

The Institute for Historical Study Newsletter

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Summer 1996

PRESIDENT'S MESSAGE

I haven't had a new thought since the Annual Meeting, so here is what I said then.

Fellow historians:

I suspect you're all exhausted by the campaign rhetoric, but Georgia Wright is not here to paint a rosy picture of the state of history! Unlike our opponents, out on the barbecue circuit, we have been inside the beltway, in the oval . . . bedroom, on the phone with the OMB, and Marian tells me that all claims of others to balance the budget on the dues of the unemployed will not work! We will have a deficit.

I point to the record. We've down-sized the extravaganzas—no more subsidized box lunches, and mustard IS a vegetable. We've cut the mailing list—welfare cheats will no longer be getting twenty free mailings. We've got low bids on the big ticket items—the roster and the *Newsletter*. We've found a Xerox machine that can handle recycled Kleenex. And we've temporarily suspended operations at NEH. (Apropos our version of NEH, the minigrants, after the collection of all dues and donations, we'll see if the interest—on both the Endowment and the Operating Fund—will support a grant this year.)

So why can't we balance the budget? Too few members. Beat the bushes for new historians, and out fly a few dreary lit-crit types, self-deconstructing.

Where are the Snows of yesteryear? or the Schlesingers, for that matter? Driving cabs or writing for Merchant-Ivory! We have perhaps 125 members. We balance the budget at 150.

How might we grow the economy? I'd pass the hat, but I suspect you've all left your checkbooks at home. Or we could use a good hint on the stock market. Are there any Republicans here? As the inventor of the Polish Dinner, the first in a great series of fund-losers, I won't suggest a fund-raiser.

So what do we propose? There is \$9,800 in our Social Sec . . . our Operating Fund. At an average of \$1,200 per year deficit, that means we will be solvent until two thousand and four—a most improbable year! So eat, drink, and be merry! It's the Democratic way! Something's bound to turn up.

—Georgia Wright

THE NEW BOARD

Newly elected to the Board were Oscar Berland, Frederick Isaac, and Rose Scherini. Elected for a second term were Catherine Ann Curry and Nancy Zinn. Danielle Le Croy, Anne MacLachlan, Bill Strobebridge, and Georgia Wright continue. Retiring from the Board are Al Baxter, Jack Boas, Frances Richardson Keller, and Masha Zakheim. On the new Nominating Committee are Michael Griffith, Anne MacLachlan, Lorrie O'Dell, Myrna Smith, and Nancy Zinn. For the list of officers, see the masthead on the back (address) page of the *Newsletter*.

CONFERENCE REPORT

WESTERN ASSOCIATION OF WOMEN HISTORIANS

The twenty-seventh annual conference of the Western Association of Women Historians, held at the Huntington Library in San Marino, opened with an exciting plenary session, "Who Owns History?" The speakers addressed the controversies that have surrounded public exhibitions such as "Enola Gay" at the National Aeronautics and Space Museum, and "Back of the Big House" at the Library of Congress, as well as the publication last year of standards for teaching history in the public schools. The ensuing public protest raised questions about the integrity of public history and the role of scholars in a politically sensitive climate.

In "Unaccustomed Limelight: American Museums Blink," Janet Fireman, a curator at the Los Angeles County Natural History Museum, began by commenting on the "message of authority" conveyed, in part, by the monumentality of traditional museum architecture. That message is now being challenged in a variety of ways. As examples, she cited four recent exhibitions that were either censored or canceled after public protest. Material about the devastating consequences for the Japanese of the bombing of Hiroshima was deemed offensive to veterans' groups and dropped from the "Enola Gay"

exhibition (1995), thereby eliminating its historical context. The "West is America" exhibition at the National Museum of Art (1991), attacked for its politically correct, less-than-celebratory presentation of the settling of the West, was toned down in response to protests. "Back of the Big House," an exhibition on plantation life in the antebellum South that had been shown successfully in several previous venues, including African-American libraries and museums, was removed earlier this year from the Library of Congress following protests from the predominantly African-American staff. And a planned exhibition on Freud, also at the Library of Congress, was postponed due to objections from scholars that it did not include criticism of Freud's work.

Fireman mentioned other "hot spots" in the arena of public history, including the Columbus Quincentennial (1992), Oliver Stone's films on Kennedy and Nixon, and "Disney's America," the theme park that never happened. She warned that Disney's view of America will be dominant, and serious historians should change their ways accordingly. For starters, they can have more respect for the public, which Fireman believes knows perfectly well the difference between history as entertainment and history as "truth" (cultural and historical exhibitions). Historians also need to reconsider the dichotomy between history-as-entertainment and history-as-truth. Can learning American history perhaps be fun? Can scholars afford to disdain the marketplace and leave entertainment to Disney?

