I am honored to find myself writing this letter to our alumni, after taking over from Marian Strobel back in January. It will be hard to live up to the high standards that Marian set during her nine and a half years of leadership, but the job is certainly made easier with the support of the finest set of colleagues anyone could wish for. Fortunately I am being broken into the position gradually. In the spring, Marian will again take over for a semester while I am on sabbatical.

We are pleased to have three new tenure-track faculty in the department this year. Cengiz Sisman (Ph.D. Harvard), is offering courses on the history of the Islamic world, with a special focus on relationships between Muslims, Christians, and Jews in the Ottoman Empire. Wendy Matsumura (Ph.D. New York University) is our new historian of Japan. Wendy’s particular area of expertise is in the construction of Japanese national identity in the island colony of Okinawa. Lane Harris (completing his Ph.D. at the University of Illinois, Urbana-Champagne) is our new historian of China. Lane’s dissertation focuses on the development of national institutions in twentieth-century China, and he will also be offering courses on the history of technology. Both Wendy and Lane are joint appointments with the Department of Asian Studies, further cementing the long and close relationship between our two departments.

We are glad that Matthew Gillis, who has just completed his Ph.D. at the University of Virginia, has been able to stay on for a further one-year appointment and to continue to offer students his well-received courses, including his First Year Seminar on Tolkien and his advanced course on the Vikings. Our other one-year faculty from last year, Dave McCarthy and Jonas Kauffeldt, have moved on to other positions at Stetson and Gainesville State College respectively. We wish them all the best in their new institutions. We now have a full complement of faculty in the department, and look forward to many years of working together.

While our new faculty are broadening the range of our offerings and bringing new energy to the department, our more established faculty are distinguishing themselves by winning a range of awards: Lloyd Benson won the 2009 teaching award from the organization of South Carolina Independent Colleges and Universities; Monica Black received a summer stipend from the National Endowment for the Humanities; Savita Nair won the university’s Meritorious Advising Award for 2008–2009; and Courtney Tollison has been awarded a Fulbright to teach in Ukraine in the spring, and has received a Distinguished Alumni Award.

The new university and department curricula are now well established, and everyone has made the adjustment to the new calendar. This year we are introducing a new dimension to the history major: we want our students to reflect on the way their study of history fosters their broader intellectual and personal development. One mechanism for achieving this is the introduction of portfolios for our majors.

continued p.2
Portfolios are collections of students’ work that demonstrate both the range and the special focuses of their historical studies. During advising sessions, majors will be encouraged to use these portfolios to discern connections between the different places, periods and topics that they have encountered in individual courses. We would like our majors to understand the unity of all historical study and to develop the habit of examining local events from a global perspective.

Along with the portfolios, we are holding a series of workshops, brown bags and other extra-curricular events to add new depth to our majors’ understanding of history. Earlier this fall, Monica Black and Nellie Boucher launched a series of “History Labs” with a workshop on how to read primary sources. Over forty students and five faculty attended the session. Apart from its educational value, it was fun for students to meet or to renew acquaintance with other people in the department.

As we develop these new ventures, we are more grateful than ever to those alumni who contribute to the History Alumni Fund. We have used your contributions to support numerous events that enhance our majors’ intellectual experience at Furman. The Fund also enabled us to provide awards to three highly deserving majors last year. We are always thrilled to receive visits and news from any of our former majors. We were able to catch up with a number of you in person at Homecoming this fall, and we hope to see or hear from others over the course of the year. Please drop by when you are in the area, or send us an email with your news.

— John Barrington

Professional Accolades

Monica Black: Black’s book, *Death in Berlin: From Weimar to Divided Germany* is forthcoming in 2010 from Cambridge University Press. Black was also a recipient of a National Endowment for the Humanities Summer Stipend in 2009, which she used to do research for her next book project. Its tentative title is *Folktales: The German and Central European Lives of Alfred Karasek, Folklorist*.

Courtney Tollison: Tollison received a Fulbright Award to teach undergraduate and graduate US history courses at Chernivtsi National University in Chernivtsi, Ukraine during the spring 2010 semester. In 2009, she also published *World War II and Upcountry South Carolina: “We Just Did Everything We Could”* with the History Press, and received Furman University’s Outstanding Young Professional of the Year Award 2009.

Diane Vecchio: Vecchio presented a paper at the American historical Association’s annual meeting, entitled “Re-negotiating Jewish Identity in the Bible Belt: Peddlers and Merchants in the Post-Civil War South.” She also participated in a forum of the Immigration and Ethnic History Society on “Ethnic Fiction in the History Classroom” and wrote an essay, “The Loss of Self in the Rise of David Levinsky,” which will be published in Winter 2010 by the *Journal of American Ethnic History*.

Cengiz Sisman: Sisman is finishing a book project entitled *Mission to the Jews and Donmes: William G. Schauffler and American Missionary Activities in the Ottoman Empire (1827-1956)*, which will be published sometime in 2010 in Turkey.
Meet Lane Harris

Our New Tenure-Track in Chinese History
Q&A with Erik Ching

Hometown/place of birth? I was born in Mount Vernon, Indiana (about 7,500 people now), along the Ohio River and near Evansville on the Kentucky border. My family moved to the Minneapolis suburb of Burnsville for two years, then to the Chicago suburb of Schaumburg for two years, and finally back to Burnsville. I would say that I grew up in Burnsville and went to school in Minneapolis.

Degree and field? M.A. in East Asian studies from Washington University in St. Louis

Where are you doing your Ph.D. work? At the University of Illinois, Urbana-Champaign, in the History Department.

Undergraduate institution? Two years undergrad work at the University of North Dakota in Grand Forks, and two years undergrad at Drake University in Des Moines, Iowa, where I received a B.A. in History, with a minor in English.


Book(s) currently on your bedside table? Mark Swislocki, Culinary Nostalgia: Regional Food Culture and the Urban Experience in Shanghai (2009). This monograph is a sociocultural history of food in Shanghai in late imperial and Republican China, and it mainly focuses on how internal migrants who arrived in Shanghai began to attach new “nostalgic” meanings to their “home” or regional foods as they encountered “new” and “foreign” foods in China’s most international city. I am also reading Dashiell Hammett, The Continental Op (1923) (I’m a sucker for hard boiled detectives or writers of hard boiled tales – Hammett, Raymond Chandler, James Cain, Jim Thompson). Lastly, I am reading Eliza Morrison, Memoirs of the Life and Labours of Robert Morrison (1839). Robert Morrison was the first representative of the London Missionary Society, and thought to be the first Protestant missionary, to arrive in China (1807). He went on to influence a whole generation of Sinologists through his studies of Chinese language – he translated the New Testament into colloquial Chinese and wrote an English-Chinese dictionary. Mainly, I’m reading the memoirs because they contain some original letters Morrison wrote about his trip to Beijing in 1816 as the official interpreter of the failed Amherst Mission.

