Highlights of this Issue

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January 17, 2012

Dear All,

I began writing this letter in late December, when my thoughts were ruled by the young. Preparing for our departmental holiday party, I was packing Santa’s bag with presents for twenty-eight children of our graduate students, staff, and faculty. I think I found the right recipients for one of my perennials (Gerald Durrell’s lovely memoir, *My Family and Other Animals*) and a few new discoveries (a robotic creature that behaves like a “real bug” and, reassuringly, a plush dinosaur that behaves like a plush dinosaur). I was also stocking my larder with the favorites of my own twenty-something daughters, soon to be home from Ann Arbor and New York: Roquefort cheese, hard persimmons, and Japanese candy from Tokyo Fish.

But my thoughts then and now, at this time of annual renewal, are seldom far from our dear dead. You will find in this Newsletter the tidings of a wonderful community eager to share sweet news. I’d like to linger for a moment, though, on the profound passings in the House of History because, particularly in times of occupation and university change, the constants that bind us bear remembrance.

Over the past year we lost Susanna Barrows, Nick Riasanovsky, Roger Hahn, and, just weeks ago, Delmer Brown, who was my predecessor as professor of premodern Japanese history (and a long-serving chair of the department). Delmer died on November ninth, days short of his one-hundred-second birthday. He was emblematic of our sages, all of great mind and heart, as a transformative scholar (particularly of early Japanese religion, both Shinto and Buddhism) and an ardent teacher of the successors who continue to uphold our field. Yet the point that deserves pause is his belief in the department as a generative place. Delmer was a leader of the ’50s revolution that replaced an “old boys” approach to faculty recruitment with intense searches for talent and, thereafter, a zealous advocate of hiring women. He was committed to departmental alliances with other units (Oriental Languages and the Graduate Theological Union, for example), cosmopolitan connections (including scholarly exchanges with Japanese universities), and breakthroughs in learning (including digitizing Japanese texts and their translations, a project that absorbed his last decades). He was an ever-joyful friend who delighted in the success of others.

I recall Delmer here, as I might recall so many others, as a reminder of the department’s deep and nourishing roots. We change with each new member, each new challenge. Yet confidence in meeting change is an old legacy. Our sages live not only in memory but in the daily renewal of the humanistic and human mission they cared so much about.

I send all warm greetings and every wish for happiness in this holiday season,

Beth
SAVE THE DATE

for HISTORY HOMECOMING

Come join us for food, drink, and a panel discussion with UC Berkeley faculty.

Edible History: Feast, Fast, and Fare

Feasting and Fasting in Russia, Victoria Frede
Eating in America, Kerwin Klein
The Olive From Tree to Table, From Fruit to Oil, Massimo Mazzotti
Food and Honor in Renaissance Florence, Maureen Miller

Spring 2012 EVENTS

Cal Day 4/21/12
Senior Thesis Presentations (aka The 101 Circus) early May
Department Graduation Ceremony 5/15/12

Information about these and other department-sponsored events will be posted on history.berkeley.edu.
Fall 2011 EVENTS in Review

In September, the Department of History welcomed Yale University’s John Matthews. A noted scholar of classics and history, Matthews’ colloquium focused on the urban development and ideology of first-century Constantinople.

In October the Department’s own Peter Sahlins, a decorated Early Modern French scholar, presented fascinating research on the Royal Menageries of Louis XIV and the Civilizing process.

Charles Maier of Harvard presented on “Once within Borders: Spaces of Empire, Spaces of States, 1500-1700” as part of the Department’s History Without Borders Project. This seven-part series explores the promise of thinking about history as unconstrained by political borders.
Jonathan Steinberg of Penn visited Berkeley in December to discuss his recently authored biography of Otto von Bismark. The book was lauded in the *New York Times* by Henry Kissinger who notes: “‘Bismarck: A Life’ is the best study of its subject in the English language.”

October also saw the commencement of the Computing and the Practice of History speaker and workshop series. The lectures explore the possibilities and challenges that come with the use of digital technology in historical and other humanities research. The first installment featured Timothy Hitchcock of the University of Hertfordshire.

