The Institute for Historical Study Newsletter

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PRESIDENT'S MESSAGE

On behalf of the Board of Directors I am pleased to announce that in October the Institute was awarded a Certificate of Merit for Excellent Achievement in the Promotion of History by the California Committee for the Promotion of History, one of five such awards presented by CCPH in 1986. The CCPH, founded in 1976 as the California unit of the National Coordinating Committee for the Promotion of History, represents and encourages a wide range of historical activities throughout the state. We were recognized both for supporting the scholarly work of our members and for presenting public programs.

At our October retreat, past and present Board members considered the recurring problem of member involvement. Most members state on their applications that in joining the Institute they hope to meet kindred spirits. Yet this is easier said than done, in part because our membership is geographically spread out and in part because some of us have burrowed into very specialized research fields. The suggestion was proposed and accepted that the Board and commitee members take a more active role in matching up existing members with new applicants on the basis of similar interests.

In addition to that, I hope that new—and currently inactive—members will not hesitate to attend monthly meetings, even if the subject under discussion is not in their field. Work-in-progress sessions are often concerned with methodological problems that we all share. They also offer an informal, collegial atmosphere, the opportunity to make oneself and one's work known, and the chance to meet the small core of members for whom (to paraphrase Terence) nothing historical is alien.

At the October meeting the Board accepted with regret the resignation of Jack Boas, who had been appointed only a few months earlier. We hope that his busy schedule will still permit him to participate in other Institute activities. At the annual membership meeting on February 21, at the Sutro Library on the San Francisco State University campus, elections will be held to fill four vacancies on the Board. Please plan now to attend.

—Joanne Lafler

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CONFERENCE REPORTS

Independent Scholars Meet

James Bennett's query in his last *Chicago reSearcher* about the viability of a national independent scholarship movement was answered in the affirmative by fifty independent scholars at the conference "Independent Scholars: Pooling our Resources," hosted by the San Diego Independent Scholars on October 25. Three members of the Institute participated in the morning session. The gathering, including representatives of seven organizations, was intended to explore the possibility of forming a coalition of independent scholars' organizations, which might act as an advocate and publish a newsletter. The panel to discuss forming a coalition, chaired by Jane Ford of SDIS, heard from Georgia Wright on the accomplishments of Ron Gross and the need for a coalition to assume the responsibility he has shouldered so far, and from Margaret DeLacy, of the Northwest Independent Scholars Association, who set the agenda for discussion. The audience was concerned about whether the fifty people present had a mandate to set up a coalition, an issue resolved by calling the volunteer group a "study committee" and having it work out a way to draw upon ideas and obtain representatives from other organizations. DeLacy suggested that some way should be found to pay a part-time person who would meet with foundations, learned society directors, and the constituent organizations. A group of volunteers met at the end of the afternoon to work out a procedure for circulating the outline of a structure and list of functions both to the group and to other organizations. DeLacy is drafting a preliminary proposal.

The second panel tackled the question of a national newsletter. Ray Chasse, who heads the Pacific Western University Independent Scholars Roundtable and edits an international newsletter, and Joanne Lafler, who edited this Newsletter for six years, addressed such subjects as using a national newsletter for networking, and determining who the audience should be. Glenna Matthews pointed out that a newsletter could showcase the achievements of individual scholars. The audience discussed possible content, such as abstracts of scholarly articles, but most seemed to agree that a newsletter should stick to the news of groups, of individual independent scholars, of resources. In spite of warnings from the veterans about the difficulty of getting material, Georgia Wright volunteered to edit the newsletter, albeit on a quarterly basis, with the help of an active group of contributors. A subsequent short fund-raising drive secured $162 for start-up expenses.

The luncheon, which, with the panels, was held at the University of San Diego, featured John Benton, Medieval historian at the California Institute of Technology. Benton spoke of an exemplary independent scholar, Henry Charles Lea, a man with no formal academic training, who was professionally a partner in a publishing house but who wrote eighteen substantial volumes primarily on the his-

tory of the Latin Church. But Lea collected a library sufficient to permit him to carry out this research in his home, something no longer possible in most fields, even for the very wealthy. The university has become the repository of most scholarly works and the source of jobs for those mining them and producing more. Universities understand that increasing knowledge is beneficial for society and that is why the faculty is paid not only to teach but to do research. Independent scholars who use institutional resources bring this same benefit at a fraction of the cost and might use this argument when attempting to gain better access to university resources.

