

The Institute for Historical Study Newsletter

Volume XIII, No. 1

Spring 1992

PRESIDENT'S MESSAGE

I would like to discuss two issues: the Institute's Grant-in-Aid program and a new method of assisting members who suffered in the terrible fire in the East Bay last October.

I was not on the board when the Grant-in-Aid program was initiated, so it is not self-serving for me to comment that I believe it is a superior project, one which follows the principles on which the Institute was organized. However, since inquiries about these grants from Institute members have been minimal during the past year or two, the board felt that perhaps the program had some unrealized problems.

We created an ad hoc committee to study the Grant-in-Aid concept and to offer proposals to the board to either improve or eliminate it. Following their guidelines, we are establishing semiannual grants with specific amounts for each period, which we will publicize among the members in order to generate more applications. Among the goals when our organization was started was financial support for any member who can use it (one does not have to be destitute) by a financially strong Institute. If no one applies, we shall look for other uses for our funds. [See information that follows.]

The other matter is a new fund created by the board called the Fire Victims Fund, for contributions which, because of the Institute's status as a nonprofit organization, are tax-deductible as long as the money is used for some educational purpose. We have already had inquiries about contributions for the use of specific members who lost some or all of their homes, or their research. The Institute has sought to replace books, but this new Fund obviously does more.

The Fund was established in response to a need by both parties, the victims and the contributors. The Institute is acting as Fiscal Agent, which we have done several times in the past. In those situations, the Institute permitted our members to retain more of their grants or scholarships because the percentage we took was much less than that levied by big academic institutions.

For the Fire Victims Fund, the Institute will not charge a fee, but will collect the funds and distribute

them as directed by the donors. The only caveat is the educational purpose previously mentioned; I have no doubt that recipients of donations to the Fire Victims Fund will comply with this requirement so that contributors will be able to receive their charitable deductions.

If there are any questions about either of these funds, don't hesitate to contact me or any member of the Board of Directors.

—Jules Becker

GRANT APPLICATIONS NOW DUE

As described above by Jules Becker, rules for IHS grants have been reformulated and passed by the Board of Directors.

The Institute for Historical Study: *Recommendations regarding Scholar's Support Grants*, for the consideration of the Board of Directors, January/February 1991:

1. The endowment for IHS Scholar's Support Grants (now ca. \$8,700) should be nurtured, with contributions continually sought for endowment growth, and should be handled as a restricted account, not as part of the IHS operating budget. Grants are to be paid solely from interest on the endowment.

2. The annual amount available should be determined as accurately as possible by the IHS treasurer by 1 January of each year. Application deadlines for grants (to members only) shall be 1 May and 1 November. [15 May this year only.]

3. The IHS board should solicit semiannual applications for grants of a minimum of \$100—early in the calendar year and again in the late summer—in the event funds permit. Applications may be made for any scholarship project that merits support, regardless of the financial need of the applicant or the expenditures for the project paid out in that year by the applicant. Examples: conference fees, duplicating costs, travel expenses for scholarly purposes.

4. The unspent grant amount in any year may be added to the sum available for the following year.

5. The board shall appoint annually three IHS members to sit as a Grant Approval Committee. These appointees shall be ineligible to apply for grants that year.

6. Abolition of the Loan Fund shall be discussed and decided on in 1993.

Submitted by ad hoc grant committee members: Joanne Lafler, Doris Linder, Lorrie O'Dell, Wolfgang Rosenberg—12/23/91

NEW BOARD OF DIRECTORS

The following members were elected as directors for two-year terms at the annual membership meeting on 23 February 1992:

Ellen Huppert, David Koeller, Doris Linder, Myrna L. Smith, and Rosalie Stemer. Al Baxter has asked to be relieved of his duties and has been replaced for one year (the remainder of his term) by Patricia Swenson. David Koeller will be teaching at Phillips University in Enid, Oklahoma and has been replaced in his two-year term by John Brunn. We're sorry to see David go, but congratulate him on getting a job in this academic market!

The new officers elected by the board are:

President: Jules Becker

Vice President: Michael Griffith

Treasurer: Lorrie O'Dell

Secretary: Rosalie Stemer

Membership Chair: Myrna L. Smith

The complete list of members of the board appears on the back of the *Newsletter*. The full report on the annual membership meeting will appear in the next *Newsletter*.

