First came his monograph, *Free Religion: An American Faith* (1946), a detailed discussion of certain nineteenth century New England free religious thinkers. Next came *Evolutionary Thought in America* (1950), a still quite useful edition of scholarly essays by various authorities on evolution’s impact on American thought, and the brilliant two-volume study, co-edited with Donald D. Egbert, *Socialism in American Life* (1952), again, a work that bears renewed examination and contemplation. Thus far Stow had worked on problems in American religion and belief, on science and social thought, and on socialism, Marxist and otherwise, in America. These were not small nor narrow projects, nor did they reflect personal preoccupations, as is sometimes true with historians.

Of course Stow’s large synthetic or interpretive book was *American Minds; A History of Ideas* (1958). Characteristically this work grew from his lecture courses in American intellectual history; for Stow there was never a conflict between teaching and research. He grounded *American Minds* in deep and wide-ranging research in the original sources; in the sections in which I have done my own work, I am always reminded of how thorough and perceptive he was. Methodologically he was innovative too. It is useful to remember what he did and did not do in this work. He insisted that the sources of ideas are always previous ideas. He fashioned the concept of the “social mind” to provide historical circumstance, context, and understanding for ideas. Each “social mind” represented an age in the past, a bundle of assumptions and practices that permitted contemporaries to be contemporaries, despite often widely differing interests. Stow operated on the assumption that history is about people solving problems, of how they defined and resolved the problems and then—and this was the real challenge—figuring out what those problems were and using them as a window onto the past. This gave his work a marked sophistication, an unconventional flavor. If he was ultimately a self-professed “practical historian”, he was anything but a historian in the Populist-Progressive tradition in which I, for example, had been raised. His work was far more exciting and edgy than that. Because Stow was a genuinely unpretentious, dignified, even modest, man, not given to gushy professional self-promotion, his subtlety was not always noticed or grasped.

The work that followed the publication of *American Minds* he first developed in his lecture courses. Thus I came to Iowa City prepared to work on some aspect of evolutionary thought in America, and found Stow deeply involved in the work that became *The Decline of American Gentry* (1973). Here was a fascinating and exciting interpretation, again based on wide and deep reading in the appropriate primary sources, on the decline of the democratic gentry class, and its consequences for the support and patronage of culture and of ideas of society. That at the same time Christopher Lasch was attempting to work out his notions of the development of the modern American intelligentsia class, and that Sidney Mead was lecturing on the social bases of American religion, made Iowa a very lively place for those of us interested in these and related issues. There were two other projects of Stow’s that came to fruition after my time at Iowa—his monograph on the Chicago school of sociology, *Ethnic Studies at Chicago, 1905-1945* (University of Illinois Press, 1987) which again showed his longtime interest in the history of theories of society, and his history of the University of Iowa, *The University of Iowa in the Twentieth Century: An Institutional History* (University of Iowa Press, 1990).

His book on the Chicago school, again something students heard first in lectures, was evidence of his interest in using social science theory in his historical work (as in “social minds” and in the “American gentry”, for instance) as an outgrowth of his research in the sources. His history of the University of Iowa, I regard as the best analytical history of an American university ever written (and that of the University of Wisconsin by Merle Curti and Vernon Carstensen as the best encyclopedic history of an American university).

This portrait does not adequately portray Stow’s brilliance as an interpretive historian in the classroom, the research seminar, the readings course, or even in his office or over a cup of coffee at a downtown café. I found his teaching exciting, and have often asked myself in my own teaching how he might have dealt with this issue or that. I have often thought that he established a gold standard of being a professor: that of creating new syntheses grounded in thorough research and thoughtful, historicist analysis. He was also a man of rugged honesty, of great integrity, and of concern and compassion for students and colleagues alike. It was an honor and a privilege to study with Stow Persons. I think it is especially fitting that there is a prize for an undergraduate every year now in his honor.

—Hamilton Cravens, Professor of History, Iowa State University [PhD, Iowa, 1969]
than describe war and battles. In larger history courses, although preferring the non-military topics, he felt he must also teach military matters, but did so with particular emphasis on movements of revolution and resistance. He was an expert on the rebellion of the Hasmonaans against Antiochus recorded in the books of the Maccabees and celebrated at the Jewish holiday of Hanukkah. From his earliest article, "The Syriac Bill of Sale from Dura-Europus" (1966) to his 1995 article, "The Judaism of the Synagogues (with a focus on Dura-Europus)," Jonathan maintained a wide-ranging interest in uncovering religious interactions not only from the writings of the ancient peoples in the eastern Mediterranean and Middle East, but from the archaeological remains. His final book, *Peoples of an Almighty God*, treats the Israelites, Babylonians, and Egyptians, as well as Zoroastrians, Iranians, and Persians under Alexander the Great. Jonathan was also an active member of the Agudas Achim congregation. His colleagues and the community in Iowa City will miss him very much.

