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REVIEWS

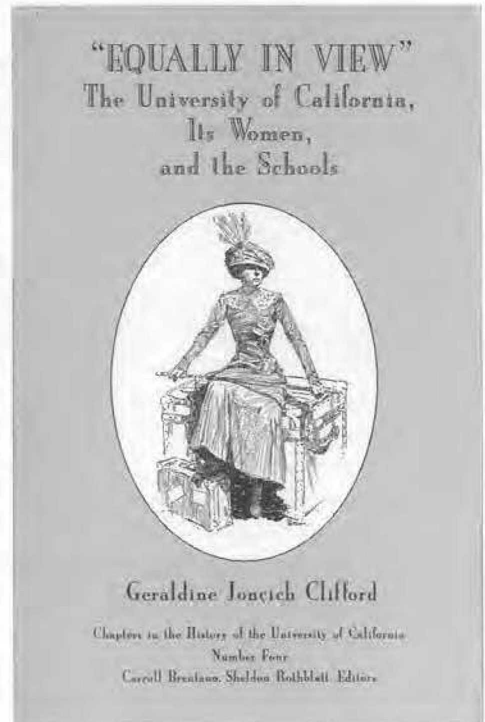
"Equally in View": The University of California, Its Women, and the Schools

Geraldine Jonçich Clifford
Berkeley: Center for Studies in Higher Education and Institute of Governmental Studies, University of California, 1995. 103 pp., illus.

"Equally in View" takes its title from a passage in William Carey Jones' early history of the University of California. In describing the first constitution of the state of California, which laid the legal foundation for the state's future educational system, Jones pointed out that delegates to the 1849 constitutional convention envisioned a comprehensive scheme that included primary, secondary, and tertiary education. In Jones' words, the convention "held equally in view the school and the University."

Geraldine Clifford takes up this theme in her insightful analysis of the triangular relationship between California's schools, its public university, and the women that formed an important bond between the two. The immaturity of the late nineteenth-century educational system as a whole created an atmosphere in which institutional aspirations and functions were highly fluid, in which gaps and redundancies characterized the roles that various institutions assumed. The history of nineteenth-century education is, Clifford argues, importantly a story of gradual functional differentiation.

Clifford finds that women played an important facilitating role in this process because, active in all of the different types of institutions, they often moved from one to another in the course of their academic and professional careers. She discusses the training of schoolteachers at the University of California as an illustration of this relationship. As teachers in the schools, women graduates became emissaries and advocates of the university in the on-going dialog over the proper roles of each institution.



"Equally in View" offers a concise and compelling argument, providing a perspective long ignored in the literature on education and women. Whereas histories of education have almost uniformly focused on one or another of what we recognize as distinct institutional categories (i.e. secondary schools, normal schools, and universities), Clifford shows that such differentiation is itself a historical phenomenon. And rather than focusing once again on the women's struggle for access to higher education, Clifford tells a fresh story of women negotiating their way through academia and having a significant impact on its formation. —R.W.A.

Law at Berkeley: The History of Boalt Hall

Sandra Epstein
Berkeley: Institute of Governmental Studies Press, University of California, Berkeley, 1997.
341 pp., illus.

A great addition to the history of the University of California, not only is Sandra Epstein's account readable but it is well researched, organized and indexed, covering issues of concern to the university as a whole. Begun twenty years ago as her doctoral dissertation in the Graduate School of Education at Berkeley, the expanded history was produced with the encouragement and support of Boalt's dean, Herma Hill Kay.

Epstein traces the development of the law school from 1882, when William Carey Jones (secretary to President John LeConte, recorder of the faculties, and a lawyer) taught a senior class in Roman law, to the 1990s. A full discussion of campuswide and universitywide issues are included: the Loyalty Oath controversy of the fifties, the Free Speech Movement of the sixties, affirmative action in hiring and admissions in the eighties and nineties. There are informative word snapshots of each faculty member, his or her background, specialty, and contribution to legal scholarship and practice.

In 1894, the Department of Jurisprudence was added to the university undergraduate curriculum, and in 1898, it became a professional law curriculum. In 1906, Elizabeth J. Boalt donated a parcel of San Francisco property to be sold for the construction of the Boalt Law Building. Minutes from a 1910 committee of the Department of Jurisprudence stated: "The completion of Boalt Hall furnishes the psychological moment for the commencement of the real University of California Law School."

