

# The Institute for Historical Study Newsletter

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Summer 1986

## CONFERENCE REPORT

### CROW Conference at Stanford

Biography, along with its relatives, autobiography, memoirs, diaries and letters, has long been a genre in search of a discipline. Historians eschew it as not sufficiently orthodox; literary scholars consider it too liberal. The social sciences conceive a variety of exclusionary rationales: too contemporary, too individual, too subjective, too literary. Recently, however, the Center for Research on Women at Stanford sponsored a conference which brought together all these disciplines in celebration of the genre, and each made its legitimate claim for proprietary rights.

The conference, "Autobiography and Biography: Gender, Text and Context," took place on the Stanford campus, April 11-13. It was conceived and organized by Marilyn Yalom, Deputy Director of CROW, and Susan Groag Bell, Affiliated Scholar at CROW and sometime Lecturer in the History Department. Over four hundred persons attended the sessions over a three-day period, hearing more than one hundred presenters from all parts of the U.S. and several foreign countries. The scope was broad, addressing the lives of both women and men ("Gender"); interpreting the lives of people who recorded themselves or were recorded ("Text"); and using social theory to analyze lives in terms of their times or ours ("Context").

The opening sessions set the tone of scholarly breadth. Historian Susan Groag Bell discussed the autobiography of John Stewart Mill in the context of his relationship with his mother and wife. Nancy Paxton of Northern Arizona University talked about Herbert Spencer's autobiography as it referenced gender. French professor Marilyn Yalom searched for the author in the text in Adele Hugo's biography of her famous husband. Diane Middlebrook of the English Department used psychiatric records to understand the poet and her work in "The Case of Anne Sexton," while law professor Barbara Babcock described the difficulties of reconstructing the life of California's first woman lawyer, Clara Foltz, and her fantasy of discovering a full trunk-load of source material.

Shifting cultures and continents, anthropologist Jean Davison talked about collecting oral autobiographies of non-literate African women. Judy Long, a sociologist from Syracuse University, theorized about the biographical process as telling it "Slant, Straight and Messy." Jane Marcus from the University of Texas, advocated telling

the lives of ordinary women. The life of Black novelist Zora Neale Hurston was the subject of Nellie McKay from the University of Wisconsin, while Joanne Braxton of the College of William and Mary discussed her struggle to identify with the poet Charlotte Forten Grimke in "The Black Woman's Search for a Public Voice."

If there was a complaint with the conference, it was about its richness, of the fact that too many sessions occurred back to back, making choice a problem. Jane Aron of the University of Leicester, England spoke of the autobiographical writings of Charles and Mary Lamb, while concurrently Anne Green of King's College, London looked at female anonymity in the case of Madame de Lafayette. At the same time Yael Feldman of Columbia University talked about "Gender Difference in Contemporary Hebrew Autobiographical Fiction."

Two extraordinary women addressed the conference, each in her own medium. An art show of the work of H el ene de Beauvoir opened with a cocktail hour at which the artist was present. Madame de Beauvoir also attended the session which focussed on the life and work of her sister, Simone de Beauvoir. Deirdre Bair, of the University of Pennsylvania, who is writing the life of Simone with the cooperation of her subject, described her experience as the biographer of a contemporary person. (Unsuspected by all, Simone de Beauvoir passed away one day later.)

Jessica Mitford demonstrated that her medium is words, whether written or spoken, and an acerbic wit that commanded a large audience in her keynote address. Mitford, whose autobiography is called, *Daughters and Rebels*, talked mostly of herself as rebel. The conference concluded with a series of workshops on Sunday afternoon, led by Mary Jane Moffatt of Foothill College, Kay Mills, the "Los Angeles Times," Bella Brodski and Celeste Schenck of Barnard College.

Several Institute members were seen wandering the halls of Tresidder Union over the three day period. Judith Strong Albert presented a paper on Margaret Fuller, entitled, "Where Autobiography and Biography Meet." Edith Gelles talked about letters as autobiography in the case of Abigail Adams. Former Institute member Joanna Gillespie, now of Drew University, discussed her work on the journals of Martha Laurens Ramsey. Joanne Lafier was observed dashing from session to session for the full three days, as was Karen Offen. Monica Clyde and Sonny Herman attended as well. All agreed that it was an intellectual surfeit.

