

The Institute for Historical Study Newsletter

Volume XIX, No. 2

Summer 1998

PRESIDENT'S MESSAGE

I have been admonished not to continue to harangue everybody about getting new members, so I won't.

One of the topics discussed at a recent meeting of the Board of Directors was the establishment of a web site for the Institute, which was initiated by a letter from Lorrie O'Dell. There are many benefits to be derived from an Institute web site, Lorrie pointed out, and later she attended a Board meeting to encourage a discussion. The end result was the appointment of an ad hoc Web Site Committee, with both Lorrie and Bob O'Dell serving with John Rusk and Fred Isaac. We look forward to a report soon.

One of the benefits a web site will provide will be the opportunity to reach out to public historians and inform them that the Institute exists and, perhaps, can serve them.

Another committee has been established to review Mini-grant applications. The renewal of the Mini-grant program is described in the following item, but I am pleased that we are able to provide this kind of support once again.

—Jules Becker

IHS MINI-GRANT ANNOUNCED

The Board has voted to award one \$500 Mini-grant this year, since interest earned on the endowment fund now permits it. The primary purpose of the grant is to further serious historical scholarship by IHS members by assisting them in paying for necessary support services such as duplicating, translating, travel (and travail), and the like, which might make a difference in completing a project. Applicants who have shared their projects at Work-in-Progress sessions will receive preference, other factors being equal. The deadline for submitting applications is **1 October 1998**. Applicants should write to the Mini-grant Committee, IHS, P.O. Box 5743, Berkeley, CA 94705, or leave a message on the IHS answering machine requesting an application form: (510) 540-8415.

ANNUAL PICNIC

On Sunday, 12 July, the Institute had its annual membership picnic at Huddart Park in Woodside on the San Francisco Peninsula. It was a first for us (we've usually been in the East Bay) and the picnic site was delightful—easy to park, groves of trees for shade, nice barbecue grills and tables, and clean toilets—all close to our location. After lots of catching up, we dug into our meals (with wine, of course) and shared the goodies. Afterwards we divided into teams and had our Fifth Annual IHS History Bee. Although the turnout was relatively small, a good time was had by all. The Institute thanks Ethel Herr and Agnes Peterson for all the effort and time they put into arranging the innumerable details.

WORKS-IN-PROGRESS

Peter Mellini

Peter Mellini presented "The Indian Maiden to Liberty to WonderWoman" on 17 May at Georgia Wright's home. Showing slides of cartoons and other drawings, Peter discussed the development of American national symbols from Uncle Sam, the Indian Princess, and Miss Liberty through WonderWoman and Rosie the Riveter.

Although he used primarily female images to show the changes over time, Peter demonstrated that many of the nineteenth-century national images were male: John Bull, Uncle Sam, as well as masculine figures representing France and Germany, reflecting the male-dominated societies of that time. Even the female symbols themselves evolved over time, changing from Amazon-sized figures to slender female bodies in the 1920s.

Peter and a colleague, Roy Matthews, are working on a book—"The Images of Nations"—which traces the introduction and development of various national symbols and their meanings in contemporary culture. He posited that artists observe what is going on in the culture and create pictures reflecting what they see. He spent some time discussing Won-

derWoman, a comic strip that appeared during World War II and continues today. The writers were a husband-and-wife team who reflected their reactions to the mostly male national symbols of the time. William Moulton was a psychologist; his English-born wife, Elizabeth Marsden, was a published writer. The artist was H. G. Peters.

WonderWoman was a new version of the modern American woman, possibly the first brunette heroine in the comics. Rosie the Riveter was another female wartime symbol. A poster and other items depicting Rosie as a slender, attractive woman, hair tied up in a scarf, showing a muscled arm, and captioned "We Can Do It!" are the most popular pieces in the National Archives catalog.

Peter is preparing a paper to present on this subject at the North American Conference on British Studies at Colorado Springs in October. He would appreciate hearing from members on their reactions to these various national personifications.

—Rose Scherini

Bogna Lorence-Kot

On Sunday 21 June, fourteen people gathered in Masha Zakheim's living room to hear Bogna Lorence-Kot speak on "Betwixt and Between: Polish Women in Public and Private Life." She will be a member of a panel discussing that topic at the Association for the Advancement of Slavic Studies in September. Bogna said that as the only historian on the panel with interests in the early modern period, she felt that she should provide an historical matrix for understanding the roles of women.

