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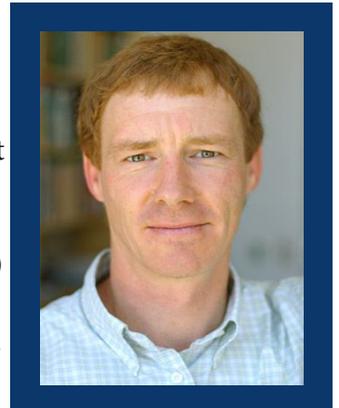
BYU HISTORY DEPARTMENT 2015 NEWSLETTER



ENVIRONMENTAL HISTORY: THE PASSAGE OF SPACE BY SHAWN MILLER

As an exercise in historical imagination, I ask students in my “Nature and History” course to hike the “Y” and spend a couple hours alone contemplating Utah Valley. They then write an essay that attempts to describe what the valley may have looked like in 1846, before Mormon migrants arrived, in 1900, after a half century of settlement, and then again in 1950 and 2000. Without the benefit of descriptive sources or old photographs, the guesses we make are rather sundry.

Historians, by definition, are concerned with the passage of time. We examine many things, but all within the context of time’s flow. We even have the audacity to give certain eras categorical names, such as the Iron Age, the Renaissance, or the Industrial Revolution. Most such names, even the Great Depression, reflect a notable bias toward human progress. What sets environmental historians apart, while they often share both temporal and topical concerns with many historians, is that we include the natural as an elemental component of our work. We are interested in the passage of space—from the recession of glaciers to the accretion of asphalt—and this often expresses a different bias entirely. One purpose of environmental history is to not let ourselves lose sight of the biological foundation of human culture. As John McNeill has put it, we study “the history of humans and the rest of nature,” the implication being that we are nature, too. Whatever our cultural, political, and technical achievements, in the end, we are still organisms that



must eat, drink, and breath, and which are today dependent on cheap energy and stable climates.

Environmental historians have not been around long enough to play the periodization name game, but we are beginning to throw around a new term, the Anthropocene, which derives more from a geological than an historical time frame, and whose intent is to identify the point at which the human species, rather than natural forces, became the major shaper of the earth—its landscapes, soils, waters, and atmosphere. Professional geological societies currently debate whether to adopt the term for the current era, to bookend the Holocene, “the recent era,” with the Anthropocene, which translates as “the human era.” There seems to be some consensus about the term’s appropriateness for our time, but geologists quarrel about when the Anthropocene should begin. One official body has suggested July 16, 1945, the first detonation of an atomic weapon; others, the beginning of the Industrial Revolution; and a few even push it back 12,000 years to the invention of agriculture.

Students looking down on our valley are correct to assume that environmental transformation accelerated with the pioneers, but they will learn that indigenous peoples manipulated the land substantially as well. For the Utes, Paiutes, and Shoshone, the valley was a place of gathering, of both people and resources; pioneers converted the sage desert into an irrigated garden; and today, their descendants have transformed farms and orchards into housing tracts divided by automotive corridors. When asked about the causes of such change, students can identify fire, the plow, population growth, the mason, and the developer, but in time many will conclude that the biggest tool in shaping the places we live during the last century has been the automobile, its ubiquity, more than its horsepower, explaining its transformative potency. That spatial power is quite notable when looking down from the “Y.” Since its invention, we have manufactured some 350 billion cars. We now produce 83 million per year, 227,000 per day, double what we produced in the 1990s. In 2010, the total vehicles on the road

surpassed 1 billion. Their spatial demands (each car occupies as much ground as an elephant) are such that in much of the world’s inhabited spaces, cars consume one third of the landscape: in streets and parking lots, in freeways and interchanges, and in drive-thrus and drive-ins. In some places, like downtown Los Angeles or central Orem, automobility consumes two thirds of the land. Environmentally, in addition to their outsized spatial implications, cars have been one of our species’ primary selective pressures, especially among the young. Last year, cars killed 1.3 million people globally and injured tens of millions. The car is the leading cause of unwanted noise, the major contributor to air pollution (about 70% along the Wasatch Front), and the second leading source of greenhouse gases, and hence, global warming. Maybe geologists should consider the Ford Model T as the Anthropocene’s opening.

Barring a few temporal period downers, such as the Dark Ages and the Cold War, most of our named eras praise our successes, celebrating the march of human progress or intellect or ingenuity: the Age of Discovery, the Age of Reason, the Gilded Age, the Progressive Era, the Roaring Twenties, or the Information Age. The Anthropocene even as a larger temporal category still imbibes of human pride, for it argues for our species’ power to alter nature on a global scale, but it also raises doubts about whether we can moderate that power to make a sustainable future. The Anthropocene’s burning question is really not about when it begins but how it will end. The answer will depend in part on how well we understand our place here, not just how we have used our time but also how we have shaped our spaces. Hopefully, history has something useful to say about that, too. It was the inimitable Edward Abbey, an adopted Utahn, who said that “if we could learn to love space as deeply as we are now obsessed with time, we might discover a new meaning in the phrase ‘to live like men.’”

A MORMON IN THE EERDMANS HOUSE BY CRAIG HARLINE

Historians are always shamelessly ogling and mercilessly scrutinizing and just downright painfully dissecting all sorts of primary sources, to their hearts' content—but becoming a primary source yourself? On purpose? Well, that's another matter altogether.

Because if you do that, as I've recently done, you understand a lot better how your seventeenth-century subjects feel, when you poke and prod them for their deepest secrets, and wonder whether they actually got their facts straight, and are suspicious about their real motivations—I mean, to paraphrase Paul Simon, who do they think they're fooling?

