

THE INSTITUTE FOR HISTORICAL STUDY

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NEWSLETTER

“The Story Behind the Windmills at the West End of Golden Gate Park” by Rose Marie Cleese

They stand proudly at the very western edge of San Francisco’s Golden Gate Park: a pair of Dutch-style windmills, looking like they were built yesterday. The truth of the matter is that they were built over a century ago: the Dutch or North windmill near Fulton Street in 1903 and the Murphy or South windmill near Lincoln Way in 1907. And all those who are fascinated by the windmills today are lucky that they are still standing at all, let alone looking like new.

But how many visitors to the windmills know their full story and how they came to be saved from the scrap heap? Thanks to the Western Neighborhoods Project (WPN) and one of its members in particular, Lindsey Hanson, the history of the two windmills has been getting its due. In the past year alone, the windmills have been the subject of a panel discussion, an exhibit in the display window of the WPN office, and several articles. The windmills’ separate restorations are thanks to the fundraising efforts of two dogged individuals and the many volunteers and restoration experts they recruited to help. Savior of the Dutch windmill, lovingly referred to as “Old Dutch,” was Eleanor Rossi Crabtree, who began her preservation quest in the early 1960s. It would take 20 years for her mission to be realized. The Murphy windmill had its own savior in the person of Don Propstra, whose chance encounter with the windmill in 2000 propelled him to do what he could to bring that windmill back to life. Propstra formed a cadre of volunteers to begin a campaign to restore the park’s second windmill, which was accomplished in 2011.

Although the casual observer may assume that the windmills serve a decorative purpose, they were both built for very practical reasons. Surveyor William Hammond Hall laid out the design of the park, spread across 1,000-plus acres of sand dunes, in the early 1870s, and he needed to create an irrigation system to replace the dunes with lush foliage. First relying on over-priced water supplies from the local Spring Valley Water Company, Hall, the park’s first superintendent (1871–1876), and the park commissioners decided to tap into the natural aquifer at the western edge of the park below what is today’s Great Highway. Built in the northwest corner of the park, the Dutch windmill began pumping water throughout the park when completed in 1903 and by 1907 was pumping more than 890,000 gallons a day.

With the windmill’s success, Samuel Green Murphy, president of San Francisco’s First National Bank, donated \$20,000 for the construction of a second windmill on the southwest corner of the park. Construction began in 1905 and was completed in 1907. In 1913, an electric motor was installed in the Dutch windmill to keep it operating on windless days. In 1937, electric motors took over all functions of the windmills, making the windmills themselves obsolete. As time went on, funds for maintaining them evaporated and they fell into disrepair through neglect and battering by the inclement coastal weather. During World War II, the windmills were further degraded when metal and other parts were removed and used for scrap in the war effort.

As the two windmills, standing across from the Pacific Ocean and the blowing sands of Ocean Beach, slowly disintegrated, Eleanor Rossi Crabtree stepped into the picture in 1960. She had been active in other causes throughout her life as the eldest child of Angelo J. Rossi, mayor of San Francisco from 1931 to 1944 and a leading florist in the city. The Dutch windmill became her latest cause. Noting the sad state of the windmill, she started collecting small donations, slowly building a restoration fund. In the end the Windmill Restoration Committee and Crabtree, the committee’s chairwoman, raised a grand total of

– *Continued on back page*

PRESIDENT’S MESSAGE

As we continue to move past COVID restrictions, an increasing number of live Institute events have been taking place. These include tours of the exhibit “BRAVO – Celebrating San Francisco Opera, Its Italian Roots and Legacy” at the Museo Italo Americano in September and at the Rumsey Map Center and Rare Books Collections at Stanford University in early October. Both of these visits were organized by Rose Marie Cleese. The first hybrid annual Institute picnic potluck was hosted by Jim Gasperini in Berkeley on September 30th. Members who were there in person successfully mingled with those attending virtually on Zoom. The Writers Group, led by Rob Robbins, continues to meet monthly, usually on the second Sunday, and provides those attending with a community that provides valuable feedback on their historical writing.

