The Institute for Historical Study
Newsletter

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PRESIDENT'S MESSAGE

I hope you were one of the lucky members who joined us on February 23rd for our Annual Membership meeting. If you were, you heard about the four interesting and inspiring projects underway by the recipients of the Institute's Grants-in-Aid. Further details about the program on that day will be found on other pages of this Newsletter, but I think the enthusiastic response of those members present was evidence of both the quality of the scholarship that our members produce, as well as the extreme diversity of our interests. We meet each year on the last Saturday in February. Put the date on your calendars for next year and come hear what next year's program brings.

By now you should have received your Membership Roster for 2002, as well as the Institute's annual financial report. Although sending you this information is a legal requirement, we are especially pleased to do so this year, since the numbers look so good! Thanks to the generosity of so many of you, as well as the opportunities we have had to act as fiscal sponsors for some of our members, we are are in very good financial position. Even the unusual awarding of four 'grants' this past year has not depleted our coffers by much. Of course, we can always use whatever funds can be gathered. Our 'portfolio' (small as it is) has been badly hurt by the problems in the economy, and the level of income we have had in the past is no longer being generated.

The Board is busy planning our activities for the coming year. Announcements will be sent for the various public programs now in the planning stage, as well as our Annual Summer Membership Picnic. This event started in 1989 as a Bastille Day picnic in celebration of the Bicentennial of the French Revolution. Thirteen years later, we will actually be holding the picnic on Bastille Day, July 14th. Please put that date on your calendar as well and come join us for our annual 'History Bee.' Good food, good company, and prizes for all!

—Lorrie O'Dell

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ANNUAL MEETING

Morning Session

The Annual Membership Meeting, held at the Gunn House in Oakland's Preservation Park on February 23, 2002, was called to order at 10.30 AM by Lorrie O'Dell, President of the Board of Directors. After welcoming those present, Lorrie presented the Membership Report in the absence of the Membership Chair, Joan Murray. Eight new members were added to the Institute's roster in 2001, and two of them were present at the meeting: Hildi Kang and Bernard Wishy.

Reports were then given by the various study groups: Nancy Zinn reported on the activities of the Medieval Study Group; Tony Kilgallin described the work of the California History Roundtable; and Joanne Lafler reviewed the various dramas that the History Play Reading Group has read and discussed. Program Chair Perri Hale reviewed the annual events sponsored by the Institute during 2001: the July picnic (with History Bee); the Membership Potluck Dinner graciously hosted by Ruth Willard; and the Annual Dinner, held in November in the same venue, with a performance by Bonda Lewis as Amelia Bloomer. Discussion was held on the need for both a Hospitality Committee (to help with arrangements both before and after each social event) and for a Public Program Committee (to work on planning programs geared to a public audience).

Georgia Wright presented her report on the various Works-in-Progress held during the previous year, and solicited members to sign-up both to volunteer to present their work in this forum, and for members to offer to host such meetings. The financial report was given by out-going Treasurer John Rusk, who explained that the report was incomplete, since our financial year always ended on March 31st. Yet he described the Institute's financial position as sound, even though $5000.00 had been dispersed through the Grants-in-Aid Program, and the portfolio investments had not performed as hoped. He thanked the members for their generosity during the fund-raising drive at the end of 2001, which made the positive

nature of the report possible. He also mentioned that the Institute has greatly benefited from its activity as a financial sponsor for various members' projects that required non-profit oversight.

Peter Browning, editor of the *Newsletter*, encouraged members to submit for publication not only news of their scholarly activities, but also short essays that they thought might be of interest to other members. A reminder was given that the *Newsletter* often published reviews of members' books, and Peter wanted members to be sure to submit their publications for consideration. Lorrie O'Dell mentioned that the Institute has a list of those members who receive e-mail, and that notices of Works-in-Progress as well as various other announcements were sent with some regularity. She encouraged members to send items of general scholarly interest to her, and she would be happy to pass them along. Lorrie also acknowledged the contribution of John Rusk, the Institute's 'webmaster' who maintains its web-site, www.tihs.org. Several inquiries regarding membership have been received through this medium.

As the incoming President of the National Coalition of Independent Scholars (NCIS), with which the Institute is affiliated, Georgia Wright announced its upcoming national conference, to be held in Vancouver, British Columbia, this coming fall. Members were encouraged to submit papers for consideration.

On behalf of the membership, Lorrie thanked the out-going members of the Board of Directors (Joan Murray and Edee Piness, who were not present, and John Rusk) and presented John with a gift certificate. (Certificates were later mailed to Edee and Joan.) Thanks were also rendered to Perri Hale, Marian Kassovic, and Georgia Wright for their work in planning the meeting.

The election for the new Board of Directors was held. Oscar Berland, Monica Clyde, Mike Griffith, Tony Kilgallin, Barbara Wood, and Masha Zakheim were elected to two-year terms. (Sunny Herman, Anne Homan, Jeanne McDonnell, Lorrie O'Dell, and Perri Hale continue on the Board for another year.) Mike Griffith, Joanne Lafler, Lyn Reese, Masha Zakheim, and Nancy Zinn were elected to the Nominating Committee for 2003.

After the announcement of the results of the election, the meeting adjourned for lunch.

