The Institute for Historical Study Newsletter

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PRESIDENT'S MESSAGE

The new Board elected officers at its February meeting. Georgia Wright was elected President; Sandy Freitag, Vice President; Deborah Frangquist, Treasurer; Mary Agnes Dougherty, Corresponding Secretary; Bill Bonds, Recording Secretary. The Institute and its Boards, past and present, extend their most profound thanks to Lorrie O'Dell, who has acted as Corresponding Secretary, keeper of the archives, the mailing lists, and the calendar for lo these many years. She hopes to be able to relax now and enjoy her last year on the Board doing other types of chores. To Jules Becker we owe a great debt. Not only has he served wisely and faithfully as Vice President, writing grants and working on development, which he promises to continue doing, but he will continue, perhaps forever, to sort and forward mail addressed to 1791A Pine Street, his office.

In the next weeks a task force will examine the work of officers and committees in an attempt to rationalize the structure of the Institute. Many positions have grown idiosyncratically because of the geographical location, occupation, or personality of the particular job-holder. While we have already begun to reassign tasks in a more equitable manner, those factors will probably always give the lie to any beautiful organizational chart we devise.

The Development Committee, with the agreement of the Board, has decided not to reapply for an NEH Challenge Grant in the near future, but to focus on long-range programs, hoping that these may attract new members, new audience and grants. Ellen Huppert has her eye on 1989, the bicentennial of the French Revolution, and she would like to find some colleagues for an Institute-sponsored venture. 1989 is also the bicentennial of the Constitution. Any member who would like to begin thinking in a big way about that event should call Ellen for help and advice (415-665-1529). The lead time on grants is such that it is none too soon to start planning.

The Development Committee, then, will be interested in that part of the program that needs advanced planning and funding. The Program Committee, under the leadership of Mary Agnes Dougherty, will be concerned primarily with those events that are scheduled within the year—work-in-progress, workshops or orientations, and some public events. The two committees may handle some events together. The Program Committee is looking for members who wish to give works-in-progress or to lead roundtables on movies. Call Mary Agnes Dougherty at 415-526-6135.

—Georgia Wright

RESEARCH ABROAD

Institute members who plan to do research abroad—or elsewhere in the United States—and need an entrée to archives or research collections may ask Georgia Wright for a letter of introduction. In many cases such a letter will suffice, but it helps to find out about the admission policy beforehand.

England. A home away from home for researchers in London is the Institute of Historical Research, located in the Senate House of the University of London in Bloomsbury, about a block from the north entrance of the British Museum/Library. Visiting scholars are welcome, whether academically affiliated or not, and until recently, at least, there was no registration charge for a period of a month or less, and only a modest charge for a longer period. The facilities include an excellent and accessible reference collection and a comfortable lounge in which to relax over a cup of coffee or tea. Best of all, a newly-registered scholar is introduced to a member of the staff who is knowledgeable in a particular area. In my case, the librarian not only showed me where to find material quickly at the Institute, but introduced me to an extraordinarily helpful person at the British Library and informed me about resources outside of London—saving me precious time.

—Joanne Lafler

Norway. Historians interested in having their work publicized and reviewed in a Norwegian journal or in meeting with Norwegian women historians during their visit to Norway can now find relevant information in English. Joan Torykian has written a research note in *Feminist Forum; Women's Studies International Forum,* 7:14, 1984. She summarizes activities and structure of the Women's Secretariat in Oslo as well as the seven year old Norwegian periodical, *New about Women's Research.* Persons interested in their activities can contact the Secretariat on Women's Research, Munthesgate 29, Oslo 2, Norway.

Denmark. A networking center for women scholars also exists in Denmark. Though primarily a library and reading room, its experienced staff can refer those interested in women historians to the appropriate persons in the country. KVINFO, Laederstraede 15, 2 Sal, 1201 Copenhagen K, Denmark.

Sweden. One of many comparable centers for women's studies in Sweden, that is especially relevant for historians, is at the University of Göteborg. The University's history department has initiated a longterm project on Women in Industrial Society and provides the bibliographic work on women's history for the entire country. See also the write-up in *Signs* (1) 1975. History Department, University of Göteborg, Götabergsgatan 9, S-411 34, Göteborg, Sweden.