In late November the undergraduates of Phi Alpha Theta hosted a dinner for faculty. Well-attended, the gathering served to further connect students and scholars of history.

Photos of the event can be seen on the last page of this newsletter.
Margaret Lavinia Anderson’s article, “Who Still Talked about the Extermination of the Armenians? German Talk and German Silences” was published in A Question of Genocide, ed. by N. Naimark, F. M. Göçek, and R. G. Suny. In April she gave the annual Gerald D. Feldman Memorial Lecture at the German Historical Institute in Washington. A version of that article, with a different subtitle, has now been published in the German Historical Institute Bulletin, Fall 2011, available on the GHI website. In connection with her ongoing research on the Armenian genocide, she has been appointed to the Academic Advisory Board of the Johannes Lepsiushaus in Potsdam, Germany. She was one of five contributors to a “Forum” in German History, a journal published in Cambridge, UK, on “German History Beyond National Socialism”; and an article on “Demokratie auf schwierigem Pflaster: Wie das deutsche Kaiserreich demokratisch wurde” was published in Logos im Dialogos: Auf der Suche nach der Orthodoxie. Other activities include a paper on “How Important Was Bismarck?” at a symposium at the University of Augsburg, Germany.

Her History 5 (Spring 2008) podcast (“The Making of Modern Europe: 1453 to the Present”) was praised by an editor of The Atlantic (Ta-Nahisi Coates) in several of his blogs (e.g., “Steal this Diploma”). When UC changed servers without warning on July 1, making the existing podcasts inoperable, he wrote: “apparently the link to her lectures no longer works. This is criminal.” But she is happy to report that her podcasts and those of her colleagues before the Big Change have been “restored” and are now available again – at least for a while – using the iTunes app, under “Classic Courses.” We get by with a little help from our friends.

On 29 October, 2011 at its annual meeting in Fort Worth, TX, the Society for Reformation Research conferred its 2010 Bodo Nischan Award on Thomas A. Brady and Katherine G. Brady for their life-time contributions to the Society and to the study of the Reformation. The award honors the late Professor Bodo Nischan of East Carolina University in Greenville. A long-time member of the Society, he was known for his publications on the spread of the Reformed (Calvinist) confession in the Holy Roman Empire and on the Protestant Reformation in the northeastern state of Brandenburg.

In late June 2011, Mark Brilliant and his wife, Lisa Frydman, gave birth to their second child, Shoshana. The next day, Mark learned that he had received tenure. In November 2011, Mark’s first book, The Color of America Has Changed: How Racial Diversity Shaped Civil Rights Reform in California, 1941-1978 (Oxford, 2010), won the William Nelson Cromwell Foundation Book Prize from the American Society for Legal History. In April 2011 the book received “honorable mention” for the Organization of American Historian’s Frederick Jackson Turner Award.
Richard Cândida Smith had a peripatetic year. In July, he gave the keynote address to the International Association of American Studies, which met in Rio de Janeiro. His talk looked at the U.S. career of Brazilian novelist Érico Veríssimo, the first Latin American author to have commercial success in the U.S. book market. This material was drawn from his current book project, which he hopes to send off to the publisher by the end of next year. The book explores U.S.-Latin American cultural relations during the twentieth century. In August, Cândida Smith spent two weeks at the University of São Paulo teaching a mini-course in the History Department on oral history. In October, he went to London at the invitation of the Victoria and Albert Museum and the Chelsea College of Art and Design to give talks and host a graduate seminar organized for the opening of a new exhibition on postmodernism at the V&A.

Cathryn Carson is working on too many things, including the history of probabilistic risk assessment in nuclear waste management. She collaborated with a colleague in nuclear engineering to host a summer school for engineering students on the Fukushima disaster.

Victoria Frede’s book, *Doubt, Atheism, and the Nineteenth-Century Russian Intelligentsia* was published by Wisconsin University Press in November 2011. She is currently beginning a project on the history of friendship in Russia.

