The Institute for Historical Study
Newsletter

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PRESIDENT'S MESSAGE

I'm writing this message the day after the Institute's Annual Dinner, which was held at our new 'venue' find, Preservation Park in Oakland. The Ginn House was a lovely locale for the occasion, with Joanie Murray pouring wine in the reception room, and catered food being consumed at tables decorated by Marian Kassovic in the parlor. "Amelia Bloomer" (in the person of Bonda Lewis) entertained us after dinner with reminiscences of her activities in the Womens Rights movement, particularly in the development of the 'Woman's Utility Garment' that eventually took on Amelia's name.

This is the second 'social' IHS occasion since the last *Newsletter* was published—the Annual Pot Luck Dinner was held at the home of Ruth Willard on September 9. We have been accused of being an "eating and drinking society with a little history thrown in," but the enjoyment of spending time with fellow historians, meeting new members, often finding commonality of interests, gives these occasions an added benefit. I encourage those of you who have not yet joined us for one of our 'eating and drinking' meetings to plan to come to the next one.

As many of you may know, the annual convention of the American Historical Association is being held in San Francisco from 3 January through 6 January. As we have in the past, the IHS will be holding a no-host-bar reception for participants and friends on Friday, 4 January from 5:30 to 7:30 at the Union Square's Hilton #24. We are co-sponsoring this reception with the National Coalition of Independent Scholars (NCIS), and I encourage all of you to join us. You will be receiving further information about this event, but this gives you a chance to mark your calendars now.

Another date to put on your 2002 calendar is 23 February, the date of the Institute's Annual Membership Meeting. We have again reserved the Ginn House at Oakland's Preservation Park, and hope to see you there. With two Works-in-Progress coming up—on 18 November and 9 December—a meeting of the California Round Table on 17 November, and the Medieval Study group meeting on 1 December, I think we are giving our members enough opportunities to get involved in history.

Wising you a Happy Thanksgiving and a Joyous Holiday Season,

—Lorrie O'Dell

WORK IN PROGRESS

Georgia Wright

The grievances that served as catalysts for the French Revolution are best known today through hundreds of published *cahiers de doleance* appearing in the spring of 1789 and intended to incite the Estates General to action. The poor among the French population had few spokesmen, however, and the authors of these pamphlets were seldom individuals who could claim some personal familiarity with the conditions they described. An exception to this is Antoine Estienne, the author of a revealing pamphlet entitled *Plaintes et Doleances des Dames de la Halles et des Marches de Paris.* The life of this intriguing individual with some comment about this pamphlet that he authored was the topic of the work in progress presented by Georgia Wright on 18 August, at the home of Monica Clyde. The importance of Estienne's publication was quickly apparent to Georgia when she found this pamphlet as she prepared an exhibit to celebrate the bicentennial of the French Revolution at the Bancroft Library.

Messieur Estienne was, in Georgia's words, "a man born with no advantages of class or fortune." In the course of a remarkably eclectic career, he changed his name, his profession, and his enemies. The grievances of which he wrote in the spring of 1789 purported to be those of the Parisian market women, particularly those of the largest and best known Parisian market, les Halles. This was a group with no way to give formal expression to their sufferings. Had not their sex denied them the vote, their social and financial position would have denied them political power since few, if any, could show that they paid at least six livres in taxes and were not dependents. To emphasize the veracity of these grievances, Estienne wrote his pamphlet in *poissard*, the dialect spoken by

Parisian market women and fishwives since the thirteenth century. It was immensely popular, and within a few months of its appearance it had been reissued in eleven more editions. Georgia's publication will combine Estienne's biography with this pamphlet in its original French. The French is accompanied by an English translation by Edward Markee and appropriately provided in cockney dialect.

