

The Institute for Historical Study Newsletter

Volume XVII, No. 4

Winter 1996–1997

PRESIDENT'S MESSAGE

Fall is the time for the Board Retreat. Current and former Board members and some spouses stay at Jules Becker's house at Tahoe, and we rent the neighbor's so that we can sleep sixteen or more. This year Jules left us to our own devices, with a couple of warnings: "Clean the stove and don't let Lafler or Wright near the pilot lights!" (The lights, I may add, are located in well nigh inaccessible places, so that if one is not terribly adroit they go out or stay on, and one must execute various athletic acts, all of which go into the Institute's permanent memory.)

Jules forgot to say, "Watch out for hairy visitors!" Marian Kassovic slipped out the door to the porch, carrying the oven rack, and encountered a large bear six feet away, nosing about to see if we had thrown out the turkey. Absolutely composed, Marian crept back indoors and signalled for us to look out the windows. The bear waddled off across the back lot, down the neighbor's stairs, stood up to pop the lids off two garbage cans, and, annoyed at their unfulfilled promise, kicked them into the road and strolled away. What a narrow escape the Institute had! Marian, our bookkeeper and Board member, is irreplaceable! We'll keep her on a short leash in future.

We had a lovely history mystery dinner on the Laurel Heights campus, whose amenities, many will be happy to hear, we may not use again. We had such a good time we forgot to take notes! Frances Keller reviewed with gravity and an even hand mysteries set in the period of the women's suffrage movement. Jules was only a bit hard on some anachronisms in baseball mysteries, set in Chicago where he used to report such events. Dealing with mysteries set in a theatrical ambience, Joanne Lafler gave a no-nonsense critique of the writing skills and historical knowledge of several authors. Fred Isaac, who has a vast collection of mysteries, did the summing up. After this lively evening, some of us have dedicated time to further readings in the field, assisted by the helpful bibliographies.

Nota bene: there were no major changes coming out of this retreat, no five-year plan such as that we once cobbled together with results comparable to

those achieved by the USSR, no grand new programs, and no major adjustments to the structure of the Institute. We may have been affected by the political campaigns! I tried to shanghai people into making a video—perhaps on the WPA legacy in the Bay Area—but received only a polite brush-off. I know better than to try to lead a march into the future only to find that the parade behind me has turned off at the first cross street. Please rush to the phone and tell me you think it's a super idea, and the two of us will do it! After the Annual Meeting on February 22, I really mean this time round to release the job of president. We might even hold an honest election!

—Georgia Wright

PROGRAM REPORT

On the evening of 17 November 1996 the Institute, in conjunction with International House in Berkeley, cosponsored a program on immigration, which was attended by fifty or sixty people. Anne MacLachlan produced and coordinated the program; Gray Brechin chaired and gave an interesting introduction.

Jules Becker gave a well-organized presentation on the treatment of the Chinese by two major San Francisco newspapers—the *Examiner* and the *Chronicle*—still owned by the same families that owned them in the nineteenth century. Both papers presented a prejudiced view of Chinese immigrants in the last century and the early part of this one—and sometimes still do.

Rose Scherini spoke about Italian immigrants in the Bay Area. The first generation was inevitably caught up by the necessity of making a living, and essentially left it to their children to become Americanized. Rose also mentioned the internment and curfews that affected Americans of Italian descent during World War II—facts that are not well known.

Maria Sakovich talked on immigrants from Russia, differentiating among the various kinds: religious minorities, non-Russian nationalities. White Russians after World War I, and others.

Catherine Ann Curry spoke on Kate Kennedy, an Irish immigrant who was a San Francisco teacher and principal. Through her efforts, aided by an Irish legislator, the first law in the world granting women equal pay for equal work was passed—in the California Legislature in 1874.

Following a question-and-answer period, the group retired to an adjoining room for a wine and cheese reception—and much more conversation. The night was considered a success by all.