An interesting variety of programs presented by members for members and coordinated by Dan Kohanski are live-streamed on Zoom on the third Sunday of most months, and the recordings are later made available for members’ viewing on YouTube.*

Members can look forward to “coming attractions” as well. During the American Historical Association Annual Meeting, which will be held on January 4-7, 2024 in San Francisco, members are invited to attend the Institute-sponsored panel session organized by Bertram Gordon, “Tourism and History: From Soviets to Space to Anti-Tourism.” This program is scheduled for Friday, January 5th, at the Hilton Union Square, from 1:30 to 3:00 p.m. At the Merced Branch of the San Francisco Public Library on February 17th at 2:00 p.m. Joe Miller will deliver his presentation, “Wild Women Suffragists: The Untold Story.” Our board of directors is planning our annual membership meeting, which will take place in late February.

The above-mentioned AHA Annual Meeting will enable members to reach out to other historians by staffing the affiliate table in the exhibit hall for one hour. Please consider this and other volunteer opportunities on behalf of the Institute. Enjoy a beautiful autumn!

– *Elizabeth Thacker-Estrada*

* <https://www.youtube.com/@instituteforhistoricalstud4415>

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MONTHLY PRESENTATIONS

“A Brief History of the End of the World”

On Sunday June 18 Institute members were treated to a stimulating and informative presentation, “A Brief History of the End of the World” by **Dan Kohanski**, via Zoom. Dan, who has spent decades studying the history of Judaism and Christianity, is the author of *A God of Our Invention: How Religion Shaped the Western World* (Apocryphile Press, 2023). In his talk he covered a broad sweep of evolving ideas and images of the end of the world, ranging from the ancient Israelites through the early Christian church, and brought the story up to the present.

Dan pointed out that while many cultures, such as the Aztec and Hindu, viewed time as cyclical, the ancient Israelites saw it as linear. Time had a beginning, the creation by God of “the heavens and the earth” (described in the Biblical Book of Genesis), and would have an end. The Bible, however, offered no one date for the end of the world. Some thought it would occur at the time of the Maccabean Revolt of the Jews against the Hellenistic ruler Antiochus IV, as described in the Book of Daniel (167-65 BCE), who predicted a relatively imminent end of the world. The Gospels of the New Testament included more than one suggestion that the Kingdom of God, meaning the end of the world as we know it, was imminent. The Gospel of Matthew called on its readers to repent as the end was near, though it was unclear regarding when the end would come, and Saint Paul also foresaw an imminent salvation, implying an end to this world.

Biblical references to periods of one thousand years, Dan noted, are also found in the books of Psalms, Peter, and Revelation. The indefinite length of the “millennium” was referenced by Augustine in the fourth century after Christ, and the term was used again in the time of the Venerable Bede during the eighth century, once more without a fixed length. Bede also used

Dionysius’s term Anno Domini (AD), “in the year of our lord,” later popularized in Europe by Charlemagne. The coming of the year AD 1000 did not bring the end of the world, but throughout much of the Medieval period, many were anticipating an imminent termination of the world.

Taking us from the Medieval into the Modern era, Dan pointed to significant events including the Black Death, or Bubonic Plague (1346-1351), also seen as portending the end of the world. Influenced by the Peasants’ War in Central Europe in 1525 and the Turkish siege of Vienna in 1529, Martin Luther came to believe in an imminent end of the world, which he helped spread by his use of the vernacular German in his translation of the Bible and religious teachings, instead of the Latin used by the Catholic Church.

A key question Dan addressed is whether the millennium was viewed as coming at the end of history. During most of the Middle Ages belief in the imminent end of the world was common. An exception, he found, was the Italian theologian Joachim di Fiore (c. 1135-1202), for whom, based in part on the Book of Revelation, the world was about to enter the Third Age, that of the Holy Spirit. In this view, the millennium, a world of peace and spirituality, was only beginning and it would last a thousand years.

Dan identified three types of millennialism—amillennialism, premillennialism, and postmillennialism—that were in place by the end of the 17th century. Amillennialism held that humanity was already in the final period before the second coming, or Parousia, when Jesus would return and the world would end. Amillennialists in general, he suggested, are not sure when the second coming will occur and are not overly concerned about it. Almost all Catholics and most mainline Protestants, including Episcopalians, Anglicans, Lutherans, and Methodists, are amillennialists.

