

# The Institute for Historical Study Newsletter

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Fall 1995

## PRESIDENT'S MESSAGE

I'm playing editor this issue as Elaine Rosenthal is in the process of moving from Oakland to Belmont. One forgets what a responsibility this is. *Chapeau bas*, Elaine, and I'll try in future not to be dilatory with this letter.

We had a lovely potluck, and I think we should produce a cookbook, perhaps entitled *The Historian's Feedbag*. A nice inauguration for my new house. The party pushed me to do a thorough housecleaning, although construction all around here makes this a Sisyphean task. The fire and subsequent construction have confused the small animals as to whose habitat is whose. One of my neighbors had a noisy and rather too open house the other day, which attracted a passing skunk. He walked in, trailing his delicate perfume, only to stop transfixed by his reflection in the hall mirror. He could only be induced to leave when a heroic guest took down the mirror and backed out the door with the skunk in pursuit. Narcissus, who walks under my window around four every morning, fortunately did not come to the potluck. No mirrors.

The board is currently working to find co-sponsors so that some of our events will have a wider public and more publicity. We hope to find new members by fishing in new waters.

Jules Becker has offered any member who brings in three or more new members the use of his house at Tahoe for a beautiful fall or spring weekend for two days and nights during the week. You may bring up to seven guests! Thank you, Jules!

—Georgia Wright

## WORKS-IN-PROGRESS

Judith Strong Albert

In an April Work-in-progress in my home, Judith Strong Albert presented a draft of the paper she would deliver in May at Babson College in Wellesley, Massachusetts. Albert's subject was "Margaret Fuller's Far-reaching Feminism." The occasion was

an all-Margaret-Fuller Conference centering on the recognition of Fuller's pioneering activities and her influence on the emergence of women's movements during the entire twentieth century.

Fuller's education disposed her to a life different from that of most of her female contemporaries. Her literary and editorial careers, and her activist concerns, carried her beyond the then-acknowledged womanly spheres. Not only did Fuller write extensively and edit *The Dial*, the Transcendentalist organ of Emerson, Thoreau, Alcott, and others—her famous New England colleagues—but she also conducted *Conversations* with a *Circle* of talented women. Among these women, Elizabeth Palmer Peabody, Lydia Maria Child, and Caroline Healey Dall developed lines of thought and endeavor crucial to women's movements of the future.

Notable among lines of development is the connection between Lydia Maria Child's pre-feminism and the politically expressed civil and human rights concerns of Alice Walker, Angela Davis, and Mary Frances Berry. Elizabeth Palmer Peabody showed commitments to women's and children's education and rights now echoed in the poetry and prose of Adrienne Rich and Nancy Chodorow. Caroline Healey Dall's concern with women's private versus their public selves is embodied in Carolyn Heilbrun's and Elizabeth Fox-Genovese's insistence on their need to write themselves into history.

Apart from the pioneering roles of these remarkable women, it is clear that threads of Fuller's perceptions of Woman's existence as separate but interrelated with Man's existence are evident in a range of succeeding American feminist voices. Beginning with Mary Beard's important work in the mid-1940's, a continuous spinning of woman's experience—her much needed "self-naming"—has been taking place. We see the weaving of a fabric of women's unique history. Betty Friedan identified woman's problem with her *Self* in 1963; Kate Millett exposed the "I" in 1969; Gloria Steinem and Susan Faludi use their voices to speak of themselves as particular women in the 1990s; Gerda Lerner articulates Fuller's concept of "a radiant sovereign self" as central to all aspects of feminist consciousness and



being. At many levels of our society, Fuller's theme sounds in this century.

Albert's point, like Fuller's, is that "Woman must teach us to give her the fitting name," and that this quest remains as meaningful and paramount as it was in Fuller's day.

The audience offered Albert criticism she felt to be not only helpful but excellent. She appreciated the cues as to shortening her paper to the required length for the conference, and as to tightening the language so that the paper would read easily and succinctly. This was a presentation that achieved what a work-in-progress is meant to do, i.e., provide a creative scholar professional practice.