Unaccustomed to public scrutiny, historians may regard public protest as an attack upon their scholarly integrity. Fireman sees the controversies in a more hopeful light—as a means of calling attention not only to the exhibits themselves, but to the value of pluralism and the concept of interpretation. Rather than retiring in outrage, historians should accept the challenge of more effective communication with the public. And museums should open their metaphorical eyes widely, rather than "blinking or being dazzled by the light."

Joyce Appleby, professor of history at UCLA, president-elect of the AHA, and coauthor (with Lynn Hunt and Margaret Jacob) of *Telling the Truth About History*, addressed the question, "How Does History Serve the Public?" Appleby noted that Americans have, perhaps uniquely, turned to history to explain themselves, and that to write the history of America is to run squarely into deeply held concerns about national identity. In recent years this situation has been exacerbated by the rise of so-called "revisionism" and the "new social history." Appleby spoke of the "opening up" of the historical profession in the 1950s to women, nonwhites, and non-middle class scholars, who inevitably asked different questions and told a different, more complicated story from

that of their more Brahmin predecessors. This has been a salutary development, but it has also created a gulf between academics (who are comfortable with pluralism and with the notion that knowledge is continually revised in the light of new research) and the public, which clings to a "familiar, comfortable view" of the American past.

Like Fireman, Appleby sees this situation as an opportunity for achieving greater public awareness, not as an occasion for battering down the hatches. She believes that historians can reassure the public that we are not "making up" these new and unfamiliar histories but rather "restoring them to their rightful place." Her closing message—"inclusiveness is all"—fell upon receptive ears at the plenary session, jointly sponsored by WAWH and the Huntington Library Women's Studies Seminar. The challenge will be to take this message to a wider audience.

The plenary session set the tone for a stimulating weekend. Forced to choose among concurrent presentations on Saturday and Sunday, I attended panels on "Private Lives, Public Roles: Constructing Gender Identities"; "Women's Associations and Community Building in the West"; "Feminists or Reformers?"; and "Romantic Realism, the Literary *Mestiza*, and *Ramona*." Some of the most interesting presentations were by graduate students. The interdisciplinary *Ramona* session was especially interesting. My President's Dinner address, "The Unexpected Growth Industry: Independent Scholarship in the 1990s," was well received, and I look forward to the creation of an independent scholars group in the Los Angeles area.

—Joanne Lafler



IN MEMORIAM

Rella Lossy

We are saddened to report the death, on April 24, of Rella Lossy, a longtime Institute member and valued colleague. Rella was a poet, playwright, actress, director, and teacher, with wide-ranging interests. A graduate of the University of Iowa Writer's Workshop and UC Berkeley, where she received her bachelor's degree with honors in English, she received her master's degree in creative writing from San Francisco State University. In recent years she created and taught a course at Boalt Hall School of Law, in which students learned how to present themselves effectively in the courtroom.

Rella learned about the Institute while she was working on *Hobo Mine*, a play about Emma Goldman's relationship with Ben Reitman and about Candace Falk's discovery of Goldman's letters to Reitman, her beloved "Hobo." The play-reading group read *Hobo Mine* and, as usual, offered strong opinions, which Rella accepted with good grace. Her involvement in the Institute included participation in the dinner program on "History and Humor," for which she read a selection from the work of a late sixteenth-century Italian writer of fairy tales, Giovanni Battista Basile.

Shortly before her death, Rella completed a collection of poems, *Time Pieces*. One group of poems reveals the courage, intelligence, and humor with which she confronted her illness and impending death. (The book, whose proceeds go to Commonweal Cancer Help Program in Bolinas, California, is available through Reflections Press, 96 Highland Blvd., Berkeley, CA 94708.) The bereavement of Rella's family is shared by a wide circle of friends and colleagues.

—Joanne Lafler



Martha Conneely

Martha Conneely, a longtime member of the Institute, died on June 8th from cancer at the age of 57. Over the years Martha served on the Nominating Committee, opened her home for Work-in-Progress sessions, and graced many Institute programs and events with her presence.

Martha was a graduate of Marquette University in Milwaukee, Wisconsin, and earned a Master's Degree in Religious Studies from Mundelein College, near Chicago. In the early 1980s, Martha contracted with Bechtel Corporation to update and edit their corporate history, a project that made use of both her editing skills and her historical understanding. She raised three sons, traveled extensively with her family to such exotic places as the Himalayas, and, before moving to California, won the Blue Ribbon for strawberry jam at the Illinois State Fair in 1974. Always physically active, Martha swam regularly and even skied until a few months before her death.

Her family has lost its light and its anchor. The Institute has lost a member of charm, intelligence, and good humor.

