**Session #4: Women’s Religious Biographies:  Growing our sources about women in religion and expanding the space for women on public platforms like Wikipedia**

**Title: New Orleans’ Jewish Legacies: Ida Weis Friend (1868-1963**)

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Ida Weis Friend of New Orleans was one of two Jewish women representatives from Louisiana in the Women’s Pavilion at the 1893 World’s Fair in Chicago, where she voted on the resolution that founded the National Council of Jewish Women (NCJW).[[1]](#footnote-1) She helped found the New Orleans Section of NCJW and was its president from 1910 to 1916 and again in 1924, and was the National President of NCJW from 1926 to 1932.[[2]](#footnote-2) As a founder and leader of numerous Jewish and civic organizations, she crossed denominational and racial lines and worked with women and men of many religious traditions. Ida did not found the local NCJW because she was barred from Protestant women’s organizations. She was president of the local regional and state-wide Federation of Women’s Clubs, the life president of the Home for the Incurables, and president of the Travelers Aid Society, the Consumer League New Orleans from at least 1922 to 1946, and a co-founder of the Commission on Interracial Cooperation and the Urban League. A true club woman, she was called “Mrs. Madam President of New Orleans” by the Times Picayune newspaper.[[3]](#footnote-3) Her life is a rare window into Reform Jewish women in New Orleans and their influence on the public sphere. In this piece I will use Ida’s connections to the Consumers League, the NCJW, in Politics, and with the Committee on Interracial Cooperation and the Urban League to explore democratic liberalism in the South, its successes and its limitations.

When Ida founded the Consumer’s League in New Orleans, she covertly brought a social democratic agenda into the South. Its National leader, Francis Kelly, was an open socialist and, in the early days of the organization, a proponent of minimum wages and maximum hours for women and girls and a ban on child labor. Labor laws that protected female workers and children from exploitation were of particular interest to Ida. A 1963 letter from the member secretary of the National Child Labor Committee thanked Ida for her 43 years of service that *“enabled us to see the abolition of child labor in all major industries except migratory agriculture*.”[[4]](#footnote-4) The local section also established science and social work as early as 1912 as the basis for volunteerism and philanthropy. While it did not erase all bias, social work replaced unsubstantiated opinion, white supremacist ideologies and biological determinism that underlay most assumptions of the “other” that were prevalent in the North and the South.[[5]](#footnote-5)

In a survey of leadership from the 1930s, historian Landon Storrs claims that “women who led the NCL were on the radical edge of the reform spectrum.”[[6]](#footnote-6) Storrs also noted that as early as the 1920s, there were only two Southern chapters of the Consumers League, one in New Orleans and the other in Kentucky. The National Consumers League came into ascendency during the Great Depression when Franklin Roosevelt named Charlotte Perkins Labor Secretary. During the 1930s, the NCL and its chapters came out against a two-tier pay structure in the National Recovery Act that discriminated against African Americans, and the NCL was the only organization that fought against racial discrimination in the New Deal.[[7]](#footnote-7) In the survey previously mentioned, Storrs also notes that Ida was a Liberal Democrat who believed in racial equality. [[8]](#footnote-8) These facts put her on the radical edge of Southern men and women and indicate that the local Consumers League was committed to the national agenda. While he does not name Friend specifically, Storrs also claims, “Those few wage and hour laws that did pass in the southern states-notably in Virginia, North Carolina, Kentucky and Louisiana – were won largely through the efforts of small groups of progressive white women.”[[9]](#footnote-9) Ida, who was not afraid to agitate, influence legislation or litigate, was most likely one of these progressive women.