EC: Beyond the obvious reasons for becoming an academic—worldwide renown and extremely high pay—why did you want to pursue a career in academics?

LH: Having grown up working various kinds of jobs – machine operator (mills and lathes), local sports reporter, and bartender – I realized that I didn’t want to work in a factory nor in an office. I always enjoyed reading – well, not always, especially when my Mom made me sit in a chair an hour each day every summer reading the “classics” (Harvard’s Five-Foot Shelf), which I found tortuous – but I enjoyed reading so much it turned into a detriment to my formal studies (I was a terrible middle school and high school student). Eventually, while an undergrad, I realized an academic life suited my natural tendencies fairly well – reading, writing, analyzing (“life of the mind” stuff), I would get summers and holidays “off,” and could spend my time “lecturing” others about what I had learned and teaching them to push beyond surface arguments/analysis. In the final analysis, I think I chose the academic life because it offered me the most options and freedoms – intellectual freedom, free time throughout the year, frequent travel, etc.

EC: Similarly, and perhaps related, why history?

LH: Honestly, I fell ass-backwards into history. I always enjoyed reading – comics, novels, newspapers, magazines, whatever – did terribly in high school and went to the University of North Dakota so I could do my GERs cheaply. At North Dakota I tried several different majors – environmental science, archaeology, journalism, English – but spent the bulk of my time learning outside of class at my favorite used bookstore where a retired professor of Russian history (the 1905 Revolution) would regale me with stories of Russian history, the hard-drinking academic life in the 1950s and 1960s, etc. – in other words, how to live an academic life. After two years at UND, I decided to study for my degree from Drake University in journalism since I had been working nights at the Grand Forks Herald writing for the sports section. Once at Drake, and reflecting on my experience at the Herald, I realized that I didn’t want to spend my days talking on the telephone listening
to clichés from "local news worthies" and switched to the English Department. The Drake English Department was in the throes of the "linguistic turn" or, minimally, was strongly poststructuralist, and I realized I didn’t want to spend my life writing and taking about theories related to Thomas Pynchon’s Gravity’s Rainbow. By that time, for whatever reason, I realized that I was more than halfway to a history major – I had been taking history classes at UND and Drake because history seemed easy for me. (I’ll continue this answer below and also explain “why China.”)

EC: Perhaps also related, why China?

LH: At North Dakota I had been taking history classes with Dexter Perkins – an environmental historian of the American West – and when I went to Drake I initially took American history courses – African-American history, the American Presidency, etc., but Drake, like many schools at the time, also required a “Non-Western” course for the History degree. My advisor suggested I take a class from the popular T. K. Lin, who taught Chinese history – thinking back on it, I think he was the only person offering “non-Western” history courses at the time since the historian of Africa wasn’t hired until my senior year. I took the first half of T.K.’s (we all called him T. K.) East Asian history course and, like so many students who become intrigued by China, I became fascinated with Confucianism, especially during the so-called Hundred Years period (500-100 BCE). I then continued to take classes with T.K. so I could learn more about Chinese history and then, as it turned out, he and I struck up a friendship of sorts – I was one of those annoying students who ask lots of content/interpretation-related questions after class. He and I would sit in his office for at least an hour three times a week and he would talk to me about all kinds of Chinese history I wasn’t hearing about in class. He also told me about his family history – the Lin family from Taiwan is well-known as an elite intellectual family – about their time living in the Japanese empire, his brother’s service with the Japanese Imperial Army, etc. He, like so many “native” Taiwanese, also was a member of the outlawed Democratic Progressive Party from an early age and would rail against the Nationalist Party (Guomindang) during our discussions. Over time, I became more interested in the Nationalist Party and the Republican era in general. T.K. and I talked about it and he thought I might to better studying the Republican era – drastically understudied at the time, but growing in recent years – than early imperial history. He even tried to dissuade me from an academic career – he had a good grasp of my intellectual limitations at the time – but through persistence I finally convinced him that I wanted, at least, to go to mainland China to see, firsthand, whether I should spend the rest of my life studying Chinese history. During my senior year, then, T.K. got me connected with the United Board for Higher Education in China, which ultimately sent me to Changchun (the former capital of Manzhouguo) in Jilin Province where I taught English as a second language to graduate students at Northeast Normal University. If I liked China through history books, I loved living there (the food!) and decided that year to make the study of Chinese history my career.

If not answered above, what compelled you to pursue the topic of research that became your dissertation?

I didn’t choose my dissertation topic until I arrived at the University of Illinois. At the time I knew I wanted to study some aspect of the state since I felt it was the most important, and least understood, institution of the modern world, particularly in China where studies of state-making lagged far behind intellectual and revolutionary history. I also wanted a topic within the history of the state that no one else had studied, but that had a wide-ranging influence on people’s everyday lives – something of a challenge in Republican China where a “state” barely existed. I struck upon the modern Chinese Post Office while retrieving my mail one day and realized that the only government representative I saw on a frequent basis was my mail carrier – I then began to wonder why the government was delivering mail everyday, etc. I then looked into the history of the Chinese post office – not much available in English or Chinese – and thought it would make a great project. My advisor immediately agreed and I’ve been working on it ever since (about seven years now!)

On the bulletin board outside the History Department, you describe as one of your interests/hobbies as “wearing traditional American’s menswear.” Care to elaborate on that for the readers?

I enjoy a number of different “hobbies” including refinishing furniture, collecting jazz records (lps), etc., and a fairly recent one – about two years – has been the history and wearing of traditional American-style clothing (heavily influenced by the British). In sartorial parlance my look is considered “trad” which is a modern version of what used to be known in the 1950s and early 1960s as the “Ivy” or “Academic” style. There are several distinctive features of “trad” clothing – natural shoulders (none existent or small shoulder pads in sports coats/suit jackets), sack suits (no pleats in the coat) with a 3/2 button roll (this is a vestigial button and button hole in the lapel, but never meant to be used), slim, flat front trousers, long-wing bluchers for casual wear (shell cordovan, if possible), cap-toed balmorals for suit wear, ties under 3 inches (usually repp stripes or emblematics) or bowties, etc. It also means distinctive seasonal clothing – seersucker, tropical wool, linen in the summer, worsted and flyweight tweeds in the spring and fall, heavy tweeds and flannel wool trousers in the winter, etc. Outerwear consists of Burberry trench coats, Chesterfield coats, Baracuta Harringtons, and so on.

My main motivation for taking on such an “academic” identity through clothing was originally playful/ironic in intent – no professors I had ever met wore such clothing – and I enjoyed the idea of an academic performing an academic identity through clothing. Quite quickly, I also began to receive positive comments from friends and students and better treatment from the public at large (something about a tie, oddly enough, says “treat me well” to people). That said, I can only wear this type of clothing at certain kinds of academic institutions – it just wouldn’t fly at Central Washington University where the students are intimidated
by “suits” – but Furman’s own traditions and the vestiges of Southern gentility means that it’s well received in Greenville and on-campus. Southerners, in general, strike me as better dressed than their Northern brethren and Furman students, at least some of them, are among the better-dressed undergraduates I’ve ever met.