—Lorrie O'Dell

Afternoon Session

Sunny Herman, Laurette Goldberg, and Francesca Miller—the three recipients of the 2001 Institute Grants-in-Aid who in person addressed the IHS Annual Membership Meeting provided a highly stimulating program for the approximately fifty people who attended.

William J. McPeak, a fourth grant recipient, was unable to attend the meeting; IHS President Lorrie O'Dell read a letter expressing his thanks for the grant, which he used to support publication of an article in *Earth Sciences History* about glacial anticyclones. His Mini-Grant report appeared in the previous issue of the *Newsletter*.

Championing a Modern Peace: Four Women Leaders by Sondra R. Herman

What do Alva Myrdal, Barbara Ward Jackson, Vijaya Lakshmi Pandit, and Vera Michaels Dean—in many ways the inheritors of Eleanor Roosevelt's mantle—have in common?

This project originated several years ago with a study of Alva Myrdal. In the early 1970s I became interested in whether social democracy facilitated equal opportunity for women [and] began to visit Sweden every few years. [But] when her older daughter, Sissela Bok, wrote a prize-winning memoir-biography doing full justice, I thought, to [Myrdal's] public as well as personal life, I did not think that American readers would be particularly interested in another book concentrating on her contributions to Swedish policy.

Myrdal's interest in developing nations evolved from her Social Democratic upbringing, her concern for equality at home in Sweden, and her work for the United Nations. In the early 1930s she and her husband, economist Gunnar Myrdal, and a group of friends used to meet in the evenings and exchange ideas about what Sweden needed to become a prosperous, fully modern state, and what the Swedish people needed by way of decent housing, modern education, and health care.

Alva worked with both Social Democratic women and the International Federation of Business and Professional Women to promote policies that would enable women to have a full professional life and raise healthy children. She helped form the World Council for Preschool Education, . . . headed the Social Affairs Department of the UN Secretariat [and later] the social science research division of UNESCO. In 1955 Sweden appointed her its ambassador to India—the country's first woman ambassador in more than 300 years. Gunnar joined her in New Delhi.

They both shared with Nehru social democratic ideals and a commitment to modernizing the poor nations. For Alva this meant primarily promoting universal literacy, equalizing educational opportunities for girls, and promoting public health, agricultural productivity, and land reform to assure greater economic justice for all South Asians.

When Alva returned home, in 1961, she lectured

in Europe about the need for committing one percent of each nation's gross domestic product for aid to developing nations. The U.N. had called for this in 1960.

Economist and and publicist Barbara Ward Jackson, . . . raised in England by a Catholic mother and a Protestant father, converted to Catholicism in her teens, and after graduation from Somerville College, Oxford, began to write on international affairs in moral/political terms. Increasingly she became an interpreter of the end of colonialism and an evangelist for Western aid to the developing nations. She had a powerful style and never hesitated to tackle enormous subjects (such as Five Ideas That Change the World). Her marriage to Robert Gillman Allen Jackson, an Australian consultant on development problems for the UN, brought her to Ghana, but the sweep of her vision exceeded any particular region.

Vera Michaels Dean was associated for the whole of her public life with the Foreign Policy Association, founded in 1918. Her parents, who fled from Russia during the Revolution, instilled in Vera and her sisters a sense of obligation to repay the free society that received them. With a doctorate in international relations and law from Radcliffe and command of seven languages, she began to write and teach about the racist threat of the 1930s. She became editor of the *Foreign Policy Bulletin*, then research director of the FPA itself.

Like Myrdal and Ward, she considered it a primary obligation to educate the public on reforms, especially in the area of foreign policy. When, in the early 1950s, she wrote that both the Western nations and the Soviet Union had an obligation to battle poverty, illiteracy, and disease—worldwide—the American right wing found her a threat. In studying the less-developed nations, especially India, she tended toward more precision on policies and politics than Ward and more interest in the villages than Myrdal, but she had the same fine-honed historic sense.

Vijaya Lakshmi Pandit's life and career were shaped by three men: her father Motilal Nehru, . . . her older brother Jawaharlal whom she idolized and called "Bhai," and, of course, Mahatma Gandhi. [She] plunged into the Satyagraha movement shortly after marrying Bhai's friend Ranjit Pandit, a journalist and barrister, and later left her three daughters to join her husband, brother, and father in prison. "The best of courses," Nehru called it. She worked with the All India Women's Conference to end the legal disabilities of Hindu women and became the health minister of Uttar Pradesh.

With the end of British rule in 1949 and the partition of the subcontinent into India and Pakistan, Prime Minister Nehru, who handled foreign affairs for India, relied upon his sister in India's most vital foreign posts. As India's first ambassador to the USSR, she lay the groundwork for Soviet aid for large industrial projects. She was well received as ambassador to the United States, obtaining development and especially agricultural and food aid on a large scale in spite of American opposition to India's nonalignment. She became the first woman and third non-western president of the UN General Assembly and served as ambassador to Great Britain and Ireland.

Nehru's health declined markedly after China's attack on India's Himalayan border in 1962, and he died in 1964. Madame Pandit came home and reentered domestic politics, but her relations with Indira Gandhi were strained and then broken. When Indira assumed dictatorial powers, Pandit favored the opposition. Some time later she retired to write her memoirs.

Clearly all these women were public intellectuals who presented the case for development in similar terms. They were committed to modernization and saw no reason that developing nations could not retrain the essential parts of their culture while improving the health, education, and living standards of their people. They never carried the multicultural approach so far as to excuse irrationalities. Their talents lay not in theory but in persuasion.