The grievances of the market women, as set down by Estienne, demonstrate in a moving way the social and financial abuses suffered by millions of French people who were denied the privileges enjoyed by the nobility and higher clergy at the time. Abusive taxation, subjection to greedy and lascivious clergy, hospitals where wretched conditions killed many more patients that did the diseases that brought them there—all are emotionally described in Estienne's pamphlet. Some of the grievances he describes particularly reflect an urban world, such as unjust customs practices and the desperate poverty that drove women into prostitution. While Estienne may not have personally suffered as a result of all the conditions he describes, the modest beginnings of his career make it highly likely that he knew and empathized with people who did suffer. When Estienne wrote this pamphlet he was twenty-seven years old. The son of a valet, he had received a modest education at a church school and then attended a Paris seminary, thanks to the generosity of a local bishop who, it may be hoped, did not display the clerical vices described in this pamphlet. Estienne had lived in Paris about two years when he wrote the *Plaintes*. Though he is described as a printer, he had already gained some reputation as a mathematician and a cartographer. He had also experienced a short prison term, perhaps because he had authored a pamphlet, now lost, that may have attacked Marie Antoinette or objected to the French Salic Law prohibiting women from ruling. In 1789 Estienne was living in the home of the chaplain of the Dutch Embassy, who described him as "patriotic and enlightened."

Despite this condemnation of conditions endured by the working class in pre-Revolutionary France, Estienne's subsequent career in a politically turbulent era showed a stronger commitment to survival than to revolution. Increasing responsibilities, both in his career and in his personal life, accompanied this shift. The vicissitudes of Estienne's long life have been carefully detailed in Georgia's biography. Much of her research was done at the army archives at Vincennes. This work was made more difficult by the fact that Estienne had to address army bureaucracies appointed by regimes out of sympathy with those in power when he had seen active duty. He may have modified his account to suit the new political situation. After the publication of the *Plaintes* of the Parisian market women, Estienne enjoyed some prosperity as a soldier and an engineer, and as French politics moved toward dictatorship and finally to a restored monarchy, Estienne shifted from employment as a spy upon royal troops to support of the moderate constitutionalist, General Lafayette, then to a military career under Napoleon, and finally to support of Louis XVIII as he collected a government pension. As Georgia notes, this ultimate *volte-face* may represent Estienne's return to sentiments of the real *poissards*, who welcomed the Restoration of the monarchy in the hope that this would bring peace and stability.

Georgia Wright's work on Antoine Estienne is welcome as a new insight into a long-studied revolutionary era. It will hold special appeal for a current generation of readers intensely concerned with voiceless minorities and their spokespersons.

—Georgiana Davidson

BOOK REVIEW

Anne Marshall Homan, *The Morning Side Of Mount Diablo: An Illustrated Account of the San Francisco Bay Area's Morgan Territory Road.* Walnut Creek: Hardscratch Press, 2001. Paperback, 8 x 9, 256 pp., illus., biblio., index. $28.50. Available from the author.

This is the author's first book and it is a genuine knockout. The road was officially designated Morgan Road in 1892, but Jeremiah "Jerry" Morgan had settled at its northern end about 1857. Fourteen and one-half miles long, the road travels through four townships in a wavering diagonal from southeast to northwest—from the Livermore Valley to Marsh Creek Road east of Clayton. It is so narrow that for ten miles there is no center line. The road has no exit routes along its entire length. It climbs from the approximately 600-foot elevation of the valley floor to an apex of 2,063 feet. After California statehood in 1850, early officials chose Mount Diablo's highest rock to be the central survey point for northern and central California and Nevada because no other mountains were close by to obscure the vista. In 1805, Spanish soldiers from the Presidio chased some runaway Christianized Indians into a large scrub willow thicket near present-day Concord. When the Indians all disappeared mysteriously the Spaniards called the area "Monte del Diablo" (Thicket of the Devil). Because "monte" can also mean mountain, the contraction of 'monte diablo' soon was applied to the mountain rather than to the thicket of willows.

During a hunting expedition in 1856, Jeremiah Morgan discovered a forested wilderness on the east flank of Mount Diablo. He called it "the morning side of Mount Diablo" and brought his family to settle in. By his death in 1906 he had lost or sold all his property. Other settlers and contemporary residents of

American, Irish, English, Italian, Mexican, German, Prussian, Swedish, and Azorean backgrounds have provided the author with written and oral histories of fascinating scope.

Fifteen million years ago all of this settled land was under water, and 65-foot sharks prowled a large island sea. A landmark for hikers today in Mount Diablo State Park is Oyster Point, so named for its fossil oyster bed. Archaeologists have found a number of aboriginal sites including one with a footprint that had a carbon dating of 8,000 to 10,000 years, the oldest yet discovered in the Bay Area.