—Edith Gelles

## PRESIDENT'S MESSAGE

We are delighted to welcome Jack Boas to the Board of Directors, to fill the unexpired term of Mary Agnes Dougherty and, it is hoped, to stand for election to a full term next February. Jack is a modern European historian, the author of the recently-reviewed *Boulevard des Misères: The Story of Transit Camp Westerbork*, and a longtime active member of the Institute.

At the same time, the Board has, with regret, accepted the resignation of Sandria Freitag, whose research work will be taking her away from California. Over the years Sandy has contributed greatly to the Institute, especially in the area of evaluating and writing grants. We wish her well in her work and hope to see her again soon.

For those of us who have subscribed to the *Chicago reSearcher*, a lively and informative newsletter for independent scholars, there has been some bad news and some good news. The bad news is that author-editor Jim Bennett has announced that publication will cease after the next issue. The good news is that responses to an editorial in an earlier issue of the *reSearcher* indicate that independent scholarship groups around the country are interested in working together on issues of mutual concern. An important first step will be a regional conference hosted by the San Diego Independent Scholars in October, at which Georgia Wright and I will represent the Institute. Ron Gross, of the Independent Scholarship Project, plans to create a directory of independent scholarship organizations around the country, which should be a valuable tool for communication among groups. These are encouraging signs of the continuing vitality of a national movement.

Although many of us—as parents, academics, or by reason of old habits—are attuned to the academic calendar, there will be no summer vacation for the Institute. We look forward to seeing you at our monthly meetings, as well as at some events of a more recreational nature. Prospective members are especially invited to become acquainted with our program.

—Joanne Lafler

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## EXHIBIT

*Photographic Portraits of Marcel Sternberger*  
May 15–July 10, 1986  
The Jewish Community Museum,  
121 Stuart Street, San Francisco

Marcel Sternberger became an artist on his wedding day, for on that day he was given a Leica by his new bride, Institute member Ilse Sternberger. From then on—the year was 1933—until his tragic death in an automobile accident in 1957, Marcel and his camera were inseparable.

Before long, the results began showing in the changed appearance of the young couple's apartment. In Antwerp, where they had gone to live shortly after marrying, Marcel roamed the streets recording the faces of the inhabitants. In the introduction to the catalogue Ilse recalls that Mar-

cel's portraits "were heaped in every corner of our apartment." One day in 1935 Camille Huysmans, Belgium's future World War II Prime Minister-in-Exile dropped by and, struck by Marcel's portraits, managed to arrange a photographic sitting for him with the Belgian Royal Family. From this session one photograph became the model for a series of postage stamps. It was a photograph of the royal children which, Ilse notes, marked a "first" in philatelic history.

This royal assignment was Marcel's entrée into the world of professional photography, and for the next 22 years the Hungarian-born journalist would aim his handheld Leica at the faces that intrigued him—royalty, painters, writers, statesmen, or just plain people.

Marcel's entire photographic interest was devoted to capturing the individual's "soul in its physical aspect," as he put it. It was his habit before each sitting, Ilse says, to do everything in his power to get to know his subjects "professionally, philosophically, and personally."

Where this proved impossible, as in the case of Franklin D. Roosevelt, the result was a near-disaster, Ilse claims, though it is a pity that the Guest Curator of this exhibition does not tell us what actually happened. Perhaps it was this lack of preparation which accounts for the fact that there is a "studio" quality about the two portraits of FDR displayed at the exhibition, making them more like official portraits than penetrating studies.