So why in the world would any historian or even any normal person want to do that? I'm still not entirely sure (unconscious motives, you know), but I thought I sort of knew when I wrote an account of my mission, called *Way Below the Angels: The Pretty Clearly Troubled but Not Even Close to Tragic Confessions of a Real Live Mormon Missionary* (Eerdmans, 2014).

For one thing, although I obviously got a lot of benefits from a mission (like becoming a real live historian), there were also some things that I'd wanted to sort out for a long time—and writing has always been a good way for me (and many others) to do that sort of sorting.

For another, I got the sense from talking to thousands of other missionaries over the years that they were also trying to sort out certain things, and that a lot of what had been written on the subject wasn't always helpful, being divisible basically (with some notable exceptions) into devotional works and scandalous exposés. Most people's experiences seemed to me somewhere in between those two extremes, and I thought it might be interesting and maybe even helpful to just tell what that middling experience was like, at least for me—to tell the story something like a historian would, in other words, except with a lot more of my own (purely metaphorical) blood and guts than usual.

And for a third and final thing, I also had the sense as I swapped mission experiences over the years with other-believers that we had a lot more in common than we'd supposed.

That's what I want to comment on most here.

This third thing was why I sent the manuscript to Eerdmans, a venerable old Christian publisher, rather than a Mormon-oriented press. I wasn't sure whether Eerdmans would want to publish such a Mormon thing as this, since as late as 1989 they'd published a book about the "Four Major Cults" and guess who was one of them?

But they responded even more enthusiastically than I'd hoped, and I'm pretty sure it was for the same reason I sent the book there in the first place—namely, that it was something they thought other-believers could relate to as much as Mormons might.

Ironically, it was being a missionary, and then later a historian of the Reformation, that got me so interested in that sort of relating. And for me it emerged that the best way to relate was through sharing warts-and-all faith-experiences, rather than just talking (arguing) about theology.

There's nothing wrong (necessarily) with talking (arguing) about theology, of course. It's usually what people interested in improving relations between people of different faiths think of doing first, in the hope of finding things you can agree on. But as you learn pretty fast studying the Reformation, it doesn't always improve relations, or understanding—and not necessarily so much because the respective parties inevitably won't agree on everything, but because they still don't relate to each other as people. In other words, they still haven't really seen themselves in each other.



My friend David Dominguez, who as an evangelical law professor at BYU knows a little something about interfaith relating, says that even more important than talking with other-believers about theology is walking with them. Sure, walking usually includes talking, but the sort of walking and talking he has in mind is like the sort on the road to Emmaus, which “teaches us to approach each other gently, with the utmost of care for each other’s well-being..., matching each other stride for stride, doing all we can to catch up with the hope and despair we all experience in the practice of Christian faith. Only after we have traveled miles together and given each other time to tell the whole story can we open up the Word in the here and now, among real brothers and sisters, rather than engage in debates over abstract doctrine.”

I’d be totally onboard with a rule that says, “No talking (arguing) about theology (or politics or anything else) until you’ve shared enough of your warts-and-all story that you can see yourself in the other person—and not just to keep the noise-level down or as some polite preliminary to the main show, but because seeing yourself in the other person actually changes the talking (arguing).”

Oh, seeing someone like that wouldn’t solve everything, and maybe wouldn’t bring world peace (actually maybe it would), and you’d still disagree on assorted things.

But you’d disagree now with empathy and informed understanding, instead of mistrust and suspicion.

And you’d try your darndest to characterize the views of the other person fairly, instead of carelessly or distortedly.

And you’d stop reducing that person to simply a member of a group.

And you’d be happy instead of alarmed about what you had in common.

And you’d be open to learning things from another person’s tradition that aren’t in your own.

But again most of all, you’d be inclined to see that other person as someone basically like you, instead of as someone basically not.

Of course some people don’t want to see themselves in others, like believers in the Reformation who complained when their preachers didn’t rail enough against enemies of the faith: they needed those enemies in order to define themselves! And in fact once you start seeing yourself in someone, it’s hard to go back, because the seeing is interesting, and comforting, and satisfying.

Eerdmans already had plenty of warts-and-all books that offered even former Mormon-missionaries the chance to see themselves in unexpected others—like Lamin Sanneh’s *Summoned From the Margin*, or Rembert Weakland’s *A Pilgrim in a Pilgrim Church*, or Dorothy Dickens Meyerink’s *Ministry Among the Maya*. Books like these made me think that maybe others would unexpectedly see themselves in a Mormon story too—see the humanness in Mormon missionaries, instead of the usual angelicness, demonicness, roboticness, or (thanks to the musical) moronicness.

And I’m glad Eerdmans thought so too. Even if it has meant a little dissection for me.



Craig Harline

WAY BELOW THE ANGELS

the pretty clearly troubled but
not even close to tragic confessions
of a real live Mormon missionary



Pictured above is Dr. Harline’s new book.

FACULTY NEWS

Dr. Neil York traveled to Boston this past June to mark the publication of the final volume of *Portrait of a Patriot*, which brought together the papers of Josiah Quincy, and to honor the memory of Pauline Maier of MIT, who died the previous November. As chair of the publications committee for the Colonial Society of Massachusetts, Professor Maier championed the Quincy project from the beginning. Professor York edited the first volume, which appeared in 2005, as well the sixth and final volume, in 2014. These two volumes contain Quincy's political writings and correspondence. Professor Dan Coquillette of Harvard Law School edited the volumes in between, which include Quincy's legal writings. Quincy was one of Revolutionary Boston's leading lawyers, teaming with John Adams to defend the accused soldiers in the Boston Massacre trials. A leader among Boston's patriot politicians as well, Adams called him the "Boston Cicero." This past year also saw the publication of Professor York's "Defining and Defending Colonial American Rights" in the journal *American Political Thought*.