—Lorrie O'Dell

WORK-IN-PROGRESS

Ellen Huppert

On 18 February, Institute members and members of Ellen Huppert's family gathered to hear Ellen give an early version of "A Family History: Relationships Between Public and Private Events," a paper she presented in May at the annual conference of the National Coalition of Independent Scholars. Ellen's project began as an effort to annotate family papers left by her mother-in-law, Eva Huppert, primarily so that the family history would be intelligible to future generations. The sources were sketchy. The papers were legal papers, with no personal information beyond vital statistics and locations. Ellen and her husband, Peter, knew the family stories and memories related by the older generation, which were primarily about how the family left Europe during the Hitler period. In addition, there were some published sources about the family business, porcelain enameling; members of Peter's family had written several of these sources, which are mostly technical papers.

The outline of the family story involves a number of moves within Central Europe. Peter Huppert's grandfather, Alexander Huppert, who was born in 1870 near Bielitz, in what was then Austrian Silesia, became manager of a porcelain enamel factory in Knittelfeld, in Styria, some 270 miles away from Bielitz. By 1929, Alexander had retired and his son Paul (Peter's father, Ellen's father-in-law) was the manager of a porcelain enamel factory in Neschwitz, Bohemia, about 230 miles north of Knittelfeld and 200 miles west of Bielitz. When the Hupperts left Neschwitz in 1938, it was part of the Sudetenland.

Family tradition suggests that Alexander Huppert's father, or perhaps his grandfather, had learned porcelain enameling from a German, and that the Hupperts may have begun small-scale manufacturing in Silesia, where they were stewards on noble estates. The probable reason for Alexander Huppert's moves to Styria and to Bohemia was economic opportunity—moving from smaller to larger factories and firms. His son Paul had a doctorate in chemistry and was considered an expert on porcelain enameling.

There are several possible approaches to doing a family history. One is to preserve and tell the story to younger generations of the family. The other is to place the family story within larger contexts of political, ethnic, or economic history. Both family members and professional historians will want to learn what they can about the motivations of people who participated in historical events and trends. There are numbers of model family stories about leaving Europe to come to America that may be useful in relating individual family histories to larger trends. In the case of the Huppert family, however, this is difficult.

Not only are the details sketchy, but what Ellen does know makes it clear that the Huppert family story was not typical of the family stories of other Central European Jews. Neither Austrian Silesia nor Styria had significant Jewish populations, and Alexander Huppert's moves do not appear to have been driven by legal and economic restrictions on Jews. Family members were employees of larger businesses, not professional men or business owners, as were many Jews moving up in the world. Individuals of the German-speaking Huppert family were probably affected by the rise of Czech nationalism in Bohemia, as they were by the rise of anti-Semitism throughout Europe, but even their move from the Sudetenland to France, Cuba, and then the United States (in 1943) was not a typical refugee story. Paul Huppert was in England on business at the time of the Munich agreement; he was advised by associates there to move his family out of the Sudetenland, which he did.

Ellen pointed out that she had exhausted the primary sources available to her and had pretty well mined secondary sources such as maps and general economic and demographic information. She was not sure what else she could do to flesh out the Huppert family story. Presumably, family members at various times had made choices within the limits imposed by their circumstances. The results of those actions, such as geographic moves, might be clear from the record, but there are no records of the reflections and decisions themselves, so it is impossible to know how choices were made. Ellen really would have liked to take the story further or deeper in some way, at least to make it more meaningful for the family, but she could not see a way to deduce enough from the available sources to know what it felt like for the people whose lives she had traced.

The succeeding discussion focused especially on this question of how and whether it might be possible to understand the earlier generations and their lives and choices. The point was made that what it felt like to the people in question is the stuff of novels, not necessarily of history. Ellen's son-in-law suggested that, within the family, it may be quite satisfactory to tell the story in several different ways, speculating about motives or ascribing feelings, even though this would not be an acceptable solution within the historical profession. It was pointed out that cultural and ethnic identity, felt and perceived, is one of the central issues around which families who have come to America tell their stories. Relatively short distances (by California freeway standards) may have been very important within Central Europe, as were linguistic and religious differences.

Explanatory models also change with time. Telling the Huppert family story in terms of economic opportunity and economic advancement makes a

great deal of sense before Munich in 1938. After that, the model of identity and survival may be more meaningful and useful in explaining how and why the family came to the United States. Since Ellen had pointed out that Paul Huppert's porcelain enameling company in the US was supplying rocket nose cones at the time of his death, the economic advancement and technological change model may have been interrupted by Munich and the war, but continued again later. What began for Ellen as an apparently limited family history project is necessarily connected to other family stories and to the stories of nation-states and national economies.

—Deborah Frangquist

Joanne Lafler

[Joanne regrets that she forgot to ask someone to report on her presentation last March.]