The same could be said of the photographs of Dr. Miguel Aleman and Dr. Stenio Vincent, respectively, the presidents of Mexico and Haiti. But here it is probably reasonable to assume that the politician's mask is responsible for not yielding their inner likeness to Marcel's lens. In the portraits of Camille Huysmans and the Shah of Iran, on the other hand, Marcel manages to penetrate their individuality. That of Huysmans, taken in 1934, shows a delicate, triangular-shaped face suggesting profound humanism and the soul of an artist. But there is also a line of tension running from the left side of the temple down to the corner of the mouth, hinting at unresolved conflicts and suffering. The photograph of the Shah, in full regalia, is that of a severe and unyielding ruler, a cruel and vicious tyrant. Likewise, in his portrait of Nehru, Marcel captures the spirit of the quintessential Brahmin: urbane, polished, cultured. His English counterpart is Anthony Eden, whose British sporting looks and impeccable grooming epitomize the career diplomat and statesman.

These photographs reflect the sitters' position in life. In Marcel Sternberger's images, painters, writers, actors, scientists, and ordinary people appear to let down their guard—for example, the unforgettable shot of the Welsh miner with his care-worn expression and grimy fingers pressed into his gritty cheeks; set against an ore-like background, the effect of this photograph is that of horrifying claustrophobia.

Some of the photographic studies are displayed in pairs. Of the two pictures of Diego Rivera, one shows the Mexican painter in a playful mood imitating a Chinese

mask; the other as striking a pensive pose bordering on anguish. There are also two pictures each of Freud, Einstein, and George Bernard Shaw. Everything about the Freud portraits, including the signature and date on one of them, done in a trembling hand, point to the psychiatrist's imminent collapse (which actually came in 1939, a year after Marcel's photo).

The portraits of Shaw and Einstein, on the other hand, show us men active in life though no longer young. There is a glowering Shaw. There is Einstein posing in his favorite sweatshirt (neatly pressed and with the shirt underneath buttoned to the very top), radiating humanity. By contrast, Marcel's sepia-tone portrait of Stefan Zweig, the Austrian writer with whom the Sternbergers shared passage on the last ship to leave England after the outbreak of World War II, is that of a dark, melancholy, brooding figure, light barely touching his face. Looking at this photograph forces one to think about the author's suicide, two years later, in Petropolis, Brazil.

The exhibition also has two subcategories, one depicting types ("The Patriarch"; "U.S. Naval Officer"; "Texas Oil Magnate"), and the other representing ideas ("Sorrow"; "Between Two Cultures"; "Dreams").

But whether representing famous people, types or ideas, a distinct quality stamps Marcel's photographic legacy as the unique product of the man behind the shutter. That quality is warmth. In Marcel Sternberger's portraits there is none of the cynicism of a Richard Avedon, whose exhibition recently closed here. Marcel "loved, and collected, people," writes Ilse. "And he loved, and collected, faces." The objects of Marcel's love are well worth seeing.

—Jacob Boas



## WORK-IN-PROGRESS

### February

"Where there's a will, is there a way?" was the question proposed by Joanne Lafler before a helpful and attentive audience at the home of Ethel Dunn on February 8. The question involved what—if anything—she should do with an 18th century will she turned up in the course of her research on the actress Anne Oldfield.

When Mrs. Oldfield's son Arthur Maynwaring was killed at the siege of Cartagena in 1741 he left a widow and child. Joanne never expected to find out more about his survivors than the brief reference to their existence in the *Biographia Britannia* of 1750. But, leafing through an index to obituaries in *Gentleman's Magazine*, she found an entry for "Katherine Maynwaring, relict of Captain Arthur." The date of death enabled her to find

Katherine Maynwaring's will in the Public Record Office in London, and the will proved useful in completing the history of Arthur Maynwaring's wife and their only child, Margaret, who died unmarried in 1767. As far as the biography of Mrs. Oldfield is concerned this information merits only a few sentences, but the will itself has so intrigued Joanne that she feels it should be brought to the attention of others. She provided copies of a preliminary transcription for examination and comment.

Originally written in 1764 and proved in 1780, the will is a complex, fourteen-page document with fourteen codicils, written over a period of twelve years, and a two-page affidavit appended. Written, as the testator frankly admitted, not according to "forms of Law," but apparently as the spirit moved her and wherever she happened to be, the will spells out a well-to-do widow's relationships with her family, her servants, the recipients of her charity in a village in Buckinghamshire—even a dog, two cats, and two coach horses. The death of her daughter, evidently in her late twenties, is movingly described as a "Melancholy and for ever to be lamented event."