Ida’s most documented work comes from the 1920s and ‘30s in the local section of the National Council of Jewish Women (NCJW).[[10]](#footnote-10) Between the two world wars, NCJW worked with the local Consumer League and on suffrage, but its chief focus was immigration. With the creation of Travelers Aid, an association of clubs and volunteer organizations, the work of immigration became a city-wide focus. Ida was its president in 1930.[[11]](#footnote-11) Travelers Aid gave assistance to Eastern Europeans: Jewish, Italian and German immigrants who came through the port of New Orleans, but NCJW focused on young Jewish women who were provided with skills such as nursing and sewing, English lessons, and housing support or transportation to other cities where family resided. Travelers Aid and NCJW were also concerned with single immigrant “white” women who came through the Port of New Orleans who might fall prey to the sex trade, so giving these young women a skill, securing housing and job placement was a priority.[[12]](#footnote-12)

The Emergency Quota Act of 1921 and the National Origins Act of 1924 staunched the flow of eastern and southern Europeans to the U.S. The Asian Exclusion Act of 1924 served the same purpose for Asian immigration.[[13]](#footnote-13) This wave of white nationalism had dire consequences for European Jews fleeing pogroms and persecution that led to the rise of Hitler and Nazism’s Final Solution, the Holocaust. All through this period and World War II, the New Orleans section of NCJW worked to settle Jewish immigrants who obtained visas into the U.S.[[14]](#footnote-14) NCJW care flourished after the war when another NCJW leader, Clara Marx Schultz, ran the citywide Port and Dock initiative that settled war refugees of every denomination, each denomination serving their own. Another NCJW member trained by Ida, Gladys Cahn (who was national NCJW president from 1955-1959) visited displaced persons camps in 1952 in Europe after World War II, and upon returning home, devised a seven-state southern Jewish strategy to educate European Jewish women in U.S. universities, enabling them to return to Europe to help their communities. Working through the local and national NCJW, she pressed for the passage of the Stratton Bill that opened U.S. immigration to 100,000 displaced Europeans.[[15]](#footnote-15) In 1952, NCJW put forward a fact sheet advocating for the Lehman Bill, which finally passed as the 1965 Immigration Bill that set up a system of preferences based on family reunification.[[16]](#footnote-16) This is the immigration policy that Donald Trump is trying to dismantle today, denigrating family reunification by calling it chain migration. What seemed like the tiny voice of local Southern women from the racist South reverberated to House Majority Whip and then Speaker Hale Boggs of Louisiana until his disappearance over Alaska in 1971. Dare I say, he was the Nancy Pelosi of his day, working with President Lyndon Johnson to pass progressive legislation.[[17]](#footnote-17)

Many clubwomen in New Orleans were certainly involved in a process of Americanization of immigrants, but Jewish clubwomen, as the Draconian immigration bills show, were more optimistic about immigration than the general public and felt the U.S. could manage the influx of immigrants. Another difference between NCJW and other women’s clubs—and even Jewish male-led groups—concerned, as historian Seth Korelitz notes, “ NCJWs position on the place of women in society. NCJW consciously advocated for the expansion of women's role in the public sphere, both for themselves and for the women they helped.”[[18]](#footnote-18) For instance, Jewish women attributed the growing sex trade not to migrant women’s inherent inferiority, but to their vulnerability and ignorance of urban life. Traveling alone, migrant women were often cut off from institutions such as family and church. Jewish women in particular were working to connect women to the larger Jewish community.[[19]](#footnote-19)

Ida was named the first woman in the auxiliary membership for the Democratic National Committee; unfortunately the year is missing from the letter. She was chosen because the suffrage elements in the state were so divided that she did not give offence to either element. One delegate was chosen from every state and was to *“cooperate with the National Committee and be a factor in the shaping of policies and furthering of all causes in which woman was interested.”*[[20]](#footnote-20) Ida was also one of two women delegates from each state at the 1924 Democratic National Convention in New York. She was an ardent peace advocate and a true Wilsonian Internationalist.[[21]](#footnote-21) One cause that she was interested in was peace. She combined her Democratic Politics between the wars with her NCJW National Presidency from 1926 to 1932. At this time, NCJW advocated for global military disarmament, a World Court, the Pan American Treaty of Arbitration and Wilson’s League of Nations. The National NCJW also came out against the militarization of secondary schools, as *“such training tends to stress war psychology in the minds of our adolescents.”[[22]](#footnote-22)*