The afternoon panel was devoted to the question of the relationship of independent and affiliated scholars. Part of an article by Jim Bennett, from his publication *The Chicago reSearcher*, was read aloud as he was unable to attend. Bennett believes that independent scholars should utilize their freedom from tenure review and other academic pressures to push back the frontiers of knowledge, to be less conventional than faculty. Laura Curtis, from the Princeton Research Forum, argued that not only is very exciting, unconventional work being done in academe, but that innovation is not an unadulterated good. She thought independents might do well to work within the framework of universities and learned societies where they could keep in touch. Sharan Newman, a novelist working in the Medieval field, keeps up her academic connections and reads scholarly works avidly because these sustain her work of synthesis.Stanley Chodorow, Dean of Arts and Humanities at U.C. San Diego, concluded the session by pointing out that independent scholars are part of the community of scholars, and that it is important that they have a role to play in this period of university hegemony. He felt that barriers might be breached by groups like SDIS but that individuals may be more immediately successful when they approach administrators or faculty in their fields to obtain library privileges or visiting scholar status. He also feels that study groups that include both independent scholars and faculty can be of intellectual value as well as keeping open avenues of communication.

The conference was notable not only for the amount of work accomplished but for the pleasant lecture room and the fine lunch at the University of San Diego and the splendid cocktail buffet at the home of Chancellor Atkinson of UCSD. Mary Stroll, Betsy Jordan, Jean Mayer, and the rest of the committee of the SDIS did a commendable job.

For a full report of the conference send a check for $3.00 to San Diego Independent Scholars, P.O. Box 314, La Jolla, CA 92038.

—Georgia Wright

Woman Suffrage: A Discussion

On November 15, the California History Center and The IHS jointly sponsored a conference on "Woman Suffrage: A Discussion." The historic replica of the Petit Trianon on the campus of De Anza College in Cupertino provided a naturally well-lighted, airy space for a new exhibit of photographs and artifacts, "California Woman Suffrage: An Anniversary Exhibit," which will be on view until March 13, 1987.

Introduced by Anne Simonson, the afternoon program included "The Bullet and the Ballot" by Jane Boyd, San Jose State University; "The Home and the Vote: The California Housewife Tries to Mix and Match," by IHS member, Annegret Ogden; and "Santa Cruz County and Woman Suffrage: East Coast Ideas Come West" by Carolyn Swift and Rosemary Brogham of Cabrillo College. Each paper traced the women's suffrage movement from national through personal to local sources and issues. Those attending received a lively crash course on the history of women's suffrage throughout the 19th and early 20th centuries in America, as well as a microscopic look at Santa Cruz village during the latter half of the 19th century. Exemplary individual women leaders, on national and local levels, illuminated the conflicts inherent in obtaining social and political justice.

Questions and discussion, along with book signings, were followed by wine and cheese and a freshly informed stroll through the adjoining gallery exhibit.

—Nancy McCauley

SPECIAL EVENT

Women and Dissent in Latin America

"In the Streets: A History of Women & Dissent in Latin America," was the title of Francesca Miller's public lecture, sponsored by the Institute at the Hoover Institution, September 26. Preceded by lunch served in the Memorial Building Atrium, the lecture attracted a good-sized and responsive audience from throughout the Bay Area.

Gender as a valid category of historical experience was the major premise of Prof. Miller's lecture which established that Latin American women take a rightful place in the history of dissent, which is generally considered a male history. Early expressions of female dissent around the turn of the century show that educated women in Argentina, Uruguay and Brazil took the lead when they aligned themselves with the Anarchist Party because its supporters were more concerned with society in general. Another early form of dissent relating to female concerns took place in 1910 at the Congresso Feminino in Buenos Aires when women passed a resolution demanding equal pay for equal work.