The personalities of presidents (LeConte, Wheeler, Sproul), deans and faculty (O.K. McMurray, Alexander Kidd, William Prosser) and regents come alive with generous sprinklings of quotations from letters, minutes, lectures. In addition, legal education on the Berkeley campus is placed in the wider setting of the same in the United States, the history and politics of California, and the development of the Western character.

The reader can find the roots of the law school's legendary independence from the rest of the campus: in academic senate matters; hiring practices, salary scale, and tenure; admissions, tuition, and calendar. Included are short histories of the UCLA, Davis and Hastings Law Schools, rivalry among the schools, the development of academic standards, and the significance of California Bar Exam's results to the schools' reputation.

Epstein addresses the issue at hand in our current *Chronicle*, namely "Women at Boalt Hall," in a full twenty pages in Chapter 9, "Expansion and Diversity." Highlighted throughout the volume are the presence and influence of law librarian Rosamund Parma '08 and Barbara Nachtrieb Armstrong '12 (J.D. in 1915), the first woman appointed, in 1919, to a full-time faculty position at a major American law school. Armstrong's friendship with Agnes Robb, secretary to President Robert Gordon Sproul, is noted as helping maintain the law school's special place within the larger university.

Briefly, the newest addition to the history of the University of California is a gem for lovers of all things Blue and Gold. Read it. —G.L.

Gender and Higher Education in the Progressive Era

Lynn D. Gordon
New Haven: Yale University Press, 1990. 258 pp., illus.

In *Gender and Higher Education in the Progressive Era*, University of Rochester Professor Lynn Gordon explores the status of college women from 1870 to 1920, with an in-depth look at how women fared in five institutions: two coeducational, the University of California and the University of Chicago, and three women's colleges in the East and South, Vassar, Sophie Newcomb, and Agnes Scott colleges. Gordon finds similarities in the optimistic style and serious substance of the New Women of the Progressive Era—a time when relatively large numbers of primarily upper middle class women for the first time sought higher education and claimed their place on campuses, founding women's organizations to support their concerns and participating in social reform initiatives of the larger society. At the same time she recognizes the variety of women's experiences in the diverse institutional settings, East and West, small and large, coed and single sex. Her rich account reflects her research sources: she has delved into library archives for yearbooks, presidents' reports, and faculty papers; examined literary magazines for reflections of cultural norms and insight into private longings, doubts, and concerns about the future; and read memoirs and conducted interviews with alumnae of the era for a look back at dating practices, social conventions, and recollections of youthful expectations.

As on other campuses, women at Cal from 1870 to 1920 evolved from the straight-laced and plain-faced first generation of highly serious women students to the college women of the 1910s, more involved in campus social life and activities and often as interested in marriage and family as in career preparation. Seen through the eyes of their male counterparts, the first generation were dubbed "pelicans" (which was the inspiration for the name of the Berkeley campus humor magazine, the *Pelican*) while the second generation were approvingly dubbed "chicks;" one aspiring poet in a 1914 *Pelican* suggested, "Since girls today have learned the way to make our pulses quicken/And changed the game—let's change the name from *Pelican* to *Chicken*." (April 1914, reproduced in Gordon, p. 84.)

On a more serious note, Berkeley coeds at the turn of the century succeeded in securing a place of their own in campus life. By 1900, 46 percent of the student body were women. Phoebe Hearst became the first woman regent in 1897, provided the first women's center and gymnasium in 1901, and encouraged the establishment of the first women's residence clubs. In 1897 campus women founded the Associated Women Students as a focus for women's interests and counterbalance for the male-dominated ASUC. Also part of this nationwide trend toward separate women's institutions on campuses was the founding of the service organization Prytanean in 1900.

Into this milieu in 1906 came the youthful Lucy Sprague, who at age twenty-eight became Cal's first dean of women. In just six years, before resigning to marry in 1912, she worked to further the sense of community among women students and to broaden their educational and career horizons. It was Lucy Sprague who in 1912 initiated the Partheneia pageant that became the emblem of Cal's women's community in those years. She was also called upon to teach women sex hygiene. Speaking of the wave of "sex prophylaxis" that swept the country when she was at Berkeley, she recalled in her 1962 oral history, "in order to be thought modern you [had to] say 'syphilis' once a day."

