The Institute for Historical Study Newsletter

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PRESIDENT'S MESSAGE

The Institute will be celebrating the bicentennial of the French Revolution in a number of ways this year. The film series, co-sponsored with the Fine Arts Museums of San Francisco, begins on Saturday, February 4, at the Legion of Honor Museum and will run through early May. Our annual meeting, to be held on Saturday, February 25, at the Hoover Institution, will feature the reading of a short play about the revolutionary, feminist, and victim of the French Revolution, Olympe de Gouges, and a talk on gastronomy and the French Revolution. Four members of the Institute are preparing a presentation for a social studies conference in March on the use of original documents for student-created skits and plays about key events of the revolution. In June, an exhibition of printed materials from the collections of the University of California, Berkeley, will be held in the foyer of Doe Library on the Berkeley campus. You will be receiving announcements of these and other events as the time grows near.

Our 1988 program ended on a high note, with a very successful workshop, "Independent Scholarship for Love and Money," at Mills College on December 3. Reports on this event appear elsewhere in the Newsletter, but I would like to take this opportunity to thank Jim Silverman, who conceived the idea for the workshop and did all of the organization. The day-long program, with presentations by members of the Institute and guest speakers, was inspiring and stimulating.

At the end of January, Georgia Wright and I will be flying to New York to attend the first board meeting of the new national organization of Independent Scholars. The board members recently elected are Barbara Currier Bell, Joy Frieman, Karen Smith, Gloria Erlich, Joanne Lafler, and Nancy Zumwald. Georgia Wright, editor of *The Independent Scholar*, is an ex officio member of the board. We are very excited about this new venture, and will keep you informed.

I would also like to take this opportunity, as outgoing president, to thank the many members of the Institute with whom I have worked for the last three years, and the entire membership. Over the years, I have learned that support for our endeavors is expressed in many ways: the active participation of a significant minority, the occasional participation of a larger number, and, for many others, the renewal of membership. We value all of the contributions that have enabled us to flourish for nine years.

—Joanne Lafler

UPCOMING CONFERENCES

Envisioning California

A conference, "Envisioning California: Peoples, Land and Policies," will be held at the Clarion Hotel in Sacramento on February 9–11. Cosponsored by the Center for California Studies at Sacramento State University and six other agencies, the conference features a keynote address by Luis M. Valdez of El Teatro Campesino, and an exciting roster of speakers. The six scheduled panels include such topics as "The California Mosaic: Asians, Blacks, and Chicanos in the Golden State," "Growth Conflicts and Regional Government," "Science, Technology and Competitiveness in the New California," "Literatures of California, Dissenting Voices: Jeffers, Steinbeck, Maxine Hong Kingston," and "Higher Education in California: The Critical Questions." There will be a California Labor Roundtable, a discussion of reports by the California Economic Development Corporation, the Assembly Office of Research, and L.A. 2000, and a Friday evening dinner at the California Railroad Museum, followed by a dramatic presentation by California On Stage. The conference fee is $25 ($15 for students), plus $10 for the Friday luncheon and $15 for the Friday dinner. For further information, write to Jeff Lustig, Conference Chairman, Center for California Studies, California State University, Sacramento, 6000 "J" Street, Sacramento, CA 95819.

Western Society for Eighteenth-Century Studies

The theme for the seventeenth annual meeting of the Western Society for Eighteenth-Century Studies, to be held at the University of California, Berkeley, on February 18–19, is "Culottes and Sans-Culottes: The Century of the French Revolution." Although the emphasis will be on the French Revolution, the panels will cover a wide range of topics, from Samuel Johnson to the Marquis de Sade, from "The Invention of Heterosexuality" to "Sensibility and the Novel" and "Refractions of Revolution in French Art." Institute member Frank Brechka will chair a session on

"Austria in the Era of the Revolution." Special events include a slide lecture by Lynn Hunt, "The Many Bodies of Marie-Antoinette;" a concert by the new UC Berkeley organist, John Butt; and a dinner at the Dakota Grill, followed by a lecture by Daniel Heartz, "The French Revolutionary Origins of Beethoven's 'Eroica' Symphony." The registration fee is $10 (WSECS annual dues are $5). The banquet at the Dakota Grill is an additional $25, and since space for the banquest is limited, reservations will be accepted on a first-come, first-served basis. For further information, write to Walter E. Rex, French Department, University of California, Berkeley, CA 94720.