CALIFORNIA HISTORY DINNER

The Institute has an enviable history of holding events that combine good food, drink, and companionship with scholarly programs. On Saturday, November 17, in the Regent's Room of University of California's Laurel Campus in San Francisco, this tradition was continued during a very enjoyable evening. Program Chair Lorrie O'Dell arranged for the newest study group in the Institute, the California History Writers' Round Table, to provide the evening's program.

Ellen Huppert made the arrangements for the dinner, which included an imaginative and delicious menu chosen to represent the Native American and Hispanic foods of the region. A very nice selection of white wines was contributed by the U.S. District Court Historical Society through Michael Griffith, board member of both our organization and theirs.

Four members of the California History Writers Round Table discussed their recently published books of California history. Bill Strobridge, cochair of the Round Table, acted as moderator. He dedicated

the evening to Al Baxter, a Round Table member who suffered tragically in the Oakland fire.

Bill opened the program with the observation that, although California has the fifth or sixth largest economy in the world, its history is not taken seriously. Neither Stanford nor UC Berkeley offer established courses in the state's history, and the work of California history scholars is not always esteemed by their counterparts in other historical fields. The evening's speakers demonstrated the value of the topic. Several aspects of California history were represented from the Mexican era to the twentieth century, and had the unifying theme of racial prejudice with its companion ethic of Manifest Destiny.

Jules Becker, president of the Institute, discussed his book, *The Course of Exclusion, 1882-1924*. Becker chose two San Francisco newspapers, the *Chronicle* and the *Examiner*, to follow the course of exclusion in the state. He wanted to determine why only the Chinese and Japanese were barred from immigrating to this country—the Chinese in 1882 and the Japanese in 1924. He wondered why the Japanese were excluded forty years after the Chinese and whether the newspapers were leading the campaign against these groups or merely reflecting public opinion. He made the interesting observation that some of the junior Japanese diplomats in this country in 1924 had become senior by 1941, and that U.S. exclusion of Japanese immigration was an influence on Japan's decision to attack this country during World War II.

Mae Silver has recently self-published *Jose de Jesus Noe: The Last Mexican Alcalde of Yerba Buena*—a history that is first in a series that she is writing about her Noe Valley neighborhood. She found that the enormous immigration of the gold rush practically obliterated rancho history in San Francisco. She, too, cited racial prejudice as an obvious dynamic in the city's history.

Peter Browning's contribution was his recent publication of the accounts of two men who explored California's Central Valley in the early days of the state, *Bright Gem of the Western Seas: California 1846-1852*. Browning specializes in the early history of California and has published several books about the state. James H. Carson, a Manifest Destiny man and a hater of Indians, looked at the San Joaquin Valley for its agricultural prospects, while George H. Derby surveyed it from a practical, military point of view. [Both Silver's and Browning's books are reviewed in this issue of the *Newsletter*.]

Pamela Herr published *Jesse Benton Fremont* in 1987 and has recently edited Mrs. Fremont's letters. Jesse Benton Fremont's father was the prime proponent of Manifest Destiny and wanted his son-in-law to help promote Westward expansion. He encouraged his daughter to study and improve her

natural talents, but the only way for her to practice those talents was by supporting her husband in his endeavors. Jesse helped write Fremont's famous expedition reports, which attracted migrants to the West. Jesse Fremont first went to California in 1849 and lived there intermittently for the rest of her life. Herr has examined 800 letters written by Jesse Fremont and has edited 270 for publication.

During the questions and discussion that followed, several members expressed an interest in a program that would further explore issues raised by the authors. Why is the West still not taken seriously? How does our current concern for political correctness relate to our history of racial prejudice and the results of our doctrine of Manifest Destiny? Everyone present that evening enjoyed the Institute's traditional blend of food for the palate and for the mind.

—Myrna LeFever Smith

WOMEN'S HERITAGE MUSEUM: NEWS, PROGRAM, AND TOUR

Our own Jeanne McDonnell is Executive Director of the Museum, and Editor of its *Newsletter*. At present it is a Museum-Without-Walls, but plans are afoot to find a physical home in San Francisco. Any help our members can offer will be welcome—from memberships, donations, or individual help. To find out what you can do as well as the displays and exhibits the Museum has to offer on loan, contact Jeanne McDonnell at 1509 Portola Avenue, Palo Alto, CA 94306, tel. (415) 321-5260.