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For premillennialists and postmillennialists, however, the end of the world is a major concern. Christianity, in their perspectives, would rule for about a thousand years. Premillennialists argue that Jesus will return before the millennium. According to post-millennialism, the second coming is to occur after the millennium, entailing a thousand years of Godly rule before Jesus returns. Evangelical Protestants, and especially Fundamentalists, a subset of the evangelicals, tend to be premillennialists. All are agreed that the last judgement, whenever it happens, will mark the end of the world.

Dan concluded by turning to the history of the United States, where many premillennialists have embraced the idea of the “rapture”: they believe they will be transported to heaven with the return of Jesus. Premillennialism, he continued, spread throughout the United States in the years after the Second World War, expressed in the thought “we are living in the last days.” One may wonder whether the development of the atomic bomb and the threat of mutual annihilation by the United States and the Soviet Union might also have helped the rise of present-day premillennialism. Focusing on more contemporary issues, Dan cited climate change: many premillennialists insist it is either a hoax, something that God will not let happen, or part of God’s plan. Therefore, any attempt to control climate change is seen as opposing God’s plan, denying God’s plan, or ignoring God’s plan. Postmillennialists, on the other hand, argue that we are already in or about to enter the millennial period preceding Jesus’s return, so we should work to make the world a better place and ready to welcome him.

The story Dan told so well is a reminder that for all the scientific and technological progress humans have made over their evolution on earth, there are still fundamental questions about the meaning of life and its purpose for which we struggle for answers. There was much more to

Dan’s talk than can possibly be included in this short summary. Fortunately, his presentation is now available on YouTube.* It will be an invaluable resource not only for Institute members but also for students and others interested in the end-of-world idea as a long-term and continuing current in the history of the Western world.

*(<https://youtu.be/WCHXO-h1zWQ>)

– *Bert Gordon*

“How We Domesticated Fire and Fire Domesticated Us”

For the September monthly presentation **Jim Gasperini** presented an excerpt from his work in progress, “Fire in the Mind: From the Burning Bush to Burning Man, How We Imagine Fire.” Although his book covers the history of humanity’s encounters with fire, for this talk Jim focused on our earliest known experiences with this most benevolent and dangerous force.

We can’t know how far back origin myths really go, but they are found everywhere from Australia to Polynesia to Finland. Often they involve an animal stealing fire for our benefit. The well-known Greek myth about Prometheus tells how this Titan stole fire from the gods and gave it to man; for this brazen act, Zeus had him chained to a rock where every day a vulture gnawed at his liver. Jim used the Prometheus story as an example of how our mythology reveals ambiguous feelings about our dependency on fire.

Myths about fire, Jim told us, sometimes anticipate modern science. Science suggests that there was a long process of discovery and taming of fire, taking place over at least a million years, beginning with predecessor species including homo erectus and even earlier ancestors.

Modern science also shows how fire impacted human evolution. We know that earlier versions of our species did learn to use fire, if somewhat

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haphazardly. When our distant ancestors began to use fire for cooking, this had several benefits. Since we no longer had to eat our meat raw, digestion took less time, which let us evolve smaller guts, which in turn freed up energy for our expanding brains. Cooked food also led to smaller mouths with finer ability to produce nuanced sounds, and that in turn facilitated the development of language. In addition, cooking killed parasites and bacteria, increasing our odds of surviving long enough to pass on these newly evolved traits to our descendants.

In Jim's words, "learning how to manage fire helped put the sapiens in homo sapiens."

Because capturing, starting, and maintaining a cooking fire required a team effort, we learned the benefits of cooperation. Awareness of time—past and present—and the necessity of delaying gratification until the meat was done spurred the development of language. Other social skills that the cooking fires taught us include sharing food and raising children to handle fire safely. To paraphrase Jim, learning how to handle fire is what made us human.