None of these early expressions of defiance, however, took place "in the streets." To be publicly identified with opposition to society was to violate the deeply imbued code of "respectable" women living lives of intense privacy. Although by the 1930's women's issues had entered the central arena in public debates, reform-minded women attempted to change their situation through moral suasion, always acting within the boundaries of what was considered respectable.

Nonetheless, a gradual shift toward more public forms of dissent was taking shape, as Prof. Miller demonstrated, citing the example of Haitian women who took action against the U.S. occupation of Haiti in 1930.

For the first time women went public by massing in the streets to protest the U.S. presence. They organized a

strictly female manifestation of protest, actually excluding men, when they designated a "Day of Prayer" to pray for the success of the Hoover Commission sent to investigate the situation in Haiti. The women chose the church as the stage for their message. Patriotic hymns sung during the presence of Hoover's emissary were deliberately selected to convey a message of protest against the occupation. This action was organized and carried out entirely by female organizations.

Prof. Miller's next example switched to the arena of Mexico and the time of the violent clashes between students and police before the 1968 Olympiad in Mexico City. Many students were killed as a result of senseless brutality exhibited by the police, and the government was unwilling to hold those responsible accountable. On November 2 of that year, a group of women placed a wreath on the square where the bloody repression by police had led to the slaying of the students. This gesture was a public demonstration of solidarity with the victims and also a vote of no-confidence, so-to-say, against the government on whom they could not rely for recourse against the bloody repression.

The third major example cited by Prof. Miller involved female resistance to state terror in Chile, Guatemala, El Salvador and Argentina where, beginning in 1977, people simply disappeared without a trace. Mothers banded together carrying photographs of family members in public to draw attention to their plight. In Guatemala women actually formed groups to search morgues for their loved ones. This was a conscious effort on the part of women, whose public selves cast them in an outcast status in their countries where women simply did not take to the streets with their grievances.

In concluding, Prof. Miller stated that the diversity of non-violent forms of dissent exhibited by women in Latin America was dictated by their particular time, place and historical circumstance. But in each instance, the women involved demonstrated public acts of courage and defiance that went far beyond personal concerns.

Francesca Miller's speech offered a fascinating and well-documented glimpse into the emerging public consciousness of women in Latin America. A lively discussion touching on other forms of intervention in Latin America concluded the program.

—Monica Clyde

WORK-IN-PROGRESS

September

"Utopian Socialism in its American Context, 1840–1860," was the topic of Carl Guarneri's work-in-progress presentation on September 14, at the home of Bill Bonds in San Francisco. The audience listened to Carl read a draft of the introductory chapter of his book, tentatively titled, *The Utopian Alternative*, an examination of the rise and fall of utopian community movements before the Civil War. According to Carl, the key interpretive agenda is to recover the original context of utopian communities, which most commentators now treat merely as an interesting sideshow in American history. In reality, the utopians were important participants in a crucial debate over the future of the American experiment. The 1840's and 50's were decades during which three different ideological movements competed with each other: the dominant Christian capitalism of the North, the slave system of the South, and—as a cooperative alternative to these—utopian communalism.

The framework for the investigation is the international movement of Fourierism, based on the principles of the French utopian theorist, Charles Fourier. The American movement, though inspired by his thought, was a spontaneous, community-building movement, taking quite a different course from its antecedents in Europe and elsewhere.

Albert Brisbane, an energetic journalist from upper New York State, an area so active in religious revivalism that it was called the "burned-over-district," was Charles Fourier's first American convert in 1832. He had met Fourier while on a trip to Europe. Between 1842 and 1852, over two dozen Fourierist communities, also called "phalanxes," were founded along with mutual insurance societies, urban communes (a Fourierist innovation), and cooperative stores. Brook Farm in Massachusetts converted to Fourierism, and Emerson wrote his essay "Self Reliance" in order to explain his reservations about the new doctrine.

Followers of the Fourierist movement supported a complete reconstruction of society, based on ethical considerations. They challenged the entire framework of industrial development in the early 19th century.