"The Politics of Gender Criticism" is a cry of anguish about the present state of discourse in the field of gender theory and criticism, with which I frequently deal in my research on theatrical cross dressing. In particular, I have been concerned about the militant, polarizing rhetoric of such criticism, and about the way theory has been politicized so as to foreclose discussion altogether.

My first experience with thorny issues in gender studies happened in 1978, when I taught a course on women in theater at UC Santa Cruz and participated in a symposium on the same subject. At the symposium, I was flummoxed by a question from the audience: "To what extent do you consider your work political?" and unable to answer a second question, which was directed "to the lesbians on the panel." A great deal has changed, for better and for worse, since then. On the positive side, a vast literature on women in theater has been produced since 1978, when the only text available for my class was a quaint 1931 survey. But when I contemplate the intellectual minefield of contemporary gender criticism, the questions that disturbed me at the symposium in 1978 now seem naive.

Militant rhetoric, which I take to be the legacy of French deconstructionists, pervades contemporary critical discourse in general, and gender criticism in particular. I offered examples from the call for papers for the 1996 annual meeting of The American Society for Theatre Research, with its emphasis on "patrolling" and "transgressing" borders, and on "hot spots" and "forbidden zones" of race and gender. Militant rhetoric is most often used to silence, to demonize, and to consign certain topics to oblivion. A feminist theater historian condemns the entire canon of Western drama as "phallogocentric" (so what else is new?) and unworthy of study or performance. Another critic rejects theatrical realism as "the pemi-

cious operation of a form with dire consequences for women," especially lesbians. One feminist attacks the comments of another feminist as "reek[ing] of the most virulent forms of radical feminist ideology," while another critic inveighs against the "fourfold sins of humanism, individualism, representation, and phallogentrism." Righteous talk!

If rhetoric is the ammunition, the battle lines in gender criticism have been drawn in the arena of theory, especially where the debate between the theoretical positions of *essentialism* and *social construction* is concerned. In my discussion of these competing theories (which for brevity's sake I label "essentialist" and "constructionist"), I focused on the work of Judith Butler, a prominent constructionist who, in her theory of gender as "performative," argues that "woman" exists as a set of cultural practices and assumptions that are learned, rather as one would rehearse a part, through repeated acts, and that gender identity is neither biologically determined nor fixed; rather, it is "the illusion of an abiding gendered self."

I respond that few thoughtful people accept the stark (and, I believe, empirically undemonstrable) opposition between "essential" and "constructed" gender identity. And I cannot accept the accusations of Butler and other constructionists that those who espouse the "wrong" (i.e. essentialist) feminist theory, or remain outside the debate, are automatically implicated in the maintenance of a sexist, and heterosexist, society.

The gender theory debate has also been linked to the issue of homosexuality and social justice. The constructionist denial of an essential or core gender identity is central to the larger project of eliminating distinctions between "normal" and "deviant" gender behavior. I question whether the adoption of a constructionist theory is the necessary and only prerequisite for transforming oppressive social conditions. May no other theories apply? And how will theory be called into play if the Human Genome Project identifies a gene that "causes" homosexuality?

My presentation ended with a call for the inclusion, within critical discourse, of a wide range of theoretical positions. (Yes, I am a liberal humanist.) Since March, when I completed the first draft of the paper, I have heard similar sentiments expressed by senior academics at two conferences. This gives me hope that the "theory wars" will cease and productive dialogue will continue.

I am *deeply* grateful to the Institute members who listened patiently to my presentation and made numerous suggestions. The final paper, which was presented at the NCIS conference on 4 May, was leaner, clearer, and devoid of the postmodern jargon that had (by osmosis?) crept into my writing.

—Joanne Lafler

Patricia Swensen

Patricia gave a Work-in-Progress, "Humanist Women in the Court of Henry VIII," on 21 April at the home of Myrna Smith. For a person like myself, with a scanty background in the period, Patricia Swensen's scrutiny of this subject gave me a tantalizing taste that I hope to satisfy by reading her book that is now in progress. Eleanor of Aquitaine, Isabella of Spain, Catherine of Aragon, Marguerite of Navarre, Catherine of Siena, Catherine Parr, and Elizabeth I are some of the personages linked in Swensen's study by education and their developing thoughts on religion, leading toward the Reformation.

Patricia introduced her reading with the caveat that these women should not be considered feminists. They were not pointedly advocates of women's education, and in fact, Elizabeth, though well-educated herself, never promoted women or their education. Isabella, whose name is associated in many minds with the Inquisition, brought scholars and educators into Spain, was passionately fond of books, and personally participated in educating her daughters: Johanna, who was to inherit the crown of Castile, and Catherine of Aragon, who became wife to Henry VIII. Isabella established universities, and Spain was being called the new Athens.

