

# NEHA



The Newsletter of the New England Historical Association

VOLUME XII, No.2

FALL ISSUE

SEPTEMBER, 1985

## Calendar

FALL MEETING, Storrs  
October 26, 1985:

Executive Committee, Cambridge  
December 7, 1985  
Lesley College  
Executive Committee, Worcester  
April 25, 1986  
American Antiquarian Society

SPRING MEETING, Worcester  
April 26, 1986  
American Antiquarian Society

### TWENTIETH ANNIVERSARY MEETING

The Twentieth Anniversary Meeting is somewhat of a Homecoming since the first NEHA meeting was held at Storrs. The program theme is "Twenty Years of NEHA and Twenty Years of Historical Scholarship." The program (inside) was arranged by Catherine M. Prelinger (Vice President) and a specially created committee. The registration fee [\$10] includes admission to the sessions, coffee, reception, and sherry party. Registration on the day of the meeting begins at 8 AM in the Faculty-Alumni Center. Reservations for the sit-down luncheon must be made in advance with the Executive Secretary. Election of officers for 1986-87 will be held at the business meeting. The Nominations Committee report is printed inside. Ballots and biographies will be distributed at the meeting.

An Extraordinary  
*20<sup>th</sup> Anniversary*

NEHA AWARDS: The first NEHA Book Award, commemorating the twentieth anniversary, will be presented at the afternoon Plenary Session. Nominations for the 1986 Media Award, particularly the work of historians in New England, should be sent to any member of the Executive Committee.

ANNIVERSARY GIFT: Members and Friends are urged to contribute to the anniversary fund, perhaps 20/20 [20 years, 20 dollars]. Donations are tax deductible.

ASSOCIATION DUES: The Executive Committee voted to raise the dues for 1986, \$10 for regular members; \$5 for retirees and students. A motion to that effect will be made at the business meeting. New members and those who neglected to send in 1985 dues can do so now.

CALL FOR PAPERS: SPRING MEETING [Worcester] Proposals in all areas of history, complete sessions as well as individual papers, should be sent to Catherine M. Prelinger [P.O. Box 307 Stockbridge, MA 01262].

# ANNOUNCEMENT

From: Ridgway F. Shinn, Jr., President 1985-86  
To: The Membership of NEHA

## TWENTY YEARS OF NEHA: TWENTY YEARS OF HISTORY

OCTOBER 26, 1985

UNIVERSITY OF CONNECTICUT, STORRS

8:00 REGISTRATION Faculty Club

9:00 NEW PERSPECTIVES, NEW METHODOLOGIES [2 CONCURRENT SESSIONS]

### 1. Quantitative History

Chair: Jonathan J. Liebowitz, University of Lowell

"Quantification in New England History"

Winifred B. Rothenberg, Boston University

"Queries of a Quondam Quantifier, or Can Clio's Counting Be Kept

Comprehensible?" Donald Matheisen, University of Lowell

"Probit Analysis or Return to Narrative: The Future of

Quantitative History." Jonathan J. Liebowitz

Comment: Robert Wheaton, The Journal of Family History

### 2. PSYCHOLOGY AND HISTORY: A TWENTY-YEAR RETROSPECTIVE

Chair: Travis L. Crosby, Wheaton College

"Psychohistory and European History." Travis L. Crosby

"Psychohistory and American History."

William Gilmore, Stockton State College

Comment: Abigail Stuart, Boston University

10:30 - 10:45 COFFEE AND PASTRIES

10:45 NEW AREAS OF HISTORICAL ENDEAVOR [3 Concurrent Sessions]