Ida, an intellectual, was a member of the community theatre, Le Petit Salon, and a number of intellectual salons. She used her influence to bring a League of Nations dignitary to New Orleans for one of her salons and, in 1929, brought Catholic Worker founder Dorothy Day to another speaker salon.[[23]](#footnote-23) In 1951, she invited her friends and colleagues to her home to hear a Norwegian Board Member of The Atlantic Union Committee, the precursor to the European Union.[[24]](#footnote-24) As President of the Lyceum in 1946, she brought her political agenda to the Thursday Night events of the Lyceum Association. A letter from a lyceum member shows how politeness and white male privilege were culturally linked to squelch liberal democratic views. The member wrote that her choices did not “*remain true to the tradition of remaining true to no entangling alliances political or otherwise. In other words stick to your knitting and we won’t have any darns.” [[25]](#footnote-25)* It is not clear how Ida responded, but she kept the letter for posterity.

On another front, Ida was an ardent supporter of suffrage as a member of the ERA (Equal Rights for All) Club founded in 1898 by Kate and Jean Gordon.[[26]](#footnote-26) She claimed that the Gordon sisters “taught her the ‘new outlook for women’ at the turn of the century.”[[27]](#footnote-27) A 1915 letter from Jean Gordon to Ida show the ERA club shared issues that were dear to Ida; enforceable child labor laws, factory inspectors, a juvenile courts, legalizing the signature of a woman, and admission of women to Tulane Medical School are listed as “Some Fruits From The Era’s Club Policy of Initiation and Agitation” on the letterhead.[[28]](#footnote-28)

Historian Pamela Tyler tells us that Kate Gordon was a Southern racist who went on to found her own Southern States Women’s Suffrage Conference (SSWSC) dedicated to white women suffrage. Kate Gordon so divided the suffrage movement in Louisiana that it did not pass the legislature until 1970.[[29]](#footnote-29) But, the 19th Amendment gave women the vote without Louisiana. And, in 1921, Governor John Parker named Ida as one of three women—“*2 housewives and 1 newspaper woman*”—out of 149 delegates at the 1921 Louisiana state convention. Ida, a less divisive influence than Kate Gordon, most likely influenced the Progressive Era reforms to the Constitution that consolidated the education system under one Board of Education. The new constitution also removed “*the sex qualification”* for voting and authorized absentee voting. Absentee voting was a way to actually get women to vote because many white women thought it unladylike to go to the polls.[[30]](#footnote-30)

In a 1921 letter to Ida, Governor John Parker placed the appointment of the entire board of the Louisiana Industrial and Vocational Training School for Women and Girls in Ida’s hands.*[[31]](#footnote-31)* Parker’s note of thanks also brings up the Constitutional Conventions and shows both Ida’s power in the public sphere and how that power was circumscribed:

*When you and Mrs. Wilkinson were appointed as members of the Constitutional Convention a number of letters were received by me vigorously protesting the idea of having women appointed to this most important body.*

*Permit me to write to express not only my most cordial thanks and appreciation for the*

*magnificent work you have accomplished, but to express the sincere belief that your presence in the Convention was of untold good, a most refining influence and has created a profound impression that women, earnest, thoughtful and patriotic, are fully as well qualified to serve the State as are men. [[32]](#footnote-32)*

Ida (and NCJW) remained active in politics and, in 1946, Ida was influential in breaking the Huey P. Long racist populist machine as a leader of the “Broom Brigade.”[[33]](#footnote-33) The brooms symbolized a clean sweep of City Hall. Historian Pamela Tyler calls this the first moment when Louisiana women openly politicked, rather than using their influence behind closed doors.[[34]](#footnote-34) They supported mayoral candidatedeLesseps “Chep” Morrison of New Orleans. Mayor Morrison was a disappointment to local Jewish women who thought he would be bolder on integration, but they did push him to integrate the Civil Service, which ruined his aspirations for statewide office.[[35]](#footnote-35) We can trace a path from a Jewish woman’s voting block to integrationist Mayor Moon Landrieu, his son Mayor Mitch Landrieu, and the first black mayor, Ernest “Dutch” Morial, who served from 1976 to 1986, and his son, Marc Morial, the current director of the Urban League and Mayor of New Orleans from 1994 to 2000.[[36]](#footnote-36)