The will provides information about Katherine Maynwaring's financial situation, for she kept close tabs on her East India stocks and at one point reported that the estate in Ireland inherited from her father brought in "upward of Seven hundred a Year returned to England when all the Tenants pay." (Because her nephew was the heir to a baronetcy, it was possible, using standard reference materials, to trace the family for several generations and to learn that her paternal grandfather, Sir Richard Pyne, a Lord Chief Justice in Ireland, had obtained his estate in County Cork in the aftermath of William III's Irish campaign.)

The revelations of the woman's personality are equally interesting, suggesting a character out of a Jane Austen novel. One could see "Aunt Katherine and her will" as a biographical sketch or perhaps even a piece of fiction. But the group agreed that if Joanne is interested in using the will for a scholarly article or paper she must learn much more about the subject of women's wills in the 18th century. (Is it true, for example, that women in general were so concerned about the disposition of household goods and clothing, and the care of servants and other dependents?) A number of constructive suggestions were made, and the consensus seemed to be that the document is worthy of further investigation.

### April

Equal treatment of men and women was a radical notion in 19th century Russia, but not among the sectarian communities studied by Ethel Dunn. Marriages were contracted by mutual consent, community property was recognized, and property was inherited by men and women equally among the sectarians, or "Spiritual Christians." This was contrary to Russian custom and law of the period. To the Tsarist regime such ideas were clearly subversive.

In the 1860s a government official visiting a sectarian community of Molokans insisted that according to law a

daughter with a surviving brother could receive only a fourteenth of the property, an eighth if the property were "movable." This is contrary to the Bible, the Molokans said, and refused to comply with the decree. In addition, girls were taught to read and write as well as boys, and in at least one group even shared the same classroom. Literacy was necessary since reading the Bible oneself was considered essential for every human being, male or female. Relation to the divine would not be mediated through a priest, but was to be an immediate experience for each individual. This was in significant contrast to the Russian Orthodox Church.

The Molokans threw out aspects of the traditional peasant marriage that were demeaning to women. In addition, wife beating was declared a sin, apparently not the prevailing view of the time. Among the sectarians women had an equal voice in the meetings, an equal vote, and could also head the council. In at least one group a woman became the leader. Marriage was extremely important; in fact, essential. Neither men nor women were considered full-fledged members of the community until they married. Among a group of Molokans known as the Communalists, parents referred to their children as "our," not "my," since children were considered to be the children of the entire community. The community took care of all its members including the sick and needy. Food was divided up so no one would go hungry.

Who were these sectarians or "Spiritual Christians"? There were several groups: the Molokans, Dukhobors, New Israelites, and Baptists. In addition, there were the Old Believers, who broke away from the Russian Orthodox Church in the 17th century. According to one estimate there were seven million of these dissenters before the Revolution, excluding the Old Believers. Including the Old Believers the figure would rise to twenty-five million, a substantial segment of the population. The Tsarist government felt threatened by the sectarians, for, in addition to their peculiar religious customs and domestic arrangements, they refused to be serfs and engaged at times in armed clashes with the state. Consequently, the government tried to prevent their spreading into towns and exiled many of them to remote sections of the empire. Molokans, for example, were settled in the Far Eastern Amur region near China in the early part of the 19th century. Eventually some of the sectarians emigrated, such as the Dukhobors to Canada.

This research of Ethel Dunn's is an outgrowth of a book she and her husband Stephen wrote, *Peasants of Central Russia*, published in 1967. The material seems vast and complicated as well as extremely interesting; certainly Ethel should consider developing this study into another book. She did not have time to explore the religious practices of these groups in any detail, but I think that would be fascinating. In many ways the principles of equality and communality which these sectarian groups shared seem compatible with early views of revolutionaries in Russia. However, the religious component, specifically the "Spiritual Christian" component, would not be so compatible I suspect.

—Thelma Bryant

At the most recent Institute work-in-progress hosted by Ellen Huppert, Michael Meo gave a richly detailed talk on the transmission of German academic science to Eastern Europe during the nineteenth century. He brought out intricate connections between international affairs, educational movements and individual lives.