### 3. HISTORY APPLIED: BEYOND ACADEME

Chair: Alice B. McGinty, Air Force Geophysics Laboratory

Hanscom Air Force Base

"The Air Force History Program." Ruth P. Liebowitz

Hanscom Air Force Base

"Historic Site Interpretation: Professional Historians and The

Public." Robert Weible, Lowell National Historical Park

"History Within a Corporation." Anne Millbrooke, Archive and

Historical Resource Center, U S Technologies Corporation

Comment: The Audience

### 4. THE PRACTICE OF SOCIAL HISTORY. THE PAST TWO DECADES: SUCCESSES,

FAILURES, FADS AND FOIBLES

Chair: Robert J. Imholt, Albertus Magnus College

"English Social History." Robert Glenn, University of New Haven

"French Social History." Ann-Louise Shapiro, Wesleyan University

"American Social History." Robert J. Imholt

Comment: The Audience

### 5. DEVELOPMENTS IN BLACK HISTORY SINCE 1960

Chair and Comment: Rhett S. Jones, Brown University

"Developments in Afro-American History."

Wilson Moses, Brown University

"Developments in African History."

Melvin Hendricks, University of Rhode Island

"Developments in Caribbean History." John Walter, Smith College

12:15 SHERRY RECEPTION Sponsored by the History Department (U Conn)

12:45 LUNCHEON AND BUSINESS MEETING

President Ridgway F. Shinn, presiding

2:00 PLENARY SESSION I [Babbidge Library Conference Room]

### THE TWENTIETH ANNIVERSARY

President Ridgway F. Shinn, presiding

"NEHA Persons and Places" A Slide Presentation

Prepared by John E. Browning, Rhode Island College

"Reminiscences"

Daniel H. Thomas, Founder and Past President

Reinhold Dorwart, Founder and Past President

1985 NEW ENGLAND HISTORICAL ASSOCIATION BOOK AWARD

2:30 PLENARY SESSION II

### TWO DECADES OF WOMEN'S HISTORY: PROGRESS AND PROSPECTS

Chair and Introduction: "New and Newer Scholarship on Women."

Catherine M. Prelinger, Smith College

"The Triple Paradox of Black Womanhood."

Evelyn Brooks, University of Maryland, College Park

"European Female Elites: 'Women Worthies' and Their Friends from the

perspective of Feminist Scholarship."

Irene Q. Brown, University of Connecticut

"Exploring the Everyday Life of Working Women in America."

Kathy Peiss, University of Maryland, Baltimore County

Response and Discussion Facilitator: "Where Do We Go From Here?"

Joyce A. Berkman, University of Massachusetts

I enlist your assistance on an important matter: the review of the office of Executive Secretary of The New England Historical Association.

During 1980-81, the Executive Committee of NEHA, under the leadership of Fred Cazel as President, considered the Association's need to have a greater degree of continuity, to have an office where inquiries could be directed, and to have someone facilitate the work of the Association, especially details of arrangements for meetings. Thus, the Executive Committee recommended that the office of Executive Secretary be created for a five-year period [1981-1986] and that the office be reviewed in the final year.

Rhode Island College made an offer to provide support for that office for the same five year period. The Association accepted the generosity of the late President David Sweet of Rhode Island College and through negotiation between NEHA and RIC, Kenneth F. Lewalski was named Executive Secretary.

Recognizing the need for review during 1985-86, the Executive Committee at its December 1984 meeting adopted a proposal to review the office of Executive Secretary. This is to be conducted concurrently by NEHA on behalf of its members and by Rhode Island College in terms of its commitment.

Under the scheme that was approved, I have created a Review Committee composed of the following persons:

Chairman, Ronald P. Formisano [Department of History, Clark University, Worcester, Massachusetts 01610]. Past President and current member of the Executive Committee  
Fred Cazel [Department of History, University of Connecticut, Storrs, CT 06268]. President of NEHA when the office was created  
Donald Norton [Department of History, Fitchburg State College, Fitchburg, Massachusetts 01420]. Member of NEHA who has not served on the Executive Committee  
Norman Kogan [Department of Political Science, University of Connecticut, Storrs, CT 06268]. Outside person with experience as Executive Secretary or regional officer, other than NEHA. Professor Kogan served as Executive Secretary for Italian Historical Studies.

I feel that it is extremely important that we have an expression of views from the members. If the office is to continue, we will need to find an institution to support it. If Rhode Island College is interested in continued support, or if another institution is to be approached, the Executive Committee needs to know what value the membership of NEHA places on the office.

