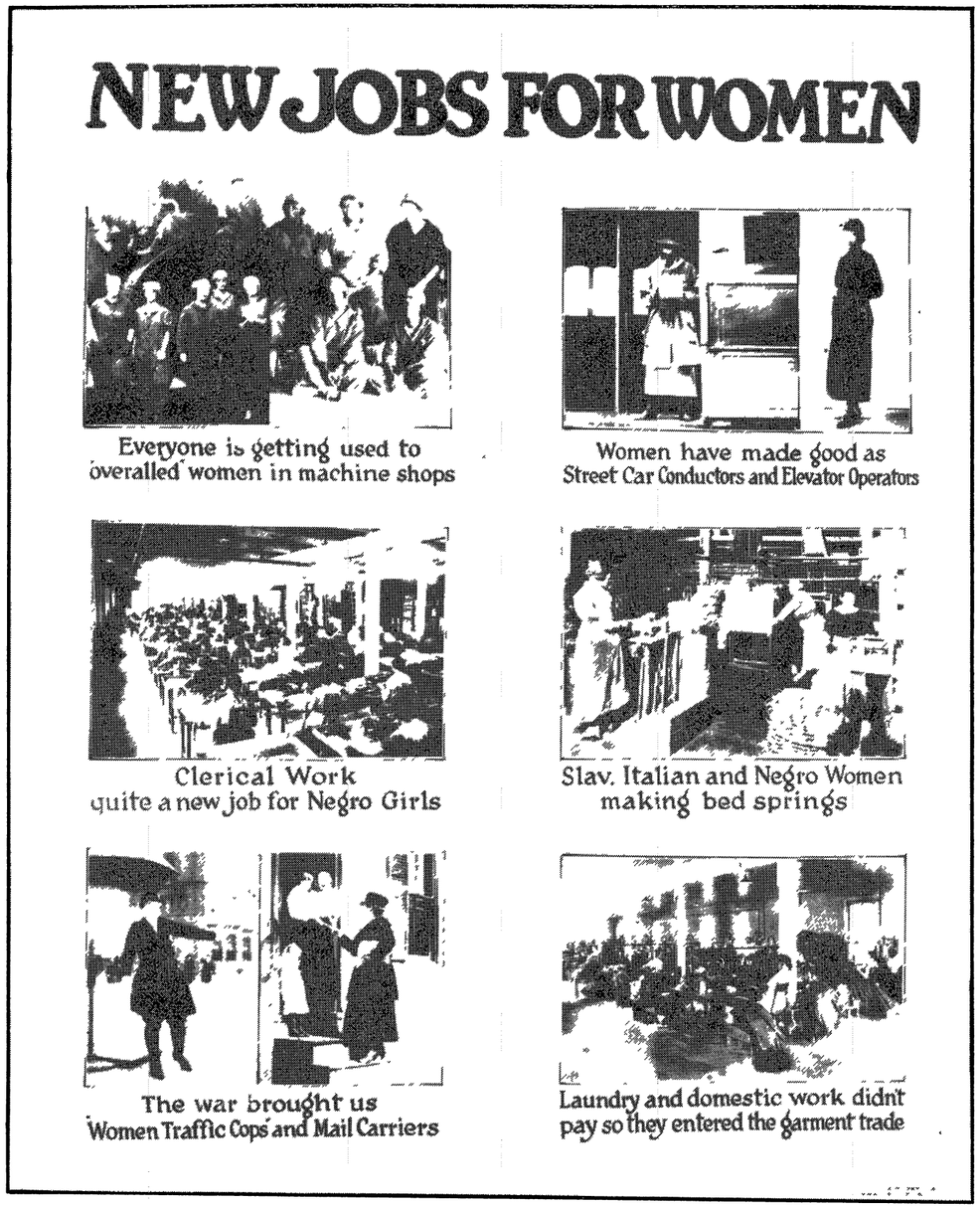
At the turn of the century, the suffrage movement had lost much of its steam. The 19th century leaders were either dead or approaching the end of their careers. Lucy Stone died in 1893; Elizabeth Cady Stanton in 1902; Susan B. Anthony in 1906. Fifty years after the Seneca Falls Convention, the strategy of winning women's right to vote on a state-by-state basis had produced only four successes.

A new generation of women took over the leadership --Carrie Chapman Catt, a former school superintendent from Mason City, Iowa, became head of the NAWSA. Harriet Stanton Blanch and Alice Paul were among the new leaders. Paul had participated in the suffrage movement in England and believed in more militant tactics than those employed by the NAWSA.

These women infused a new spirit into the suffrage movement. Plunging into strong political waters, they organized parades, picketed the White House, and lobbied politicans with a new sense of confidence. Appealing to the popular mind by a clever use of traditional values, they sold the masses on the correctness of their cause.

In 1920, Carrie Chapman Catt assessed the cost of the 100-year struggle for women.

> To get the word male in effect out of the constitution cost the women of the country 52 years of pauseless campaign...; 56 campaigns of referenda to male voters; 480 campaigns to urge legislatures to submit suffrage amendments to voters; 47 campaigns to induce state constitutional conventions to write woman suffrage into state constitutions; 277 state party convention campaigns; 30 campaigns to urge presidential party conventions to adopt woman suffrage planks in party platforms; and 19 campaigns with 19 successive congresses.[7]



(Photo courtesy of the National Archives)

World War I

Until America entered the war in 1917, most Americans viewed the European War as distant and remote. President Woodrow Wilson had urged people to remain neutral in both thought and action. In an effort to comply with the president's suggestion, women formed the Woman's Peace Party in 1915. One of the major objectives of this group was to limit military expenditures and to prevent legislators from making preparations for war.[8]

Most of the female pacifists campaigned in the interest of mothers, whose sons would be sacrificed if war were declared. A few militant women opposed the war on broader grounds, calling it imperialistic and inhumane. Once the United States entered the war in April 1917, most of the members of the Women's Peace Party ended their efforts and supported the war, but from 1914 to 1917, they spoke for peace.[9]

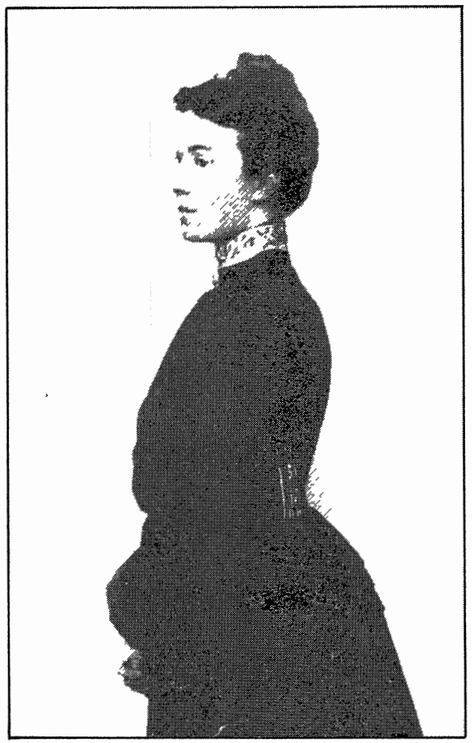
A female volunteer is decorated for service during World War I
(Photo courtesy of the National Achives)

Some women continued to criticize the war. Crystal Eastman, who had made the New York branch of the Woman's Peace Party one of the most militant anti-war organizations in existence, tried to redefine the role of a peace group during wartime. She believed that people who spoke out against the war deserved the protection of the Constitution's Bill of Rights. Her concern and efforts laid the groundwork for the formation of the American Civil Liberties Union. Radicals such as Flynn and Goldman who criticized the war were silenced through imprisonment or deportation.

Most women, however, supported the war. They cooperated with Herbert Hoover, the food administrator, to conserve food, so that food shipments could be sent to Europe. They gave up expensive cuts of meat for more thrifty substitutes. They planned meatless days and cooked carefully to cut down on waste; they followed the administration's dictum to "eat plenty, wisely, without waste."[10]

In addition, women held important jobs in the American Red Cross, which took over the work of the United States Sanitary Commission, and they joined the newly created U.S. Corps of Nurses. In the capacity of nurses and Red Cross workers, many women worked in military hospitals and on military bases in France, where they nursed the wounded and bolstered the morale of American soldiers.

Women on the home front helped fill the manpower gap by entering many male-dominated areas of employment. Women worked at railroad crossings, in munitions factories, steel mills, and chemical plants. Because of the number of women working in munitions factories, the government established a new department to monitor their conditions; it became the Women's Bureau of Labor. Many women were able to improve their living conditions because of the better wages which these jobs paid, but just as in World War II, most of them were replaced by men once peace was restored.



Mary Philbrook, New Jersey's first woman lawyer
(See page 64 for biography)

NEW JERSEY WOMEN

Wartime expansion dramatically increased the employment of New Jersey women in the state's industries. According to Jessie A.R. Whitnall, executive director of the New Jersey Consumers League, only 143 women had been engaged in the manufacture of explosives in 1915, but by 1917 two firms alone employed 3,786. In 1915, the manufacture of airplanes was not even listed in the statistics of the Department of Labor, but two years later several hundred women were employed in that industry.

During the wartime mobilization, shortages of male labor led to the employment of women in new trades. For the first time women operated machines such as lathes and drill presses. They served as conductors and guards on trains and gate tenders at railroad crossings. In railroad yards, they worked as switch operators, cleaners, and machinists' helpers.

Though the Consumers League of New Jersey viewed these jobs as breakthroughs, it nonetheless found the wholesale employment of women in the industrial sector to be a source of concern. The problems which the league identified included differential pay for women and men. The league found, for example, one New Jersey plant paying women 30 cents per hour to perform the same task for which the men whom they replaced had received 55 cents. The organization pointed to hazards related to physical exertion, isolation, and night work as additional problems for women.

Some New Jersey manufacturers sought to resolve housing and transportation problems of female workers by constructing on-site housing facilities. Thus, the DuPont Company at Carney's Point built barracks for women workers. Accommodating 800 women, the buildings contained single and double rooms or cheaper beds in dormitory-type sleeping areas. At one arsenal in the northern part of the state, women workers were said to be boarded out "almost over an entire county." Some were forced to leave home by 5:30 in the morning arriving back by 8:00 at night.[12]

Before the 19th century had ended, conditions in the black community had prompted black women to organize clubs in which they promised to "lift others as they climbed." By 1915 enough such clubs existed in the state to organize the New Jersey State Federation of Colored Women's Clubs. Rev. Florence Randolph issued the call to organize. She became the first president at the founding conference, which was held at the St. Paul's A.M.E. Zion Church in Trenton.

Long before the outbreak of World War I, the condition of immigrant families in large industrial centers of New Jersey had drawn the attention of energetic, highly motivated women. The settlement house movement initiated in the United States by Jane Addams did not bypass New Jersey at the turn of the century. One of the most enterprising settlement houses, Whittier House, flourished in Jersey City. It was founded and directed by Cornelia Otis Bradford.

CORNELIA BRADFORD

Cornelia Bradford was born December 4, 1847, and grew up in the Finger Lakes district of New York, near Syracuse. Her father, who once operated a station on the Underground Railroad, was pastor of a church in the in the village of Chester from 1872-1875. Her brother was pastor of the First Congregational Church of Montclair for 40 years.

As a young woman she visited England and lived in Mansfield House, a settlement house in Cannington, East London. When she returned to the United States, she joined Jane Addams at Hull House in Chicago. She developed a lasting friendship with Addams, but soon decided to establish her own settlement house.

She picked the slums of Jersey City as a site and began working in a small unused bedroom in the People's Palace in Jersey City. From these humble quarters on Grand Street in Jersey City's First Ward, she developed what was to become Whittier House, the first settlement house in New Jersey.

Bradford was reportedly appalled by the high number of saloons which were being operated in Jersey City at the time. She said that men flocked to them in great numbers, "standing, sometimes ten file deep, many of them not drinking, but congregated only for sociability." One of the patrons told her that the saloon was the only place a poor man could go on a cold winter evening to get food, read a newspaper or just stay warm.

By the beginning of the 20th century, Whittier House had begun providing many social services to poor people. Bradford visited the homes of the destitute, tried to find jobs for the unemployed and lent money in the guise of chattel mortgages and pawnbroker's loans. Many of her friends were horrified that she lived among her clients in a furnished room.

Whittier House, which began with $10 and three pieces of furniture, became a busy, thriving institution. The gym and vacant rooms were used for clubs. A mothers' club met regularly and a kindergarten, the first operated in Jersey City, cared for young children. Whittier House sponsored the city's only playground.

Louise Farrant, a Barnard College graduate who had been employed to teach classes in the local high school, soon joined Bradford. She was followed by Dr. Florence DeHart, a physician. Elijah S. Cowles, a lawyer, volunteered his services to provide legal assistance to the clients.

The house sponsored a lecture program. Among noted speakers who came to Whittier House was Rev. Antoinette Brown Blackwell, suffragist, abolitionist, minister and author.

Residents of the house participated in a wide variety of state and local reform efforts. Mary B. Sayles produced a major first study of "The Housing Conditions in Jersey City." The report led to Governor Franklin Murphy's appointment of a state tenement commission. Two members of the commission were residents of Whittier House. Publication of their report led to the enactment of a statewide tenement code.

In 1903, Bradford initiated the organization of a statewide group, the New Jersey Association of Neighborhood Workers, and served as president for many years. Several residents were members of the New Jersey Consumers League, which often met at Whittier House.

Together with the secretary of the League, Bradford investigated the factories and living condition of glass blowers in southern Jersey. The investigation led to a conference, and as a result of the conference the Child Protection League was established and an effort mounted to push through a comprehensive child labor bill. Bradford lobbied and spoke before Assembly committees to get the bill passed. She also worked for the 10-hour work day for women, and other progressive legislation.

An avid suffragist, she addressed the NJWSA in 1914 on the value of the vote in social service work. She stated her goal was to bring men and women voters together to correct problems throughout the world.

In 1918 a meeting was called at Whittier House for the organization of the Negro Welfare League, out of which grew a YMCA devoted to black people in Jersey City. During the war, Whittier House served as a recreation center for military men. In post-war years two projects gained much of the attention of the settlement house: a dispensary seeking to aid the very young and a summer camp at Pomona, New York.

Bradford retired in 1926, but long before that date the work of Whittier House had made a lasting impact on the lives of many New Jersey residents. Financial difficulties and weakening support for the settlement house concept changed the focus of Whittier House, which finally became a Boys' Club and continued as such until it burned in 1981.[13]

One of the residents of Whittier House described Cornelia Bradford as a scholarly woman who drew together leaders of the Jersey City community as well as young residents. The writer, Mary Philbrook, was herself a Whittier House resident, who served as legal aid advisor to the clients of the settlement house. Mary Philbrook was also the first female to be admitted to the New Jersey Bar.