—Constance Berman, University of Iowa

It is the challenge and opportunity of occasions like this to think seriously about someone we knew, and take the measure of what we have lost.

I knew Jonathan best and longest as a colleague and fellow historian. Both of these roles figured large in his life. So it might be helpful to say a few words about how he approached, and above all did honor to them.

To start at the top, he was very good at what he did. Many years ago, I asked one of my doctoral students what she thought might be the common denominator of our increasingly centrifugal profession. "Historians believe in truth," she replied. I thought that was a very good answer, and Jonathan certainly passed the test.

He also passed the other test that I’ve always associated with good historians. He wrote about things that matter in ways that left no doubt about why they matter. This might seem a remarkable thing to say about a historian of things that happened over 2000 years ago in places most of us can barely imagine, in languages we can barely name, let alone read. But think about what we would now call the globalized world of the Hellenized Middle East and Mediterranean, and the dilemmas and challenges of being a Jew in it. Then ask yourselves whether this is all that remote and other-worldly after all.

For those of us lucky enough to know him as a colleague, he was pretty well unmatchable. Of course he played the role of the absent-minded professor the way Yitzhak Perlman plays the violin. But anyone who met him realized in nanoseconds that his tolerance for nonsense was measurable only in imaginary numbers, and whatever we might think we knew about something, Jonathan was likely to know more.

Ironically, even his regrettable underemployment as a doctoral supervisor turned out to be a comparative advantage. As I remember, he had one doctoral student in all the years he was here. But we had lots in other fields, examination committees always needed a supernumerary, and Jonathan was everybody’s obvious candidate. As a result, he was better informed on more things than the rest of us together.

The department colloquia where he talked about work in progress were events looked forward to like Pesach. First, he explained to us, who work for the most part in warehouses of sources in user-friendly English, how you can reconstruct whole worlds from six coins, three inscriptions, two archaeological digs, and a secondary literature in at least six languages.
Then he would explain, patiently but implacably, how the other five people around the world who had also taken on his subject had all got it wrong.

His impact on department meetings could be just as memorable. We met in those days in a long narrow room in Schaeffer Hall that has since been remodelled out of existence with no loss to anyone, believe me. The climate controls offered a choice of sauna or wind tunnel, the paint had been peeling since at least the Coolidge Administration, and people still smoked.

Because of his back, Jonathan preferred lying on the floor to sitting at the table. For most of us, that meant that he could be heard but not seen. But oh, how he was heard when he was heard, his voice rising from below like a sea-launched ballistic missile, and how it tended to sort out the confusion when the missile landed.

Some 20 years ago, when our daughter was in high school, she remarked out of nowhere that she had three heroes. The first was Rollie Fingers, the great right-handed relief pitcher for the Oakland A’s and Milwaukee Brewers. The second, resolved to bring a bit of dignity to late night TV and at the height of his powers as an interviewer, was Ted Koppel. The third was Jonathan, who was incidentally rather pleased when I told him about this.

I thought both the taste and judgment were remarkably shrewd for a 15-year-old. But I knew what she meant. A professor of mine in college liked to refer to Goethe as “the last man who knew everything.” The same often occurred to me in connection with Jonathan.

There is a passage in the Pirkei Avot, The Sayings of the Fathers that I’ve thought about for many years. “If David, the king of Israel, who only conversed with Ahitophel, regarded him as his master, guide and familiar friend, how much more ought one who learns from his fellow a chapter, rule, verse, expression or even a single letter, to pay him honor.”

All those of us lucky enough to have known Jonathan, learned that much and more from him. Beginning next week with Chanukah, the holiday he practically made his own, I think we will all have occasion to honor his memory for many years to come.