Besides the already mentioned Fourierist communities in the east, there were other utopian communities that sprang up elsewhere in the U.S. Between 1825 and 1860 almost a hundred new utopian communities arose. All shared a yearning and belief in evolving a more equitable society, believing that American life could be transformed through their examples. Fourierism was attractive in particular because it was non-denominational, admitting everyone. Although it supported a complete reconstruction of society based on ethical considerations, it did not totally repudiate industrial reforms, nor did it reject basic American values. It advocated a peaceful revolution of social conditions.

There were a number of prominent individuals who, for a time, were adherents of Fourierism, notably Horace Greeley, who early in the 1840's provided the movement national publicity by devoting a column in his *New York Tribune* to Albert Brisbane. Also, there was Elizabeth Blackwell, the first woman M.D. in the U.S., who as a member of the Philadelphia Club in the 1840's challenged competitive capitalism. The vast majority of members of the Fourierist movement, however, were artisans and small businessmen.

Carl's explanation of Fourierism's rapid decline in the 1850's rests on its internal social dynamic and not religious reasons. Because the communities were often short-lived, they failed to build a strong institutional base. Also, the leaders of American Fourierism were in the end too similar to the contemporaneous Christian capitalism they attempted to rebut. Precisely why the movement failed remains a question to be answered in Carl's book.

—M. Meo and Monica Clyde

October

In the course of her archival duties, Elena Danielson of the Hoover Institution had come across three sealed envelopes in the unrestricted collection of Joseph Freeman, which is housed in the Hoover Institution Archives. These three envelopes contained notes and correspondence of Ivy Litvinov, wife of the Soviet Ambassador to the United States from 1941-1943, with her great and good friend Joseph Freeman, the editor of the famous communist *New Masses*. Fascinated by the find, Elena began to research Ivy Litvinov's life. Her findings were presented in a work-in-progress session, "Ivy Litvinov in Washington, D.C.: 1941-1943," held in October at the home of Agnes Peterson.

Ivy Litvinov was the English-born wife of Maxim Litvinov, whom she had married when he was an impecunious exile in England during the First World War, engaged in the struggle to smuggle revolutionary literature into Tsarist Russia. In fact, their children were born in London and returned with their parents to the fledgling Soviet Union after the revolution. Upon his return Litvinov worked in the Soviet Foreign Ministry, eventually serving as foreign minister from 1930-1939. He was relieved of his post just at the time of the Russian-German non-aggression pact, but was sent as ambassador to the United States for the period 1941-1943. Ivy, but not their children, followed him, and it seems clear from their letters to friends that both of them relished their stay in the war-time United States, where conditions were by far not as grim as in the Soviet Union.

Recalled in May 1943, Litvinov returned to Moscow, followed by Ivy a few months later. While waiting for her ship to leave from San Francisco, she took the opportunity to visit the Special Collections at the Stanford Library.

Somehow Maxim Litvinov escaped the usual fate of returnees under Stalin and was not purged, but died peacefully in his bed in 1951. Ivy outlived him by many years, returning in 1972 to England, where she died in 1977. In the period between 1951 and 1972 she also returned to her earlier career as a writer and wrote numerous short stories and essays, some of them published in *The New Yorker*.

From the material found in the three envelopes in the Joseph Freeman collection, it seems clear that both Maxim Litvinov and his wife wrote at least outlines of their memoirs during their stay in Washington, and probably much more. In fact, Ivy wrote extensive memoirs which she laboriously edited and polished. When she was not satisfied with their literary brilliance, she wanted to turn them over to Freeman to have him write her biography.

The correspondence also makes it quite clear that Ivy made arrangements to store a copy or copies of her husband's memoirs in a New York bank in 1943. At one point in 1946, Ivy asked Freeman (for whatever reason, but probably because of political pressure in the Soviet Union) to destroy her husband's memoirs. There is an eyewitness account that this was done by Freeman's friend Edward Carter.

As a matter of fact, Maxim Litvinov found his biographer in Arthur Upham Pope (*Maxim Litvinov*, New York, 1943), and John Carswell wrote an admiring and uncritical biography of Ivy (*The Exile*, London, 1983). According to Elena, neither biography does justice to the fascinating and quite possibly outrageous characters who managed to exist and travel between two worlds.