CONFERENCE REPORT

Independent Scholarship for Love and Money

A strong ego as well as ingenuity and perseverance are necessary for independent scholars, in the view of **Glenna Matthews**, the first speaker at the conference December 3rd on the Mills College campus in Oakland, California. And indeed to this reporter all the speakers seemed to embody those traits, along with some others, the most impressive being absolute dedication to their work. They are all people working for love, to whom money is secondary. Matthews gave up a tenured position to return to California and pursue a career as an independent scholar. With one book, *Just a Housewife*, already published, the contract signed for a second one on women in American politics, she is working on a third concerning cannery workers in the San Jose area before World War II. In addition, she teaches part-time.

Matthews spoke authoritatively on the "culture of professionalism," which includes "hierarchy, distinctions, and exclusions." In research projects the more abstract the research, the higher the status, the more abstract the field, the more male-dominated, and the better paid. The more people-oriented the field, the more women with accordingly less status and less money.

History is the memory of a people, Matthews observed; when history becomes very abstract, it is effectively removed from people. Yet in academia, scholars who want to get ahead should be cognizant of a value system that encourages research that is of interest to relatively few people, research that is often narrow and sometimes even self-indulgent, she thinks. Independent scholarship is by definition independent of the restraints and pressures of academia. But this freedom has a price.

Peter Palmquist, the second speaker during the morning session, left a secure position to devote himself full-time to his avocation of the last twenty years, the history of photography. With a bacherlor's degree his only academic credential, Palmquist taught himself everything about photography and research skills, including typing. It's been an adventure, he says.

Unfortunately, financial arrangements can be precarious. To write a book on Carleton Watkins, Palmquist was paid $5,000 by the publisher, but the research cost him $10,000, and he received no royalties. This has led him in the direction of self-publishing. He has already produced thirty volumes on Humboldt Bay photos alone. With a strong interest in the subject of women in photography, he wrote a book on Emma Freeman, a photographer he discovered by accident. Researching her life "shaped and changed" his own, he said; studying her struggle was "a revelation." He paid to have this book published, but the publisher went bankrupt. Back to self-publishing. In addition to writing, Palmquist lectures, consults, and organizes exhibits.

One of his statistics is awesome to contemplate: in 1987 there were forty-three billion photos taken in the world, seven for every man, woman, and child on this planet. With that kind of interest in photography, combined with Palmquist's obvious passion for his work, his career as a full-time independent scholar should certainly bear fruit.

Ruth Willard's story as an independent scholar is completely different, but just as fascinating. After thirty-six years as a corporate wife, she went back to school, which happened to be San Francisco State. She enrolled in a museum course on artifacts. In her first class she was exposed to the Egyptian artifacts collected by Adolf Sutro and donated to San Francisco State University. Her term project researching two mummies coincided roughly with the exhibit of King Tut artifacts at the de Young Museum in San Francisco. When she mentioned the Sutro collection to her husband, he suggested exhibiting it at a Macy's department store, a close business connection of his. At first reluctant, she eventually organized the display of Sutro's Egyptian artifacts at Macy's downtown store. When Willard showed her slides of the exhibit she had organized, I realized that I had missed a collection most impressively and elegantly displayed. Fortunately, there will be other opportunities to view the collection, which is displayed at San Francisco State every spring.

As a result of the success of the Sutro Egyptian exhibit, the first such show at a department store in the United States, Macy's asked Willard to organize another one, this time on the presidential artifacts, "White House Treasures of Our Heritage." For this exhibit she involved San Francisco State students in various capacities, such as docents. Partly as a result of these two exhibits an M.A. degree in Museum Studies is now being offered at San Francisco State. Willard is rightfully proud of her part in this development.