Carl Ernst von Baer (1792–1876) came from a family of German landowners. He had his early schooling in Riga, Estonia, in a school that was greatly affected by the turbulent history of Estonia. In the thirteenth century Estonia was converted to Christianity by the returning crusaders. Later the Swedes took over and downgraded education. Under Peter the Great, Estonia became part of Russia and the school was influenced by the spirit of reform. It had a charismatic headmaster, and learning was valued over noble lineage. Unlike the German *Gymnasium* where students were constantly overburdened, the Riga school did not overwhelm the students, and Baer had time to study on his own and to become educated in biology. He moved on to Dorpat (now Tartu) and eventually became a professor at the University of Königsberg where he made his major discoveries. Baer was the first to observe the mammalian egg; previously it had been confused with the follicle. His discoveries contributed to Darwin's work, but Baer himself never believed in Darwinism. The end of his academic career was spent in St. Petersburg at the academy founded by Peter the Great's wife Catherine I.

Russia in the nineteenth century succeeded in importing creative scientists, concluded Michael, but there were few students and except for mathematics, Russia had little influence on the future development of Russian science.

There was lively discussion during and after the talk, stimulated by Michael's presentation.

—John Brunn



## BOOK REVIEW

Peter C. Y. Leung, *One Day, One Dollar: Locke, California and the Chinese Farming Experience in the Sacramento Delta*, edited by L. Eve Armentrout Ma, Chinese/Chinese American History Project, 1984.

*One Day, One Dollar* could more accurately be described as the sociological update on the Chinese living in the Sacramento Delta, particularly those associated with the town of Locke. Many first persons' accounts suggest a bifurcate story of cultural continuity, norms and expectations of these early Chungshan farm workers and their families' acculturation process into the American mainstream.

Chinese who arrived in the 1920s serve as principal informants; some shed additional light on immigration processing details at Angel Island, others provide evidence of frugal existence (time sheets, diaries and wage computations), while still others recall the pressures of familial financial demands of relatives living in China. There is an extraordinary account of So Yung Ng, a cook, who booked passage to Mexico. In Mexicali So Yung Ng, like hundreds of other Chinese emigrés, paid American smugglers \$500 to sneak him across the border. This story reinforces the dangers and problems of today's illegals and serves as a condemnation of the profiteering in human trade that continues to exist.

One difficulty facing those who write Chinese American history is that nuances and subtleties of the Cantonese people sometimes escape detection even by those who are also Chinese but of a different generation and background. Leung's delineation of the responsibilities of the local Bing Kung Tong, a fraternal organization, and that of Chung Wah Hui Kuen, the Chinese Benevolent Association, is dissimilar to both organizations' activities in other Chinese communities. Moreover, the well-known Yeong Wo Assn., the representative organization for the Chungshan District found in major communities with Chungshan residents, was never mentioned. Yet, Leung implies that the Nan Ying Assn., once a laborers' guild, serves as the all encompassing community association. Perhaps some of the interviewees either did not under-

stand the organizations themselves or, if what they knew was told to them by their fathers, were providing Leung with second, if not third hand, information. The memories of the oldtimers in this regard are, at best, fragments of recollection and cannot be relied upon as sound historical research.

The reader can become easily confused; for instance, in several sections Locke was described as the last rural Chinese community with at least half of its residents as Chinese. Yet, on page 39 the author writes, "there are no longer any Chinese in Locke." There are other misleading details (such as canneries in the Delta) that could have been avoided with more judicious archival research to strengthen information provided by the interviewees. As to community life, Leung has not offered anything new. Missing among the non-gambling, prostitution and opium facets is information on the once-thriving Lockport Chinese theatre, the often hungry, Depression-organized Chinese opera troupe based in Courtland, the Au Company transport service and other businesses and activities in the Delta communities.

*One Day, One Dollar* is a valuable tool, however, for it helps weave more threads into the total Chinese-American tapestry, and its use of oral history provides additional insight into the plight of the Chinese farm laborer.

— Sylvia Sun Minnick



Main street of Locke, California, circa 1957. (Photograph from the collection of the photographer, John Lafler; does not appear in *One Day, One Dollar*.)