MARY PHILBROOK

Mary Philbrook decided early that she wanted to become a lawyer and as a young woman, she studied law in Hoboken. Leading suffragists of the day encouraged her, although women lawyers were virtually unknown. In yet unpublished memoirs, she wrote:

> I remember my first talk with Susan B. Anthony. She was most interested in my fight for admission to the Bar and wanted me to keep in touch with her in all that I did. I remember, too, my visit to Elizabeth Cady Stanton in her home and how she became interested in the fight for women because her father, as a lawyer, had told her of the inequalities that then existed in the laws relating to men and women. In those days there were not many men who favored the cause (Woman's Suffrage).

In 1894 Mary Philbrook applied for permission to take the New Jersey Bar Examination. The Bar examiners denied her request but changed their minds a year later. Mary Philbrook took the examination and passed it. Soon after, she joined the New Jersey Woman Suffrage Association. Regarding this step, she said:

> After I was admitted to the Bar the New Jersey suffragist leaders urged me to join them in their fight for suffrage in our State. In this group were Florence Howe Hall, daughter of Julia Ward Howe, and Dr. Mary Hussey, daughter of Cornelia Hussey, a Quaker who was active in promoting the cause. These women knew intimately the great leaders Lucy Stone, Susan B. Anthony, Elizabeth Cady Stanton, Dr. Elizabeth Blackwell and many others.

Mary Philbrook found her role in the suffrage movement a very natural one, stating:

> I guess I was born a suffragist. I know that my grandmother was one and my mother also. In fact, they were both advocates of equality of rights for men and women. My mother's sister was one of the early physicians and she had been a student at Vassar. Maria Mitchell, the astronomer, made her home with my grandfather's people in Lynn.

Upon joining the New Jersey Woman Suffrage Association, Philbrook became involved in the fight for school suffrage which claimed the attention of New Jersey suffragists at that time. She wrote:

> At that time women had been given the right to vote on appropriations at school meetings, but could not vote for school trustees. One of my first attempts at law

> making was to try to obtain from the legislature an amendment to the Constitution giving women the right to vote at school meetings for trustees. That year the legislature passed another amendment permitting racing in the state. The right of women to vote for school trustees was defeated by the voters and the race track amendment won by a large vote!

Mary Philbrook also knew Dr. Elizabeth Blackwell. In her memoirs the New Jersey lawyer recalled her visits with the famous physician:

> It was with the elderly Mrs. Hussey that I first visited in Europe. Her main desire was to visit professionally Dr. Elizabeth Blackwell. Mrs. Hussey knew her well and was one of the directors of the Woman's Medical College which the Blackwell sisters founded. Dr. Blackwell was living at Hastings in the South Coast of England with her faithful companion Kitty Barry. We stayed about 10 days in Hastings and every day we visited Dr. Blackwell. It was a great privilege for me to be able to know her so intimately and I take pride in her letters to me and the gift of one of her books. She made a great contribution to American History in paving the way for herself and for other women to be allowed to study medicine and it was a great treat to hear her tell of her problems that she hurdled particularly because she was the only woman among the students, and, in the study of the sensitive organs, she said, the men students were more embarrassed at her presence than she was. When the male organs came under study the director suggested that she might be excused if she wished, but she replied that to her all parts of the body were sacred and she saw no reason why she should not take the course. She attended the lectures and said that there were some delicately trying moments, but she kept a straight face which made it possible for the course to proceed without embarrassment. She said that the most trying experiences were the attitudes of women who thought her immoral and who walked on the opposite side of the street when they saw her coming.

When World War I began, Philbrook joined the American Red Cross. At first she was the assistant director of the Potomac Division office, but because of her intense desire to join the foreign service, she was allowed to go to Aurillac, France to work with refugees, although she was slightly over the age limit.

After the armistice, she was assigned to the legal department of the American Red Cross in Paris until the following fall. At that time she returned to work for the law department in its Potomac Division.

Back in America, she became actively involved in organizations committed to equity for women and remained actively involved for the rest of her life. She was chairwoman of the Congressional Committee of the National Woman's Party. She was also chairperson of an international organization which was based in Geneva, the Women's Research Foundation. This group was most active in 1937-38, lobbying at international conferences of the League of Nations and the International Labor Union for equal rights and equal protection for women under the law. Mary Philbrook never gave up. She remained a dedicated feminist to the end of her life.[14]

As early as 1867, New Jersey women were deeply involved in the suffrage movement. Lucy Stone, champion of women's suffrage had led the fight for several important years from her residence in Orange, New Jersey. During the final push in the century-long struggle, a New Jersey woman, Alice Paul, gave the movement new energy and direction.

ALICE PAUL
A Fiery Quaker Leads

Alice Paul was born in Moorestown on November 11, 1885. Both her father and mother were devout Quakers. Growing up, Paul was shy and sports-minded, preferring tennis to music and dancing. She read voraciously and claimed to have read every line that Charles Dickens had written.

She attended the Friends School in Moorestown and graduated from Swarthmore College in 1905. At Swarthmore, she studied biology because, she said, she knew nothing about the subject.

After graduating from college, she studied social work in New York. In 1906, she traveled to England to do settlement work. It was in England that she became involved in the suffrage movement. The English suffragists had adopted militant, conflict-oriented strategies, and Paul joined their campaign with great enthusiasm. Three times she was jailed for her participation in protests. On one of those occasions she met Lucy Burns, a leader of the suffrage movement in England. She also continued to do graduate work at the Universities of Birmingham and London, and in 1907 received an M.A. degree in absentia from the University of Pennsylvania.

Upon returning to the United States, she joined the National American Woman Suffrage Association and became director of its Congressional Committee. She soon became disenchanted with what she considered the timid policies of the NAWSA, and in 1913 she and a group of like-minded militants withdrew to found the Congressional Union for Woman's Suffrage. Four years later the Congressional Union for Woman's Suffrage merged with the Woman's Party to form the National Woman's Party, in which Paul was the dominant figure for the next three decades.

The National Woman's Party developed the strategy of holding the party in power responsible for the status of the suffrage amendment. The women picketed, paraded, and used other dramatic, confrontational tactics. Paul's followers had great enthusiasm for her leadership. Between 1916 and 1919, she was arrested three times. On one occasion, her jailers, not knowing what to charge her with, said that she was guilty of interfering with traffic.

Later she and her followers testified that they had been kept in dirty cells with vermin and rats and that there had been mites in the food. When they had protested this treatment by going on a hunger strike, they were forcibly fed.

Though militant regarding women's rights, Paul was conservative in many ways. She was dedicated to women's rights but other issues did not interest her. She did not allow smoking and reportedly, spent a measley thirty cents a day for food.

Evelyn K. Judge, who had worked with Paul during this period, attended the celebration of the one-hundredth anniversary of Paul's birth in Moorestown. She described Alice Paul as "a very humble and very private person -- it was almost impossible to get a picture of her -- but in the cause of women's rights, she was very bold. She wasn't Alice Paul, the individual; she was Alice Paul, spokesperson for women."

After the successful conclusion of the campaign for ratification of the 19th Amendment, she entered law school and earned three degrees in jurisprudence. In 1923, she drafted and managed to have introduced into the Congress of the United States the first equal rights amendment on behalf of women.

When Congress failed to pass the amendment, Paul turned her attention to international affairs, concentrating, with considerable success, upon mobilizing support for the League of Nations. She founded and represented at league headquarters in Geneva the World Party for Equal Rights for Women, known as the World Women's Party.

Alice Paul often stated that many of the troubles of the world had their basis in the fact that women were not allowed to exert potential political power. She reiterated this view when World War II broke out. It need not have occurred and would not, she declared, if women had been permitted to have their say at the Versailles Peace Conference at the end of World War I.

Elected chairperson of the National Woman's Party in 1942, Alice Paul continued to work for womens' rights until the end of her life. She died in Moorestown on July 9, 1977.[15]

ALICE PAUL

I watched a river of women,
Rippling purple, white, and golden,
Stream toward the National Capitol.

Along its border,
Like a purple flower floating,
Moved a young woman, worn,
  wraithlike,
With eyes alight, keenly observing
  the marchers.
Out there on the curb, she looked so
  little, so lonely;
Few appeared even to see her;
No one saluted her.

Yet commander was she of the column,
  its leader;
She was the spring whence arose that
  irresistible river of women
Streaming steadily towards the
  National Capitol.[16]

Katherine Rolston Fisher

Another heroic New Jersey woman, who gave her life to help understand how best to treat victims of yellow fever, was born in East Orange and died at the beginning of the twentieth century.

CLARA MAAS

Born on June 28, 1876 in East Orange, Clara Maas graduated from the Newark German Hospital School of Nursing in 1895 and soon after was named head nurse of the school. At the outbreak of the Spanish-American War in April 1898, she volunteered to serve as a nurse with the U.S. Army Medical Department. During the first term of service, she worked at army camps in Florida, Georgia and Cuba.

She volunteered for a second term of duty in 1900 and this time she was sent back to Cuba. Many of the patients she looked after were suffering from yellow fever.

While at Las Animas Hospital in Havana, she volunteered to take part in an experiment conducted by Major William C. Gorgas and Dr. John Guiteras. On April 14, 1901 she allowed herself to be bitten by an infected Stegomijia mosquito. The theory of the experiment was that given prompt hospital care under controlled conditions, she would contract a mild case and recover immune, thereafter. Nurse Maas, however, came down with a severe case and died on April 24, 1901. She was the only woman and the only American to die during the yellow fever experiments of 1900-1901.

In 1952 the Newark German Hospital, which had in the meantime become the Lutheran Memorial, was renamed Clara Maas Memorial Hospital.[17]

During the early part of the century Elizabeth White, of Whitesbog, made important contributions to the cultivation of blueberries.

ELIZABETH COLEMAN WHITE

Blueberry growers around the world are indebted to Elizabeth Coleman White, a self-taught scientist who worked with Frederick Coville of the U.S. Department of Agriculture to cultivate blueberries. White was the oldest of four daughters of Joseph J. White, a mechanical engineer.

She began working on her father's cranberry plantation soon after she graduated from the Friends Central School in Philadelphia in 1887. She and her father had long believed that the wild, high-bush blueberries could be developed into marketable fruit. After reading a USDA publication, "Experiments in Blueberry Culture," they got in touch with the author, Frederick Coville, and offered him their support.

Coville met with White and the two agreed to start experiments with plants at Whitesbog, her father's plantation in Browns Mills. Local farmers discounted their efforts, but White continued working. She elicited the help of the Pineys, local residents of the Pinelands, who knew where to find the largest and sweetest fruit. She paid them $3 for fine specimen. She also rode through the woods on horseback to find plants for her experiments.

With the help of Dr. Coville, who sent her wild, low-bush blueberries from his summer home in Greenfield, N.H., she created 68,000 hybrids with records of every plant and every cross. From these thousands of specimen, in the end, only 15 plants met the rigid requirements which White and Coville had agreed upon.

She named many of the bushes for the Pineys who had found them. One of the plants which she had developed proved to be a winner. It had been found by Rube Leek, and White named it the "Rubel" in his honor.

The Rubel represented a breakthrough in White's experiments and formed the basis for much of her later work. The variety is still considered a superior berry, from which many of today's hybrids trace their ancestry.

It took only five years for the White-Coville team to produce a commercial crop. The first blueberries went to the market in 1916. When Elizabeth White died on November 27, 1954 at the age of 83, she left a rich legacy of botanical research and a profitable new berry crop.[18]

NOTES

1. Anna M. Worden, "The Advancement of Women," in Tufts Yardley, The New Jersey Scrap Book of Women Writers (Newark: Advertiser Printing House, 1893) p. 364.

2. N.L. Caminade, "The Onward March of Woman," in Yardley, op. cit., p. 138.

3. Ibid, p. 139.

4. Beth Millstein and Jeanne Bodin, We The American Women (Jerome S. Ozer, Publisher, 1977) p. 147.

5. Carol Hymowitz and Michaele Weissman, History of Women in America (New York: Bantam Books, 1978) p. 234.

6. Ibid, p. 239.

7. Millstein and Bodin, op. cit., p. 173.

8. June Sochen, Herstory (New York: Alfred Publishing Company, Inc., 1974), p. 264.

9. Ibid.

10. The information on Cornelia Otis Bradford was extracted from an article by Ella Handen, "In Liberty's Shadow: Cornelia Bradford and Whittier House," in New Jersey History, Vol. 100, Nos. 3-4 (Fall/Winter), 1982, p. 49.

11. Jessie A. R. Whitnall, "Women in New Jersey Industries," Proceedings, New Jersey State Conference of Charities and Correction, p. 66.

12. Much of the information on Alice Paul came from lectures delivered at the celebration of the 100th anniversary of her birth held at the Friends School in Moorestown. Additional information came from Robert McHenry's Famous American Women (New York: Dover Publications, 1980) pp. 319-320.

13. Katherine Rolston Fisher, "Alice Paul," The Suffragist, January 19, 1918, p. 9.

14. The biographical sketch of Clara Maas was extracted from a longer version in Robert McHenry's Famous American Women (New York: Dover Publications, 1980) p. 259.

15. Star Ledger, July 27, 1986, Section 2, p. 1.

Suggested Classroom Activities

Elementary

1. Ask students to prepare a two-minute talk about any woman who was active in the period 1900-1920, and deliver it to the class.

2. Have students make posters demanding that women be given the right to vote.

3. Have students simulate a debate between the suffragists and the anti-suffragists.

4. Have students compare the tactics used by Alice Paul with those used by more conventional suffragists.

5. Plan a field trip to Lebanon State Forest and visit Whitesbog Village. Tours may be arranged by calling 609/726-1191.

Secondary

1. Ask students to look up the Fourteenth Amendment to the U.S. Constitution. Have them find out the process by which Amendments to the Constitution are ratified.

2. Set up a simulation to heighten students' awareness of rights. Withdraw classroom rights and privileges from one half the class during the morning and from the other half during the afternoon. At the end of the day, have students write down their feelings about rights. Discuss how their feelings are similar to women who struggled for the right to vote.

3. Play the "Ain't I a Woman" speech delivered by Sojourner Truth at the Woman's Rights Convention in 1853. (The Negro Women-Folkways Records) What arguments does Sojourner Truth use? Are they persuasive and effective?

4. Have students read the arguments of the anti-suffragists and discuss the reasons which they presented.

5. Have students discuss the aftermath of the passage of the 19th Amendment. Were fears of the anti-suffragists realized? Ask students: How do you think Susan B. Anthony and Lucy Cady Stanton would feel about the present political position of women?