In this respect the two who held public office, Myrdal and Pandit, were the most successful. The persuasive work of Barbara Ward and Vera Michaels Dean was severely impacted by McCarthyism and the Vietnam War. In spite of their detailed knowledge of the receiving nations, especially in South Asia, there was a naivete about them as compared, for example, to Gunnar Myrdal, who certainly appreciated the degree to which many poorer nations were caught in a web of corruption and poor administration. Moreover, the women, with the exception of Alva Myrdal in the early 1960s, were reluctant to confront the problem of overpopulation with the frankness and strength it required. Both Myrdal and Pandit saw that improving the position of women in society, especially through basic education and economic independence, would have a beneficial effect on the population question. Barbara Ward began to write about this problem only in the last part of her career when she joined the UN's Rene du Bois in examining the nexus of development and environmental damage.

Another problem arising from the work of these development advocates is the question of cultural imperialism. Were they imposing Western elite values on a people resistant to them? Nations just emerging into independence were in a double bind of needing Western aid and rejecting Western domination. Yet the two were difficult to separate. Donor nations needed some controls if the aid was to reach the right people. For some, the solution lay in UN

administration; for others, especially Americans, it lay in reformulating aid to accord with narrow American interests. Eventually our support for economic development declined relative to the military support for any nation we considered strategically important in the Cold War.

We often buttressed undemocratic regimes whose only virtue was their anticommunism. Today we are living in the era of chickens coming home to roost. Whether the liberal Social Democratic brand of development aid could have succeeded better than the IMF or ours did; whether the American public would support ending poverty abroad when we have not done so at home; whether one can modernize other people's lives without controlling them, all remain open questions.

What is striking about these women's agendas in the fifties and early sixties is the extent to which, with the exception of Myrdal, they virtually ignored women in their policy proposals. They clearly wanted to be identified with the men who were in power. They were propagandists who most often played down their gender.

The age of women-in-development was still to come. It gained recognition only with the United Nations' International Year of the Woman in 1975 and the conferences marking women's progress (or lack of it) every decade since. In effect, Myrdal, Ward, Michaels, and Pandit were promoting international welfare decades before our generation combined development efforts with the promotion of gender equity. Both struggles, now linked, promise—at best—long-range results. These four elite women nevertheless had high hopes for what Myrdal termed the "beneficial extortion" of revealing the condition of women within societies, and parenthetically of becoming conspicuous players themselves in the world of foreign policy and diplomacy still dominated by men.

It is impossible to say whether the ideals of Ward and Dean, Myrdal and Pandit, could have been better fulfilled in their own time. They all made an effort to educate their own people in the new realities, to teach them, as Myrdal said, "to think globally." This is a lesson that we are still learning.

Technology has transformed our world, sweeping into one global economy the aspirations, talents, and products of rich and poor alike. India today is one of the world leaders in the production of computer software. Yet forty percent of her almost one billion people are still without the basic nutrition required for health.

The Goldberg Variations Reader
by Laurette Goldberg

When I was eleven, Bach appeared in South Bend, Indiana. Every piano teacher had to teach Bach. [And] Bach is at the mercy of the people who play him—unlike Rembrandt or Mozart. [Early] music had no marks, only the notes. Bach didn't know that he would be popular.

In the 1800s, Bach was rediscovered by Mozart. No composer has ever succeeded in life without studying Bach—starting with Mozart, whose wife said: "These fugues are so wonderful. Why don't you write one?" Yes, Mozart studied Bach's fugues, including those in the Well Tempered Clavier.

Bach could not be corrupted by German nationalism because Germany was not yet a state.

Bach helped me through my Bat Mitzvah at age 13—although Bach probably never knew a Jew because Jews were not [then] allowed to live in Leipzig.

The idea is to access Bach, not to be impressed by him. How can I explain to people how much fun he is, how expressive? The more you know, the more fun music is. So many people are teaching stuff that they don't like or understand.

There is emotional symbolism in each key; Bach only wrote five pieces in F minor because at the time that key was generally thought—not just by Bach—to arouse fear and shuddering in the listener.

In 1954 Glenn Gould recorded the Goldberg Variations. The Goldberg Variations was written for a fourteen-year-old student who died at the age of twenty-nine. The student was born in Leipzig and worked in Dresden. The student's name was probably not "Goldberg" because Jews were not permitted to live in Leipzig. The myth or legend is that Count Keyserling needed a long piece to which he could fall asleep, and that became the excuse for Bach to write anything—without worrying about its difficulty because this student was so good.

Bach's favorite job was not at church. I don't think he had twenty children that way!

He got sick and tired of the church as an employer. Italian opera was very popular but not in Leipzig, where it was considered too theatrical: people didn't come to church to hear opera on Good Friday.

Bach only wrote one mass—the B minor—and only two parts of that. The rest he cobbled together from pieces he had at hand.

[Author also of *The Well Tempered Clavier Handbook* and *Rediscovered Bach*, Laurette Goldberg is artistic director and founder of Music Sources, a living history museum in Berkeley, with 501c(3) status.]