Other opportunities offered themselves, such as being asked to coauthor the book *Sacred Places of San Francisco*. She is especially pleased about this book since she feels it has served to promote understanding among different religious and cultural groups. As a result of her work on this book, she was asked to do *Alameda County:*

California Crossroads, which was published just a week before the conference.

When students in her high school social studies class asked her about the women's movement in 1972, **Molly MacGregor**, the keynote speaker of the conference, began to look for books on the subject. She couldn't find much. That summer she taught her first class on women's studies to a class of eighteen boys and eighteen girls. That class changed her life. Now she is executive director of the National Women's History Project, an organization with a full-time staff of six and a budget of almost one million dollars. Women's History Week, which she was instrumental in starting in 1978, developed into National Women's History Month in 1987.

The National Women's History Project is active in presenting conferences all over the country, consulting with school districts, developing curriculum materials, and publishing a resource catalog. MacGregor's life-affirming approach is critically important to her success. A born teacher, she thinks people need "bridges" to understand what someone is doing. Her job, in a way, is "building bridges," connecting people and ideas.

Of four workshops in the afternoon we could attend two. I opted to attend the Briarpatch Business Consultants' workshop on "Organizing and Marketing," and Ann Caviness's "Grants and Foundations." (The workshops with Robert Shapiro, "Tax Knots and Loopholes," and Peter Browning's "Desktop Publishing" will be reviewed following this article. ed.)

The name Briarpatch derives from the Uncle Remus stories, Brer Rabbit epitomizing the consummate trickster archetype. Undoubtedly contact with the trickster is essential to an independent scholar, especially in its playful aspect. After all, what good is all this work if it isn't fun? Besides, the trickster probably contributes to making survival possible. The Briarpatch people, Claude Whitmeyer, Salli Raspberry, and Roger Pritchard are unsusual business consultants since they start with the premise that the only limitations are our own imaginations. They pointed out some common mistakes of independent scholars in business, such as number phobia—avoiding accounting and record-keeping; giving up too soon; investing in too many "toys,"—putting too much energy into technology; not seeing themselves as being in business, since business is slightly immoral. But making a living *is* business, and it can be done ethically. In this country there is a strong message that you have to do it all yourself, the "Lone Ranger" mentality. The Briarpatch people submit that that is the opposite of what to do. Instead, find ways to connect with others, develop support systems, networks, create a board of directors. They reaffirmed MacGregor's bridge metaphor. People need bridges to understand who you are, what you want to do, and where you are going.

According to **Ann Caviness** only 1,200 foundations, out of 30,000, award grants to individuals. This situation exists, surprisingly, because it is much more complicated to give a grant to an individual than to an organization. Proposals relating to education, religion, and health receive the lion's share of grants, we were told. Caviness, a real pro, has spent the last five years as vice president of the Foundation Center in New York. Now located in San Francisco, she is starting an organization called "Focus on Grants." She gave us many tips on how to write a one-page proposal letter including eight necessary items. However, the most valuable one to remember may be that foundations need to give away their money. So don't approach them with a "tin cup" mentality; you are in fact doing them a favor, giving them an opportunity to do their job.

Attending the conference turned out to be a treat—hearing so many speakers who are doing work they love and managing to make a living at it too. Love and work, Sigmund Freud noted long ago, are the most important experiences in a person's life. To have found a way to combine the two is a singular gift. Co-sponored by the Institute and the Mills College Career Planning Office, this conference offered many innovative approaches to the challenge of trying to do "Independent Scholarship for Love and Money."

—Thelma Bryant

Navigating the shoals of tax deductions and loopholes for the freelance scholar was the subject of an informal discussion by Robert Shapiro, an Enrolled Accountant who practices in Berkeley and has given similar presentations to groups of freelance writers. Shapiro addressed specific concerns of the group, focussing on filing a "Schedule C" tax return (a complex matter that requires the professional advice of an accountant, he warned), and deducting various kinds of business expenses. He also discussed the Technical and Miscellaneous Revenue Act (TAMRA) adopted by Congress in 1988, sometimes known as the "Tax-payer Bill of Rights." Freelance writers and others can now deduct expenses for long-range projects in the year in which the expenses occur, even if there is no profit for three out of five years. Unfortunately, although most states adopted regulations similar to TAMRA, California did not, and the situation for state income tax in California is murky.