WOMEN BETWEEN THE WARS

1920-1940

In its last phase the drive for women's suffrage united people from many diverse backgrounds, but the movement lost much of its steam after the 19th Amendment became law. Ample reasons for protest remained: Black women in many states could not vote; in most states women could not serve on juries; in some, divorced women were denied custody of their children.

In 1920 the National American Woman Suffrage Association disbanded, with approximately one-tenth of its membership going into the National League of Women Voters. Alice Paul headed another group, which became known as the National Woman's Party. Carrie Chapman Catt, who had been president of the National American Woman Suffrage Association, founded the National Conference on the Cause and Cure of War. Jane Addams, founder of Hull House and important in the drive for women's suffrage, gave strong, public support to the Women's International League for Peace and Freedom, which had been founded in 1915 and expanded its program in the 1920s. The Women's Trade Union League lost membership during the decade and sharply curtailed its activities.

Many women had believed and many male politicians had feared that the involvement of women in politics would bring about radical changes, but the decade of the 1920s proved that both hopes and fears had been largely unfounded. Women, however, did make some gains in the early part of the decade when men still feared that women might vote as a bloc.

In 1921, women were instrumental in the passage of the Shepard-Towner Federal Maternity and Infancy Act, one of the first federally-funded health-care programs. This bill called for an annual appropriation of $1,250,000 which provided matching federal funds to set up maternity and pediatric clinics for instruction in the care of mothers and babies. To gain passage of the bill, the Women's Joint Congressional Committee, a lobbying group representing 10 prominent national women's organizations, recruited votes and convinced congressmen that they should support its passage, overcoming criticism that the bill would open the door to socialized medicine. The women used the same strategy in 1929 when the bill came up for funding. This time, because the fear of the female vote had largely dissipated, the bill lost.[1]

Four years after women gained the right to vote, Rose Schneiderman, organizer for the Women's Trade Union League, was asked what she thought of women's voting records. She replied:

> I am just as disappointed in women's suffrage as I am in men's suffrage...Women have done very little in four years of voting, but men have done tragically little in 150 years.[2]

While some women continued to work for political goals, others challenged traditional female patterns of behavior. The flapper became a symbol of the times.

A Women's Bureau study showed that in 1920 there were 11 million women who worked outside their homes. Of these women, 12 percent provided the sole support for their families. The Women's Bureau found that 40 percent of black women in the USA worked outside their homes and that black women received lower wages than white women. In the cigar industry, for example, black women earned an average of $10.10 a week, compared to $16.30 earned by white women.

Following the stock market crash in 1929, unemployment became a national issue. Between Franklin D. Roosevelt's election in November 1932 and his inauguration in March 1933, the country's economic indicators sank to the lowest point of a crippling depression. Almost 25 percent of the workforce was unemployed. Agriculture was especially hard hit. Bonus marchers, veterans from World War I, camped out in Washington, only to be repulsed with violence by government troops. On the eve of Roosevelt's inauguration, 32 states had closed their banks.

Roosevelt was able to restore people's confidence through a set of social programs, which he called the New Deal. These programs stabilized banks, helped stall home foreclosures, created jobs, and in many ways shored up the failing economy. Despite these efforts, many people experienced some very bad times.

Genora Johnson Dollinger, who told the story of women's role in a 1936-37 strike, described the bad conditions which existed in her town:

> Conditions were terrible in Flint. People were living in hovels...shacks constructed of packing boxes, some of them. Over 50 percent of the workers had migrated when the auto industry expanded and in some working class districts half the homes were without baths, indoor toilets, and running water..(M)en were earning 42 cents an hour, and women working at A/C Sparkplug were earning 12 1/2 cents an hour. After the strike the LaFollette investigating committee discovered what some women had to do to keep their jobs. This may shock you: In one department they all had VD (venereal disease) directly traceable to their foreman.[3]

When Roosevelt came to the presidency, he appointed Frances Perkins secretary of labor, making her the first woman to serve in a cabinet position. She became a member of a small group of women who enjoyed an influential role in the Roosevelt administration. Many of these women had worked together in the social reform and suffrage movements. Frances Perkins had worked briefly with Jane Addams at Hull House in Chicago and had led efforts to improve working conditions for women and children. In Washington, these women developed a network of friendship and cooperation and maximized their influence in politics and government.

Eleanor Roosevelt was the most outstanding member of the group. The public followed the activities of Eleanor Roosevelt through a syndicated newspaper column, "My Day," which appeared in papers all over the nation. She also held weekly press conferences to which only women journalists were

admitted. This network of about 30 women encompassed virtually all of the women in top federal jobs in Washington in the 1930's, in addition to several women who were not in government. One highly influential member of Roosevelt's administration was totally excluded from this circle of women: Mary McLeod Bethune, head of the Office of Minority Affairs in the National Youth Administration, founder of Bethune-Cookman College and unofficial leader of Franklin Roosevelt's black cabinet.

WOMEN IN NEW JERSEY

In 1920 the New Jersey Legislature ratified the 18th Amendment, which prohibited the sale of alcohol and the 19th Amendment, which permitted women to vote, but the impact of these laws on the lives of women was far different from what most people had expected. Little did the temperance clubs realize that outlawing alcohol would promote illicit breweries, rum-running and speakeasies as major businesses in the state. New Jersey women who had been involved in the suffrage movement also saw the independent organizations which they had developed deteriorate or change drastically.

As a result of World War I, the number of New Jersey women who worked outside the home had increased sharply. Following Congress, which had established the Women's Bureau to promote the welfare of wage-earning women, the New Jersey Legislature passed a bill to reorganize the State Department of Labor and create a Bureau of Women and Children.

While the nation experienced an economic depression in the latter part of the 1920s, New Jersey's industrial sector began the decade in a slump. One factor was the drop in demand for products made from silk. Some 65 percent of Paterson families depended on this industry, and by 1920, 30,000 people had been laid off.

The state's industrial production recorded a comeback in 1925, when 8,000 New Jersey plants produced $3.5 billion, making New Jersey sixth in industrial production in the nation. Industrial firms made airplane engines in Paterson, refined petroleum in Bayonne and melted copper in Middlesex County.

New Jersey swiftly extended women the right to serve as jurors and in October 1920, the first all-woman jury impaneled in the state was drawn for a civil case in Orange District under Judge Daniel A. Dugan.

Felice Gordon has studied the women's movement in New Jersey after the passage of the 19th Amendment.[4] She found that the split which marked the national organizations also affected the organizations in New Jersey. Furthermore, the women who had fought for suffrage but who believed that women had special capacities which set them apart from men shrank from becoming a part of the male-dominated political system.

These women joined organizations that emphasized nonpartisanship and citizenship education, such as the New Jersey League of Women Voters, the New Jersey Consumers League, the New Jersey State Federation of Women's Clubs, peace groups, and the Women's Committee for Law Enforcement, a group that supported enforcement and retention of the prohibition laws.

Women jurors in Orange Court, 1920 (Photo courtesy of Newark Public Library)

Other women, who believed that women were basically the same as men in aptitude and ability, sought equal opportunities in all areas of economic and political life. These women joined political parties, ran for and held office, joined the National Women's Party, and worked to pass the Equal Rights Amendment.

Gordon found that many New Jersey women who had actively sought passage of women's suffrage joined the New Jersey Republican Party under the leadership of Lillian Ford Feikert, who had been president of the New Jersey Woman Suffrage Association. For a few brief years these women exerted a strong measure of influence upon the affairs of the New Jersey Republican Party.

In May 1920, New Jersey Republicans asked Feikert to organize women in a separate New Jersey Republican Women's Club. They asked Florence Randolph, president and founder of the New Jersey State Federation of Colored Women's Clubs, to organize Black women voters. In return for accepting the vice chair, Feikert said that she extracted three promises from the party: they would support an equal number of men and women on all committees; permit women to serve on juries; and appoint two women to the State Board of Education.[5]

The New Jersey Women's Republican Club (NJWRC) was modeled after the NJWSA and in 1922 reported that it had 60,000 members. In 1921, under the leadership of Feikert, the NJWRC backed five laws. They included legislation on pure food, two laws related to schools, and a "No Night Work" law, which prohibited women from working between 10:00 p.m. and 6:00 a.m. When the "no night work" bill died in committee, the women in the NJWRC vowed to defeat opposing Republican legislators at the polls.

The Democrats, who had encouraged women to work within the party, seized the opportunity and criticized the Republicans for their treatment of party women. One of the major spokespersons for women in the Democratic Party was Mary Norton, a non-suffragist.

MARY T. NORTON (1875-1959)

A Democratic Congresswoman from New Jersey from 1925 to 1950, Mary T. Norton was in her forties -- a Jersey City housewife -- before she entered politics. When her only child died, she became involved in setting up a day nursery system for Jersey City. This eventually led Norton into contact with Mayor Frank Hague, Jersey City's influential political boss. Hague redirected Norton's energies toward politics.

Norton became the supreme example of what the Democratic Party had done for women. In 1921 she became vice chairperson of the Democratic State Committee. In 1923 she was designated to run for the Hudson County Freeholders and was elected with the rest of the slate.

A year later she was picked by Mayor Hague to run for the U.S. House of Representatives from the Twelfth District, and in 1924 she became the first Democratic woman elected to Congress. During her tenure in Congress, she chaired the District of Columbia Committee, and after 1937, the Labor Committee. From this powerful position, she played a large role in the passage of the 1938 Fair Labor Standards Act. Widowed in 1934, Norton continued serving in Congress until 1950.[6]

Norton's views on women's involvement in politics contrasted sharply with those of the women in the NJWRC. She emphasized the importance of women's gaining political education through involvement in day-to-day work, however menial. She believed that women should work in existing political clubs or in women's auxiliaries, closely allied with the regular party organization. Women were Democrats first and Democratic women second.[7]

Gradually, in both parties, women who worked within the party structure replaced women who had supported independent women's organizations. Gordon called their demise a distinct loss for the democratic process.

Within ten years after the passage of the 19th Amendment, independent women suffragists had virtually disappeared from the ranks of New Jersey partisan politics, although they made a permanent contribution through the appointment of New Jersey women to boards of education and health and the achievement of equal jury status.

At the end of the decade much of the attention of women and men turned from politics to the Depression, which put hundreds of thousands of New Jersey citizens out of work and created bread lines in the state's major cities. Under President Roosevelt's New Deal, over 100,000 New Jersey individuals participated in the Works Progress Administration.

This federal emergency work program provided useful public work instead of direct relief payments. According to the July 31, 1936, report from Elizabeth C. Denny Vann, state director of the Division of Women's and Professionals Projects, there were 10,209 females and 7,644 males engaged in women's and professional jobs in New Jersey. Artists, actors, writers and musicians taught classes and produced original works for the public. Some

female workers made clothing for the sick and destitute while others provided hot lunches for school children, staffed public health projects, updated public records, or cared for children in day care centers.

The report also included songs which had been composed in various Works Progress Administration (WPA) projects, and which spoke to the grinding poverty which affected hundreds of thousands of people in New Jersey.

The Sewing Room Project Song

We are working on the Project
All the live long day
We are working on the Project
Because we need our pay
Can't you hear the bell a ringing
Time to start the day
Can't you hear Maraldo calling
Work for the W.P.A.

We are working on the Project
Overalls, shorts, and shirts
We are working on the Project
Dresses, blouses and skirts
Now is the time to thank the President
For the work we have today
We are working on the Project
For the Good Old U.S.A.

Tune: "Working on the Railroad," submitted by Workers on Project 3-390 New Jersey

In the 1920s a handful of black women doctors in New Jersey pioneered in overcoming barriers of race and sex to practice medicine. Dr. E. Mae McCarroll was a 1925 graduate of the Women's Medical College in Pennsylvania. Dr. Myra Smith-Kearse was the only woman in her Howard University Medical School class in 1926. Both women had to wait until the shortage of doctors became critical during World War II to practice in Newark hospitals.

The women doctors, denied access to hospitals, were "forced to practice medicine as doctors did 100 years before in rural Appalachia." They did minor operations such as tonsillectomies in the office. The major ones -- including abdominal surgery, removal of tumors, setting bones -- they performed in the home. One of the most outstanding of these heroic women was Dr. Lena Edwards, who 60 years later, was still practicing medicine. Dr. Edwards died in 1986. The following article, written by Dr. Julia Miller, appeared in the 1985 spring issue of the quarterly newsletter, About Ourselves.

DR. LENA EDWARDS

Lena Frances Edwards was born in Washington, D.C. in 1901 to Thomas and Marie Edwards. Her father was a dentist and her mother stayed home to care for the three children. It was apparent to everyone from the beginning that Lena had an unusual amount of energy and curiosity.

She distinguished herself in school, and in June 1924, Lena Edwards finished Howard Medical School and married her classmate Keith Madison. They began their practices and family in Jersey City. She practiced obstetrics there for 50 years. Dr. Edwards pioneered improved health care for women in the deprived areas of Jersey City and the state. As a black woman and physician, she had to fight dual battles in the medical profession.

Dr. Edwards is the mother of six children: two doctors, a priest, a teacher, an engineer and a social worker. When her children were grown, Dr. Edwards decided to work with Mexican migrant workers in the Texas panhandle, and in 1961 she built and staffed a 25-bed maternity hospital.

Her faith in God and dedication to her church have given Dr. Edwards the drive and energy to continue giving enthusiastically to young and old, as she travels around the country. Many honors have been bestowed on her by presidents, universities, Catholic organizations and youth groups, which recognize and appreciate this woman of medicine, mercy and motherhood.

One of the best known and most widely acclaimed women of this era, Amelia Earhart, pioneered in the the new and exciting field of aviation, and became an inspiring example to the cause of feminism. The first woman to fly solo across the Atlantic Ocean, Earhart initiated many of her exciting flights from the Teterboro, New Jersey airport.

Amelia Earhart with Bernt Balohen, noted pilot, before beginning her solo flight across the Atlantic (Photo courtesy of the National Archives)

Though women did not find political fulfillment during the two decades after they gained the right to vote, they channeled their energies into peace efforts, consumer organizations, and other social movements. As the years passed, it became clear that the struggle for women's suffrage had been only a beginning step in women's efforts to change their status in the society.

NOTES

1. Susan Ware, Beyond Suffrage (Cambridge: Harvard University Press) p. 5.

2. June Sochen, Movers and Shakers (New York: Quadrangle/The New York Times Book Company, 1978) p.122.

3. Jeanne Westin, Making Do: How Women Survived the '30s (Chicago: Follett Publishing, 1976).

4. Felice D. Gordon, "After Winning: The New Jersey Suffragists in the Political Parties, 1920-30 New Jersey History, Vol. 101, Numbers 3-4, Fall/Winter, 1983, p. 14.