Drawing on Thomas Laqueur's book *Making Sex*, Bogna outlined the Aristotelian view of the anatomical differences between male and female, in which the female was seen as an incomplete male. According to Laqueur, in the eighteenth century this changed to the notion of inherent differences between the sexes, which led to the concept that different roles for men and women derived from anatomical differences.

The second point Bogna made was that in Revolutionary France women had begun to play a large part in politics. By 1795, however, women were excluded from a public role and forced to return to their domestic places. This was partly a reaction against the active role that aristocratic women had played at the Court before the revolution.

Bogna then moved on to explain the Polish context at the end of the eighteenth century. The only active players in public life were members of the nobility, who made up ten percent of the population.

All members of the Polish nobility considered themselves to be equals, despite a wide range of incomes and degrees of sophistication. For example,

while the king was elected from and by the all noble families, that position was dominated by a small number of magnates. Those magnates had a cosmopolitan and luxurious life style, including emulating the French in language and manners. The gentry, or country nobility, lived much more like the Western European Protestant middle class, without display and eager to build up the family resources rather than to expend them. There was a very small commercial class, made up of Germans and Jews, which was disdained by the nobility.

Within the magnate families, women were active in influencing Polish politics by acting through their male relatives. All noblewomen also played important roles in managing family estates when men were absent, and some were praised for their learning. Such activities were accepted, but when certain women tried to influence the constitutional convention of 1788–1792, they were severely criticized.

After the First Partition of Poland, in 1772, reform efforts emerged, all aimed at strengthening the state against its aggressive neighbors—Russia, Austria, and Prussia. These efforts focused on changing noble loyalties from family interests to national interests. The values of the gentry, particularly usage of Polish language and customs, were encouraged by the reformers. Women would be important in raising patriots, beginning with breast-feeding their own babies rather than sending them out to wet nurses. The nobility remained faithful to a rural landholding life-style and, while earning money by exporting grain from their farms, they always used middlemen to avoid the contamination of commerce.

All hopes of successful reform were defeated by the second and third Partitions, which by 1792 had eliminated Poland as an independent state. Since the country was ruled by the foreign monarchies of Austria, Prussia, and Russia, Polish life became entirely private. Overt political actions became impossible, and many noblemen were forced into exile, imprisoned, or sent to Siberia.

Resistance to foreign rule did continue, but it was led by the women who remained at home. Underground schools continued to teach the officially forbidden Polish language, for example. Women whose family estates had been confiscated had to learn to support themselves and their children, which often necessitated moves into cities. While some western ideas of emancipation of women did enter the country, survival was the most pressing issue.

Women in nineteenth century Poland were allowed to pursue outside activities in the absence of men, but once Poland regained its unity and its independence after World War I, women were expected to return to their domestic roles. This is still the ideal in Poland; women's lives begin at marriage and their fulfillment is in having children.

Despite the many changes that have occurred since the eighteenth century, including the decades of Communist rule, Poland is still a very conservative society. Bogna evoked the profound way in which the noble ideal has continued to permeate Polish life with the story of a family whose family name was peasant in origin, but one son had added "ski" to it to imply noble origins. This was done under the Communists, when being noble had very negative consequences!

A lively discussion followed Bogna's presentation, with many questions asked and suggestions offered. Several comments challenged Laqueur's thesis, and the suggestion was made that reference to his work was unnecessary and probably confusing to the audience.

The group was intrigued by Bogna's insight that once Poland had fallen under foreign rule, all Polish life became private. She added that having the authority of the state vested in foreigners gave Poles a strong distrust of political authority, which still remains.

Other questioners brought up the issues of what sort of education was provided to women, what effect arranged marriages had on women's lives, and how common it was for women to write and be published. Altogether, the afternoon's discussion was both informative and provocative.

—Ellen Huppert

Rose Scherini

On 19 July, at the home of Lyn Reese in Berkeley, Rose Scherini gave a Work-in-Progress on her continuing research about U.S. treatment of Italian Americans during the Second World War. An earlier WIP session on the same topic took place five years ago. Rose's special emphasis is on California sources. Eleven IHS members participated in the discussion and critique. This was part of Rose's preparation for the upcoming San Diego conference of the Pacific Coast Branch of the American Historical Association. She will share a panel presentation on related subjects with two other historians: one on the topic of Germans and German Americans, the other on U.S. treatment of "enemy aliens" in Latin America.