Amazing Grace: A 16th Century (Irish) Pirate Queen
by Francesca Miller

Born in 1530, Grace O'Malley died in 1603. Her family controlled the sea lanes off the Connemara

coast. Grace's stronghold was off the coast of County Mayo—Clew Bay and Clare Island. The seas provided rich fishing—haddock and herring—and the family also "collected tolls."

In 1593, when O'Malley was 63, she took 200 men and met with Queen Elizabeth at Greenwich Palace to ask the queen to release her son, who had been in prison for five years. Queen Elizabeth lived from 1533 to 1603. Called "a nurse to all rebellion" by Sir Richard Bingham, who was particularly brutal toward Ireland, Grace herself had been imprisoned earlier.

She had two husbands. The first was Donald "The Cock" O'Flaherty, whom she married when she was sixteen. She had three children by Donald—two sons and one daughter, Margaret. At age nineteen, Grace returned to sea because Donald was involved in many skirmishes. When she recovered his castle, formerly known as "the Cock's," it was redubbed the "Hen's Castle."

Her second husband was Richard Iron Burke, and Grace gave birth to her last son (by Burke) aboard her ship. She was resting after the birth of her child when Algerian pirates attacked. Grace got up and entered the battle.

The historical record about Grace O'Malley is scant. There are numerous letters and lots of myths and legends. Richard Bingham wrote volumes of complaints about her. The scholarly work about her is in Latin America. In 1979, *The Life and Times of Grace O'Malley*, by Anne Chambers, was published. There are 1,400 websites; most are those of her descendants, including a number in Australia.

I was captivated by the Connemara coast—its beauty and power and starkness. It is not lush. Inland is bog and rock. You *have* to go to sea to earn your living.

The manuscript has three sections: 1530–1556, which ends with the death of her first husband; 1556–1586, her success at maintenance of power by land and sea, [including] the contract she made with King Philip II of Spain to allow the Spanish to fish for her; and 1586–1603, her imprisonment, that of her son, and her visit to Queen Elizabeth.

Just being admitted and getting into the court to see the queen was extraordinary because Grace O'Malley was an outlaw. Grace was very powerful. Her oldest son was murdered by Bingham just after signing a peace treaty. Her youngest son was taken to prison. Her petition to Queen Elizabeth for his life was successful, and she secured his release. Queen Elizabeth also agreed to restore all of Grace's ships and property to "the poor widow," who had hidden and protected twenty-six of the ships in the Spanish Armada.

Many songs were written about her.

The love of her life was Hugh de Lacey—of Anglo-Irish descent and quite outside her world; he was a poet. They had only a short time together before he was murdered. She was so outraged by his death that she leveled the castle of the clan that had murdered him and killed the clan as well.

I am so grateful that the Institute exists and that you have chosen to support this work, which is outside the scope of the Academy. I didn't expect to do this at all. There's so much freedom—not 582 footnotes.

—Barbara B. Wood

WORK IN PROGRESS

Jules Becker

On 17 March, Jules Becker addressed an IHS gathering at the home of Edee Piness about the proposed revision of his book on immigration restrictions directed towards Chinese and Japanese nationals in the late nineteenth and early twentieth centuries. The volume was originally published in 1992. Jules intends to call the revision "Not Welcome in America," which, he explains, was the *San Francisco Chronicle's* designation for both groups at the end of the nineteenth century. He explained that he plans to redo his introduction and epilogue because, to his knowledge, no one has compared and contrasted the treatment of the Chinese and Japanese who arrived in America at that time with the treatment accorded Asian immigrants today. He credits the availability of the *Chronicle* and *Examiner* papers, published under the same ownership over those forty-two years, as providing him with a unique opportunity to do this work. Jules pointed out that the manner in which Chinese and Japanese immigration was covered by these papers was indicative of the national press as well.

The Chinese and the Japanese were the only groups to be excluded. Jules tells of how the Chinese were murdered, beaten, and preyed upon, especially in northern California and the West. The initial Chinese Restriction Act became law in 1882. Twenty years later, in 1902, they were totally excluded from the country. By this time the Japanese had also become targets, and in 1924 they joined the Chinese on the exclusion list. Jules examines why the groups were singled out for exclusion, citing the important roles played by the *Chronicle* and *Examiner* in this effort. The basic charge against both groups was that they could not assimilate into American culture and that their immigration would transform the country. Discrimination against the Chinese, who were excluded first, began earlier. In 1854 the California Supreme Court ruled that Chinese were to be included with "Indian or Negro" persons and thus prohibited

from being witnesses against whites in court. Initially the Japanese were considered "good" Asians, but with the success of the campaign against the Chinese at the turn of the twentieth century, they became targets as well. Even Woodrow Wilson, seeking California votes in his 1912 campaign for the presidency, declared that they, Chinese and Japanese coolie immigrants, did not blend with the Caucasian race.

That the Japanese were not excluded earlier is due in part to the fact that the Japanese government took an active role to protect its nationals in this country and used diplomatic means to forestall exclusion legislation. This was helped by Japan's increased stature in international affairs, especially after its defeat of Russia in 1905. There was definitely a difference in attitude towards the two groups, with the Chinese portrayed as criminals in the coverage of both the *Chronicle* and *Examiner.*

Jules posed the questions of what were some of the results of the exclusion and, later, what forces led to changing attitudes? He is inclined to agree with historians who see a link between Japanese exclusion and Japan's humiliation of the United States at Pearl Harbor. In the years following World War II, guilt over the internment of both America-born and Japan-born Japanese and the acknowledgment of the distinguished record of ethnic Japanese as part of the U.S. forces in the war had a profound influence on attitudes. Sociological changes, such as the shift away from Chinatowns and Japantowns, resulted in people being seen as individuals rather than stereotypes. Increased educational activity produced economic opportunities, with members of both groups becoming community leaders in diverse fields.