Elena enriched her presentation with some wonderful slides which made Ivy seem that much more human and real. She is in touch with the Litvinov daughter Tanya in England, who holds whatever papers of her parents survived, and hopes to do more work on a biography.

A lively discussion followed, which answered some questions, solved some puzzles, and encouraged the speaker in her endeavor.

—Agnes F. Peterson

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November

On November 23, 1986, Ethel Dunn gave a talk on her research into Spiritual Christian Molokans in America to a small but lively gathering that included a young woman of Molokan origin. Molokans in the United States live in San Francisco, the Sacramento area, the Los Angeles area, Oregon, and Arizona. Although there are no exact figures, estimates run from 20,000-50,000, depending on the definition of what is a Molokan. Most Molokans come from the Transcaucasus (Georgia and Armenia in the USSR), although a sizable number also immigrated to the United States from Iran and Turkey, where they had settled after the drive for collectivization in the USSR. Some American Molokans have attempted to leave urban civilization behind and settle in farming areas of Oregon, California, and Arizona, and to emigrate to Brazil and Australia, but, for the most part, the group seems likely to remain urban or suburban. The Russian language is an extremely important factor in Molokan self-awareness (retention of ethnicity). The churches themselves are extended family groups, and it is likely that Molokanism will survive as long as the sense of family remains strong. Many remnants of Russian folk culture can be found in the Molokan musical heritage. Mrs. Dunn played tapes of three examples of Molokan singing, and gave details of the difficulty of collecting information among a group that is painfully afraid of being ridiculed. She also explained that many Molokans have purchased materials produced by her organization (Highgate Road Social Science Research Station), and Institute members who might like further information are encouraged to contact her.

—E. Dunn

CONTINUING EVENTS

History Play Reading Group

In the prologue to *Wallenstein's Camp*, the first play of his famous trilogy set during the Thirty Years' War, Schiller portrayed the Bohemian general as a man victimized by ambition, seduced by his own power. These were

judgments which, as the author of a history of the Thirty Years' War (published in 1791-93), Schiller could not make. As a playwright, however, he could attempt to fathom the motives of the enigmatic historical figure.

In November the history play reading group read the last play of the trilogy, *The Death of Wallenstein*, in a vivid, if not always accurate translation by F. J. Lamport. (Since Schiller was as Shakespeare to generations of German school children, lines from the German text were indelibly impressed on the memories of several participants.) As with previous readings, our primary interest was the play as it reflected a particular historical consciousness. Schiller's view of the hero caught up in events beyond his control, achieving greatness by struggling against "ill-fortune written in the stars," was shared by most philosophers and artists at the turn of the nineteenth century. We speculated that the events of the Thirty Years' War, a period of great dislocation and devastation in Germany, held a particular fascination for Schiller in the 1790s. (Lamport, in his introduction, notes that Schiller, like many of his contemporaries, had welcomed the French Revolution as a victory over tyranny, but that the Terror of 1792 had come as a profound shock, "a refutation of the meaning of history.") The popular success of the trilogy, following its premiere at Weimar in 1798-99, suggests that it struck a powerful chord in the emerging national consciousness.

The historical Wallenstein was an opportunist whose personal wealth enabled him to build a great army; a Catholic convert who betrayed the cause of the Holy Roman Empire; a charismatic leader who was assassinated by his own officers. The complexity of Schiller's characterization of Wallenstein, with his flaws and his undeniable greatness, made for very satisfying reading and discussion.

At the next meeting, scheduled for January 10, the group will read and discuss Arthur Miller's drama of the Salem witch trials, *The Crucible*. For more information, call 415-547-1791.

—Joanne Lafler

Bancroft Roundtable

The Bancroft Readers' Roundtable, sponsored by the Institute, meets the first Wednesday of each month at noon in the Faculty Club at UCB. In the past months James Walsh, from San Jose State, has discussed his work on Irish politicians in San Francisco; Walter Brem, from the Bancroft, recounted his trials and triumphs acquiring Mexican government publications for the Bancroft in Mexico City; and Frances Conley spoke about life in Monterey in the 1830's as recalled by ex-Governor Juan Alvarado. In December the Roundtable met the three new Bancroft fellows. Readers and history enthusiasts are cordially invited to attend these informal meetings. The lunch is good and the group congenial. Topics are posted on a sign in the Bancroft Library.