The Museum has initiated a Mid-Peninsula History Consortium of historical societies and small museums. The group will hold its second public program "Preserving Family History: Textiles, Wood, and Metal," on 26 April, 1-4 p.m. at the Sunnyvale Historical Museum, Martin Murphy Park, California and Sunnyvale Avenues. The fee is \$5.00.

In addition, the Museum is sponsoring a tour of "Northeast Sites in Women's History" from 12 through 19 July, 1992, visiting places significant for women's history, such as Washington D.C. and Rochester and Seneca Falls, N.Y. For information about the tour, itinerary, and costs, call (415) 321-5260 or, in California, call Gail Cortesia at Cardoza Travel, (800) 640-6662; out-of-state, (800) 654-4746.

WORK-IN-PROGRESS

Jeanne McDonnell

In 1986 Jeanne McDonnell was working on a 75th Anniversary Celebration for De Anza College. In

planning an exhibit, she made a discovery: nearly twenty women had been researching and writing about the lives of women, especially the lives of women of the American West. This knowledge led to two books of her own: one is a collection of women's works from both the De Anza exhibit and other sources, and the second is an original study of the women's suffrage movement in California.

In Sunny Herman's home on January 26, Jeanne presented a chapter of her nearly completed book, *Woman Suffrage: The California Experience*. Her study asks new questions: why have historians neglected the size and consequences of the women's suffrage movement in California? No other rights campaign in U.S. history compares with the California movement for duration and for number of persons involved. Of the western victories that finally provided evidence that women's suffrage works, why has no one realized that California's successes were crucial?

In her Work-in-Progress, "California Women Suffrage: The Paradox of Eastern Leaders, Western Winners," Jeanne emphasized that we have distorted the truth by neglecting the deep involvement in the national suffrage movement of women of California and the vast American West. "The river of change is misunderstood if it is imagined as coming from one source." Indeed, it appears that change in the status of American women ought finally to be viewed in its relation to the international dimensions of women's movements.

Noting that the vocabulary of women's movements ought to express the views of all its strong advocates, Jeanne mentioned that the word "suffrage" means "voting rights," but when it is mistakenly rendered "sufferage," the misspelling comes "so close to the truth it is almost comical." Humor aside, Jeanne discussed the cost of language ineptitude to women's advancement. She cited a striking example from Joan Scott's analysis: when "productivity becomes linked . . . with masculinity," women's achievements vanish.

Jeanne McDonnell's project is no less an adventure than to detail the steps by which the California miracle was accomplished. She also plans to offer a strong thesis—that women of the West provided the most significant contribution to the achievement of women's suffrage in this nation. The "monopoly of the Eastern viewpoint" has been so pervasive that it has distorted the realities of western struggle and western success.

As her work unfolds, we should see a fairer assessment of the realization of national women's suffrage. Moreover, Jeanne does not intend to belittle the accomplishments of those Eastern women and movements familiar to us. Conceived in this spirit, extensively researched, and written with an élan and a special sort of lively dedication, the work should

provide an important contribution to knowledge and to the sheer pleasure of reading a good work of literature. The occasion furnished an exemplary Work-in-Progress session.

—Frances Richardson Keller

Elaine Rosenthal

Institute members and friends filled Irena Narell's Oakland living room on February 9 to hear Elaine Rosenthal present a draft of her paper, "Paradoxical Relations: Jews and Christians in Early Modern Florence." This paper, scheduled to be given in March to the Renaissance Society of America, provides vivid glimpses into life in Florence in the fifteenth century. Elaine used notarial records, which are an excellent source for the concerns of wealthy Florentine Jews, as property transactions had to be recorded by Christian notaries to be recognized in Florentine communal law.

Because Christians were forbidden to lend money at interest, Jews had a very important role at a time when many families had to borrow to pay their taxes. There are many records of loans made with jewelry, silver, and garments left as security. Rental agreements reveal that many prestigious families and even a religious order rented to Jews. These rented houses and *palazzi* were not always just residences, but often had shops that were used for moneylending. This is surprising in view of the Church's official position that Jews were to be tolerated only insofar as they would someday convert to Christianity.