—Catherine Ann Curry

WORK-IN-PROGRESS

“Women and the Life of the Mind” Group

Can women with strong intellectual interests find a niche in American society? Does nature or nurture form them, and how do they fare in a country that stresses other roles for women? At a well-attended meeting on 17 November at Ellen Huppert’s in San Francisco, the IHS members who have discussed these issues—and are writing a book based on their collective experiences—talked about the project and read the book’s first two chapters.

Lorrie O’Dell explained that they formed in late 1991 as a study group on the nineteenth century. Gradually, as the group became all women, they began talking about their own lives. Each had been an avid reader in childhood, and all became interested in a “life of the mind,” as they called it. They began taping their sessions, which dealt with various phases and aspects of their lives, vaguely thinking that these might provide material for a book. But the content of the taped sessions, when transcribed, did not hold together, nor did attempts to edit the tapes produce better results.

Four members had been with the group since its inception: Deborah Franquist, Ellen Huppert, Joanne Lafler, and Lorrie O’Dell. Lyn Reese, who joined later, became an active participant. Several other IHS members attended some sessions, and four who participated for a year or more dropped out. Trying to include everyone made the book unwieldy, so the group decided to concentrate on the lives of the five mentioned above, who remain active in the book project. They are rearranging the material rather than trying to recreate the sessions, and perhaps will use information from others in a separate chapter. The book, now being written, is tentatively titled *Lives of the Mind: Five Bright Women and How They Grew*.

Joanne read Chapter One, “Points of Departure,” about their early lives. She wrote the chapter based on the tapes as well as on biographical sketches that each person submitted. All are in the forty to sixty age range, grew up in the eastern half of the country,

and moved to California as adults, but aside from those similarities their backgrounds were quite different. Joanne and Deborah came from educated secular Jewish families, but Joanne’s was involved in liberal political action while Deborah’s was intellectual. Lorrie came from a working-class Lutheran family whose life revolved around the church. Ellen, whose father’s roots were British and mother’s Swedish, had college-educated parents who encouraged independent thought, but the family lived several years in a predominantly German Catholic working-class community, where they didn’t fit in. Lyn came from an upper-middle class family that was part of the “in” social group, but intellectual activity was not prized—especially not in women.

Ellen read (and wrote) Chapter Two, “The Education of Dutiful Daughters,” about their high-school years—all participated in after-school activities, yet felt like outsiders. Other chapters will cover such topics as college, work, marriage and children, and travel. (All are married and all but one have children.)

After the readings, Lyn and Deborah posed problems and questions and asked for feedback, and a lively discussion ensued. Audience reaction was overwhelmingly positive, but some members offered suggestions. One suggested that although the authors had felt alienated as children, all seemed to have had family and teacher approval and to have been popular among their own set; what made them feel like outsiders? Another wondered if the book would interest women now in their twenties and thirties. But a visitor in her thirties said that it touched on exactly what she was dealing with: although she had a good job in the computer field, she did not find people at work with her intellectual interests, and was looking for such companions elsewhere. Another member said that the book should point out the role that the IHS and other groups play in meeting women’s intellectual needs. Others didn’t like the title, or had difficulty keeping the people straight in Chapter Two. All agreed that the book was viable and interesting, and were eager to hear the next chapters.

—Celeste L. MacLeod

Mae Silver

[Mae regrets that she forgot to ask someone to report on her presentation last October 20.]

The setting for my book-in-progress, “A Trail of Light,” could not have been more appropriate. Georgia Wright’s stunning new house, risen from the ashes of the 1993 fire, is styled as a contemporary version of the Arts and Crafts movement—the same time frame as my work-in-progress—and provided a friendly atmosphere. Even the geography was fitting, since Berkeley was the only Bay Area city to have

voted twice to give women the right to vote—in 1896 and 1911. Thanks to Georgia and cheers for Berkeley.