Erich Gruen continues to spend much of his time traveling and writing. He had the great good fortune of an invitation to spend six weeks in Australia and New Zealand in September and October of 2011. Of course, this came at a price: ten different lectures at ten different venues (only one of which was recyclable). The gig also included two conferences, one of which was organized in his honor and featured several papers dealing with one aspect or another of his publications in Hellenistic, Jewish, and Roman history. Although it was not obligatory, he felt obliged to give some response to each paper -- making it impossible to fall asleep at any of them! It was an exhilarating experience, but also an exhausting one. The highlight came when the organizer, a former Ph.D. student of one of Gruen’s former Ph.D. students, introduced him to his own partner.

Paula Fass’s new book *Reinventing Childhood After World War II* (co-edited with Michael Grossberg) was published in November and her family memoir, *Inheriting the Holocaust: A Second Generation Memoir* was issued in a paperback edition in October. On November 18 she will be inducted as a member of the American Philosophical Society in Philadelphia. Staying busy in retirement, she has given invited lectures in Tel Aviv and New York and is looking forward to a series of lectures at the University of Victoria (British Columbia) and a keynote address at the International Standing Conference for the History of Education in Geneva, Switzerland.
Ph.D. students -- who are evidently Gruen’s academic great-grandchildren! Longevity does have its benefits.

**Ira Lapidus** was awarded the Middle East Studies Association Mentoring Award for 2011. His new book: *Islamic Societies to the Nineteenth Century: A Global History* will be published in the spring of 2012.

**Emily Mackil** completed her book manuscript during the summer of 2011. *Creating a Common Polity: Religion, Economy, and Politics in the Making of the Greek Koinon* will appear with the University of California Press in 2012. This fall, she has been working on a series of related articles, exploring among other things the relationship between ethnic identity and confederation, and the economic risks and benefits of confederation in ancient Greece.

In August 2011, **Maria Mavroudi** participated at the 22nd Congress of Byzantine Studies in Sofia, Bulgaria. This is the largest scholarly meeting on Byzantine studies internationally and takes place every five years. The Congress at Sofia attracted around 1,300 attendees from around the globe. Mavroudi gave a plenary address titled “Byzantium viewed by the Others,” in which she emphasized how paying attention to translations of Byzantine belletristic and technical literature into other medieval languages allows one to discern the unacknowledged importance of Byzantium for other medieval civilizations and to re-cast the received narrative of medieval European and Middle Eastern cultural history. She also gave a roundtable presentation on “Licit and Illicit Divination: Empress Zoe and the Icon of Christ Antiphonetes,” outlining how pagan Neoplatonism meets Christian and patristic thought in the eleventh century. In October, she delivered the inaugural Tousimis Distinguished Lecture at the University of Chicago’s Oriental Institute. The title was “Greek Education in Muslim Lands during the Early Islamic Period.” This was an event organized on the occasion of the Byzantine Studies Conference, the largest annual meeting of Byzantinists in the U.S. (attended by approximately 250 scholars this year).

**Ethan Shagan**’s new book, *The Rule of Moderation: Violence, Religion and the Politics of Restraint in Early Modern England* (Cambridge, 2011) was published this fall by Cambridge University Press in both hardback and paperback, and it can be purchased at any decent search engine near you.

**Yuri Slezkine** participated in a workshop in Moscow, delivered a keynote address at a conference at Cambridge, continued serving as director of the Institute of Slavic, Eurasian, and East European Studies, and finished the sixty-sixth chapter of the longest Russian-history book ever written.
James Vernon saw the publication of some co-edited projects. First, a collection of essays (with Simon Gunn) titled *The Peculiarities of Liberal Modernity in Imperial Britain* that was dedicated to his graduate adviser Patrick Joyce. It was the first book published in the new Berkeley Series in British Studies that he co-edits with Mark Bevir. The book is published through UC Press in paperback and is available for free electronic download at Second, a special issue of the journal *Representations* (with Collen Lye and Chris Newfield) on the humanities and the crisis of the public university.

He has also published various pieces of journalism around the recent privatization of the British university system. This semester he has enjoyed screen casting his modern Britain lecture class and teaching a class on the history of the British empire for the fabulous graduate students in our program.