Some differences between Jews and Christians are revealed in the records: Jewish dowries were considerably smaller than Christian ones; Jewish males were regarded as adults for religious purposes at age thirteen, but had to wait until twenty-five to receive inheritances, while Christian men came of age at eighteen, and testaments reveal that Jews were more likely to collect books and manuscripts than their Christian neighbors.

Jews and Christians seem to have had close business relations. Jews named Christians as procurators to look after business affairs for them when they were away from Florence, and as arbiters who interceded to settle disputes. In one case, a Christian family spent several days in a Jewish home. These relationships imply a higher level of trust and of intimacy than one would expect, given the official attitude toward Jews.

In 15th century Florence there were large Jewish banking establishments in four different parts of the city, but in the next century a ghetto was established, which required Jews to live in a single area. Even before that change, Jews were subject to arbitrary and capricious decisions. While many Jewish physicians are indicated in early records, the physician's guild

stopped admitting Jews about 1430. Jews might be welcomed when their services were needed, but they could be exiled or fined at any time. Salomone da Prato was fined 5,000 florins, which bankrupted him. When one of his three sons converted and married a Christian woman, the pope awarded him 2,000 florins—perhaps as a reward for the conversion or as compensation for the ruin of the father?

Elaine's first report on the rich information unearthed from the many folios of records, written in difficult Latin script with many abbreviations, was fascinating. Her audience encouraged her to continue her mining of this rich lode of material.

—Ellen Huppert

BOOK REVIEWS

Mae Silver, *Jose de Jesus Noe: The Last Mexican Alcalde of Yerba Buena*. San Francisco: Published by the author, 1991, 48 pp., illus., 4 maps, \$4.95. [Available from the author.]

Mae Silver has long been concerned with the affairs of her neighborhood. She founded a neighborhood association in 1970 and presently serves as parliamentarian for the Coalition for San Francisco Neighborhood Associations. It occurred to her that she and her neighbors knew very little about the history of their own Noe Valley area of San Francisco. She began her research as a means of both informing and uniting her culturally diverse neighbors.

Mae's initial foray into San Francisco's main library yielded surprisingly little information, so she extended her research to various state and university archives. She learned that Jose de Jesus Noe with his wife, Guadalupe Garduno, and their year-old son, Miguel, arrived with the colonizing Hajar and Padres party from Mexico in 1834. The colony was unsuccessful, but in 1839 Noe was granted a six-acre lot in the region presently bounded by 14th, Mission, 15th, and Market streets. He was later granted two town lots on the old plaza between Washington and Clay. In 1845 Governor Pio Pico granted Noe the 4,444-acre Rancho San Miguel, with boundaries that incorporated the present Noe Valley neighborhood as well as several others in the vicinity. He served as *alcalde* (mayor) of Mexican San Francisco in 1846.

The author weaves related biographies and historic events through her story of the founding of her neighborhood. She has included several maps that make it easy for the reader to relate the early pastoral landscape to the present cityscape of San Francisco. This slim and delightful volume also contains a poem by the author titled "Forgotten Rider," which evokes the foglike spirit of Jose Noe. There is a page devoted to the native wild mint plant known as "Yerba Buena" by the early Californians. Its salubrious

effects were so beneficial that San Francisco was first called Yerba Buena in its honor.

Silver's neighbors and many others interested in California history have encouraged her to continue her research. She is preparing to publish further works on the history of her neighborhood, and hopes that others will perform a similar service for their own back yards.

—Myrna LeFever Smith

Bright Gem of the Western Seas: California 1846–1852. Peter Browning, Ed., Lafayette, CA.: Great West Books, 1991, xviii, 203 pp., illus., maps, pbk, \$12.95.

Peter Browning's *Bright Gem of the Western Seas* is a reprint of accounts by two American participants in California's epic Gold Rush. James H. Carson, a Virginian and veteran of the Mexican-American War, arrived in the port of Monterey for garrison duty on the eve of the gold discovery. George Horatio Derby, a West Point graduate and skilled topographical engineer and cartographer, arrived in 1849 to lead a series of exploratory expeditions into the California interior during the next two years.

Carson's three accounts—"Early Recollections of the Mines," "Tulare Plains," and "Life in California"—were originally published in the Stockton *San Joaquin Republican* in 1852. *Bright Gem of the Western Seas* is the first publication of Carson's articles in their entirety. Derby's "A Report of the Tulare Valley" was originally printed as a government document in 1850.