Shapiro recommended the *Tax Guide for Small Business*, Pub. 334 (IRS), available at no cost from the IRS, P.O. Box 12626, Fresno, CA 93888. He warned that this is just a guide, not a statement of the law, and the IRS doesn't feel bound by it, but it provides a good overview. The moral? When in doubt, consult a specialist.

—Joanne Lafler

As a follow-up to the "Desktop Publishing" session, Peter Browning offers the following basic information.

For those interested in pursuing what may seem to be the threatening and arcane route of self-publishing, be advised that the first thing to do is to become informed,

which means, in this field, to educate yourself. This is what we independent scholars are doing all the time, which reduces the problem to one of knowing what to read—what are the sources. But before education comes a computer. The following computer information is based on the PC environment, which is what I use. For those who use a Macintosh, I can provide some basic information about software and other matters, but it will not be based on firsthand experience.

The cream of the crop in the so-called "page-formatting" software programs is Ventura Publisher. To run Ventura you need: an IBM PC, XT, AT, PS/2, or a compatible; 640K bytes of RAM (if you have 258K or 512K bytes, upgrading to 640 is not too dear); a hard disk (I recommend 20MB minimum); a graphics card; a mouse; MS-DOS or PC-DOS version 2.10 or higher; and a printer. There are too many choices in the graphics, mouse, and printer categories to list here.

Basic book list: *The Complete Guide to Self-Publishing*, Tom and Marilyn Ross. *The Self-Publishing Manual*, Dan Poynter. These are similar, overlapping, but different in significant ways. *Pocket Pal. A Graphic Arts Production Handbook*. If you can't find this in bookstores, try graphic arts stores—it's an inexpensive paperback. *Getting It Printed*. Large format in both hardcover and paperback; essential for understanding the printing process and dealing with printers. For acquiring advanced information about book design (which is what you have to do if you are going to self-publish), look at *Bookmaking: The illustrated guide to design/production/editing*, by Marshall Lee. (Second edition or 2nd edition revised.) *Editing by Design* by Jan V. White. This one may be out of print, but is in major libraries. And finally, many of you already have an important book in this field: *The Chicago Manual of Style*. The first section has succinct information on "The Parts of a Book." Almost all of these books should be available in a well-equipped independent book store, such as Cody's in Berkeley.

If you have questions, feel free to call Peter Browning at (415) 283-3184. Evenings are best.

—Peter Browning

WORK-IN-PROGRESS

October

On October 1, Anne MacLachlan presented a work-in-progress session at the home of Deborah Franquist in San Francisco. "A Case Study in Economic Development, Mainz and Environs, in Relation to Theories of National Growth: 1815–1860" was a trial run of a paper given on October 7 at the German Studies Association in Philadelphia.

The object of the paper was to reconsider the current interpretations of economic development in Germany between 1815 and 1860, taking events in Mainz as a point of departure.

Mainz was a flourishing commercial city under the ancien regime, and had experienced a period of commercial and manufacturing expansion under Napoleon. In the years following the retreat of the French, Mainz became the provincial capital of Rheinhessen under the rule of Hessen-Darmstadt. It was also made a "Bundesfestung," and maintained a garrison of Prussian and Austrian soldiers. Notwithstanding the rigors of siege, typhus, and extensive material destruction, the city quickly recovered its trade until the imposition of the Prussian tariff on the Rhine in 1817. The depression that followed abated by the mid-1820s, and the local economy grew steadily after 1828 when Hessen-Darmstadt joined with Prussia in the first customs union. The city, while restricted in terms of physical expansion because of its fortress status, became the center of a densely filled-in economic network with the surrounding countryside. Devoid of local sources of coal or iron, it developed no heavy industry, but large manufacturing establishments developed in finishing work and trades based on agriculture. And while its rate of growth remained modest in relation to much larger neighbors such as Frankfurt or Cologne, it developed a business structure and economy as complex and modern as theirs. Though it continued to lack a textile or primary metal working sector, by 1860 Mainz had a sophisticated and expanding economy.