Italian Americans constituted the largest ethnic immigrant group in the United States in the early 1940s. Their treatment by the U.S. government was a "shattering experience" for many of them, especially those who had families fighting on the other side—or who had fought for Italy in World War One on the side of the Allies. One as yet largely untold story is the haphazard and quite unpredictable development of U.S. policy, influenced by public panic—and the removal to "relocation camps" of all Japanese Ameri-

cans on the West Coast, with calls for equally harsh treatment for Germans and Italians.

American policy was of course influenced by the political concerns of President Roosevelt and the Democratic Party, who understood the importance of the Democrats' largest single ethnic voting bloc—the Italian Americans—particularly in major cities during both the 1942 congressional and the 1944 presidential elections.

The story is gradually being pieced together from a variety of sources: the National Archives, the Franklin D. Roosevelt Library at Hyde Park, N.Y., FBI reports that have usually been obtained through Freedom of Information requests, and from many personal interviews with survivors, as well as from relatives and descendants of survivors.

On the West Coast, Italian American fishermen typically were the hardest hit; they lost their livelihood when the army's Western Defense Command barred all 'enemy aliens' from "strategic areas." Even as late as September 1942, naturalized citizens were on the FBI's exclusions lists. Many Italian American community leaders (in such areas as San Francisco's North Beach) were interned because of connections with Italian organizations on the FBI suspect list. For example, membership in World War I veterans groups was deemed to be evidence of potential for subversive acts. But the FBI apparently had only a limited understanding of the fact that Italy in the First World War had fought on the side of the Allies rather than as an enemy of the United States.

Major Italian American newspapers were treated quite differently. For example, the editor of New York City's Italian language paper (then the largest-circulation immigrant newspaper in the U.S.) remained in his position, while his counterpart in San Francisco was persecuted and removed from his post by the government. All this went on with very little publicity or public notice.

Somewhat fewer than 300 Italians were actually interned (final figures still vary). American public apathy about violations of civil rights too often stemmed from the stereotypical reaction "they must have done something wrong" if the government was putting them away. One San Francisco Italian, Carmello Ilacqua, who had sought U.S. citizenship after his consulate was closed, was arrested and shipped to Fort Missoula, Montana. Ultimately—fortunately—he was released and judged to be neither dangerous nor subversive—but in his treatment, due process was ignored.

Of some 600,000 Italian aliens who had had to register at post offices throughout the country, and had to give up their cameras, shortwave radios, binoculars, flashlights, and guns, some 1,500 were arrested during the war for a variety of curfew violations—which included a Santa Rosa truck farmer

making his vegetable deliveries at dusk. As a result, he was detained for two months.

In many families the separation of husbands, wives, and children who were in various stages of naturalization or citizenship caused great hardship. Rose cited the case of the Viscuso family of Pittsburg, California, whose children, all born in this country and thus American citizens, saw their mother labeled as an "enemy alien" and removed. The most quixotic case of all was that of Rosina Trovato, of Monterey. She learned that her son, serving in the U.S. Navy, had been killed at Pearl Harbor, and was also notified that she had to relocate—presumably because she was a threat as an enemy alien.

Perhaps the most dramatic single incident was that of an Italian American U.S. fighter pilot who was shot down and killed over Italy by our real enemies during the war, while his father was interned as an enemy here in the United States.

During this past decade Rose was a principal participant in the preparation of the photo and document exhibit, "Una Storia Segreta," originally shown in 1994 at the Museo Italo Americano in San Francisco. It was cosponsored by the Western Regional Chapter of the Italian American Historical Association, and has since traveled widely. The Italian title words of the exhibit mean both a secret story and a secret history.

For anyone wishing to pursue this intriguing history, which occurred largely right here in the Bay Area: Rose Scherini, (510) 526-2238.

—Wolfgang Rosenberg

BOOK REVIEW

Malcolm E. Barker, compiler and editor, *Three Fearful Days: San Francisco Memoirs of the 1906 earthquake & fire*. San Francisco: Londonborn Publications, 1998. Paperback, 336 pp., illus. \$16.95.