The duties of the Executive Secretary as stated in the Constitution [Article V, D] are printed below. Chairman Formisano has prepared a questionnaire to help elicit information from the membership. Please send in your response to Ronald Formisano or any member of the Review Committee by early November.

### DUTIES OF THE EXECUTIVE SECRETARY

[a] maintain a central file of the organization to include minutes and records of meetings, constitutional changes, correspondence and the like; [b] maintain and update membership lists; [c] serve as coordinator for all information about The New England Historical Association; [d] serve as coordinator for all official correspondence to the Association and respond under guidelines established by the Executive Committee; [e] serve as editor for NEHA News; [f] handle all notices, mailing, and details of arrangements for meetings of the Association and its committees; [g] maintain the financial records for the Association and ensure that an annual audit occurs; [h] file annual financial reports to the Internal Revenue Service for the Association as a tax-exempt organization; [i] seek sources of funds for the Association; and [k] serve as an ex officio, non-voting member of the Executive Committee.

### QUESTIONNAIRE

1. Does the office of Executive Secretary work as it was designed to do? To what extent has it helped the Association? Cite specific illustrations.
2. What changes would you recommend in the duties of the Executive Secretary? Be specific.
3. Should the office of Executive Secretary be continued? Why?
4. If the Association should decide to continue the office, do you have suggestions for an institution which might be the host for the next five years?
5. Is there some other issue that the Review Committee should consider?

## COMMITTEE REPORT

The Nominations Committee presents the following slate of candidates for offices in NEHA for 1986-87:

#### Vice President:

Paul Fideler, Lesley College

#### Secretary:

Charles Watson, Roger Williams College

#### Executive Committee [2 vacancies]:

Robert Babcock, Univ of Maine, Orono

Stephen Nissenbaum, UMass, Amherst

James Robertson, U Conn, Storrs

Marc L. Schwartz, U New Hampshire

#### Nominating Committee [2 vacancies]:

Ralph Casey, Taconic High School

Sarah McMahon, Bowdoin College

Armand Patrucco, Rhode Island Coll.

Catherine Shannon, Westfield State

Additional nominations may be made from the floor at the Business Meeting. Ballots and biographies will be distributed at the meeting.

## **PRESIDENTIAL ADDRESS**

### THE USES OF HISTORY IN THE 1980s

Ronald P. Formisano, Clark University  
Delivered at Bowdoin College, Spring 1985

Why bother to discuss the uses of history in the 1980s? Are the 1980s a special time, and are the uses of history different now from earlier decades? I recall the first time I heard or read the ancient Chinese curse: "May you live in interesting times." That happened, not surprisingly, in the 1960s. Then I heard it again in the 1970s, especially during Watergate. And I have encountered it again in the years since 1980. I begin to suspect what those who were older and wiser than me already knew in the 1960s....

The uses of history in the 1980s are what they have been in the past; briefly: to understand and appreciate the past for its own sake because that is a life-enhancing activity; to identify patterns of change and continuity, to lead the way to critical thinking, to give individuals, groups, and society itself greater self-knowledge, to preserve our collective heritage (and, in a pluralist society), our various heritages), to keep collective memories, and, for those who teach--and most historians teach whether they work in classrooms or not--to educate citizens.

It is difficult today to convince college undergraduates, and especially their parents, of the utility of history. I have had many students tell me of going home and broaching to their parents their intention to major in history. The effect on the parents is not quite as unsettling as the youngster telling mom and dad that one has contracted herpes, but the reaction is one of alarm: "but what can you do with history?" What indeed?"

History and historians seem to have fallen on unusually hard times since the late 1960s. The evidence of urges to practicality and utilitarianism are all around on campuses, especially in the number of management majors. The ideal of a liberal arts education still struggles to make a comeback, and history teaching yet remains absent from many secondary schools.