Jules cites dramatic changes during the century since the enactment of exclusion legislation, changes that would have been unthinkable earlier. He lists specific accomplishments on the part of both groups in the latter half of the twentieth century, during which time they achieved financial success, professional stature, and political representation. Jules calls attention to a popular new designation. From "Not Welcome in America," Asians have been transformed into a "Model Minority." This label, while ostensibly positive, has negative connotations and tends to pit minority groups against one another.

In addition to the rich archival newspaper material on which his original work was based, Jules now has access to recent oral histories that provide him with new and valuable insight in his on-going consideration of the Chinese and Japanese experience in America.

—Edith L. Piness

For access to articles on diverse topics, and links to all the world, visit http://www.commondreams.org

GROUP REPORTS

California Round Table

On 9 February at Irena Narell's house, railroad historian Paul Trimble, author of *Interurban Railways of the Bay Area,* took California Round Table members for a quick ride through the many lives of San Francisco's Municipal Railway.

Originally named the Market Street Railway, MUNI's predecessor operated from two main hubs—Mission Dolores and Yerba Buena Cove. At the outset, horsedrawn omnibuses carried passengers around town. A "steam dummy" was in operation as early as the 1850s, but its use did not proliferate. It was neither efficient nor profitable, and its noise frightened the horses. City transit was severely hampered by the many hills, which horse-drawn vehicles could not master, but the advent of the cable car resolved that problem—and thus made the tops of hills into desirable real estate.

All the early San Francisco transportation lines were privately owned. By the middle 1890s, some sixteen different lines traversed the city, and there was no overall transit planning. Behrend Joost established the first electric streetcar line, in 1892, a boon for passengers who needed to get downtown quickly. Financier Patrick Calhoun saw a business opportunity in the sixteen different transit lines, and bought all of them. He forged the city's largest private transit concern and called it the United Railroads Company.

Just months after the 1906 earthquake and fire, the Carmen's Union struck for higher wages and an eight-hour workday. Calhoun's response was to hire scabs from out of state. His hard-line position resulted in violence, and in the end the casualties were six men killed by gunshots, twenty-five men and women killed in streetcar accidents, and more than a thousand injured from accidents or incidents related to the strike.

Jim Rolph was elected mayor in 1911 in a progressive reaction to the corruption and graft of the Boss Abe Ruef-Mayor Schmitz years. The next year, three days after Christmas, Mayor Rolph, surrounded by 50,000 cheering San Franciscans, boarded the Geary streetcar at Kearny Street, thus inaugurating America's first major publicly owned streetcar system. During Rolph's five-term tenure as mayor, the Municipal Railway system grew extensively. Three tunnels—Sunset, Stockton Street, and Twin Peaks—opened new routes for passenger service.

By the 1950s, streetcars began to suffer from neglect. The political mindset dictated the destruction of streetcars and cable cars in favor of gasoline and diesel vehicles. But the historic preservation movement, gaining momentum nationally, came to town

and interfered with the total elimination of San Francisco's streetcar and cable car lines.

In 1976 the Market Street Railway Company was reborn, but this time as a non-profit organization dedicated to the preservation of the city's transit history. It participated in the San Francisco Historic Trolley Festival in August 1983. Some of the most beautiful vintage streetcars in the world traversed Market Street during the Democratic convention.

Vintage streetcars are in use and doing well in San Francisco today. MUNI's system is far from perfect: riders, transit workers, and politicians seem to be dissatisfied most of the time. But the ongoing saga of MUNI is like life in general: it isn't always uphill, and the downhill parts make everything worthwhile.

—Mae Silver

Medieval History Study Group

At the March 2nd meeting of the Readers of Medieval History at Lyn Reese's home, I presented a report on *Rome 1300: On the Path of the Pilgrim* by Herbert L. Kessler and Johanna Zacharias. The book, best described as popular art history, follows a fictional female pilgrim as she joins the procession from the Lateran palace to Santa Maria Maggiore on the eve of the Feast of the Assumption, August 15, 1300, during the first Jubilee, or Holy Year. The device of a pilgrim works well for describing the many churches and other buildings on the circuitous route, less well when exposition is required: the pilgrim then appears preternaturally intelligent. The fine illustrations in the book demonstrate that medieval art ranged from what strikes modern eyes as primitive to some of the finest decorative arts ever created. It is also artwork most travelers to Rome overlook since they tend to seek out the glories of ancient Rome or the splendors of the Renaissance.

The first Holy Year came about partly as a tourist promotion, partly for altruistic religious reasons, and partly to buttress the power of Pope Boniface VIII, an especially imperious pontiff. The Jubilee exceeded expectations. The promise of plenary absolution of sins drew many thousands of pilgrims from throughout Europe, among them the great poet Dante Alighieri, and Giotto di Bondone, the artist often considered to be the precursor of Renaissance art.