–Eulogy given by David Schoenbaum, University of Iowa

James M. Kittelson, former colleague. Professor Emeritus of History at Ohio State University, died on November 10, 2003 at the age of 62. Jim taught at the University of Iowa between 1967-1971. His best known book was Luther the Reformer (1986), which has been translated into Chinese, Estonian, Finnish, Korean and Portuguese. He also wrote Wolfgang Capito from Humanist to Reformer (1975) and Toward an Established Church: Strasbourg from 1500 to the Dawn of the Seventeenth Century (2000). After early retirement from Ohio State, he moved to Luther Seminary in St. Paul, Minnesota, where he directed the Thrivent Reformation Research Program. Jim Kittelson is survived by his wife Margaret, two daughters, and their families. Contributions in his memory may be made to the James Kittelson Memorial Scholarship Fund, Luther Seminary, 2401 Como Avenue, St. Paul, MN 55108.

Christina Pelenski, wife of Professor Emeritus Jaroslaw Pelenski, died on October 13, 2005. She was a 26-year cancer survivor. Messages of condolence can be sent to Jaroslaw at 24 East 7th Street, Apartment D, New York NY 10003.

Don S. Kirschner [PhD, 1964] died on February 4, 2005, at the age of 76, in North Vancouver, BC, Canada. A specialist in twentieth century American history, Don wrote City and Country: Rural Responses to Urbanization in the 1920s (Greenwood, 1970) and The Paradox of Professionalism: Reform and Public Service in Urban America, 1900-1940 (Greenwood, 1986). His last book is Cold War Exile: The Unclosed Case of Maurice Halperin (University of Missouri Press, 1995), a fascinating biography of a Latin American historian who was accused of espionage in the McCarthy era and spent 15 years in exile in Mexico, the Soviet Union and Cuba before joining the faculty of Simon Fraser University in 1968. Don Kirschner taught for many years at Simon Fraser University before his retirement (during which he continued to root for the Chicago Cubs). Don is survived by his wife, Teresa; his children, Tony and Elena; his grandchildren, Jordi and Nathaniel; his brother, Len, and other relatives.

We are grateful to Samuel McSevney [PhD, 1965] for this notice.

Remembering Jonathan Walton, former colleague

We received this note from Trace Caster, an alumna of the UI (BA 1988, Biology).

...I was on line searching the KKK for my youngest son (9), who is studying the civil war and... is struggling with understanding hatred because of a color....I was prompted to search out recent documents on Jonathan Walton and hit the history site at the University of Iowa.

I first moved to Iowa City in ’85...Over the next 3 years I lived upstairs from Jonathan—he taught me tolerance, laughter, what it was like as the only white kid at a black reading group...Jonathan taught me how to cook (or how to smoke cigarettes and drink wine while he cooked)...showed me “indy” films,
Life after Schaeffer Hall

Trudy Huskamp Peterson
[PhD, 1975]

Trudy Huskamp Peterson’s career as an archivist began at the Herbert Hoover Presidential Library in 1968, when she was hired to research and write captions on museum exhibits. Having graduated from Iowa State University with what she thought was a “useless” double major in English and History, she was happy to be able to put her skills to use. What she discovered was a passion for archival work—or, as she puts it, for “reading other people’s mail.”

In the late 1960s there were a handful of women archivists, but Trudy noticed that none of them ever advanced very far in the profession. She decided that if she were going to be the one to buck that trend, she would not make it easy for someone to label her as unqualified. “As I said to people in the archives,” she recalled, “if you’re going to discriminate against me, it’s not going to be because of anything I can fix.” She subsequently enrolled in the graduate program in History at University of Iowa.

At Iowa she worked with Ellis Hawley and Larry Gelfand, analyzing agricultural export policy under the Eisenhower administration, such as the Food for Peace program, as a way to study U.S. foreign policy at a time when State Department archives were still sealed. “It was a way for me to look at what I was interested in, which were the foreign policy issues, through an angle where I could get to all the records.” Her dissertation was published by the University of Nebraska Press in 1979 as Agricultural Exports, Farm Income, and the Eisenhower Administration. Though she hasn’t written on the topic in a while, she still finds herself collecting notes and references, and hopes to be able to return to it at some point in the future.

“I think I owe practically everything that I know about how history is done to being here at Iowa,” Trudy observed when she was in Iowa City recently. From quantitative skills learned by sitting in an old computer lab entering punch cards, to knowledge of historical theories, to the ability to frame analytical questions, Trudy believes she acquired at Iowa all the critical tools she needed. “I had the introduction to sources,” she remembered, referring to her job at the Hoover Library, “but Iowa gave me the information about how those are integrated into a narrative whole, into a conceptual whole.” In 1995 she received the University of Iowa Alumni Association Distinguished Alumni Award, and in September of 2005 she was honored by the College of Liberal Arts and Sciences as an Alumni Fellow.