—Frances Richardson Keller

### Therese Pipe

In April, Therese Pipe gave a slide presentation entitled "Uncommon Women Making a Difference: A Bay Area History of the League of Women Voters, 1920-1995," practice for the presentation at the Western Association of Women Historians Conference in June 1995 and at other sites. There were few participants, but their criticism was useful because all had some knowledge of the League and its place in women's political history.

Therese focussed on the oral history project, which began in 1994 and includes the twenty-one Leagues in the Bay Area. Selected members of these Leagues are being interviewed and honored—women who have been leaders at the local, regional, state, and national levels, such as San Jose Mayor Janet Gray Hayes, Senators Barbara Boxer and Dianne Feinstein, past president of the Sierra Club Michelle Perrault, and retired biologist at the Lawrence Berkeley Laboratory Anne Dettner.

Therese was advised to limit her slides from the suffrage movement and to expand those having to do with the Bay Area League. She was also encouraged to clarify the League's role, whether partisan or non-partisan, feminist or neutral, and to underscore the general issues faced by the League in its early days. The audience also wanted to know which western states were among the first to ratify state voting rights for women and what was the ratio of women to men voters in the early years after national ratification. They also asked about the founders, the emergence of the League as an organization, and its current role and tasks.

Therese explained her work on the Oral History Project's Coordinating Committee—training volunteers, doing research, setting goals for the project, interviewing, publicizing the project, and making slides and photographs for presentations and exhibits. A consultant from the Regional Oral History Office at UC Berkeley provides expertise.

The resulting oral histories will provide the subject of "Women Lead the Way," an exhibit at Mills College from 22 February through 13 March 1996, which will include photos, narratives, clippings, and memorabilia describing the role of the League in focussing attention of major issues in the last seventy-five years. This exhibit will be added to that of the National League, which arrives at Mills 19 February on its crosscountry tour.

—Therese Pipe

### Kathleen Casey

In July, at Michael Griffith's house, an enthusiastic audience heard Kathleen Casey read a chapter in her planned fictional account of life in fourteenth-century Umbria. In writing the book, *Filoncia's Vineyard*, Kathleen will use the many discrete facts she found in tax records, notarial documents, court cases, and other archival materials to give imaginative life to the people who inhabited Papiano, a village about seventeen miles south of Perugia. With a population of 500 now, Papiano probably had about 1,000 inhabitants 600 years ago. The main street still climbs a steep hill and is divided into two parishes, which until the seventeenth century competed for support in the village.

Kathleen decided to turn the research for her dissertation into fiction in order to make Renaissance history more immediately available to students and others in the general audience. To do this, she has had to move far beyond the sparse and unrelated pieces of information available to the historian who restricts her statements to what can be found in the archives.

A few basic facts can be asserted about the history of Papiano. The plague visited the village several times during the fourteenth century; from 1301 to 1303 there was famine followed by a rebellion; in 1312 there was a war with the neighboring city of Todi.

The wide-ranging questions Kathleen was addressing in her book are not easily answered by the materials she uncovered, but they remain fascinating. Was there ever a possibility in this volatile time that a small commune such as Papiano might have remained independent, when even larger towns were being swallowed by their ambitious neighbors? Were villagers such as those of Papiano affected by the Renaissance, or is it true that peasant life never changes?

Many aspects of everyday life can never be definitely known from the historical record alone. We cannot know whether in times of food shortage or hard times it was better to be a townsman or a countryman; we cannot be sure of what foods people did eat in this era before Western Hemisphere foods such as tomatoes and corn were introduced.



Of the archival materials, the court cases provide the most detailed record of daily life, but the accounts record only indirect speech, so that Kathleen must invent even the language of the villagers. Yet it is these small details that make a work of fiction alive to its readers. For one trained as an historian, the effort to work with imagination as well as archival evidence must be a great challenge.

"Zaia the Black," the chapter of her book that Kathleen read, the first of a projected series of inter-linked stories, tells of the love rivalry between two women in the village. The object of their competition is a young man, returned to Papiano after going to school in Perugia to learn to become a notary. He might be seen as an example of the "new man" of the Renaissance, putting knowledge to use to create a lucrative career for himself, perhaps as an itinerant notary. While one of the women with her eye on him sympathizes with his book learning, the other one, Filoncia, has property to offer him: a vineyard, which she cultivates herself.