The highlight of David Wetzel’s last six months was the podcasting of his lectures on Early Modern Germany (History 167A), which drew comments (mostly supportive but by no means uncritical!) from listeners from Memphis to Beijing. Wetzel published a long essay on the origins of the Franco-Prussian War for the September issue of the German magazine, *DAMALS*. He also completed another essay on “The Wars of German Unification” for the military section of *Oxford Bibliographies Online* and a long review of a book on the Concert of Europe for the Paris-based German periodical, *Francia* (both to be published in February 2012). Wetzel’s book *A Duel of Nations: France, Germany, and the Diplomacy of the War* has been accepted and awaiting publication by the University of Wisconsin Press.
This past October marks the centennial of China’s 1911 Revolution, which brought down the Qing Empire (1644-1911) and inaugurated, under the leadership of Sun Yat-sen (1868-1924), Asia’s first Republic. To mark the centennial, the Institute of Southeast Asian Studies (ISEAS) of Singapore National University, the Chinese Heritage Centre of the Nanyang College, and the Sun Yat-Sen Nanyang Memorial Hall in Singapore jointly held a major event to launch an edited volume, *Sun Yat Sen, Nanyang and the 1911 Revolution*. Wen-hsin Yeh was invited to deliver the keynote speech. The program was inaugurated by Singapore’s Deputy Prime Minister Teo, whose grandfather had aided the revolutionaries. The ceremony was attended by the diplomatic corps and the academic community. The Memorial Hall, a renovation of a Teo ancestral estate, was the site where Sun and his comrades once sought refuge from pro-Qing forces. The dedication of the Memorial Hall brought home to Singapore many Teo descendents including several Californians and their relatives in Hong Kong and Southeast Asia.

In October Yeh also spoke as a Distinguished Scholar invited by the Fudan Humanities Fund, an endowment established to promote the study of the humanities at Fudan University in Shanghai. The lectures were hosted by Fudan’s Office of the President and staffed by the Department of History. Yeh delivered four lectures over a two-week period and gave two interviews to Shanghai’s major media. The lectures, on Chinese higher education and cultural politics in the Republican period, were made available online. They are also to appear as a print volume. Yeh toured Fudan’s University History Exhibition and was photographed under the photograph of her great-grandfather Yan Fu (1854-1921), a leading Chinese political thinker and a founding President of Fudan University who served from 1906 to 1907.

In the famous trial of Anne Hutchinson, during the “antinomian crisis” that shook colonial Massachusetts in 1637, Governor John Winthrop rebuked Hutchinson’s radical ideas, and her claim that these were matters of conscience, with this stern warning: “Your conscience you must keep, or it must be kept for you.” Modern readers tend to hear in Winthrop’s warning a shiver of Orwellian mind-control, an early American adumbration of Big Brother. But in his brilliant new book, Ethan Shagan gives us a different name, and a different way of thinking about, the distinctive ideology characteristic of early modern England that Winthrop was expressing: The Rule of Moderation.

Shagan’s elegant study grew out of a “deceptively simple question: why was it that whenever the Tudor-Stuart regime most loudly trumpeted its moderation, that regime was at its most vicious?” The specific example that prompted Shagan’s question occurred in 1540, when Henry VIII ordered the simultaneous executions of six offending clergymen – three Roman Catholics who refused to follow Henry’s break with Rome, and three Protestants for whom Henry’s reforms were insufficiently thorough. Yes, Henry’s regime placed itself as a “middle way” between the extremes of opposition within warring Christianity, and yes, Henry was “moderating” the behavior of his unruly priests keeping their consciences for them. But Henry’s toolkit of moderation, the gal lows and knives for hanging and dismembering the Catholic traitors, the stakes and kindling for burning the Protestant heretics alive, was far different from our present-day idea of moderation as a peaceable, compromising, and gentle attitude.

