ANTIQUARIAN SOCIETY HOSTS NEHA
The American Antiquarian Society in Worcester is host of the Spring Meeting of NEHA on April 14, 1984. This is the first non-academic site for the Association since the 1980 Sturbridge Village conference. The program is printed on page 2. Pre-registration and luncheon reservation forms have been mailed to members. In-person registration can be done on the day of the meeting, but cannot guarantee admission to the luncheon.

NOETHER PRESIDENTIAL ADDRESS
Emiliana P. Noether will deliver the Presidential Address entitled "Fascism in Italy: 'Revolution' or 'Revelation'?" at the afternoon Plenary Session. The text of the address will be published in NEHA NEWS in the Fall issue.

MEDIA AWARDS LAUNCHED
The Executive Committee voted to award a Certificate of Merit to WGBH-Boston for the documentary series VIETNAM: A TELEVISION HISTORY. This is the first of the awards created by NEHA to mark the forthcoming Twentieth Anniversary. The awards are designed to recognize current outstanding presentations of historical material directed at a wide public audience in an informative, illuminating and responsible manner. As historians, we naturally weigh and judge. Moreover, we are constantly called upon to render a verdict on the authenticity and credibility of historical presentations in the popular media. Through the awards,

The New England Historical Association addresses itself to both producers and consumers with respect to the quality of historical depiction and excercises the time-honored function of the profession as guardian of truth about the past.

EMINENT SCOTTISH HISTORIAN VISITS NEW ENGLAND
George A. Shepperson, Professor of Commonwealth and American History at the University of Edinburgh, will visit New England during the first two weeks in April. Author of Independent African: John Chilembwe and David Livingstone and the Rovuma, Shepperson is internationally recognized as an authority on Commonwealth issues and has been long active in the British Associations of American and Canadian Studies. Shepperson will be the principal participant at the NEHA Spring panel commemorating the centenary of the West African Conference of Berlin [1884]. His other activities include a Phi Alpha Theta lecture "The Ideas of Pan Africanism" at the University of Rhode Island on April 12 and an address at Brown University on April 13 entitled "Decolonization to Commonwealth." Shepperson was the featured speaker for the 19th Annual History Symposium "Assessing the Influence of the British Empire" at Rhode Island College, April 5.
NEW ENGLAND LECTURES

SACRED AND CONJUGAL SEXUALITY IN SIXTEENTH-CENTURY LYON
Natalie Z. Davis, Princeton University

Lecture delivered at Harvard University on April 20, 1983

Professor Davis remains a pathfinder in the search for a better understanding of early modern values and perception. She is convinced that in order to advance this endeavor historians must take a more resourceful approach to the place of religion in the lives of early modern city-dwellers. In her 1981 article "Bodily Suffering: The Body Social in Lyon [Past and Present 90:40-70], Professor Davis argued that Catholicism and Protestantism were in effect different "languages", each of which "could describe, mark and interpret urban life, and in particular urban space, urban time and urban community." The Catholic experience was filled with irregularities and abrupt changes from sacred places and times to worldly ones and encouraged a distinct Catholicism, while Protestantism, in contrast, sought to replace these irreconcilable extremes with constant vigilance and the will to infuse all temporal activity with Christian purpose.

In her Harvard address Professor Davis was inevitably drawn to contrast sixteenth-century Catholic and Protestant perspectives on conjugal sexuality, using her immense erudition on Lyon as a starting point. But that the Old Testament perspective out of which Christianity developed was ambivalent about sex, sees it potentially as both a vile and as a positive act. By the time the reformation, Catholicism had been committed to the sinfulness of sex, was certainly uncomfortable with it. Intercourse within marriage was sanctioned only for its procreative function, and marriage partners were cautioned against over-indulgence, lest they fall into "adultery in marriage." While it was customary for marriage beds to be blessed in Lyon (a Christian tradition dating back to Chrysostom and Paul) and the end of the confinement of new mothers was the occasion for a feast and a mass of purification, within Catholicism the sexual aspect of marriage outlook to mix the sacred and the sexual directly. For example, great pains were taken to keep sacred objects and sexual fluids totally separate. Holy objects and vessels were to be handled only by those unlikely to have had contact with sexual fluids (another reason for celibate clergy?). Synodal statutes in 1566 urged abstinence from intercourse for several days prior to receiving communion. Perhaps most symptomatic of the Catholic "language" of sexuality in this period was the Church's attempt to prescribe the appropriate times to have sex and when to avoid it. By the onset of the Council of Trent sex was forbidden on more than 100 days of the year, a number which, however, dropped somewhat after 1563.