– *Dan Kohanski*

Writers Group Report

This summer we reviewed sections of three biographies in progress. In July we considered a delightful segment of Katya Miller's "biography" of Lady Freedom, the statue that sits atop the US Capitol in Washington, DC. In this portion Katya presented visual material on the way that the statue's likeness has been displayed on paper currency, stamps, coins, and in commercial and political advertisements. The group was happy to be reminded of the fact that despite being largely invisible since her installation on the dome in 1863, Lady Freedom's face and form has been widely and frequently shown to the public. The group praised Katya's selection of images and some suggested she might give more examples of the commercial

RECENT ACTIVITIES

and political usages of Lady Freedom to take advantage of the comic potential there.

In August we read and discussed a substantial portion of Pam Peirce's biography of Katharine Gibson that covered a very difficult and important period of her youth. In these years Katharine witnessed her beloved father's decline into alcoholism and his death by suicide, events that produced feelings of guilt and profound loss. She also began her connection with the Rev. Frank Wicks, a married Unitarian minister. As a young girl making the transition to womanhood, his presence evoked what was then called a "lambent flame," romantic urges that created psychological difficulties as time went on.

Throughout these chapters, Pam attempts to use some of the fairytales that Katharine later wrote to gain insight into her thinking at this troubled time. The group was enthusiastic in support of Pam's project, but they called attention to several problems. They felt the need for a more dramatic presentation of several incidents: Katharine's failure to respond to her father when he passed her on the street in what appeared to be a drunken state, and the discovery of his suicide. Also the relationship with Wicks needs further development and explanation.

In September the group discussed the third chapter of Ann Harlow's double biography of Anne Bremer and Albert Bender. There was general support for this chapter which the group felt was much stronger and more firmly based than the two that preceded it. The group was particularly impressed with the treatment of the San Francisco earthquake of 1906 and its impact on the city, its artistic community, and the "kissing cousins." Some members felt that Bender's role as an insurance provider at the time of the quake and its aftermath, needed further development, but there was general agreement that Ann's work was off to a fine start.

– *Rob Robbins*

RECENT ACTIVITIES

“A Private Tour of the Museo Italo-Americano’s San Francisco Opera Exhibit.”

On Saturday, September 9th, seven members of the Institute were treated to a two-hour private tour of the Museo Italo-Americano’s exhibition “BRAVO: Celebrating San Francisco Opera, Its Italian Roots and Legacy” (April 21-October 29) at the museum’s headquarters at Fort Mason. Led by Bianca Friundi, curator and communications director, the morning tour was held before the museum opened and covered the four rooms of artifacts, photographs, stage props, recordings, and ephemera not only celebrating the 100th centennial of San Francisco Opera but also encapsulating the history of opera in San Francisco from its beginnings during the Gold Rush up to the present day. Bianca delighted the group with several anecdotes that were too spicy to be included in the official exhibition.

The starting point of the exhibition is San Francisco’s Italian-American community who rose to the occasion to finance and support a local opera company in the 1920s when conductor Gaetano Merola, a native of Naples who adopted San Francisco as his hometown, strove to create a world-class opera company in the city. Highlights of the exhibition include a recording made on Christmas Eve, 1910, capturing Italian soprano Luisa Tetrazzini singing at Lotta’s Fountain at the intersection of Market and Kearny to some quarter of a million people—half of the population of the city; the baton of Gaetano Merola; a playbill from the Opera’s first season in 1923 as well as a rare photograph of the entire company, and a recording from the opera company’s radio broadcasts beginning in the 1930s. Of course a city with an opera company demands an opera house. Until the present-day opera house opened its doors in October 1932 the company staged its operas at Civic Auditorium.

– Rose Marie Cleese

MEMBER NEWS

In Memoriam

Institute member **Phyllis Grilikhes-Maxwell** passed away at the end of February 2023. “Phyllis was a woman of many talents,” her son writes, “musician, dancer, singer, teacher, poet, and writer. She held a Ph.D. in psychology and taught and mentored students at the City College of San Francisco for almost 30 years.” She was the author of three nonfiction works—*To Set A Light In Every Tunnel: The Story of a Life* (2008), *Autism’s Stepchild: A Mother’s Story* (2016)—an important contribution to the history of the diagnosis of autism, and *The Presence of Rhythm in the Flow of Time* (2023). A reviewer noted: “[It] is a fascinating and thought-provoking study that will have special appeal to readers with an interest in poetry, dance, and the arts. *The Presence of Rhythm in the Flow of Time* is a seminal work and unreservedly recommended to personal, professional, community college, and university library cultural anthropology collections and supplemental curriculum studies lists.” Phyllis joined the Institute in 2016.