This magical volume contains four sections: Background, Famiies I, Institutions, Families II. The author and family have lived here thirty years and know past and present inhabitants along this "rugged little one-lane road" as fellow community dwellers. The ethnic diversity is a true microcosm of California itself. Past and present problems, including transportation, preservation, and mercury poisoning are all dealt with up front. Every settler along the Morgan Territory Road has yielded symbolic testimony to the author. Photography by her husband and by the late Bob Walker, plus additional black-and-white snapshots from the many families delineated in detail, add a recognizable specificity. Chapters such as "School Days, School Days," "Fire and Rescue Volunteers," and "A Pair of Rodeo Cowboys" remind me of the best parts of John Gunther's classic *Inside America*. The author does not flinch from life-and-death problems of these individuals. Dead or alive, they are all prototypical pioneers who brought the best of Europe and Eastern America to Morgan Territory, so close and yet so far from our cliched cityscapes.

A cautionary warning. Nothing on the land daunted Jeremiah Morgan. He could not have foreseen that the federal government would grant railroad companies every even-numbered section of land along their tracks. To add insult to injury, most of the odd-numbered sections along the railroad routes had been deeded to Charles McLaughlin in 1870 as part of the 111,527.27-acre compensation he received from the federal government for constructing the Western Pacific Railroad. In 1898, forty-two years after homesteading his property, he was asked two questions in court:

> Q: Do you read or write? A: I cannot, not a word, I don't know a letter. Q: You don't write your name? A: No sir, never in my life.

Years later, standing near the steps of Morgan Territory School, a year before his own death, Isaac Morgan, son of Jeremiah, mused: "I've been around here a great many years, and maybe there are prettier places, but I don't think I am ever going to see them. Maybe there aren't any, after all."

—Tony Kilgallin

GROUP REPORTS

Medieval History Study Group Meeting on 25 August

During the Carolingian Era there were events with serious consequences for the future of Europe. It was during this time that the Holy Roman Empire was born—but it was not holy, not Roman, and not an empire. According to James Bryce, the coronation of Charlemagne is the central event of the Middle Ages, and had it not occurred the history of the world would have been different. Bryce contends that if the Roman Empire had not been restored in the West in the person of Charlemagne, it never would have been restored at all, and the endless train of consequences for good or evil that followed could not have been. It is his position that the impact of Charlemagne allowed the idea of the Empire to put down roots so deep that when the hero was gone, and anarchy and barbarism took over, memory of the Empire was not wholly obliterated.

The complex relationship between the Church and the State during this period, and the political results of alliances with the papacy that made religion an essential factor of the political order, was to have an impact on Europe for centuries. This report is an attempt to examine the conditions that shaped those events.

About the middle of the seventh century, during the Merovingian Era, Pippin, an Austrasian aristocrat, was in charge of the administration of the royal household and of the armed levy in Austrasia. Due to the weakness and incompetence of the dynasty, he became the real ruler. [Austrasia was the eastern part of the former kingdom of the Franks, comprising parts of what is now northeastern France, western Germany, and Belgium.]

Pippin's natural son, Charles Martel, is best known for his victory over the Muslims at the Battle of Poitiers—a victory that established Martel as a defender of Catholic Christianity. Some accounts state that he was offered the office of Consul and Patrician by the Pope, in the name of the Roman people, when the papacy felt threatened by the Lombards. This would have been a great symbolic honor with the prestige of Rome behind it, but Martel died before he could receive it.

Martel was impressed by the Muslims' use of cavalry. He created a class of professional warriors able to purchase and maintain a war-horse and undergo the difficult apprenticeship that would qualify them to fight on horseback. This was a radical transformation from traditional methods—the most profound military reform in Europe during this period.

Charles Martel's son Pippin was the third of his family to rule the Franks with the full power of a

monarch. Already king *de facto*, he aspired to the status of king *de jure*. Lest they be accused of usurping the throne, the Carolingians needed to be sheltered behind the high moral authority of the Church in order to accomplish a *coup d'état*. The Pope was threatened by the Lombards, who were advancing to the very walls of Rome. Thus, by the force of circumstances, each was in need of the others. With the approval of Pope Zacharius, the last of the Merovingian kings disappeared into a monastery, and Pippin was anointed king.

Charlemagne, the son of King Pippin, continued the policies of his father's reign: cooperation with the Church, the struggle against the Lombards, the pagans, the Slavs, and the Muslims, and the enforced conversion of Germany. He was a tireless and successful general, whose campaigns encompassed nearly all of Christian Europe.