The pattern and structure of growth in Mainz paralleled that of many urban economic centers, and suggests that there were national patterns of economic development. These involved the systematic build up of all sectors of the economy, not just heavy industry, in large and small business units over this forty-five year period. If this is so, the "rapid" industrialization after 1860 is a myth, and there is nothing "peculiar" about this period that would support the idea of an economic "Sonderweg"—a special road to economic development.

October

On October 16 and 19, Anne Richardson presented two programs on William Tyndale (c.1492-1536), the pre-Shakespearean translator, polemicist, and martyr. The first was a work-in-progress talk, "William Tyndale and the Mythology of the English Reformation," held at the home of Monica Clyde. Tyndale was portrayed as virtually a sixteenth-century George Orwell, a leftist concerned with such issues as organized deceit, corrupt language, human rights and human wrongs, and the plight of the poor. This emphasis was in deliberate contrast to the thrust of the second program, a showing of Gateway/Grenville Films' "God's Outlaw," which dramatized Tyndale's decidely un-Orwellian fervent Christianity.

In the first program, Anne discussed two "mythologies," two contrasting ways of understanding and writing

English Reformation history, neither of which does Tyndale justice.

The older histories, all more or less indebted to Foxe's *Acts and Monuments of the Martyrs* (1563 et. seq.), portray the Reformation as a general revolt against a hated Church. Tyndale appears as a severe, creaky, wooden icon—no one you would ever want to read! Unread, Tyndale's perky prose and powerful vision are not available to us as they were to his contemporaries and descendants. As nonreaders, we can't assimilate the fact that his 1525–26 New Testament was the most impactful book of the English Reformation, nor that his *The Obedience of a Christian Man* was a close second, with nine editions in the sixteenth century. The fault of the old Reformation mythology, where orientation to this lively writer is concerned, is off-putting lugubriousness.

Anne argues that the new mythology, a construction of less than two decades of most exuberant life, poses a problem for Tyndale's status of a more insidious kind. Foxe at least extolled Tyndale's importance. This new group of historians, in books with titles such as *The English Reformation Revised* and *Reassessing the Henrician Age*, would marginalize Tyndale drastically, by calling his striking allegations against the Church—of habeas corpus violations, punitive detentions, rigged trials, torture, extortion, McCarthyist name-calling, and the wildest forms of covert operations—"propaganda." By denying that the anticlericalism we see in Tyndale even existed among the majority of the English people, they use rather sketchy actuarial arguments to deny that the anticlerical cause should be considered valid at all. In their view, the English papal church was not hated; it was reasonably well-staffed, and hospitable in its various picturesque rites to what people always really want in a church. The Reformation was an outrage, aided by propagandists and rabblerousers like Tyndale!

Saint or sleaze? Stodge or whistleblower? According to Anne Richardson, Tyndale deserves a lot more attention. Her presentation elicited a lively and appreciative response from her audience. The point was raised: Can literary appeal be in itself a force for historical empowerment? That Tyndale was certainly an unusual force was the thesis of Ann's talk, and the effect—more sobering, perhaps—of the film.

November

On November 19, at a gathering of members and friends of the Institute at the home of Quentin Griffith, Ilse Sternberger played a tape of a "Conversation with Diego Rivera," made in 1952. Her husband, Marcel Sternberger, an eminent portrait photographer, had made a series of photos of the Mexican muralist. He had hidden a microphone under the table where he showed Rivera the photos, and he and Ilse asked for his responses. Ilse provided us with a transcript so that we could follow Rivera's sometimes eccentric syntax and unsteady accent, and she showed slides of most of the portraits, some with remarkable facial contortions. Rivera found the portraits very revealing, whether he had assumed the mask of Buddha-lost-in-thought or that of the Mexican God of the Wind (with a rubbery, pursed mouth), or whether he was caught with the masks off in a haunting, tragic expression. Unfortunately, Ilse was not able to find the double portrait of Lupe Marin and Frida Kahlo, Rivera's first and second wives, which elicited from the artist the story that Lupe had pushed her divorced husband into the arms of Frida. What Frida told Ilse about the episode was rather different.