In the 1970s, indeed, professional historians discovered nothing less than a crisis in the discipline, the symptoms of which included declining enrollments at all levels and a shrinking job market, the causes of which seemed deeply rooted in cultural, social, demographic and technological trends over which historians had no control. The crisis was also one of confidence, as historians doubted their purpose, doubted above all their "relevance" (the shibboleth inherited from the 1960s), and admitted (many did) that their discipline seemed to have lost its intellectual focus or cohesion.

Yet at the same time large sectors of the mass populace became enchanted with things apparently historical. Michael Kammen, in the introduction to the 1980 American Historical Association volume The Past Before Us: Contemporary Historical Writing in the United States, noted the paradox: "During the 1970s a great wave of nostalgia washed over the American people, whose mood became one of apprehension about the present mingled with affection for the receding past. Although the dramatic growth of tradition-orientation could be seen in museum going, antique collecting, television programming and book buying in certain categories (for example

Gore Vidal's Burr, Alex Hailey's Roots, and Barbara Tuchman's Distant Mirror), this reawakening of popular interest in the past, from all indications, failed to dissipate the woeful ignorance of most Americans about the basic narrative structure of their national history."

One of the essays in The Past Before Us, "The Teaching of History," also described the crisis of history in the 1970s, and offered the theory that in post-industrial society, and especially in its children, there prevails a "now" conception of time and change in which "the past and future become detached from the intense and endless present in which change erupts." In the "now" mode, history is irrelevant.

Now we are in the mid-1980s. The paradoxical situation described by Kammen still, I believe, by and large continues, with ups and downs there, regrouping here and slippage there. In addition, we have a President who is not only our first wholly Hollywood-bred chief executive, but also one who confuses the world of film make-believe with that of reality, and who seems, for example, to have received his ideas about World War II from films made about World War II. In a speech to medal of honor winners, for example, Mr. Reagan told a story of a B-17 shot down over Europe. As the plane was going down, everyone bailed out except the pilot and a young gunner. The young gunner could not bail out--the pilot comforted him saying, "That's alright son, we'll take this ride together." In actuality, Reagan's incident happened over the Pacific in a Navy TBF, a torpedo bomber with a three man crew. As the plane burned and lost altitude, the young gunner radioman, Mike, hit in the legs, could not bail out. Hans, the pilot, also could not bail out. "I haven't got the altitude, Mike. We'll take this ride together." As they plunged down Dana Andrews yelled from another plane, "Join up. Join up." Yes, Dana Andrews, the movie actor, in a scene from 20th Century Fox's 1944 Wing and a Prayer. Yes, we seem to have a President who probably thinks the Ming Dynasty is a television series starring Joan Collins.

My students in the 1980s often strike me as amnesiacs. Many of them do not think history is bunk as Henry Ford said, because they hardly think about it at all. We may have mixed feelings about Mathew Arnold's marvellous reference to history as "that huge Mississippi of falsehood," and about Anatole France's wise crack that history books which contained no lies are extremely dull. But I wonder if my students even care whether history is true or false. For most freshmen I encounter, and for many of those whom my colleagues and I never see, it does not seem to matter.

So what do I tell them, these amnesiacs and utilitarians? I quote Santayana, of course. And Cicero: "To be ignorant of what occurred before you were born is to remain always a child. For what is the worth of human life, unless it is woven into the life of our ancestors by the records of history?" How much impact this has on them is difficult to determine, but many of them do seem to grasp and remember the idea that those who are ignorant of the past are doomed to repeat it. And there is more.

History can lead to self-knowledge; self-knowledge is perhaps the most difficult for any individual to attain. It can also be quite expensive, when acquired with the help of a therapist or psychiatrist. In one introductory course at Clark University, a colleague and I make a family history the centerpiece assignment. This is a very basic course,

attracting many students reluctant to take what they conceive of as the standard history course. We assume that getting them interested in their own histories (and we do not mean autobiographies) is a good place to start. Many students, as well as various members of their families, enjoy doing this assignment and experience first-hand history as a source of identity.