"Trail of Light" is the story of the California women's movement that culminated in women finally achieving the right to vote, in 1911. The words "trail of light" come from a teacher's fan letter to Susan B. Anthony when she toured California in 1871. The triumph of women in California (and the West) in becoming enfranchised should be front and center in the annals of the spread of democracy and social justice in the United States. Yet the fact that the women of California won the right to vote, in all elections—county, state, and national—seems to be California history's best kept secret. It is important to recognize that the promise or threat of the formidable Western women's vote became a prime reason for both political parties and the president of the United States to press for passage of the 19th amendment. Alice Paul and Carrie Chapman Catt had organized a finely tuned system that was guaranteed, at the ring of a telephone, to create a Western women's demonstration, a picket line, a flood of phone calls, and—most importantly—a vote against a recalcitrant office holder. Once the politicians in Washington realized that women had learned how to play their games, they decided to let them into the game.

During the nineteenth century, and particularly in the Victorian era, American women made great progress in acquiring educations. The Victorian mindset was rather rigid and repressive, but in the area of education the Victorian zeal for scientific thinking and inquiry included those women willing to strive for equality with men by becoming educated in the same manner. Armed with their newly won skills and knowledge, women went to court to challenge unfair laws against them, ran for public office, began to raise funds and organize, and went for the right to vote. Along the way these early reformers created an impressive collection of institutions in San Francisco: Children's Hospital, the Telegraph Hill Neighborhood Association, Golden Gate Kindergarten, the Century Club, the San Francisco Women Artists Association, and Cameron House—all still alive and functioning today. Thanks to such women as Phoebe Hearst, Miranda Lux, Jane Stanford, and Mary McHenry Keith, these institutions and others received their very necessary early funding. These were the sources of money, but there were also the founders: Margaret Culbertson, Donaldine Cameron, Sarah B. Cooper, Helen Hyde, Charlotte Brown, M.D., Elizabeth Ashe, and Alice Griffith.

Kate Kennedy, the first woman principal of a San Francisco public school, was a remarkably savvy politician. She pushed the idea of "equal pay for equal work" at the California legislature, which in 1874 enacted a law giving equal pay for equal work to all teachers, regardless of gender, in the state's public

schools. When the San Francisco Board of Education summarily changed her principal's position from one school to another, without notice or explanation, Kate Kennedy sued the board and won. That decision established precedence for a teacher tenure law that protected teachers from dismissal without due notice and good reason.

No report about the suffrage vote in California would be complete without a discussion of how San Francisco men voted on the issue. With the guiding presence of Susan B. Anthony and her A-1 campaign team, suffragists in San Francisco believed that they could win if they only kept silent about liquor, and that they did. The liquor industry, however, did not, and plastered San Francisco with fliers proclaiming that if women got the vote the industry would go "smash" and thousands of men would be thrown out of work.

This was an effective tactic; the majority of male voters in San Francisco believed it to be gospel truth. And in view of the fact that the Women's Christian Temperance Union was the largest women's organization in the western world in the nineteenth century, there was some validity to the premise. (We now know better.) Women who wanted any kind of reform legislation knew that their foremost enemy was the liquor industry—and San Francisco was the wettest city in the West.

How could men in such a wet city vote against liquor and for women? They could not—and did not. San Francisco voted down women's suffrage twice, earning two permanent black eyes for a city that then, as now, purported to be the most cultivated, cosmopolitan metropolis in the West.

The 1911 voting records reveal a fascinating twist to the San Francisco vote that the leading suffragists never mentioned. The suffrage 'superstars' castigated the "vicious, ignorant, and foreign-born" as their enemies. The October 1911 special election had twenty-three amendments to the state constitution. Three of these failed in San Francisco. Amendment 19, issuing passes to public officials, failed by 3,709 votes. Amendment 22, exempting property from taxation, failed by 2,864 votes. Amendment 4, women's suffrage, failed big, by 13,716 votes. Not one of San Francisco's electoral districts gave women's suffrage a majority.