Of the two, Carson is the more interesting observer. His descriptions of Gold Rush California are insightful and colorful, and he sometimes employs a wonderful vernacular. Like many westward-bound pioneers, Carson epitomized the "Manifest Destiny" sentiment of an antebellum America brimming with expansionistic ideas and boastful rhetoric. He justified westward expansion and conquest on the grounds that America, as the only true republic in the western world, was the vanguard of the future. The American people, he said, were the "destined race."

"Early Recollections of the Mines" describes the initial disbelief in coastal towns such as Monterey in the 1848 discovery of gold. "Dod dat humbug" is how Carson and others responded to the news until he met a bearded prospector, "much like the devil, with that great bag of the Tempter" on his back. In August, Carson joined a party of other would-be miners and headed for the "Diggings" to work the streams and rivers in the central Sierra foothills. "Recollections" is a vivid chronicle of that mass exodus, of ragged men working the icy streams and rivers with their "rockers," and living in canvas tents on broiled beef, hard bread, and awful coffee.

The male-dominated mining camps that sprang up in the Sierra foothills lay far beyond the orbit of the law, the courts, and the army stationed along the

California coastline. In addition, the "presumed law of Mexico," as Carson readily admitted, was "entirely disregarded" by Americans. With Mexico's defeat in 1848, California suddenly became "our country."

Carson raised a number of intriguing issues in his newspaper accounts. For instance, he tells us that miners often wintered in such towns as Monterey, San Francisco, and Los Angeles, where they gambled, drank, and prepared for future excursions to the mines. The towns—at least during 1848 and 1849—were ill-prepared for this seasonal influx of strangers. "Men [were] packed away in rooms like shad," Carson wrote. Carson himself slept in a bowling alley during his first visit to San Francisco, in 1848. Movement along this axis between coastal towns and mining camps broke down the social isolation of camp life and heightened the speculative mania that engulfed California.

Another interesting point was Carson's claim that the first mining camps were relatively peaceful communities. Only in 1849, "when the world rushed in," did crime and vigilantism surface in the gold fields. Vigilante justice, to say the least, was draconian, ranging from public floggings with rawhide whips for petty offenses to hangings for stealing horses, livestock, and "large amounts of gold." A staunch defender of vigilante retribution, Carson attributed the outbreaks of robbery and murder to a disruptive underclass of "pick-pockets, robbers, thieves, and swindlers" who had recently swarmed into the Diggings. In reality, vigilantism arose from a complex of social changes, such as rising competition over diminishing placer gold deposits, the absence of laws and civic institutions, and the changing racial and ethnic composition of the miners themselves. By 1849, men from all walks of life and all corners of the globe—especially from the United States, northern Europe, China, Mexico, and Chile—were pouring into the gold fields. The sudden influx of so many young men of different cultural backgrounds and languages, hellbent on striking it rich, bred suspicion, division, and violence. Violent encounters were most common between American and Mexican miners. Cultural and linguistic barriers, the skill of northern Mexican miners, and the presence of many Mexican-American War veterans among the American miners severely strained relations between the two races.

American miners formed vigilance groups not only to battle Mexicans and Californios but also to run the more passive Chinese out of the mines. Native Americans, whose hunter-gatherer way of life had already been destroyed by the Anglo invasion, became the victims of armed vigilantes for stealing livestock—and less. A strong racist creed, as a number of historical studies have revealed, underlay the creation of many of these vigilance committees. Their aim was to "purify" the community of outsiders,

whether they be Mexicans, Chinese, Indians, or criminals. In sum, contrary to Carson's view, vigilantism was not simply a countervailing movement to control disorderly and criminal elements.

As a Manifest Destiny jingoist, Carson had little regard for native peoples, whom he saw as nothing more than "wild beasts of the field in human shape." Throughout his accounts, he contemptuously referred to Native Americans as "Digger Indians." On the contrary, his views of Chinese immigrants were unorthodox. "These emigrants are, as a class, the best people we have amongst us—they are sober, industrious, and inoffensive," he wrote in his "Tulare Plains" account. He opposed the Foreign Miner's tax because it selectively discriminated against Chinese miners. As an early advocate of Pacific Rim ties, Carson believed that such legislation would ultimately imperil "open trade with China and its Asiatic islands"—the future sources of "California's commercial greatness." Carson's receptivity to the Chinese may have been a consequence of when he wrote—1852, a full generation before Chinese immigration to the state peaked during the depression-racked 1870s.