BOOK REVIEW

Annegret S. Ogden, *The Great American Housewife, From Helpmate to Wage Earner, 1776-1986*, Greenwood Press: Westport, Connecticut and London, 1986.

The title of Annegret S. Ogden's new book sounds like an author mocking her subject. Did any woman ever achieve acclaim from scrubbing floors, ironing clothes, or even rearing children? What greatness could possibly lie in the ephemeral accomplishments of homemaking? Ogden implies no sarcasm by the title of her ambitious survey of housewifery in the United States. Her intent is to show that society's expectations of women's domestic responsibilities have not diminished over the centuries, even though women's roles outside the home have expanded. New pressures have simply adhered to old values, according to Ogden, so that the "compleat" housewife of colonial days is today's supermom. The housewife's greatness, then as now, lies not in monetary reward, high self-esteem, or status, but in her ability to function in spite of society's unrealistic expectations that she be the perfect wife, mother, housecleaner, and more recently, wage earner.

Starting with women who lived in 1776, Ogden charts the development of women's many roles, warning readers that they may meet in her descriptions "the familiar ghosts that haunt their households" yet. Abigail Adams represents for Ogden the typical eighteenth-century woman who excelled in her role as "manager." As helpmate, she managed her husband's household, assisted him in his business, and hosted his social evenings. But whether she was the wife of the President or an average housewife, a woman's livelihood and social status derived from her husband, not from the chores she performed or from any inherent value in the role of homemaker, Ogden writes. As a mother, teacher, nurse, farmer, dairywoman, cook, tailor, and hostess, the eighteenth-century woman set the ideal of the "complete housewife," an image that has persisted through the centuries.

From there Ogden moves on to "the lady," the Jacksonian era model of womanhood created by an upwardly mobile society. To women's image of the consummate helpmate was added the task of displaying their husband's success by enjoying increased leisure and by engaging in charitable activities. This created a dilemma for the wives of many professional men of modest means of "maintaining the new upper-class standards while still doing the work necessary for running the home and raising the children." (p. 36)

In contrast to these social ambitions, the latter half of the 19th century added yet another facet to the multiple conflicting identities imposed upon women: i.e. the myth of the saintly mother, sentimentalizing the physical and mental strengths of the housewife.

In subsequent chapters, moving from pioneer women of the late 19th and early 20th century to the new pioneers of the 1980's, Ogden provides a wealth of material documenting the changing aspirations and demands made on women.

To write a history of the American housewife is a difficult task, for as Ogden shows, all women do housework, whether they are full-time homemakers or full-time

wage earners. Ogden's attempt to trace the evolution of the housewife's many roles results in a survey of society's stereotypes, not only of what the housewife, but also of what women in general, should be. Because she is so far-ranging in her examination of middle-class women's lives, the reader is tempted to chide her for not including more material on immigrant, minority and poor women, particularly those women who did housework for others. In the same vein, her effort to present the housewife as an individual rather than a statistic, causes her to rely on autobiographies, journals, and novels in exploring women's attitudes toward their lives. More statistics, however, might have balanced the impression she conveys that the women she highlights were representative. Often they were the exceptional, articulate ones, women whose major role was not that of housewife.

Ogden has done an admirable job of surveying the literature of women's studies and her book is a valuable synthesis of the latest research in the field. She acknowledges her reliance on studies done by others and considers her contribution a "personal evaluation" of their images of American women. It is more than that. *The Great American Housewife* is a useful and eminently readable introduction to the formation of ideas about women's roles and women's often unsuccessful attempts to alter them. "I came to realize," Ogden writes, "that the Great American Housewife might be but a figment of our national imagination, a legend, even a ghost come to haunt us." One feels, after reading her book, that understanding the sources of that myth may help us eventually to dispel it.