Ida helped bring the Commission on Interracial Cooperation (CIC) to New Orleans in 1932 and The Urban League to New Orleans in 1938 – a wealthy philanthropist, it would not surprise me if her money helped establish these organizations.[[37]](#footnote-37) White leaders in Atlanta founded the CIC in 1919 to quell racial unrest from returning black military. CIC leadership carried racist stereotypes, seeking cooperation, not integration or equality. Historian William Cole notes that the New Orleans CIC existed in the 1920s but did nothing because of racist leadership. [[38]](#footnote-38) So it appears that Ida may have been involved in the reinvigoration of the CIC in 1932. She was also a member of the Association of Southern Women for the Prevention of Lynching and an unwavering leader in the local Consumer League. By the time of the Great Depression, the National Consumer League, Landon Storrs states, “concluded that racial inequality was the linchpin of the South’s separate political economy and that the unreformed South was blocking the path to American social democracy.”[[39]](#footnote-39) Ida’s grassroots activism with the Consumers League and anti-lynching work must have brought her to similar conclusions. By the 1940s, she was attending an Atlanta conference presided over by black sociologist Charles S. Johnson. The conference participants created a *“framework within which we covenant together (and) must comprehend a concept and a charter which guarantees equality of opportunity for all people. This means more specifically as bearing upon the burden of our present counseling that the Negro in the United States and in every region is entitled to and should have every guarantee of equal opportunity that every other citizen of the United States has under the framework of the American democratic system of government.”*[[40]](#footnote-40) Unfortunately, equality of opportunity can still mean separate but equal to many whites. Johnson is being very careful in Atlanta.

As president of the Urban League, Ida was able to gain membership of the Urban League to the Community Chest, the precursor of United Way, which certainly helped the local Urban League fundraise. A 1942 letter from Jessie Thomas of the National Urban League states,

*Your name Friend symbolizes the true relationship you have had to the New Orleans Urban League from its foundation. There were some others who were doubtful of its future who severed their official connections with it at a time when it really needed friends. In those days when slow was the pace, you stood by and never evidenced a desire or disposition to “abandon ship.”[[41]](#footnote-41)*

Both the CIC, founded in 1919, and the Urban League, founded in 1911, have a middle-class liberal agenda that stands out in a sea of radical communists, Garveyites and the NAACP, founded in 1905 by freedom fighters W.E.B. Du Bois, Ida Wells-Barnett, Archibald Grimke and Mary Church Terrell. The NAACP championed racial equality from the start as well as an anti-lynching agenda.[[42]](#footnote-42) But, in the South, the CIC and the Urban League gave liberal whites a place to coalesce against the Ku Klux Klan and join anti-lynching campaigns. They were also a place in which to train leadership, black and Jewish and Protestant that emerged in 1960s Southern civil rights campaigns. As I have noted, these organization groomed the first black mayors who need liberal white coalitions to be elected, and by the 1950s their leadership also cross-pollenated an organization called Save Our Schools (SOS) that had a public education and integration agenda after Brown vs. Board. Was this enough? Had white people worked across racial lines in coalitions at an earlier time, would they have had more radical agendas? New Orleans in the 1920s, ‘30s and ‘40s was controlled by a radically racist and segregationist agenda from which white liberals with African American middleclass leadership won a few concessions. But, through Ida and NCJW leadership, we see a continuous but painfully gradual foothold into justice causes that continue today.

Back to my original question: What does this look into Ida Weis Friend’s life tell us about early 20th century advocacy, its resources for today and its limitations? Certainly we need to leave behind the class and race supremacy that has not yet been systemically addressed. The difficulty of leaving these behind is addressing how privilege entrenches itself in every generation and becomes a blinding bias for those with privilege. The gradualism of the past is a limitation. It is nothing more than the horse-trading of rights of the voiceless and most vulnerable. Gradualism does not dismantle an unjust system, but becomes a form of tokenism that, even when unjust laws are overturned, does not secure rights and freedoms for all times. We see this with the rise of global populism with its anti-immigration, racism, gender misogyny, and anti-Semitism. Rights in a liberal democracy are slippery forms of power that can turn on most of us in an instant.