George Derby's report on the Tulare Valley south of the San Joaquin River is both lucid and detailed, especially the descriptions of Tulare Lake and Buena Vista Lake, which have long since vanished. Derby headed an expedition into this valley in the spring of 1850 for the purposes of exploration and surveying a possible wagon-road route. In precise language he described the terrain as dominated by blackish tule marshes, powderlike, sandy soils, and rock-rimmed hills. For the most part "sterile and unproductive," the valley, Derby believed, held little prospect for future farming and grazing developments.

Although the gold discovery had occurred more than two years earlier, the Central Valley south of the San Joaquin River was still wild and remote, inhabited only by Indians. During the expedition the Derby party met only three whites, who operated a ferry across the Kings River. Unlike Carson, Derby did not demean the native peoples whom his party met. He described them as friendly, anxious to assist, and eager to trade with them. He also noted that there were many former mission Indians who still spoke a smattering of Spanish.

Bright Gem is an invaluable historical source and a superbly edited work. Peter Browning has meticulously documented and footnoted unknown places and events in the text. The book is tastefully illustrated with pen and ink sketches taken from a number of contemporary sources, including Walter Colton's *Three Years in California*, Francis Marryat's *Mountains and Molehills*, and Frank Soule, John Gihon, and James Nisbet's *The Annals of San Francisco*. A pocket inside the back cover contains a full-sized

copy of Derby's map, "A Reconnaissance of the Tulare Valley," (1850). The only drawback to *Bright Gem of the Western Seas* is the editor's rather brief introduction about these two men. Having read their accounts, I had hoped to learn more about their personal lives.

—Victor A. Walsh

ANNOUNCEMENTS

CALL FOR PAPERS

The National Coalition of Independent Scholars will hold a conference in April 1993 in Washington D.C., entitled "Independent Scholars in the 1990s: Intellectual and Practical Issues." You are invited to submit a 500-word abstract for a 10-minute panel presentation dealing with an intellectual issue in your discipline or across disciplines or concerning a practical issue about being an independent scholar (e.g., writing on your own topic for nonacademic audiences). Abstracts should be sent to: Frances Davis, 104 Barnhill Place, Chapel Hill, NC 27514, postmarked by **10 October 1992**. For further information, call her at (919) 967-2452.

CALL FOR PAPERS

The Society for Emblem Studies is holding its Third International Emblem Conference 16–20 August 1993 at the University of Pittsburgh. Proposals for 20-minute papers on any subject related to emblems and emblematics are welcome. Many of the papers will be published. Proposed titles should be accompanied by a 750-word abstract, and sent to: Professor Daniel Russell, Third International Emblem Conference, Department of French and Italian, 1328 C.L., University of Pittsburgh, Pittsburgh, PA 15260. Deadline for abstracts is **1 October 1992**.

GRANTS AVAILABLE

The American Philosophical Society has Grants-in-Aid available for all areas of knowledge. The grants pay for materials or services that advance research to a maximum of \$4,000. For information and applications, write to: Chairperson, Committee on Research, American Philosophical Society, 104 S. Fifth St., Philadelphia, PA 19106, tel. (215) 440-3400. Deadlines: **1 Feb., 1 April, 1 Aug., 1 Oct., and 1 Dec.**

GRANTS AVAILABLE

The National Endowment for Humanities (NEH) offers several fellowships, including some for college teachers and independent scholars. The number of

applications from independent scholars increased last year, and eight percent of them were successful, so never give up! The address for information and application forms is: Division of Fellowships and Seminars, Room 316, Washington, D.C. 20506, tel. (202) 786-0466. For information about support for the preparation of authoritative and annotated editions or for translations into English of significant works or documents, contact NEH Research Programs, Room 318, Washington, D.C., 20506, tel. (202) 786-0207.

CONFERENCES

The Western Association of Women Historians will hold its 23rd Annual Conference 29-31 May 1992 at the Huntington Library in Pasadena/San Marino. To register, contact Carolyn Stefanco, 545 Couper Drive, San Luis Obispo, CA 93405 by 24 April, if possible.

The Agricultural History Society will cosponsor a symposium on "American Rural and Farm Women in Historical Perspective," on 26-28 June. For information, contact: Joan Jensen, Department of History, New Mexico State University, Las Cruces, NM 88003.