When historians uncover a new letter or journal of historical significance that has been unknown to the academic community, they react like kids opening presents on Christmas morning. Such was the case when **Dr. Jay H. Buckley** was invited to transcribe and annotate an original William H. Ashley journal he kept on his way to the 1826 fur trade rendezvous in Cache Valley, Utah. This amazing discovery, now curated at the Robert Campbell Museum in Saint Louis, Missouri, chronicles important information about the fur trade and represents one of the first written accounts of overland travel through Kansas, Nebraska, and Wyoming along the future Oregon Trail. Buckley's published article and transcription of Ashley's diary appeared in volume 8 of the *Rocky Mountain Fur Trade Journal* (2014) and he was a featured speaker on that topic at the Museum of the Mountain Man in July. Buckley also accompanied K-12 teachers to Boston, Philadelphia, Colonial Williamsburg, and Washington, D.C., through the Driven2Teach Field Study program for two weeks during the summer. He serves on the Charles Redd Center for Western Studies Board of Directors, is Chairman of the Orem Historic Preservation Advisory Commission, and is Past President of the

Utah Valley Historical Society.

Last year, **Dr. Shawn Miller** published "Minding the Gap: Pan-Americanism's Highway, American Environmentalism, and Remembering the Failure to Close the Darién Gap," in *Environmental History* (Spring 2014) which examines the environmental causes for the failure to connect the Pan-American Highway system across the Darien Gap and considers the reasons we remember our successes (such as the Panama Canal, of which more than 600 books have been written), and forget our failures (like the Pan-American Highway, about which not a single book has been published.) The failure to finish the highway, he argues, was an environmental success worth remembering. Dr. Miller's *An Environmental History of Latin America*, first published with Cambridge in 2007, was published in Korean as "The Old New World." He has just completed his latest book manuscript "We Danced in the Street: Community, the Car, and the Nature of Public Space in Rio de Janeiro, 1870-1970," and hopes to see it published later this year, before the Olympics come to Rio de Janeiro.

Dr. Mark Choate was a visiting fellow at the Centre d'Études et de Recherches Internationales / Center for International Research and Studies, Sciences Po (Institut d'études politiques de Paris), in 2014-2015. He presented a paper at a symposium, "Global Diasporas in the Age of High Imperialism," at the University of Kassel, Germany, and published two chapters: "New Dynamics and New Imperial Powers, 1876-1905," in *The Routledge History of Western Empires*, edited by Robert Aldrich and Kirsten McKenzie (Routledge, 2014), and "The Frontier Thesis in Transnational Migration: The U.S. West in the Making of Italy Abroad," in *Immigrants in the Far West: Historical Identities and Experiences*, edited by Jessie L. Embry and Brian Q. Cannon (University of Utah Press, 2014).

Dr. Matt Mason continued work on several research projects, chief among them his political biography of Edward Everett. At times he feels he is writing this man's 6-decade-plus biography in real time, but it is inching towards completion. He saw his article "A Missed Opportunity? The Founding, Postcolonial Realities, and the Abolition of Slavery"

published in the international journal *Slavery and Abolition* in the summer. He presented papers at conferences in Philadelphia (Society for Historians of the Early American Republic) and Houston (British American Nineteenth Century Historians). He tried experiments in digital humanities for his Modern Britain class that shockingly went awry. More successfully, he continued his work helping the modern movement against human trafficking as a member of Historians Against Slavery and as faculty advisor to BYU's Anti-Human-Trafficking Club.

In the last year **Dr. Ed Stratford** presented at several venues connected to his book project on Old Assyrian trade and time. Most recently, he presented on the progress of a project to situate mercantile activity on the physical landscape of ancient Turkey and Iraq through combining historical reading of the letters with X-Ray Fluorescent material analysis. The combination of these two approaches holds the promise of being able to “geotag” the composition of thousands of letters written around 2000 BC as merchants traveled to locations across Turkey selling their wares. This project will facilitate an ability to better understand their commercial networks as they were affected by time and space. He presented to an archaeological audience in November 2014 at the Annual Meeting of the American Schools of Oriental Research in San Diego, CA. Another presentation was made to an Assyriological audience (specialists like Dr. Stratford who read the cuneiform documents) at the American Oriental Society conference in New Orleans just this March. Recently in February, Professor Stratford also presented at the Carlos Museum and Emory University in Atlanta as part of a series of public lectures sponsored by the Program in Mediterranean Archaeology. The talk was entitled, “Merchant Letters, Human Time.” Professor Stratford argued that the Old Assyrian merchants may in fact be the first time in world history when we can link both the phenomenological and physical aspects of time into our accounts of their experiences. As a result, this combination of both the experience of time and the constraints of seasons produces the first period in which what he calls ‘Human time’ can become part of the historical record. He is developing this into an article this year. Dr. Stratford had one article come out last year: “‘Make Them Pay’: Charting the Social Topography of an

Old Assyrian Venture” in the *Journal of Cuneiform Studies*. The article highlighted how one merchant pursued his profits in one particular venture of trade during a particular year, showing how merchants could communicate in ways that masked their real intentions, and that these can only be perceived by Old Assyrian historians by paying closer attention to their specific activities rather than larger patterns. His article entitled, “Successor Eponyms, Debt Notes, Intercalation, and the Old Assyrian Calendar during Kültepe Level II: A Critical Reappraisal,” will appear this October in the *Journal of Near Eastern Studies*. The article shows the way to more firmly reconstruct merchant’s activities on a timescale fitted to their own activities and lays the foundation for more robust narratives of the way merchants traded talents of silver two thousand years before the parable of the talents. Another article on the capacity to analyze handwriting as a way to examine literacy in the Old Assyrian trade, entitled “Old Assyrian Literacy: Formulating a Method for Graphic Analysis and Some Initial Results,” is expected to also appear later this year. Dr. Stratford will participate in an upcoming Neubauer Collegium project at the university of Chicago entitled “Economic Analysis of Ancient Trade: The Case of the Old Assyrian Merchants of the Nineteenth Century BCE.” The project was awarded \$200,000 over the next three years, and Professor Stratford’s database, “The Old Assyrian Research Environment” will be the beneficiary of most of the funding and provide the core platform for the analysis. The project will combine the efforts of archaeologists, economists, and Old Assyrian specialists and continue through 2017. This fall, Professor Stratford will travel to London, Paris, Istanbul, and Prague to continue scanning tablets for the X-Ray Fluorescence project. He expects to submit the manuscript for his monograph focusing on a year in the life of an Old Assyrian merchant named Pushu-ken at the end of this summer.