The study of history can be a real source of entertainment. Many college students take courses only in quite contemporary history, or in sexy subjects like sex, film history, the 1960s and so on. Perhaps you read about courses like the one offered at a New Jersey institution, I think, a couple of years ago, on The Mafia, which immediately enrolled over four hundred students. But if students--not necessarily enrolled for credit--take the plunge into a much earlier, distant era, to a past we have lost, and which does not at all appear "relevant," they may find themselves amazed at how contemporary and familiar earlier individuals were in attitudes and problems. Those students can in turn be lead to the next fascinating discovery of how different that past also is.

For educators who teach United States history, the most important function we serve for the general student is to advance our pupils in their development as citizens. This applies also, I believe, to those who teach other histories, because ignorance of other cultures has proved, since the United States became a super and imperial power forty years ago, so debilitating to U.S. foreign policy. "Vietnam" (and all that we mean by "Vietnam") illustrates the truth of that, especially as argued in Frances Fitzgerald's brilliant book Fire in the Lake.

My position here definately falls into the tradition of the Progressive historians who advocated, in the early part of this century, that historians promote "social advance." Progressive historians were never really very clear about what they meant by that, and not many of them practiced what they preached. A notable exception was Charles A. Beard, a scholar-activist whose career is usually taken as a warning against the dangers of engagement and presentism. Very briefly, I disagree. While Beard made mistakes, I find his life and work on balance inspiring. But this is not the place, and there is not the space, to develop this argument.

I want to try to clarify, in a general way, what is meant by our function in educating citizens. Carl Becker once said, "The first duty of man is not to be duped," a characteristically American statement. In the 18th and 19th centuries Americans possessed a great fear of manipulation and tended to react on a hair-trigger to any presumed manipulators. Now, in the late 20th century, the technology of duplicity and the technology of manipulation are so much more highly developed, while the inner resources of the citizenry for resisting are so much less. Historians, I believe, are (among others) natural cultivators and nurturers of those resources.

1984 has just passed. Everything that Orwell wanted us to be concerned about, everything that "1984" has come to symbolize, should concern us for the rest of our life times. If we are lucky, we shall instill that concern in our children and students.

Historians are not mathematicians. But we are uniquely among those in the society dedicated to the proposition that two plus two equals four, and not what Big Brother says it equals. In one of his essays, Orwell, referring to the historical rewriting and falsification that went on in the Soviet Union, observed that the truth went on existing, as it were, behind the backs of the bureaucrats. I believe it will do so only if it has plenty of help.

Citizens realize that it is not enough to study history, to examine society; the task is also to change it when it needs changing because it is unjust, unfair or harmful. In the 1960s the New Left sometimes advocated change for its own sake. Worse, it had little sense of history and often acted as if it lived in a historical vacuum. Increasingly, since 1971, I have told my students that if they wish to change something, they will have little chance of getting any leverage on it unless they understand historical continuity.

I personally hold a bias toward change, or, rather, toward challenging and criticism. Power, it seems, will never lack for champions, protectors, celebrators, and legitimators. Those at the receiving end of power, I believe, are the more needful. As history can bring the individual to hard-won self-knowledge, so also can criticism promote a society's self-knowledge. Some historians do this: many work on what they call "policy-oriented" research; many simply engage directly in social criticism.