Rivera also regaled the Sternbergers with his fanciful ideas about the origins of race, and his own ethnic background. The fantastic masks and the racial, historical, and genealogical mythology seem intimately bound up with his murals, such as the one done in 1937 at City College of San Francisco. Whether he has illustrated his ideas or whether the act of painting forms in metamorphosis suggested those ideas I cannot say, but the tape should be a valuable resource for students of the artist.

—Georgia Wright

BOOK REVIEW

Religion and Society in the West, Historical Essays. Edited by Carl Guarneri and David Alvarez. Lanham, Maryland: University Press of America, 1987, 491 pages.

All but one of the essays offered in this collection are based on earlier versions presented at a conference, "Religion in the American West," June 1984 at Saint Mary's College in Moraga, California.

The relationship of religion to society in the American West appears distincitive among American regions. The West has not been marked by the Puritan imprint that indelibly stamped the East. Nor can the West be confused with the South, which has been labeled the "Bible Belt." As Carl Guarneri observes in his introduction to this volume of essays, in the West "religious programs and images have co-existed and competed with secular ones." The West is a region for which quick associations conjure images of Spanish Catholic missions, Mormons, cowboys, Indians, and gold seekers. These essays reflect the divergent religious nature of Western society: Catholic, Methodist, Presbyterian, Baptist, Mormon, Jewish, Freemason, and Unification.

Frederick Norwood contrasts the forces of co-existence and competition at work in "Two Contrasting Views of Indians: Methodist Involvement in the Indian Troubles in Oregon and Washington." David Blaine, a Methodist missionary who reached Puget Sound in 1853, became embroiled in the Battle of Seattle. As a result, his missionary zeal soured into a loathsome outcry for eliminating

native peoples from the area. John Beeson also experienced the travails of the Rouge River valley wilderness during the winter of 1853. He was a farmer and businessman as well as a devout Methodist. He responded to violent conflicts between natives and settlers with a barrage of words published in his book, *A Plea for the Indians.* Beeson advocated designating separate Indian lands, reforming the United States Indian Service, recognizing the integrity of the Indian family, honoring aspects of native religion, and futher peaceful overtures. In the end, without conclusions, Frederick Norwood wonders at the "meaning of such a contrast for the understanding and proclamation of Christianity."

Expositions of the workings of co-existence and competition in the relationshiop of religion to society in the West profile personal and collective resourcefulness. Eliza Snow's abilities delivered her to the halls of power within the Mormon patriarchy, generating "a power base and a degree of public influence unequalled by 'gentile' women on the frontier." Baptist missions after the American Civil War, daunted by the vast, sparsely populated Western regions, resorted to "'the mightiest transportation facilities on the earth'—the American railroad system—to spread the gospel to the West." Co-existence and competition surfaced as "tension between tradition and opportunity that shaped the entry of Jews into the new civic arena of the American West."

For me, the pleasure of reading these essays was in discovering what hangs in the balance of religion with society. I discovered stories about people struggling with life. Religion does not always provide society with what sems the right answer. Nor does it respond to our desires. However, religion in the West has provided enormous benefits to society, especially as the source of personal inspiration and a fabric for social structures. With nearly 500 pages between its covers, one might expect this monograph to completely cover its subject. Yet some things are absent. There is no consideration of religion and society among native communities, and little regarding Black and Asian communities. Thoughts on modern religious movements in the West would balance this historical perspective. Why has the "New Age" blossomed in the West? I hope that with this solid beginning, more questions will be raised and considered around this fascinating subject.

—Jim Silverman

NEW MEMBERS

We extend a cordial welcome to the following new members.