Shagan begins by carefully unpacking what moderation, and all its variants, meant to the classical and medieval antecedents to England’s early modern rulers. “Moderate” is, of course, both an adjective and a verb, something to be oneself, and something to do to others, and in a dazzling introductory chapter, inspired by a prefatory discussion of the original folktale of the Three Bears (*sans* Goldilocks), he puts the early modern idea of moderation into dialogue with

Shagan’s *The Rule of Moderation: Violence, Religion and the Politics of Restraint in Early Modern England*
the use of violence by the English state. Moderation did not necessarily have to be violent, but by drawing our attention to the fact of this relationship, Shagan opens up a neglected world of meanings and implications in all aspects of early modern England’s dramatic rise to economic, political, cultural and imperial power, making sense of how middling Englishmen and women could imagine that they were acquiring an empire in a fit of absent-mindedness, muddling their way to world dominance.

First we see how moderation came to rule religious life in England, with the “middle way” serving as the dominant ideology of the state church as it emerges in the wake of Henry’s radical separation from Rome, but also, oddly enough, as the rallying cry of the Church of England’s most strident opponents, the puritan opposition whose striving for self-moderation gave shape to an ethos of self-discipline that reverberates to this day. (I wrote about the “Middle Way” of New England church polity in my own book on the subject, The Price of Redemption, but The Rule of Moderation makes me see this in an entirely new light). Shagan then follows The Rule of Moderation as it moves from church to state, charting its role in the nascent development of England’s overseas empire, in the rise of a “middling sort” (if not yet a middle-class) as a central aspect of England’s societal self-conception, and in the religious and political revolutions that convulsed the realm in the 17th century. The “Glorious Revolution,” which brought these convulsions to a seemingly peaceable, irenic, and moderate end, in which virtues such as “toleration” triumphed, now looks entirely different when informed by the dialogue between moderation and violence that Shagan unveils.

This is an important, serious book, but it’s also seriously funny. Ethan has an eye for the absurd, for the violent disjunction between sound and sense in some of the worst English poetry ever written, or the bumbling incompetence of competing colonists in their mutually destructive grasping for power, out of which can rise both horror and humor. Read this book – it will open your eyes and ears to what the voice of moderation has meant, and can still mean, in the making of the modern world.

Professor Yuri Slezkine reviews Vitoria Frede’s Doubt, Atheism, and the Nineteenth-Century Russian Intelligentsia (University of Wisconsin Press, 2011)

Frede has rewritten one of the central stories of Russian historiography -- the story of the Russian intelligentsia. What is routinely represented as a series of discoveries (Alexander Herzen and the Birth of Russian Socialism, Mikhail Bakunin and the Invention of Political Anarchism, Dmitry Karakozov and the Emergence of Modern Terrorism) was also -- and above all else -- a struggle with God. Chapter One is about the well-born Wisdom Lovers and the transformation of doubt from a demonic temptation into a compulsory stop on the road to full knowledge. Chapter Two is about Herzen’s circle of mostly illegitimate aristocrats and their journey from a Schelling-inspired sense of prophetic election to doubt as a way of life -- “a heavy cross” that the elect had to bear on behalf of humanity and in opposition to those who sat “in their own little kitchens talking about their very own potato.”
had become a morally and intellectually honest alternative to both the illusion of transcendental certainty and the banality of “Philistine” domesticity.

In Part II, the story moves from Moscow to St. Petersburg, from aristocrats to commoners, from the private to the public, and from doubt to atheism. Chapter Three is about a group of drunken merchants in a tobacco store and the public enactment of defiant atheism as a matter of social rebellion. Radical godlessness was still associated with moral depravity (the merchants tried their best to live up to the public image of the self-loathing blasphemer), but it was no longer unspeakable. What is surprising is not that Dostoevsky was one of the subjects of that criminal investigation but that no one before Frede noticed that this event was Dostoevsky’s first encounter with the Underground Man of his writings.

Chapter Four is about Chernyshevsky, Dobroliubov, the internalization of atheism, and the adoption of the term “intelligentsia.” Two priests’ sons lost their Orthodox faith, found each other, claimed their status as leaders of “new men,” and made their conversion story compulsory for their readers. “Not only did they encourage independent judgment – literary, social, and political – but provoked enormous controversy,” in Frede’s words, “by asserting that educated society would not assume its responsibility until it had renounced faith in God. To their young acolytes, this proposition became an article of faith.”