**Are there any distinct historiographic trends in Chinese history in the past generation or two of historical research that you can summarize for our readers? If so, to what do you attribute the transitions?**

The most important historiographical trend in Republican/modern Chinese history over the last decade has been a shift away from the “revolutionary” paradigm of Chinese history. The revolutionary paradigm of Chinese history held that the history of the twentieth century was almost solely the study of the rise, consolidation, and final victory of the Chinese Communist Party and their restructuring of state and society in the period after 1949. Implicit and explicit in this “story” was the “abortive” revolution of the Nationalist Party who failed to create a strong Chinese nation-state during the Republican era (1911-1949). In fact, for several decades, the Republican era was considered an “interregnum” between the strongly autocratic emperors of the imperial period and the totalitarian state of the Communists (“Chinese can only live under dictators”). Since Deng Xiaoping’s reforms in 1978-1979, and the rapid expansion of the Chinese economy from the 1980s to the present – implicitly rejecting Communism as the ideological basis of the state – historians inside and outside of China have began to reevaluate the twentieth century and make connections (political, social, economic, cultural) between the Republican era and the post-Mao era, which has rendered the Communist period from 1949-1979 as the new “interregnum”.

There are several other distinctive historiographical trends in modern Chinese history, but many of those found their inspiration from outside of Chinese history. For example, there is an increasing trend towards the study of “borderlands,” “transnational,” and “overseas Chinese” history all seeking to displace the metanarrative of “China” as a cohesive territorial empire/nation-state. This trend, found in many histories outside of China, seems to have been inspired by the most recent wave of globalization, or at least our cognizance of it, brought about by the end of the Cold War.

Thinking about it for a moment, I would have to say that the most distinctive trend in Chinese history, in general, is the lack of a coherent paradigmatic approach to the study of the Chinese past, i.e. there is no trend. None of the “traditional” schools of historiography – social history, cultural history, political history – is dominant anymore and I would be hard-pressed to define even myself as a member of any of those “schools”.

**Similarly, do you find students come into the classroom with particular views on China, and if so from where do you think those views originate?**

Furman students seem to have few particularly strong views about China. Quite possibly this is an effect of the rather slow migration of Chinese speakers into the southeast region or the lack of any event in recent Chinese history of “global” significance – all of my students were born after the Tian’anmen Square Incident). Whatever the case, Furman students seem to hold to a few “truths” about China – it is “Communist” (therefore “bad”), but its economy is booming (therefore “good”) – but they don’t seem to have considered how a “communist” economy could be doing so well (therefore “fishy”). My hope in teaching Chinese history to Furman students is, to quote Mao Zedong quoting Confucius, “when wind blows over the grass, the grass must bend.”

**What is your experience in China? How much have you traveled there and for what purposes? Is there anything distinct or particularly about your experiences that stand out to you as having been particularly influential on your personal or intellectual development?**

I’ve lived in China somewhere between two and three years. First, in 1998-1999, when I taught English at Northeast Normal University and traveled throughout the country visiting most of the most important historical sites/cities – Beijing, Shanghai, Xi’an, Chengde, Guilin, Guangzhou, Chongqing, etc., etc. Again, in the summer of 2004, with my wife, Mei Chun, in her hometown in Zhejiang Province and in her ancestral village. And, in 2006-2007 in Nanjing, and throughout the Jiangnan region, where I conducted my dissertation research at the Second Historical Archives.

Nothing about my life in China strikes me at the moment as particularly influential on my personal or intellectual development – most of what I learned about Chinese history and being a historian in general I learned in the U.S.

**Is there anything else that you would like to share with our readers, or is there a question you would like to answer that I have not asked above?**

I would like your readers to know that if they ever have any questions about postal history – in China or the U.S. – I would be happy to answer them since I’m one of only a handful of “postal historians” in the entire world (tongue-in-cheek). I’m a serious baseball fan (St. Louis Cardinals), but, considering I have other things to remember, am not a statistical junkie. I already feel at home on campus and everyone in the Furman community has been fantastic – it has just the traditional, liberal arts college atmosphere that I loved as an undergraduate at Drake.
Meet Wendy Matsumura

Our New Tenure-Track Hire in Japanese History
Q&A with Monica Black

Hometown/place of birth? Honolulu, Hawaii

Degree and Field? Ph.D. in history (modern Japan)

Where did you do your Ph.D. work? NYU


Book currently on your bedside table? Richard Russo, Bridge of Sighs

MB: Wendy, your research focuses on Okinawa—in other words, on the margins of both the former Japanese empire and today’s Japanese nation-state. How did you get interested in Okinawa?

WM: I guess it started when I was growing up in Honolulu, where there was a distinctive population of Okinawans. They always seemed to have a very strong sense of community, with their own festivals, dances and gatherings. At that time, I never quite understood the place of Okinawa in the Japanese nation-state, but I remember a friend of mine declaring that she was Okinawan but not Japanese. It turned out to be a very memorable moment for me later on, as I tried to understand the relationship between Japan and Okinawa. If you are looking at national narratives, these kinds of internal distinctions are simply left out. I am also interested in exploring the unevenness of capitalist development in Japan—another kind of story that gets left out of nationalist narratives.

MB: That is an issue for me, too, when I am teaching the history of “Germany,” which means very different things depending on the point in history you are talking about. How do you teach a national history in a way that recognizes the diversity of the populations that make up the nation?

WM: A lot of historians of Japan try to overcome this problem by looking at the history of conflict, as opposed to the successful state project. So I, too, try to introduce those moments of tension and conflict that went along with constructing a national narrative.

MB: Are there misperceptions that you think are important to overcome when teaching the history of modern Asia?

WM: One of the biggest misperceptions is that somehow countries exist in a vacuum. In my classes, I hope to show that the histories of many Asian and other countries were almost tragically intertwined. There was a lot of conversation between politicians and intellectuals about different parts of Asia, a lot of people talking about internationalism. People were concerned with issues that transcended their national boundaries. People saw themselves as embedded in the same space and time. Japanese Marxist intellectuals were talking to Korean Marxists, so there was a lot of overlap. Intellectuals understood themselves as part of a common modernity as much as they saw themselves as members of nations or states. This all gets lost when we teach national histories.

MB: Did you ever do a study-abroad trip when you were an undergrad?

WM: Yes, I did a year home-stay in Tokyo in the Waseda Program. We had intensive language training and then our electives were all taught in English. I got a good sense of Japanese student culture.