On the other hand, Ida’s life points to a number of strategies that are useful for justice work today. With the Consumers League and immigration work, Ida tied her philanthropy to grassroots work on behalf of marginalized communities. I believe this approach helped her grow and evolve in a way that allowed for continuity and change as the times changed. She lived a long time and was really never outdated but had political and organizational leadership calling on her for advice and was able to see the next move to make. Ida created local organizations attached to national organizations and national movements. (These national connections were key to resilience in Katrina and the ability for people to return to a city thwarting African American return.)[[43]](#footnote-43) Especially in the racist Jim Crow South, this cross-fertilization between local and national organizations was critical to the flow of ideas, strategic development, continued growth and continuity and resource development. Ida also worked collectively, through organizations, on teams and with friends. Ida’s causes were NCJW’s causes. People who knew one another worked out of each other’s houses, donated to each other’s cultural, volunteer and activist causes and created a culture of care that influenced their children and helped re-instill Jewish values in every generation. For example, a friend in New Orleans, Nancy Bissenger Timm, told me that she played meeting as a child.[[44]](#footnote-44) In 2019, this same friend and her family received the ADL’s annual A.I. Botnick Torch of Liberty Award “honoring leaders in our community working toward securing justice and fair treatment for all.”[[45]](#footnote-45) Botnick was an ADL regional Leader during the 1960s and ‘70s who fought the Ku Klux Klan and was targeted for assassination by Byron De La Beckwith, the man who gunned down Medgar Evers at his home.[[46]](#footnote-46)

Ida had a constituency and followers sought her advice and that made her what we would today call a thought leader in the community. She worked across a wide range of issues and sought changes using a wide range of approaches: traditional volunteerism, legislative advocacy and cultural change, all mutually reinforcing. This approach leads to my last point: Ida had a global reach. Ida’s gaze was international. Influenced by her immigrant German father and, spending two formative years in Frankfurt and Nice as a young woman, she looked beyond New Orleans and paid attention to world events. She was an avid clipper of the New York Times and followed the rise of Hitler and every invasion. Ida shared this need to move beyond local white-owned newspapers with African American leadership whose local newspaper covered world events. The local white papers could be quite provincial, running lead articles that affirmed Jim Crow politics, sensationalized black and white crime and praised the genius of blind black musicians. Its sensationalism and sensationalism remind me of the Fox News feed I get on my phone now. Ida, on the other hand, brought global perspectives to the local community. She went well beyond the local paper and brought an international perspective to local events, contextualizing local events in this larger framework. Her curiosity and sense of herself as a global player was large, bringing a much-needed liberal impulse to a very mean and provincial Jim Crow South.

