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I'm Herding Cattle, Leave a Message

By Michael Richman

In the fall semester of 2008 I studied abroad in Kenya and Tanzania. The trip was led by Professor David Campion and had a strong focus on the history of East Africa. We spent the first five weeks living with host families on the outskirts of Nairobi, Kenya and traveling around the area near Mt. Kenya. The second month we spent on the Kenyan coast at Mombasa and on the islands of Zanzibar and Pemba in Tanzania. The final month or so we spent studying biology in Tanzania. Our time was divided between snorkeling on the coast and exploring National Parks in Northern Tanzania. At the very end of the trip we spent a long weekend living with Maasai families in small two room mud houses called bomas. The third world is so different on so many levels, but the most striking image was the rapidly changing culture of the Maasai.

The classic image of the Maasai does not usually include a cellphone. In the four days I spent living with a Maasai family I saw the last vestiges of a culture on its way out. My host mom was in her mid-twenties and was the second wife of a 70-plus year old and a mother of one. All four family members lived in a two-room house made of mud, sticks and cow dung. We spent the days herding cows, goats and sheep, fetching drinking water, and chopping firewood. Traditionally, women do most of the physical labor and men spend their time herding livestock. A few of the men are warriors who provide protection for the bomas. Unfortunatly, the traditional lifestyle of the Maasai will not last another generation. More and more kids are going to school and are starting to realize education brings more, and bigger, opportunities. As a result, young men are warriors for much shorter periods than in the past, and young women are starting to see they have opportunities outside their small villages. In a way it is sad to see people slowly modernizing and losing their culture. At the same time, change, mainly through education, is more often than not viewed as a positive. My time spent with the Maasai did not solidify my stance on this social transition and I still cannot decide where I stand. I am happy to see young kids gain advantages through education, but I certainly wish the beautiful traditions of Maasai culture would last forever.

I walked with this warrior (see picture) to see Maasai cave paintings. He had with him his spear and panga (machete) strapped on his belt. At one point he sat down and showed me pictures of his kids on his camera phone and I watched him send his friend a text message. He was the classic indication of tradition clashing with modernity. The traditional ways of the pastoral Maasai do not have long left, and I am conflicted on its postive or negartive impact. My experience with the Maasai suggest the culture is adapting with the times.

Inside Footnotes

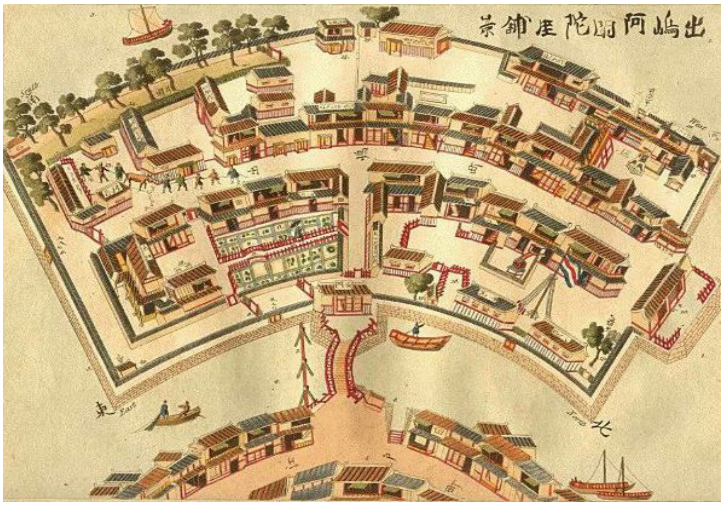
The Merchants of Ideas: Colonial Exchange in Philosophy and Political Thought

Archival research in the Netherlands and England

by Betto van Waarden

In our modern "global village," the exchange of goods, people, services, and information, seems very natural. I am interested in finding out more about a certain type of such international exchange in the days of early modern globalization—the exchange of ideas in the fields of philosophy and political thought. In particular, I would like to investigate how such exchanges occurred in the former Dutch colonial settlements of Deshima, Japan, and Batavia, Indonesia, in the first half of the nineteenth century.