MB: If you could take your students anywhere you wanted on a study abroad trip, where would you want to go?

continued p.7
Wendy Matsumura suggests Harry Harootunian, *Overcome by Modernity: History, Culture, and Community in Interwar Japan* (Princeton, 2000). This broad-ranging history by the preeminent intellectual historian of modern Japan deals with the diverse ways in which the socio-economic unevenness that attended capitalist development was articulated and resolved by intellectuals during the interwar period. There are people who still see WWII as a tragedy and a noble sacrifice, and see Okinawa as having played the role of the heroic buffer for the mainland. Those people understand Okinawa as the place where “fundamental Japanese values” still exist. Other people don’t believe this, of course. They are critical of how Japanese politicians continue to use (and abuse) the discourse of national heroism while Okinawa is saddled with the majority of Japan’s military responsibilities. A huge number of the United States’ military bases in Japan are located in Okinawa.

Monica Black suggests Stephen Kotkin, *Armageddon Averted: The Soviet Collapse, 1970–2000* (Oxford, 2001). This stimulating book poses an intriguing question: why did the USSR, whose massive military and bureaucratic elite was armed with “enough nuclear weapons to destroy or blackmail the world,” collapse not with a bang, but a whimper? Kotkin’s answers will surprise many readers who think the disintegration of communism in Europe was a historical “inevitability.”

Diane Vecchio suggests Howard M. Sacher, *A History of the Jews in the Modern World* (Vintage, 2005). Sacher’s study provides a comprehensive chronicle of Jewish life throughout the globe and over the past four hundred years. He places emphasis on aspects of modernity—political emancipation, an emphasis on education, social mobility, and individual success—for the history of Jewish life. Most importantly, the author associates modernity with secularity, which he claims freed Jews from a “stubborn, pietistic and clannish” set of beliefs. Sacher’s book is a must read.

Ellen Boucher recommends Marilyn Lake and Henry Reynolds, *Drawing the Global Colour Line: White Men’s Countries and the Challenge of Racial Equality* (Cambridge, 2008). In this engaging book, Lake and Reynolds trace the attempts of politicians and intellectuals at the turn of the twentieth century to restrict the immigration of “non-whites” into the USA, Australia, South Africa, and Canada. A work of true international history, and a fascinating read.

John Barrington recommends Simon Schama, *Rough Crossings: the Slaves, the British, and the American Revolution* (HarperCollins, 2006). Was the American Revolution a war to protect slavery? Schama argues that, in part, it was: his study describes the background to the Somerset Case, which essentially abolished slavery in England in 1772, and the reaction of slaves and slave owners in America.

Faculty Book Recommendations

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Missy started working with us in the Department in late October, 2009. She replaces Amy Fletcher who moved on to working in the Provost’s office. As Amy had been doing, Missy splits time between History and Asian Studies.

**Where were you born and raised?** South Carolina all my life. I was born in Greenville, raised in Mauldin, and currently live in Simpsonville.

**Where were you before you came to Furman and what brought you to Furman?** I worked at a small Montessori school in Simpsonville as Office Manager before applying with Furman. Due to the economic downturn, I was laid off but luckily after only a few months of job searching I noticed on Furman’s website there was a position open and I applied. The rest is history…hahaha (pun intended).

**What will be the primary responsibilities of your job in History and Asian Studies?** I start off my day in the History Department and then work in the afternoons in the Asian Studies Department. As a department assistant, I am readily available to assist the faculty and other department assistants with copying, scanning, and basic office duties. I am also responsible for updating, creating, and maintaining both the Asian Studies and History department’s websites.

**How familiar were you with Furman were you before coming to work here?** Very familiar! My father, aunt, and husband are all proud Furman graduates. Not to mention that living and growing up in the Greenville area I had visited the campus many times as a child to feed the ducks, ride bikes, and enjoy the beautiful campus. Also when I was little, my dance company would have its annual recitals here and we would take our yearly photos in front of the fountains. Furman has always been a part of my life.

**What do you like to do during your personal time?** I love to read, write in my journal, and watch television. My husband and I love to go to concerts, watch sports (Yankee baseball games especially), listen to music, enjoy time with friends and family, and we love to spend time with our dogs and cats.

**Let’s follow the answer to that last question with another question. So, if you answer “read” for instance, let’s ask, what are you reading right now?** Or if you answer “hike” where do you like to hike? Or something like that. I just finished re-reading “The Lovely Bones” by Alice Sebold. It is a great book and I wanted to brush up on the story before I saw the movie. I love reading all types of genres of books but I really love mystery and humor. Also, my husband and I just recently saw the legendary B.B. King in concert and are excited about many of the upcoming shows at the Peace Center.

**Any last thoughts or comments?** Just that I am thrilled to be working for Furman University, especially the History department. I am proud to be a part of such a fantastic group of people and just couldn’t be happier.
On April 7, 2009, the Furman History Department was honored to host a lecture by Peter V. and C. Vann Woodward Professor of History Glenda Gilmore of Yale University. The lecture, entitled “Raising the Red Flag in Gastonia and Greenville: Communists, Mill Workers, and African Americans on the Eve of the Great Depression,” focused on aspects of Professor Gilmore’s 2008 book, Defying Dixie: The Radical Roots of Civil Rights, 1919-1950 (Norton), and deftly combined local, Piedmont history with the histories of race relations and radical labor activism in the US South during the Great Depression.

As Professor Gilmore revealed in her talk, the Depression witnessed the birth of homegrown communist and fascist movements in the Piedmont crescent—an area defined as extending from Danville, Virginia, through Greensboro, North Carolina, to Greenville, South Carolina and Atlanta. In the context of the massive unemployment brought about by economic cataclysm, local textile workers in Gastonia, North Carolina and here in Greenville joined the Communist Party and organized labor unions and “workers’ councils” (called soviets in other contexts). What was truly novel about the appearance of these unions and councils, however, was not merely their political orientation, but their decision to recruit and accept membership across the color line. Black and white workers, Professor Gilmore showed, came together to agitate for labor relief, campaign for the election of Communist Party candidates in local elections, and to hold strikes. Meanwhile, at the other end of the political spectrum, the region also saw the rise of a “black shirt” movement that pledged itself to uphold the ideologies of racial separation and nativism and was prepared to meet communist political agitation and any attempt to reorder the South’s reigning racial ideology with violence.

Looking at this nearly forgotten slice of the history of the American South is important for several reasons, Professor Gilmore suggested. First, it repositions how we see the New Deal. Viewed within the context of radical political activism on the right and the left in 1930s, Roosevelt’s policies appear less like the creation of “socialism” and more like a politically moderate set of reforms made in response to a dire economic situation. Equally important is how the history of radicalism in the Piedmont crescent can help us rethink the implications and origins of the Civil Rights Movement. The radicalism of black/white cooperation in the textile mills and in organizing unions across the color line makes the NAACP, for example, appear modest and centrist in comparison.