Professor Davis finds that, in spite of the Church's attempt to regulate sexual activity according to the rhythm of its liturgical calendar, the Lyonnais had their own ideas about the times that were "bad" and "good" for sex. Some of them complied with the Church's wishes; some of them did not. Among the times designated as bad were menstruation, outbreaks of the plague, and Lent - "a time of life." The good times included Advent and the days after Epiphany, times possessed of a "joyous sexual resonance.", the night before Ash Wednesday, the entire month of May, and the Feast of St. John's Night. This appears to be particularly dangerous time for marriage because of the supposed loosening of women's sexual appetites that prevailed throughout the month. Local records confirm that during May the number of conceptions was high and marriages low.
With the establishment of a Calvinist consistory in the 1560s, a somewhat different approach to conjugal sexuality was inaugurated in Lyon. According to Professor Davis, the Protestants were less comfortable than the Catholics with extremes in sexual behavior such as prostitution and celibacy. They were also less concerned with the impurity of sexual fluids and did not attempt to confine sexual intercourse to designated times of the year. They stressed enjoyment “within moderation” and deplored procreation as the only justification for conjugal intercourse. Yet, even among Lyon’s Protestants, May continued to be a time of infrequent marriage and much concern about illicit sex. During the remaining months of the year, however, the frequency of marriage (and presumably marital sex) reached a parity quite different from the cycles of indulgence and abstinence encouraged by Catholicism.

Professor Davis concluded that while it cannot be said that Calvinism eliminated all difficulties and tensions from sixteenth-century marriages, it did reduce the perceived separation between the sacred and the secular dimensions of life. In this light, Calvinism can be said to have encouraged a more private, conscience-oriented regulation of conjugal sexuality.

Reported by Paul A. Fideler, Lesley College

---

### 20th Anniversary

Plans for the Twentieth Anniversary Meeting are under way. The site and location have been selected: The University of Connecticut, Storrs on October 18, 1983. The occasion will have an appropriate and symbolic meaning since many of the planning sessions that led to the formation of NEHA were held at Storrs and was also the site of the first conference. President Roether suggested that the program for the anniversary meeting might assess the past and present status of the profession in New England and address itself to changes that have occurred in the two decades in teaching, methodology, public historical awareness and faculty status. Pass along your ideas or comments to any of the current officers or to the Executive Secretary.

---

### Clarification

KLEMPERER: MISLEADING CAPTION

Apologies to Klemens von Klemperer of Smith College for the misunderstanding that resulted from the page layout in the September 1983 NEHA NEWS [vol. 1, No. 2, page 13]. Some readers mistakenly attributed the paper by Robert Michael (Southeastern Massachusetts University) entitled “Theological Myth, German Antisemitism, and the Holocaust” to Professor von Klemperer. This was inaccurate and unfortunate. Professor von Klemperer was the chair of the session on Disenchantment in the Germany of the Twenties and Thirties at Fitchburg State College on April 16, 1983. He wrote the session summary of the papers by C. Paul Vincent and James J. Ward and his own commentary on the session printed on page 14.

Robert Michael supplied his own summary of his paper on Theological Myth. Sorry for the misunderstanding. The Editor.

---

### Project '87:

**QUESTIONNAIRE FOR NETWORK OF SCHOLARS INTERESTED IN CONSTITUTIONAL CENTENNIAL**

- **Name**
- **Affiliation**

- **Special Expense**

- **Address**

- **Type of Activity:**
  - consultant on program development
  - speaker—academic programs
  - speaker—media (e.g., talk shows)
  - speaker—community events, private organizations

Please send this form with a curriculum vitae to:

**Network Project '87**
1927 New Hampshire Avenue, N.W.
Washington, D.C. 20036

---

### CONSTITUTION BICENTENNIAL

**PROJECT '87**, a joint undertaking of the AHA and the American Historical Science Association, invites interested scholars to participate in the events commemorating the anniversary of the U.S. Constitution. The project is headed by Richard B. Morris and James McGregor Burns. For further information write to the Network office or send in the adjacent form.
Barbara Lacey in "Bonds of Friendship: The Reverend Joseph Fish and Sarah Osborn" emphasizes the importance of the "feminization" of the Great Awakening in New England. The letters of Sarah Osborn portray the complex friendship and mutual dependency which evolved between a Rhode Island woman and a Connecticut minister in the aftermath of the Great Awakening. Married, with three children and responsibilities of household and boarders, Sarah Osborn became deeply involved in religious activities in her home in the form of weekly gatherings of women, blacks and children. She communicated her actions to a minister whom she had married, and she wrote letters and received letters for her unusually assertive role. Reverend Fish similarly sought assurance from Sarah Osborn about the education of his children, her theological publications and her dealing with Separates. Their thirty-year correspondence, enriched with detailed spiritual accounts, shows an emotional bond between a woman and a minister well before disestablishment or industrialization during the social disruption of the Great Revival.

In her comment on Barbara Lacey's paper, Laurel Thatcher Ulrich recognized that Sarah Osborn achieved a visibility uncommon for women in congregational churches in early 18th-century New England, but that she did so by confronting the traditional limits more than by redefining the religious roles available to women. She opened her home to private meetings, taught other women, young girls and servants, and shared her religious experiences with a supportive minister. All of her activities were well within traditional boundaries. Improved education for women had also been encouraged as early as Cotton Mather's "Ornaments for the Daughters of Zion" in 1692. That Osborn relied on correspondence with a distant minister means that a fuller record of her activities survived, and may also explain the intensity of her work. Was she steady the mark? Making up for a deficiency in her own religious community? Her skill in doing so is remarkable and demands further study.

As chair, Irene Quenzler Brown commented on the session as a whole: in their analyses of heterodox epistolary relationships Ruth Perry and Barbara Lacey drew compelling conclusions about the role of religion and family life in the Enlightenment. Perry's work features several aristocratic and middle class women. Finally, of all the essays not always married, these women initiated correspondences with leading philosophers and thinkers. Notably, in "Leoplatonist John Norris. Religion and philosophy were not yet sharply distinguished in the late 17th and early 18th c. Therefore, if the feminization of religion was already under way, this vein of distinction offered women an opportunity to become truly learned, that is, critical and original in their thinking. Perry's conclusions strikingly point to a commonality among learned letters and Barbara Lacey explicitly discussed the feminization of religion in her interpretation of a provincial New England correspondence. She concluded that the Great Awakening was instrumental in introducing a greater spiritual equality between a self-taught teacher, wife and mother, and the formally educated clergyman, husband and father.

Especially interesting in these papers was the significant focus on friendship, learning and piety. Historians know too little about the cultural construction of friendship as a central aspect of the Enlightenment. Understanding the idea of a voluntary relationship -- fits into the cultural construction of time. Finally, a self-conscious focus on friendship also allows historians to investigate some common familial life more closely into the Enlightenment. Friendship was a social institution based on philosophical and religious assumptions.

FIVE CENTURIES OF DYING IN SIENA: COMPARISONS WITH SOUTHERN FRANCE
Samantha Cohn, Jr., Brandeis University

Examinations of attitudes toward death as they were expressed in Sienese textbooks, treatises, and prayers in the 14th, 15th, and 16th centuries. Cohn examined a sample of about a thousand wills in this period which survive in the famous gubbeline de contratti of Siena, an almost continuous run of documents from 1296 to 1800. He compared findings from two works on French legal practice and a first draft printed of Histoire de la France by Jacques Chiffre's study of medieval Avignon, La compabilité de l'a u del. Cohn found that his Sienese evidence did not support Vovelle and Chiffre's conclusion that attitudes toward death were only slowly and almost imperceptibly. On the contrary, Cohn discovered several specific and sharp changes in attitudes toward death. The first such change resulted from the early 14th century. There was a fundamental shift in spirituality in the early Renaissance that might almost be called baroque. Cohn discovered that the reforms of the Council of Trent had an immediate impact in pious donations by testament. He also examined a final shift in the 1740s and 1750s that produced fewer legacies to the church and the abandonment of post-Tridentine practices. Cohn concluded by observing that historians must look for new ways of explaining these cultural changes, since Burckhardt's rise of the individual and the French reliance on "mentalité" seem inadequate to the task.