Nevertheless there were a few precincts that gave women a majority vote—the same ones that went for Labor's Patrick McCarthy for mayor. These precincts were in the blue-collar neighborhoods whose populations were predominantly foreign-born. Apparently these foreign-born men were neither vicious nor ignorant, and understood that what women wanted was a voice in their own government. The other surprise was who voted against giving women the vote: the men in the most affluent parts of the city. The

white, non-immigrant, well-off men in San Francisco lined up solidly against women's suffrage. Ironically, the suffragists, for the most part, came from those same affluent parts of the city—which must have made for some interesting conversations in the sanctity of the home.

Who were the men who voted to give California women the right to vote? Our present ideas type the larger cities, and especially the Bay Area, as being more liberal, and the rural areas and much of southern California as more conservative. But it was the men in the 'cow counties' in the northern and southern parts of the state—apparently anti-liquor and willing to share the ballot—who voted for women's suffrage. By a majority of a mere 3,500 or so votes, California women won their victory in October 1911.

—Mae Silver

[To receive a copy of Mae's self-guided San Francisco history tour map, "Stars of Liberty," about the women who won the right to vote, send \$3.32 per map to Mae, 71 Ord St., San Francisco, CA 94114.]

BOOK REVIEWS

Ethel Herr, *The Rose and the Dove*. Minneapolis: Bethany House, 1996. 334 pp. Pb, \$9.99.

In many ways this is not an easy book for an historian to review. First, it is a novel, and fiction, I think, demands an entirely different set of criteria for judgment than that required for an academic work. Second, its major theme and emphasis are religious, which also sets it apart from mainstream historical works today. The novel obviously reflects the beliefs of a devout woman.

The story is set against the historical background of the sixteenth century revolt of the Netherlands against Spain, led by William of Orange. Ethel Herr handles this period of religious violence and brutality deftly, revealing man as savage wolf to man in his quest for spiritual sanctity and moral righteousness. She has an ear for the cadence of middle class life in a busy medieval city, for the voices of artisans, merchants, and printers. Against this background she has adroitly woven a fairly simple plot: a boy and a girl, both on the verge of maturity, have grown up together and are deeply and sincerely in love. But what kind of maturity will they achieve in a world growing ever more horrible as the chaos of civil war engulfs all that they know? Will they succumb to the violence and irrationality, becoming at last no better than the religious fanatics who are destroying the splendid culture of the Northern Renaissance?

The young man, Pieter-Lucas, a painter, longs to follow in the footsteps of his illustrious grandfather, who has created a marvelous offering to his God for the great City Church of Breda. It seems, however,

that this future will be denied him when the obsessed Calvinists known as the Beggars savagely destroy not only the grandfather's painting but the other lovely images which, for the parishioners, make the church a sanctified and holy place. As terror grips the city, Pieter-Lucas and young Aletta, whom he has loved from childhood, are torn apart, forbidden by their parents to meet, and lost to each other by distance and disaster. A great spiritual awakening is essential, not only for their happiness here on earth, but for their hope of heaven.

A novel of this nature sounds foreign to the secular ear of the twentieth century. Most readers will find it difficult to understand the total intertwining of political life and the church in the sixteenth century, to comprehend that not only was there no separation of church and state, but no separation of spiritual and secular life; there was, in fact, no such thing as a secular life. It was all one, to be lived in the service of God. How this was to be done in proper accordance with God's word was the primary question of the Reformation, and as the question became more intense, so bigotry, intolerance, and fury escalated. The acceptance demanded by the Calvinists was in no case to be extended to others of faintly different creed. The Inquisition had, in the late fifteenth century, been Spain's response to any questioning of the Roman doctrine. Neither side is exonerated in this conflict in which the young hero and heroine are ensnared.

It may be that the religious conviction of Ethel Herr is required to make this tale move the jaded sensibilities of the contemporary reading public. We understand violence all too easily; that its cause and justification should be religious devotion is, to us, difficult to fathom, despite the many analogies we find in the world today. But Herr captures the tempests of religious warfare, over this distance in time, and makes them comprehensible.