*I have just learned of the death of **Cornelia Levine** on September 12th. We will remember her in the Winter newsletter. – Ed.*

New Member

Welcome to Peter Crane, who resides in Seattle, Washington. His scholarly research includes the topics of Russia in the 1890s, German exiles in the USSR in the 1930s, and women prisoners in Soviet political prisons. He has contributed articles to the *International Herald Tribune* and *Die Welt*. He is currently translating his book *Wir leben nun mal auf einem Vulkan* (2005) into English. Peter learned about the Institute from member Peter Stansky, who was his teacher and senior thesis advisor at Harvard in 1968. Later, Peter Crane also graduated from the Duke University School of Law.

In June **Rose Marie Cleese** participated as a panelist at a Western Neighborhoods Project

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program, “Restoring the Windmills,” which explored the separate restorations of the pair of windmills that anchor Golden Gate Park’s western border: the Dutch Windmill and the Murphy Windmill, both of Dutch design. Rose Marie spoke about her mother’s sister, Eleanor Rossi Crabtree, who was the driving force behind the restoration of the Dutch Windmill. *(Be sure to read her Front Page summary of both these restorations. – Ed.)*

Jody (aka Judith) Offer conducted a reading of her play “Scenes From the Life of Julia Morgan” with a group of volunteers at the North Star House in Grass Valley in August. The group decided afterward that they wanted to turn the piece into a staged reading. Early in October Jody went back for another session to help them block and organize the staging.

“While I was there, Jody adds, “I learned that one of the original residents of North Star, Mary Hallock Foote, was nationally well-known in her day for book and magazine illustration, travel writing, and as a novelist. Mary, wife of the North Star Mine manager, eventually wrote a memoir of her own life which has been published as *A Victorian Gentlewoman in the Far West: The Reminiscences of Mary Hallock Foote* (1972). Much of her memoir, I was told, was ‘borrowed’ liberally and without attribution by Wallace Stegner for his Pulitzer Prize-winning novel *Angle of Repose*.” *(See the excellent article “The Ways of Fiction Are Devious Indeed” by Sands Hall in the Alta Journal online:*
<https://www.altaonline.com/books/fiction/a39179237/wallace-stegner-mary-hallock-foote-plagiarism/>. – Ed.)

Steve Levi is pleased to announce that he finally completed the project that his 2022 mini-grant supported. “Covid 19 stalled things but now I have purchased the rights to historical photos

for my narrative historical poetry of the Alaska Gold Rush. Among the projects the mini-grant supported are: “Connie the Wiggler,” “Seward Gold Robbery,” “Marshal Jew Bob,” and “Rat’s Nest of Rails” (These can be found on the internet by Googling the titles.)

Steve also reports that his latest book is now out on Kindle. *When Capitalism Goes Bad* is a fictional “in the weeds” narrative of three volatile months in San Francisco history—June, July, and August 1916—from the Preparedness Day Bombing to the collapse of the Charles Evans Hughes presidential campaign. Due to political shenanigans during the candidate’s campaign visit to the city, Hughes lost California by a mere 3,775 votes, but he lost San Francisco by 15,000 votes.

In September at the Museum of Russian Culture in San Francisco **Maria Sakovich** made the 50th presentation in the series “for donors who have supported the Museum’s work.” Again she spoke about the Petrograd Children’s Colony in Russia and America, which she initially introduced in May to Institute members. That work in progress resulted in several modifications for the second occasion. “I’m grateful for that Institute opportunity and discussion afterward,” Maria noted.

Dot Brovarney was a featured speaker at the annual meeting of the California Garden and Landscape History Society on October 14 in Ukiah. “From the Wild & Into the Garden: A Journey with Carl Purdy” focused on the world-renowned Ukiah-based native plant expert, horticulturalist, and nurseryman (1861-1945). Her talk was based on the exhibition she curated on Purdy at Mendocino County Museum in 2011-12, and her article published in a special issue (2016) of *Fremontia*, the journal of the California Native Plant Society.