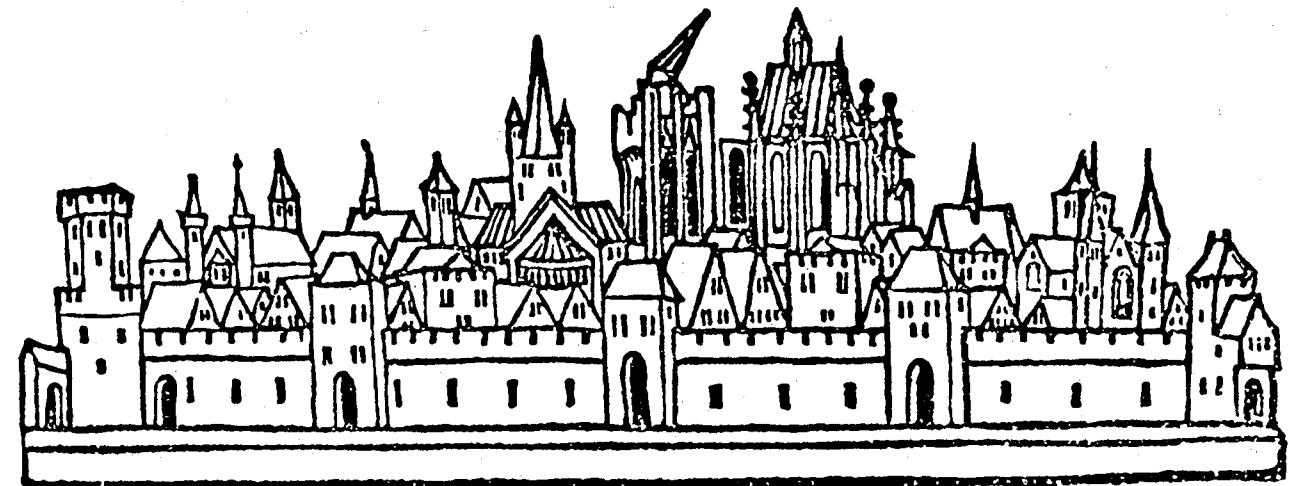
I have been discussing not only historians' role in educating citizens, but also their role or responsibility as citizens themselves. I would like to elaborate on the latter for a moment, fully aware that this is somewhat controversial. It is necessary, I believe, for historians to put themselves in an active relation to public affairs and to act also as members of their individual communities (realizing that "community" is often difficult to find, and often quite weak).

Where do historians live? For the most part they live in three spheres or ghettos: 1) their department or institution; 2) their profession; and 3) the nation. They think themselves both intellectuals and citizens because they read the New York Times (though they do not live or work in New York), cluck their tongues over Mr. Reagan or whoever happens to be President, and never stoop to reading their local newspaper. They might consider writing a letter to the Times, perhaps, but most do not. Occasionally, in a crisis, they sign and help pay for an advertisement that appears in the Times. Similarly, they may write to their Congressman.

There is a staggering waste of skills, talent, and resources in our country because of historians' unconnectedness to local communities. There are many ways to correct this situation -- many of them, by the way, short of becoming political activists. To point to just one possibility, there has been a revival in the past few years of local historical societies. Last summer, for example, one came into being just a few miles from here where I summer on an island in Casco Bay. Too many of us are not involved with local historical societies, though we could contribute much to them. Participation in these societies can sometimes have far-reaching effects, even leading into broader public issues. Thus, I encourage all of you as individuals, and NEHA as an organization, to develop links with local groups and societies.

In conclusion, some final comments about NEHA. My activities in NEHA intensified around 1973-74 just as I was becoming somewhat disillusioned with national professional conventions as the arena for serious intellectual exchange. They still can be enjoyable and profitable for many reasons, and often good exchanges do take place at these meetings. But I still prefer formats of smaller scale for satisfying intellectual give and take. Fortunately several of these exist in New England, including NEHA's two yearly meetings.

NEHA is also important in another way. The January 1979 AHA Newsletter contained a letter from David A. Clary, chief historian of the US Forest Service, criticizing the AHA and OAH for operating primarily as exclusive clubs for professors, while ignoring the needs, not to mention the sensitivities, of non-academic historians. The letter provoked a flurry of responses. Ironically, Clary's charges came at a time when those organizations were undergoing rapid changes addressed to those very criticisms. But it is not my purpose here to defend the AHA or the OAH --they can do that for themselves. I invoke this incident to commend NEHA. In my experience, the New England Historical Association has been inclusive rather than exclusive. It is pluralist and open. I am happy and proud to have served as its President.