5. Gordon, op. cit., p. 16.

6. Ware, op. cit., Appendix B.

7. Gordon, op. cit, p. 23.

SUGGESTED CLASSROOM ACTIVITIES

Elementary

1. Let students sing the song composed by women in New Jersey WPA programs during the 1930s.

2. Have students conduct a poll to find the percentage of people who now think that married women should work. Compare the results with a Gallup poll made in 1936 which found 82% of the respondents believing a wife should not work if her husband could support her. Discuss reasons for answers then and now.

3. Have a group of students read aloud Mary McLeod Bethune's "Last Will and Testament." Ask students what they would bequeath in a will which they would write. Have them write such a will.

4. Ask students to interview older members of their neighborhoods to find how the Depression affected women.

Secondary

1. Have students view a 1930s movie. (They are frequently shown on late night or Sunday television). What traits do women in the film exhibit? Are women reflecting traditional female values? What priority is given to roles of motherhood and homemaking?

2. Invite a member of the League of Women Voters to speak to the class. Each student should be prepared to ask one major question and two follow-up questions. After the interview, decide which tradition of political involvement the League follows.

3. Ask students to contrast the political work of Lillian Ford Feikert and Mary T. Norton. How were their strategies similar? How were they different?

4. Have students conduct oral history interviews with older women in their families. Include questions about the Depression and the particular problems which women faced during that era.

WOMEN DURING AND AFTER WORLD WAR II

1940 - 1960

Women participated in World War II in at least three major areas. They were an indispensable resource in the wartime labor force; they played key roles in keeping the home front intact by maintaining family life and supporting national programs; and they became actively involved in the nation's military forces.

The American economy had suffered a devastating depression and, despite the effect of the New Deal programs, remained weak until the country began supplying the Allied forces in Europe and later arming U.S. military forces for war. Until the national draft depleted the nation's male work force, women remained on the economic periphery in the conventional jobs which they had traditionally held.

Once hundreds of thousands of men were drafted for military service, jobs became plentiful, wages soared, and women moved into better-paying, non-traditional jobs. At first, some plant managers were skeptical regarding the employment of women, but once they set their prejudice aside, they found women workers quite satisfactory. One manager reported that his plant employed 500 women on a trial basis; then 1,000; then 2,000; and finally 4,000.

Black women, as well as black men, were not so fortunate. While white men and later white women found ready employment in the new defense plants, black people, under the leadership of activist and labor leader A. Philip Randolph, were forced to threaten a march on Washington before job training and employment became available to them.

Women factory workers became highly touted patriots. Women who ordinarily did not work outside the home were encouraged to help replace men who had gone off to war. Rosie the riveter became the symbol of the new female factory worker. Popular songs, movies, and posters kept her image in the public eye. Veronica Lake, a Hollywood film star, clipped her long hair to help promote a "no frills," safety-conscious, functional image of the wartime woman worker. In the same vein, women relinquished their skirts for pants, which became standard factory attire.[1]

Women who worked in factories were usually segregated, but they were not necessarily given lighter, less demanding work. Few women became supervisors, and denials for promotion were sometimes based upon the rationale that both women and men preferred male supervision.[2]

To make it possible for unskilled women to take over many of the relatively complex operations, many jobs were broken down into simpler operations that could be mastered quickly by several people, who individually could not perform the overall operation. In the same manner, some equipment was redesigned, so that it could be easily operated by women. Some managers also became aware of the environmental aspects of their work places, in some cases, adding rest room and lounge facilities.[3]

These trackwomen on the Baltimore and Ohio took over jobs left vacant by men
(Photo courtesy of the National Archives)

Factory work was acceptable to some women but not to most. Education, race, and class strongly influenced how women felt. In 1943, only one woman in eight considered factory work ideal. While 37 percent of those with an elementary education found such work acceptable, only two percent of those better educated agreed. Three out of four black women approved of factory work, but most factories would not hire them.

Most factories adopted a six-day, 48-hour week for all employees and operated on three shifts. The odd hours were unpopular with women. To assist working women with children, day care centers were established, but they did not succeed. Most women workers saw child care as their own responsibility and made arrangements with relatives.[4]

Despite the fact that most people had more money than they had ever had before, life did not seem better, and people yearned for the good old days. Many of the things that people wanted to buy with their fatter pay checks were simply unavailable.

Much of the housing stock was deteriorated, but in the war economy, construction of new housing was cut 50 percent. As four million migrants moved into wartime production centers, the existing housing became overcrowded and inadequate. To ease the shortage, the government erected temporary units and purchased thousands of house trailers.

Household appliances and equipment could not be replaced. After September 1942, production was prohibited on electric refrigerators, vacuum cleaners, radios, water heaters, waffle irons, toasters, food mixers, and juice extractors. Even can openers that worked became hard to find.[5]

Certain food items, including sugar and meat, were rationed, and fresh fruit, vegetables, and meat were not always available. All citizens were encouraged to grow Victory gardens, and by 1943 gardens could be found in two-thirds of all backyards. Housewives were asked to can the produce from these gardens, and large canneries were opened to assist in this effort.

Clothing was high-priced, hard to find, and of shoddy quality. Shoes, which were rationed, soon wore out. New dresses pulled out at the seams, buttons replaced elastic bands in underwear, and sleazy, synthetic fabrics made poor substitutes for natural fibers. Women bought thick, ill-fitting rayon stockings to replace silk hose which had disappeared from the domestic market.

Family life was affected in other ways. Even if a family owned a car, it had to be used sparingly, for most families only qualified for three gallons of gasoline a week. Automobile manufacturers were making military tanks and trucks, so no new cars came on the market. Because physicians were much in demand in military units, the quality of health care available to many people declined.

Middle-class women in their 30s and 40s provided a major source of volunteers during the war. Working class white women were too busy to volunteer and black and Hispanic women were largely excluded. These volunteers were an integral part of the Office of Price Administration's national network which helped administer prices, rents, and rationing. Local boards, which managed the recruitment of civilians into the military services, were nine-tenths male and almost all white. Millions of women of all races participated in wartime training courses where they were instructed in home nursing, first aid, and nutrition.

Three black women's organizations actively protested racial segregation during the war. The National Council of Negro Women, the Alpha Kappa Alpha Sorority, and the National Association of Negro Nurses bitterly attacked the segregated blood policy of the Red Cross. The Red Cross refused to change its policy, but it did agree that blacks be hired for recreational facilities serving black military men and women, that blacks be appointed to national and local staffs and steering committees, and that vigorous efforts be made to recruit black nurses. The Alpha Kappa Alpha Sorority also sponsored a Double V campaign, which sought to overcome Nazism abroad and racism at home. The National Council of Negro Women stressed racial solidarity, voter registration, and a "hold your job" appeal to women who had broken through employment color lines.

Many women served in military units. Much of the work of military operations appears to be related to record-keeping and other jobs of a clerical nature. The English and Canadian forces had found that women could successfully carry on this work, thereby freeing men to take active roles in fighting units. American military leaders had observed women military personnel in Canada and England and initiated the practice in this country.

The first females to enter the American military service were called WAACs. They were members of the Women's Auxiliary Army Corps, and not full military personnel. After 15 months the WAACs became WACs with full military status. In July 1942, the Navy began accepting women who were called WAVES (Women Accepted for Voluntary Emergency Service), and before the end of the year the Cost Guard created SPARS.[6] At peak strength, 271,600 women served in some branch of the military. The American public showed little resistance to the recruitment of women, with only brief condemnation from the Catholic Church. Although women from all over the country volunteered, a large number of women came from small towns in the North and rural areas.

At first only white women were accepted, but national policy considerations eventually forced the recruitment of black women. More than 4,000 blacks served as WACs in segregated units. Over 100 of these women were officers. WAVES, SPARS, and women Marines were all-white until late in the war.

From the outset, national policy made it clear that no women would serve combat duty nor would women be attached to units with combat missions. Releasing men to fight was the most important reason for using women. In addition to mail handling, medical technology, clerical, stenographic, and store-keeping jobs, women also worked in parachute rigging, as airplane pilot instructors, control tower operators, and as machinist mates.

If a woman in the service married a man in the same branch, she was forced to resign, but rules regarding married women were not strongly enforced near the end of the war. Pregnant women -- married and unmarried -- were honorably discharged.

In 1943 a nationwide campaign painted all women soldiers as sexually promiscuous. The Pentagon at first believed that German propaganda was to blame and called in the FBI. The federal agency found not the Germans but American servicemen were spreading these false rumors.[7] Overall, the attitudes of rank and file servicemen to women soldiers ranged from enthusiastic acceptance to open hostility, mostly the latter.[8]

One experiment in late 1942 placed 400 WACs in antiaircraft batteries around Washington and four other major cities. Their performance, which was closely monitored, showed them to be superior to the male soldiers in all functions related to manual dexterity and routine tasks. A major policy decision was made, however, to drop the experiment.[9]

The final demoralizing decision affecting military women was announced in early 1945: civilian women would be sent abroad, permitted to wear the WAC uniform, paid up to $745 a month (compared with a WAC's maximum salary of $138), do the same work that WACs were doing, but not be subjected to military discipline.[10] By 1946 only a handful of female volunteers were in uniform.

Army nurses fared far better than their sisters in the WACs, WAVES, SPARs and Marines. Nursing for women during wartime had a highly respected place in the national culture, with such nurses as Clara Barton and Florence Nightingale counted among American heroes. Also tens of thousands of female nurses had proved themselves in World War I.

Nurses who enlisted for service during World War 11 were young, single women with only a few years' experience since graduating from hospital nursing schools; forty percent had some college. There were few black nurses, since only two percent of all RNs in the country were black. These women had been barred from nursing schools and were generally opposed by the powerful nursing associations. To compensate for the large number of nurses who went into military service, the government created the Cadet Nurse Corps, which, between 1943-48, spent $161 million to send 125,000 young women through nursing schools.

Women played a key role in America's strategy for winning the war. Between 1940 and 1944 the number of working women rose sharply from 12.0 million to 18.2 million, then fell back to 15.8 million in 1947. Women were especially important in the durable manufacturing sector, where few had been employed previously. In steel, machinery, ship building, aircraft and automobile factories 1.7 million women were at work in 1944, in contrast to 230,000 in 1936 and 580,000 in 1947.[11]

Women workers in an aircraft factory during World War II
(Photo courtesy of the National Archives)

Black women made some employment gains in the 1940s in service work outside the home (such as cleaning, serving, cooking in hotels and restaurants) and in factory work. Commonly, black women took the hard, dirty jobs in commercial laundries and foundries and in munitions plants operating under federal contracts. They also entered the apparel factories where there were fair employment laws. The few black women who held supervisory or craft jobs were downgraded at the close of the war.[12]

Black women also moved into clerical jobs. Between 1940-1942, the number of black clerks quadrupled, although they still comprised only two percent of all clerks. Many of these women were locked into low-level positions. One study which followed black and white groups with the same efficiency ratings showed white women were promoted six times more often.[13]

A poll conducted in 1945 showed that three of every four women wanted to continue working after the war, but the powerful network of public opinion demobilized the female workforce. Millions of women were convinced that they should give up their job for a returning veteran, but, as the figures show, many women never stopped working.

Two volumes published by the National Manpower Commission near the end of the 1950s provided documentary evidence that many women had continued working outside the home. In 1957, it became apparent that even great numbers of married women, including many mothers of pre-school children, were at work. The phenomenon has caused historian William Chafe to assert that "the most striking feature of the 1950s is the degree to which women continued to enter the job market and expand their sphere."[14]

Eugenia Kaledin, who has written a history of women's experiences during the 1950s, calls the period a decade of television. A novelty in 1950, by 1956, Americans were buying 20,000 television sets daily. "I Love Lucy," a drama of the frustrations and fantasies of a housewife whose husband wouldn't let her go out to work, was the most popular show of the decade. According to Kaledin, over two million more people watched the television birth of Lucy's child than saw Dwight Eisenhower give his inaugural address the next day.

Politically, Kaledin labeled the 1950s conservative. Many people were obsessed with the threat of Communism "in our own backyard." The Civil Service Commission fired 2,611 "security risks" and reported that another 4,315 employees resigned when they found themselves under investigation.

Some women were heroic in defending other workers against attacks by Senator Eugene McCarthy. Kaledin named Senator Margaret Chase Smith and playwright Lillian Hellman as defiant spirits against the national hysteria. She also cited Judy Holliday, Katherine Hepburn, and Lauren Bacall for their refusal to cooperate with the House Sub-Committee on Un-American Activities.

Kaledin called Ethel Rosenberg and Oveta Culp Hobby, the "most talked about women" of the decade. Rosenberg, along with her husband, was involved in a spy episode that led to her death in an electric chair, and Hobby, former head of the WACs, became the first secretary of the newly created Department of Health, Education and Welfare.

The League of Women Voters exerted most impact on the political lives of women. Between 1950-58, membership in the organization increased by 44 percent. In addition to educating women voters, this organization set up study groups committed to exploring water resources, foreign policy and conservation needs.

The 1950s saw large numbers of women enter college, but only 37 percent stayed to graduate. The percentage of women who went on for higher degrees was lower than in the 1920s and 1930s.[15] In 1959, the University of Minnesota set up what amounted to a revolutionary program, to encourage older women -- usually in their thirties -- to get degrees. Most adult education programs at that time gave no credit and led nowhere.

In 1953, Dwight Eisenhower appointed Earl Warren to the Supreme Court, later calling it "the biggest damfool mistake I ever made." One year later, Justice Warren led the Supreme Court in an historic decision, in the case of Brown v. Topeka, Kansas, which outlawed segregated schools.

The legal victory ignited a new spirit of determination in the Black community's age-old quest for freedom. One year later, Rosa Parks, a militant Montgomery, Alabama native, refused to give up her seat on a segregated bus and initiated a 54-week-long boycott of the bus line in that city. Ultimately the boycott led to the formation of the Southern Christian Leadership Conference (SCLC). Though Martin Luther King, Jr. is rightfully associated with that historic development, Ella Baker, long-time civil rights advocate, NAACP worker, and community organizer, was very much involved in pulling together the many forces that ultimately became SCLC. Later, she went on to play the same role in the organization of the Student Non-Violent Coordinating Committee, another influential organization of the civil rights movement.

Freedom Rides, efforts by white and black activists to crack the South's color line, also took place in the latter part of the 1950s. Freedom Riders rode buses into the Deep South suffering physical violence in Georgia, Alabama, and Mississippi. At the end of the decade college students initiated the sit-in at lunch counters and restaurants, attacking yet another racist practice.