The political result was an alliance with the papacy. The Pope signaled his devotion to Charlemagne by sending him the banner of the city of Rome and the keys to the holiest of shrines, the confession of St. Peter. Charlemagne was recognized as Suzerain of Rome, and was simultaneously debtor to and protector of the Church. It was the desire of the papacy to reconstitute the Roman Empire, whose head would be crowned by the Pope in the name of God, and the Emperor would exist to aid the Church in its mission of an empire directed by the Pope.

Charlemagne was proclaimed Emperor of Christendom by Pope Leo in 800, and thus was born the Holy Roman Empire. The imperial coronation was a momentous event, full of symbolism and with important implications for the future. Charlemagne, however, was displeased, since it was an acknowledgment of the right and power of the Roman Church to confer the crown. In 813 he had the offending ceremony altered for the benefit of his son Louis, whom he appointed as his successor.

When Charlemagne finally became emperor, the dominion of the Franks proved to be very different from the Roman Empire. It was a vast, thinly populated area, not a flourishing, highly civilized land filled with commercial cities. It was an awkward body politic, which held together for only a few generations, and in the end dissolved almost without pressure from external sources.

—Perri Hale

Medieval History Study Group Meeting on 29 September

In order to learn more about the conversion of the West to Christianity, I read some materials regarding the transformation of the western Roman Empire from a pagan to a Christian society. I was particularly struck by the changes from the classical ideals of civic duty, the absolute authority of the father within the family, and of the emperor over both secular and religious matters. I was interested in how recent historians have used archeological materials and the broad approach called "social history" to enlarge the understanding available through written texts.

I focused primarily on Peter Brown's *The Body and Society: Men, Women and Sexual Renunciation in Early Christianity* (1988). Brown's book is essentially an intellectual history, dealing with the fathers of the Church up to Augustine. However, he places each writer in the socio-economic conditions of his time and place, which helps to make sense of the ideas they promoted—ideas that are frequently very alien to our modern sensibilities.

I also read Brown's *The cult of the Saints: Its Rise and Function in Latin Christianity* (1981). In this brief study Brown argues that contrary to the "two-tiered" view of early Christianity, the Church was not overwhelmed by a great influx of converts after Constantine. The two-tiered theory holds that the mass of people brought with them pagan beliefs that overtook a "pure" Christianity held by the elite. Brown points out that church leaders maintained their control of belief and ritual. Belief in the efficacy of the physical bodies of saints and martyrs was widely held among Christians, and the church hierarchy succeeded in controlling saintly relics to keep them within individual churches and thereby available to all Christians.

In *Perpetua's Passion: The Death and Memory of a Young Roman Woman* (1997), Joyce E. Salisbiry recounts the life of a Carthaginian woman who died in the arena during a period of persecution at the end of the second century. Because she recorded her dreams and others recorded the events at her death, this material constitutes one of the few reliable accounts of ordinary Christian belief.

Ultimately, although I found much fascinating information in these books, they failed to satisfy my curiosity about individual motivation. My questions may never be answered, given the scarcity of source material.

—Ellen Huppert

The History Play Readers report and California Round Table report will appear in the next issue of the *Newsletter*

CALL FOR PAPERS

The National Coalition of Independent Scholars (NCIS) will hold its sixth biennial conference at Simon Fraser University, Vancouver, B.C., **4–6 October 2002.** The NCIS has issued a call for papers from independent scholars of all disciplines and all

nations. Please send an abstract (250–300 words) for a twenty-minute presentation for a general audience to: Program Chair Alicia Galvan, P.O. Box s15764, San Antonio, TX 78212-8964, or e-mail to <azgscholar@hotmail.com> by **1 March 2002.** Participants will be notified by mid-May. Any questions should be directed to Georgia Wright at <gwright188@earthlink.net> or telephone (510) 549-1922.

MEMBERSHIP NEWS

On 16 october **Malcolm E. Barker** was one of four authors participating in "Readings From the Mission" at Intersection for the Arts in San Francisco. This was part of a residency program in which local playwright Naomi Iizuka and Intersection members are writing a play invoking the Mission District's colorful past. The audience consisted mainly of students from local theatrical groups, including ACT. The authors were invited to read first-person accounts from their books dealing with Mission District history as inspiration for the playwrights. Malcolm read extracts from his *San Francisco Memoirs 1835–1851: Eyewitness accounts of the birth of a city* (1994). The other authors were Rand Richards, Bill Issel, and Dorothy Bryant.