For my history thesis I want to look at the question of whether the local circumstances in Deshima and Batavia had an influence on the type of intellectual exchange that took place between the European colonists and the local populations. At that time, Japan was already a large centralized state and the Dutch had virtually no power in their dealings with the Japanese: all trade took place under Japanese rules and prices. Indonesia, on the other hand, was still a collection of many small island kingdoms, and therefore the Dutch had much more power and influence in dealing with the local peoples. In addition, Japan's culture and religion were virtually unknown to Europeans and therefore did not produce any negative prejudices, whereas the Indonesian islands had been strongly influenced by Islam—a religion with a more negative connotation for the descendants of Europe's crusaders. Did this difference in balance-of-power, as well as in culture and religion, in both locations have an influence on the exchange of ideas? Did their subordinate position in Japan instill more respect in the Dutch for their local trade partners and were they therefore more interested in Japanese ideas of philosophy and statecraft? Conversely, did the Dutch superiority in Indonesia make them less respectful of, and interested in, local Indonesian intellectual thought



and political organization? Did Europeans therefore import more Japanese than Indonesian ideas into Europe—and export more European thought to Indonesia than to Japan?

To investigate these questions I will use a SAAB Research Grant to do archival research over the summer. I will conduct most of my research at the Dutch National Archives at The Hague, Netherlands, though I will also look at documents at the Maritime Museum in Rotterdam. In addition, I will travel to the British Library in London, England, for two weeks. There I will look at Dutch sources that the British "inherited" when they liberated Indonesia at the end of World War II, as well as English documents that stem from the British occupation of the Dutch East Indies from 1811 to 1816, when the Netherlands was under Napoleonic rule. Upon return to Lewis & Clark in spring 2010, I will use my findings to write a thesis paper in Professor Bernstein's history seminar.

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Footnotes is a newsletter published by a staff of students involved in the Lewis & Clark History Department. It is published annually and distributed to current History majors, minors and alumni.

Questions? Suggestions? Please mail comments to *Footnotes.* History Department, Lewis & Clark College, 0615 SW Palatine Hill Rd, Portland, OR 97219 or email: history@lclark.edu.

Romantic France and Medieval Castles: Lessons from France's Silent Memory

by Kali Harper

I spent the summer of 2008 traveling the French countryside before a semester abroad in Paris. It was an epic achievement for someone who first dreamed of travelling at age five, after which I started teaching myself languages in preparation. My recent college career included the study of European history which contributed to my historical understanding of the area. In Paris, the Revolution awaited me with the looming monument to the Bastille and its numerous museums and streets that told its story. However, I looked to the countryside to discover Medieval France. I traveled the Rue Richard Roi de Lion in search of the remnants of old rebellious princes and the Dordogne valley in hopes of discovering the past of medieval warfare through Castles that played home to both British and French in the Hundred Years War. However, what I found in the small towns of rural France was a history completely separate than that of which I sought.

Escaping the touristy shops of Beynac cleverly called "Le Donjon" which sold plastic swords and fake ancient tapestries, I climbed a back street in hopes of finding a viewpoint over the beautiful valley of sunflowers, castles, and rolling story tale hills below. At the summit, however, I found an abandoned and lonely cemetery. On the marble graves were black and white photographs wilted from several winter rains and an immense and intimidating marble wall of names of men lost in war, World War I to be specific. Young men, brothers, entire families practically, all resting on a small hill beside the Medieval make believe tourist trap below. Both World Wars made France a theatre for War and the tremendous loss of life sang a forgotten tragedy through out France. Often overshadowed by the horrors of World War II and the Holocaust, the dead of World War I, nearly ten percent of the male French population consisting mostly of young men and amounting to more lost than in all of the American wars combined, were remembered in each town by a solemn flag and the words "Morts Pour La Patrie." Their monument was often overshadowed by the draw of more modern attractions, chiseled humbly on a church wall, or left behind in small towns almost completely abandoned by this generation for the opportunity and excitement of the bigger cities. However, little hints of France's tragedy, sacrifice, and honor peak out at you everywhere.