Malcolm has once again met the high standards of excellence he set in his two previous volumes of compilations: *San Francisco Memoirs 1835-1851, Eye-witness accounts of the birth of a city*; and *More San Francisco Memoirs 1852-1899, The ripening years*.

Three Fearful Days kept me staying up late to read it. Malcolm's excellent sequencing of the material gave it the momentum of an adventure story. He selected pieces by people who managed to convey the immediacy of an experience they thought went far beyond the bounds of the ordinary. Some of the authors thought that a San Francisco mystique was evident in the way people responded to the disaster.

Malcolm has assembled a range of styles from slangy to academic. A newspaper reporter, covering the appearance of Enrico Caruso in *Carmen* the evening of April 17 at the San Francisco Opera, said that

he was "reslicing the old publicity bologna." That night he wandered from one hangout to another until the wee hours, including a bar that was the "center of political plotting for the whole West Coast," and a big costumed roller-skating competition. These snippets of San Francisco as a place generously endowed with possibilities for entertainment and amusement created an almost theatrical, operatic, Carmen-like setting for the disaster of the next morning. Only the unusually restless horses were aware of the approaching doom. (Find "horses" in the excellent index. Indicative of the era—the beginning of a new age—also find "automobiles.")

William James, who was visiting at Stanford University at the time, composed a contemplative essay very different from the "bologna" approach. James noted that hardly anyone blamed the earthquake on the Almighty. He thought this was evidence that "The theological stage of explanation is virtually outgrown," in that geologists had convincingly explained such matters. He also said that the earthquake "had an overpowering dramatic concvincingness," a detached view of death and destruction that he excused by noting that the "daily papers" had "done full justice to that topic."

Historians should blush to contemplate the incorrect assessment of the death toll that went unverified for so long. That aspect of the cover-up—trying to avoid ruining San Francisco as a tourist and business center—was only recently, and laboriously, overturned by Gladys Hansen and Frank Quinn, who confirmed some 3,000 deaths rather than the original official figure of 478. It seems incomprehensible after reading the accounts in *Three Fearful Days* that the lesser figure could have been given as other than a joke. Different viewers commented on different sites, such as the Valencia Street Hotel—where as many as 100 people may have perished.

One of Malcolm's essayists wrote that dead bodies were laid in Washington Square alongside people who were sleeping there, so exhausted that they "would roll over closer, to make room for their silent brothers." The police took bodies to the public squares "not knowing where else to take them." The bodies of many victims were never found; they were trapped too deeply in the debris when flames drove away their potential rescuers.

All of Malcolm's testifiers offer eyewitness accounts. They heard the blasts when dynamite destroyed buildings in attempts to stop the fires. Some observers close enough to the fires saw the dismay on the faces of those who attempted to get water out of hydrants that were dry because the earthquake broke the pipes. The stunned demeanor of the survivors was a common theme. "There was no running around the streets, or shrieking, or anything of that sort." Yet another person, who had frantically

dug himself out of the rubble, wrote of others trapped in a smashed building: "It was very dreadful when someone gave a long agonized scream when the fire caught him."

One of the positive features of this book is its focus on "the psychological effect upon individuals." There was an almost festive sense of coping with the impossible. People dragged stoves into the streets, got free food from merchants and relief agencies, sent letters free of postage, joked, camped out, and worked with the military who required all able-bodied men to dig and clear rubble and who prevented looting on threat of death—and apparently some persons thought to be looters were shot and killed in error.

Writers quite naturally favored deeds of bravery and accomplishment, such as the director of the U.S. Mint saving the building by keeping the employees inside and using the building's artesian well to fight every little fire that broke out. Chinatown residents mistakenly trusted that a big playground would serve as a fire break. A Chinese man wrote about his experiences as a teenager in 1906. He escaped the flames, his trunk was stolen from his tent in the Presidio when he went to the aid of a family nearby, and he stowed away on a ship that took him to Napa with some kindly sailors who gave him money and cheered him on.