Education at this time was beginning to be considered essential to the English nobility. Girls received nearly the same education as boys in order to prepare them to be better wives and mothers. There was never a serious suggestion that women could equal men in any field. Women's status almost universally depended on their relationships with men, and no women were permitted to practice law or medicine. The Tudor period had room for a woman only at the top.

In excluding women from virtually all endeavors except household management, which could be a considerable responsibility, Patricia noted that men "left ajar the gates to moral and spiritual authority," a gate through which Catherine Parr, the sixth wife of Henry VIII, passed.

As Parr's theological position developed, it took on a reformist hue, which was influential through her writings, patronage, and the education of the royal children. Clues to Parr's value to the realm are in the letters of admiration written to her by her stepchildren, including Elizabeth. Parr appears to have been influenced by Marguerite of Navarre and by Catherine of Siena in her profound and mystical spirituality. Patricia believes that Catherine Parr is a key figure in the transition from Humanism to religious reform.

—Jeanne Farr McDonnell



BOOK REVIEW

Irena Narell, *History's Choice: A Writer's Journey From Poland To America*. Oakland, CA: Akiba Press, 1995, viii, 151 pp., \$11.95.

"I wanted to be a Polish writer," Irena Narell says in one of the essays in this book; and in a sense, putting the details of language aside, that is what she has become. The first essays in this collection of pieces from her past deal with a major moment in Polish history—that country's absorption into the Soviet Block at the end of World War II—as experienced within a family significantly involved in that event.

Her father, Abraham Penzik, had been a prominent labor and criminal lawyer and a leading spokesman of the Jewish Socialist Bund. In the summer of 1939 young Irena went with him to visit the New York World's Fair. When Germany invaded Poland in September, they were stranded. One uncle, Judah Katz, was a young Communist who, after years of imprisonment in a notorious detention camp in Poland, had fled to Czechoslovakia (with the help of his sister, Narell's mother) to escape further harassment by the Polish government, and finally he had arrived in England. A second uncle, the Zionist Benzion Katz, who chaired Hebrew studies at the Jagiellonian University in Cracow, was smuggled into Palestine with his wife and child by the World Zionist Organization soon after the outbreak of the war.

It is largely in terms of her engagements with her Socialist father and Communist uncle, who continued to be involved with Polish politics, that Narell's perspective on this period is presented. The young Communist uncle, Judah/Janek, "tall, slim, martyred fighter for the rights of man," appears first as the Byronesque hero of her young imagination. Her 1940s article, "Son of Poland," reprinted here from the Communist *New Masses*, longing for "the day that will bring Janek back to us in a free and independent people's Poland," presents that image in its untarnished form. But when he did reenter her life, as a member of the Polish delegation to the United Nations where the author then held a clerical position, it was as "a stout, balding, pompous official of the new Polish state" who "converted the delegation into a small dictatorship," while he himself "became a connoisseur of luxury." Only his updated name, Katz-Suchy (the skinny Katz) and his caustic Yiddish banter in the then predominantly Jewish atmosphere of the Polish Ministry of Foreign affairs connected the uncle of this essay to the "selfless revolutionary" she remembered.

The author's younger uncle serves to personify her disillusionment with "People's Poland"; her father provides the rationale for her attachment. In an important and difficult essay, "My Father, the Socialist," which the same journals that were eager to pub-

lish accounts of her disillusionment did not want to print, Narell explains her father's decision to support the new, Soviet-backed Lublin regime over the London Government-in-Exile. This essay (adapted from a chapter in her now out-of-print *Ashes to the Taste*, which deals with her involvement with Poland's postwar politics in greater detail) is difficult partly because its argument is unpopular, but even more so because it seeks to defend the choices her father made in 1943–45 from the perspective of six years later, when she returned to Poland for the first time since the War and "saw about me hatred, hunger, disillusion, and despair" in the society his choices had helped to create. Narell's account flashes from Warsaw in 1951, where she went to help sort her father's papers for the Ministry of Foreign Affairs, to New York City in the early '40s, then further back to her father's earliest political career in Poland, and again forward and back in time. It is difficult reading, even if she thought it a necessary device.

Her father's decision must have been more difficult still. Though he was joined in his support of the Lublin government by some prominent Polish liberals, most of the non-Communist political spectrum was ranged against him. "Liberals joined with the most rabidly reactionary . . . Poles in . . . reviling him," Narell recalls. And worst of all, "the Jewish Bund in New York . . . accused him of being in the pay of Stalin—almost a death blow to his Socialist pride." (It is easy to suspect that the heart attack he suffered in 1943, which contributed to his death a few years later, had something to do with the stress of his unpopular position.)