—Joan Torykian

WORK-IN-PROGRESS

February, 1985

In February Ross Maxwell spoke about his work on the origins of consciousness in the Germanic peoples, a study influenced by the thesis of Julian Jaynes's *The Origin of Consciousness in the Breakdown of the Bicameral Mind.* According to Jaynes, great epics such as the Babylonian *Gilgamesh* or the *Iliad* contain evidence that the right hemisphere of the brain was perceived as an external voice directing an individual, i.e. the gods talking to people. Eventually, a people developed the capacity to step back and perceive themselves in time and in the world and to create a narrative of the self. This development may have been linked to the invention of writing, but it is clear that most evidence of *lack* of consciousness must be deduced from the records of people when they have reached the conscious stage. Jaynes believes this is a recent development for most cultures, e.g., the ninth century B.C. for the Greeks, the seventh century A.D. for the Danes or those Germanic peoples represented in *Beowulf.*

The birth of consciousness means the awareness of one's own mortality as in *Gilgamesh.* Ross believes that Beowulf's fierce grip, which killed the monster Grendel, should be seen as his will to banish the fear of death. In this aspect Beowulf is like other heroes who, in facing death, rise above tribal feuds to achieve personal immortality.

Ross characterized *Beowulf* as having two distinct parts. The first reflects the youth of the hero in its optimism and in the straightforward sequence of the narrative, interrupted only for stories and background information. The second part, concerning the aged hero, encompasses a greater span of time and has a sweeping viewpoint. It is more reflective and more pessimistic. The hero who successfully battled Grendel, the son of Cain and therefore evil, is defeated by the dragon, a force of nature.

—Georgia Wright

March, 1985

Jane Bernard Powers' living room, with both a live hamster in a cage and a peaceful view of a forested glade, was the setting for Ilse Sternberger's presentation of the first chapters of her memoirs of her childhood in Upper Silesia. After her reading of each chapter the 13 listeners offered Ilse their impressions of her work. This often led to many additional interesting stories illustrating a situation or character, all of which she was urged to incorporate in her book.

Ilse first explained her reasons for writing a historical novel of her childhood. Silesia, a fertile province of the German Empire prior to the First World War, now belongs to Poland, and an entire provincial world has disappeared. Ilse recreates that vanished way of life in her book and tells the story of the interesting international experiments in self-determination which were conducted in her homeland during the post-World War I period. Her story also contains the moral that occupation of foreign territory creates more problems than it solves, a moral that is timely in the 1980s.

All listeners agreed that Ilse succeeded in engaging the reader powerfully and immediately into the world of a young German girl growing up in Silesia during World War I. The forest in which she walked with her parents when her father came home on leave, the hotel dining room where she refused to eat the rich dishes—the first occasion she was ever spanked—all came vividly to life. Ilse succeeded brilliantly in conveying the flavor of the distinctive Silesian dialect, a mixture of German and Polish heard only in that frontier province. There was an uneasy response, however, to her use of many adult words and phrases in the narrative supposed to give the point of view of a four-year-old girl. Suggestions for solving this problem included expanding the historical introduction to each chapter, adding a running explanation of external political events, and providing dialogue by adults discussing historically important events thus presenting a wider perspective than that available to a small child.

The response to Ilse's reading proved her concern about the lack of good writing about that time and place to be justified: even individuals knowledgeable about Central European history were unaware of the widespread conviction held by Germans that they had almost won the First World War, or the great suffering caused by the Allied blockade imposed after the armistice to force a reluctant enemy to sign a humiliating peace treaty. Spirited discussion about the wisdom of these policies made all participants sense the crucial importance of events which may have been remote when Ilse began speaking but had become intimate and familiar before she finished.

—Michael Meo

PERSONAL HISTORY

This year marks the 40th anniversary of VE Day. As a special contribution to the Institute *Newsletter* to mark this event, member Dick Herr has made available the following document, a letter to his family back home when he was a nineteen-year-old American soldier in Germany, stationed in Weimar near Buchenwald. In order to preserve the flavor of the letter as an historical document, we are publishing it without altering any of the idiosyncratic spellings or typographical errors of the original.