Susanne Abel-Vidor received her B.A. in English from Harvard University in 1972, and her M.A. from Brown University in Anthropology in 1978. She is particularly interested in museum studies and in colonial Latin American and North American history. Susanne has done a great deal of museum work, and is now managing the new museum in Ukiah. She oversees the development of art, history, and anthropology exhibitions, and deals with educational programs, publications, and public relations.

She has published widely on Latin American anthropology and archeology and is currently working on a book entitled *Greater Nicoya: A Central American Cultural Tradition.*

Nancy Boas received her B.A. from Sarah Lawrence College and took additional courses at San Francisco State University. She has just published an illustrated critical biography entitled *The Society of Six: California Colorists* (1988). She is particularly interested in art and artists in California from 1870 to 1950 and would like to meet other art historians and scholars interested in California history in order to explore further the historical context in which California artists worked.

Catherine Ann Curry received her B.A. in Mathematics from the University of California, Berkeley, in 1948, her M.A. in Latin American history from the University of Santa Clara in 1965, her M.A. in theology from the University of San Francisco in 1979, and her Ph.D. from the Graduate Theological Union in Berkeley in 1987. She is a member of the Sisters of the Presentation.

Sister Catherine has been teaching American religious history, American immigration history, the history of San Francisco, and Mexican-American history. She is particularly interested in nineteenth century urban immigration history, American religious life and thought, and the rise of American elementary education between 1850 and 1900. She has published several volumes on public and private education in San Francisco and about minorities in American history.

Barbara Lekisch received her B.A. at San Francisco State in German and took her M.L.S. in Librarianship at the University of Southern California. She is particularly interested in the history of German immigration to California, and also in the court of Rudolf II in Prague. Barbara's book *Tahoe Place Names: The origin and history of names in the Lake Tahoe Basin* was published in 1988 by Great West Books (Institute member Peter Browning). Barbara began work on this project ten years ago when she was the public librarian at South Lake Tahoe. Her research took her to a great array of early books, articles, documents, diaries, manuscripts, and maps; land ownership records; a number of photographic collections; and many linear feet of early newspapers on microfilm. As a librarian she realized that she had the opportunity to create a needed reference work on Tahoe history, and her finished work is certain to become known as the definitive book on the historic background of geographic names in the Lake Tahoe region. *Tahoe Place Names* is available through Great West Books, P.O. Box 1028, Lafayette, CA 94549.

Celeste MacLeod has her B.A. in English and her M.L.S. from the University of California, Berkeley. She has published a book, *Horatio Alger, Farewell: the end of the American Dream*, 1980 and 1982. She has also published articles in *The Nation*, *The Library Journal*, and the *American Jewish Historical Quarterly*. She is at work on a book about jobs and change in the microchip age. She is trying to discover in what ways today's microchip revolution differs from Britain's industrial revolution, especially in the range of jobs it creates, alters, or eliminates.

Mae Silver received her B.A. degree in English, History, and Education from Trenton State Teachers College in New Jersey, and her M.A. in Social Work from Rutgers University in 1958.

Mae has a long standing interest in combining historical studies and social work interviewing skills. Her first publication, "Six Million Dollars: Bail or Booty," about the rehabilitation of San Francisco after the 1906 earthquake, won a history-writing prize in 1984. Her second article, "Sidney Peixotto: founder of the Columbia Park Boys Club," was the lead article in *Western States Jewish History*.

Rosalie Stemer received her B.A. as well as her M.A. in Journalism from Northwestern University. She has been teaching at UC Berkeley in the Graduate School of Journalism since 1977, and has taught editing at Stanford. Since 1972 she has worked at the San Francisco Chronicle. Rosalie has embarked upon a fascinating search to learn as much as possible about a German diplomat (Reuthe-Fink) in Denmark who sheltered her mother who had escaped from a concentration camp. At a round-table brainstorming session arranged by Georgia Wright, Rosalie introduced her project to a number of interested Institute members and friends, and was given some leads and suggestions about how to proceed in her search.