What led him to it? The author, who at that time agreed with his position, points to the political climate in the Polish Government-in-Exile: more anti-Soviet than anti-Nazi, with even "the liberals becoming apologists for Polish reaction." Most pernicious were the deeply ingrained anti-Semitism of its ruling circles, the failure to respond to the extermination of Poland's Jews or to provide any significant aid to the Warsaw ghetto insurgents, and above all a reported pronouncement by General Anders to the members of his London-based Polish army "that on their return to liberated Poland they would eliminate the remnants of its Jewry." Abraham Penzik argued for a new coalition government, a "worldwide Polish Committee of National Liberation," similar to what was being created for liberated France. It was not, perhaps, a bad idea. But it won out in the only way that it could have—with the Soviet army in place.

Narell includes another short piece from *Ashes to the Taste*, an account of her father's brief internment in the Polish concentration camp at Bereza Kartuska—usually reserved for Communists—perhaps to help explain his hostility to the prewar regime. And in an essay, "On Being a Jew," her family histo-

ries and entanglements are brought together against the profession of a young American convert to Jewish Orthodoxy that religious belief and temple affiliation are the sole foundations of Jewish identity.

Irena Narell's background is the source but does not limit her writing. In a short story, "The Invisible Passage," written very soon after the Warsaw ghetto uprising, she imagines herself a participant in it. The title, referring to the "passage to immortality" achieved through heroic death, reflects the spirit of both the story and that event. A second story, "A Room Not One's Own," written after her visit to Poland in 1951, imagines the ghost of a ghetto insurgent in an apartment in one of the blocks of housing that were being built where the Jewish quarter had been.

The stories are, however, not confined to Polish or Jewish themes. "Syngar, the Slave," a story for young adults, tells of the suffering and struggle of an artistic young Gaul enslaved in bondage in ancient Rome. But for the most part the writing is closer to the author's personal "journey." One story, "Hello, Grace?," knits together the plight of a somewhat dysfunctional college roommate and Narell's own first encounter with the man she would marry. Another, "One Summer," returns to the theme of Poland, her childhood ("constructed of inner torments and the most awful of doubts"), and her father in a less than heroic role. Other stories were suggested by the experiences of friends—among them the delightful "Papa's Tea."

This is only a sampling, but enough, I hope, to give a sense of the book, and an impression of this "writer's journey."

—Oscar Berland



ANNOUNCEMENTS

Conferences

The Pacific Coast Branch of the American Historical Association will hold its 89th Annual Meeting **8–11 August 1996** at San Francisco State University. For information, contact the History Department of the University. For Institute members who are scheduled to participate, see Membership News, below.

The 16th International League of Antiquarian Booksellers (ILAB) Book Fair will be held at the con-course Exhibition Center at 8th and Brannan Streets in San Francisco **6–8 September** for the first time since 1967. The group meets only every other year and rotates its Fair among the members' countries. Items on display and for sale will include early

printed books and manuscripts, illustrated books and maps, literature, children's books, rare books in all fields, and modern first editions. Prices will range from a few dollars up to hundreds of thousands. On "Discovery Day," **Sunday, 8 September**, from 1:00 to 3:00 p.m., the public can bring up to three books for a free oral appraisal by experts. For more information, contact: Winslow & Associates in San Francisco at (415) 695-1449.

The Oral History Association Annual Meeting will be held in Philadelphia **10–13 October** with the theme, "Oral History, Memory, and the Sense of Place." Contact the Oral History Assn., P.O. Box 97234, Baylor University, Waco, Texas 76798-7234.



Call for Papers

The annual meeting of the American Association for the History of Medicine will be held in Williamsburg, VA **3–6 April 1997**. Deadline for abstracts: **15 September 1996**. Contact: Todd L. Savitt, Dept. of Medical Humanities, East Carolina University School of Medicine, Greenville, NC 27858-4354.

The Oral History Association invites proposals for individual papers or group sessions for its 1997 Annual Meeting to be held in New Orleans **25–28 September 1997**. The theme is "Looking In, Looking Out: Retelling the Past, Envisioning the Future." Proposals should include a title and a one-page description of the issues and questions the papers will address, and the name, affiliation, short vitae, mailing address, and phone number of each presenter. Deadline is **10 December 1996**. Contact: Steven J. Novak, UCLA Oral History Program, UCLA 157511, Los Angeles, CA 90095.



NEH Summer Stipends

Contrary to what you may have heard, the NEH Summer Stipend program is alive and well. **1 October 1996** is the deadline for applications for the 1997 stipend of \$4,000, which covers two full and uninterrupted months of full-time work on "projects that contribute to scholarly knowledge or to the general public's understanding of the humanities." Projects should "address broad topics or consist of research and study in a single field." Tenure must cover two full and uninterrupted months and will normally be held between 1 May and 30 September 1997.