Without revealing the startling yet appropriate outcome of the rivalry, I can say that Kathleen was successful in creating a gripping narrative while staying close to the factual basis of life in Papiano. Her listeners seemed to agree that she had not only caught their interest but had created a most interesting work of literature.

—Ellen Huppert

#### Martin Tarcher

In September, at Deborah Frangquist's house, Martin Tarcher elicited a lively discussion, even a debate, when he outlined for his audience the themes of his book *The Escape from Avarice: The Next Stage of Economic Development*. He proposed that many American political leaders still hold fast to the assumptions of Adam Smith, believing that markets when allowed to function freely will produce the best possible outcomes for the benefit of all. This untested hypothesis (there are no truly free markets), combined with a belief that the reward of virtue and work is wealth and that the poor therefore must not be virtuous, inform the Republican platform. The Democrats cling to John Maynard Keynes's contribution, that deficit spending stimulates the economy, which it does only up to a point. Martin suggested that when the underclass becomes even larger and when wealth is concentrated in even fewer hands, we will witness outbreaks of violence that will force fundamental changes in our assumptions and policies. If there is not enough useful work, firms could cut the work week and hire more workers—if the government paid for health and other benefits.

As this brief summary should suggest, Martin's work plumbs the heart of all our political thinking

and political faith. Beneath our discussion lay the question of how much misery, crime, or civil disturbance will those in power tolerate before they institute changes—or will they merely increase repressive measures?

—Georgia Wright

## ANNOUNCEMENTS

### NCIS Conference

The third national conference of the National Coalition of Independent Scholars will be hosted by the Princeton Research Forum in Princeton, NJ, 3–5 May 1996. The theme is "Situating Scholarship," an inclusive title. The organizers hope that people will address several issues: the question of how one does scholarship in a time of epistemological crisis and theoretical disarray; factuality, foundations of discourse, theories of explanation, influence of major theories and theorists, new maps of the humanities; and on a more personal front, scholarly ethics, conflicts and tensions, the pc debate, and the scholar in society.

This is always a wonderful conference, and Princeton in May can be heaven, so let's have a good showing from the Institute.

The deadline is 1 November. Send an abstract of up to 150 words to Princeton Research Forum, NCIS Conference, 301 N. Harrison St., Suite 222, Princeton NJ 08540.

### AHA Conference

The American Historical Association will hold its Annual Meeting in Atlanta, Georgia, on 4 January 1967. Among the plenary speakers will be Mary Frances Berry and Julian Bond. The sessions include one on the Olympic Games and several on comparative history, including such topics as peace history, origins of international feminism, social aspects of environmental history in California and Australia, transatlantic perspectives on citizenship, and frontier clergy in medieval Europe and the US. There will be papers on the history of racial science, exorcism in early modern Europe, and Jewish Germans in the Nazi period, as well as panels on the Middle and Far East, Africa, and Latin America. For registration information, contact the convention director, Sharon Tune, at the AHA, 400 A Street SE, Washington, DC 20003; (202) 544-2422.

### American History Group

Martin Tarcher would like to start a new study group dedicated to American History. He would ap-



preciate hearing from anyone interested in this. Please call him at (415) 863-0822.

### New Newsletter Feature

We would like to carry news of Bay Area events relating to history that will interest some of our members—for example, the semiannual series of walking tours (many of historical or architectural interest) sponsored by the Berkeley Historical Society. Your Editor would appreciate hearing from members who are aware of similar activities in their communities. Just remember that we publish in January, April, July, and October, so we need advance notice of these events. Ideally, if your local historical societies publish a Newsletter or leaflet of their schedule, I'd like to get the IHS Newsletter on their mailing lists. I've already arranged for this with the Berkeley Historical Society, but I'm unfamiliar with other groups. So those of you in Marin, San Francisco, and the Peninsula, let me know the name, address, and telephone number of some of the organizations that sponsor local historical projects and activities, or put the Institute Newsletter on their mailing lists.

### CONFERENCES

The Western Society for French History will meet at the University of Nevada in Las Vegas 8-11 November 1995. For details, contact Francis J. Murphy, Dept. of History, Boston College, Chestnut Hill, MA 02167.