It is very important to her, she says, to make history accessible to the public, and this is, I think, a very good point. Today, so often history seems to have become the exclusive property of historians within ivied walls, with the result that, where history was read for pleasure as well as enlightenment in the last century, and perhaps the first half of this century, today only a few writers—the Tuchmans, the Frasers, and the Burnses—still carry us pleasurably and enthusiastically into the past.

Having stated her desire to capture a wider audience than the academic one, what segment of the wider public does Herr most want to reach? The book would seem to have an especial appeal to the young, to teenagers, especially those open to spiritual revelation, those aspiring to reach the unreachable. The young couple might be especially appealing to a youthful audience. Pieter-Lucas and Aletta are an at-

tractive pair; they are ordinary youngsters caught up in extraordinary events and circumstances. They do not aspire to heroics, especially when they understand the extent to which the conflagration will destroy their hopes. They love their families and want nothing more than normal lives serving their God in the way in which they were brought up. They are not nobility; they will never be rich, and the most they can hope for is artistic success for Pieter-Lucas and half a dozen babies for Aletta. Although an adult audience might also appreciate the story, it seems especially targeted to a younger audience.

The Rose and the Dove is the first volume of a series called *The Seekers*, the second of which, Herr says, will be published this year.

—Patricia Swensen

Malcolm E. Barker, ed., *More San Francisco Memoirs 1852–1899: The Ripening Years*. San Francisco: Londonborn Publications, 1996. 320 pp., illus., \$16.95.

In the Fall 1996 *Newsletter* I reviewed book one of Malcolm E. Barker's trilogy of eyewitness accounts of San Francisco history during the years 1835 to 1851. The compilation of similar essays and excerpts in book two picks up where the first left off and covers a period of forty-seven years.

The unifying point of view of the authors of the pieces that Barker selected is the belief that among their contemporaries there exists a large audience of readers eager to know how people lived their lives in San Francisco, and the knowledge that numerous editors will print entertaining perspectives. The worldwide fascination with San Francisco/California—interchangeable place names to many persons of that time—means that more than a century later we are blessed with an unusual wealth of observations on the external indicators of a way of life.

I appreciated the reportorial style that omitted the discussion of whether the reader might agree with the stated opinion, or perhaps detect some broader significance in it. For example, one author found the overabundance of dogs worth describing. If dogs abounded in every city, there would be no need to mention them as special to San Francisco. Unless a researcher is interested in the history of dogs or pets, the information may be of little use or interest. But suppose that the once large Indian population and the Mexican ranch culture, both of which supported considerable numbers of dogs, affected San Francisco life in this minor aspect, and that the dogs are a feature that might lead a researcher to look for other more meaningful and less obvious cultural legacies. Or were they, in a more sinister interpretation, dogs of war that were displaced when their Indian owners as a people were pushed to near extinction.

Of direct use to historians of the Civil War are insights about California's part in the war. It appears

that San Franciscans hardly reduced their pleasures during a period that wrought abominations and dominated the lives of people in other parts of the nation. It has been said that California gold financed the war for the North. Besides supplying wool when Southern cotton was unavailable, Californians poured out immense financial aid to the Union cause, but the state's isolation protected residents from experiencing the horrors of the war. As one of the essayists, Isabelle Saxon, wrote, advocacy led to threats and fear. Mobs destroyed pro-secessionist newspaper offices, but "without injury to a single individual," which she admired as a model of "self-restraint and orderly conduct . . ."

Visitors to California before the period covered in volume two reported on Mexican ease and enjoyment, which were manifested in generous hospitality, ubiquitous music, and marathon dance parties. In *More Memoirs* an essayist describes a Saturday in San Francisco during the era of the six-day work week. The description of women and children dressing up for a choice of Saturday matinees is a pleasing antidote to accounts of overworked pioneer drudge women. Men worked a leisurely half a Saturday without expecting to accomplish much, and "When four o'clock arrives, around the five theatres, which are filled to suffocation by the feminine gender . . . males cluster . . ." and "everyone looks happy . . ." Is this an instance of Mexican influence on Americans? The book raises no such conjectures, but, like all good books, opens up possibilities for readers to follow according to their own predilections.