What France gave up for all of Europe and arguably all of mankind can still be found for those who seek it. When I returned to Paris, I lived in a picturesque apartment above a small French elementary school. Every morning, as I stood on the balcony I would listen to the kids laughing and playing. It was not until my last week in Paris that, as I walked from the apartment to the metro, I noticed a little black sign beside the school door. The sign read: "In memory of the children of our school taken by the Nazis with the aid of Vichy." The school that filled my apartment with joyful noise every morning was itself a monument to the France that suffered at the hand of two world wars. Although, Vichy was a disgrace to the glory and honor of France, it is important to remember that France was again victim to the powers of Europe and war, being central and an easy battlefield. In the week before the German occupation that resulted in the puppet government located in Vichy, France fought bravely to defend herself. In that short time, she lost more men than the United States lost in the Vietnam and Korean war combined. In any case, I am a biased historian, enamored with and in love with a beautiful country and her forgotten glory, but there is something to be said for the France that is today hidden in the subtle grace of her countryside and veiled by the busy surroundings of her cities. For the historian abroad, France tells a story of what she gave up for what she is today and for all men in the horrible times between 1914 and 1945.

Lewis & Clark History Department

(From Left) Alison Walcott, Susan Glosser, Ben Westervelt, Jane Hunter, Elliott Young, Andrew Bernstein, Reiko Hillyer, Sam Westervelt

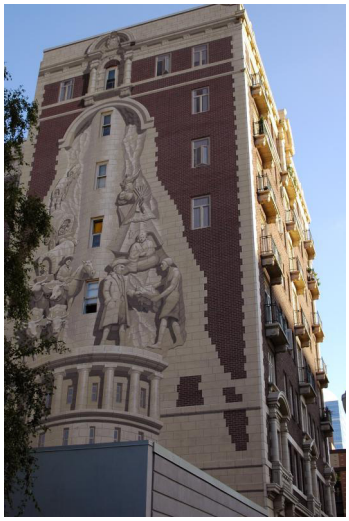
Oregon Historical Society Research Library Closure

by Mary Wheeler

Late in February, the Oregon Historical Society closed the doors of its Research Library and laid off 15 employees in response to budget problems at the agency, including a reduction in state funding and a shrinking endowment. After almost 100 library users protested at a rally in support of the library, OHS rehired 4.5 staff to open the collection for 12 hours a week through the end of May. It is unclear what will happen to the library when short-term funding runs out, and many observers note that the current hours offer very limited access. There is also concern that 4.5 employees are not adequate to securely maintain the vast OHS collections.

George Vogt, OHS director, stated in a March 24 interview on OPB's public affairs program, "Think Out Loud" that OHS is pursuing a variety of options to keep the library open, including the possibility of the library becoming part of another agency, such as the Oregon University system. He assured listeners that the collection will remain intact and probably on site at OHS.

This is not the first time that OHS has had to make severe cutbacks. It suspended its oral history program in 2004, and closed its press in 2006, leaving many anxious for long-term solutions. The Northwest History Network, a non-profit consortium of history professionals, has asked for a legislative task force to recommend a sustainable solution for the library. The board of OHS has urged Oregonians concerned about the library to let their legislators know they support funding for the library.



For more information:

The Facebook group, "Save the Oregon Historical Society Research Library and Staff," posts regular updates.

The Northwest History Network blog, "Northwest Notes." http://northwesthistorynetwork.blogspot.com, posts regular updates and links to a resolution in support of the OHS library.

Floyd McKay, "Will a bad economy wipe out Oregon history? Maybe." May 19, 2009. http://crosscut.com/2009/03/19/oregon/18914 : full coverage of the library closure and protest.

Mary Wheeler is a Lewis and Clark alumna (1991), a public historian, and a member of the Northwest History Network board.

Reiko Hillyer selected as Teacher of the Year

Visiting Assistant Professor, Reiko Hillyer was selected as the Lewis & Clark Teacher of the Year for 2008-2009. The selection was announced on Wednesday, April 15th , during a ceremony on Campus. Senior Charles Halvorson gave a speech representing some of the letters that were written on Reiko's behalf.

In his speech, Charles described Reiko's teaching style, "Professor Hillyer exemplifies that rare conjoining of intellectual prowess and the dedication and commitment that marks true educators" Senior Alex Sharpen writes, "She has a way of incorporating every type of academic material there is in order to help you better understand all sides of the topic… If I don't read for a certain class period, I am disappointed that I cannot fully participate in our discussion. I have never felt this way in any other class. Reiko makes every student feel as if she is personally invested in their success, not only in her class but during their entire experience at Lewis and Clark."

Reiko has been filling in for Jane Hunter while Jane has assumend the role of Associate Dean.