"Restoration/San Francisco" is a preservation exhibition and conference covering architectural restoration, objects conservation, and landscape preservation to be held 17-19 March 1996. For details, contact RAI/EGI Exhibitions, Inc., Ten Tower Office Park, Suite 419, Woburn, MA 01801

### Grants and the Mini-grants

The Board of Directors of the Institute has voted to suspend the Minigrant Program until the endowment has grown again to the point where the interest will support grants. This should take only a year or so if dues and donations grows

The Smithsonian Institution Libraries have short-term study grants for one to three months to do research in the Dibner Library of the History of Science and Technology and other library collections of the Smithsonian. Stipend: \$1,500/month. Deadline for proposals: 1 December 1995. For guidelines and application forms, write to Resident Scholar Program, Smithsonian Institution Libraries, NHB 24, Mail Stop 154, Washington, D.C. 20560.

The Newsletter has a new book review editor, Joanne Lafler. Please send her a copy of the book you have published: 43 Abbott Drive, Oakland, CA 94611.

### MEMBERSHIP NEWS

Jane Bernard-Powers contributed a chapter, "Out of the Cameos and Into the Conversation: Gender, Social Studies and Curriculum Transformation," in *Gender Informs Curriculum*, Teacher's College Press, 1995. She also wrote a biographical essay on "Lucy Craft Laney" for *Women Educators in the United States, 1820-1993*, which appeared in *A Bio-Bibliographic Sourcebook*, edited by Maxine Schwartz Seller. (Greenwood Press, 1994.) She also presented a paper, "Historical Frames of Understanding Gender and Citizenship in the United States," at the American Educational Research Association symposium on gender and citizenship held in San Francisco in April of this year.

New IHS member Walter Biller is spearheading a citizens' group, Knights of the Spanish Abbey, dedicated to bringing public awareness to Santa Maria de Ovila, the medieval abbey (begun in 1181) rescued by William Hearst, Arthur and Mildred Stapley Byne, Julia Morgan, Walter Steilberg, and others from pre-Civil War Spain and brought to San Francisco in 1931. Walter has prepared a contemporary history and status report, for electronic distribution, on the 12th to 16th century monastery. You can access the 27-page report by querying SFAlmanac@aol.com.

Jack Boas read at the Black Oak Bookstore from his *We Are Witnesses: The Diaries of five Teenagers Who Died in the Holocaust*, in August of this year. Anne Frank's well-known diary is excerpted in this collection, but the other four voices, hitherto unknown, are just as eloquent and heartbreaking.

Peter Browning has just compiled, edited, typeset, and published *To the Golden Shore: America goes to California—1849*. Everything in the book is taken





from newspapers of the time—articles, reportage, editorials, sermons, poetry, songs, and letters from those who were striving toward California via all the routes: the Isthmus of Panama, around Cape Horn and through the Strait of Magellan, across the plains, the Gila River route, across Nicaragua, and several routes through Mexico.

Leslie Friedman was appointed Associate Editor of *Afterimages: the Journal of Performing Arts Documentation and Preservation*, published by Preserve, Jacob's Pillow, New York.

Ethel Herr was offered a three-book contract with Bethany House Publishers for her series of historical novels based on 16th-century Dutch history. The first book is completed and should be published in late 1996. Ethel wishes to thank all members of the Institute who helped her with her research and with reading the manuscript, and encouraged her throughout the writing process. Now that Ethel has an agent, who reminds her that these days she is first of all a novelist, she is reducing her teaching schedule so that she can devote herself to writing and be able to make time for a few upcoming IHS functions.

Anne MacLachlan has rejoined us here in the Bay Area after sampling the climate and ambience in the southern half of California. She has recently started her own higher education consulting business in Berkeley. Given her long-standing and far-ranging experience and expertise with academic job searches, careers, and grant proposal writing, to name a few, she is already in high demand.

Therese Pipe, coordinator of the Berkeley Historical Society's Berkeley Oral History Project, edited the recently published oral history *A Conversation With George Yasukochi: Controller of the Consumers Co-operative of Berkeley 1956-1982*, published by the Berkeley Historical Society this year. This is the ninth in the oral history series about the "Co-op," which is expected to be completed in 1996. Copies of the oral histories are available to researchers in the Bancroft Library at UC Berkeley and in the Swingle Collection of the Berkeley Public Library. The Berkeley History Museum, at 1931 Center Street, currently features an exhibit related to the Co-op Oral History Project.