# AT THE SESSIONS

BOWDOIN COLLEGE  
APRIL 26-27, 1985

## TENSIONS IN NINETEENTH CENTURY IRISH NATIONALISM

"YOUNG IRELAND AND PHYSICAL FORCE." Helen F. Mulvey, Connecticut College

The group of youthful nationalists gathered around the Dublin Nation newspaper, after its founding in 1842, were dedicated to the idea of bringing all Irishmen [Protestant, Catholic, Dissenter] together; of erasing all past dissensions; and winning over the Protestant Ascendancy to a repeal of the Union of 1800. A powerful adjunct to O'Connell's non-violent Repeal Movement, Young Irelanders were in agreement with O'Connell on the powers of peaceful persuasion and constitutional action. Their weekly newspaper [Nation], edited by Charles Gavan Duffy, a Catholic, supported by Thomas Davis, a Protestant, was a brilliant achievement: ably written, forcible, informative and witty. It soon achieved the largest circulation of any contemporary Irish paper and was at the very heart and center of O'Connell's repeal campaign which reached its peak during 1843. Despite its ostensible purpose of conciliation, the Nation, even for the years 1842-45, left an ambivalent legacy. It might urge landlords to turn patriotic and anti-union, but it also, and often, attacked them for negligence and failure to care adequately for tenants and laborers. It published much about Irish history, the special interest of Thomas Davis; but Irish history, marked by earlier conquest and confiscation, could divide rather than unite. Patriotic poetry, a special feature of the Young Irelander paper, was often warlike in tone, filled with anti-English allusions. Thus, even though the editorial policy was conciliatory, the history and poetry left a legacy which future patriotic nationalist readers could peruse and direct to purposes different from those of the constitutional and non-violent Young Irelanders.

"MORAL AND PHYSICAL FORCE: THE AMBIVALENCE OF IRISH NATIONALISM, 1840-80."  
L. Perry Curtis, Brown University

Historians who like to draw sharp distinctions between the advocates of moral and physical force in 19th c Ireland would do well to consider the profound ambivalence of many nationalists about the most effective way of repealing the Act of Union. Instead of alternating between constitutional methods and violent action, the majority of political leaders operated along a continuum stretching between the two extremes. Preferring parliamentary process to insurrection, but aware that docile or differential protest would impress few legislators at Westminster, these nationalists often indulged in rhetorical violence: invoking in speech and poem or pamphlet images of battles, heroism, martyrdom, and the weapons of war, in order to remind British governments what might come to pass should moral force fail to attain its goals. In theory and practice this ambiguous strategy bore a strong resemblance to the Chartist Movement. Both the Young Irelanders and the Chartist leaders subscribed to a policy of "peacefully if we can, forcibly if we must." They were equally reluctant to tap the physical force elements within their respective movements. In Ireland, some of the more advanced nationalists, the Irish Confederates, resorted to rebellion in 1848; and the Fenians tried to compensate for the humiliating failure of William Smith O'Brien and his friends in the mid 1860s. But the resounding defeat of both rebellions served as forceful reminders of the advantages of rhetorical violence to the majority of Irish nationalists. Chartist leader Ernest Jones summed up the ambivalence when he described moral and physical force as "twin cherries on one stalk." Leaders of the New Departure sought to combine

the best of both strategies in the 1880s.

## POLITICS AND SOCIAL STRUCTURE IN THE RIO DE LA PLATA

"EXPLANATION FOR THE RISE OF THE INTERVENTIONIST STATE IN URUGUAY."  
Milton Vanger, Brandeis University

The ouster of the military, popular rejection of the neo-liberal "free market" policies, and the electoral victory last November of the party historically identified with interventionist policies, have heightened interest in explaining the origins and course of state interventionism in Uruguay. Vanger outlined the extent of early 20th century state intervention, from the replacement of foreign enterprises with state enterprises to the state support for feminism, and then examined the two major explanations for its rise. The first, now in eclipse, explains the new State as the result of Uruguay's precocious modernization which created a new strong urban middle and working class that favored interventionist policy. The second (now influential) "political autonomy" explanation argues that the way modernization occurred acted against the interests of the dominant classes, local and foreign, but that the later awoke to the threat, and, climaxing in the 1916 electoral defeat of the plural executive, tamed it. The political autonomy explanation recognizes the weaknesses of precocious modernization explanation; for example, the fragility rather than strength of labor unions. But the political autonomy explanation has its own weakness. It underestimates popular allegiance to political tradition, the tradition used by the party leader Batlle y Ordóñez, to support the new interventionism. Interpretation based on the use of political tradition to change society and resistance to so much change throughout the population (not just by certain classes), can overcome the weaknesses present in existing explanations of the rise and course of the interventionist state in Uruguay.