No one can doubt that Trudy put her skills to good use. She worked for the National Archives for almost thirty years, including two years as Acting Archivist of the United States. After retiring from NARA in 1995, she became the founding director of the Open Society Archives in Budapest, which is devoted to preserving and mak-
ing available records from former Soviet bloc countries. From 1999 to 2002, she served as the director of Archives and Records Management for the United Nations High Commissioner for Refugees. Since then she has been a global leader in the effort to preserve the records of governmental truth commissions and international criminal tribunals. Her book on this subject, *Final Acts: A Guide to Preserving the Records of Truth Commissions*, was published by the Woodrow Wilson Center Press and Johns Hopkins University Press in 2005. "Oppressive regimes," she argues, "try to impose a selective amnesia on society. Saving the records makes sure that amnesia does not prevail." The book is available online at www.wilsoncenter.org/pres/press/peterson_finalacts.pdf.

In the fall of 2005 Trudy was one of the first people to report on the discovery of the records of the Guatemalan National Police, the group responsible for widespread violence and terror during the country’s thirty-six year civil war. The records, the existence of which the Guatemalan government had denied, include arrest and interrogation records, personnel files, and snapshots of unidentified bodies. Despite the enormous danger inherent in handling such sources—there are records, for example, detailing individual involvement in kidnappings and torture—Trudy and the other archivists working in Guatemala are determined to continue sorting and cataloging them. In “Records of the *Policía Nacional de Guatemala: Report and Recommendations*” she wrote, “Research in police records can yield information that will support both the exercise of collective rights and the assertion of individual rights. They are enormously important sources.”

Any serious archival work, Trudy believes, demands an understanding of what historians do. Faced, for instance, with decisions about what material to preserve and what to throw away, an archivist must have a keen sense of how researchers might use that material. “I’m one of the old-fashioned people who believe you have to have a history background if you’re going to do archives properly. Unless you’ve done research yourself, you’re not going to make good choices.”

As a history Ph.D. who did not follow the standard academic path, she offered some sage advice for others wondering what options lie beyond academia. “Ask yourself, do I love teaching? Because teaching is at the core of academic life.” Trudy knew she wanted to use her history education, but not necessarily in a classroom setting. “If you can’t see yourself as a teacher—or even if you can—there are endless options out there for history Ph.D.’s. If you like working with the public, consider museums or public programming. If you like working with books, consider a university library, or even publishing. If you like research and writing, consider freelance work. It’s a matter of personal choice, of finding what suits you best.” All of these are in addition, she noted with a smile, to the many possible avenues into archival work.

Ironically, after deliberately choosing a career that did not involve being in the classroom, Trudy has come to enjoy teaching. As a gift to the History Department, she spent three days on campus in March 2006 teaching a short “master class” on archival arrangement and description titled “How Archivists Think: What Every Historian Should Know.” In it she led the class through real problems, including the challenges of organizing the KGB archives discovered in Lithuania. There’s a lot of power in how archivists describe records, she warned, and every researcher should have a sense of the thought processes behind, for example, notes on scope and content. Both Trudy and the History department hope to make the class a yearly event.

In the meantime, Trudy continues her efforts to establish an international judicial archive for the temporary international criminal courts. During her March visit she spoke at the College of Law on the subject of “Temporary Courts, Permanent Records: The Case of an International Judicial archive.” She will travel to The Hague in July 2006 to consult with government officials about what it would take to create such an institution. In the fall she will discuss the same topic with a group of international jurists. “My focus right now is to get that archive in some way institutionalized,” she said recently. “Milosevic’s death concentrated people’s attention on the legacy of those trials, and it is terribly important that it is preserved and made available to us all.”

—Megan Threlkeld, History Graduate Student

**Anthony Quiroz [PhD, 1998]**

As I sit here writing about “Life After Schaeffer Hall,” I am looking at my “to do” list for the day: hold office hour (1.5 hours); prepare for survey lecture (1.0); actually teach the survey (1.5); read my unending pile of e-mail (today I’ll limit that time to no more than a half hour, more tomorrow); visit two discussion/readings sections (2 hours); reorganize my Mexican American history class lectures (3 hours); read a friend’s partially completed book manuscript (1 hour today, probably about 6 hours total over the next week); write “Life After Schaeffer Hall” (I won’t say how long). Whew! And in a sense, this is an easy day because I have no meetings to prepare for, go to, or follow up on. But I’m feeling guilty because you’ll notice that there is no time for either research or reading. I’ve penciled that in for tomorrow, right before “quality time with son.”