## CONFERENCES

### Leopold von Ranke and the Shaping of the Historical Discipline

On October 16-18, 1986, Syracuse University and the American Historical Association will co-sponsor an international conference, "Leopold von Ranke and the Shaping of the Historical Discipline," to be held at Syracuse. Ranke was the first honorary member of the AHA. On the occasion of the centennial of his death, more than thirty-five scholars from six countries will gather in Syracuse to discuss the fundamental issues that have marked the development of the historical discipline. Syracuse University, which holds the personal library of Ranke, extends a sincere welcome to all who desire to take part in this conference. The program is published in *Perspectives: The Newsletter of the AHA*, for May-June, 1986. For further information, please contact: Prof. James M. Powell, Department of History, The Maxwell School, Syracuse University, Syracuse, New York, 13244.

### Convention of the Pacific Coast Branch of the AHA

The 79th Annual Convention of the Pacific Coast Branch of the American Historical Association will meet in Honolulu, August 13-17. Institute member Frances Richardson Keller of San Francisco State University will speak at the WAWH Luncheon, August 15, on the topic, "Comparable Worth and Incomparable Costs: The Long View, the Legal View, the View Ahead." A conference Travel Coordinator may be reached toll free by calling 1-800-367-8047, Extension 300, or 1-800-367-5130.

## Fort Point and Army Museum Symposium

Never fired in anger, heavy artillery and Nike Ajax missiles were nevertheless in place in the San Francisco Bay Area until recent times. This little-known aspect of local history will be explored at the annual symposium of the Fort Point and Army Museum Association on September 20 from 1:30 to 4:30 p.m. at the Presidio Recreation and Cultural Center on the Presidio of San Francisco. Titled "Wings and Guns: Defending the Golden Gate, 1939-1960," the symposium will feature presentations on "Coast Artillery Corps Operations at the Golden Gate," "Deployment of the Nike Ajax Missile," and "Early Jet Propelled Interceptor Aircraft Over the Bay." The meeting will be chaired by James J. Rawls of Diablo Valley College, co-author of *California: An Interpretive History*. For additional information, or to make reservations to attend, contact: Fort Point and Army Museum Association, P.O. Box 29163, Presidio of San Francisco, CA 94129, or telephone (415) 921-8193.

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## ONGOING ACTIVITIES

### Bancroft Readers

At the May meeting of the Bancroft Readers' Roundtable, Rebecca Horn, a Bancroft Fellow, spoke about her work on documents, written in the Aztec language, recording land transfers between members of an Indian community near Mexico City in the late sixteenth and early seventeenth centuries. These vivid, unformulaic texts offer many insights into this remarkable civilization. They indicate, for example, that the Indian class structure and customs of inheritance were similar to the Spaniards' so that the two peoples might negotiate with some understanding. The Roundtable greeted with enthusiasm what might appear to be an esoteric topic and bombarded the speaker with questions.

The Roundtable continues to meet at noon on the first Wednesday of every month in the UCB Faculty Club. The topic is posted in the Bancroft Library, and anyone may join the group.

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## MAKING CONNECTIONS

### San Diego Independent Scholars

The San Diego Independent Scholars continues its active program in Southern California, offering many services to members. At a meeting on March 19, "Traveling Scholars: The Ins and Outs of Archives, Libraries, Museums and Other Resources Here and Abroad," a panel of experienced travelling scholars shared their experiences and offered suggestions about doing research away from home. Members also discuss their work in a format similar to our work-in-progress sessions. For further information, write to SDIS, P.O. Box 314, La Jolla, CA 92038.

## MEMBERSHIP NEWS

Roger Davis of the University of Nevada, Las Vegas, contributed to its Great Decisions '86 program with a lecture on "How Foreign Policy is made: The Case of Central America." About 70 people attended the January 30 event. His review of *A Tropical Plains Frontier: The Llanos of Columbia 1531-1831*, by Jane Rausch, appeared in the December 4, 1985 edition of *The Times of the Americas*.