Skillfully linking the history of radical activism in the South to the US’s present economic situation and its implications, Professor Gilmore noted that desperate times can create new alliances and work to destabilize and even uproot traditional sources of power. In other words, she noted, we should not be surprised if the current economic malaise brings radical political options back to the table that have not been witnessed since the Great Depression.

Professor Gilmore’s lecture was the second given in the annual Tindall Lecture series on the History of the American South.
Marian Steps Down as Department Chairperson

To honor Marian’s service to the department, we hosted a lunch reception at the Greenville Country Club in Spring 2009, at which Jim Leavell and David Spear delivered formal remarks to honor Marian. David had this to say:

“Things that Marian did that saved each of us countless hours of labor:

• Declaring over 1000 new History majors (15 minutes with each one = 250 hours)
• Attending and reporting on chair meetings (50 meetings x 3 hours = 150 hours)
• Evaluating history colleagues for annual and semi-annual reviews
• Hosting hundreds of unannounced meetings with miscellaneous students, faculty and administrators
• Overseeing (with John Barrington’s assistance) countless meetings as we developed a new history major
• Accommodating the interests of numerous departments or concentrations, as they intersect with the interests of history department—including Asian Studies, Latin American Studies, Women and Gender Studies and the Education Department
• Attending dozens of meetings relating to the renovation of Furman Hall, a project which dragged on for nearly a decade
• Organizing and attending annual Homecoming drop-ins, prospective-student drop-ins
• Overseeing the scheduling of departmental course offerings each year, including the scheduling of sabbatical leaves and study abroad programs
• Accommodating visiting foreign faculty
• Supervising the awards for history students each spring and attending the awards banquet
• Overseeing the hiring of numerous tenure-track positions, sometimes heading up the search herself
• Shepherding various departmental members through the tenure and promotion process
• Overseeing the hiring of numerous one-year appointments, visiting their classes and writing letters of recommendation on their behalves
• All of these things while maintaining a normal teaching load (except for the completely unsatisfactory one-course reduction per year)

So this is at once a list of accomplishments, but also the start of a dossier for canonization.”

— David Spear

L to R: Savita Nair, Jim Leavell, Marian Strobel, and Nellie Boucher at Marian’s Retirement Luncheon

Marian Strobel opening her gift from the department
Jim Leavell, professor emeritus, had this to say:

“Marian came to Furman in an era when gender was a huge professional issue. I do not think one can fully appreciate what Marian has accomplished without knowing her early history at Furman and being aware of the women who preceded her in the department.

Jessie Burnette was the first woman in the memory of the “ancients” still living to serve on Furman’s history faculty. Katie Chambers was next. Unlike Jessie Burnette, she taught on both the Men’s and Women’s campuses. After she left Furman for Baylor University in 1956, there were no women in the Department of History until 1981 when Marian was hired. As I recall the departmental conversation at the time that Marian applied, there was a strong desire on the part of most members (not all) that we specifically seek to add a woman to the group. Marian was clearly the top choice.

As I look around at the current gender ratio in the department I am struck by the fact that we are almost 50% female. Surprisingly, our regional backgrounds are heavily weighted toward upstate New York. What I want to impress upon those of you on our history faculty who fall into either of these groups (and some of you fall into both) is the fact that Marian was the first New Yorker. She was the pioneer in a department composed mostly of Southerners.

I do not know how Marian perceived her welcome to the department. I do know that we were delighted to have her both because of her gender, and because we had had the good fortune to hire someone with a proven track record as a fine classroom teacher. Marian had finished her degree and entered the profession during an extended period when there were precious few tenure track positions being offered anywhere in the country. Marian had become a “gypsy scholar,” being forced to move from one campus to another securing only one or two year positions. Ironically, all of this experience made her an extremely appealing candidate for our Furman tenure track position.

Despite the strains she must have felt as the one breaking the gender barrier among historians, being a woman at Furman during the 1980s had an interesting positive side. The faculty as a whole (primarily male) was working hard to be inclusive of women. There developed a quota system where faculty committee assignments were concerned. Every committee and special task force had to have at least one woman. Since there were relatively few women, this meant that soon after being hired, young female scholars were being asked to serve in important roles that normally would have come to them after quite a number of years on the faculty. However, all of this rapid rise in the world of faculty politics had its down side.

It was not just the significance of the duties the young women scholars were being asked to shoulder; it was the sheer number of them that began to weigh heavily on the time and energy of the small group of early female pioneers once gender inclusiveness became a priority.

Marian, while living up to the high expectations we had for her classroom teaching, also endured and excelled in university service during those years. She held up and held together when several of her peers burned out due to the “opportunities” to serve. Her committee work kept us, as a department, aware of both challenges and opportunities as they developed within the institution. I particularly remember her very challenging years on the Faculty Status Committee while at the same time serving as our departmental chair. Marian has been asked to “step up” and make very hard, emotional decisions on several occasions. She has paid dues most faculty members will never be asked to pay. She has done so with courage and, at times, personal cost.

My pride in and appreciation for Marian’s contributions to the department flow in no small measure from knowing that she has not walked an easy road, but I feel she has made the road significantly easier for those who have joined the department in more recent years. Thanks to Marian, Furman is a better place for all of us.

— Jim Leavell
Meet Cengiz Sisman  
Our New Tenure-Track Hire in Islamic-World History  
Q&A with Erik Ching

Hometown/place of birth? Istanbul, Turkey

Degree and Field? Ph.D. in history and Middle Eastern studies

Where did you do your Ph.D. work? Harvard University

Undergraduate institution? Bogazici University, Istanbul

Dissertation title? A Jewish Messiah in the Ottoman Court: Sabbatai Sevi and the Emergence of a Judeo Islamic Sect  
(the dissertation spans the 17th to the 20th centuries)

EC: Beyond the obvious reasons for becoming an academic—worldwide renown and extremely high pay—why did you want to pursue a career in academics? Similarly, and perhaps related, why history?

CS: In fact, I did not choose to be an academic, it chose me. I was a book worm even back in my high school years, interested in literature, philosophy, history, and other abstract subjects. I pursued these interests in college, and at the end, I found myself doing a MA in Islamic and Jewish studies. It just happened naturally. Maybe, I could not do anything better than that. I don’t know. Later on, I liked academia even more, since academic and intellectual pursuits fit my life style and my way of thinking. Among other things, academics helped me become more aware of my national and religious boundaries, and to transcend them. Despite the fact that my Turkish and Islamic backgrounds enrich me, I feel myself a universal citizen more than anything else.

Why history? There is no reason. As long as I feel that I am pursuing my own interests, and doing a good job, it could very well have been in sociology, philosophy, religion or anthropology. In pre-modern times, most of these disciplines were inseparable, anyways.

EC: If not answered above, what compelled you to pursue the topic of research that became your dissertation?