In October 2014, **Dr. Stewart Anderson** published a co-edited volume, *Modernization, Nation-Building, and Television History*, with Routledge. An original article entitled, “The Tightrope between East and West: East German Television Fiction from the 1960s and the Representation of a Socialist Modernity” appeared in the same book. His current research

projects include an exploration of the history of morality and an examination of collective memory strategies surrounding Martin Luther's 500th birthday in 1983. This coming May and June, he will travel to the Historisches Archiv des Bistums Köln in Germany and the Archives Cantonales Vaudoises in Switzerland to conduct research on radio history and on the NGO Moral Re-Armament.

Dr. Brian Cannon's *The Awkward State of Utah: Coming of Age in the Nation, 1896-1945*, co-authored with Charles S. Peterson will be published by the University of Utah Press this summer. Cannon serves on the editorial board of *BYU Studies* and *the Utah Historical Quarterly*, as an associate fellow at the Center for Great Plains Studies, and as an associate editor for *Agricultural History*. He served as the program chair for the 2014 Mormon History Association meeting in San Antonio and as the local arrangements co-chair for the 2014 Agricultural History Society meeting in Provo. He completed a chapter entitled "Regions of Rural America: The Intermountain and Mountain West" for the *Routledge History of Rural America*, edited by Pamela Riney-Kehrberg. He co-authored and delivered a paper with research assistant Neil Longo at the annual meeting of the Utah Historical Society in September on the history of WordPerfect.

Dr. Ignacio M. García will have his memoir published this summer by the Fairleigh Dickenson Press. The intent of the memoir is to provide a context to understand Professor García's intellectual and scholarly work. The book is not only about growing up as an immigrant in American society but also about how the Mormon faith influences the early decisions he made and the person he became. The book, however, also reflects on how his involvement in the Chicano civil rights movement influenced his religion and the way he has practiced it. *Chicano While Mormon, Activism, War, and Keeping the Faith* is one of the first memoirs from a perspective of a Saint of color and one of its intents is to get more Latinos and other Saints of color to tell their story of struggle and faith.

Just out is **Dr. Rebecca de Schweinitz's** latest publication, "'The Proper Age for Suffrage': Vote 18 and the Politics of Age From World War II to the Age of Aquarius," in *Age in America: The Colonial Period*

to the Present (NYU Press, 2015). This article draws from her current research on post-war youth and politics and the movement to lower the voting age to 18 in the United States. Thanks to funding from BYU and a Fall 2014 faculty research leave, which enabled her to visit archives across the country, that project is moving along. Dr. de Schweinitz also shared her research at several academic conferences this past year, including the American Historical Association. In addition to leading a group of students in a civil rights class that included a tour to important historical sites in Georgia and Alabama over the week of the 50th anniversary of the Selma to Montgomery March, she was pleased to be a part of several Black History month events on BYU campus. Two of those events, a panel discussion on "Blacks and the LDS Church," and another on "Understanding Racial Tensions in the United States" are available to watch on-line. See <https://civicengagement.byu.edu/Pages/Home.aspx>

MESSAGE FROM THE CHAIR: CHANGES IN THE HISTORY DEPARTMENT BY DONALD J. HARRELD, CHAIR

Almost a decade ago, the world experienced an economic crisis that had profound affects for our own little history department. Fewer and fewer students chose to major in history each year; year after year our numbers declined. From what I can tell, we have stabilized now, but the character of our majors has changed a bit. The department now has as many teaching and family history majors as it does “traditional” history majors. Recent changes in the faculty, and in our staffing, have reflected that reality.

Students today equate their college education with career preparation more than ever before. And while I welcome the hundreds of students in our teaching majors and in our family history major, I think we need to do a better job helping our traditional history majors understand how their liberal arts degree is preparing them for a variety of careers. A recent poll by Dan Jones & Associates showed that the skills students learn as a history major are very much in demand in Utah businesses. In the poll, “nearly 90 percent of employers said recent graduates lack necessary oral and written communication skills, and 81 percent of employers said prospective employees lack critical thinking and analytical reasoning skills.”¹ This study focused on Utah employers but other studies present a similar picture around the country.

This year, the history faculty began a concerted effort to improve the way we advise/mentor all the history majors in order to combat the perception that history can’t prepare anyone for career success. So far, the faculty has been in contact with hundreds of students and more will be added every year. Working together with the advisement center and the BYU Career Center, we hope to help students understand the value of their passion for history.

The change in the distribution of majors has also necessitated some changes in staffing. We recently hired two staff members, Lenore Carrier,

who will be based in the Center for Family History and Genealogy, and Aimee Burr, who is our new Secondary Education Coordinator. We welcome these two staff members who will be working to further our efforts at student success.

Several new faculty members joined us this year.

Jill Crandell, who has been directing the Center for Family History and Genealogy, will join the faculty as Assistant Teaching Professor. Karen Auman also joins the Family History faculty. Karen specializes in Southern US family history and in German migration to America. Stewart Anderson, a specialist in modern German history, joins us as a CFS-track faculty member. Stewart is familiar to many as he has been a visiting faculty member for a few years prior to his appointment. Finally, Alisa Kesler-Lund, joins the faculty to work with our growing number of teaching majors. Alisa specializes in the use of museums and cultural sites in education.