Georgia Wright spent April in France looking at Romanesque and Gothic sculpture in the Ile-de-France, Burgundy, Poitou and Provence. She recommends the new Picasso museum in Paris, established in an eighteenth century "hôtel particulier" in the Marais. Picasso's classical period sculpture and painting, arranged around a grand staircase, hold an amusing dialogue with the rococo stuccos around the ceiling. Besides an enormous number of his own works, there are works by contemporaries from his collections and African masks influential in the development of Cubism. Georgia recently gave Institute members an introduction, with slides, to the exhibition, "The New Painting: Impressionism 1874-1886," currently at the De Young Museum in San Francisco.

Agnes F. Peterson has once again been invited to join the Bradley Berlin Seminar (organized by Bradley University in Peoria, Ill.), which takes a group of American faculty and professional people to Berlin to take part there in programs on American/German topics at the Europäische Akademie. The trip includes trips to West and East Germany. It concludes on June 22 when members of the seminar will travel to Bonn where they will be guests at the Institute for International Studies sponsored by the West German federal government.

A conception of San Francisco as America's first Eurasian city, elaborated by Institute member Ruth Hendricks Willard and the late Carol Green Wilson in *Sacred Places of San Francisco* (Presidio Press, 1985) was visually amplified in a highly successful and well attended exhibit of photographs on view April 1-18 at San Francisco State University's Student Art Gallery. Interiors from cathedrals, synagogues, temples and neighborhood churches photographed by Roy Flamm included many of those appearing in the publication. Our Institute was among the sponsors of the show, whose popularity resulted in a request to make it available next February at Temple Emanuel, to coincide with the celebration of interfaith month. Ruth will be delivering a slide lecture on the ecumenical theme using a further selection of photographs, while the original exhibition will be housed during March, April and a part of May 1987 in the newly enlarged library of the Graduate Theological Union in Berkeley. *Sacred Places of San Francisco* was reviewed in the November/December issue of the Newsletter.

It will take Chet Snow another year or two in France to achieve his goal of collecting 600 French cases of past life recall, to add to the 300 already in his files, along with 200 American instances. Chet came back from France in May to chair a panel at the Association for Past Life Research and Therapy's spring conference, near Los Angeles, and while here he took the opportunity to acquire about 40 more American past life recall data sheets. His current

cross-cultural research in transpersonal psychology and regression therapy, using the findings and methods pioneered by Dr. Helen Wambach, has already yielded interesting comparisons between the reactions of French and American subjects to "inner journey" workshops. Chet collaborated with Dr. Wambach during 1983-85. Among the theses now being tested is the theory that, while linguo-cultural factors may cause some peripheral differences in past-life scenarios and responses, the same basic sociological and psychological patterns will emerge from each group. Chet's next return visit will be from September 15 to October 15, to be spent partly in Southern California and partly in the Bay Area. His Institute colleagues will be eager to hear what he has discovered in the intervening months.

Ruth Friedlander has had her hands full this past Spring. After a staged reading of her new play on the evolution of Purim, at the San Francisco Unitarian Church, March 28, she flew to New York in April for a series of performances of her acclaimed *Xanthippe*, starring Laurie James as Socrates' wife, returning to direct Joel Ensana's *Slow Bus to Fairfax*. This was performed June 4 and June 8 at the San Francisco Jewish Community Theatre.

New York also greeted Margaretta Mitchell this Spring. Her photogravure exhibit *Dance for Life* moved to the Marcuse Pfeifer Gallery on Broadway, April 19, while her *Reflections on Isadora Duncan* opened May 1 at the Gallery at Lincoln Center. Margaretta attended receptions in her honor May 13 at the Lincoln Center and May 15 at the Pfeifer Gallery.

Jules Becker's research on "The Course of Exclusion, 1882-1924: San Francisco Newspaper Coverage of the Chinese and Japanese in the United States" lasted 12 years, but he set out on the long road to his recently awarded Ph.D. as far back as 1964. At that time, he started work on a Master's degree in Journalism at UC Berkeley, and having achieved that in 1967 he turned his attention to history. In 1971 he received an M.A. in that field, on the way to the doctorate, passing his orals in 1974. Jules does not think of the next dozen years spent reading newspapers as arduous. The hard part was trying to remember that it was work, he tells us.