This reviewer is grateful to Barker for positive comments on the Chinese, who were hardly a "detail," but in some respects received less fair play than dogs and horses. Children stoning a Chinese is a telling incident, and "vicious and unprincipled Americans" could murder Chinese with impunity. How fine to read one author who called these maligned people "the most patient, ready, apt, and industrious toilers on the face of the earth." Barker is sorry not to have found writings by Chinese themselves, and so are we all.

Because of its literary value, Richard Henry Dana's *Two Years Before the Mast* was almost overly influential in spreading excitement, and some misinformation, about Mexican California. Barker includes an excerpt from Dana's revised edition that added a chapter about his visit to San Francisco in 1859, twenty-four years after his first visit to San Francisco Bay as a crewman aboard the brig *Pilgrim*. The newspapers had announced Dana's arrival, and it seemed to him that "every American in California had read" his book.

The appeal of *Two Years* whetted readers' appetites for more about the salubrious climate and fascinating customs of the natives, which other writers

rushed to accommodate. On Dana's second visit, the changes to the scene were so extensive that he "could hardly keep my hold on reality at all." Gone was the trade in cowhides that had brought "Boston men" to California, and gone were the widely separated cattle ranches with their long, low adobe houses nestled in the land's contours. In the San Francisco of 1859, entrepreneurs cut down hills that were in the way and dumped the material into the bay. Writers of this new San Francisco epoch tell of spittoons, cable cars, sand dunes, improbable construction sites, the stench of raw sewage under the wharves.

And wharves bring us to excellent and unusual accounts of sailors. Reverend James Fell in *British Merchant Seamen in San Francisco* tells of a concert that included some notable sea chanties by a choral group of mariners. "Many who had lived under the impression that the sea was an absolutely last resort for the scum of the human race . . ." learned to admire their talent. He writes of sailors' tugs of war and other enjoyable and sober entertainments.

Before reading the book, I skimmed the Resource Notes, Glossary, and Bibliography at the back. When I finished I regretted that I had not turned one more page to read Barker's brief autobiographical sketch—in particular about his various occupations. Had I seen that first, I would have had the pleasure of saying to myself as I read: Oh, that's why the book has such excellent photographs, the editor worked in a photo studio; oh, that's why he's so sensitive about sailors, he roamed "the world as a crewman." His stint as a newspaper reporter gave him respect for the immediacy and authenticity of reportage, and an appreciation of compositions with a beginning, middle, and end.

A question that nagged at me throughout my reading was why the first volume covered within the same number of pages only one-third the time span of the second. Is the explanation the simple and obvious one that San Francisco was much like other cities after 1850, or is there more to it? The sixteen-year period of book one describes a place of opportunity. In 1849, one called for the "steward," because "waiter" would have seemed disrespectful, "seeing that the waiter may have been a lawyer or merchant's clerk a few months before." Roles had solidified and genuine exoticism had diminished during the "ripening years" of volume two.

I will keep this book on my shelf as a reference. I plan to reread the part about homes, because I like to imagine the way that rooms and their decor influence daily life. I was intrigued to visualize a home where "the voluminous lace draperies were almost overpowering," and this in a house that was "lined with canvas; for there was not a trowel full of plaster in it." Sometime when I am strolling the bustling streets of San Francisco I will recall that one eyewitness won-

dered "if the now celebrated climate had not yet been elaborately advertised . . ." would it have been an "elixir" to the "blood and the brain, and perhaps the bones as well." Was the "elixir" actual, or was it inadvertently contrived by the early publicists represented in this book? I'll go back to Barker's first two volumes in this series—and volume three, now in progress—and others, searching for an answer.

—Jeanne McDonnell

CONFERENCES

The 28th Annual Conference of the Western Association of Women Historians will be held at Asilomar **30 May–1 June 1997**.