NEW JERSEY DURING THIS ERA

By 1940, New Jersey factories were already churning out products to support the war in Europe. The nation was not at war and President Roosevelt promised that U.S. soldiers would not be engaged in battle. Nevertheless, for the first time in history, the country began a peacetime military draft.

Women entered New Jersey factories in larger numbers as the war-fueled economy expanded. The women's world of work took on a dramatic change after December 7, 1941, when the Japanese airforce attacked and sank ships in Pearl Harbor. The nation's neutrality ended when Congress declared war and the country joined the Allied forces against Japan, Germany and Italy.

The departure of males for military service left a void in factories in the state which had contracted to produce armaments, equipment, uniforms, and other war supplies. To fill this gap, many companies began hiring women from surrounding areas.

According to a 1942 Women's Bureau study, New Jersey's war industries were employing 68,607 women among the 233,014 workers in 137 firms. Between 1940 and the summer of 1942, the number of females employed at war plants increased by 100 percent. Most of the increases occurred in plants which manufactured communications equipment, instruments, ordinance, aircraft engine and propellers, and apparel.

The largest gains for women were as assemblers, inspectors and hand workers. Women rapidly replaced men as operators of drill presses, grinding and milling machines and bench lathes. Female storeroom clerks and forewomen also increased significantly. In the textile and apparel industries, where women had worked previously, there was almost no change in female representation.

The drive to meet production schedules forced factories to impose shift work and long hours. The average New Jersey plant had a 48-hour week, but some plants had a 54-hour week. Women protested the longer work week, as it robbed them of adequate time to be with their families, do housework, or obtain essential rest. At the 137 plants included in the survey, 77 percent of the women worked the first shift; almost 19 percent worked the second shift; and 4 percent were on the night shift.

Although wages increased after the war production started, wage discrimination between men and women employed in New Jersey factories was a cause for dissatisfaction. The survey cited an example of one factory in which "men operating the same drill presses on identical parts had a 10-cent higher base rate of pay than women, though women excelled in production."[16] The average woman worker received between 55 to 60 cents an hour.

In most instances no prior training or experience was required of new female employees. Most of the factories provided simple instructions on the job. Some plants, however, provided special in-plant classes, while others

trained supervisors and offered training courses in cooperation with the War Production Board. The major criteria for employment was citizenship and there was almost no discrimination against married women.

Elgertin Smith, Beatrice Turner, and Ella Rubardee clean railroad cars in the Camden Station during World War II (Photo courtesy of the National Archives)

New Jersey black women seeking jobs in the war industries did meet with some resistance, as indicated by the state's Urban Colored Population Commission. Although it was illegal for an employer with war contracts to discriminate on the basis of race, personnel managers related that white female workers opposed the hiring of black women. The following statements were typical:

> The extra war workers (are) from the class of white women who don't have to work to live...they're pretty high hat, and we have a tremendous turnover as it is...They ostracize the poor white workers. They would cripple the plant schedule by walking out, if we dared put in Negro women on the line. But, I do wish you would send us three colored women for the washrooms...
>
> This is a closed shop, we get all of our help through the union...They have never sent us a Negro worker."[17]

The commission noted that some employers readily viewed the employment of blacks as simple justice. The investigators, who were armed with state and federal laws and mandates, relied upon persuasion rather than enforcement to encourage employers to provide employment opportunities for black women.

One black New Jersey woman used historical research to present a well-documented study of the conditions of black New Jersey residents. Called the first female historiographer in the state, Marion Thompson Wright's work resulted in progressive change when the new state constitution was ratified in 1947.

MARION THOMPSON WRIGHT

Marion Thompson Wright was born in East Orange on September 13, 1905. She attended Howard University in Washington, D.C., where her interest in the problems of women led her to participate in activities in the women's personnel division. She graduated Magna cum Laude. In 1928 she received a master's degree from the same institution. In anticipation of her later work, her master's thesis comprised a comparative study of white and black public school systems in 16 states.

After teaching at Howard University from 1928 to 1931, she resigned and enrolled in a doctoral program at Columbia University. During this period, she also engaged in various aspects of social work for the Newark Department of Welfare and the New Jersey State Emergency Relief Organization.

Her doctoral research focused upon the education of blacks in New Jersey. An outstanding effort, it was published in 1941. Regarding that study, Clement Price, the historian, has written:

> Her dissertation ... was a pioneering study of race relations in New Jersey and had an immediate and lasting impact on the struggle for racial justice. Her prodigious research of discriminatory laws, unfavorable racial attitudes toward Blacks, and the mistreatment of Black youth ... encouraged reforms beneficial to the state's Black residents. In part, due to the more enlightened discussion of racial problems generated by her work, New Jersey residents in 1947 ratified a new state constitution that specifically prohibited racial segregation in the public schools.[18]

Dr. Wright returned to Howard University and taught courses in education, attaining the rank of full professor in 1950. For her brilliant research and careful documenting of the conditions of black people in New Jersey, she was honored by the New Jersey Herald News, a leading newspaper in the state at the time. Presented in October 1948, the award cited her "outstanding achievement and contribution to the welfare and progress of the Negro citizens of the State of New Jersey."[19]

> Dr. Wright served as editor of the book review section of the Journal of Negro Education for many years. Her work was widely published in many other professional and scholarly journals. She died on October 20, 1962.

Many New Jersey women made their contribution by joining the military services. Of the state's more than 500,000 military participants in World War II, 10,000 were women. These females in uniform served in all branches of the armed service and in many occupations. As noted above, their roles were supportive, and their major role was to release men for combat.

To provide the best possible image for the women who served, the military leadership attempted to recruit women of impeccable reputation as leaders. A New Jersey woman, Ruth Cheney Streeter, was appointed director of Women's Reserve Corps of the Marines.

RUTH CHENEY STREETER

Ruth Cheney Streeter was born on October 2, 1895, in Brookline, Massachusetts. She attended Bryn Mawr College and in 1917 married Thomas W. Streeter. They settled in Morristown, where she became involved in a broad range of civic activities.

She had a long-standing interest in aviation and the armed forces. In memory of her brother, a World War I pilot, she and her mother sponsored an annual Cheney Award for an outstanding member of the Army Air Corps. In 1940 she began taking flying lessons herself, earning a commercial license in 1942.

She was active in the Civil Air Patrol and various national defense committees. On February 13, 1943, a Women's Reserve of the Marine Corps was formally established, and Ruth Streeter was named director with the rank of major.

The Women's Reserve Corps successfully resisted being nicknamed, and was generally abbreviated WR. The WR reached a peak strength of 1,000 officers and 18,000 enlisted women by June 1944. Streeter was promoted to Lieutenant Colonel and finally to Colonel. She retired in December 1945. After the war, she returned to Morristown, where she continued to be active in civic affairs.[20]

Black women from New Jersey who entered military forces served in segregated units, after pressure forced the military units to accept black women volunteers. Along with other women, they served as accountants, bookkeepers, typists, equipment operators, and maintenance workers. All together women served in more than 200 jobs. New Jersey women also served on foreign shores in the civilian uniforms of the American Red Cross as canteen, hospital, and recreation workers.

Military bases in New Jersey trained and shipped personnel to the combat zones. Fort Dix, which had seen duty in World War I, was reactivated as a

training ground for new recruits. Trained military personnel departed for Europe from Camp Kilmer, a newly opened army base near New Brunswick. The first personnel shipment from Camp Kilmer was a corps of Army nurses.

Bernice Alexander was a New Jersey resident who served in the Army Nurse Corps during World War II and who commanded 4500 nurses in the Mediterranean theater of operations. She was decorated by Great Britian's Queen Mary for her work in combatting a typhoid epidemic. After returning to the United States, she was elected to the Bergen County Board of Freeholders.

New Jersey women were very active in maintaining United Service Organizations (USOs) in the urban centers of the state. These organizations provided recreation for military personnel during off hours. Young women who worked in the USOs were carefully screened to assure good character, education, and other desirable qualities.

A few middle class women in New Jersey served on Office of Price Administratin boards, part of a nationwide volunteer network which were responsible for the administration of prices, rents, and rationing. Others served as air raid wardens. Thousands of women attended courses offered in home nursing, first aid, and nutrition.

In the industrial boom which followed World War II, one New Jersey woman figured prominently. Her work, which was begun in the early part of the century, was recognized in 1959 when she was named "Mother of the Century" by the Industrial Management Society.

LILLIAN MOLLAR GILBRETH

Lillian Mollar Gilbreth was born on May 24, 1878 in Oakland, California; she was one of nine children.

She held multiple university degrees and during a period when less than one percent of American engineers were women, she became the foremost industrial engineer of her day.

After the death of her husband Frank in 1924, she raised their 11 surviving children - she had 12 - and saw them through college while continuing the couple's work on time and motion efficiency. At the same time, she pursued her own studies in the area of psychology of management.

The family was immortalized in the book Cheaper by the Dozen, written by two of her children, Frank and Ernestine. They also wrote a sequel, "Belles on Their Toes." Both books were made into movies.

Lillian and Frank Gilbreth were pioneers in the study of scientific management, or the search for ways to eliminate useless motions in the workplace and in the home. They were among the first to advocate safe working conditions, elimination of worker fatigue, and the introduction of employee benefits.

After her husband's death, Gilbreth moved into the field of psychology of management, stressing the importance of the human element in the application of scientific techniques. She showed managers that they could improve production by giving workers rest periods, eliminating boredom, providing better lighting and more comfortable working conditions. She was also concerned with improving life in the home, redesigning household appliances and the kitchen for greater convenience with special consideration for handicapped persons and those with heart disease.

She was a professor of engineering at the Newark College of Engineering, which is today the New Jersey Institute of Technology, and also taught at Purdue University and Rutgers University.[21]

NOTES

1. D'Ann Campbell, Women at War with America (Cambridge: Harvard University, 1984) p. 122.
2. Ibid., p. 8.
3. Ibid.
4. Ibid., p. 173
5. Ibid., p. 14.
6. For Semper Paratus, the Coast Guard's motto.
7. Ibid., p. 37.
8. Ibid., p. 39.
9. Ibid.
10. Ibid.
11. Ibid. p. 72.
12. Ibid., p. 75.
13. Ibid., p. 107
14. Eugenia Kaledin, Mothers and More American Women in the 1950's (Boston: Twayne Publishers, 1984) p.69.
15. Ibid., p.36.
16. U.S. Department of Labor, "Women Workers in Expanding Wartime Industries," New Jersey, 1942, p.24.
17. William Galloway, "Annual Report of the Urban Colored Population Commission, New Jersey, December 31, 1943.
18. Clement Price, "Marion Manola Thompson Wright"
19. Walter G. Daniel, "Section F: A Tribute to Marion Thompson Wright," The Journal of Negro Education, 1963, p. 309.
20. Robert McHenry, Famous American Women (New York: Dover Publications, 1980) pp. 398-399.
21. James Benson, "Jersey Woman Memorialized with Great American Stamps," Sunday Star Ledger, February 15, 1984, Section One: p. 45.

Suggested Classroom Activities

Elementary

1. Have students design a poster which asks women to enlist in the WACS, WAVES, or SPARS.
2. Ask students to imagine that they are members of a World War II elementary class and write to servicemen in Europe and the Pacific Islands. In their letters, they should relate what life is like on the homefront.
3. Have students interview an older family member or neighbor regarding her experiences during World War II. If this appears to be problematic, invite residents of a senior citizens' home to serve as interviewees.
4. Ask students to read excerpts from the book Cheaper By the Dozen and report experiences of the Gilbreths to the class. In the follow-up discussion consider the qualities which Lillian Gilbreth exhibited which made it possible for her to combine a demanding family role and a rich career.

Secondary

1. Have your class look through the newspaper every night for a week and cut out articles which discuss occupations women participate in today that were closed to them before World War II.
2. Ask students to obtain oral histories about how the roles of women have changed since World War II. Have them prepare specific questions to get the information they need. Interview grandparents, parents, or others.
3. To consider arguments used to motivate women workers, have students write an editorial which might have appeared in a local paper during World War II, encouraging women to work in a defense factory. In contrast, have students write a post-World War II editorial admonishing women to resign from their jobs, so that a returning serviceman might find employment.
4. Have your class investigate further Lillian Gilbreth's contributions to industrial engineering. Obtain a good definition of the term, industrial engineering. What are the opportunities for women in this field? Perhaps, an industrial engineer might be willing to come to the school to talk about his/her work.

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THE REVIVAL OF FEMINISM

1960 - 1987

Although the record shows that women made little progress during the administration of John F. Kennedy, an important presidential directive helped lay the groundwork for the revival of feminism in the latter part of the 1960s. The initiative came from Esther Peterson, director of the Women's Bureau and later Assistant Secretary of Labor, who suggested that the President appoint a committee to study the needs and problems of women.

Following Peterson's suggestion, the president appointed a Commission on the Status of Women. The purpose of the commission, which was chaired by an aging Eleanor Roosevelt, was "to examine women's role and to recommend solutions to combat the prejudices and outmoded customs that act as barriers to the full realization of women's basic rights . . . "[1] The president asked the commission to take a special look at the working conditions for women in relation to equal pay for equal work.

Although the report which followed the commission's investigation was narrowly focused and failed to question basic assumptions about women's roles, the commission did recommend that congress enact an equal pay act. It also supported paid maternity leaves and the encouragement of part-time employment. The commission did not support the Equal Rights Amendment.

Following the commission's report, the president ordered government heads to review their hiring policies and offices of civil service to consider women applicants on an equal basis with men. And in 1963, Kennedy signed into law the Equal Pay Act, which stated that men and women should receive equal pay for equal work performed under similar circumstances.

One of the most important legislative victories for women came unexpectedly when congress passed the Civil Rights Act of 1964. This legislation prohibited employment discrimination "because of race, color, religion, national origin, or sex." Representative Howard Smith of Virginia added "sex" to the bill in an attempt to kill the entire measure, hoping that the bill would be "laughed to death." But instead, the bill passed and quite unexpectedly, women gained important new legal tools.

In reality, the new Civil Rights Act was passed in response to protests and demands of black people who had suffered widespread discrimination and injustice in a system of apartheid rigidly enforced throughout the South. At the onset of the civil rights movement, segregation laws were the major focus, but as the protests spread, the target became institutional racism, which existed in many covert forms throughout the nation.

Television coverage of the violent treatment of Freedom Riders and demonstrators, the murder of four black children in a Birmingham church, and protest marches in communities throughout the nation brought more and more people into the civil rights struggle. The movement peaked in a massive march on Washington during the summer of 1963.