NEW MEMBERS

Hildi Kang took her BA at UC Berkeley and her MA at San Jose State. She holds a Resource Specialist Teaching Credential and currently is a guest lecturer for the Masters Program in Korean Studies at San Francisco State University.

Her publications include the recently released Korean history, *Under the Black Umbrella,* Cornell University Press; several books of cultural and historical interest for younger readers of Asian history; and articles ranging over a wide array of Ms. Kang's interests including pedagogy and family history. She states that as her book on the history of her husband's family (from AD 720 to 1955) progresses, she will seek feedback from IHS members on the use of ancient primary sources. We all look forward to the first Work-In-Progress with Ms. Kang.

Henri G. Ducharme holds a BA in Mathematics and Urban Studies from Oberlin College and is currently in a Masters Program in Liberal Arts at Antioch University. He is working on a book that uses eighteenth- and nineteenth-century mathematics textbooks to teach both math and history. No doubt, the membership will be eager to hear more about this intriguing project! Mr. Ducharme is also a member of NCIS.

Bernard W. Wishy was awarded a PhD in American History at Columbia University, having completed his dissertation under Richard Hofstadter. His studies began at Columbia College: BA with special distinction in history; then Yale University, MA with honors; thence to Oriel College, Oxford for a B. Litt. His list of publications is lengthy. Although concentrated on the formation of our republic and especially the impact of the mind and personality of Thomas Jefferson, Dr. Wishy's writings also include books and articles across a spectrum of political thought and history. His most recent title is *Goodbye Machiavelli: Government and American Life,* published by Louisiana State University Press in 1996. Dr. Wishy will be a valuable resource to the membership as Americans take stock of a changed political and cultural situation.

CALENDAR OF EVENTS

December 9 Sunny Herman, Work-in-Progress: Solidarity Abroad—Alva Myrdal and the Developing Nations. At Jeanne McDonnell's in Palo Alto.

EDITOR'S NOTE

Since there is space, I will repeat the basic editorial guidelines that appeared in the Spring 2001 issue.

1) **Only one space after a period.** Two spaces may be okay for letters, but in typesetting there is but a single space after a period—or after any other punctuation.

2) **Do not indent the first line of a paragraph,** either with a tab or by hitting the space bar several times. You are simply doing things that I have to undo.

3) At the end of a paragraph there should be only one paragraph return. **Do not hit "Enter" twice in order to create a line of space between paragraphs.** YOU are not formatting the *Newsletter;* that's what I do.

If you faithfully adhere to those three basic rules, you will save me the work of removing all the extraneous 'formatting' that you have introduced.

Relief from the Heartbreak of Computer Angst

I often receive lengthy contributions to the *Newsletter* as hard copy only. The contributor has, of course, already keyboarded the material, but I have to keyboard it anew because it is not also on disk or as an attachment to an e-mail message.

If you are unclear on how to copy a file from your computer to a floppy disk, or on how to attach a file

to an e-mail message, please call me at (925) 283-3184, and I'll describe how it's done. The best time to call is between 10:00 a.m. and noon on any day.

Note that I have a changed e-mail address: <peter@greatwestbooks.com>—which is **not** the one in the 2001 Membership Roster.

Where is the news, anyway?

At a recent meeting, several people complained that the American news media were providing news and opinion remarkably lacking in depth and mainly seeming to come from one source—the government. But the Internet provides a vast array of sources. Try:

www.commondreams.org (with hyperlinks to many news organizations worldwide)
argument.independent.co.uk/commentators/
www.jang.com.pk (Pakistan, in English)
www.taipietimes.com/news (in English)

Please send all of your *Newsletter* material to Peter Browning. You may use any PC word-processing format—or as a PC-ASCII file if you use a Macintosh. Send book reviews and books to be reviewed to Autumn Stanley. Please also send Membership News to Peter Browning on the inserted form.

Deadline for the Winter 2001–2002 *Newsletter* is **30 Janaury.**

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: Joan Murray, Membership Chair, 2551 Ivy Drive #103, Oakland, CA 94606-2105.

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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