Dot also reports that her current book *Mendocino Refuge: Lake Leonard & Reeves*

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Canyon (highlighted in the summer newsletter) is now also available at Pegasus Books in Berkeley; the website MendocinoRefuge.com provides a preview of the publication as well as more sources for its purchase.

The Fulbright Association selected **Leslie Friedman's** paper, "Dance: The Universal Language (or Is It?)" to be featured at the Fulbright Association's annual conference, October 21, 2023. This is the second time the Fulbright Association selected her to speak to the whole conference about dance. At the conference, which took place in Denver, Leslie presented her talk, led a discussion, and asked the audience to join her in a short, easy dance.

Bringing the Global History of Women into the K-12 Classrooms

As an historian with an involvement in K-12 education I didn't expect to find myself immersed in the field of introducing teachers to the neglected history of the world's women. Nor did I realize the extent to which I had to find ways to present this history to allow it to actually be taught in middle to high school classes.

In the late 1970s I was fortunate to become one of six educators appointed to the task of creating such materials. Shortly after moving to Berkeley in 1972, I volunteered to work with the nascent, tiny Berkeley Unified School District's Women's Studies Program. For the first years I worked with teachers and students finding fun ways to break down traditional gender roles for both boys and girls. When the program won a US Department of Education Title IX grant to create curriculum for both American and World History teachers, my postgraduate interests and middle school teaching made me a natural for the three World History units. Our multi-cultural group, which included two UC Berkeley

professors, hashed out what topics we would research and what forms they would take. This set the stage for my future work trying to translate some of the ever-growing academic research on women's history into classroom lessons.

This was an exciting time. Paradigm shifts were in the air and connections to the materials I produced matched contemporary social movements which were pushing for the inclusion of undervalued groups in history. At some level the women's movement of the 1970s and '80s also helped generate public realization of the need for this work.

Key to everything was outreach to teachers. I quickly realized how important it was to give teachers only what they needed. One could never demand a whole unit be taught. Only short, attention-getting material which fit into required topics with some ease would work. Through my association with the National Council of Social Studies Teachers and its California branch I began to more closely link my women's history work to the new state and national standards. With this approach I gave multiple teacher workshops in schools and at conferences within the US and abroad and wrote articles for social studies magazines. In the beginning I had to deal with two questions: what is women's history and why is it important? I sometimes used the term "the sin of omission" when it was clear that some of this history had indeed been overlooked, or even suppressed. In workshops I referred to the need to explore the lives of "half of humanity," or used the slogan from the 1995 UN International Women's Conference, "Women Hold Up Half the Sky." I also wanted to turn away from the Great Woman approach, exploring instead the vital experiences of women in their daily and economic lives. I further looked for ways to support the growing efforts to move away from history's Eurocentric basis. For this, literary sources such as poems, songs, oral histories, art,

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and new scholarship proved useful, as were long-held men's beliefs about women.

I first created a series of ten middle school units, collectively called Spindle Stories, matching teachers' desire to reach students through the concept of history as a story well told. The universality of the spindle was a spark to reveal women's tasks in cloth-making and weaving throughout the centuries and it was not hard to find poems, folk tales, songs and even goddesses dedicated to this vital work. Each unit, starting with "Nothing Lasts Forever: Roman Pompeii" and ending with "The Eyes of the Empress: Tang Dynasty China," features my fictional story of a young women followed by discussion questions, activities, and a short essay on women in the period.

By the 1990s using original documents for primary source analysis became a requirement for social studies teaching. I produced a number of primary source materials which I packaged as booklets under various history topics allowing students to explore and analyze the unique lives of women through short readings. These gave teachers ways to not only include the female experience but to help determine what in it is usable as an historian's tool: How might the reading illuminate the period they were studying? In what ways did this source reveal an aspect of women's lives? And what is left to be explored? Three examples are "Women in the Ancient Near East," my booklet with stories and primary sources from the Sumerians through the early Israelites; "Women in the Muslim World: Personalities and Perspectives from the Past"; "Women's Work in Industrial Revolutions: Primary Source Lessons from Europe and East Asia," which examines women's crucial contribution to the process of industrialization. Best received have been my two larger primary source collections. One, "I will Bow My Head," illustrates a wide range of issues and events which activated women's defiance and the diverse forms this took. The other, "Women's

Rights from Past to Present," has pieces that are global in scope and represent a wide range of viewpoints, cultures, and eras. The emphasis is on how a woman or group of women might define rights—those encoded in ancient laws and influential teachings, or natural rights as seen in the Enlightenment, or the modern concept that women's rights are human rights. Each primary source has background information as well as follow-up discussions and research ideas.