The marchers demanded a federal jobs program, fair employment practices, a strong voting rights law, and a meaningful civil rights bill. Highlighting the march's agenda was the famous "I Have a Dream" speech of Dr. Martin Luther King, Jr.

Many women participated in the civil rights struggle. In the great demonstrations of the decade -- the sit-ins, picket lines, church meetings and voter registration drives -- women took strong leadership positions. While the media proclaimed a few men the movement's leaders, the civil rights organizations were held together through the faithful, hard work of countless people, many of them women. And even though much of their work was not fully recognized, women gained valuable experience in political organizing as a result of their participation.

Many women found dissatisfaction with the supportive roles which they played in the civil rights and peace movements. Other women who had participated in various state commissions which were organized following the report of the Kennedy commission believed that little substantial progress had been made in upgrading the status of women.

Much of this dissatisfaction was verbalized in Betty Friedan's The Feminine Mystique, which described the unhappiness with which many college-educated, middle-class, white women regarded the emptiness of their lives. Friedan recommended that women devote themselves to a lifelong career (preferably one that could be interrupted intermittently for child bearing), but one that would provide them with professional satisfaction. Within a year, the book sold 65,000 hardcover copies and 700,000 paperbacks.[2]

Three years later Betty Friedan led a group of women in organizing the National Organization for Women. NOW used legal battles, lobbying, and educational tools to call for an end to sex discrimination in employment, for equalizing Social Security benefits to both sexes, and for opening opportunities to all women.[3] NOW's Bill of Rights had seven planks:

1. Equal Rights Constitutional Amendment
2. Enforce law banning sex discrimination in employment
3. Maternity leave rights in employment and Social Security benefits
4. Tax deduction for home and child care expenses for working parents
5. Child care centers
6. Equal and unsegregated education
7. The right of women to control their reproductive lives

Within a year after NOW was organized, more militant women began organizing on college campuses and in urban communities. Often they formed discussion groups to talk about the many ways in which American culture determined their life roles.[4]

One of these radical organizations, the Red Stockings, was founded by Ellen Willis and Shulamith Firestone. The Red Stockings believed in militant action. They gained national prominence when members disrupted public abortion hearings in New York City to present their own views. In 1969 the Red Stockings issued a manifesto which stated:

> "Women are an oppressed class. Our oppression is total, affecting every facet of our lives. We are exploited as sex objects, breeders, domestic servants, and cheap labor. We are considered inferior beings, whose only purpose is to enhance men's lives. Our humanity is denied."[5]

These more radical, younger women questioned basic aspects of the society. They professed less concern about personal upward mobility than the plight of low-income, working and non-working women. Most of them agreed that gender role, not men, was their target, but some criticized all men as benefactors of an oppressive system. From this radical wing, lesbian feminism emerged in the mid-seventies as one focus of the women's movement.

Women from diverse organizations and political backgrounds worked for ratification of the Equal Rights Amendment, which Alice Paul had introduced into Congress in 1923. The battle for ratification was bitterly fought by feminists, who were especially dismayed when a strong counter action was mounted by conservative women under the leadership of Phyllis Schafly. Failing to get the requisite number of states to ratify the Amendment, supporters of the proposal went down to a crushing defeat in 1982. Looking ahead to new agendas, leaders of the women's movement commented that they had lost the war, but that they had won many battles, all of which would help build a more sophisticated, politically astute constituency.

Commenting on the post-ERA status of the movement, Ann Baker Cottrell, who has studied contemporary women's organizations, noted that the number of women and groups involved in feminist issues has increased since the ERA was defeated in 1982. She said many people may believe that women's organizations are dying because the movement no longer receives media attention. Activities such as lobbying or textbook revision, she pointed out, are not considered newsworthy. She wrote:

> The movement is not dead; it is fragmented and decentralized, perhaps, as it has been from the first, and it is still bickering, but it is not dead.[6]

Women's involvement in politics since the mid-1970s supports Baker's thesis. Between 1975 and 1980 the percentage of women around the country holding elective offices more than doubled, with women holding nine percent of these offices in 1980. In 1982, women were credited with providing the margin of victory for the election of governors in Michigan, New York and Texas, and the votes of women played significant roles in the elections in several other states. Women, for example, helped defeat Senator Roger Jepson of Iowa, a prime supporter of "new right" legislation, giving his opponent 56 percent of their vote.[7]

Individual women politicians made remarkable achievements. Ella Grasso of Connecticut became the first female governor elected in her own right, and New York voters elected Mary Ann Krupsak as the state's first female lieutenant governor.

Edith Green (D-Oregon) and Martha Griffiths (D-Michigan) performed outstanding service in representing the cause of women in congress. Green sponsored the Equal Pay Act of 1963 and Griffiths led the floor fight for the Equal Rights Amendment.

In 1968 Shirley Chisholm (D-New York) became the first Black woman elected to congress. She was soon joined by Barbara Jordan (D-Texas), and Yvonne Burke (D-California), who also co-chaired the National Democratic Convention in 1972.

Bella Abzug (D., New York) and Elizabeth Holtzman (D., New York) raised strong congressional voices on behalf of women. In 1972, Shirley Chisholm ran for president of the United States 100 years after Virginia Claflin Woodhull had campaigned for the office.

Not only did women produce votes, NOW and the Women's Campaign Fund gave a total of $2.5 million in cash and services to women candidates. In 1983, NOW raised more money than the Democratic National Committee, and in 1984, Geraldine Ferarro led the fund-raising efforts of Democrats.

Feminists were disappointed in 1984, however, when the selection of Geraldine Ferraro as vice-presidential candidate failed to provide a means of defeating Ronald Reagan, the incumbent Republican presidential candidate, who had opposed many key issues held vital to the interest of women. Thanks to the efforts of the women's organizations, however, the public showed more support for women's causes.[8] In congress, a growing number of men as well as women legislators showed interest in the special economic problems of women.

Some observers saw the beginning of a new political era, saying,

> Women in politics appear to be standing on the threshold of change with the threat of a women's bloc vote providing a bargaining power that women have never enjoyed before. For the first time in American politics, it appears an advantage for a political candidate to be a woman.[9]

LANDMARK GAINS FOR WOMEN
IN COURTS AND GOVERNMENT SINCE 1960

1962: President Kennedy ordered an end to sex bias in hiring and promoting federal employees.

1963: Congress passed Equal Pay Act requiring same pay for men and women doing similar work.

1964: Civil Rights Act passed by congress, prohibiting discrimination in employment because of sex, race, color, religion, or national origin.

1967: President Johnson issued an executive order barring sex discrimination and other forms of bias in hiring by federal contractors.

1972: Equal Rights Amendment approved by congress, submitted to states for ratification.

1974: Congress passed Equal Rights Opportunity Act banning credit bias of sex.

1975: The supreme court struck down a Louisiana law that excluded women from jury duty unless they had filed written declaration of their desire to serve.

1975: President Ford signed legislation which prohibited sex discrimination in educational programs.

From Women in American History. Prepared by Phyllis Almenoff, Thomas Hodge, and Cathy O'Leary

Even more significant than women's political gains was a revolution affecting millions of women taking place in the nation's workforce. Eli Ginzberg, chairman of the President's Commission for Manpower, called the increase in female workers, "the single most outstanding social phenomenon of this century . . . an unprecedented revolution."[10]

The trend began early in the twentieth century, and except for decreases in the number of employed women following the two World Wars, the number of women entering the workplace increased steadily. In comparison with men, women entered the labor force far more often during the decade of the 1960s. Even during the recession of 1979-82, the ranks of working women grew by more than three million, while men workers increased by only 200,000. The largest increase occurred between 1975 and 1980, a five-year period when an additional seven million women joined the workforce.

By 1980, 45 million women, constituting 41.9 percent of the total workforce, were employed. They made up 51.7 percent of all women 16 years of age and older. This figure contrasted sharply with the 1960 labor force in which 23 million women comprised 23 percent of employed workers and 37 percent of women above age 16."[11]

The numerous reasons suggested for this influx of women into the labor market include the growth of the service sector, which has employed large numbers of women since 1950; the efforts of families to maintain living standards during periods of recession/inflation; changing attitudes of both men and women toward work; technological changes which have made housework easier; and the ratio of men to women. Earlier theories that women work to provide luxuries and non-basic items for the household have been discredited. The Working Women Report stated:

> (I)f a substantial part of America's . . . working women were to quit work, go home, and expect some one else to support them, the country would plunge into an economic state worse than the Great Depression. The money women make keeps a roof over many families. The goods and services women buy with their pay checks keep the economy rolling. Women don't just make a substantial contribution to the economy -- they are a central part of it.[12]

Despite the fact that women have entered the labor market in great numbers, and although there are some interesting exceptions, women have been largely channeled into areas where female labor has been traditional. Eighty percent of the nearly 50 million women workers in the mid-80s are filling low-status, low-paying jobs typical of the work that women have always done.

> They type letters and wait tables. They sell dresses and operate switchboards. They clean houses and work on assembly lines. In terms of pay, responsibility, recognition, and opportunity for advancement, the vast majority of these pink and blue collar women are stuck.[13]

Among women who are in the managerial, professional, and technical area, however, significant advances have occurred since 1950 when there were just under 700,000 women managers, officials, and proprietors. In 1982 there were more than 2.5 million. But even among these women, there are several limits upon the progress that has been made.

> They tend to hold staff jobs -- public relations, personnel, advertising, administration -- that are low in power and not on career paths to the top.[14]

Technological developments promise to continue to have a profound impact upon many areas in which masses of women work. One study estimates that 38 million of 45 million jobs affected by the electronic revolution will be in the office. Some 15 million clerical jobs will be eliminated or severely altered. Heather Menzies in her study Women and the Chip has estimated that by 1990, female unemployment in clerical occupations will range from a low of 12 percent to a high of 35 percent.[15] Even jobs that won't be eliminated will be greatly changed, reducing the skills required and eliminating the more challenging typing tasks. This de-skilling of jobs will serve to increase the gap between clerical and professional workers and make it more difficult for women to upgrade their jobs.[16]

Throughout the seventies, the median income for families headed by women was less than half that of husband-and-wife families. Women on welfare were especially likely to be poor. For these women, the issues raised by the women's movement had profound significance. Jonnie Tillman expressed the importance of the women's liberation movement to women on welfare, saying:

> I'm a woman. I'm a Black woman. I'm a poor woman. I'm a fat woman. I'm a middle-aged woman (who has raised six children) and I'm on welfare...Welfare's like a traffic accident. It can happen to anybody, but especially it happens to women. ...And that is why welfare is a woman's issue. For a lot of middle-class women in this country, Women's Liberation is a matter of concern. For women on welfare, it's a matter of survival.[17]

The impact of public policy by the mid-1980s has appeared to work toward the increase in poverty among women, a phenomenon which the women's movement has labeled the feminization of poverty. With the election of Ronald Reagan as president in 1980, the federal government engaged in cutting back assistance programs that had their origins in the New Deal of the 1930s under Franklin Roosevelt. The withdrawal or reduction of support from these programs, together with unemployment and the faltering economy, severely affected many women and children.

By mid-1980 almost 80 percent of poor people in the United States were women and children. Approximately 42 percent of all female single-parent households with children under 18, and 50 percent of all minority female single-parent households with children under 18, lived in poverty.[18]

One important piece of legislation, which sharply affected the education of women, was passed in 1972 and known as the Education Amendments of 1972 or Title IX. Title IX stated, "No person in the U.S. shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving federal financial assistance." The law paved the way for radical changes in the participation of girls and women in athletics, for sex equity in public schools and colleges, and for important changes in school curricula, textbooks and instructional materials, as well as school employment practices.

Educational data collected since the passage of Title IX show increases in women's participation. During the 1970s the number of men and women who graduated from high school increased sharply. In 1979, among 25-29 year olds, 88 percent of white men, 86 percent of white women and 76 percent of Black women and men had at least completed high school. The latest available enrollment figures show that women are now attending institutions of higher education in near equal numbers to men.[19]

Women students have shown a new willingness to enter fields previously dominated by men. The ranks of female students in business, law, medicine, engineering, and computer science have grown dramatically since the 1960s, so much so that over half the entering class at some prestigious law schools in the 1980s is female.[20]

As a result of the new thrust toward equality, women's achievement in sports made impressive gains. Symbolizing the new willingness to compete with men and win, Greta Waitz ran the 1980 New York Marathon in 2 hours, 25 minutes, and 42 seconds. Of the 12,000 starts, she finished 74th.

K. F. Dyer, in a study of women's athletics, found that in many sports, women's performances are improving much faster than men's. Statistical analyses, she said, suggest that women's performances will equal or even exceed those of men in some events in the not too distant future.[21]

She found that women are catching up in most of the speed sports, and that women's soccer is claimed to be the fastest growing sport in the world. Women have completed a majority of the 10 fastest swims across the English Channel and they hold the record for swimming the Catalina Channel of California, events which involve eight or nine hours of swimming.[22]

Since 1960 women have made remarkable achievements on many fronts. From background roles in the civil rights and peace movements, women emerged to organize their own groups and to fight for their own goals. While individual women made impressive gains, the masses of women were hardly empowered, although gains were made in education and employment. The political and economic realities of the 1980s have convinced many women of the need to protect the inroads which were made in the 1970s and to continue seeking a better, more fulfilling life for the masses of women.

Many women's issues loom ahead. The concept of "comparable worth," which contends that classes of jobs traditionally held by women are undervalued relative to their true worth, undoubtedly will be on the feminist agenda in

the future. As women with children join the workforce in record numbers, institutional child care, which drew the attention of young feminists in the '70s, will become an increasingly important problem. Teenage pregnancy, which annually entraps more than a million girls from 15 to 19 years of age and more than 30,000 girls from 10 to 14, will continue to be a focus of those who support equal life chances for women.

NEW JERSEY DURING THIS ERA

In response to the report of President Kennedy's Commission on Women, Richard J. Hughes created the Governor's Commission on the Status of Women in New Jersey. The charge of the New Jersey Commission was to review the condition of New Jersey women and make recommendations which would enable them to make a maximum contribution to society. Marion Kolesar, director of Warren Hospital Volunteer Services in Phillipsburg, chaired the 21-member body (with three male members) and Joan Corbet of the Junior League of Elizabeth and Cranford served as vice chairperson.

Almost three years after it was founded, the commission made its report to Governor Hughes, recommending that the minimum wage law be extended to cover domestic workers and that the on-the-job training positions offered by the new Economic Opportunity Act of 1964 be opened fully to women. Pointing out that education and counseling have a significant effect on the status of women's position later in life, the commission endorsed the Community College Law and other programs designed to provide financial aid and more places for college students. It also encouraged the expansion of career guidance and additional funding for agencies which offered assistance in health, welfare, homemaking and rehabilitation. The commission noted the need for a permanent state government body concerned with the affairs of women and called for a well-staffed Women's Bureau in the Department of Community Affairs.