I will close with a few words on the Lateran, for it had great symbolic meaning to the medieval Church. Located in what was in 1300 a depopulated part of Rome, the grounds of the Lateran had once been the site of the barracks of a Roman cavalry regiment that had the misfortune to oppose Constantine. The barracks were razed and the property became the first large grant to the newly recognized Church by the first Christian emperor. This grant was the linchpin of the belief that the Papacy was the successor to temporal, as well as religious, power in Rome when the capital of the Empire was transferred to Byzantium. This assertion of temporal power was, of course, the source of much conflict throughout history, but the Catholic Church believed it was the "New Rome," preserving a tradition that traced back to Romulus and Remus.

There was also a new structure within the papal precincts, completed just a few years before 1300. The beautiful Sancta Sanctorum served as the Pope's private chapel and the reliquary of many objects, many of suspect provenance, associated with Christ and the Holy Land. The chapel purpose and design emulated the "Holy of Holies" within Solomon's Temple. The Pope was the successor to the Jewish High Priest, who in the authors' phrase "mediates with God on behalf of a new Chosen People." Thus, the Church was not only the "New Rome," it was also the "New Jerusalem."

—John Rusk

History Play Readers

The play reading group devoted three sessions to Eugene O'Neill's *Mourning Becomes Electra*, a trilogy based on the *Oresteia* of Aeschylus and set in New England in 1865–66. Corresponding to Aeschylus's dramatization of generational misdeeds and vengeance in the House of Atreus, O'Neill tells the story of the Mannon family, whose patriarch, Abraham, was an exemplar of New England mercantilism and puritanism.

The Civil War setting provides parallels to the background and events of the *Oresteia*. While her husband Ezra, a Union general, is away on military service, Christine Mannon has an affair with Adam Brant, the bastard son of Ezra's brother. Adam cherishes revenge against the Mannon family for the harsh treatment of his mother. Christine detests her husband for his sexual brutality throughout their marriage and, more recently, for forcing her adored son Orrin to join the army. This is the background for the first part of the trilogy, which culminates in Christine's murder of Ezra, abetted by Adam Brant. But the central figure of all three parts is the sexually repressed Electra figure, Lavinia Mannon, whose devotion to her father, hatred of her mother, and possessiveness toward her brother Orrin smack more of Freud than Aeschylus.

Begun in 1929 and produced by the Theatre Guild in 1931, *Mourning Becomes Electra* belongs to a period in which O'Neill was exploring ideas about human sexuality and the unconscious in *Desire Under the Elms* (1924) and *Strange Interlude* (1928) and employing elements from classical drama, especially masks and choruses, in *The Great God Brown* (1926) and *Lazarus Laughed* (1928). In *Mourning Becomes Elec-*

tra the New England townspeople constitute a chorus. O'Neill abandoned his original intention to use masks, but he included endlessly recurring stage directions that describe the faces of Mannon family members as looking like masks in repose. (Toward the end of the third session we skipped over these and other detailed stage directions that, we felt, weighed down the action and tended to turn the play into a novel.)

Part two of the trilogy deals with events covered in Aeschylus's *The Libation Bearers.* Orrin returns from the war and is goaded by Lavinia into murdering Adam. The guilt-ridden Christine commits suicide (rather than, as in the Aeschylus play, being killed by her son). Orrin has been wounded in the war, but his deeper wound is his attachment to his mother. Lavinia is fascinated by her mother's affair with Adam Brant but is too much of a Mannon to express her sexual feelings until Adam and Christine are dead.

Part three diverges from Aeschylus's *Eumenides,* in which conflicts within the House of Atreus are finally reconciled— albeit not to everyone's satisfaction, as a recent production of the *Oresteia* in Berkeley demonstrated. The sins of the Mannons, past and present, are visited upon Orrin and Lavinia: he commits suicide and she determines to immure herself, alone and unwed, in the family home.

In the end we felt that the historical setting, rather than being specific and significant in itself, chiefly provided a background for the unfolding of a modern myth and for O'Neill's dramatization of repressed sexuality and familial dysfunction. He developed the latter subject in later plays based on his own family history: *Long Day's Journey Into Night* and *A Moon for the Misbegotten,* which have become classics of the modern stage.

—Joanne Lafler

Brief Biographies of Board Members

Oscar Berland

As a practicing teen-age Marxist I believed that the study of history could reveal the forces that shape and change social structures.

At the City College of New York I therefore majored in history, though my energy went mostly into political activity—until the last semester, when (with the college on the brink of a massive student strike against administrative racism and anti-Semitism) I indulged myself in a sabbatical of scholarship.

Following the model of the historical chapters of the first volume of *Capital,* I looked for the origins of American capitalism in the movement from producer self-sufficiency to a market economy in the period between the American Revolution and the War of 1812.

What insights I gained were never developed. My road from CCNY led rather to work in iron mines in Alabama and textile mills in North Carolina. During a spell of unemployment in Durham (there were two cotton mills there then) I took advantage of the proximity of the Duke University library to look into the history of the textile industry in the South and earlier attempts at unionization, for clues to more effective strategies. I sent my unsolicited findings to the Textile Commission of the Communist Party—and they were never heard of again.

When I drifted out of the Party in the mid '50s, it was first to poetry, philosophy, and Los Angeles. The basic brain needed to be retuned. History came later, and as if by accident. On a visit to Sequoia National Park I saw photos of members of a socialist colony—The Kaweah Co-operative Colony—building a road to the Giant Forest. The trace of a socialist venture in that beautiful place gave me a new focus. When I learned that materials concerning this Colony were mostly housed at the Bancroft Library I moved up to Berkeley, and spent months of compensated unemployment (I was now a machinist by trade) with the material there.