It was not all fun and games. According to Gordon, the growth of a strong women's presence on campus engendered men's fears of feminization of the curriculum and college institu-

tions. "Women were excluded from most class offices, from intercollegiate competition, and sometimes from scholastic honors as well" (p. 71). Lillian Moller Gilbreth, later famous as an industrial engineer and the prolific mother of *Cheaper by the Dozen*, recalled that she was denied a Phi Beta Kappa key "on the grounds that it would be of more use to a man" (p. 71). And while President Wheeler opposed a move to institute sexually segregated classes, he held views of women's place common to traditionalists of the time. Calling on women to use their superior morality to cleanse and uplift the university, he cautioned in 1904, "You are not like men and you must recognize the fact. . . . You may have the same studies as the men, but you put them to different use. You are not here with the ambition to be school teachers or old maids; but you are here for the preparation of marriage and motherhood" (p. 71).

Gordon suggests that these underlying signs of resistance to the growing number of confident and optimistic young college women of the Progressive Era presage the cultural backlash of the 1920s and the following decades of depression, war, and fifties normalcy. She writes very much through the lens of a woman coming of age during a later era of feminism, where once again on college campuses women were to debate the efficacy of separate institutions as the battle was joined for the establishment of departments of women's studies in the 1970s and 1980s. —A.L.

The 4-Year Stretch

Florence Jury and Jacomena Maybeck
[Berkeley: privately printed, 1979.] 51 pp., illus.

Some might have murmured, "Oh, my, how different those two girls are." But I like to believe that when they met for the first time in August 1923, they felt, How complementary we are. One was a compact lady from Portland, Oregon, and a graduate of St. Helen's Hall, named Florence Gibner Niles; the other was a tall, lanky Java-born daughter of ranchers in Ukiah, California, named Jacomena Van Huizen. They arrived at St. Margaret's House, a boarding establishment for Episcopal deaconesses and university students, located on Haste Street just west of College Avenue, and soon established an affectionate and lifelong camaraderie, as this lovely memoir attests. Within some fifty-one pages, enriched with family and school photographs, we are carried back to those Jazz Age years on the Berkeley campus.

In her introduction, Jac writes, "Many people give many gifts—Flo and I are giving a four-year chunk of our lives—as rich as fruitcake. Those wonderful four years of our college life at UC Berkeley, 1923-1927. May they entertain and please you as they did us." And back and forth, first one voice, then the other recounts the happenings of classroom, romance, house-living, the first football game in the new Memorial Stadium, and the "chocolate malt and two graham crackers" that Jac ate at the new Stephens Union every day for four years. For Flo there were the oaks: "The campus was full of the huge, wide-spreading California live oaks. There were groves of them, there were clusters of them, there were single ones. Faculty Glade behind Stephens Union was nearly surrounded by them."

The women left their boarding house, walked up Telegraph Avenue and through Sather Gate. "Boys sat on the walls over the creek and eyed one. . . . From Bancroft to Sather Gate was a street lined with little shops. The Varsity candy store at the corner, the Black Sheep Restaurant up some stairs above an Indian jewelry store. . . . We tingled with excitement and stood in long lines to sign up for classes." In free moments they hiked up to the Big C on Charter Hill and "as twilight approached, we could see the boys on their bicycles with their long poles touching the

street lights, and one by one the gas flames flared. At six the Campanile began to play and we raced down the hill to dinner."

As freshmen they took English 1A from Benjamin Harrison Lehman. "We loved him. He was one of those professors who could open the world. He would come in to class twice a week carrying a load of books. He sat on his desk and read excerpts from each. Our weekly themes were to be based on something that had caught our imaginations." Flo recalls that their favorite among contemporary writers was Edna St. Vincent Millay: "Was there a college student of our generation who did not know and quote that First Fig, 'My candle burns at both ends.' . . . We reveled in the freedom it seemed to imply." Semesters rolled one into another, and, as Jac put it: "The Autumn ended in Christmas again—always the realness of the ranch to balance the adventure and uncertainty of college."

It is good to have this memoir, for not often do we find two articulate voices blending so effectively to tell a tale of undergraduate life seventy-five years ago. Flo would earn a law degree, work as a newspaper editor, and marry John Clare Jury. Jac, soon after college, married Wallen Maybeck, bore twin daughters, and lived the remainder of her life in the Berkeley hills. Flo died in 1994 and Jac in 1996, both close to the beloved campus which had brought them together. —J.R.K.K.

Gender and the Academic Experience: Berkeley Women Sociologists

Edited by Kathryn P. Meadow Orlans and Ruth A. Wallace
Lincoln and London: University of Nebraska Press, 1994. 206 pp., illus.