We are losing long-time faculty member Bill Hamblin, who will be retiring at the end of the 2014-15 academic year. Bill has been attached to the Jerusalem Center and is a specialist in Middle Eastern History. Bill expects to relocate to the Middle East where he will continue his scholarly work. We wish him the very best.

Yevon Romney, our Student Services Specialist, has announced her retirement (set for this Spring) after many years of employment at BYU. Yevon has been a wonderful support for our students and it will be difficult for us to see her go.



¹ KSL.com. Stable URL: <http://www.ksl.com/?sid=32717640&nid=148&title=utah-students-grossly-unprepared-for-workforce->

FACULTY RECOGNITION AND AWARDS

Jay H. Buckley Receives 2015 Sherman Fellow Award

The Portage Route Chapter (PRC) of the Lewis and Clark Trail Heritage Foundation (LCTHF) selected Professor Jay H. Buckley as the recipient of the 2015 Sherman Fellow Award. Buckley has served in many capacities in national Lewis and Clark organizations: 1) Scholar In Residence at the Sherman Library and Archives in Great Falls, MT (2004); 2) Board of Directors of the LCTHF (2007-2011); 3) Recipient of the LCTHF's Meritorious Achievement Award (2010) for his Lewis and Clark scholarship, including his book on Meriwether Lewis's death and his award-winning biography, *William Clark: Indian Diplomat*; 4) President of the Lewis and Clark Trail Heritage Foundation (2011-2012); 5) LCTHF Governance Committee (2013-present). Bill Sherman epitomized the patriotic American and his favorite saying was "You can get lots of things done if you do not care who gets the credit." Bill's spirit lives on and it is this spirit that motivates all of us to continue to do great things in our country and for which Buckley has been recognized. Buckley accepted the award at a banquet in Great Falls, Montana, on March 21, 2015.

TEACHER OF THE YEAR AWARDS

Chair Selection for Outstanding
Teacher of the Year
Jay Buckley

Student Selection for Outstanding
Teacher of the Year
Grant Madsen

RECENT AND UPCOMING BOOK PUBLICATIONS



Craig Harline

WAY BELOW THE ANGELS

the pretty clearly troubled but
not even close to tragic confessions
of a real live Mormon missionary



Way Below the Angels: The Pretty Clearly Troubled but Not Even Close to Tragic Confessions of a Real Live Mormon Missionary

By Craig Harline

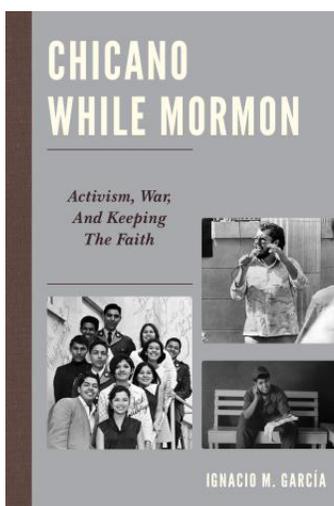
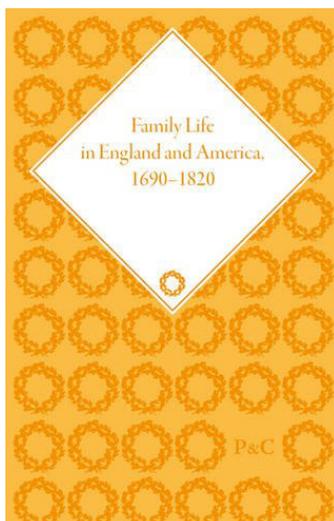
When Craig Harline set off on his two-year Mormon mission to Belgium in the 1970s, he had big dreams of doing miracles, converting the masses, and coming home a hero. What he found instead was a lot of rain and cold, one-sentence conversations with irritated people, and silly squabbles with fellow missionaries. He also found a wealth of friendships with fellow Mormons as well as unconverted locals and, along the way, discovered insights that would shape the rest of his life. Harline's witty and thought-provoking spiritual memoir tells the story of his coming-of-age on his mission, taking readers beyond the stereotypical white shirts and nametags to reveal just how unpredictable, funny, and poignant the missionary life can be.

Family Life in England and America, 1690-1820

Edited by Amy Harris, Rachel Cope, and Jane Hinckley

This four-volume collection of primarily newly transcribed manuscript material brings together sources from both sides of the Atlantic and from a wide variety of regional archives. It is the first collection of its kind, allowing comparisons between the development of the family in England and America during a time of significant change.

By studying the family we can increase our understanding of everything from democracy and capitalism to race, gender, class, violence, religion and death. Recent scholarship has gone beyond demographic study and narrow definitions of the family to consider kinship more widely, yet a great deal of the material that can help our understanding remains buried and untapped in a variety of remote archives.



Chicano While Mormon: Activism, War, and Keeping the Faith

By Ignacio M. García

This is a memoir of a well-known Chicano scholar whose work and activism were motivated by his Mormon faith. The story follows him as an immigrant boy in San Antonio, Texas, who finds religion, goes to segregated schools, participates in the first major school boycott of the modern era in Texas, goes to Vietnam where he heads an emergency room in the Mekong Delta, and then to college where he becomes involved in the Chicano Movement. Throughout this time he juggles, struggles, and comes to terms with the religious principles that provide him the foundation for his civil rights activism and form the core of his moral compass and spiritual beliefs. This memoir is about activism and religion on the ground and reflects the militancy of people of color whose faith drives them to engage in social action that defies simple political terminology.