Part III takes up the question of faith without God by moving from the capitals to the provinces, from estate consciousness to rootless intellectualism, and from tavern sociability and intimate friendships to secret societies and solitude. The enthronement of atheism seemed to lead to the deification of human communities and individuals. Chapter Five is about the apocalyptic millenarianism that replaces the providential Second Coming with man-made revolution (but does not yet worry whether the people to be saved are a class or a nation). Chapter Six is about Pisarev’s principled individualism and terrible loneliness. These two chapters indicate the two directions the tradition was taking by the 1860s, the one revolutionary and communal and the other introspective and individualistic.

Frede is understated in her tone and claims, but there is no doubt about the pioneering nature of her work or the depth of learning.
Faculty BOOK Reviews

on which it is based. She has succeeded in telling one of the most familiar stories in Russian historiography in a way that is both surprising and immediately recognizable. No one doubts that the peculiar intensity of the nineteenth-century Russian literary tradition has to do with its relentless preoccupation with the question of “how to live” in a world where crime and punishment (war and peace) may not be moral opposites and where life, love, and marriage, among many other things, are to be conceived and experienced *ab ovo*. No one doubts that the Russian intelligentsia is the creature, creator, and priestly guardian of that literary tradition, or that it defines itself in relation to eternity. Yet no one, up until now, has written a history of the intelligentsia that would treat crime and punishment as a problem of belief -- the way Dostoevsky meant it.

Introducing Peer Advisors

The Department of History is excited to announce that we have started a peer advising program. This program trains advanced History majors in academic advising techniques and has them serve as supplemental advisors to prospective and current History students. They also carry out projects for the benefit of the majors. In their first term, the History Peer Advisors have completed a number of outstanding projects including: compiling a list of internships for history students, writing a newsletter for the major, and developing new content for the undergraduate research portion of the website. They have also assisted Leah Flanagan, our staff undergraduate advisor, in serving as the face of the department in talking to groups of new transfer students and prospective high school students.

Look for our newly updated website in early February.

history.berkeley.edu
The following obituary was prepared by Ren Brown, the son of Delmer Brown.

Professor Delmer M. Brown died of a stroke on November 9, 2011. He will long be remembered as a scholar of Japanese history and an administrator who sought to improve the many organizations with which he was affiliated. He contributed significantly to the growth and reputation of both the History Department and Asian Studies at the University of California.

Born on a farm between the towns of Harrisonville and Peculiar, Missouri, Professor Brown lived in Kansas City before the family moved to Santa Ana, California in 1925. He attended Santa Ana Junior College and then Stanford University, where he graduated with a degree in history in 1932. Rather than going to law school he moved to Kanazawa, Japan in 1932 to teach English at a prestigious Japanese Imperial Higher School. In 1934 he met and married Mary Nelson Logan in Japan where they remained until 1938 when he began a graduate program in Japanese History at Stanford.

During the Second World War, he was stationed in Honolulu as an intelligence officer in the Navy. After the war he completed doctoral studies at Harvard University for his degree from Stanford, then took an appointment in the History Department of the University of California at Berkeley, where he taught Japanese history from 1946 to 1977. As chairman of the department in 1957-1961 and 1972-75 he oversaw its development into one of the best in the country. From 1953 to 1955 he served as Director of the Asia Foundation – first in Hong Kong and then Tokyo. During sabbatical years he did research as a Fulbright Scholar in Japan 1959-1960, and as Senior Research Scholar at the University of Hawaii, 1963.

As one of the “Young Turks” in the 1950s, he pushed for a major change in History Department policy to select the best candidates for faculty openings, rather than allowing a retiring colleague to name one of his graduate students as successor. In the 1960s he was active in resolving conflict between students and the administration during the Free Speech Movement and is credited with crafting a faculty resolution to avert a general strike by students in 1966. In the 1970s he helped make faculty promotions merit-based and promoted the hiring of more women and minority faculty members.

Professor Brown led the Cal Abroad Program in Japan on three different occasions. He served as chair of the state-wide Budget Committee 1965-66 and of the Academic Senate, 1971-72. After retiring from the
University, he was Director of the Inter-University Center for Japanese Language Studies from 1978 to 1988. There he tried to develop interactive computer programs for mastering language skills and arranged for long term funding for that program.