—Judy Babbitts

MEMBERSHIP NEWS

American Women Since 1945 by **Rochelle Gatlin** will be published in February 1987 by MacMillan (U.K.). Designed for both general readers and as a college text, the book covers women's paid and unpaid work; their participation in the political, social and cultural movements of the 1960s; the politics and culture of the Women's Movement; and the persistent divisions based on class and race within the Women's Movement and American society generally. After the book's British publication, negotiations will begin to bring it out in the United States.

The introduction to the third issue of the *Psychotherapy Institute Journal* was written by **Thelma Bryant**, one of the journal's editors. Although a theme is not decided in advance, this issue happens to contain several papers focussing on transference-countertransference dynamics, especially in connection with the mother archetype.

Papers by **Elizabeth Griego, Jane Bernard-Powers** and **Maresi Nerad** comprised one of the panels at a recent joint annual meeting of the History of Education Society and the Pacific Coast Historical Society, held at Stanford. **Karen Offen** delivered a critique of the three contributions: "The Situation of Women at the University of California, Berkeley, between 1890 and 1915" (Nerad), "A Study of Women Faculty Members in California Colleges in the late 19th century" (Griego), and "The Paradox of Home-economics in Secondary Schools in the Progressive Era" (Bernard-Powers). Geraldine Clifford of U.C. Berkeley chaired the meeting.

EXHIBITS

Presidio Army Museum

The newest exhibition at the Army Museum of the Presidio of San Francisco is titled "Clash of Cultures: The Frontier Army and the American Indian, 1866–1890." It features photographs and rare artifacts from this period of American history, including splendid photographic portraits of Indians and scenes of frontier army life. The exhibition, which opened on November 17, will run through the spring. Museum hours are 10 to 4, Tuesday through Sunday. Docent tours for parties of more than five may be arranged by calling 921-8193.

Curly, a Crow Indian Scout. Photograph in the "Clash of Cultures" Exhibition.

NEW MEMBERS

We extend a warm welcome to the following new members who were approved by the Board at meetings in October, November, and December:

Martha Davidson received a BA in history from Swarthmore College in 1970. A picture research editor with special interest in Latin America, she is also a member of the American Society of Picture Professionals and the Latin American Studies Association. Her book, *Picture Collections: Mexico*, will be published by Scarecrow Press. She has studied, worked and travelled in Mexico, Peru, Ecuador, and Colombia. She learned about the Institute from the L. J. and Mary C. Skaggs Foundation, which had awarded her a grant. Currently she holds a grant from NEH.

Cornelia Levine has an MA in German history from UC Berkeley and is just beginning to work towards a Ph.D. in history at Berkeley. Cornelia will be part of the team of Institute members presenting a series of lectures on "Berlin in the Twenties" at the Goethe Institute in the spring of 1987.

Bryce Suderow has a BA in philosophy and psychology from Knox College and an MA from Sonoma State University. He is particularly interested in American military history and would like to meet Institute members with similar interests. His book, *Thunder in Arcadia Valley: Price's Defeat, September 27, 1864*, has just been published.

Rella Lossy received her BA in English from UC Berkeley and her MA from San Francisco State University. Between 1970 and the present she wrote over eighty articles, interviews, and reviews for eight Bay Area newspapers ranging from *The San Francisco Chonicle* to the *Berkeley Voice*. For the past 15 years she has also been artistic director, researcher, and scriptwriter for a group that performs literature and music of the 16th, 17th, and 18th centuries. At present, she is preparing a 17th century English Restoration program. She has also adapted the biography of Emma Goldman by Candace Falk into a screen play.

Frances Joyce received her BA in history and music from Whitman College in Walla Walla, Washington. She holds an MA from Hayward State University and is presently teaching European and US history at Chabot College at Livermore. Her special interest is art, especially medieval, reliquaries, and architecture.

ANNOUNCEMENTS

Institute member, Nancy McCauley, will lead a tour to Kenya, September 10-24, 1987. This will be a return trip for her. In 1970-71 she co-directed a college program in Kenya/Ethiopia during the final years of the reign of Emperor Haile Selassie. While on that trip, she discovered and commenced her major research interest in women's art, namely the baskets of Ethiopia. This interest took her by plane, bus, and mules to remote and virtually inaccessible areas of tribal Ethiopia to study basket weaving and collect artifacts relevant to her research.