## NEW MEMBERS

We extend a warm welcome to the following new members:

Mary Lou LeVan holds an A.B. degree in history from Stanford University where she completed her honor's thesis on the subject, "On the Authenticity of a Runic Artifact." Mary Lou is a member of the California Academy of Sciences, the Peninsula Geological Society, and the Morgan Hill Historical Society. Her historical interests include historical research for the Morgan Hill Historical Society and writing a successful application for the Mor-

gan Hill House to be placed on the National Register of Historic Places Inventory. She has worked on various other preservation projects and has been a docent guide for historic Kirk-Farrington House of San Jose.

Maresi Nerad holds an M.A. from UC Berkeley in Educational Administration and a German teaching credential in Political Science and Physical Education. She is completing a Ph.D. dissertation at the School of Education at UC Berkeley on "Gender Stratification in Higher Education, the Department of Home Economics at the University of California, Berkeley, 1905-1960."

She has received a number of awards and grants, has published a book in German on *Feminist Science and Women's Studies* (1982), and has also published a number of articles and reports. Maresi first became aware of the Institute through attending the Bancroft Readers Roundtable.

Rose L. Glickman holds a Ph.D. in History from the University of Chicago. She recently published *Russian Factory Women* (University of California Press, 1984) and has also published articles on Russian intellectual history, labor history, and Russian women. Her current interests include history of peasant women in Russia, 1860-1917 and the history of working women in Europe and America. Rose has taught extensively at institutions throughout California from UCLA, UC Berkeley, Stanford to the American Conservatory Theater. She is eager to establish a broad range of contacts with historians in various fields outside the academic context.

## ANNOUNCEMENTS

### Planners needed

The Coalition for Western Women's History wants to create a network of academics, teachers, and writers who are working on the multicultural history of western women. The Coalition is planning a conference on "The Women's West: Race, Class and Culture" in the summer of 1987 in the Bay Area. It will hold an initial planning meeting this August to decide the detailed focus of the conference, write the call for papers, and make sure that its distribution is comprehensive. Those interested in helping to plan the meeting or in hearing more about it should write Susan Armitage, Women Studies Program, Washington State University, Pullman, WA 99164.

### Directory of Women Historians

The AHA with the cooperation of the Organization of American Historians and the Coordinating Committee on Women in the Historical Profession is planning to publish a fourth updated *Directory of Women Historians*. The *Directory* was last published in 1981.



The updated *Directory* will list women historians' addresses, degrees, and fields of specialization. In the past, the *Directory* has served a variety of purposes, including providing information for panels, conferences, and committees. It has also been used for employment purposes.

Forms can be obtained from: Noralee Frankel, AHA, 400 A Street SE, Washington, DC 20003.

#### History Play Reading Group

A number of members have expressed interest in meeting every few months to read aloud and discuss a history play. The group is envisioned as informal and self-sustaining, with each session lasting about four hours. Since the Elizabethans were the first to create the history play as a distinct genre, it seems appropriate to begin with the brilliant but infrequently-performed (and read) *Edward II* by Christopher Marlowe. Joanne Lafler has offered to host the first meeting on Friday, July 18, at 7:30 p.m. Participants should come equipped with a good modern edition of the play and should call Joanne—(415) 547-1791—for further information and/or directions to her hard-to-find house in the North Oakland hills.

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#### EDITOR'S NOTE

Please send items for Membership News directly to Kathleen Casey at 1130 Delaware St., Berkeley, CA 94702. The Editorial Board welcomes any news from Institute members about professional and personal activities as

they relate to the study of history. We are particularly interested in hearing of the many diverse, as well as sometimes unexpected ways, in which that vocation or avocation enriches the way we live.



#### THE BOARD OF DIRECTORS, 1986

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The Newsletter is sent to all members. Non-members who wish to receive it and to get regular announcements of Institute events are invited to make tax deductible contributions to assist with the cost of printing and mailing.

Director membership inquires to Agnes F. Peterson, Membership Chair, 362 Yerba Buena Ave., Los Altos, CA 94022.

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