Elsewhere in Germany
Mon Apr 23

Dear Mother, Dad, and John,

Dismal weather to go with the dismal spectacle of the day. This unit is stationed near a concentration camp, and the officers decided to give the men a chance to see the place. More or less by way of indoctrination to make non-fraternization more acceptable. I managed to go along on one of the trucks though it meant delaying my travels one day.

We were driven out of town some five miles and off the main road into some woods. The camp, when we came to it, looked like a sprawling mass of bombed buildings behing an elictrifiable fence. This turned out not to be the real camp, but only some factories the Germans had once had for slave labor. Our air force had taken care of them. Farther on we parked and climbed out. It was grey and drizzling, and underfoot it was messy. We walked to a main gate set in a rather bleak, brwn wood building which looked like it belonged to a second rate mountain resort. Everywhere there were GI's armed and with helmets (the uniform up here) and ex prisoners, many with their prison uniforms showing under ragged overcoats, pants of narrow, vertical blue and white stripes like pajamas. Over the gateway carved in the wood "RECHTS ODER UNRECHTS - MEIN VATERLAND" (Right or Wrong, My Country).

1. Entrance. Apparently the Nazis needed no imposing structure to impress visitors. The SS guards lived in brick houses outside and to the left. Over the doorway is cut in the wood "Recht oder Unrecht, mein Vaterland." Note the ex-prisoners at right of gate and the one approaching in the right foreground.

Inside I read some notice in German aloud, and a prisoner hearing me said, "Sie sprechen Deutsch?" and attached himself to me to show me around the camp. Inside the gate there was an open space in back of which were the barracks. He showed me quickly a makeshift wooden framework on which men had been doubled over to be beaten on the naked buttocks with a club. This was a replica. The original had been destroyed by the prisoners on their liberation. During the ceremonies music had blared forth from a balcony over the gate. Nearby was a stake on which men had been hanged from their hands tied behind their backs for periods of half an hour to three hours.

He led me to apparently one of the few concrete buildings in the camp. He had told me by then that he was Polish and that he had been in one concentration camp or another for five years. He had been in this one for two. I don't see how a man could live through it. The camp was for political prisoners, and the aim was apparently torture and death rather than work since they said they had to work "on the rocks" irregularly. The inmates were men.

The concrete building turned out to be the crematorium. Inside a small ground floor room were furnaces with twelve compartments. They were kept in operation all the time and the Pole told me calmly at what temperature they were kept. In the cellar was a room somewhat smaller, windowless and white washed, in which forety eight men could be hanged at once. I saw a blood-stained club with which recalcitrant cases had been beaten into submission. There was an elevator to take the bodies up to the crematorium above. In a small court, also with whitewashed walls, behind the building, was a small stack some four deep of naked emaciated bodies of people who had died even after Liberation. No one seemed to give such an inhumanity a second thought. While I was there a small cart was pulled in, and some more bodies were slid onto the pile.

2. Open ground inside the gate. Inmates were gathered here to watch punishments. At left rear is a rack on which men were lashed, as the dummy now is, and beaten with a club over the bare buttocks. At right behind the imposing figure still in his prison clothes, is a replica of the pole on which prisoners were hanged by the arms for three hours. Music blared from the porch over the gate during punishments.

My guide took me and a couple of other soldiers we had picked up who understood German past some rows of unadorned concrete and wood barracks. We came to one at the bottom of the camp which had been the hospital. It seemed no different from the other barracks except that it had a table with some bottles in the middle. Alon both sides, practically windowless, were three tiers of wooden platforms. These had been divided by supports about five feet apart into compartments for five people to sleep in, side by side. One ragged blanket per person in any weather. (In making up my cot last night I used seven, including four German army blankets. This is April.) The smell, not too strong any more, was the most penetrating and revolting I've ever known. A man was still in the place, warming a bandaged leg by the fire, and a young, blond girl was keeping him company. Russian, I think.