On **3–5 April 1997** the New College of the University of South Florida will sponsor its eighth biennial conference on central and eastern Europe. The focus will be on recent changes, but will include all 19th- and 20th-century topics. Contact: Laszlo Deme, Program Coordinator, New College, University of South Florida, Sarasota, FL 34243-2197.

"Working Class Studies and the Future of Work," the third biennial conference of the Center for Working Class Studies at Youngstown State University, will be held **11–14 June 1997**. Contact: Sherry Linkon, American Studies Program, Youngstown State University, Youngstown, OH 44555. (330) 742-1783. E-mail: sjlinkon@cc.ysu.edu.

The annual meeting of the Society for the History of Technology will be held in Pasadena, CA **16–19 October 1997**. The deadline for proposals is **10 April**. Contact: Miriam R. Levin, SHOT Program Chair, Program in the History of Technology and Science, History Dept., Case Western Reserve University, Cleveland, OH 44106. (216) 368-2380. Fax: (216) 368-4681. E-mail: mxb67@po.cwru.edu.

Call for Papers

"Re-Producing Women's History: Working Seminars Across the Generations," a conference, will be held **9–10 October 1998** in New York City. The format will be working seminars where the presenters discuss new issues and methodologies that have arisen in women's history in the 1990s. Established scholars are urged to apply in pairs with a graduate student or recent PhD. The deadline for proposals is **June 1997**. Contact: Bonnie S. Anderson, Ph.D. Program in History, City University of New York Graduate Center, 33 W. 42nd St., New York, NY 10036.

Research

SPITHRA is an information network for scholars who wish to locate matching paper proposals so that completed panels can be proposed to conference pro-

gram committees. The network can be accessed through the University of Southern California Gopher. It is also possible to participate without computer access. For details, contact: Emily Rader, 436 Lime Ave., #6, Long Beach, CA 90802-2678. E-mail: rader@scf.usc.edu.

The History Computerization Project provides links to over 600 historical resources at libraries, archives, museums, universities, and organizations around the world. It also offers an online order form to request a free printed tutorial on using computer databases for historical research, writing, and cataloging. For details, contact: History Computerization Project, 24851 Piuma Rd., Malibu, CA 90265-3036. (818) 591-9371. E-mail: history@history.la.ca.us. URL: <http://www.history.la.ca.us/history>.

MEMBERSHIP NEWS

Judith Albert wrote a profile of Sophie Dana Ripley that will be published in the American National Biography Encyclopedia, 1997-1998. Together with Frances Richardson Keller, Judith participated in a panel, "Powers of Political Persuasion," at the American Historical Association, Pacific Coast Branch at San Francisco State University in the summer of 1996.

Mary Anderson chaired a panel, "The Use of Power in Modern France," at the annual meeting of the Pacific Coast Branch of the American Historical Association held in August at San Francisco State University. She also participated in an Oxford University program, "Prague: Jewel of Bohemia," held in September in Prague. She is currently researching the international women's conferences held in Prague in 1899 and in London and Paris in 1900.

On 26 November Ethel Herr sent off the completed manuscript of book two (so far untitled) of *The Seekers* series. It is tentatively scheduled for publication in July 1997. She is now at work on book three.

Leslie Friedman, Artistic Director at the Lively Foundation, announces the publication of a new newsletter, *The Hedgehog*, which will offer news, features, and interviews about the arts in California and "the great beyond." The Lively Foundation also announces a new reading group focusing on books about the arts. For information about the newsletter and the group, call (415) 346-8959.

William McPeak's article, "Hooked on Hydrodynamics," a biography of the Norwegian Bjerknes family of scientists, will appear in the February 1997 issue of *The World and I*. Coinciding with this will be a book exhibit, "Toward Exact Science: Meteorology to Bjerknes," and Sheree McPeak's art/literary book exhibit, "Men with Enchanted Visions," to be held in January 1997 at Saddleback College in Mission Viejo,

California, to mark the hundredth anniversary of the birth of Jacob Bjerknes, the meteorologist who developed the frontal theory of weather.