MEMBERSHIP NEWS

On a recent trip to Paris, **Kathleen Casey** shared the dismay of crowds staring down at construction work in progress at the Louvre. The new glass pyramid at dead center of the vast old courtyard elicited only a stony silence, broken by muffled cries of "Ah, c'est moche!" She fears that 1989 in Paris will be marked by a storming of the pyramide.

The Peasants of Central Russia, a book co-authored by **Ethel Dunn** and her husband, Stephen P. Dunn, was reissued in 1988 by Waveland Press (Cleveland Heights, Ohio). The Dunns have rewritten their introduction and appended a new reading list. Their article on a little discussed subject, "The Everyday Life of the Disabled in the U.S.S.R.," will appear in a book to be published in 1989 by the University of Pittsburgh Press. Meanwhile, *The Station Relay: Facts and Views on Daily Life in the Soviet Union*, house organ of the Highgate Road Social Science Research Station in Berkeley, directed by the Dunns, will be going into its fourth year with publication of material on equally controversial subjects such as drug addiction and the position of women.

A full length play by **Rella Lossy** was given a staged reading at the A.C.T. Playroom on Geary Street in San Francisco last November 30. Several Institute members, including Joanne Lafler and Glenna Matthews, joined the group of mostly Equity members who performed and directed "Just Love and Other Vessels." The author is a member of California on Stage, an organization committed to presenting plays about historical and contemporary California.

The fall issue of *OAH Magazine of History* carries an article by **Lynn Reese**, entitled "Nimble fingers: From 19th Century New England Mills to 20th Century Global Assembly Lines."

ANNOUNCEMENTS

Louisa S. Hoberman, member of the AHA Committee on Committees, requests vitae from independent historians who are interested in being considered for membership on the committees which awards prizes for scholarly work. One of these, the Herbert Feis Award, gives a prize to the best book, article, or policy paper by a non-academic historian. At present, there are no independent scholars on this committee. Candidates for nomination must be members of the AHA and have published several scholarly articles or a book. Please send vita to: 2637 W. 49th St., Austin, TX 78731.

Jeanne McDonnell of the Women's Heritage Museum informs us of the following opportunity.

Groups can borrow a new display entitled "California Woman Suffrage 1870–1911" for conferences or similar events. The display consists of three panels which can be wall-mounted or placed on a table.

The Women's Heritage Museum based in Palo Alto and the California History Center at De Anza College in Cupertino designed the display, which is an abridged version of a larger exhibit. There is a small borrower's fee, plus shipping. For information, call or write Jeanne McDonnell at 1509 Portola Avenue, Palo Alto, CA 94306.

The Oakland Museum is celebrating Black History Month with a series of special programs and an exhibition highlighting the history of the East Bay Afro-American community. Beginning January 21 and lasting through March 26, 1989 will be a special exhibit, "Visions Toward Tomorrow: A History of the East Bay Afro-American Community, 1852-present." A symposium, "The Lure of California to Black Americans," will be held February 4 from 10 a.m. to 4 p.m. in the James Moore Theater. There will be several special presentations and performances in the following weeks. The programs are free unless otherwise noted.

The first issue of *The Journal of Unconventional History* is tentatively scheduled for publication in the spring of 1989. The quarterly magazine will provide a forum for historical scholarship that is too original and unusual to find a hearing in standard academic journals. Each issue will include several articles, an interview, letters, and book reviews.

The editors, Dr. Aline Hornaday and Ann Elwood, both historians, will consider work by all scholars, with or without academic affiliation. The address for proposals and requests for information is: Journal of Unconventional History, 2442 Montgomery Avenue, Cardiff-by-the-Sea, California 92007

EDITOR'S NOTE

Time for a change! Beginning with the spring issue, the editorship will be back in the capable hands of Joanne Lafler, who was editor of the Newsletter before she took over the presidency of the Institute. It was a privilege to serve as editor of the Newsletter for the past three years, and I will continue to serve on the editorial board. I would like to express my appreciation for all the help and active support I received from many of our members and friends.

The deadline for submitting material for the spring issue will be March 15.

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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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