Outside there were quite a few people wandering around in between the bleek barracks. Mostly they seemed to be Russian or Polish ex-prisoners waiting for something to be done with them. The seriously ill had been evacuated to some buildings outside the camp which had been the barracks of the SS guards. Our guide left us by the gate again to look for someone else to show around. While I watched a convoy of French army trucks pulled out carrying apparently all the remaining French away for home. They were hanging out the back and singing. A group of sturdy young Russians in black leather jackets they had got from somewhere marched up to the gate, halted, and the marched out. God knows where they expected to go. We passed them on the way back to town, still marching. Anyone was free to leave, and most of those who came from the West probably already had. Every road I've seen is full of such people, riding in trucks, bicycling, or simply walking in groups with a few belongings. Some hadn't left yet. There were some wearing Belgian colors, and I spoke to a Spanish Loyalist.

3. In a courtyard behind the crematorium (at left) my guide pointed almost proudly to this scene. He would have felt hurt if I had not photographed it. The sallow white of the skin and the dark red stains are lost here. I think these men died after they were freed. Try to imagine what one of these men went through before this.

The diet had been water and a piece of bread an inch thick per day. I was asked many times for "Schokolade". I had none with me but I soon got rid of all my cigarettes.

A few days ago the military government took a thousand local civilians up to see the place. They expressed amazement and said they never knew that such things were happening up there. "Why, if Hitler had known that, he never would have allowed it."! They hadn't known what was going on. What the hell kind of an excuse is that. It is a man's job to know what his government is doing; and if he doesn't, he is just as responsible as the government. "It wasn't our doing; we weren't for Hitler". Then why in God's name didn't they feel that it was up to them to do something about it? To think that a people can even consider ignorance and impotence as an excuse for absolving them from the actions of their government.

On the other hand are the poor bastards up there, the ones who had felt it was their duty to do something about it. (Some were there for even less. One Pole said he was there because he had illegally exchanged some cigarettes for bread. They had beaten him to try to make him tell who gave him the bread, but he hadn't talked.) We are not allowed to fraternize with either group right now, not with the latter for fear, I think of Germans masquerading as displaced persons (lovely, heartless term, that). But it is a choice of fraternizing mentally with one or the other. There is no choice.

Before I left, I went up onto the balcony above the gate overlooking the whole camp. It is amazingly small for its productivity. There is a monument erected by the gate labelled simply its three initials and "51,000" (killed). No date. But what impressed me most of the whole visit was the complete unromanticness of the place. Bare, unpainted barracks and buildings, bare earth, now muddy, a wire fence, and that's all. In each barracks a thousand or more poor souls had been. Down the hillside in the distance was a lovely German valley with peaceful farms. The sun had broken through the clouds and was shining on them.

To more pleasant subjects.

I spent almost a couple of days at Bad Wildungen. It is a lovely town, built on a ridge and untouched, explosively anyway, by the war. Larry and I walked around the town one afternoon, but I didn't get to the famous sulphur baths. Others were going and being looked after by elderly German nurses. Civilians were walking around the streets busy living. Their attitude seeded stolid, docile, and uninterested. Externally it seemed like a normal quiet town, except that there are no men of anything near military age about. The only demonstration of feeling I saw was a small boy who attacked an MP with his fists. The MP pushed him off, and a German man dragged him off.

I left alone in a jeep with two drivers. We got started on the wrong road, of which I am very glad since it gave me a chance to see Kassel. When one isn't expecting to find a city in ruins, the effect is much more powerful than when one has read reports of the destruction done. At least I was surprised and impressed to find the whole center of the city as badly wrecked as any I'd seen. Again no life and roads cleared apparently just for Allied use, though much of the damage seemed to date back quite a time.

The MP's were unable to help us find our way, so we spent quite a fine time wandering around small country roads through lovely untouched towns in green valleys. In desperation, we had to fraternize enough to ask directions. Eventually we found the road we wanted and joined long streams of American trucks. But the part when we were lost was much the best part of the trip.