Faculty members must be nominated by their institutions. Individuals employed in nonteaching capacities in colleges and universities and individuals not affiliated with colleges and universities do not require nomination and may apply directly to the program.

Address inquiries to Summer Stipends Program, Room 318, National Endowment for the Humanities, 1100 Pennsylvania Avenue NW, Washington, DC 20506. You may also phone (202) 606-8551.

NOTE: The editor has e-mail addresses, fax numbers, and online addresses available for many of the above contact people. Just call Elaine Rosenthal at (415) 596-9027 to request them.

MEMBERSHIP NEWS

Judith Strong Albert attended the American Literature Association conference in May in San Diego, where she presented a paper on Margaret Fuller's friends, "A Matter of Love and Hate: Caroline Healey Dall and Margaret Fuller." On March 27 she spoke at the occasion of Women's History Month at Travis Air Force Base on "Hurdles and Horizons in American Women's History."

Lucia Chiavola Birnbaum has been inducted into the African American Multicultural Educators' Hall of Fame for 1996. The award is in recognition of her last three books (1986, 1996). *Still in progress is "Godmothers and Others of Colors, Le Comari."* In April, Lucia presented a paper, "Simone Weil and Transformation in Italy," at a Colloquy on Simone Weil at the Graduate Theological Union in Berkeley. During winter quarter she taught a seminar, "Feminist/Marxist Movements of the World," at the California Institute of Integral Studies in San Francisco, where Lucia is a professor in the doctoral program.

Robert Cherny spent the spring semester as Distinguished Fulbright Lecturer in American History at Moscow State University. While in Moscow he did research at the Russian Center for the Storage and Study of Documents of Recent History, formerly the central archives of the Communist party. In particular he was looking at files of the Communist Party USA having to do with the West Coast or with maritime unions, as a part of his work on a biography of Harry Bridges. After his return to the U.S. in March, Bob gave the presidential address for the Society for Historians of the Gilded Age and Progressive Era, entitled "William Jennings Bryan and the Historians." The address will be published this fall in a special issue of *Nebraska History* devoted to Bryan, for which Bob is serving as guest editor.

Paula Gillett presented papers at the Conference on British Studies and at the Nineteenth-Century Studies Conference. She will have an essay, "Art

Audiences at the Grosvenor Gallery," published in the exhibition catalogue, *Grosvenor Gallery: A Palace of Art in Victorian England*. The exhibition will open in Spring 1997 at the Yale Center for British Art, and Yale University Press will publish the catalogue.

Carl Guarneri received the Eugenio Battisti Award from the Society for Utopian Studies, for his article "The Americanization of Utopia" published in the Spring/Summer 1994 issue of *Utopian Studies*.

Ethel Herr's new book, *The Dove And The Rose*, has just been published by Bethany House Publishers. It is the first in a trilogy of Dutch historical novels Ethel has planned. Its publication was hailed at a special celebration and book signing at the Sunnyvale Community Center on 15 June.

Glenna Matthews is the curator for "San Francisco—The Dimensions of Diversity," at the San Francisco Main Library. The exhibit, which uses materials from the library's collection of photographs and books, will be on view through 30 November on the lower level. Friends of the San Francisco Public Library president Ellen Huppert, who has seen the exhibit, describes it as "delightful in the range of San Francisco life it shows." Also recommended is an exhibit on the sixth floor, "Carved in Stone," the story of Angel Island, which is accompanied by a lecture series and films.

Francesca Miller acted as consultant to Hillary Clinton in October 1995 before Mrs. Clinton's trip to Latin America and her participation in the Fourth Conference of Latin American First Ladies in Paraguay.

In March Karen Offen presented papers at the annual conference of the Society for French Historical Studies in Boston, and at an international conference on twentieth-century European women's movements at J.W. Goethe University in Frankfurt, Germany. In April she offered seminars concerning her current work on the comparative history of feminism(s) in Europe at the University of Warsaw, Poland, and the Prague Gender Studies Center, in the Czech Republic. In June she participated in the 10th Berkshire Conference on the History of Women, held at the University of North Carolina.

Two humorous one-act plays by Judith Offer, "The EBFF Wants You" and "Fruitcakes," were included in the collection *Seniors Acting Up*, published in May 1996 by Pleasant Hill Press. The plays in the collection were specifically written with roles for senior citizens interested in acting.

Lyn Reese has completed a new 58-page resource for the schools on women in Tang Dynasty China. It features stories based on the lives of a 9th century poet and a 7th-8th century empress. She also presented workshops on China at both the California League of Middle School conferences and the California Council on Social Studies.