The last essay in the book was written by a man who went to San Francisco shortly after the disaster. He thought that he detected a certain unique something there, and described it in the typical gushing prose of the time as "the very sunlit air seems to breathe renaissance. This is the spirit of the Golden Gate. . . ." He reported on Sarah Bernhardt's performance while he was there. There were no tents to be had, so she played in *Phèdre* at the Greek Theater in Berkeley. She thought that few would come, but it was said that six thousand attended, and "In the pleasure of the moment they forgot all their misfortunes. Anyone who saw that impressive scene could never doubt the spirit of San Francisco."

I recommend this book to anyone who plans to read only one book about the 1906 earthquake. Malcolm has sought out ethnically diverse authors, including Chinese, British, and French, and people in different walks of life—such as photographers, businessmen, police officers, a girl writing about her family to her brother, and many more.

Malcolm's careful research on the authors and persons mentioned in the selections adds another level of interest and usefulness to the material. In his introduction, he mentions having found essays that are new to historians of California, and "whereas other books quote only a few lines . . . I allow them several pages."

In this volume as well as in the two previous

Memoirs books, Malcolm provides excellent photographs that are superbly coordinated with the text. "The View from City Hall Dome" is all the more spectacular alongside the story by the photographer who risked his life to get the shot by climbing to the top of the tangled mass of girders shown in "City Hall Before and After the Fire."

I study California history but am not an expert on the 1906 earthquake. However I eagerly offered to review the book because I was familiar with the other books in this series by Malcolm, and knew that this would be an honest and well-chosen collection difficult to find elsewhere. Malcolm provides enough—but not too much—clearly presented background information to set the material in context. This is an attractive, well-designed book that lets the authors speak for themselves.

—Jeanne Farr McDonnell

OPINION

Aux Armes, Historiens?

I was not going to weigh in on the subject of Steven Spielberg's *Amistad*, partly because I haven't seen it yet but chiefly because so much print has already been expended on the subject. But an article by Warren Goldstein in *The Chronicle of Higher Education* (April 10) raised my hackles. While I agree with Goldstein's exhortation to historians to step away from the "cultural sidelines" and move into the public arena with their work, I was uncomfortable with the often hectoring tone and with several of Goldstein's assertions. In sorting out my reactions I have formulated my own credo concerning the relationship of historical fictions to historical study. It is simply this: creators of historical fictions (novels, plays, films) have no obligation to create what a historian would consider "good history," merely to shape historical material into artful, compelling, fictions.

While most historians know perfectly well the difference between creative and scholarly endeavor and are even willing to grant the occasional application for poetic license, Goldstein's article, "Bad History is Bad for a Culture," suggests that the creator of historical fiction has obligations of another kind. Spielberg, he claims, should have made a movie that was not only generally faithful to historical fact but was "something more than a story about individuals." Why? Because, he says, Americans "need to understand the importance of institutions and organizations and movements." Granted. But do they have to learn this, and other valuable history lessons, at the movies?

Consider Schiller's *Mary Stuart*, which a group of Institute members saw performed in San Francisco in

mid-April. In his brilliant dramatization of female heroism and *Realpolitik*, Schiller (who, unlike Spielberg, was a scholar of history) distorted historical fact, included a famous apocryphal scene in which Mary and Elizabeth meet, introduced several fictional characters, telescoped time, and certainly told "a story about individuals" rather than one about "institutions, organizations, and movements." Is this bad history? I suppose so. It is also a brilliant imagining of the past that captures the spirit of Schiller's times and still has the power to move and to engage modern audiences. Those who want to learn the historical facts will find them in the program notes (but it must be stated that scholars do not agree in their interpretation of the events of 1587).

A second claim of Goldstein's is that bad history, which he takes Spielberg's *Amistad* to be, is harmful to cultural health. As a corrective, he issues a call to arms to historians, who, he says, "have an obligation to say what we know, to support what's correct, and to criticize what's wrong or misleading." It's good to hear that scholars, as well as film-makers, have obligations. But I've read too much bad history (selective, sloppy, biased) to be stirred by the notion of scholars riding into battle against not only a "profoundly false film, but also the museum exhibits, popular novels, and television shows—never identified—that Goldstein finds "dramatic, compelling, seductive, and wrong." Which of those four adjectives is the most pejorative, or is it the combination of elements that seems to disturb him so greatly? One senses his profound suspicion of, and hostility toward, all popular culture.