46th annual Arthur I. Throckmorton Memorial Lecture
Professor Mae Ngai

by Mariah Shields

The Department of History presented the 46th annual Arthur I. Throckmorton Memorial Lecture on Monday, March 9. This year the lecture featured Mae Ngai, Professor of History at Columbia University.

Dr. Ngai was born to immigrant parents and through that influence, focused her historical studies on immigration and ethnicity. Her address at the Throckmorton Lecture focused on a story of a Chinese immigrant, Ah Jake, who was convicted of first-degree murder when he was a gold miner in California.

The Chair of the History Department, Professor Westervelt, opened the lecture asking for a moment of reflection for Mrs. Florence Hein, who was Throckmorton's widow who died earlier this year, as well as all professors that have touched student's lives at this campus and beyond.

Associate Professor of History Elliott Young introduced Dr. Ngai as a former labor activist, professor, and celebrated author. Her book *Impossible Subject: Illegal Aliens and the Making of Modern America* was published in 2004 and has since won many prestigious awards. The Frederick Jackson Turner Prize, as well as the Littleton-Griswold Prize are both highly commended in the academic realm of history. More significantly, Elliott Young claimed, her work, "is more than just an academic study, it really help us understand the world we live in today,"

"We are today entering a brave new world of immigration policy," said Ngai. Within that context Ngai used her lecture to discuss past policies towards immigration. "This lecture is a counter story to the book I wrote," which incorporates anti-Chinese sentiment and also includes a "surprise that will possible change audience views," said Ngai.

Her lecture was based off of a transcript of the trial that was held against Ah Jake, but more specifically the pidgin language that was used within the courtroom. Her examination of this language is intended to interpret the effects of translation, the meaning that is lost between languages, what was interpreted in this specific court room, and further the implications a common language had in the social climate among Californians during the Gold Rush and the Chinese Exclusion Act.

She addressed language as the key to power for immigrants. They would learn enough English to create a pidgin language, which in this context was a mixture between Cantonese and English. This combined language was considered a business language in California at this time because it allowed limited but useful communication for immigrants who were unemployed or needed to communicate in their fields.

What is so remarkable about the Ah Jake trial is that everyone in the hearing process spoke pidgin, including the white Judge and District Attorney. Ngai incorporated examples from the transcript to give her audience an understanding of the language itself as well as an understanding of the limitations it held in a courtroom atmosphere. Pidgin was useful for simple business transactions but it was not descriptive enough for a court of law. The language barrier strongly influenced Ah Jakes trial.

The twist Ngai had alluded to in her introduction was shown in the "white" response of support for Ah Jake, which was unusual for its time: "Support for Ah Jake by whites was remarkable because of the drive to get out Chinese Immigrants in the late 1800's,". The discovery of this trial leads to a broader social understanding of race relations of the time.

Just like today, "not everyone [in the late 1800's] was racist," said Ngai. Support for Ah Jake came from prominent whites, some who had been his former employers, and testified and petitioned against the sentence due to their interpretation of his friendly demeanor. No one is reported to have stood for the victim, Ah Chuck, who had not rendered the same relationships with "whites" as Ah Jake.

With the support of his contemporaries, Ah Jake was eventually released from prison and died working in the same town in the Sierra Region of California.

After Ngai's speech, the floor was open for questions. Professors and students took the opportunity to ask questions that ranged from, "how she came across this story?", Had she looked into other cultural diversity issues of that time? to "did Chinese know what it meat to take an oath?" Ngai explained that she came upon this story almost serendipitously, is still continuing her research, and that Chinese immigrants knew what it meant to tell the truth even though they were offend racially profiled as liars."

Modern Day immigration laws, doctrinally, are based on a series of Chinese Cases. Chinese immigrants used the courts to fight for their rights because they did not have access to the vote," said Ngai. In the late 1800's, Chinese immigrants were facing similar situations that Latin American immigrants face today. To incorporate this social environment, Ngai has written on the history of immigration and policy matter for the Washington Post, New York Times, Los Angeles Times, and several other prominent publications.

After the lecture, History Majors were invited to attend a dinner with Mae Ngai to discuss their personal interests as well as get a better interpretation of her background as an historian.

Turning the Lens Inward

by Charles Halvorson

Of all that has been poignant in my undergraduate experience, the greatest profundity has undoubtedly marked those moments when the object of my study has gone spiraling down the ivory steps and into the world. As a cocooned undergraduate, I am always excited but also a little uneasy about these liberations of my knowledge.