Though I never wrote a history of the Colony, this work proved fruitful. In an article, "Giant Forest's Reservation: the legend and the mystery," published in the *Sierra Club Bulletin* of December 1962, I explored a puzzling relationship between the Colony's presence and the Park's creation, and uncovered information that has become part of the standard history of Sequoia National Park. More important for myself was that I decided to finally formalize my on-and-off involvement with historical study by enrolling in a Masters program at San Francisco State. There I developed the research begun at the Bancroft in a study that expanded on the revolutionary visions of the group that was to found Kaweah Colony, in the years immediately preceding the Colony's formation. This became my Masters Thesis: "Aborted Revolution: A study in the formative years of the American labor movement, 1877–1886, with special reference to the International Workmen's Association of San Francisco" (1966). As well, in a course on nineteenth-century intellectual responses to industrialization, given by Ellen Huppert, I sought to define the place of the concept of proletarian revolution in the development of Marx's thought. This became an article, "Radical Chains: The Marxian Concept of Proletarian Mission," published in *Studies on the Left* (Sept. 1966). And at the same time I examined the process that had led the Communist International to make the American Negro Question a major focus of American Communist attention. I recently updated this old study and had it published under the title "The Emergence

of the Communist Perspective on the 'Negro Question' in America: 1919–1931" in the Marxist quarterly *Science & Society* (Winter 1999–2000; Summer 2000).

That was a high point in my involvement with the study of history. Having first gone to it for tools to change the world, I looked to it for the sources of my own social vision. But this thrust was hard to continue. At UC Davis my institutional relationship with historical study ended. The attempt to redo the argument of my Masters Thesis (that the labor unrest following the railroad riots of 1877 had been a movement towards social revolution that aborted in the Haymarket explosion of 1886) on a truly national scale proved beyond my ability.

The job market for history professors collapsed as I drowned in information. Happily my friendship with fellow UC Davis graduate students Lorrie O'Dell and Francesca Miller involved me somewhat in the formation of the Institute for Historical Studies, which served me well as I went back to the machinist's trade.

But that is not quite the end of this story. Responding to a new interest in "roots" in the '70s I relearned my childhood Yiddish and even went to Poland, from where my parents had come. There I discovered that, though the rich Jewish life of prewar Poland was surely gone, a significant history continued—the record of a tortured but serious attempt to recreate a Jewish presence on the ashes of the old. I reported on this unexpected discovery at a Work In Progress at the Institute and in slide-talks elsewhere. A proper history of this continuing effort will be written by others, people closer to the language and the experience. But for me it was discovery.

Perri Hale

In 1994 I moved to San Francisco. I had been teaching painting and drawing in the Art Department of Lehman College of the City University of New York, and then spent two years teaching art in Chiyoda, Japan where Lehman College had a branch campus. Taking advantage of an offer of early retirement, I was looking forward to a new career and an exciting place to live.

San Francisco! What could have been better? I wake up every day happy to be here, and no, I do not miss New York at all.

Although I am a painter and not an art historian, I have to admit that I have been obliged to teach art history more than once. However, I've always had a very active interest in history, and when Joanie Murray brought me to an Open House and then a Work-in-Progress, I was hooked. The discussion period after the presentation was so thoughtful and supportive, it beat everything I had known in academia.

It has therefore been a great pleasure to be a member, to be on the Board, and to be an active participant in the Play Reading Group and the Medieval Study Group.

Jeanne Farr McDonnell

Literature was the main subject I pursued at Stephens College, Ohio State University, the University of Brussels—which I attended on a Fulbright scholarship—and Columbia University, where I received an MA in American literature. I didn't appreciate history in my youth. Now I believe it was because there were hardly any women in that field.

In 1985 I started the Women's Heritage Museum and worked for a decade as its executive director. The project had a varied schedule of public programs, often in collaboration with other history groups. Two of those programs introduced me to subjects I have researched and written about ever since—woman suffrage from a western perspective, and the biography I am currently writing about Juana Briones, a nineteenth-century woman of Hispanic birth and upbringing who was prominent in our region.

With the California History Center at DeAnza College, I helped design an exhibit about California woman suffrage that has traveled to many sites around the state. My first interest in Juana Briones y Tapia de Miranda also came as a result of a Women's Heritage Museum program. The organization helped preserve her house, constructed on a large ranch that she purchased in 1844, and which is now located in Palo Alto. Volunteers of the organization researched, trained docents, and coordinated tours of the house. Another non-profit is presently attempting to assure its preservation.

I might not have been able to persist as I have without the encouragement and camaraderie the Institute gives me. In particular, Frances Keller and Karen Offen supported my efforts at a work-in-progress on my suffrage manuscript, giving me the confidence I needed, and the mini-grant I got from the Institute then helped financially besides being evidence of institutional support.