After finishing my BA in Psychology in Turkey in 1994, my interests pushed me to go deeper and be more systematic in my thinking. For that reason, I came to Temple University to study Jewish and Islamic mysticism. Soon however, I realized that I could not complete a Ph.D in this field, in part because, the University did not offer proper coursework for me, and in part because, Jewish studies were self-contained, and did allow “outsiders” to study Kabbala. As I looked for other opportunities I came up with a unique topic which combined my previous trainings and future interests, and wrote a new Ph.D proposal. It was about the intellectual history of an early modern Judeo-Ottoman messianic mystical movement, the repercussions of which are still felt in today’s Turkey and the Middle East. This project got me in to the Harvard, where I finished my Ph.D.

I think during the hiring process I asked you what the state of the Turkish Archives are like. Can you describe them again for our readers.

Ottoman and Turkish archives are perhaps some of the richest in the world, but unfortunately, they have not been well-maintained, well-classified or well-utilized in the last century, compared, say, to the Public Record Office in London. However, there has been more and more interest in preserving and using the contents of those archives in the past couple decades, not only among Turkish scholars but also international scholars, mostly Americans. Ottomans were notorious record keepers, and they created a bureaucratic state in a Weberian sense. However, we still do not know the archives’ real size, since their materials have not been fully classified. According to some estimates, there are about 150 million documents and register books in the main archives, and another million books in the manuscript libraries. I don’t know any other comparable example in the world.

Given the geographical scope of the Ottoman state, which stretched from the Indian Ocean to the Atlantic Ocean, and lasted from the 14th century until fell the end of the WWI, these documents are not only important for social, economic and cultural history of Turkey, but also for nearly 40 countries in the Middle East, North Africa, the Balkans and Europe.

In the process of hiring for this position, we consulted with a Furman alum (’93) Dr. John Turner, a historian of the Middle East at Colby College in Maine. He described to us the transformation that he witnessed in job market for Middle East/Islamic World...
History after 9/11. Basically, he said jobs became abundant whereas previously they had been few and far between. He described it as a rather bewildering experience to have come into the profession in a field that was relatively ignored, as evidenced by the small number of schools with tenure-track positions in the field, to suddenly having the reverse problem—too many jobs and not enough applicants in the pipeline. You are entering the field more recently than he did, but what are your thoughts or comments about the state of the field of Middle East/Islamic World History, particularly pre- and post-9/11?

It is true that Middle Eastern Studies and Languages on university campuses flourished after 9/11. That was an unintended consequence of 9/11, of course. Previously, mostly it was major research universities that had permanent positions or course offerings in Arabic, Persian and Turkish studies. International students usually came to the US to get their educations and returned their countries, since there was not a big demand in their fields. After 9/11, all major universities and some of the visionary liberal arts colleges, including Furman, created new positions in Middle Eastern Studies, or at least, offered courses on the subject, with the help of Adjunct Professors.

According to the recent PEW survey, the Islamic population has risen to 1.6 billion, that is to say one out of every four people in the world is Muslim, and they are not concentrated in one region, but rather are scattered throughout the world. For the first time in history, Muslims are living in Diaspora in big numbers. That is significant challenge for both Muslims and their host cultures, the repercussions of which are yet to be understood. As long as oil remains an energy source, the Palestine-Israel issue remains unresolved, and Muslim populations continue to grow, we will be seeing more interest into Islamic and Middle Eastern studies on US campuses.

However, I do not agree with Dr. Turner one point, that there were not enough people to fill the Middle Eastern Studies’ positions. It is true that there are not many Americans who would fill the positions, but there are many non-Americans who have received their Ph. Ds in recent years, and are waiting to be employed. They are unemployed, either because they do not want to go to “small” places, or they are not being hired by “big” places due to their underqualifications.

I should admit upfront that my specialty lies in the “minorities” of the Ottoman Empire and Islamic lands. My field is very underdeveloped. As for the larger Ottoman and Islamic studies, there are no longer big scholars such as Arnold Toynbee, H. Gibb, Marshall Hudgson, Albert Hourani, who did work on almost every aspect of Islamic civilizations. But we have hundreds of young scholars, who study different parts of the Islamic world and are able to critically combine western academic tools with eastern sources, and produce very sophisticated works. One of the other interesting things in the field is the rise of new scholarship on the Islamic Diaspora, a prior example of which has not been seen.

Do you feel any distinct pressure or responsibility as a scholar of the Middle East/Islamic World, particularly in light of contemporary geopolitics and the so-called War on Terror?

I do not think of myself as a policy maker. I think that we academics should distance ourselves from policy making. We should provide “objective” and analytical tools for policy makers to use in their making decisions. My aim is to do my job in the best possible manner, and to make contributions to the scholarly community and to make my students knowledgeable about Middle East and Islam, and be critical and analytical thinkers, who can question their own positions, as well as that of “others.” Terror is, very unfortunate, but it is a limited part of the Islamic world. First of all I am teaching them that there is not one “Islam”, rather many “islams”, and there is not one unified, homogeneous Islamic world. Basically I am teaching my students about a much larger world, a world which has a long history, a deep philosophy and a diverse and sophisticated culture.

With these principles in mind, I did teach courses on the Middle East, Islam, Judaism, and the Israel-Palestine conflict to Muslim, Jewish and Christian and non-religious students in several different institutions in Turkey and the US. While ignorance and (mis)perceptions were the biggest challenges in the class settings, eagerness for learning and openness were advantages. At the end of the each semester, I saw that education really mattered. They learn.

If all things were equal in terms of your professional position, would you rather be living and working in Turkey rather than the United States?

We historians do not like to think with counterfactual questions. I am enjoying being part of two worlds. Belonging to two worlds broadens my horizon, scholarship, and worldview. I am getting the best of both, and I am happy with that.
Furman's Engaged Learning program encourages students, working alongside Furman faculty members, to apply classroom knowledge in creative and meaningful ways in the real world. For May Lauren Dirksen, Kurt Linderer, and me, this involved internships with downtown Greenville. May Lauren and Kurt worked with Dr. Tollison from spring through summer 2009; I joined over the summer and continued my involvement into fall semester. We conducted research on the Upstate’s involvement in World War II (poring over microfilm for hours at a time), recording oral histories (with men and women, black and white, homefront supporters and war veterans), collecting artifacts, and even helping Dr. Tollison write a book. We ultimately created an exhibit to showcase the extraordinary lives of Upcountry people and the tremendous effort of local industries during the war. It has been an incredible experience that has touched each of our lives in special ways.

May Lauren Dirksen writes: “Reading through newspapers on microfilm, I began to feel as if I were living in the 1940s. I was learning about wartime developments just as the people of the ’40s did: slowly, and only with each passing day of the newspaper.”