Ordinarily, the relevance of my studies begins an exponential decline with the last words typed on term papers, the last letters scrawled on a final exam. But under the tutelage of a gifted professor or among the insightful words of a powerful writer, a metamorphosis occurs. In an instant, I realize that the knowledge I had been imbibing in a sort of flannel-collared toil has suddenly become brilliant. The new knowledge is never shed with my current slate of courses, and this is both terrifying and exhilarating.

Over the last two semesters, I have had the ambiguous pleasure of critically examining my allegiance to environmentalism popularly conceived and practiced. This experience began in Professor Andrew Bernstein's "The History of Environmental History," a reading colloquium in which we encountered the works of seminal environmental historians like William Cronon and Richard White. The smug self-righteousness that I ordinarily felt while watching historians tear apart the contemptible and villainous quickly evaporated when I realized that the devastating critiques targeted me. I was the one in the woods imitating the "experience" of American's first Anglo-explorers, convinced of the absolute moral supremacy of those who protected the wilderness area around my cabin. Prior to taking this course, I believed wilderness to be such an indisputably good thing that I could not imagine a possible connection between the availability of this land and the American Indians confined on reservations to the west, nor could I conceive that sulfite miners in the depressed Iron Range to the south might have some alternative claim to the palisades I struggled to ascend.

In spring of this year, I continued an examination of the Willamette River Greenway – an Oregon State Parks project that became a hotbed of controversy over environmentalist designs for the Willamette Valley in the late 1960s. While writing this thesis, I attended the annual conference of the American Society for Environmental History in Tallahassee, Florida. There I listened to many other explorations of the social issues hidden within the legacy of environmental preservation. United by their focus on the intersection between social and environmental justice, the presentations exploded outward across a wide spectrum of topics. Like myself, the field of environmental history is young and restless – there are so many myths to topple, so many paths to explore.

The more disciplined among us call our attention to the racing quality of these diffuse interests. Some new coherence must be constructed amidst the tearing down of so much of the old. One of the most personally rewarding aspects of my thesis was the necessity of going beyond the traditional dichotomy of villain and hero (even though I had broken with environmentalism to reverse these categories) to produce a more complicated and truthful portrait. And perhaps herein lies the ultimate value in those paradigm-shifting, sit straight up in your chair moments: in revealing our own complicity in subjugation, myth-perpetuation, and other unsavory or even repulsive activities, we are forced admit our own complexity. And it is in seeking new narratives to understand and explain this complexity that we historians advance our craft and render our subjects more authentically human.

The Willamette River Greenway Association, "The Willamette River Greenway"

Historical Materials and my Family Tree

by Jashie Ault

Recently, while working on my Historical Materials project I came to a dead end. My project was to annotate a document circulated within the FBI the Counter Intelligence Program of the 1960s. The FBI had censored the document I was using, and I could not retrieve the lost information. Anyone who has suffered through History 300 can, I'm sure, understand the immense frustration I felt. I wrote a disclaimer, blaming the Bureau for my lack of evidence, and moved on. I gave up too soon. On the first day of Historical Materials, my professor told us that more than the thesis course, students remember Historical Materials. In my case, I am sure that this will prove to be true. The class is designed to teach history students how to research. I anticipated the difficulty, but I could not prepare myself for how relevant these newfound skills would soon prove to be. In the months following the conclusion of my project research gained a new meaning, and I learned the true importance of the course.

Life recently taught me a lesson about filling in the holes. This November, on the eve of my twenty-first birthday I received an email that changed my perspective on history. The message was from my older half-sister, a sister I never knew I had. She had tracked me down and was looking to get to know me. Forming a relationship with my sister has been an interesting and eye opening experience. Our childhoods could not differ more: opposite coasts and different lifestyles, but we have much more in common than not. Through our correspondence I discovered that she is in contact with our father's family. I grew up having few interactions with my dad. He was never truly a presence in my life and thus, his presence was never missed. However, I always longed for information about my ancestry and found that my reconnection with my sister offered me an opportyunity to begin the search. My sister was able to put me in contact with my grandmother in Jamaica, uncles and aunts across the country, and others who explained their lineage. My paternal grandfather was a laborer whose parents migrated to Jamaica from Guangdong, a province in southern China. My grandmother's family was brought to Jamaica as slaves, and lived as such until the British government abolished slavery in 1838. I have an aunt who works in the White House and an uncle who owns a ranch in Texas. Since this discovery, the world seems to have gotten a bit smaller.