Ilse Sternberger's book, *Princes Without a Home—A Historical Biography of the Children of Dr. Theodor Herzl*, was published by International Scholars Publications, Bethesda, Maryland, 1995.

Georgia Wright has been made Co-Director, with the Curator of the Medieval Department of the Metropolitan Museum, of the Provenance Study of Limestone Used in Medieval Sculpture and Architecture. The project is a collaborative effort of chemists, geologists, art historians, and curators, who apply the technique of neutron activation to samples of stone, with the object of determining the original sites of sculp-

ture now in museums and to identify restorations on buildings.

## NEW MEMBERS

Walter Biller comes from Arlington County, Virginia, where he grew up with a family deeply involved in preservation and history. His father and grandfather, arborists in Arlington since 1919, helped restore a number of historic mansions in Virginia and D.C., including Mount Vernon and the White House. He studied English, American literature, drama and anthropology at George Washington University in Washington, D.C. Between 1981 and 1986 he worked for the Smithsonian Institution. After relocating in San Francisco, Walter became interested in San Francisco history and began editing books and newsletters under the auspices of The San Francisco Almanac. He has produced history materials for Mae Silver and the San Francisco History Association. Currently he works with the College of Environmental Design's historic architecture project at UC Berkeley. He is building a library of 20th-century San Francisco neighborhoods, media, urban planning, and architecture, with hopes of one day making these archives available globally, via the Internet.

Helena Lawton, a graduate of Berkeley with a double major in music and art, received her MA in musicology from Harvard. Currently she is involved in public relations and advertising, which does not keep her from research. She is working on a Hokusai manuscript and sketchbook recently discovered in the Library of Congress, and, in what must be one of the oddest coincidences in our history, on the Gothic monastery buildings imported by Hearst, subject of study by new member Walter Biller (see Membership News). She can be reached at 222 Sunnyside Avenue, Piedmont, CA 94611, and her phone is (510) 652-1843.

## BOOK REVIEW

John A. R. Dick and Anne Richardson, editors. *William Tyndale and the Law, Sixteenth Century Essays and Studies* 25. Kirksville, MO: Sixteenth Century Journal Publishers, 1994. Cloth, xii, 135 pp., illus., \$35.

This volume is composed of ten essays revised from papers originally presented at the Sixteenth Century Studies Conference held in Philadelphia in 1991, the 200th anniversary of the ratification of the Bill of Rights of the US Constitution. Appropriately enough, both for the conference and for our concern today for freedom of speech and expression, this collection focuses on William Tyndale's views of various



systems of law that bore upon the sixteenth century man and woman. These views were clearly ambivalent, and the tension he saw between law and personal freedom was very serious for his own peace of mind. Long before the social contract of Locke or Enlightenment views of natural rights, Tyndale wrestled with the need of society for order, whether derived from the Bible, designed by the Church, or decreed by the sovereign, and with Erasmus's belief that man "ought to be free, natural and happy." Comments on a few of these essays may serve to indicate the development of this tension and to suggest a wider view of a complex man, martyred for having translated the Bible into English, who has long been consigned to a corner of Reformation history as a radical but narrow critic of clerical abuses.

If the needs of society required obedience to law, Tyndale queried, whose law must be obeyed, Man's law or God's law? It becomes obvious in Donald Dean Smeeton's "Wycliffite Choice: Man's Law or God's" that God's law as set forth in Scripture has been corrupted by the prelacy and canon law. But whose voice shall be raised against the iniquities of the prelacy and the canon law that have corrupted society, asks Rudolf Almsy in "Contesting Voices in Tyndale's *The Practice of Prelates*"? Is it not the role of the monarch to discipline the clergy? But if he will not, then who ought to? The suggestion of an active role for the congregation, the laymen, in such a matter is muted and largely inferred from textual references, but more clearly, Almsy quotes Tyndale's modification of his own translation of Matthew: "If [the sinner] will not obey the scripture, then have his brethren authority by the scripture *to put him down, and to send him out of Christ's church*" (italics added). A bald assertion when viewed against Tyndale's previous position that the law of the monarch, God's authority on earth, must be obeyed without question.