Kurt Linderer writes: “While working at the Upcountry History Museum, locating and keeping track of artifacts, I had ample time to consider why their physical presence is an essential aspect of the museum experience. Although interactive kiosks and other educational tools are used to convey historical information in an effective way, they lack the ability of a period artifact to engage the imagination and emotions of the observer. When considering how an artifact should be used, I learned to look at an object as an imaginative jumping off point—something that has transcended time—and something that stimulates the viewer to consider the past was like in a way impossible through high-tech methods.”

Finally, for me, speaking with the World War II generation has been one of the most meaningful experiences of my life. Each oral history, with homefront supporters and war veterans, offers an inspiring story of unity, determination, bravery, self-sacrifice, and so much more—only the words of those who lived through the war can do justice to their experiences. My conversations with members of the World War II generation have urged me to become a better person, a person more worthy of their sacrifices, and in such a “me”-centered age of “I want” and “I need,” to remember the common cause and the common good that makes this Upcountry community the truly wonderful place it is.
MB: The topic of your First-Year Seminar is “Tolkien and Medieval Myth.” Can you tell us a bit about the substance and objectives of the course?

MG: The course is meant to allow students to explore both the medieval world created by J.R.R. Tolkien in his various writings—especially The Hobbit and The Lord of the Rings—and the historical medieval world that influenced his creation. So, really, the students will be asked to become what Tolkien was: a thinker of two worlds – the modern and the medieval.

MB: Where did the idea for the course come from? Is this a subject that you have wanted to teach for a long time?

MG: I have an interest in myth that began with reading Tolkien, and I wanted to design a course that would permit students to explore the medieval origins of Tolkien’s modern fantasy.

MB: Not a lot of people know this, but you have a passion for all things medieval, and in fact you were brought to the study of medieval European history via Tolkien. Can you tell us how that happened?

MG: Yes, Tolkien certainly brought me to things medieval. Tolkien was a master at drawing from the best of medieval thought and literature in a way that makes sense to a modern audience. He drank deeply from the medieval well, you might say, to create a world both strangely remote and familiar. Once I went there, I don’t think that all of me ever came back. His love of archaic and enchanting languages really struck me, and I have enjoyed studying them ever since.

MB: What is the connection between Tolkien and medieval history?

MG: Tolkien is one of the great modern interpreters of the European Middle Ages. Because he was both a scholar and a creator of his own mythos, he has informed our image of what the medieval world was perhaps more than any other person. I think it fair to say that many high school and university students read Beowulf because Tolkien revealed it to be a rich work of literature, and his fiction has brought even more readers to things medieval.

MB: How do you find that students have responded to your course? Do you get a lot of, how shall I say, Lord of the Rings nerds?

MG: I have noticed that Tolkien draws many different kinds of readers. Some like the adventure and the apparent “otherworldliness” of his work, while others like the obvious medieval resonances or the less obvious spiritual ones. I am often struck by the fact that the students universally see The Lord of the Rings as an optimistic story of the good “everyman,” Frodo Baggins, overcoming evil with the destruction of the Ring of Power; this is despite the fact that Frodo ultimately refuses to destroy the Ring and later regrets its loss. This is an unsettling feature of Tolkien’s story, but one that is worth serious reflection.

MB: What are some of the most interesting questions posed by your seminar?

MG: In the Spring 2010 semester we will wrestle with two major issues that Tolkien considered throughout his career: that monsters must be taken seriously, and what fantasy literature—and Tolkien’s work in particular—offer its readers?

MB: Why, in your opinion, has Tolkien been a writer of such enduring fascination and popularity?

MG: I’ve been trying to answer this question for some time. At first Tolkien did poorly with literary critics (with some notable exceptions such as C.S. Lewis and W.H. Auden), but recently Tolkien scholarship has become a growing field. Yet Tolkien has always had a devoted general readership. The Lord of the Rings is perhaps one of the strangest novels produced in the twentieth century. It is meant to tell the story of European pre-history, and this is a tale rich with dragons, elves, demonic lords, prophecies and magic rings. I think Tolkien created this imaginary past as a place to meditate on the human experience, and ultimately to provide hope against doubt and despair. This may not be why people make the journey to Middle Earth the first time, but I believe it explains why some become frequent visitors.
MB: So, Professor Fehler, the intriguing title of your First-Year Seminar is “Epidemics, History, and Mathematical Modeling.” Can you tell us a bit about the substance and objectives of the course? Where did the idea for the course come from?

TF: The initial seeds of the course emerged about four years ago, before we even had the new curriculum or First-Year Seminars. I took part in a year-long faculty seminar on Social Justice sponsored by Furman’s Lilly Center. Bob Fray in the Math Department and Min-Ken Liao in the Biology Department were also participants, and at some point in our meetings, probably as we were discussing health care, our mutual interests in epidemic diseases came out. Bob has taught an upper-level course on mathematical modeling, and he and I spoke about historical readings that would be helpful in contextualizing earlier epidemics. After Furman shifted our curriculum and adopted the First-Year Seminars, Bob approached me to see if I would be interested in developing a joint First-Year Seminar that could combine our interests. Our seminar probably has a history-math ratio of about 3:2 or 2:1, although many of our more math/science-y students probably feel there is too much reading while many of the more humanities-oriented students occasionally feel overwhelmed by the math!

MB: Yours is a team-taught seminar. How did that come about, and with whom are you teaching?

TF: We were encouraged by Min-Ken Liao (Biology) and Sarah Worth (Philosophy) who offered a team-taught First-Year Seminar last year on disease and culture/ethics. Because Bob was Chair of the Faculty last year and I was on sabbatical, we decided to put our seminar together and teach it this year for the first time.

MB: Many Furman history students and alumni may not know this, but your first love in college was, indeed, math. How have you managed to bring what seem like very disparate fields of study together in your new course?

TF: Yes, I ended up with about 20% more math than history as an undergraduate. I guess I never found them all that disparate, at least in terms of analytical approach and the creativity necessary to think about, ask, and solve interesting problems. I basically moved on to history graduate school because of the breadth and interdisciplinarity of history which seemed to me pretty unlimited. It has been an interesting experience attempting to bring them together -- my students don’t necessarily share my feelings that the two disciplines fit together nicely!

We’ve been trying to get the students to see that mathematics is simply another language used to describe something. So as we look at mathematical models of epidemics, this gives us one additional perspective and source for understanding an epidemic. It can complement our reading of Boccaccio on the Black Death or understanding public health responses to 19th-century cholera outbreaks in New York City. Of course, in this freshman-level course we cannot develop our own models because the mathematics would be too difficult. For the modeling portion of our work, therefore, we are attempting to provide an intuitive understanding first of functions and then of some basic calculus (mainly derivatives, but with a little bit of integration). When we get students to understand that in calculus derivatives merely describe change in one thing with respect to another, they can begin to understand how our modeling formulas are put together, what the models tell us about various aspects of diseases and societal conditions, and how the results of the model can change when different variables increase or decrease.