1. Found in an online book on the Parliament and Jewish women that I can’t find again. [↑](#footnote-ref-1)
2. National Council of Jewish Women New Orleans Section, *A Tribute of 120 Years Through the Memories of our Presidents, 1897 – 2017*, 2nd Edition. (New Orleans: Schreier Family Foundation, 2017). [↑](#footnote-ref-2)
3. Karen Leathem, “Ida Weis Friend,“ An Historical Encyclopedia edited by Paula E. Hyman and Deborah Dash Moore SPONSORED BY THE AMERICAN JEWISH HISTORICAL SOCIETY Vol 1, A-L (New York, London : Routledge Press,1997),487; Letter from the New Orleans Business and Professional Women’s Club (BPW) to the Loving Cup Committee Times Picayune Publishing Co. “Loving Cup Nomination.” September 6, 1946. Ida Weis Friend Papers, Manuscript Collection 287, Louisiana Research Collection, Howard Tilton Memorial Library, Tulane University, New Orleans, Louisiana; “Everybody Wanted Her for President” Times Picayune March 3, 1955. Ida Weis Friend Papers. [↑](#footnote-ref-3)
4. Letter from James Myers to Mrs. Joseph E. Friend, August 21, 1963 Ida Weis Friend Papers. [↑](#footnote-ref-4)
5. Gwinn Hill Investigation of Elementary Schools 1912 from the General Child Welfare Movement, nd Ida Weis Friend Papers. [↑](#footnote-ref-5)
6. Landon R. Y. Storrs. *Civilizing Capitalism. The National Consumer’ League, Women’s Activism and Labor Standards in the New Deal Era* (University of North Carolina Press, 2000), Appendix 2: “Biographical Data on Fifty Consumers’ League Activists in the 1930s,” 264-265. [↑](#footnote-ref-6)
7. Storrs. *Civilizing Capitalism*, 104. [↑](#footnote-ref-7)
8. Storrs. *Civilizing Capitalism*, Appendix 2, 264-265. [↑](#footnote-ref-8)
9. Storrs. *Civilizing Capitalism,* 154 . [↑](#footnote-ref-9)
10. National Council of Jewish Women, Greater New Orleans Section records (NCJWGNO Papers), Manuscripts Collection 667, Louisiana Research Collection, Howard-Tilton Memorial Library, Tulane Univ., New Orleans, LA 70118. https://archives.tulane.edu/repositories/3/resources/306 Accessed October 23, 2019. [↑](#footnote-ref-10)
11. Letter from New Orleans BPW to the Loving Cup Committee Times Picayune Publishing Co. “Loving Cup Nomination.” September 6, 1946. Ida Weis Friend Papers. [↑](#footnote-ref-11)
12. <http://nolajewishwomen.tulane.edu/wpcontent/uploads/sites/349/2019/03/HeleneGodchauxNewRefugeeProject.pdf>; Letter, from State Department of Health, no name to Mrs. Friend, March 15, 1921 that includes letter from Mrs. George Denegre, nd. Ida Weis Friend Papers. [↑](#footnote-ref-12)
13. <https://www.cfr.org/timeline/us-postwar-immigration-policy>; http://njwdev.wp.tulane.edu/wp-content/uploads/sites/349/2019/02/ClaraSchwarz\_PortandDockLet1943arz-2.pdf [↑](#footnote-ref-13)
14. <http://nolajewishwomen.tulane.edu/social-justice/ncjw-immigrants/>; NCJW refugee document Frankel Family, March 29, 1940. NCJWGNO Papers. [↑](#footnote-ref-14)
15. http://nolajewishwomen.tulane.edu/social-justice/gladys-freeman-cahn/ [↑](#footnote-ref-15)
16. http://njwdev.wp.tulane.edu/wp-content/uploads/sites/349/2019/03/FactSheetImmigration1952.pdf; <https://www.cfr.org/timeline/us-postwar-immigration-policy>; http://nolajewishwomen.tulane.edu/social-justice/gladys-freeman-cahn/ [↑](#footnote-ref-16)
17. https://en.wikipedia.org/wiki/Hale\_Boggs [↑](#footnote-ref-17)
18. Seth Korelitz, "‘A Magnificent Piece of Work’: The Americanization Work of the National Council of Jewish Women,” *American Jewish History*, Vol. 83, No. 2 (June 1995), pp. 177-203. [↑](#footnote-ref-18)
19. Faith Rogow, *Gone to Another Meeting: The National Council of Jewish Women 1893-1993*. (Tuscaloosa: The University of Alabama Press, 1993), 35.; <http://nolajewishwomen.tulane.edu/wp-content/uploads/sites/349/2018/12/Thank-you-1940-wardrobe.jpg>. [↑](#footnote-ref-19)
20. Letter, J. Walker Ross to Mrs. Joseph Friend April 17, no year; Democratic National Convention 1924 Official Program. Ida Weis Friend Papers. [↑](#footnote-ref-20)