Having learned this information so late in my life, I can't believe I went so long without it. Although the color of my skin is indicative of my mixed race, I never identified with any ethnicity or culture other than that which have been surrounded with. Although I have studied how Africans were shipped to the West Indies, it was always a vague narrative, but Ihave found that giving a face and name to these stories have added meaning and reason to them. Discovering information about my ancestors has brought history to my front doorstep. History of the American Indian, Chinese farmers, African slaves and European slave masters are no longer irrelevant independent stories, but now blend to form a single, multidimensional story. My family tree has roots in slavery, and branches on Capitol Hill. When studying history, one learns that once a story is compiled, it is important to understand the implications and significance of newly uncovered information. Family history is a lived practice, and to ignore past events is to deny the present. Learning about my ancestors has helped me contextualize my own life and the world that I have grown up in. History is often non-linear, and connectors tend to go missing. A true historian must not be discouraged by missing links, but find motive in holes and inspiration in a challenge.

History 450: The Final Set of Footnotes

by Kirsten Fix

As the last significant hurdle for majors, History 450 serves some as an opportunity to explore a particular interest in depth. Under the instruction of Reiko Hillyer, Mo Healy, and Andrew Bernstein, this year's seniors explored the avenues and themes intertwined in American, European, and Asian history. The following is an overview of a long semester of work but more significantly, the finishing line to four years of dedication:

Tessa Idlewine concentrated on urban crisis and vigilantism in films of the 1970s. By focusing on "Taxi Driver", "Death Wish", and "Dirty Harry", she argued the films' rhetoric of Right Wing politics and its stress of a need for harsher law and order.
Tim Wood examined the development of non-traditional music in Japan during, and following, the U.S. occupation of the country. Genres included Japanese blues, folk, country and western, rock and roll, and jazz.
Emma Schmidt examined the Portland Women's Crusade of 1874 by focusing on the debate between local suffragists and temperance crusaders, and their different interpretations of a woman's place in society.
Kelsey Clark focused on the Easter Rising of 1916 in Dublin as the pivotal turning point for the Irish Nationalists and the

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formation of the Irish Republic. In her paper she argued that the radical Irish Nationalists were not only influenced by the history of violent rebellion in Ireland, but also by the blind patriotism being displayed during World War I throughout Europe.

Emily Quayle used the individual lives of Jean Jaures, a French socialist, and Raoul Villain, his nationalist assassin, to explore the divisions in France prior to World War I. In her paper she argued Villain as a symbol of the nationalist fevor in France prior to war, and his assassination as the culmination of national influence and the deep political division that characterized pre-war France.

Charles Halvorson wrote his honors thesis on the Willamette River Greenway Project, a state preservation project that grew out of several decades of protection efforts to become a major issue in the gubernatorial campaign of 1966. Through the exploration of the environmentalism movement of the 1960s, Charles investigated the consequences of the movement on those whose labor connected them to the landscapes the environmentalists were seeking to protect. Through these issues, he examined the Greenway and its connection between social and environmental issues.

Long hours have left these seniors well acquainted with the books on the library shelves, and the coffee machine on the first floor. Sixteen seniors have, or soon will, complete the course that finalizes their transcript. Congratulations on a job well done. May your history degree serve you well, if only to provide a broader base of interests and the extension of your bookshelf into a library.

Alumni Footprints

Patrick Croasdaile '08 was awarded one of six prizes from the North American Conference on British Studies (NACBS) for essays by undergraduates in US colleges and universities. Patrick's essay was titled "Foundational Principles: The Development of Post-Jacobite Separatism in Nineteenth-century Scotland." The essay was an edited version of the thesis Patrick submitted in David Campion's fall 2007 research seminar "The Victorians: Britain and the Empire, 1837-1901."
The NACBS is the premier interdisciplinary academic organization in the US and Canada devoted to British Studies. Its annual essay contest is meant to highlight the finest undergraduate research being done in the field. All entries must be nominated by faculty who are members of the NACBS and the selection is extremely competitive.