Postscript

One morning early in May, about two weeks after Dick Herr had toured Buchenwald, about forty children stood next to their desks in an unadorned one-room schoolhouse in a small village in Central Germany, only a few hours from Weimar and Buchenwald. They were awaiting the arrival of their teacher and the customary morning ritual with which they began each school day: raising the right arm in salute and shouting "Heil Hitler!" As the teacher entered the room from the right, the children's right arms flew up automatically, but before they could utter the words, the teacher stretched out her arms towards the children in a gesture to silence them: "Nein, Kinder, lasst uns beten!" ("No, children, let us pray!") One seven-year-old girl among them felt bewildered and alarmed, exchanging uncomprehending glances with her neighbors. And that is how I remember VE Day.

Thirty years later, in 1975, I took a group of American college students to Weimar and from there to the remains of Buchenwald. The words carved in wood above the entrance were still there: "Recht oder Unrecht, mein Vaterland," a chilling encounter with the past.

—Monica Clyde

ANNUAL MEMBERSHIP MEETING: GROUP REPORTS

History and Technological Change

Under the leadership of Michael Meo, the group discussed how societies responded to technological change throughout history. In the Medieval period technological advances often did not benefit the general culture; technology was non-cumulative. But today, there is a far greater acceptance of technology. We see the general public taking a greater hand in directing the industrial/governmental uses of technology, thereby profoundly influencing results as, for example, through anti-nuclear power and environmental movements.

After a general discussion, Michael Meo led the group in role-playing a scene about the development of a hypothetical new but expensive cancer cure. It was a very stimulating exercise in which the group tried to represent the positions of the pharmaceutical company with the patent, the FDA, a Senate committee, the medical establishment, insurors, and the public in deciding the fate of the drug. To Michael's surprise no opponent's argument slowed the steam-roller effect. The proponents were all for immediate application for the population at large and

even proposed government guarantees for liability insurors. Perhaps if the issue had been one of innoculating the whole population, the group might have been less wholeheartedly enthusiastic, but the case was interesting in that no cautionary voice was very strong.

—Gail Sheridan and Georgia Wright

Art and Cultural Values

Group leader, Pat Sanders, introduced our topic by summarizing three values of art: 1. Commodity value; 2. Symbolic value; 3. Cultural value. In the context of these three, the artist selects and develops a theme for the society which he serves.

Our discussion centered on the relationships between patronage and the arts; quality in art; educational and social value of the arts; arts as emotional expression, and art as propaganda.

We asked: Has the quality of art declined? How do progressive artists help us redefine quality as they challenge our "horizons of expectations?" Do quantity of production and commercial dissemination affect quality?

An interesting example of the relationship between patronage, education, and art, was the Visual Aid Movement of 1905–1910. This movement was a cooperative effort of educators, social scientists, and industry to bring to children the experiences their upbringing and environment had denied them. We discussed one project which compiled sets of stereographs to cover the entire world. We noted that these attempts to give children an objective armchair experience of their world became unavoidably subjective because of the restricted viewpoints of those who planned the pictures and those who chose certain pictures for inclusion in the program.

Similarly we noted how changes in the choice of pictures in successive editions of a series of primary school books for American students on life in Japan demonstrated the phenomenon of selective influence and the propaganda value of art.

A brief discussion of photography, music and theater concluded our session. As a final comment it was pointed out that the world will always need interpretation and that artists will always function as facilitators of that interpretation.

—Ethel Herr

The Politics of Women's History

Members of this group brought to the discussion a diversity of backgrounds and expertise in the subject of women's history. Under the leadership of Alison Lingo the group discussed ways of winning public support for introducing women's history into the public school curriculum. One strategy might be to present such an idea to community groups, especially those involving parents, like the PTA.

We emphasized the need for balanced history and appropriate language in textbooks. Although the various meanings of feminism should be presented in their historic context, it was deemed inadvisable to start with a blatantly ideological approach, especially if one is trying to integrate women's history into a mainstream course. The National Women's History Week in Santa Rosa was mentioned as an example for winning support for women's history through community group effort.

Not only is it important to discover and teach about women's private roles, but also of challenging the idea that traditional history adequately examines the lives of most men. We noted the relative scarcity of works on changing masculine roles.