COURSE SPOTLIGHT

Dr. Rebecca de Schweinitz (pictured with her class) taught a Civil Rights seminar in Winter 2015.



This unique course offered students the chance to visit historical sights covered in the course.

**By Rebecca de Schweinitz,
Associate Professor of History**

The last few years I've been privileged to be part of a team-taught, FHSS-sponsored (donor-funded) seminar on the civil rights movement. Over the course of winter semester, a small group of faculty and students explored the history of the Black freedom struggle, spent a few days visiting important movement sites and meeting with former movement participants in Alabama and Georgia, and returned to campus to share experiences and insights with the larger BYU community. The trip is scheduled around the yearly commemoration of Bloody Sunday—the start of the now (thanks to Hollywood) even more famous Selma to Montgomery March. The 50th Anniversary of the Selma March and the Voting Rights Act made this year's trip especially meaningful.

I had already been thinking a lot about the legacies of that particular event. My current book project explores the movement to lower the voting age in the United States to 18. Although the Vote 18 movement had its origins in the 1940s, the Voting

Rights Act of 1965 paved the way for this further extension of the franchise. Indeed, I came to this project as I was trying to figure out what mainstream (NAACP) youth civil rights activists were up to in the late 1960s and early 1970s—after the “classical phase” of the civil rights movement and during the era of Black Power. It turns out that young freedom fighters across the country—in the West and North as well as in the South, including places like Selma—were vigorously engaged in voter registration work, in making good on the democratic civic engagement that the 1965 voting rights legislation made possible. They also joined with other activists, organizations, and political players to push for a lower voting age. Young people had proven so adept at voter registration work, so committed to tackling the country's biggest issues, and more racially liberal than the older generations, that it made sense for civil rights advocates to make youth voting rights part of the next phase of the struggle for racial equality.

The next phase. Students in the civil rights seminar know that what happened in 1965—the passing of landmark voting rights legislation—

represented a moment, albeit a significant moment, in a much longer struggle for racial equality. And while we certainly saw striking evidence for how far we've come as we mingled among thousands of others to celebrate what happened fifty years ago, we were also reminded of the ongoing challenges that remain. We saw, for instance, a burly white Alabama police officer laughing and talking with a black female marcher; and people representing every state, every race, and every religious group singing the same freedom songs. But we also saw signs calling attention to new efforts to limit minority voting rights (made possible by the Supreme Court's 2013 ruling that eliminated key provisions of the 1965 Act), the ongoing segregation of America's schools, and racial disparities in the criminal justice system and in how suspects are treated by police.

Black theologian Howard Thurman, in the mid-twentieth century wrote: "The movement of the Spirit of God in the hearts of men often calls them to act against the spirit of their times or causes them to anticipate a spirit which is yet in the making. In a moment of dedication, they are given wisdom and courage to dare a deed that challenges, and to kindle a hope that inspires." This certainly describes Martin Luther King Jr., Rosa Parks, John Lewis, Diane Nash, Amelia Boynton, Fred Shuttlesworth, Ella Baker, Medgar Evers, and a host of other, less famous, civil rights activists. Our students returned after visiting Atlanta, Montgomery, Selma, Tuskegee, Birmingham, and Anniston; after participating in some of Selma's 50th Anniversary events; and after meeting movement participants (black and white) who risked their lives for freedom, similarly determined to make a difference—dedicated to acting on the Spirit of God as it calls them to address modern manifestations of the struggle for equality.

Justin Tyree, a senior majoring in History, wrote about his experience:

It was a special opportunity for me to recently stand in some of the places where he lived and spoke. One such place was the Alabama State Capitol Building in Montgomery. It was directly in front of the Capitol steps that Dr. Martin Luther King Jr. delivered what is sometimes called his "How Long, Not Long" speech in 1965. Fifty years have passed but the site remains largely the same. As I walked up the first few steps of the Capitol and looked out upon the city below me I could imagine the thousands of people packing the street for Dr. King's address at the end of the Selma to Montgomery march. "We need a society that can be at peace with itself. . . . That will be the day not of the white man, not of the black man. That will be the day of man as man." I recited this and other parts of his speech to our small group from BYU. After taking a class focused on the civil rights movement at BYU and getting to go to important historical sights associated with the movement, and even meet a few movement participants, these lines have come to have new significance for me. They represent the vision of a beloved community. They represent a day without racial barriers and tensions, when an individual who receives an honor will receive it as a human being and not as a representative of their race. Taking part in the 50th anniversary march across the Edmund Pettus Bridge in Selma, and standing shoulder to shoulder with people of all races and backgrounds, gave me hope for the future and the progress we can continue to make if we do not become discouraged with the issues of the day and the racial conflicts that arise, but instead seek to understand and serve one another.

Madeline Anguiano, a junior majoring in History, comments on her visit to the Birmingham Civil Rights Institute:

[...] I made my way into a room that was bare of everything but people. I mean, they weren't real people – they were glass silhouettes of men and women of varying ages and backgrounds who had lived during the time of the struggle. They didn't exactly look friendly, but then again, neither do most people in pictures from more than fifty years ago. There were words projected on a far wall that I couldn't make out from the entrance to the room, and recordings of voices played on a loop in the background.

I soon became aware that these people weren't meant to represent sympathizers to the cause of Freedom. The recording in the background repeated awful racial slurs, anti-Black vitriol, and really disgusting pro-segregation arguments. On the wall were projected several quotations from racist Southerners. I'm sure I don't need to tell you that what some of these people said was pretty horrible to contemplate.