In his essay "Tyndale's Examination of Marriage in *The Practice of Prelates*," John Dick asserts that Tyndale aimed his biggest guns at the clergy who tried to prevent Henry VIII from divorcing Catherine of Aragon. He did so as a pretext for his litany of accusations that the Roman clergy has historically and ceaselessly sought to divide secular authorities and so conquer in the interests of total papal power in all areas of life. In these attacks Tyndale worked himself into a near frenzy, an unfortunate tendency of many religious debaters in this period, and his arguments become increasingly tinged with a vituperative salaciousness that Erasmus, at his most scathing, never approached.

Anne Richardson in "William Tyndale and the Bill of Rights" pursues the line that "[Tyndale's] protest against the abuse of helpless people by what he viewed as a depraved, violent, and mendacious church transcended his sixteenth century ecclesi-

ological and English context, to pose questions ultimately addressed by the U.S. Bill of Rights, the United Nations' 1948 Universal Declaration of Human Rights, and the charters of human rights organizations formed and forming in our era." Helpless people, in Tyndale's opinion, even included women whose "rights" were equally trampled upon. Richardson argues with conviction the steps by which Tyndale became the prototype of the modern dissenter. Though Tyndale's phraseology differed from ours, he speaks clearly to both the first and fifth amendments. Perhaps most important and most clearly echoed in the English Bill of Rights of 1689, and finally in the words of James Madison in our own Bill of Rights, is his revulsion at the total suspension of *habeas corpus* by the clergy in heresy trials. One might add that many lesser lights, such as John Lilburne in the English upheavals of the mid seventeenth century, served as links in this progression, with arguments very similar to his.

This provocative collection of essays presents an invigorating view of a man largely seen by conventional history as a rigid Protestant cleric. Here a Tyndale traditionally entrenched and encapsulated in the sixteenth century is linked with and made a major precursor of our own world. Perhaps, to underscore this process, the essays might have had a more logical order if Richardson's essay, concerned with Tyndale's contribution to Enlightenment thought and our own Bill of Rights, had served as introduction or conclusion. This might have left the reader with a sharper understanding of the progressive, cumulative nature of modern European thought.

—Patricia Swensen

## A BRIEF CHAPTER

Eleanor Alexander has been writing her memoirs for her children and friends—stories set in Berlin in the 1920s, and, after 1933, in France, England, Brazil, and the US, stories informed by Eleanor's wonderful spirit and her amazing ability to attract and hold onto friends, whom she and her husband Paul would always somehow encounter again in remote areas of the world. She had been in medical school in Berlin for a short time when Jews were forced to resign in 1933, and she left for Paris and then London, where she taught in a girls' school. Then she was asked by friends, Heinrich and Käte Kaphan, to join them in Rolandia, Brazil, and teach their children. The following is excerpted from *Between Sorrow and Strength: Women Refugees of the Nazi Period*, edited by Sibylle Quack, 1995.

"Rolandia had been founded as a haven for political and Jewish refugees from Germany, and soon after 1933 the first settlers began to arrive. They were



businessmen, professional people, and politicians. Heinrich Kaphan was one of the few farmers in the group. He had farmed not only in Pomerania but also in Romania during World War I. He was able to adjust to the new conditions in a most admirable way and was always willing to give advice to less experienced settlers. Heinrich's help was invaluable, but Käte's influence was just as important. Her charm, kindness, and delightful sense of humor solved many budding crises. What I remember best is her infectious laugh.

"Our 'house' was really just a box with four interior walls to create four rooms. We gradually settled down and I began my teacher's life in Rolandia. 'School goes well,' I wrote my parents, 'things are much easier now because we have the use of two tables—the open sewing machine and the dining room table. We also have a shelf for our school books in the children's room.' Soon our social life was very busy, including a steady stream of visitors. This made teaching difficult at times, because every word spoken could be heard in every corner of the house, and the conversations were often far more interesting than the three R's.