Understanding the construction and interpretation of mathematical models also gives us the chance to let the students analyze things like the efficacy of vaccination, the impact of living conditions, or the ways in which people interact in society. We can also investigate how well various models correspond to real-world data.

Thus, I hope that the students are beginning to engage with the mathematics as one more description of the many factors we should consider as we attempt to understand the causes and results of epidemics, to accompany many of our primary source readings of more traditional historical documents.

Moreover, it’s not often that I get to have the fun of giving tests that have this mix of questions:

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continued p.17
MB: Can you tell us about some of the interesting texts you are reading?

TF: This term we are focusing our efforts on a handful of particular epidemics: the Black Death in 14th-century Asia and Europe; the 1665 plague in London; French, English, and German reactions to smallpox in the 18th century; Yellow Fever in 19th-century New Orleans and Memphis; cholera in 19th-century New York and London; malaria; and H1N1 influenza in 1918-19. We have found some of the recent popular accounts of particular outbreaks to be fairly good and engaging for our freshmen, especially John Barry’s *The Great Influenza: The Epic Story of the Deadliest Plague in History*, Steven Johnson’s *The Ghost Map: The Story of London’s Most Terrifying Epidemic*, and Molly Crosby’s *The American Plague: The Untold Story of Yellow Fever, the Epidemic that Shaped our History*. I found myself enjoying these despite their titles which are loaded with superlatives that tend to make me doubtful. Perhaps the most engaging readings, though, have been some of the shorter contemporary documents that we have been giving the students as they learn to deal with primary sources. The students have enjoyed the opportunity to read a 14th-century letter or a 17th-century diary to get the feeling of being closer to the epidemic in question.

MB: What do you and your partner in the seminar hope to achieve? Are there some major lessons you hope the course will impart?

TF: One of my most fundamental goals for the seminar is for students to develop a fairly complicated and nuanced understanding of historical context. This goal is made difficult (and also more important) by the thematic nature of the course and the fact that we are covering epidemics in various parts of the globe over the course of the last seven centuries. Thus, I want the students to be able to recognize the specific situations of each disease and culture that we are studying as we try to understand the beliefs, reactions and values of various groups within each situation.

For instance, we looked at plague in 14th-century Italy and 17th-century London. Despite the potential similarities in disease type, I wanted the students not simply to lump them together. Or even with similar diseases in the same time period, such as our study of cholera in 19th-century New York and London, the students should be able to discern different contexts. My chief hope is that the students become more reflective and sophisticated in their analytical skills.

We asked our microbiologist Min-Ken Liao to give a lecture on viruses and bacteria in one of our first class meetings. I joked to the seminar, but with some seriousness, that despite what Dr. Liao said about the causes of disease, viruses did not cause smallpox in 18th-century England and the bacteria *Yersinia pestis* did not cause the Bubonic Plague in 17th-century London! In other words, knowing the actual biological cause of the plague (*Y. pestis* was discovered in only 1894) does not help us understand Samuel Pepys’ diary and other reactions to the 1665 London plague outbreak.
History Alumni Donors

THANKS TO ALL OF YOU!

Editor's Note: If we missed anyone, first forgive us, and then email John.

William J. Baker, Class of 1960; Elizabeth McKay Barrington, Class of 1981; Barbara P. Beckford, Class of 1983; Vernon Burton; Earnest (Ernie) Bolt, Class of 1958; Margaret (Meg) E. Brearley, Class of 2007; William Allan Burn, Jr., Class of 2001; Mr. & Mrs. W. Allem Burns, Jr.; Robert (Rob) E. Coggins, Class of 1984; S. Cox; Debbie McCurdy Cushing, Class of 1987; Mr. & Mrs. James D. Davis; Mr. & Mrs. Ray Derrick; Robert G. Dreslin, IV, Class of 1999; Ligon (Lig) Duncan, Class of 1983; Julie A. Flaming, Class of 1999; Amy Fletcher, W. Fowler, Andrew (Andy) T. Foy; Ronald (Ron) E. Goodwin, Class of 1963; Monica Handa, Class of 2007; Janet Hartin, Class of 1961; S. Matthew Heuthmen, Class of 2004; Robbie Higdon, Class of 1994; Edward (Jens) Jons Holley, Class of 1981; Bobby D. Jackson, Class of 1961; Marian Floyd Leach, Class of 1943; Rhys Leonard, Class of 2005; Ashley Carrol Leyba, Class of 2005; Basil (Sandy) Manly, Class of 1976; Col. James N. Martin, Class of 1979; Scott Davis Mauldin, Class of 1990; Dwight Ralph Mays, Class of 1967; Archi C. Neal, Class of 1959; Cristopher (Chris) B. Osborne, Class of 2006; Bradley (Brad) S. Sauls, Class of 1994; David and Susan Shi, Respectively Classes of 1973 and 1971; Time Warner Foundation, Inc; Joe Waters, Class of 2005

Left: Kam Neely & Tim Fehler at Homecoming 2009
Right: Robbie Higdon & Steve O'Neill at Homecoming 2009

History Alumni News

William J. Baker, Class of 1960

Vernon Burton
Has moved from the U. of Illinois to Coastal Carolina University.

Earnest (Ernie) Bolt, Class of 1958
Was a historian at the University of Richmond until his retirement almost 5 years ago.

Margaret (Meg) E. Brearley, Class of 2007
Started work toward her master of arts in American history at the University of Georgia in fall 2008.

Ligon (Lig) Duncan, Class of 1983
Edited and contributed chapters to the third volume (of four) of The Westminster Assembly into the 21st Century (Mentor), which is due out in late spring 2009. Continues to teach history and theology at a graduate level.

Andrew (Andy) T. Foy
Is currently working as a patent attorney in the DC office of the law firm Fish & Richardson and was recently married.

Monica Handa, Class of 2007
Is currently in her second year of law school at the UNC-Chapel Hill School of Law and is worked in summer 2009 at Buist, Moore, Smythe, McGee in Charleston and at Caudle & Spears in Charlotte.

S. Matthew Heuthmen, Class of 2004
Has graduated from Erskin Theological Seminary with a master of divinity degree and was promoted to Lieutenant Junior Grade in the US Navy Rescue, while serving as a Chaplin candidate, in December 2008.

Ashley Carrol Leyba, Class of 2005
Received her master of arts in history from NC State University in 2007, and is currently in her second year in the PhD program in history at the University of California-Berkeley, specializing in early modern European history.

Col. James N. Martin, Class of 1979
Continues to serve on the Furman University Alumni Board of Directors and is enjoying his retirement in Alexandria, Virginia, while doing volunteer work, and mentoring high school students.

Crystal Reardon, Class of 2006
Will be attending graduate school at the University of Pittsburgh and working as the editorial assistant of Hispanic American Historical Review.

Joe Waters, Class of 2005
Will finish his master of divinity degree in Spring 2009.