HISTORICAL PERIODIZATION
In his paper "Transition to 'The Modern World': Justification and Utility of an Historical Concept," William Rehn Green of the College of Holy Cross, described periodization as a theoretical device for the clarification and classification of an awesome variety of phenomena. He then examined the mode of periodization into ancient-medi eval-modern eras and found it prevailing in textbooks and in both Capitalist and Marxist historiography. He evaluated the concept and timing of the transition from medieval to modern times in light of current popular explanations for the periodization of the 18th century. Cohn outlined his dissatisfaction with the prevalent periodization and moderated a lively exchage from the floor on the issue.

FAMILY, RELIGION AND THE ENLIGHTENMENT IN ANGLO-AMERICAN CULTURE
Ruth Perry in "The Platonists and the Ladies: Communicating Philosophy" maintained that in certain ways, the Cartesian philosophical method liberated women intellectually and therefore ultimately psychically, by making it possible for them to participate in serious, sustained, philosophical discourse. By taking philosophy out of the schools and disconnecting its meditative practice from classical education, this new method for establishing knowledge became the common ground on which intellectual men and women might meet to discuss ideas which were theoretically at least equally valuable to the common enterprise. These philosophical and theological discussions were conducted in private correspondence. Modern scholars must examine this correspondence in order to understand women's contributions to seventeenth century philosophy. Virtually every Englishwoman who published her own serious work in the 17th or 18th century wrote to her hand correspondent first. Many of these published works were decidedly feminist in character, illustrating that correspondence with mainstream thinkers was a way for women to try out their abilities to engage in public discourse.

-7-
One conceptualization for integrating friendship and family culture exists in the theory of Pygmalions, who distinguish four kinds of Enlightenment: the moderate, the didactic, the skeptical and the revolutionary. The heterosocial friendships discovered by Ruth Perry, I suggest, belong to the moderate mode, while Barbara Lowry has shown us an expression of the didactic Enlightenment. I also suggest that by contrast to the skeptics and revolutionaries, moderates and didactics both adhered to a distinctly Christian understanding of spiritual time. Enlightenment institutions set aside time for introspection, meditation and religious devotion, and they lived in a cosmos of spiritual and worldly time. By extending Tamara Hareven's typology of three kinds of time, and by including unrelated friends and families in a study of Islam, we can begin to recognize a complex interplay between spiritual, family, historical and preindustrial time.

MODERN ITALY: THE MEZZOGIORNO SINCE WORLD WAR II

The south of Italy, the Mezzogiorno, in modern times seems to have more in common with such Mediterranean lands as Greece, the Levant or South Africa than with northern Italy. When the victory of the Risorgimento joined south and north into one state, the divergence between the two regions, because of the relative backwardness and poverty of the Mezzogiorno, became a serious problem. This problem has persisted down to the present. In his introduction, Alan J. Reinerman surveyed the historical causes for this divergence and the failure of successive Italian regimes to do much to help the south catch up with the north. As a result, the Mezzogiorno in 1945 was little changed from what it had been in 1860.

The first serious effort to deal with the problem came only after 1945, the subject of the paper by Saul Engelbarg and Gustav Schachter entitled, The Mezzogiorno since World War II: The Problem of Alice in Wonderland. The postwar period saw a new realization by Italians of the need to bridge the gap between the two regions, but the first steps taken by the government were merely palliatives such as tariff exemptions, public works programs and the extension of credit facilities. These led to no fundamental or lasting improvement. A more serious initiative came with the founding in 1950 of the Casa per il Mezzogiorno, a special agency to carry out a long-term program of investment in economic development. Its original focus was mainly on agriculture, the principal use of southern economy. By 1957, disillusion set in when only small advances were made. Though the Casa's projects were long-range and could not have been expected to produce immediate miracles, public opinion was not impressed by quick results. Thus, the government switched its priorities to the promotion of rapid industrialization. The new course involved incentives to private business and the required mixed and state enterprises to allocate at least 40% of their investment to the south. Small and medium-sized heavy industries were invited to stay at various points, but these tended to remain "Cathedrals in the Desert"—isolated spots of modern industrialism in the midst of a premodern economy, with little interaction or effect.