Following this recommendation, in 1974 the New Jersey Legislature created in the Department of Community Affairs a Division on Women to "serve as a central permanent agency for the coordination of programs and services for the women of New Jersey" and to engage in a continuous study of their "changing needs and concerns." The division was to be guided by the New Jersey Advisory Commission on the Status of Women composed of 11 members who represented varying races and social classes as well as statewide women's organizations.

Sylvia Johnson of South Brunswick, who became the first permanent director of the New Jersey Division on Women, initiated planning to assist victims of rape and displaced homemakers. Clara Allen, former state director of the Communications Workers of America, assumed leadership of the Division in 1978. She continued the focus upon displaced homemakers and the economic needs of working women.

When Thomas Kean became governor, he appointed Joan Wright, a former legislator from Bergen County, to head the Division on Women. Wright sought to strengthen women's organizations, promote women's history, maintain a watchdog position on legislation of interest to women and focus attention upon problems such as child abuse, domestic violence, and teenage pregnancy.

In 1986 Mary Singletary, former Executive Director of Planned Parenthood-Essex County, succeeded Wright as Director of the Division on Women. Singletary had begun her career as an obstetrical nurse and after several years of public health work had realized the great need for family planning services. The Greater Newark Family Planning Project evolved through her early efforts and later became a national model. Singletary also recently ended her second term as president of the National Association of Negro Business and Professional Clubs, a coalition of 350 clubs scattered across the country, which are committed to community service, scholarships, and educational assistance.

The Commission on Women has continued to serve as a central permanent agency for the identification of New Jersey women's needs and problems, as well as to plan, coordinate, and evaluate women's programs and services. Connie Woodruff, an activist in politics and labor and a college administrator, heads the New Jersey Commission on the Status of Women.

Economic patterns only dimly perceived in the early 1960s fully justified the establishment of a division within state government to address the growing needs and concerns of the state's women. Of the more than 800,000 New Jersey women employed in 1960, most worked as typists, clerks, saleswomen, household workers and nurses. The median earning for New Jersey women in 1959 was $2,650. Reflecting patterns set on a national level, more than half of these female workers (450,880) were married.[23]

By 1970, 1.3 million New Jersey women were in the labor force. While the number of women in the population rose by only 22 percent between 1960 and 1970, the number of women workers increased 40 percent.[24]

In 1974, the first year with female/male cohort data for New Jersey, the male labor force was 1,962,000, while the female labor force was 1,252,000. In only five years, between 1974 and 1979, New Jersey's female labor force participation rate rose from 45.0 percent to 52.3 percent.[25]

An analysis of the occupational distribution of New Jersey employment by sex in 1979 showed that 47 percent of the males and 68.4 percent of the females were classified as white-collar workers. Well over half of the white collar females, however, held clerical jobs. Only 5.7 percent of the women worked as administrators and managers, while 16.1 percent of the males held such jobs.

Male blue collar workers outnumbered female workers almost three to one, but almost twice as many women as men were employed in the service sector. Only a handful of women worked in crafts, and none were reported to be employed as transport equipment operatives and nonfarm laborers.[26]

Among the 60,090 New Jersey engineers who were employed in 1970, fewer than 700 were women; but of the 4,480 librarians, 3,636 were women. In 1970, male actuaries numbered 335, female, 90.[27] In 1980, male actuaries had increased to 836 and female to 220. There were 10 male physicians for every female physician in 1970. Ten years later there were five male physicians for every female physician. Women made up the majority of teachers, but men held 4,047 of the 5,609 school administrative jobs in 1970. In 1980, male school and related administrators held 8,298 jobs and women 4,973.[28]

In 1980, over one-third of the white women who worked had jobs in the area of administrative support. They were secretaries, stenographers, typists, bank tellers, and computer technicians. Among black women workers, 29 per cent were employed in this area and among Hispanic women workers, 23 percent.

Almost half of the Hispanic women counted in the New Jersey labor force in 1979 worked as operators, fabricators, and laborers, representing 17 percent of all women who worked in this sector, although they comprised only 5 percent of the female labor force. These jobs included textile sewing machine operators, assemblers, hand packers and packagers. Nearly one-fourth of the Black women in the state's labor force were employed in the service sector. They could be found in private households as cleaners and servants, in food preparation and service, as nursing aides, child care workers, health and welfare aides, and a variety of other low-status jobs.[29]

OCCUPATIONAL DISTRIBUTION OF WOMEN IN NEW JERSEY
1979

	WHITE	BLACK	HISPANIC
Experienced civilian labor force 16 years and over	1,261,463	195,401	89,194
Executive, administrative, managerial	94,927	9,673	2,999
Professional specialty	189,770	22,608	6,291
Technical, sales, administrative support	640,488	74,102	28,008
Service	161,298	46,644	9,676
Farming, forestry, fishing	4,238	203	112
Precision production, craft and repair	23,159	4,408	4,042
Operators, fabricators, laborers	141,851	35,635	37,328
Experienced unemployed	5,732	2,128	738

Source: Bureau of the Census, 1980 Census of Population, Detailed Population Characteristics, Part 32, New Jersey, Section 1: Tables 194-220. Issued December 1983.

In the summer of 1967, Black people responded to frustrations created by a history of economic deprivation which was reflected in poor housing, de facto segregated schools, unemployment, and inadequate health care. A chain reaction of violent racial confrontations started in Newark, where 23 persons were killed, and continued in Elizabeth, Englewood, Jersey City, New Brunswick, Plainfield, and Asbury Park. While the conflicts did not bring immediate redress to the grievances, a number of specific changes were made and community leaders promised new efforts to improve conditions.

One state government response, which was designed to promote equality in the schools, was the 1967 decision by the State Board of Education to establish the Office of Equal Educational Opportunity (OEEO). Nida E. Thomas, a Black woman, was appointed to direct the office, which began operating in September 1968. OEEO's initial mission was to assist school districts in complying with race desegregation mandates.

Operating with federal funds under the provisions of the Civil Rights Act of 1964, the office later was to advocate equal educational opportunity activities on behalf of females and students with limited English-speaking proficiency. After the passage of Title IX, the law which barred sex discrimination in any program or institution receiving federal assistance, New Jersey enacted N.J.A.C. 6:4, "Equality in Educational Programs," which provided an additional mandate for equity in the public schools.

Nida Edwards Thomas

Nida Edwards Thomas was no stranger to the field of human rights when she assumed leadership of the Office of Equal Opportunity in the New Jersey State Department of Education in 1968. As early as 1944, the year she earned a Master's degree in social work from Atlanta University, she worked for the Urban League of Union County to help correct racial discrimination in Elizabeth.

In 1952, she became executive director of the Urban League in Englewood. After a seven-year stint in which she worked to dispel discrimination in that northern New Jersey community, she accepted a position in the New York

State Department of Education. As Chief of the Bureau of Educational Integration, she sought to help teachers appreciate and respond to the cultural diversity of their students.

Upon the invitation of Commissioner of Education Carl Marburger, she returned to New Jersey to head the Office of Equal Educational Opportunity. During the turbulent era of the 1970s she guided the schools of numerous New Jersey communities through racial desegregation. As a result of her firm, yet diplomatic leadership, racial conflagrations were avoided.

As a champion of human rights, Thomas has received many honors, citations, and awards. In 1983 the National Education Association gave her the H. Council Trenholm Memorial Award for her work in the eradication of racial inequities and the improvement of intergroup relations. During the same year she was cited by President Ronald Reagan for "exemplary Community Service in the finest American tradition."

Active in many civic and religious organizations, she has served as president of the Feminist Press, an institution responsible for the publication of numerous books by women writers. Among many other organizations, she holds membership in the Alpha Kappa Alpha Sorority, the National Council of Negro Women, and the New Jersey Network of Black Administrators.

Barbara Anderson

Upon the retirement of Nida E. Thomas in 1984, the direction of the Office of Equal Educational Opportunity passed to Barbara Anderson. A graduate of Howard University, Anderson had taught in the public schools of Trenton, then served as program analyst and later assistant principal of Melvin H. Kreps School in East Windsor.

In 1973 Anderson was selected from among several thousand applicants as one of 17 White House Fellows, and became the first black New Jersey woman to win a White House Fellowship. Anderson was made Special Assistant to the Secretary of Labor. In this position she worked with members of congress and heads of state. Her work took her into the major cities of the United States, eastern and western Europe, South Africa, and the USSR.

Upon completion of the fellowship, she returned to the East Windsor School district as assistant superintendent for personnel and guidance. Her duties included direction of the district's affirmative action activities.

In 1979, she was appointed assistant to the president of the Department of Civil Service and director of New Jersey's Division of Equal Employment Opportunity and Affirmative Action. She developed the state's affirmative action plan as well as plans and programs for various state departments and colleges. At the time of her appointment as director of OEEO, Anderson was employed as personnel director of Plainfield Public Schools.

Anderson has served as host of a weekly half-hour television show and has co-authored a book, The Slums. She holds membership in the White House Fellows Association, Alpha Kappa Alpha Sorority, the American Association for Affirmative Action, and a variety of professional and civic organizations.

Under Anderson's leadership, OEEO has developed an integrated approach to equity in the schools, combining the office's work in race, sex, and national origin. One innovative effort has been to develop an alternative desegregation process, now being piloted in a small number of districts, which would emphasize curriculum changes, staff training, and limited student movement.

In addition to establishing the Office of Equal Educational Opportunity, the state government responded to the demand for change in other ways. In June 1970, the New Jersey Legislature, amended the Civil Rights Statutes to declare that discrimination against any inhabitants because of race, creed, color, national origin, ancestry, age, sex, or marital status threatens the rights and privileges of its inhabitants and menaces a free democratic state.

In 1972, the state, led by then Assemblyman Thomas Kean, narrowly missed being the first to ratify the federal Equal Rights Amendment. After ratification of the amendment to the federal constitution, the legislators proposed a referendum to determine if a state equal rights amendment should be added to the constitution. The voters defeated the state constitutional question in the November 1975 election.

In many ways the state initiatives were a response to the increased political activity of women who, stimulated by the social ferment of the 1960s, stepped up their challenge to discrimination and their quest for equal rights. New Jersey chapters of NOW sprang up in cities and towns across the state. Women's organizations flourished and groups such as the League of Women Voters gained new life. A New Jersey Women's Political Caucus took shape. Many women joined the new groups, while other women ran for political office.

Women from diverse racial and cultural backgrounds reflected the new militancy. Vera Brantley McMillon, a strong advocate for black history, challenged groups such as the New Jersey Historical Society, and the New Jersey Historical Commission, and social studies teachers in the public schools to focus attention upon the history of African-Americans. As one result of McMillon's fight, the New Jersey Library Association compiled the first bibliography of historical documents, references, autobiographies and books about black history in New Jersey.

Maria Decastro Blake, who had migrated from Puerto Rico when just a young girl, emerged as a community activist and organizer in the Hispanic community. Her major interest was education. She worked with the Newark Board of Education to see that a bilingual program was established in Newark public schools. She helped hundreds of Puerto Ricans to read and write, and forced numerous institutions of higher education to respond to the needs of the Hispanic community.

Many Hispanic women faced with economic deprivation, language difficulties, and cultural bias, challenged the racism and sexism which barred their free access into the society. One of the strongest voices raised in behalf of the Hispanic community came from activist and educator, Hilda Hidalgo.

Hilda Hidalgo

Hilda Hidalgo was born in Puerto Rico and lived on the island until 1957. She graduated from the University of Puerto Rico, Rio Piedras, Puerto Rico, and for several years taught at the Colegio de Nuestra Senora de Valvanera, Coamo, Puerto Rico.

Upon coming to the mainland, she spent four years as area director of the Girl Scouts of the United States. From 1969 to 1976, Hidalgo was professor and chairperson of the Department of Community Development and Urban Studies, Livingston College, Rutgers University. Under her leadership, the department developed an innovative curriculum combining research, classroom instruction and field work for urban studies majors. She also provided leadership in the development of an undergraduate major in social work.

Hidalgo now chairs the undergraduate department of social work at Rutgers University-Newark and is a professor in the graduate public administration program. She also developed and directs the experimental Masters' in Social Work Program, which trains Hispanics in the university's human services field for a graduate degree in social work.

Her work as a community advocate is legendary, for she has worked tirelessly to improve the living conditions of the New Jersey Puerto Rican community. She was the founder and first president of ASPIRA and a founder of the Puerto Rican Congress of New Jersey, two of the best known and most influential Puerto Rican organizations in the state. She also has served such state and community groups as the Regional Plan Association, the Board of the College of Medicine and Dentistry of New Jersey, the Ethics Committee of the New Jersey Bar Association, and the Newark Board of Education.

Hidalgo has authored many publications in her field and has received numerous awards and honors. In 1986 she was one of 13 women honored by the NJ Division on Women for her contribution to women's history. In 1984 the Ladies Home Journal included Hidalgo as one of "Fifty American Heroines," representing New Jersey as a master of education. In May 1986, Rutgers University awarded Hidalgo for "Distinguished Service to the People of New Jersey."

Despite New Jersey women's political activism few women won political offices. The 1986 report of the Center for the American Woman and Politics at Eagleton Institute of Politics showed that women comprised 13.6% of the

elected officials of the state. One woman, Marge Roukema, served in New Jersey's 14-member congressional delegation. Of the 21 members in Governor Kean's cabinet, five were women. Three women served in New Jersey's 40-member Senate; nine women, among the 80-member New Jersey Assembly. Only one senator, Wynona Lipman, and one assemblywoman, Mildred Barry Garvin, were Black.

Sixteen women county freeholders, represented 11.9% of the total of 135 freeholders, but 12 of the state's 21 counties had no women freeholders. In 1986, 48 (8.5%) of the state's 567 mayors were women. Only one of these was Black, Dorotha Campbell of Willingboro.

In light of the fact that women make up over half (51.6%) of the population of New Jersey, these figures show that women are poorly represented in the governance of the state, counties and local municipalities. However, the 1986 report shows increased representation compared with the 1975 report. In 1986, New Jersey women reflected gains in all elected offices except the U.S. House of Representatives. The number of women mayors and women members of municipal governing boards have more than tripled since 1975. The number of women freeholders has increased by one.

Women have served in the New Jersey Legislature since 1920 when Margaret B. Laird and Jennie C. Van Ness, both of Essex County, were elected to the assembly. In 1957 Madeline Williams became the first Black woman to serve in that body. It was not until 1966 that New Jersey voters sent a woman to the senate. An assemblywoman from Union since 1958, Mildred Barry Hughes made history as New Jersey's first female senator.