"We made new friends and renewed old friendships. The Isays, who had been my parents' good friends in Berlin, were our neighbors. They sent their two younger children to my school. The two Hinrichsen brothers, one tall and one short, farmed together, and along with Bismarck and his friend Hoppenstedt (called "Hoppie") were new friends. Young Bismarck was a descendant of the first German chancellor, whose biography my father was then writing. Hoppie's father had known my father in the Democratic Club in Berlin. We got to know the Koch Wesers, also friends of my parents, and at their house we met Mr. Thomas, the director of the English company building the railroad in Paraná. With my help as interpreter, Heinrich and Mr. Thomas hit it off at once and from then on worked well together.

"... Later in October we celebrated the Jewish New Year. We enjoyed the holiday and felt that it was most important to keep up traditions. I wrote to my parents: 'It was a simple celebration with a nicely laid table with candles in silver candlesticks, a white tablecloth and flowers, and of course a splendid meal: asparagus from a can, white bread, chopped liver, sardines, a fruit salad of peaches and pineapple, and cookies with hot toddy.'

"... Finally, on the fifteenth of January, we moved to our new house. . . . 'I wish I could tell you how marvelous it is here, sitting in the library. Looking out of the window I see a large field of soybeans, with the woods behind and a road running along. The land is all cleared and looks most attractive. Out of the window one sees a large field of corn, already three meters high, with the Jaú behind and the hill going up

on the other side of the river. The forest is full of flowering bushes, yellow and purple. Peace reigns all around.'

"... Excited as I was about the new house, my main concern was my school, which was terribly important for me. My schoolroom was splendid, a wonderfully large room with an adjoining verandah and plenty of fresh air. By now I had eight children in my little one-room school. I taught the older ones from 7:30 AM to noon, and the two little six-year-olds in the afternoon. Before the start of school, I made the beds, straightened out the children's rooms, then began class with fifteen minutes of exercise every morning. The daily routine made life much easier and more satisfactory for all of us.

"... 'The children worked hard, and I was pleased when Annemarie and Klaus did well in written exams; the reward was Easter holidays. I found teaching the three R's easy, but teaching biology and geography seemed more difficult. In biology we studied the human body, for I still remembered a few things from anatomy classes in medical school. We studied geography by mapping out travel routes all over the world.

"One project was particularly close to our hearts: the possibility of training young emigrants from Germany. Jewish organizations had started an agricultural training farm in Gross-Breesen in Silesia to enable young people to go to a new country and begin a useful life. Many were able to go to Palestine and other countries all over the world. . . . Before we left for Rolandia there had been a good deal of discussion about the possibility of sending some young people to Rolandia to learn farming and to settle there. We built a house for them next to ours, the *Elevenhaus* (trainees' house). In the spring a commission was sent to inspect the farm and the land around it. We were terribly excited and certain that the commission would be so taken with what they saw that they would send some young people right away. Unfortunately, there was so much delay that only one young man was able to come, but he was a wonderful person and I am happy to know that we helped him."

[In May of 1937, Eleanor left to join her fiancé, Paul Alexander, in Cambridge, Massachusetts.] "In one year I had watched virgin forest turned into a busy farm, had seen the planting and harvesting of cotton, rice, and soybeans, the planting of coffee, the beginning of a vegetable garden, and the building of our new house. Perhaps best of all I had been able to help my friends in the difficult first year and had learned a great deal."





## CALENDAR OF EVENTS

- October 30 "Three English Cathedrals: Norwich, Lincoln, Wells," a video by Georgia Wright. Mills College.
- November 5 Lyn Reese—illustrated briefing on the Women's Conference in China. At her house.
- November 11 Fall Dinner. "Foreign Authors View Early San Francisco." Speakers: Lorrie O'Dell, Malcolm Barker, Bogna Lorence-Kot. Laurel Campus, UCSF.
- November 19 Work-in-Progress: Johan van der Zande, "Skepticism in the 18th century."



## EDITOR'S NOTE

Elaine Rosenthal's new address is 400 Davey Glen Road, #4801, Belmont, CA 94002; (415) 596-9027. The next deadline for contributions to the *Newsletter* is 4 January 1996.

## THE BOARD OF DIRECTORS

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Direct membership inquiries to: Nancy Zinn, Membership Chair, 1410 21st Avenue, San Francisco, CA 94122

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