There has been much speculation as to the reasons for the failure to stimulate a wave of economic growth. One reason is the government policy of national equalization of wages which prevented the south from benefiting from its greatest asset, namely a large surplus labor force. More important, and perhaps decisive, is the lack of an entrepreneurial spirit in the change. Traditional elites of traditional values gave relatively low status to trade and manufacturing occupations. Nevertheless, the tendency to regard the program as a failure is untenable.

does not that the Mezzogiorno has made greater progress since 1945 than any previous period in both industrial development and living standards. Disappointment stems in large part from the fact that despite this undeniable progress, the overall economic performance reflected in the north remains far behind the north as ever, since the southern economy has made great strides of its own. What should be noted is that the gulf between the south and the north, for the first time since unification, did not widen even more.

The south has found itself in the position, relative to the North, similar to Alice in Wonderland, who at one point between her adventures had to run as fast as she could just to stay where she was. Here, a comparison with the American south may be instructive. Between 1880 and 1930 per capita income in the south remained at about half the national average despite considerable economic progress. But the north grew as well. Since 1930, however, the two regions have converged steadily. Since an equal span of years may well be necessary for a similar convergence to take place in the Mezzogiorno, observers would do well to avoid both the facile optimism of the Casa program as well as the unwarranted pessimism that came afterwards.

CALL FOR PAPERS

PROPOSALS FOR PAPERS AND/OR SESSIONS IN ALL AREAS OF HISTORY FOR THE FALL MEETING AT FRAMINGHAM STATE COLLEGE AND THE SPRING MEETING AT BOWDIN COLLEGE ARE INVITED. PROPOSALS SHOULD INCLUDE A COMPLETED PAPER OR A DETAILED SUMMARY. SUGGESTIONS OF VOLUNTEERS FOR SESSION LEADERS OR COMMENTATORS WOULD BE ALSO USEFUL. RECOMMENDATIONS OF FUTURE PROGRAMS (TOPICS OR SUBJECTS OF SPECIAL INTEREST, PEOPLE YOU WOULD LIKE TO SEE, HEAR OR MEET) WOULD BE APPRECIATED.

CONTACT: THE VICE PRESIDENT AND PROGRAM CHAIR IN WRITING OR BY PHONE:

Ridgway F. Shinn, Jr.
Department of History
Rhode Island College
Providence, R.I. 02908
(401)456-9622

DUES FOR THE 1984 CALENDAR YEAR (JANUARY TO DECEMBER) REMAINS AT A MODEST SUM: $5 FOR REGULAR MEMBERS AND $3 FOR RETIREES AND STUDENTS. DUES MAY BE PAID AT THE REGISTRATION DESK DURING THE MEETINGS OR MAILED IN SEPARATELY.

CONTRIBUTIONS OF ANY AMOUNT TO THE ANNIVERSARY FUND ARE INVITED.

MAKE CHECKS PAYABLE TO NEHA AND SEND TO:

Kenneth F. Lewalski
Executive Secretary
Rhode Island College
Providence, R.I. 02908
Spotlight

SARAH M. TERRY (Tufts) was awarded the 1983 George Louis Beer Prize by the AHA for Poland's Place in Europe: General Sikorski and the Origin of the Oder-Neisse Line, 1939-1943 published by Princeton University Press.

The 1983 Herbert Baxter Adams Prize was presented to another New England historian, ROBERTA THOMPSON MANNING (Boston College) for The Crisis of the Old Order in Russia: Gentry and Government, also published by Princeton University Press.

Page Putnam Miller of the NCC reports that RAY SMOCK, president of the Association for Documentary Editing, was selected as Director of the Office for the Bicentennial of the House of Representatives.

GWENDOLYN JENSEN, the first editor of NEHA NEWS and member of the Nominating Committee, has assumed the position of Vice President for Academic Affairs at Western State College of Colorado.

Fulbright Scholarships were awarded to several New England scholars in 1983: WILSON J. MOSES (Brown), STEPHEN J. WHITFIELD (Brandeis), RICHARD BLANKE (Maine, Orono), and JO MARY SULLIVAN (Boston University). ACLS Grants were received by IVO BANAC (Yale), JANE BURBANK (Harvard) and ANTHONY MOLIN (Brown).

The AMERICAN ANTIQUARIAN SOCIETY, host of the Spring Meeting, published the first issue of a newsletter entitled THE BOOK in connection with the creation of its Program in the History of the Book in American Culture. The newsletter will be published semi-annually.