Barbara B. Wood

As a first step toward what I thought would be a doctorate in comparative language and literature, I studied French and got my BA degree in Russian at the University of Pennsylvania. A bit serendipitously, I began working at the United Nations Secretariat in New York—which led instead to an MA degree in government from New York University and work in communications at IBM (New York) and, in the 1990s, to government relations at Siemens-Rolm in Santa Clara. Between the two corporations, opportunity and a lifelong interest in theatre and other performing arts led me to study acting at Trinity Rep, in

Providence, R.I. Drawn especially to the History Play Reading Group, I joined the Institute in 1999 and its Board in 2002.

HOSPITALITY COMMITTEE

The Program committee is forming a Hospitality Committee and is inviting all of you who are interested to join with us. It is an opportunity to meet and welcome members, to make new members feel at home, and to be available a little bit before and after our four major events. This is something that Georgia Wright and Marion Kassovic have been doing out of the goodness of their hearts, and we thank them.

The four annual events of the Institute are: the Annual Picnic on 14 July at the Bay Farm Island Shoreline Park in Alameda, our Membership Pot Luck to be held this year at the home of Georgia Wright in September, our Annual Dinner, catered and held in Preservation Park in November, and our Annual Meeting held in Preservation Park, also catered.

In each of these events we would like someone to be responsible for getting there early to make sure that things are in place for the event and to stay a bit after the event to make sure that things are left in good shape. When the Institute supplies some of the liquid refreshments, which are stored in the home of Georgia Wright, they need to be brought and returned. The rest of it is just being friendly and helpful where necessary. On the whole, the job is not very onerous and the members are quite cooperative. We just need someone who would be in charge. We have a lot of fun, so please let us know if this is something you would be able to do. You can get in touch with Perri Hale at: perrihale@aol.com or at (415) 771-9476.

ANNOUNCEMENTS

The National Women's Studies Association will hold its 23rd Annual Conference—celebrating the 25th anniversary of the founding of NWSA—during **13–16 June 2002,** in Las Vegas, Nevada. For program and registration information, either call (301) 403-0525 or send an e-mail to nwsa@umail.umd.edu.

The San Francisco Performing Arts Library & Museum and LEGACY Oral History Project will present the 7th Annual Oral History Training Workshop for the Performing Arts during **10–14 July.** This summer's workshop, formerly focused on oral history for dance, will expand its outreach to music, theater, and all performing arts disciplines. Training includes project design, equipment and supplies, interviewing techniques, transcription and editing, and completing the oral history document. Participation is limited. For more information, contact Alyson Belcher at (415) 255-4800 x823 or e-mail to alysonb@sfpalm.org.

Medieval Forum, a new electronic journal for the promotion of scholarship in Medieval English Literature, is inviting submissions. *MF* is dedicated to providing a venue for the free exchange of ideas in a collegial, humanistic environment. For submission guidelines, visit their website:

http://www.sfsu.edu/~medieval/.

MEMBERSHIP NEWS

Lucia Chiavola Birnbaum announces the publication of her new book, *Dark Mother: African Origins and Godmothers* (Universe Inc., 2002). It will be reviewed in a later editio of the *Newsletter.*

Cornelia Levine and Lawrence W. Levine have finished a book on and of letters written to Franklin D. Roosevelt—citizens responding to FDR's Fireside Chats. "It's been a lot of work, but also a lot of fun. The letters people wrote to their president are amazing and rewarding." The book, *The People and the President: America's Conversation with FDR,* will be published by Beacon Press on 16 June, Father's Day.

The second edition of **Masha Zakheim's** Spanish-language book *Diego Rivera en San Francisco* has been published. (Mexico City: Conaculta Publishers, 2001). It has forty-four pages of text and thirty-two color plates showing Rivera's four Bay Area frescoes, plus some examples by artists whom he influenced. Masha hopes to find a publisher to produce a version of the book in English.

NEW MEMBERS

Gary Brower joins the IHS through the encouragement of Georgia Wright. With a 1996 PhD in Religion/History of Christianity from Duke University, Gary's current interests are Early Christian History and the History of Higher Education. He can be reached at gbrower@uclink4.berkeley.edu

Robert Oaks has a PhD in History from the University of Southern California. His current interests include the 19th century relationship between Hawaii and San Francisco. He can be reached at boboaks@pacbell.net

Richard T. von Mayrhauser has a PhD (1986) in History from the University of Chicago. His current interests are the History of Mental Testing and American Intellectual History. He can be reached at rtm@webpathway.com

CALENDAR OF EVENTS

June	**16**	Frances Keller, Work-in Progress—her book *Publishing Fictions in U. S. History.*
July	**14**	Annual picnic and history bee, at Bay Farm Island, Alameda.

EDITOR'S NOTE

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. It is highly desirable to send hard copy as well as computer files, e-mail submissions, or e-mail attachments. When files are changed from one format to another, paragraph endings are sometimes lost—or, what is worse, paragraph endings are added at the end of every line. And should you send me something that I can't open, I can scan the hard copy and thereby reproduce your deathless prose perfectly.

Send book reviews and books to be reviewed to Autumn Stanley. Please also send Membership News to Peter Browning on the form on page 11.

Deadline for the Summer 2002 *Newsletter:* **30 July.**

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: Tony Kilgallin, Membership Chair, 1000 Green Street #101, San Francisco, CA 94133-3669.

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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MEMBERSHIP NEWS

Send in an item for the *Newsletter* (members only) to:

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Put down your name, address, and phone number, and tell us about your new publications, conference papers, promotions, grants, awards, new jobs, or Theories of History!

Thank you in advance.

Name _____

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