In returning to Kenya, Nancy plans a safari to extraordinary wilderness areas. The group will stay at game lodges and wilderness camps provided with special viewing stations for observation and photography. When not in the bush, the group will have the opportunity to visit tribal sites as well as paleolithic and neolithic settlements which have established East Africa as the probable home of the earliest human-like cultures.

For complete information contact Nancy McCauley, Art Department, Stanford University, Stanford, CA 94305, (415) 723-3320.

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The 13th Annual Conference of the Southwest Labor Studies Association will be held March 27-28 at the American Graduate School of International Management in Glendale, Arizona. Among the keynote speakers will be Douglas Fraser, Past President of the United Auto Workers.

For particulars contact Beverly Springer, International Studies Development, American Graduate School of International Management, Glendale, Arizona 85306.

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The 40th Annual Meeting of the Society of Architectural Historians will take place April 22-26, 1987 at the Sheraton-Palace Hotel in San Francisco. Further information is available by writing the SAH office, 1700 Walnut Street, Suite 716, Philadelphia, PA 19103 or by calling (215) 735-0224.

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The Bay Area Labor History Workshop is sponsoring the following programs:

- Jan. 18, 1:30, Peter Donohue on "From 'Free Trade' to 'Fair Trade': AFL-CIO Trade Policy, 1934-1975." At the home of Bill Issel, 469 A Hill St., San Francisco, 564-4010.

- February 1, 1:30, Jules Tygiel and Ted Vincent on "The American Working Class and Sport." At the home of Ted Vincent, 1244 Hearst Street, Apt. 8, Berkeley, 486-1501.

- March 8, 1:30, Camile Guerin-Gonzales on "Immigration and Repatriation of Mexican Farm Workers in California Agriculture." At the home of Anne Loftis, 7 Arastradero Road, Portola Valley, 385-7293.

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The California History Center Foundation at De Anza College is undertaking a centennial exhibit and oral history project to commemorate the founding of the Santa Clara County Trades Council in 1888. The labor history project was born from the labor union community in 1985 and will be directed by a Board of Directors including Senators Al Alquist and Dan McCorquodale, Assemblyman Dom Cortese, and Lynn Bonfield, Director of the Bay Area Labor Archives, and labor historian and IHS member Glenna Matthews.

The labor history exhibit and other activities will open in January 1988. Santa Clara Valley residents or anyone else who might have photographs, union memorabilia or other artifacts which might be used in the exhibit are invited to contact the California History Center, De Anza College (408) 996-4712.

ANNOUNCEMENTS, *continued*

The committee working on plans for the bi-centennial of the French Revolution will be meeting early in the new year. Anyone wanting to join the committee, please call Ellen Huppert, 665-1529, a.s.a.p.

Announcing a New Newsletter

While the process of forming a coalition of independent scholars' groups is under way, the newsletter that will serve those groups as well as individuals will be published beginning in January of 1987 and quarterly thereafter. The editor, Georgia Wright, is currently soliciting ideas and articles and lining up an editorial board to share the responsibility. This publication will generally follow two fine models, Bea and Ron Gross's *Independent Scholarship* and Jim Bennett's *Chicago reSearcher*. It will contain descriptions of organizations, news of their activities and programs that might be replicated, profiles of independent scholars, information about grants and occasional analyses of how independent scholars are faring in various categories, notices of prizes, information on databases and on computer networks, letters requesting information or assistance from other scholars, and thoughtful articles on the subject of independent scholarship. Organizations will receive one free subscription each and a request that they respond with copies of their newsletters. The first year subscription price for four issues will be $6 for individuals. To subscribe please send a check made out to Georgia Wright, to *The Independent Scholar*, 105 Vicente Road, Berkeley, CA 94705.

EDITOR'S NOTE

Wishing all our members and friends a happy and peaceful New Year, I would also like to thank all contributors to the *Newsletter* and encourage others to become contributors by sending us items of interest to our readership. The deadline for submitting items for the Spring 1987 issue is March 30.

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.

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

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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