In the early 70s, the election to the New Jersey Senate of former Essex County freeholder Wynona Lipman and Union County attorney Jerry English introduced a new style of political leadership in the legislature. Lipman became an assertive proponent of women's causes and English took leadership in nontraditional areas.

WYNONA LIPMAN, PH.D.

Wynona Lipman was born in Georgia and attended school there. Her higher education was at Talledega College, Atlanta University, and Columbia University, where she earned her Ph.D. She is Associate Professor in the Division of Career and Cooperative Education at Essex County College.

She received a Rockefeller Grant at Columbia University and won a Fulbright Scholarship, studying at the Sorbonne, Paris. She taught French at Morehouse College and at Elizabeth Irwin High School, New York.

Senator Lipman is a former Essex County freeholder director. She was chairperson of the Human Rights Committee, National Council of Negro Women; and was a director of the State Urban Education Corps.

She is a director of the Interracial Council of Business Opportunity and a lecturer at Seton Hall University. She holds honorary doctorates in Humane Letters and Laws from Kean and Bloomfield colleges. She was 1977 recipient of the Human Rights Award of the State Division on Civil Rights. She is a member of the New Jersey Regional Medical Program and a director of the Citizens Committee for Children of New Jersey.[12]

In 1978, the legislature empowered the Commission to Study Sex Discrimination in New Jersey's Statutes. Under the leadership of Senator Lipman, the commission has reviewed hundred of statutes containing sex-based classifications to determine their relevance to contemporary standards of equality and propose revision where it appeared necessary.[31]

Elected in 1971 to fill an unexpired term in the legislature, Jerry English left the legislature to become legislative counsel for the Brendan Byrne administration in 1973 and was later appointed Commissioner of the Department of Environmental Protection. Alene S. Ammond from Burlington and Camden counties served in the Assembly from 1974-1978. As a lobbyist, she had exposed large corporate tax delinquencies in Cherry Hill under the guidance of Ralph Nader's Tax Reform Group. Ammond conducted a statewide tax study documenting property tax favoritism toward large businesses and developers. As a direct result, she was asked to testify before the U.S. Senate Sub-Committee on Intergovernmental Relations.

Increasingly, women legislators have reflected a background in government and community affairs and have asserted strong leadership on behalf of women's causes. The new political awareness among women has prompted legislative review and study of numerous laws which have operated to the economic and legal disadvantage of women.

From 1974 to 1982, New Jersey was represented on the national level by the strong, self-assured voice of Millicent Fenwick. While Fenwick professed to disagree with some of the women's organizations, her life reflected many qualities admired by feminists.

MILLICENT FENWICK

Millicent Fenwick was born in New York City on February 25, 1910. When she was five, her mother died crossing to France on the Lusitania to work for the Red Cross.

Her father was appointed ambassador to Spain and the family moved to Madrid, where she briefly attended a convent school. At the age of 22, she married Hugh McCloud Fenwick, and the two bought a farm in Somerset County. They had two children.

In the middle of the Depression, her income was cut off and she sought work in New York City. Getting a job was not easy as she did not have a high school diploma, but through a friend she obtained a job with Vogue.

Her employment with the fashion magazine culminated in the publication of an etiquette book and a cross country tour to promote it. Returning to her home in Bernardsville, she became very active in civic and political activities.

Her first election to public office was in 1935, when she was elected to the Bernardsville Board of Education. In 1957 she became a member of the newly formed New Jersey Advisory Committee to the U.S. Commission on Civil Rights. Her work on this body led to her appointment to the Committee on Equal Employment.

She was elected to the General Assembly in 1969, and remained in the assembly until 1973, when she resigned to become the state director of consumer affairs. She was elected to congress for the first time in 1974 and was re-elected in 1976, 1978, and 1980. In 1982, she lost a race for the United States Senate to Frank Lautenberg. Fenwick served as a delegate to the United Nations Food and Agriculture Organization from 1983 to 1987.[32]

While New Jersey women show limited participation in partisan politics, they have turned with enthusiasm to networking and organization-building. Since the defeat of the Equal Rights Amendment, older organizations, such as the League of Women Voters, have become revitalized and new organizations, such as the National Coalition of Educational Leaders, have been established.

In line with their historical tradition, black women's organizations continue their efforts to improve conditions in the Black community. Delta Sigma Theta Sorority, with 15 New Jersey chapters and a history that goes back to Mary Church Terrell, continues its historical role as a service organization, with major emphasis upon the contemporary problems of teenage pregnancy and illiteracy. In addition to concern with domestic problems, the Alpha Kappa Sorority, the first Black sorority, has initiated a global project in which local chapters adopt African communities. The Zeta Phi Beta Sorority, whose former national president, Edith Francis, served as superintendent of schools in Ewing, promotes literacy and sponsors programs that address teenage pregnancy. The Coalition of 100 Black Women, a recently organized group, focuses upon contemporary needs of the community through work with teen age mothers and a mentoring project, which links young women with older, professional women for guidance and support.

During the last quarter of a century, the feminist agenda received more attention from the general public than at any time since the suffrage movement of the early 1900s. The women's movement of the 1960s and 1970s created a much broader focus than the earlier campaign for the right to vote, challenging women's position in the home, workplace, and the community. In many ways the message of feminists reached the broader public.

Although much work remains to be done, New Jersey women have made some significant gains. Important state government bodies concern themselves with the particular needs of the state's women. A legislative review of the statutes has resulted in the elimination of many of the sex-based laws which had governed the state. The number of women in the governor's cabinet has increased.

A relatively small group of women professionals -- lawyers, doctors, engineers, and school administrators -- increased their income and status. However, most of the women who entered the workforce for the first time during the last two decades were drawn to service jobs -- health aides, waitresses, hairdressers, and other low-status, low-salaried work. Few women became entrepreneurs. Black and Hispanic women remained the lowest paid groups on the wage scale.

The Office of Equal Educational Opportunity has sought to institutionalize some of the objectives of the feminist movement in the public schools through affirmative action in employment and in school and classroom practices. A 1986 report from that office indicates that 42 New Jersey women serve as chief school administrators.

The number of women elected to political office in the cities and towns of the state has increased, although little progress appears to have been made on other levels. Many women politicians, however, have shown a new assertiveness and a new willingness to support women's causes.

In recognition of the special interests of women, almost every professional area now has its women's organization. The state legislature has passed an act calling for the celebration of Women's History Week, and the Governor and the State Board of Education annually issue official proclamations in support of its observation. A Black Women's History Conference sponsors events focused upon the unique experiences of black women.

Individual New Jersey women have achieved unprecedented heights in government, education, and business. Six women attained cabinet-level positions during Governor Thomas Kean's administration: Jane Burgio, secretary of state; Mary Little Parell, commissioner of banking; Barbara Curran, chairwoman of the Board of Public Utilities; Hazel Gluck, commissioner of transportation; Feather O'Connor, treasurer; and Molly J. Caye, commissioner of health. Barbara Marrow, former administrator of the New Jersey Assembly, now directs the State Lottery. Ming Hsu is special trade representative and director of the Division of International Trade in the New Jersey Department of Commerce and Economic Development.

Patricia Kunchynski serves as chief of police in Glassboro and Debra Garvin as fire chief, in Lower Alloways Creek. Marie Garibaldi was sworn into the New Jersey Supreme Court as an Associate Justice, and Ann Thompson became the first black woman Federal judge in the the state. Former Hunterdon county resident Guliana Sangorgio commanded an all-female crew on a trans-Atlantic flight from McGuire Air Force Base to Frankfort, West Germany; and Beth Balsley won the legal right to try out for Hunterdon Central High School's football team.

Dorothy Kaplan Light serves as vice-president for government affairs for Prudential Property and Casualty Insurance Company in Holmdel, and Redenia Gilliam administers governmental relations and planning as vice-president of Bally's Park Place Casino in Atlantic City.

Julie Fletcher became the first woman member of the New Jersey Kiwanis; Sally Frank succeeded in forcing two Princeton University eating clubs to

desegregate; and Carrie Washington was elected to head the 52 Presbyterian churches in Essex County. Meryl Streep, actress, and Judy Blume, pioneer writer of children's books, were honored for their outstanding achievements in dramatic art and letters. Elena Scambio and Virginia Burgess serve as regional coordinating superintendents in the state's Department of Education, and Sylvia Roberts heads the department's Division of Compensatory/Bilingual Education.

Many of the goals of the women's liberation movement of the late 1960's and early 1970's remain unfulfilled, but women can point to many positive outcomes, among them the development of individual women, who have gained a new sense of direction, new energy, and a new will to build self-fulfilling lives in the 1980's and beyond.

LANDMARK GAINS FOR NEW JERSEY WOMEN IN COURTS AND GOVERNMENT SINCE 1960

1964: Governor Richard J. Hughes created a Commission on the Status of Women.

1967: New Jersey State Board of Education established the Office of Equal Educational Opportunity.

1970: New Jersey Legislature amended civil rights statutes to condemn discrimination because of race, creed, color, national origin, ancestry, age, sex, or marital status.

1972: New Jersey Legislature ratified the federal Equal Rights Amendment.

1974: New Jersey Legislature established a Division of Women in the Department of Community Affairs.

1975: New Jersey State Board of Education approved N.J.A.C. 6:4, "Equality in Education, which stated that every child in public schools (pre-K to 12) should have an equal right to an education without regard to race, sex, color, national origin, or social/economic status. The code was revised in 1977.

1978: The New Jersey Legislature empowered a commission to study sex discrimination in the statutes and where necessary propose comprehensive modernization and revision of statutes containing sex-based classifications.

1979: The New Jersey Legislature authorized the Department of Community Affairs to provide assistance to displaced homemakers.

1982: New Jersey Legislature passed P.L. 1982, Chapter 11, designating the second week of March Women's History Week in New Jersey.

1985: Beth Balsley of Hunterdon Central High School won the right to try out for the high school football team.

NOTES

1. Beth and Jeanne Bodin, We, the American Women (Palo Alto, California: Science Research Associates, Inc., 1977) pp. 279-281.
2. June Sochen, Movers and Shakers (New York: Quadrangle/The New York Times Book Company, 1973) p.239.
3. June Sochen, Herstory (New York: Alfred Publishing Company, 1974) p.387.
4. Ibid.
5. Ibid, p.388.
6. Ann Baker Cottrell, "The Contemporary American Women's Movement," in Naomi Black and Ann Baker Cottrell (eds.) Women and World Change (Beverley Hills: Sage Publications, 1981) pp. 245-246.
7. Marjorie Lansing, "Gender Gap in American Politics," in Lynn B. Iglitzen and Ruth Ross (eds.), Women in the World (Santa Barbara, CA: ABC-Clio, Inc., 1985) p. 154.
8. Ibid, p. 164.
9. Ibid.
10. Gay Bryant, The Working Woman Report (New York: Simon and Schuster, 1984) p. 13.
11. These conclusions are based upon statistics in the Economic Report of the President, Table 21, 1973 and U.S. Bureau of Labor Statistics, Employment and Unemployment: A Report on 1980, Special Labor Force Report 244, April 1981. The statistics were reported in June O'Neill and Rachel Braun, Women and the Labor Market (Washington: The Urban Institute, 1981) p. 3.
12. Bryant, op. cit., pp. 13-14.
13. Ibid, p. 17.
14. Ibid, p. 18.
15. Paul Phillips and Erin Phillips, Women and Work (Toronto: James Lorimer and Company, 1983) pp. 122-123.
16. Ibid.
17. Johnnie Tillman, "Welfare Is a Woman's Issue," Liberation News Service, No. 415, February 26, 1972.
18. Lynn B. Iglitzen and Ruth Ross (eds.), op. cit., p. 173.

19. June O'Neill and Rachel Braun, op. cit., pp. 84-86.

20. Ibid.

21. K. F. Dyer, Challenging the Men (St. Lucia: University of Queensland Press, 1982) p. 7.

22. Ibid.

23. Women's Bureau, Women Workers in 1960. Based upon data published by the U.S. Department of Commerce, Bureau of Census.

24. U.S. Women's Bureau, "Women Workers in New Jersey, 1970."

25. New Jersey Division of Planning and Research, "Women in the Labor Market," August 1981, p. 2.

26. Ibid, p. 21.

27. U.S. Bureau of the Census, Detailed Population Characteristics - New Jersey, 1970, Part 32, pp. 832-838.

28. U.S. Bureau of the Census, Detailed Population Characteristics - New Jersey, Part 32, pp. 472-481.

29. Ibid.

30. The White House Fellows is a highly competitive fellowship program which permits a few professionals to study and work in the national center of government.

31. State of New Jersey, Manual of the Legislature of New Jersey (Trenton: Edward J. Mullin, 1981) pp. 213-214.

32. Peggy Lamson, In the Vanguard (Boston: Houghton Mifflin Co., 1979), pp. 8-32 and State of New Jersey, op. cit, p.939.

SUGGESTED CLASSROOM ACTIVITIES

Elementary

1. Have students make a time line starting at the beginning of the 19th century showing landmarks in the struggle for women's rights.

2. Ask students to investigate their city government to identify women who hold elected or appointed positions.

3. Divide the class into groups to research prominent women in various fields. Those fields might include sports, business, film (directors), architecture, education, politics, religion, engineering, journalism, music (conductors, composers), science, military, air and space travel. Students may present their research in any manner they choose. Some suggestions include: art form, written report, skit, play, tape, filmstrip.

4. Ask the students to get the following information:

   a. The number and names of women in the U.S. Senate
   b. The number and names of women in the U.S. House of Representatives
   c. The number and names of women in the New Jersey Senate
   d. The number and names of women in the New Jersey Assembly

Secondary

1. Ask each student to interview two women regarding the women's liberation movement of the 1960's and 1970's. Questions might include: Did you participate? Why or why not? What were the goals of the movement? Do you believe women achieved those goals? If no, what can be done to achieve them? Students should report their findings to the class orally and in writing.

2. Have students write a theme on the subject: "How I Benefited from the Women's Liberation Movement."

3. Ask students to describe a community which would be free of sexism. How would it differ from their present community? Have them ponder how sexism is linked to racism.

4. Have students compare the politics of the National Organization of Women and the Redstockings. You might ask a representative of NOW or other women's political groups to come and speak to your class.

It is a policy of the State Board of Education and the New Jersey Department of Education that no person, on the basis of race, color, creed, national origin, age, sex, handicap or marital status, shall be subjected to discrimination in employment or be excluded from or denied benefits of any activity, program or service for which the Department has responsibility. The Department will comply with all state and federal laws and regulations concerning non-discrimination.

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