NANCY L. ROELKER (Boston University) serves as Chair of the AHA Committee on International Historical Activities responsible for organizing United States' participation in the 16th World Congress of Historical Sciences scheduled for August-September 1985 in Stuttgart.

from the Editor

The Editor invites members and readers to contribute any of the following items for NEHA NEWS: reports, critiques or commentaries of significant lectures for the NEW ENGLAND LECTURES column; selective book reviews; historiographical profiles or articles; review essays; accounts of innovative or experimental courses; notices of awards, grants, prizes.

NEHA notes the passing of ROLAND H. BAINTON, Professor Emeritus of Church History at Yale University, on February 12 in New Haven at the age of 89.

The election of officers for 1985-86 will take place at the Fall Meeting October 27 at Framingham State College. The Nominating Committee seeks candidates for the following vacancies: Vice-President, Treasurer, Executive Committee (2 seats) and Committee (2 members). Send name of prospective candidates to any member of the Nominating Committee, any current office holder, or to the Executive Secretary.

Secretary PAUL FIDELER, on behalf of NEHA, has initiated a Challenge to the Humanities Conference Proposal for a Collaborative Institute with ARTHUR P. DELPRETE and JOHN J. O'BRIEN of the Framingham Public School system. The Institute proposes an interdisciplinary program in American Studies at Framingham North High School. President Ronald Formisano has agreed to be a participant and to draw upon the resources of NEHA to support the project.
MARY F. MORGAN reports that The Institute for Massachusetts Studies and The Bay State Historical League have agreed to provide a forum for inquiries about historical source material. Inquiries will be published in the BULLETIN and in the HISTORICAL JOURNAL OF MASSACHUSETTS. Send inquiries to Mary F. Morgan, Director of Publications, Bay State Historical League, Room 51, The State House, Boston, MA 02133.

The PROVIDENCE PRESERVATION SOCIETY is sponsoring a Festival of Historic Houses on the weekend of May 4-6, beginning with a Candlelight Tour of Federal, Greek Revival and Early Victorian houses on Friday evening at 7pm. For tickets and information call 401-831-7440 or write: Providence Preservation Society, 24 Meeting Street, Providence, RI 02903.

SALEM STATE COLLEGE invites teachers, librarians, historical society and museum staff personnel to attend the Summer Institute of Local History, August 6-10. Qualified participants can earn 3 undergraduate or graduate credits. For information contact John J. Fox, Department of History, Salem State College, Salem, MA 01970.

The WOMEN’S COMMITTEE OF THE HISTORY OF SCIENCE SOCIETY is preparing a revised edition of the Directory of Women in the History of Science, Medicine, and Technology. Women in these fields are invited to submit information for inclusion in the publication. Questionnaires can be obtained from Alice Grouth, Department of History, Bard College, Annandale-on-Hudson, NY 12504.

GENEALOGICAL RESEARCH IN NEW ENGLAND, the most recent publication of the New England Historical Genealogical Society, is a comprehensive guide of regional genealogy covering printed and archival sources for all six states: $17.50. Available from Genealogical Publishing Co., 111 Water Street, Baltimore, Md 21202.

A new slate of NEHA officers was elected at the Business Meeting on October 22, 1983 at Roger Williams College. Ronald Formisano succeeded to the presidency and Ridgway Shina became the vice president. A complete list of new officers appears on page 14.

ECT, ETC., an addendum of NEHA NEWS, containing last minute announcements and information will be circulated at future conference meetings.

The Executive Committee met in a day-long session at Rhode Island College on December 3, 1983. The Executive Secretary reported that while NEHA’s mailing list is about 825, dues-paying membership is only around 300. Attempts must be made by everyone to encourage lagged members to pay dues regularly or forfeit the subscription to the newsletter.

Framingham State College will host the Fall Meeting on October 27, 1984. Joseph Harrington will be in charge of local arrangements. Dates and location for a two-day meeting in Maine in April 1985 are under consideration by William Pease and Roger Howell. The 20th Anniversary meeting will be held at the University of Connecticut in the fall of 1985.

President Emiliana Noether reorganized the Awards Committee and instructed it to generate guidelines for the selection of book prizes. The Executive Committee amended the work and adopted a recommendation from the Prizes Committee to grant awards "to outstanding historical works, including documentaries, television programs, and publications. Particularly, but not exclusively, attention in the selection process will be given to works produced in New England. Each citation should include a statement of the merits of the work and why the Association chooses to honor it."