Finally, with the onset of easily accessible internet sites, I created the website Women in World History Curriculum (see back page **). This vehicle let me directly reach not only to teachers but students as well. Importantly it was a way to introduce overarching thematic topics, such as thinking about gender beliefs in global perspective, or gender difference in societies, or women's suffrage movements in their truly global setting, or women's rights in ancient Egypt and the United States, or ways to explore the images and power of the Hindu goddess Durga. Included too are historic pro and con debates such as married women's property rights or Mary Wollstonecraft debating Jean Jacques Rousseau. There also are essays on topics I deem of interest, reviews of other women's history curricula, and yes, even biographies of female heroes and rulers who were central figures in an event or period. Anyone can download these resources from my site for free, with the exception of the booklets that are for sale online.

While today there are many ways to find online classroom materials about women's history, I have no idea if they are included in World History classes. But I do know that current women's issues cannot be understood without knowing their history. And that women are not a minority, they do "hold up half the sky," and their contributions have been central, not peripheral, in history.

– *Lyn Reese*

\$117,000. Through the Marine Corps connections of her son, Hank Morris, she enlisted the U.S. Navy Seabee Mobile Battalion #2 Reserve Unit based on Treasure Island to volunteer time and labor to the windmill's restoration. For one week every month for three years, the unit worked on the windmill. On November 14, 1981, a ceremony was held in the Queen Wilhelmina Tulip Garden at the base of the windmill celebrating the completion of the restoration; Eleanor Crabtree was in attendance.

During the 1970s' energy crisis, Crabtree had promoted the windmills as a potential energy source. She maintained, "In time, the windmills could start pumping water again. Why, it would more than pay for itself in new energy and as a tourist attraction." Crabtree's interest in the park's windmills dated back much earlier than 1960; her persistent advocacy was rooted in her childhood. As she recalled in a *San Francisco Chronicle* interview in 1973, her father would drive her out to the park to see the windmills during the years when an ailment made walking difficult for her. "Oh, those windmills moving so effortlessly in the wind were my special joy. It was a heavenly sight with those sails going around above the cypresses and the ocean in the background. . . . It's such a disgrace that we let these noble structures, built at the turn of the century, come to this sorry state." By the time she died five years after the windmill's dedication ceremony at the age of 83, Crabtree had become known as "The Windmill Lady."

Don Propstra, was motivated by his Dutch family roots to do something to save the Murphy windmill. His grandfather, who owned and operated the successful Holland Butter and Ice Cream Company (later expanded to the Holland Restaurant) in Vancouver, Washington, was an immigrant to the US. Don grew up proud of his Dutch heritage. When he was walking in Golden Gate Park in 2000 with his children, they stumbled upon the rundown Murphy windmill. When he approached the San Francisco Recreation and Park Department and got the go-ahead to raise funds, Don formed the Campaign to Save the Golden Gate Park Windmills, raising tens of thousands of dollars, including half a million dollars from the Gordon and Betty Moore Foundation. Not content with a superficial restoration, Propstra and his team went to work to complete a full operational restoration. The dome of the windmill was shipped to the Netherlands to be restored by a Dutch company, Verbij Hoogmade BV. The windmill's complex restoration was finally completed in 2011. (For more detailed information about the both windmills' restorations, see <https://www.uvm.edu/histpres/HPJ/graulty/windmill.pdf>.)

Although the windmills stand idle today, perhaps another windmill champion or inspired city official will appear on the horizon to get both of them spinning and providing water for the park once again.

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* Google "womeninworldhistory.com"; click on Women in World History Curriculum (Women's Knowledge Digital Library); click on the address under Source.