I am distressed by the framing of a complex issue in such simple terms, and by Goldstein's overheated rhetoric. Even if it were true that popular art dangerously misrepresents historical truth, and that bad history in films, like bad money, drives out the good, I hardly see that intellectual confrontation will teach Americans what they need to know. (It is not as if historians and creators of historical fictions have been silent about the *Amistad* uprising. The MELVYL catalogue lists at least thirteen fairly recent full-length works, including histories, novels, and juvenile literature—and there is also an opera.

The level of hysteria in some of the writing I've read about *Amistad* seems far out of proportion to the damage wrought by the film's departures from the historical record. Our Institute discussion last March, which raised many important questions not only about the film's omissions, fabrications, and distortions, but about the fictionalizing process and our *Zeitgeist*, was refreshingly sane. Perhaps what we also need is another discussion—one that addresses the question of why some (many?) historians feel so threatened by popular culture and fiction.

—Joanne Lafler

CALL FOR PAPERS

History and Theory announces its 1999 theme issue, "The Return of Science: Evolutionary Ideas and History." The issue will encourage scholars from a wide variety of disciplines to put evolutionary theory in history to the question. A full description of the project appears in the February, May, and October 1998 issues of the journal, as well as on its web site: <http://www.wesleyan.edu/histjrnl/hthome.htm>. Deadline for submissions is 15 January 1999.

The Editors invite members—especially, but not limited to, those in attendance at the *Amistad* discussion—to participate in an open and continuing forum on "History, Historians, Fiction, and Popular Culture." Submit your reactions, opinions, feelings about this essay by Joanne Lafler. Send one copy to her and one to either Elaine or Peter for the next *Newsletter*.

CONFERENCE

An interdisciplinary, international symposium, "Creating the Other: The Causes and Dynamics of Nationalism, Ethnic Enmity, and Racism in Central and Eastern Europe," will be held 6–8 May 1999 in Minneapolis. For details, contact the Center for Austrian Studies, University of Minnesota, 314 Social Sciences Bldg., 267 19th Ave. S., Minneapolis, MN 55455, or E-mail: casahy@maroon.tc.umn.edu.

MEMBERSHIP NEWS

Mary Anderson, SNJM, has received the Outstanding Teaching Award from the Alumni Association of Holy Names College.

Al Baxter traveled to Vancouver, BC in mid-July for the meeting of the Society for the History of Authorship, Reading and Publishing (SHARP), where he had been invited to present a paper on "The Grabhorn Press Ephemera: New Discoveries."

Lucia Chiavola Birnbaum gave a paper on "Mother Africa and the Black Madonna" at a June symposium in San Francisco that was sponsored by the California Institute for Integral Studies. Lucia's hectic schedule from June through November consists of travel to Turkey, Greece, New York, and Florida for other symposia and conferences, at which she will deliver other lectures and papers. Brava, Lucia.

Anne Blau, together with Ita Sheres, is publishing an article in *Women in Judaism* on "Miriam—From Prophetess to Leper," which she expects will play an important role in their forthcoming book on the Dead Sea Scrolls.

In response to two articles on the state of the UC Berkeley library, **Gray Brechin's** letter was published in the June 1998 issue of the *California Monthly*.

Kim S. Conner has accepted a tenure-track position at Depauw University in Indiana, teaching mainly theatre courses in the Department of Communication Arts & Sciences. While her new e-mail address is >kconner@depauw.edu< she is maintaining her Pacifica address "for the time being."

As this is written, the ninety-first Annual Meeting of the Pacific Coast Branch of the American Historical Association is to take place 6-9 August 1998 at the University of San Diego. Among Institute members scheduled to participate are: **Sondra Herman**, **Glenna Matthews**, **Karen Offen**, and **Rose Scherini**. Sondra will give a paper on Alva Myrdal at a session on "Perceptions of Global Threat, 1941-1982"; Glenna is the commentator for a panel on "Titles Don't Tell the Tale: Rethinking Leadership Roles and the American Woman"; Karen will chair and comment at "Women Producing Culture"; and Rose will present a paper on Italian Americans at a session on internment during World War II.