Realizing that people thought this way in the past is bad enough. What especially shook me was the realization that I've heard people today in the 21st century express similar sentiments. I know people who believe that minorities are inferior, although they'd never say it out loud and don't consider themselves racist. I know people who casually drop racist statements as though they're nothing and then laugh about them; I've even been guilty of this in the past. We usually think about racial prejudice and the Civil Rights Movement as something from the distant past, as though people used to be misguided and hateful, and that it's not like that anymore. This trip – and this room in particular – made me realize that racism didn't end with the Brown ruling or with passage of the Civil Rights and Voting Rights Acts of the mid-1960s. Martin Luther King Jr.'s dream of a society where “the sons of former slaves and the sons of former slaveowners” can be friends has only partially been fulfilled. While we've made progress, the struggle is not over. Equality is not yet a reality.



AWARDS FOR OUTSTANDING PAPERS WRITTEN IN 2014

Women's History Award

Sarah Johnson, "Sister Methodist Missionaries".

LeRoy R. Hafen Award in North American History

Daniel Huestis, "The Royaltan Raid: Misconceptions and Interrelations".

Sechin Jagchid Award in Non-Western History

Mallory Tryon, "Katherine 'Kitty' Kirkpatrick: A Glimpse into a Society Inadvertently Reliant on British-Indian Marriages".

Eugene E. Campbell Award in Utah History

Anne Clark, "Utah League of Women Voters: Mothers in Politics".

DeLamar and Mary Jensen Award in European History

Kevin Wallace, "General Charles Gordon: An Ironic Symbol of the British Empire".

Fred R. Gowans Award in 19th C. Western US History

Taylor Rice, "The Influence of the Horse on the Blackfoot Way of Life".

Carol Cornwall Madsen Award in Mormon Women's History.

Skyler Dunford, "Staunch Independence".

History of the Family Award

Rebecca Johnson, "George Smith Family Research".

Personal Family History Award

Robert Call, "A Brief Analysis of the Origins of Thomas Call and Bennett Harryson".

William J. Snow Award in Western or Mormon History

Taylor Cozzens, "Defeating the Devil's Arm: The Victory over the Short-Handled Hoe in California Agriculture".

Native American Studies Award

Chelsea Henrie, "My Father's Son: Placing Sylvester into Utah and Family History".

Latin American History Award

Matt Lisle, "Distinguishing the Man from the Plan: A Critique of CIA Analysis of Jacobo Arbenz in 1954 Guatemala".

Cultural History Award

Elise Petersen Lipps, "Bred and Bawn in a Brier-Patch!": African-American Folklore as Day-to-day Resistance to Slavery".

2014 Faith and Reason Essay Competition

Greer Bates, "Faithful in Friendship: Dietrich Bonhoeffer's Self-Perception as Illustrated in His Relationship with Eberhard Bethge".

Latino/Latina History

Arica Roberts, "Una Guerra Contra La Mujer: Chicana Feminism and Vietnam War Protest".

HISTORY SCHOLARSHIPS

Elise Petersen Lipps
Arthur Becker Scholarship

Richard Bruner
DeLamar & Mary Jensen Scholarship

McKayla Hansen
Mark Earl Brotherson Memorial Scholarship

Alexandria Samann
Mary Ruth Cannon Spencer Scholarship

Kirstin Skankey
Mary Ruth Cannon Spencer Scholarship

Tierca Harrison
William J. Snow Scholarship

FAMILY HISTORY NEWS: INTERNSHIPS, CONFERENCES, AND AWARDS

With generous donor and departmental support, the Family History Program has been able to provide excellent internship opportunities for students this year. In addition to internships at the BYU Library Special Collections and the Family History Library in Salt Lake City, current students have or will be completing internships at the LDS Church History Library; New England Historic Genealogical Society in Boston; the Folger Shakespeare Library in Washington D.C.; the British Library; the UK National Archives; the Society of Genealogists in London; and Allen County Public Library in Indiana (at top-tier genealogical library). Additionally, for the first time in recent memory, family history interns will also be working Denmark and Poland. These internships provide excellent opportunities for the students to learn and grow, gaining valuable work experience in their fields. You can follow their adventures on the blog they will be keeping this summer – links to this and other social media will shortly appear on the history department website and the Center for Family History and Genealogy website (familyhistory.byu.edu).

Recently family history students and faculty participated in RootsTech, the largest genealogical technological conference in the world (held annually in Salt Lake City). This year, RootsTech was held in conjunction with the annual conference of the Federation of Genealogical Societies. Over the three-day conference, BYU Family History students had the opportunity to attend classes, learning from some well-known, experienced professionals. Students were given the chance to network with these professionals at the conference as they improved their knowledge and skills by attending the classes. In addition, the conference offered opportunities for students and faculty to present classes on research techniques and methodologies (you can view Professor Auman's and senior Annie Leishman's presentations here: <http://rootstech.org>). At the conference, the Family

History Program had a booth in the Expo Hall. In between classes, students spent time at the booth, talking to hundreds of people and gathering a list of prospective students. Their influence on prospective students was particularly noteworthy – the interest generated in the major since the conference is directly attributed to the students' passion and enthusiasm.

CENTER FOR FAMILY HISTORY & GENEALOGY ENDOWED SCHOLARSHIPS

Ashley Lish	Conlee Grant
Brittany Bishaw	Ingersoll Grant
Angie Bollard	Ingersoll Grant
Emily Dockery	Ingersoll Grant
Shelley James	Mansfield Award
Amber Larsen	Mansfield Award
Jan McKinney	Mansfield Award
Julie Stoddard	Rice Scholarship
Kelsee Jackson	Trejo Grant

LECTURE SPOTLIGHTS

THIRTIETH ANNUAL RUSSEL B. SWENSEN LECTURE



Elizabeth R. Varon is the Langbourne M. Williams, Professor of American History at the University of Virginia. Her lecture was entitled:

“Legacies of Appomattox: Lee’s Surrender in History and Memory”

