

NEHA



The Newsletter of the New England Historical Association

Volume XI, No. 1

SPRING ISSUE

APRIL, 1984

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 exerceizes 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.

SPRING MEETING APRIL 14, 1984 WORCESTER, MASSACHUSETTS
8:00 - 9:00 REGISTRATION, Antiquarian Hall

9:00 AM SESSIONS

1. THE AMERICAN CONSTITUTION ABROAD [Rotunda, Antiquarian Hall]
"THE INFLUENCE OF AMERICAN CONSTITUTIONALISM ABROAD"
George Billias, Clark University
Chair and Comment: Gordon Wood, Brown University
Audience Response
2. CENTENARY OF THE WEST AFRICAN CONFERENCE OF BERLIN, 1884 [Council Room]
"THE WEST AFRICAN CONFERENCE OF BERLIN: A CENTENNIAL PERSPECTIVE"
George Shepperson, University of Edinburgh
Chair: Ridgway F. Shinn, Rhode Island College
Commentators: Armand I Patrucco, Rhode Island College
Hollins McKim Steele, Trinity College
3. FILM AND HISTORY [Elmarion Room, Goddard-Daniels House]
"THE FILM GANDHI AS HISTORY"
Diana Eyk, Study of Religion Center, Cambridge
"FILM AND HISTORICAL TRUTH"
David K. Courtwright, University of Hartford
Chair: John F. Zeugner, Worcester Polytechnic Institute
Comment: The Audience

10:30 COFFEE INTERMISSION
Antiquarian Hall and Goddard-Daniels House

10:45 AM SESSIONS

4. RECENT CENTRAL AMERICAN HISTORY [Council Room]
"CIVIL WAR AND U.S. INTERVENTION IN EL SALVADOR"
Thomas P. Anderson, East Connecticut State College
Chair and Comment: Catherine Lugar, University of Connecticut
Audience Response
5. THE FRENCH REVOLUTION [Elmarion Room]
"TOCQUEVILLE'S BOURGEOISE REVOLUTION"
Marvin Cox, University of Connecticut
Chair and Comment: Paul Lucas, Clark University
TBA
6. CLASS AND GENDER IN THE GILDED AGE [Rotunda]
"THE LIZZIE BORDEN MURDERS: A STORY OF CLASS AND GENDER"
Stephen Nissenbaum, University of Massachusetts, Amherst
Chair and Comment: Alan Lawson, Boston College
Audience Response

12:15 SHERRY HOUR [Goddard-Daniels House]
1:00 BUFFET LUNCHEON [Goddard-Daniels House]

AFTERNOON PLENARY SESSIONS [Rotunda, Antiquarian Hall]

- 1:45 PRESENTATION OF MEDIA AWARD TO WGBH-BOSTON
- 2:00 PRESIDENTIAL ADDRESS: Emiliana P. Noether, University of Connecticut
"FASCISM IN ITALY: 'REVOLUTION' OR 'REVELATION'?"
- 2:30 "WITCHCRAFT, MAGIC AND RELIGION IN EARLY AMERICA: NEEDS AND OPPORTUNITIES"
JOHN PUTNAM DEMOS, BRANDEIS UNIVERSITY
* Audience Response

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 "The Sacred and 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 alternating sprees of holiness and profanity. Calvinist 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 context. She pointed out that the Old Testament perspective out of which Christianity developed was ambivalent about sex, seeing it potentially as both a vile and as a positive act. By the time of the Reformation, Catholicism, if not totally committed to the vileness 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, there remained a reluctance within the Catholic 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 a 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 urban experience in this matter 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 that was, 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-- "when the Crucifixion cast its shadow over life." The good periods 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 in June. May was thought to be a 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 deemphasized 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 date and location have been selected: The University of Connecticut, Storrs on October 18, 1985. 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 Noether 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. X, 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 Dissent 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
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Please send this form with a curriculum vitae to:
 Network
 Project '87
 1527 New Hampshire Avenue, N.W.
 Washington, D.C. 20036

CONSTITUTION BICENTENNIAL

PROJECT '87, a joint undertaking of the AHA and the American Political 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.