Both UNESCO and UNIFEM have plans to print and distribute throughout the world the international action guide promoting equity in girls' education, which Lyn helped write and present at the women's world conference in Beijing last year. It is also being distributed by the Upper Midwest Women's History Center at Hamline University. Lyn is also working with the Center for Research on Women at Wellesley College on ways to bring into middle school classrooms an understanding of some of the issues raised at the Beijing conference.

Anne Richardson had a review essay on *William Tyndale: A Biography*, by David Daniell in the June 1995 issue of *Moreana*.

Besides moving to a new "little old cottage" (vintage 1912), Mae Silver managed to do a slideshow at the women's celebration of the 50th anniversary of the U. N. signing in San Francisco, another slideshow about 19th-century women artists, "On the Back of the Dragon," to the Muraloma Neighborhood Association. And finally, Mae gave a talk to the docents of the San Mateo County History Museum, "The Best-Kept Secret in California History," recounting the story of California suffrage campaigns, which gave California women the vote in 1911, nine years before the 19th amendment effected the same.

Martin Tarcher presented a paper, "Technology and Democracy," at the joint meeting of the Center for American Studies and the Society for a Human Economy in Massachusetts in April. In July he presents a paper at the International Conference on Socio-Economics in Geneva, Switzerland, on "The Next Stage of Economic Development." Both papers were excerpted from his book, "Escape From Avarice," which is scheduled to be published this fall.

Georgia Wright was in France and England to publicize the Limestone Sculpture Provenance Project to curators and art historians. In hard hat, with a drill and notebook on her back, she climbed five levels of scaffolding on the crossing tower of Norwich Cathedral to take samples from the unique roundels. If the stone matches samples from the twelfth-century masonry, all is well. If it matches fourteenth-century restorations, so much for the line in her video about "Anglo-Norman Geometric Decorations," illustrated by those very roundels!

When the Pacific Coast Branch of the AHA meets in San Francisco in August, several Institute members will be contributing to its success. Scheduled to appear are Judith Strong Albert and Frances Richardson Keller as the presenters of a session on "Powers of Political Persuasion." Mary R. Anderson will preside over and be the commentator for a panel titled "The Use of Power in Modern France." Robert Cherny will preside and offer comments on a session on "Streetcars and Urban Politics During the U.S. Progressive Era." Karen Offen will preside and be

commentator for "Dans l'intérêt de l'ordre public: Censorship and the Regulation of Culture in Nineteenth-Century France."



NEW MEMBERS

Victoria Byerly received a BA from Western Carolina University, an MA in philosophy/psychology from the University of Massachusetts, and her PhD in U.S. History from Boston College. Her doctoral dissertation was "What Shall a Poet Sing? The Living Struggle of the Southern Poet and Revolutionary Don West." She is now working for the Regional Oral History Program of the Bancroft Library of UC Berkeley as an interviewer/editor of poets, artists, and political activists of the San Francisco Bay Area. Victoria has also lectured at the Universities of Massachusetts and UC Santa Cruz as well as Boston College. Her current interests include women in the first wave of radical Bohemianism in San Francisco, women in the global economy, and the recovery of "resistance" literature (its history and politics). Victoria learned of the Institute from Willa Baum of the Regional Oral History Program.

Stephen Haller, currently park historian for the Golden Gate National Recreation Area, received his BA in American History from the University of Rochester. He has twenty years of experience in interpretation, curatorship, and resource management with the National Park Service. Included among his publications are: *The Last Work in Airfields, a Special History Study of Crissy Field*, and *Shipwrecks of the Golden Gate* (with James P. Delgado). His current major historical preoccupations are military, maritime, and ranching history. Stephen learned about the Institute from Bill Strobridge.

The education of Morris Wills includes a BA in American Studies from the University of Canterbury, an MA in history from Vanderbilt University, and a BA in history from San Francisco State University. His publications include: "The California-Victoria Irrigation Frontiers, 1880 to 1900" in *The Frontier: Comparative Studies*, William W. Savage, Jr. and Stephen I. Thompson, eds., and "Carless in America," in *Polluted Poems, an Anthology of Environmental Poetry*, G. Murray Thomas, ed. (Orange Ocean Press, 1994). Among his interests he includes gardening, walking, travel, and volunteer work in a soup kitchen and a homeless shelter. He first learned of the Institute from one of our brochures.

CALENDAR OF EVENTS

- September 8 Fall Membership Pot Luck Supper
October 17 Program cosponsored by IHS and International House, "Immigration to California," to be held at I House on the campus of UC Berkeley.



EDITOR'S NOTE

Deadline for the Fall *Newsletter* is 27 September. Your editor would greatly appreciate any lengthy reports, reviews, or other pieces being sent to her on 5¼" floppy disks in Word Perfect 4.1, 4.2, 5.0, or 5.1. If you have WP 6, the file should be saved in 5.1 or 5.0 before exiting it. I promise to return your floppy disks!

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