Challenging some of these ideas, Lorrie O'Dell brought up the question whether it was advisable at all to have a separate subject called "women's history," whether it did not trivialize or 'ghettoize' an important area of study. The group was quite divided on this issue. Some thought that introducing women's history in schools and universities is a political act asserting a change in power relationships. Others thought it advisable to speak of gender and/or family history rather than women's history.

The prospective narrowing of the California school curriculum because of pressure to re-establish traditional standards, was noted with some alarm although we agreed that the Institute's status did not permit organizational lobbying on the subject. The discussion closed with Karen Offen's suggestion that whenever colleagues at teachers' meetings ignore the subject of women's history, we come armed with books from our own libraries to indicate that a great deal of scholarship is supporting our demand that women no longer be treated as invisible.

—Sondra Herman

FELLOWSHIPS, PRIZES

Joan Kelly Memorial Prize

The Joan Kelly Memorial Prize in Women's History was established by the Coordinating Committee on Women in the Historical Profession and the Conference Group on Women's History. Administered by the AHA, the prize is awarded for an outstanding work in any chronological period, any geographical location, or in an area of feminist theory with an historical perspective. The award is $750. The deadline is June 15, 1985. For further information contact the AHA, 400 A Street, S.E., Washington, D.C. 20003.

Grants-in-Aid Program

The American Association for State and Local History is sponsoring a competitive program of small grants-in-aid for research in state, regional, local, and community history. At least twenty-five grants of up to $3,000 each will be available in 1985. The competition is open to individuals and museums, as well as colleges and universities. Students whose research projects are part of the requirements for a degree are ineligible for the competition. Projects may draw upon any of the humanities disciplines —including anthropology, archaeology, architectural and

art history, folklore, language and literature, and relevant social sciences—as well as history.

Address inquiries to: The American Association for State and Local History, Dr. James B. Gardner, 708 Berry Road, Nashville, TN 37204

Alice and Edith Hamilton Prize

The Hamilton Prize Competition, administered by the University of Michigan, is offering $1,000 and publication by the University of Michigan Press in its Women and Culture series to the best book-length scholarly manuscript illuminating the life, roles, position and/or achievements of women, past or present. Monographs should be of broad general interest. Autobiography and oral history are eligible to be considered; unrevised doctoral dissertations, works of fiction, essay collections, anthologies, and entries from the University of Michigan are not eligible.

A two-page abstract must be submitted by July 15, 1985. Only entrants whose abstracts are selected for full review will be asked to submit their manuscripts. The deadline for submission of invited manuscripts is September 1, 1985.

Guidelines may be obtained from the University of Michigan, Hamilton Prize Competition, 354 Lorch Hall, Ann Arbor, MI 48109.

MEMBERSHIP NEWS

Spring heralded "an exciting rediscovery of. . .the heady world of research and writing" for Nancy McCauley. Most of this she directly attributes to the collegiality and support provided by the Institute. Following appointment as an Affiliated Scholar with the Center for Research on Women at Stanford University for 1984-86 and election as national secretary of the Art Libraries Society of North America for 1985-87, she delivered the keynote address at the annual meeting of the Oregon Art Education Association in Portland on October 12, 1984. She is also preparing a paper, "Foxes and Hedgehogs: The Gender Origins of Art" for the forthcoming annual conference of the Western Association of Women Historians at Mills College as well as a Spring quarter course for CROW at Stanford, *Introduction to a History of Women in Art.* This seminar will present, analyze and discuss thirty thousand years of women's achievements as artists, subjects, and patrons of human artistic heritage.

Joanne Lafler addressed the Pacific Coast Branch of the American Historical Association on "Icons of Gentility: The Actor's Art in the Reform of the Augustan Stage" at this Spring's annual meeting. She regrets that she has been unsuccessful in her campaign to eradicate the colon from the titles of learned papers. The panel on "Metaphors and Manifestoes in 18th and 19th Century Arts" was chaired by Penny Kanner, with Peter Mellini delivering a comment. The IHS was further represented by Peter Stansky, presiding over the session on "George Dangerfield: Teacher, Colleague and Scholar."