The committee passed a motion to award a Certificate of Merit to WGBH-Boston for the series Vietnam: A Television History. Nominations for additional awards were deferred to later meetings.

At the request of one member, the committee discussed the utility of a separate executive committee meeting in December and whether the association’s business could not be handled at the fall and spring sessions. It was pointed out that the policy is defined by the By-Laws and that a special meeting free from other distractions was necessary. Since other than Rhode Island, however, should be considered. In that spirit it was decided that the winter meeting in 1984 would be held at Lesley College in Cambridge.

In a review of officers’ responsibilities, it was proposed and approved that the Treasurer thereafter will chair the Prizes Committee and undertake fund-raising for the Association.

Secretary Paul Fidel recited his efforts during the past year to increase membership and involvement among high schools and independent schools. The cost of comprehensive direct mailing campaigns was discussed. It was decided to confine direct mailings to particular localities for the present and to explore other strategies in the future.

The current format and content of NEHA NEWS was reviewed and discussed, particularly the inclusion of Session Summaries. The executive secretary was authorized to appoint an assistant editor to solicit reviews, review articles, reports on teaching innovations, and other features of interest to the members.
ASSOCIATION OFFICERS

1984 - 1985

President: Ronald P. Formisano, Clark University
Vice President: Ridgway F. Shinn, Jr., Rhode Island College
Executive Secretary: Kenneth F. Lewalski, Rhode Island College
Secretary: Paul Fidelis, Lesley College [May 1986]
Treasurer: Catherine Prelinger, Benjamin Franklin Papers [May 1985]

EXECUTIVE COMMITTEE

William Pease, University of Maine, Orono [May 1985]
Alan Reinerman, Boston College [May 1985]
John Voll, University of New Hampshire [May 1985]
Emiliana P. Noether, University of Connecticut [May 1986]
Richard D. Brown, University of Connecticut [May 1986]

NOMINATING COMMITTEE

Gwendolyn Jensen, University of New Haven [May 1985]
Carolyn Sloat, Sturbridge Village [May 1985]
Gary T. Lord, Norwich University [May 1986]
Mary Morgan, New England Genealogical Society [May 1986]
James Leamon, Bates College [May 1987]
Mary Miller, Salem State College [May 1987]

EXECUTIVE OFFICE AND NEHA NEWS

Kenneth F. Lewalski
Department of History
Rhode Island College
Providence, R.I. 02908
401 + 456 - 9714 [office]
401 + 456 - 8039 [department]

---

AN INVITATION FOR YOU TO JOIN

The New England Historical Association is a comprehensive organization of and for all historians. Its membership is drawn from professional, academic and free-lance historians in all areas and periods of history. It is not restricted to American or New England studies.
Membership is open to all persons or organizations interested in the study, teaching or writing of history. Members receive two issues of the Newsletter and notifications of the Spring and Fall meetings. Annual dues for regular members is $5.00 and $3.00 for retirees or students. All dues and contributions to NEHA are tax deductible.

MEMBERSHIP SUPPORT AND PARTICIPATION IS ESSENTIAL TO THE CONTINUITY AND VITALITY OF THE NEW ENGLAND HISTORICAL ASSOCIATION. JOIN NOW OR RENEW YOUR MEMBERSHIP. INFORM YOUR FRIENDS, COLLEAGUES AND STUDENTS OF OUR EVENTS.

MEMBERSHIP APPLICATION

New Membership
Renewal or Reinstatement

Name

Mailing Address

Business Phone ( ) Home Phone ( )

Affiliation

$5.00 regular membership
$3.00 retiree
$3.00 student

Make all checks payable to NEHA or The New England Historical Association
Mail to Kenneth F. Lewalski /Executive Secretary /Rhode Island College Providence, R I 02908

---
NEHA NEWS IS THE NEWSLETTER OF THE NEW ENGLAND HISTORICAL ASSOCIATION, PUBLISHED TWICE A YEAR AND MAILED TO MEMBERS AND SUBSCRIBERS IN APRIL AND SEPTEMBER.

EDITOR: Kenneth F Lewalski
EDITORIAL OFFICE: Rhode Island College
Providence, R I 02908
401+456-9714

Contributions and suggestions are welcome and invited. The deadline for the Spring Issue is January 11; deadline for the Fall issue is June 15.

Manuscripts should be typed and doublespaced.