“Robert E. Lee’s surrender to U.S. Grant on April 9, 1865 is for most Americans a familiar tableau. But the myth of “gentlemen’s agreement” obscures the inherently political nature of that iconic moment. Three distinct understandings of the surrender — as a moment of restoration, of vindication, and of liberation — took shape on April 9, 1865. For Lee, the surrender was a negotiation in which he secured honorable terms for his blameless men, the peace was contingent on the North’s good behavior, and the goal of reunion was a restoration of the civic virtue Lee associated with the days of the early Republic. The Union victory, in Lee’s eyes, was one of might over right. In Grant’s view, by contrast, the Federal army’s triumph flowed from the superior virtue of its cause. The surrender was in no sense a negotiation: Grant’s magnanimous terms were designed to encourage Southern atonement; he could be merciful precisely because he had rendered Lee’s cause hopeless and discredited. For Grant, the Union victory was one of right over wrong, and the peace

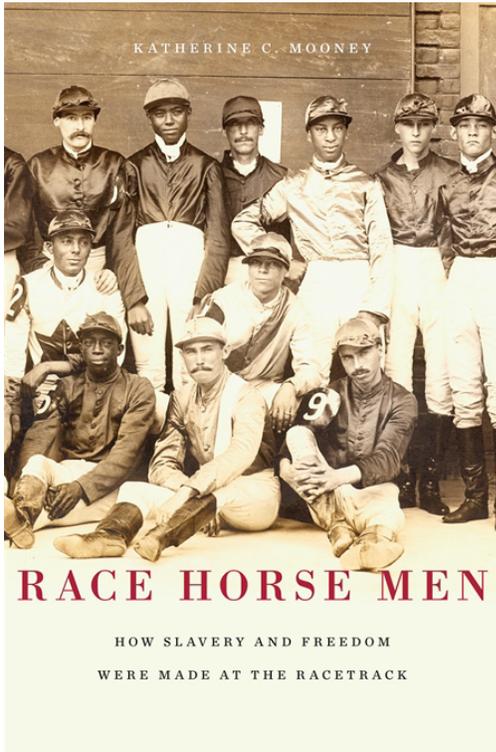
was contingent on the South’s good behavior. In the eyes of African American Union soldiers and former slaves more than the Union had been vindicated that April day: Lee’s surrender was for them a freedom day, the moment the promise of emancipation was finally fulfilled. Varon suggests that debates over the Appomattox terms reveal not only the depth of the bitterness between the victors and vanquished, but also the deep divisions *within* each society, North and South.”

THANKS TO THE DONORS

Each year the History Department awards cash prizes for outstanding student papers and excellent past performance, and helps students obtain an education through generous scholarships. These funds do not come from the general operating budget of the university, but are provided by alumni of the History Department. Thank you to all who have contributed so generously in the past. If you are an alumnus we hope you will consider a donation to the department endowment, which is used to fund awards and scholarships.

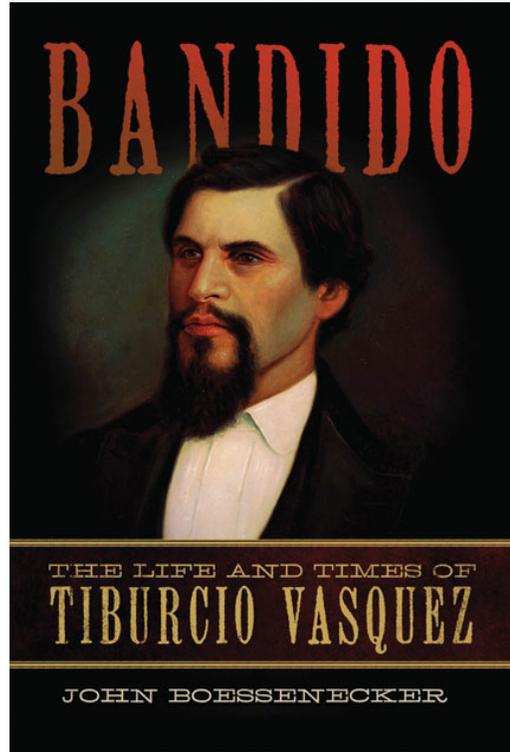
For more information, please contact the History Department at: hist_sec@byu.edu or (801) 422-4335.

RECOMMENDED READING



Katherine C. Mooney,
*Race Horse Men: How Slavery and Freedom Were
Made at the Race Track*
(Harvard University Press, 2014)

Mooney weaves together stories about the race track with the stories of men at the top and at the bottom of American society, tying them to larger socio-political changes and questions. Even if you care little (or nothing) about horses, this book will pull you in, and you'll end up better understanding 19th century American party politics, southern culture, the possibilities and limits of the century's racial thought, and the lived experiences of black Americans.



John Boessenecker,
Bandido: The Life and Times of Tiburcio Vasquez
(University of Oklahoma Press, 2010)

Tiburcio Vasquez is one of America's most infamous Hispanic bandits. After he was hanged as a murderer in 1875, the Chicago Tribune called him "the most noted desperado of modern times." Yet questions about him still linger. Why did he become a bandido? Why did so many Hispanics protect him and his band? Was he a common thief and heartless killer who got what he deserved, or was he a Mexican American Robin Hood who suffered at the hands of a racist government? In this engrossing biography, John Boessenecker provides definitive answers.

From dusty court records, forgotten memoirs, and moldering newspaper archives, Boessenecker draws a story of violence, banditry, and retribution on the early California frontier that is as accurate as it is colorful. *Bandido* also addresses important issues of racism and social justice that remain relevant to this day.

Special thanks to Dr. Garcia, Dr. Harreld, Dr. Harline, Dr. Miller, Dr. de Schweinitz, and students Madeline Anguiano and Justin Tyree for their contributions to this year's newsletter. Edited by Emily Dockery.

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