Joanna Gillespie informs us that she has won a fellowship as one of two senior fellows at the Center for Early American History and Culture at Williamsburg, VA. While there she will be working on her book about 18th and early 19th century "pious memoirist women."

ANNOUNCEMENTS

40th Anniversary of the SF Writers' Workshop

Throughout the month of May the oldest continuing writers' workshop in the country, the *San Francisco Writers' Workshop,* will celebrate its 40th anniversary of uninterrupted weekly meetings by an exhibit in the Main Library which will feature a brief history of the Workshop and a selection of published and some unpublished work by its participants. Writer and historian, Dean Lipton, who has presided over the Workshop for more than 25 years, will also be honored at this time.

The official opening, to which the public is invited, will take place Tuesday, May 7, at 7:15 p.m. with readings from poetry and prose, and a few brief speeches.

CCPH Register of Professional Historians

The California Committee for the Promotion of History's Register of Professional Historians is established for historians within California, who practice full or part time as public historians. It will assist potential employers in identifying and contacting qualified professional historians.

CCPH Registered Professional Historians must sign and abide by the CCPH Standards of Professional Conduct. To be listed in the CCPH Register for a two year renewable period, a historian must apply by July 1, pay a listing fee, and meet several basic requirements. One must hold an advanced degree, such as an M.A., M.S., Ph.D., D.Sc., or official A.B.D., from an accredited institution in archaeology, anthropology, environmental studies, geography, history, or other germane discipline or provide evidence of substantial practical/field experience or other evidence of professional accreditation.

More information and application forms may be obtained by writing:

Register of Professional Historians
California Committee for the Promotion of History
1879 Toyon Drive
Healdsburg, California 95448

Bancroft Readers Roundtable

The next meeting of the Bancroft Readers Roundtable, on Wednesday, May 1 at noon in the Faculty Club, UC Berkeley, will feature a presentation by Institute members on the progress of the group project on family papers in the Bancroft Library.

Nineteenth-Century Studies Group

Michael Meo reminds everyone interested in this group that the next meeting will take place on April 28, from 3–6 p.m. at the home of Lyn Reese, 1030 Spruce Street in Berkeley. To prepare for the meeting read *Lord Calvin and the Age of the Earth* by Joel Birchsield, available in paperback.

UPCOMING EVENTS

VE Day Program

The Institute will remember VE Day with a special program of films and personal reflections. On May 3, at 8:00 p.m. at San Francisco State University, Richard Raack will show a selection of published and unpublished documentary films entitled "The End of the European War through Rose-Colored Lenses." He will compare and contrast films from Eastern Europe with those from the Western Alliance with special attention paid to the depiction of events in Berlin during the final days of the war. Details about the evening's program will be forthcoming in a separate mailing.

On Saturday, June 22, from 10 a.m. to 5:30 p.m., there will be a tour of the historic Filoli Gardens on the Peninsula, the Hakoni Tea Garden and two Julia Morgan-designed buildings in Saratoga, and the Villa Montalvo, also in Saratoga. Further details will be announced in a separate mailing.

EDITOR'S NOTE

Monica Clyde has taken on the responsibility for editing this issue of the *Newsletter,* with special assistance from members of the Editorial Board.

Deadline for submission of material for inclusion in the May–June issue is May 25.

CORRECTION

We regret that an error occurred on page 5 in the November–December, 1984, issue of the *Newsletter.* To set the record straight: Peter C. Y. Leung of the Department of Applied Behavioral Sciences at the University of California, Davis, and not Eve Armentrout Ma, is the sole author of the book, *One Day, One Dollar: Locke, California and the Chinese Farming Experience in the Sacramento Delta.* We erred in suggesting that Eve was the author, when in fact she was the editor of the study. Eve is also the director of the Chinese/Chinese American History Project, which published the book.

—Monica Clyde, Editor

THE BOARD OF DIRECTORS, 1985

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The Newsletter is the official publication of The Institute for Historical Study, a scholarly organization designed to promote the research, writing, and public discussion of history. Membership in the Institute is open to independent and academically affiliated scholars who are in agreement with its aims and who have a commitment to historical study. Membership inquiries should be sent to the Institute address.

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