Daniel Mitchell's review of *Boers in the Southwest* was published in the *Western Historical Quarterly* in August of this year. Several articles of his for encyclopedia/reference works are scheduled for publication by Salem Press in 1997.

Lynn Reese announces a new WEB site intended for teachers, students, parents, and others interested in the experiences of women in the past: <http://home.earthlink.net/~womenwhist/>. The site provides monthly updated information in different categories ranging from heroine of the month to current events.

Last fall Lyn was a consultant to the PBS education program, "Where in time is Carmen Sandiego?" Lyn also gave workshops on women's history at the California Reading Association's annual conference in San Jose and at the National Council of Social Studies conference in Washington, D.C. Her article, "Bringing Beijing Home . . . and into the Classroom" was published in the NCSS journal *Social Education*.

Anne Richardson has joined the pool of scholars who are contributing previously unrecorded sixteenth-century words, senses, or forms of words, to the in-progress revised third edition of the *Oxford English Dictionary*. The well-received second edition of the OED, which appeared in 1989, revised only post-1800 entries. The new edition will go back to *Beowulf*.

Autumn Stanley traveled to Bristol, England in early November to give the keynote address at a workshop, "Women and Expertise," at the Economic History Society conference at Bristol University. The title of her talk was "Eureka in Genderland: A Cost-Benefit Analysis of Current Technology Practice." While in England, she was interviewed by the BBC/Open University for a six-part series on women and technology to be broadcast this summer.

NEW MEMBER

Ms. Hollace Ungerleider is a recent graduate of UC Berkeley, where she received her BA in History in 1993; and of San Francisco State University, with an MA in History in 1995. Her primary field is United States history, with a subspecialty in gender studies. At Berkeley she also pursued her interests in Chinese culture and in the history of Japan. She was a teacher intern at Diablo Valley College in 1993, a graduate assistant at San Francisco State in 1995, and is presently an instructor in U.S. History at Diablo Valley. Her current research is focused on two topics: the San Francisco New Deal Federal Art Project; and Feminism and the California Woman Suffrage Campaign.

CALENDAR OF EVENTS

- February 16 Bonda Lewis, work-in-progress,
"We Cannot Fail: Sarah Bard Field,
American Feminist and Poet."
February 22 Annual Meeting.
March 19 Joanne Lafler, work-in-progress,
"The Queen's Two Bodies: Royal
Power and Male Dress in Theatrical
Representations of Christina of
Sweden."
April 18 Wolfgang Rosenberg, work-in-pro-
gress, "Backlighting: A translation
of a book by a German soldier in
World War II."

EDITOR'S NOTE

Deadline for the spring *Newsletter* is 27 March. Peter Browning, editor of this issue, will probably edit the next issue too. I will appreciate getting any lengthy reports, reviews, or other pieces on either size floppy disk in Word Perfect 4.1, 4.2, or 5.0. If you have WP 5.1 or 6.0, the file should be saved in 5.0 before you exit.

THE BOARD OF DIRECTORS

Georgia Wright, President
Bill Strobridge, Vice President
Catherine Ann Curry, Secretary
Daniele Le Croy, Treasurer
Nancy Zinn, Membership Chair
Jules Becker, Oscar Berland, Frederick Isaac,
Anne MacLachlan, Rose Scherini

Editor, Elaine Rosenthal

Editorial Committee:


Peter Browning, Monica Clyde, Joanne Lafler

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: Nancy Zinn,
Membership Chair, 1410 21st Avenue,
San Francisco, CA 94122

The Institute is affiliated with the National Coalition of Independent Scholars (NCIS) and with the American Historical Association (AHA).

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.



The Institute for Historical Study
P. O. Box 5743
Berkeley, CA 94705
(510) 540-8415

Non-profit Org.
U.S. Postage
PAID
Oakland, CA
Permit No. 498