The Twenty-ninth Annual Conference of the Western Association of Women Historians (WAWH), which took place in May at the Huntington Library, included several IHS members in its programs. **Frances Richardson Keller** chaired and acted as commentator at a session on "Film and History." **Glenna Matthews** commented on a session on "Progressive Oakland and Women's Institution-Building."

Alison Klairmont-Lingo will be at Mills College this autumn as a visiting assistant professor in the Department of History.

Joanne Lafler has been invited to contribute a chapter, "Theatre and the Female Presence, 1660-1776," to volume two of *The Cambridge History of British Theatre*. The chapter deals with women performers, women playwrights, and women as audience members and taste-makers. (Tune in later for a Work-in-Progress.) Joanne's newest full-length undertaking—a biography of her husband's father **Henry Anderson Lafler**, poet, journalist, member of San Francisco's bohemian community, and early settler of Big Sur—will have to be postponed for a while, but she will be giving a paper about writing the Lafler biography at the Fourth National Conference of the National Coalition of Independent Scholars (NCIS) in St. Paul in early October. On another subject altogether, her review article, "Belle of the Nineties: Recent Writing About Mae West," will appear in an upcoming issue of *The Whelks Walk Review*.

William McPeak reported from Southern California that he has been busy presenting a book and pictorial exhibit commemorating the fortieth anniversary of the International Geophysical Year (IGY) at the central library of Saddleback College in Mis-

sion Viejo, CA. This "landmark in modern scientific history" is under the aegis of the History of Geophysics Committee of the American Geophysical Union, which has a special website on the IGY. An oral history, a conference, and other exhibits are being arranged by Dr. Mike Sfraga of the University of Alaska, Fairbanks, whose e-mail address is: fmmps@aurora.alaska.edu.

Wolfgang Rosenberg, inactive in the Institute for most of the past year while he and Norma del Gaudio have been moving to Santa Cruz (giving up three other northern California addresses between the two of them), now offers his "gorgeous" new place for any Institute WIP or other group willing to drive seventy miles south from San Francisco.

Nancy Zinn was formally installed as a "Fellow" of the Modern Language Association (MLA) at the May 1998 Awards Luncheon at the MLA Convention in Philadelphia. A member of the MLA for thirty-five years, Nancy had been nominated by the Board of Directors of the Medical Library Association. She has already garnered many achievements and special distinctions in her field. She taught courses on the history of the health sciences and on the preservation of library materials at UCSF, UC Berkeley, and at the MLA. "Very few MLA members are honored with Fellow distinction. A Fellow must show notable national leadership in MLA, outstanding achievement in the profession, significant publication and scholarship, and be well known and respected by her peers." Congratulations, Nancy!

NEW MEMBERS

Mary Ann May-Pumphrey of San Jose received her BA in English from the University of Nebraska in 1976. In a total change of focus, she acquired an MS in Computer Science from the University of Arizona, in 1984. Her most recent degree is an MA in History from San Jose State University in 1998, and she is planning to enter a PhD program. Her current interest is in American women's history; she is looking forward to participating in the Works-in-Progress program. Dr. Jim Williams at DeAnza College introduced her to the Institute.

Sherman J. Levine has a BS in Business Administration from San Francisco State University in 1980, and a Culinary Diploma from the California Culinary Academy in 1989. He has been involved in restaurant management, and has been a chef and consultant for a number of restaurants. He has done historical research on restaurants and hotels; and on hospitality, dining, cuisine, and wines in early San Francisco. Recently he has been a guest lecturer at the San Francisco History Association on the topic: "Leander

Sherman—The San Francisco he lived in and contributed to.”

CALENDAR OF EVENTS

- September 13 Potluck dinner.
September 19 Work-in-Progress—Loretta Goldberg on Scarlatti, at MusicSources.

EDITOR'S NOTE

Deadline for the fall Newsletter is **24 October**. Peter Browning and Elaine Rosenthal will continue as co-editors of the *Newsletter*. Please send all your reports, reviews, and other information to Peter. Material can be sent on either size floppy disk in Word Perfect 4.1, 4.2, or 5.0—or as an ASCII file.

Send **Membership News** to Wolfgang H. Rosenberg on the inserted form.

The editors would like to note that the various website and e-mail addresses that appear in the *Newsletter* are printed exactly as we received them, including upper-case and lower-case letters.

THE BOARD OF DIRECTORS

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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.

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