Peter Beland '07, recently published "*Climbing the Tallest Trees*" in Smithsonian.com.
http://www.smithsonianmag.com/science-nature/Climbing-the-Tallest-Trees.html?c=y&page=2

Joesph Haker '07 is working on his PhD at the University of Minnesota. His dissertation will look from multiple perspectives at the intersection of religion, politics, and nationalism during the Red Scare/ early Cold War- particularly as it affected issues of class. Joseph plans to deconstruct the concept of a "Christian nation" and suggest this is a Cold War product intended to shift the working-class to the Right.

Siri Harding was recently accepted to the PhD program at Pacific University. After spending a handful of years teaching and graduate work at St. John's College, Annapolis, Siri is looking forward to returning to the classroom for extended research in the field of history

Sierra Jenkins '05 worked for two years in La Roma, Mexico City for *Inside Mexico*, a monthly magazine. She recently returned to the states and is working as a field representative for Senator Gloria Romero, who represents East Los Angeles.

Edward "Jed"Haupt '01 will be teaching Middle school history at The McClelland School in Pueblo, CO starting in August. He will also be coordinating their outdoor education program.

Sarah Griffith '00 is working on a PhD at Santa Barbara after working at Harvard University Press and the Pacific Historical Review.

Faculty Updates

Professor Beckham has been engaged for the past 2.5 years on the concepts, research, and writing of "Oregon: Yours, Mine, Ours," two new galleries of permanent exhibits at the museum of the Oregon Historical Society. As curator/writer he has worked closely with OHS staff and the design firm of Andre & Associates, Victoria, British Columbia, on the content, visuals, and objects as well as Sockeye Productions, Portland, the media company developing the video/theater components of the exhibits. The presentation is focused on the history of Oregon over the past five decades and supplements the 7,000 square feet of exhibits, "Oregon, My Oregon," for which Beckham also was the curator/writer.

In April, 2009, Prof. Beckham's latest book gains publication. STIMSON LUMBER is a corporate history of one of the nation's oldest forest products companies. Privately owned, Stimson is headed today by the sixth generation of the family that founded it in Michigan in 1851. Like many lumber companies that hoped to survive, Stimson moved west in 1889 to establish operations on Puget Sound and begin purchases of land in northwestern Oregon. Today the company mills and timberlands are located in Oregon, Washington, Idaho, and Montana with corporate offices in Portland.

Prof. Beckham is serving as an expert witness for Contra Costa County, California, in two Indian casino projects and is witness in the federal district court of the District of Columbia over litigation involving the Mechoopda Tribe of Butte County and the Buena Vista Tribe of Amador County, California.

Prof. Beckham will deliver the keynote presentation for the annual meeting of the Oregon Social Science Association on April 4 and is a presenter at the Northwest History Conference on April 16. .

Professor Hillyer is working on her book manuscript, *Designing Dixie: Landscape, Tourism, and Memory in the New South, 1870-1941*. This project explores northern tourism to the post-bellum South and looks at how southern boosters manufactured tourist landscapes in order to foster reconciliation with the north and promote economic development. The chapter she is currently working on is about tourism to plantation estates in Natchez, Mississippi, a portion of which Prof. Hillyer recently presented at the Environmental History Conference. She is also polishing an article about the Confederate Museum, founded in Richmond, VA in 1896, and how the museum's curators used their exhibits to promote a "Lost Cause" version of the Civil War.

Profesor Campion has received a grant from the Fulbright Scholar Program to work with Universities in Hong Kong on development of their general education curricula. Only five awards were made by Fulbright as part of the foundation's Building General Education Curriculum in Hong Kong Universities Program.

Professor Bernstein published "Whose Fuji? Religion, Region, and State in the Fight for a National Symbol" in *Monumenta Nipponica* 63:1 in May 2008. He also published "Shinto Beliefs and Traditions" in The Encyclopedia of Death and the Human Experience, ed. Clifton Bryant and Dennis Peck (Thousand Oaks, CA: Sage Publications, 2009).

Professor Healy presented a paper, "Turks, Austrians, and Coffee: The History of the 'Mysterious Brown Beans,'" at the 123rd annual meeting of the American Historical Association in New York City on January 3, 2009.

Professor Glosser presented "Women and the Chinese State in Twentieth Century China" at "The Humanities and the Family" conference sponsored by the Institute for the Humanities, University of Illinois, Chicago, March 2009.

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