AT THE SESSIONS

OCTOBER 22, 1983 ROGER WILLIAMS COLLEGE

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

Examines shifts in attitudes toward death as they were expressed in Sieneese testaments from the 13th to the 18th century. Cohn examined a sample of about a thousand wills in this period which survive in the famous gabellae dei contratti of Siena, an almost continuous run of documents from 1296 to 1808. He compared findings to two works on French history [Michel Vovelle's Piété baroque et décretienisation en Provence au XVIII siècle and Jacques Chiffolleau's study of medieval Avignon, La comptabilité de l'au delà]. Cohn found that his Sieneese evidence did not support Vovelle and Chiffolleau's conclusions that attitudes toward death change only slowly and almost imperceptively. On the contrary, Cohn discovered several specific and sharp

changes in attitudes toward death. The first such change resulted from the immediacy of the Black Death. There was also a fundamental shift in spirituality in the early Renaissance that might almost be called baroque piety. 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 begin to 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 Green of the College of the Holy Cross defined 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-medieval-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 process of change in history. Fred A. Cazal, chair of the session, outlined his dissatisfaction with the prevalent periodization and moderated a lively exchange 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 mainstream 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 early 18th centuries tried her hand at learned correspondence 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.

Barbara Lacey in "Bonds of Friendship: The Reverend Joseph Fish and Sarah Osborn" contended that the "feminization" of the church has roots in 18th c 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 the responsibilities of pupils and boarders, Mrs. Osborn found time to lead 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 met in the the course of her work and received his advice and encouragement for her unusually assertive role. Reverend Fish similarly sought assurance from Sarah Osborn about the education of his children, his theological publications and his 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 18th c New England, but that she did so by confirming rather 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 these 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 steadying the ark? 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 heterosocial 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. Usually, though not always married, these women initiated correspondences with leading philosophers and divines, notably with the Neoplatonist 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 very lack 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 correlation between her learned ladies and early English feminism. 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. Nor do we understand sufficiently how friendship -- by definition a voluntary relationship -- fits into the cultural construction of time. Finally, a self-conscious focus on friendship also allows historians to integrate women and family life more closely into the Enlightenment. Friendship was a social institution based on philosophical and religious assumptions.

One conceptualization for integrating friendship and family culture exists in the work of Henry F. May who distinguished 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 Lacey 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". Enlightened Christians set aside time for introspection, meditation and religious devotion, and they lived in a cosmology of spiritual and worldly time. By extending Tamara Hareven's typology of three kinds of time, and by including unrelated friends as well as family friends in our study of the Enlightenment we 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 North 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 and bring it into closer unity 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 Engelbourg 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 Cassa 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 base of southern economy. By 1957, disillusion set in when only small advances were made. Though the Cassa's projects were long-range and could not have been expected to produce immediate miracles, public opinion was impatient for quick results. Thus, the government switched its priorities to the promotion of rapid industrialization. The new course involved incentives to private business and required mixed and state enterprises to allocate at least 40pc of their investment to the south. Some large-scale, capital-intensive heavy industries appeared 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 no doubt is the government policy of national equalization of wages which prevented the south from benefitting from its greatest asset, namely a large surplus labor force. More important, and perhaps decisive, is the lack of an entrepreneurial spirit in the south. Traditional elites were averse to change and traditional values gave relatively low status to trade and manufacturing occupations. Nevertheless, the tendency to regard the program as a failure is untenable:

there is no doubt 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 south remains as far behind the north as ever, since the northern 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 in her adventures had to run as fast as she could simply 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 Cassa 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 BOWDOIN COLLEGE ARE INVITED. PROPOSALS SHOULD INCLUDE A COMPLETED PAPER OR A DETAILED SUMMARY. SUGGESTIONS OR VOLUNTEERS FOR SESSION LEADERS OR COMMENTATORS WOULD BE ALSO USEFUL. RECOMMENDATIONS ABOUT 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.

Have You Renewed Your Membership ?

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.

ALL DUES AND DONATIONS TO NEHA ARE TAX DEDUCTIBLE.

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-Neise 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). ACLU Grants were received by IVO BANAC (Yale), JANE BURBANK (Harvard) and ANTHONY MOLHO (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 semiannually.

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.

JOURNAL OF INTERDISCIPLINARY HISTORY held the first of two all-day workshops for secondary school and museum teachers on March 31 at MIT entitled "Understanding the Past and Present Through Architecture." The second workshop held on April 7 featured the topic "The Political Cartoon as Social History and Art."

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.



NOTICES



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 names 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 E. 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.

Association report



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.

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.

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 Stroup, 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 Shinn became the vice president. A complete list of new officers appears on page 14.

ETC.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 lapsed 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 and adopted a recommendation from the Prizes Committee to grant awards "to outstanding historical works, including documentaries, television programs, and publications. Particular but not exclusive 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 was 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. Sites 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 hereafter will chair the Prizes Committee and undertake fund raising for the Association.

Secretary Paul Fideler described his effort 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 Fideler, 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]
Alice McGinty, U.S. Air Force Geophysics Laboratory [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

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AN INVITATION FOR YOU TO JOIN

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Contributions and suggestions
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Manuscripts should be typed
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