MEMBERSHIP NEWS

In November Eleanor Alexander attended a conference in Washington, D.C. on "Women in the Emigration After 1933," sponsored by the German Historical Institute. She was invited to attend as an expert, and spoke several times during discussions scheduled between talks. In addition to scholars in the field, participants included emigrants from Germany and Austria who had relocated to various countries all over the world. The conference concluded with a talk by Peter Gay, "The First Sex: A Tribute and a Summation."

This *Newsletter* may be known as the Gray Brechin festival issue, since he has been all over the media and the scholarly world. On 17 March he appeared on KQED's "Forum" talking about the worsening crisis in American libraries and archives. The producer told Gray that the show had more listener response than anything they have done: most Americans are unaware of the issue, since the media have not really covered it. Last 24 November, Gray had an article on architect Bernard Maybeck in the "This World" section of the *Chronicle*. He and photographer Robert Dawson are finalists for the Dorothea Lange-Paul Taylor Prize, which awards grants for collaborative efforts between writers and photographers. On 1 April they presented their slide show, "The World We Lost: California in 1915 and Now," for the Stanford Humanities Center. Gray also did a feature article for KPFA's "Folio" in April about the

global environmental crisis. An article, "Imperial San Francisco," a synopsis of his book, was published in the "Headlands Art Center Annual." For those of you who haven't heard, Gray has been accepted into the UC Berkeley Geography Department for proto-doctoral work, with his book *Imperial San Francisco* as his dissertation. And finally (gasp!), on 9 May he'll be presenting "Dreams of Empire" at Herbst Theater as part of the Humanities West program "San Francisco 1906-1939: Recovering the Lost City."

Napur Chaudhuri, one of our distant members, had her article "We All Seem Like Brothers & Sisters: The African-American Community in Manhattan, Kansas, 1865-1940," published in the Winter issue of the *Kansas Quarterly*. She has also coauthored, with Peg Strobel, *Western Women and Imperialism: Complicity and Resistance*, which will be published by Indiana University Press in May.

Glenna Matthew's new book, *The Rise of Public Women*, is now in press.

Francesca Miller's new book, *Latin American Women and the Search for Social Justice*, was celebrated with a reading and book signing event on 12 February.

Elaine Rosenthal gave a totally revised version (after all the helpful ideas and comments she received at a Work-in-Progress) of her paper, "Paradoxical Relations: Jews and Christians in Early Modern Florence," at the annual conference of the Renaissance Society of America, which was held at Stanford the last week of March.

Georgia Wright held the Bay Area premiere of her video, *Light on the Stones: The Medieval Church of Vézelay*, on 19 March. The premiere was cosponsored by IHS and the Art Department of Mills College. Her video was also presented in February at the College Art Association in Chicago and the Medieval Association of the Pacific in Irvine. In May, it will be shown at the Boston Museum of Fine Arts and also at the Berkeley Early Music Festival. As we go to press, Georgia has just learned that the video was awarded the red ribbon by the American Film and Video Festival and will be shown at the Festival in May. Congratulations! Georgia spent part of February and March in England looking at churches, and has decided that her second video will be on Norwich and Lincoln Cathedrals.

EDITORIAL BOARD

We are delighted to welcome two new members to the Editorial Board of the *Newsletter*. Anne Richardson is going to be in charge of Membership News, so please send information about all your activities to Anne at 543 Vincente Avenue, Berkeley, CA 94707, tel. (510) 527-8527.

Irena Narell has also joined us and will be in charge of finding a reporter for each Work-in-Progress and editing the results. We're happy you both have joined us!

CALENDAR OF EVENTS

- May 10 Work-in-Progress—Gray Brechin,
"History on Trial: The Congressional
Attack on the Rincon Annex
Murals." (Illustrated)
- May 31 Work-in-Progress—Rosalie Stemer.

EDITOR'S NOTE

Please make Anne Richardson happy and send your news about conferences attended, papers given or published—any and all scholarly deeds—to her at the address given above. Our next deadline for material is 26 June for our mid-July *Newsletter*. Please send books or suggestions of books for review to Peter Browning, P.O. Box 1028, Lafayette, CA 94549.

THE BOARD OF DIRECTORS

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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 Myrna L. Smith,
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