21. Wilson had a 14-point plant to secure peace between the world wars which developed on principles of self-determination, the spread of democracy and capitalism, reduction in armaments, and international cooperation leading to the League of Nations rather than isolation. <https://en.wikipedia.org/wiki/Fourteen_Points>; https://en.wikipedia.org/wiki/Wilsonianism [↑](#footnote-ref-21)
22. “Decisions of the Twelfth Triennial Convention.” 1926, 11,15,16 Ida Weis Friend Papers. [↑](#footnote-ref-22)
23. Letter from Pierre Lemieux, The League of Nations Association Inc. to Mrs. Friend, April 7, 1929; Letter from Dorothy Day to Mrs. Friend, December 17, 1929, Ida Weis Friend Papers [↑](#footnote-ref-23)
24. Invitation from Ida Weis Friend, Committee Member, New Orleans Chapter of the New Orleans Atlantic Union Committee to hear The Honorable Lithgow Osborne, former ambassador to Norway and Board Member, New Orleans Atlantic Union Committee March 30, 1951. Ida Weis Friend Papers [↑](#footnote-ref-24)
25. Letter from John W. Craddock to Ida Weis Friend June 28, 1946. Ida Weis Friend Papers. [↑](#footnote-ref-25)
26. Letter to Ida Friend from jean Gordon, March 18, 1915. Ida Weis Friend Papers. [↑](#footnote-ref-26)
27. “Everybody Wanted Her for President” Times Picayune March 3, 1955. Ida Weis Friend Papers. [↑](#footnote-ref-27)
28. Letter from Jean Gordon to Ida Weis Friend, 1915, Ida Weis Friend Papers. [↑](#footnote-ref-28)
29. Pamela Tyler, <https://64parishes.org/entry/woman-suffrage>. [↑](#footnote-ref-29)
30. Ibid; Clarence A. Berdahl, “The Louisiana Constitutional Convention,” *The American Political Science Review*, Vol. 15, No. 4 (Nov. 1921), pp. 565-568. [↑](#footnote-ref-30)
31. Letter to Ida Weis Friend from Permelia Shields, March 18, 1921. Ida Weis Friend Papers. [↑](#footnote-ref-31)
32. Letter, Governor John Patterson to Mrs. Joseph Friend. June 21, 1921 Ida Weis Friend Papers. [↑](#footnote-ref-32)
33. Huey P. Long was Franklin Roosevelt’s greatest threat to reelection as a populist candidate until an assassin’s bullet ended his life at the State Capital in Baton Rouge in 1935. [↑](#footnote-ref-33)
34. Pamela Tyler, *Silk Stocking and Ballot Boxes, Women and Politics in New Orleans 1920-1963*. (Athens: University of Georgia Press, 2009),????? [↑](#footnote-ref-34)
35. Ibid. [↑](#footnote-ref-35)
36. <https://en.wikipedia.org/wiki/Ernest_Nathan_Morial>; <https://en.wikipedia.org/wiki/Marc_Morial> [↑](#footnote-ref-36)
37. Letter from the New Orleans Business and Professional Women’s Club (BPW) to the Loving Cup Committee Times Picayune Publishing Co. “Loving Cup Nomination.” September 6, 1946. Ida Weis Friend Papers; “Everybody Wanted Her for President” Times Picayune March 3, 1955. Ida Weis Friend Papers. [↑](#footnote-ref-37)
38. William E. Cole. “The Role of the Commission on Interracial Cooperation in War and Peace,” Social Forces Vol. 21, No. 4 (May 1943), 456-463. [↑](#footnote-ref-38)
39. Landon R. Y. Storrs. *Civilizing Capitalism*. 8 [↑](#footnote-ref-39)
40. Atlanta Conference of Race Relations Report. nd Ida Weis Friend Papers. [↑](#footnote-ref-40)
41. Letter to Mrs. Joseph E. Friend from Jessie O. Thomas Washington D.C., November 18, 1942. [↑](#footnote-ref-41)
42. https://www.history.com/topics/civil-rights-movement/naacp [↑](#footnote-ref-42)
43. Linda Usdin. “Building Resiliency and Supporting Distributive Leadership Post-Disaster.” *Emerald Insight, International Journal of Leadership in Public Services*. August 5, 2014.

    https://www.emerald.com/insight/search?q=Linda+Usdin&showAll=true [↑](#footnote-ref-43)
44. Interview with Nancy Bissenger Timm by the author. October 25, 2018. [↑](#footnote-ref-44)
45. https://jewishnola.com/jewish-federation-of-greater-new-orleans/adl-ai-botnick-torch-of-liberty-dinner-1548170850-299540 [↑](#footnote-ref-45)
46. Associated Press. “A.I. Botnick , 71; Fought Racial Bias.” *The New York Times*. https://www.nytimes.com/1995/10/09/obituaries/a-i-botnick-71-fought-racial-bias.html [↑](#footnote-ref-46)