This is a compilation of sixteen autobiographies—all of women who obtained their Ph.D.s from the Department of Sociology of UC Berkeley between the years 1952 and 1971. Three things are immediately apparent after a superficial reading: one, almost without exception the tumult of the sixties figured large in their lives; two, although their experiences as scholars were remarkably similar, their experiences as women were wildly diverse; and three, all can write well.

Of the sixteen, thirteen are now professors—three at other University of California campuses and one, Arlie Hochschild, at Berkeley. In their graduate school years Berkeley was an invigorating place and, like it or not, they all responded to it with more than the usual ambivalence of the young scholar testing untried waters: none found the campus placid, their professors predictable, or their student colleagues dull. Oddly, each seems to have found a different and rather personal course of study, choice of field and career path. One chose as a dissertation topic the strategies of parents of handicapped children and ended up teaching at Gallaudet, the college for the deaf; another, finding demography her main interest, is now the director of a Center on Population, Gender, and Social Inequality; a third encountered her thesis topic on the politics of Indian students and went on to anti-nuclear activism and a position as coordinator of a Peace and Conflict program.

What do they say about their lives as women? All of them cite instances of anti-woman prejudice in the academic world, but almost none of them cite such prejudice in their own careers. On the whole they report being well and equally treated by their male Berkeley professors. Husbands are a different story: several women had married very young and then divorced with small children; one left a husband who beat her. More than one found that the freedom of graduate school enabled them to leave unsatisfactory marriages—even in cases where the husband encouraged their studies: "our proud and ever-supportive husbands sat together in the audience" (p.197) when these women received their doctorates, and one husband told his newly job-seek-

ing sociologist wife, "we have followed my career for twenty years, now we can follow yours for the next twenty" (p.40). However another husband helped with the housework and borrowed books for her but claimed later that their divorce was "just a case of women's lib" (p.80).

Nearly all the subjects report the importance of female friends—from the first seminars and all through the years; in some cases it was almost all that kept them going. They often very frankly acknowledge an enthusiasm for the intellectual content of their academic experience: it "fascinated me," "plenty of free time for exploring interesting questions," "curiosity led to research that was intriguing," which leads the reader to ask if there was not a positive side to being female in those years. Too, they recognized the quality of the sociology faculty in the '50s and '60s: one reports "once I told Dave Matza that I felt I had been at Berkeley during the golden years, thinking in terms of the professors. 'But I suppose everyone thinks theirs were the golden years.'" Professor Matza answered: "They were the golden years. We have never had a class quite like yours." (p.198). This is a readable, enlightening, and essentially heartwarming book. —C.B.

920 O'Farrell Street: A Jewish Girlhood in Old San Francisco

Harriet Lane Levy; introduction by Charlotte Akers
Berkeley: Heyday Books, 1996 [originally published 1947]. 196 pp., illus.

This engaging compilation of Harriet Lane Levy's autobiographical vignettes is a delight for anyone interested in the bygone world of the late nineteenth-century Bay Area. With a gentle ironic touch, Levy pokes fun at the close-knit, yet occasionally stifling, environment of her childhood as a part of a wealthy Jewish family in 1880s San Francisco, which she describes as a "world where variation was perversity." Each room of her home at 920 O'Farrell Street serves as the starting point for her recollections of the mundanities and occasional dramas of her childhood years, such as performing household chores under her mother's critical eye, participating in schemes to outwit the dreaded tax assessor, and observing the rituals of courtship and marriage within the Jewish community.

Perhaps the most interesting account in *920 O'Farrell Street*, however, is that of fifteen-year-old Levy's 1882 journey across the bay to sit for entrance examinations at the University of California: upon her arrival at North Hall, the site of the test in word analysis, she has an amusing, if bittersweet, encounter with none other than Josiah Royce, then an instructor at the university.

Also of interest are Levy's reminiscences regarding her position as one of a new generation of independent women who aspired to lead lives that eclipsed the strictures placed on them by marriage. Indeed, one of these women was Levy's next-door neighbor and dear friend, Alice B. Toklas, with whom Levy later travels to Paris, then the center of bohemian culture and home to such artistic luminaries as Picasso and Gertrude Stein.

Overall, the book's one shortcoming is that it simply ends far too quickly—it concludes when Levy is still in her early twenties—and thus her recollections of significant events like the 1906 earthquake and her impressions of turn-of-the-century Paris are neglected. Despite this major flaw, the dry wit and tenderness infusing her memoirs make *920 O'Farrell Street* an autobiography not to be missed. —K.M.

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