After retirement he was instrumental in starting the Japanese Historical Text Initiative (JHTI), now administered by the Center for Japanese Studies at UCB. It has created a database of historical texts dating back more than 1200 years, cross-tagged with English translations. He helped negotiate key agreements with University of Tokyo Press and the National Institute of Japanese Literature to facilitate the inclusion of work printed by various publishers in this online database. He was Executive Director of the Center for Shinto Studies, an Adjunct Professor of Shinto at Starr King Theological Center in Berkeley, and Chairman of the Board of Directors of Tsubaki Shrine America, in Stockton.


He is the subject of Delmer M. Brown—Professor of Japanese History, UC Berkeley, 1946-1977, an oral history conducted in 1995 by Ann Lage, for The Bancroft Library, University of California, Berkeley (2000).

Awards include the Berkeley Citation for distinguished achievement and notable service to the University, 1977; Kansha Jo (Certificate of Gratitude) for five years service on the Fulbright Commission in Japan, 1985; and a Japanese Imperial Citation—The Order of the Sacred Jewel, Gold Rays with Neck Ribbon, 1997.

A man who was notoriously upbeat and hopeful, with a wonderful grin and an easy laugh, he credited his longevity to always looking to the future. When confronted with folks resistant to his ideas for change, “why not?” was his usual answer. Professor Irwin Scheiner a colleague in Japanese History at Berkeley wrote “there has been in his character equal parts of naiveté and savvy, always intelligence, and an extraordinary degree of curiosity and openness to new experience.”

Delmer Brown was preceded in death by his wives Mary Nelson Logan Brown in 1987, Margaret Young Brown in 2003, and Louise K. Weamer in 2010; his brothers Clarence Brown in 1919 and Harvey Brown in 2009; and by his only daughter Charlotte Brown Perry in 2011. Survivors include his sisters Margie Windsor of Chico, CA and Mary Ashcraft of Texas; son D. Ren Brown of Bodega Bay, CA; and two granddaughters in Virginia – Mary Louise Perry Rognlie and Carolyn Perry Robbins; six great grandchidren; three step-children; and his dearly loved companion, Pauline Howland of Walnut Creek, CA.
Undergraduate TRAVEL Grants

Each semester, the department utilizes the Friends of Cal History donations to support undergraduate student travel. Here is one of the recent reports.

With the History Travel Grant, I was able to investigate one-of-a-kind, valuable documents to make my thesis story incredibly rich and original. I had already done a great deal of primary source research in libraries and centers in Brazil, but the nature of my thesis topic required its counterpart in the U.S. context. My story follows two anthropologists who performed field research in Afro-Brazilian religious sites in 1938-1939. The National Anthropological Archives (NAA), a branch of the Smithsonian Institute in Washington, D.C., has a collection of the personal and professional documents, published and unpublished, of the American anthropologist Ruth Landes. In collaboration with Brazilian ethnologist Edison Carneiro, Landes wrote *City of Women* (1947), one of the most famous and controversial books on the Afro-Brazilian religion Candomblé.

Through the Ruth Landes Papers I accessed her field notebooks from her trip, hundreds of letters exchanged with her colleagues, including Edison Carneiro, and unpublished manuscripts that provided me an entirely fresh angle on this story. Not only did this trip enrich my material and perspective for my thesis, but I was able to visit and explore the lively city of Washington, D.C. for the first time. Unexpectedly, I ran into my

Portuguese literature teacher, Professor Candace Slater, delivering a lecture series on the Brazilian Cordel Stories at the Library of Congress! No matter where you go, the excellence and possibilities of UC Berkeley follow.

-Jamie Andreson, Cal ‘12
Captured MOMENTS

Phi Alpha Theta Faculty Dinner is the History Honor Society’s most cherished event of the year as it provides an opportunity for students and faculty to interact outside of the classroom. Clearly, everyone had a grand time!
Thank you for your continued support. We could not thrive without our extended History family.