"ITALIANS IN ARGENTINA: SOURCES AND HISTORIOGRAPHY."  
Georgette M. Dorn, Georgetown University

Major sources on Italian migration to Argentina in the 19th and 20th century include publications of the Archivo Centrale dello Stato; the Archivo Storico-Diplomatico del Ministero degli Affari Esteri, and the Centro Studi Emigrazione. There is also a plethora of statistical publications which furnish aggregate data. Official Argentine publications on the federal, provincial and municipal level, contain data on population, industrial, commercial, immigration, health, and police matters. Legal compilations, codes of law, and migration regulations of Italy and Argentina are all essential source materials. Guides to Italian and Argentine archives should be consulted to ascertain holdings and information regarding accessibility to unpublished documents. Accounts by immigrants to Argentina, especially agricultural colonists' memoirs, could be valuable. For both urban and rural migration, there are a number of articles in journals and newspapers. Major US historians have studied Italians in Argentina: Samuel Baily, Carl Solberg, James Scobie. In Argentina, the Instituto Di Tella has sponsored major studies. Carlos Cortes Conde and Ezequiel Gallo have undertaken important projects on the subject. In Italy, Marcello Carmagnani, Eugenia Scarzarella and Flavio Fiorani have studied Italian migration and assimilation in Argentina. There is much room to pursue the topic from social, cultural, and economic viewpoints.

### BLACK HISTORY AND THE BRITISH IMPERIAL SYSTEM

"Races and Racism in the British Empire: British Imperial Policy toward Natives and Colonial Consequences." Mary Wickwire, U Mass/Amherst

This paper emphasized British imperial policies in the 1830s and early 1840s, particularly in Australia, New Zealand and South Africa. Official British policy toward native races was initially wholeheartedly (even "radically") humanitarian. But by the 1850s this policy was almost universally frustrated by events in the colonies. Abundant evidence shows that official British policy was to treat natives with justice and to accord them "the rights of Englishmen." This policy, begun before and continued after the emancipation of slaves in the British Empire, saw its most famous manifestation in Buxton's "Report on the Aborigines." In New Zealand, despite the Treaty of Waitangi, the settlers' greed for Maori land combined with administrative indifference to produce land sales, and in turn, the Maori Wars. The Australian aborigines received even less protection from colonial administrators and police than did the Maoris. In South Africa, British policy to protect natives led the Boers to their Great Trek and eventually to British recognition of the independence of the Boer states. The reversal or disappearance of Britain's benevolent racial policies occurred in the 1850s, apparently due to a combination of factors: granting responsible government to white settlement colonies, free trade, passing of "the Saints" from the scene, and increasing absorption of humanitarian idealism and missionary zeal in efforts to stop the slave trade and slave raiding in Africa.

### WOMEN IN THE SEVENTEENTH CENTURY

"WOMEN'S LOT IN THE 17TH CENTURY: REFLECTIONS OCCASIONED BY ANTONIA FRASER'S 'The Weaker Vessel'." Roger Howell, Jr., Bowdoin College

The study of women in 17th century England is of intrinsic importance and has been unduly neglected. Its significance is further enhanced by this being England's century of revolution. There are formidable problems of evidence involved: exclusive reliance on printed sources including literature may lead to elitist and sexist interpretations. Recourse to other types of records such as wills and court records can be helpful in redressing these biases. Care must be taken not to confuse prescriptive advice with description of actual behavior, and allowance must be made for considerable diversity, ambivalence, and ambiguity in the evidence. What Fraser's book reveals is that the history of women in the 17th c cannot be written anecdotally. While colorful, this approach distorts by obscuring change over time and merging the normal and the exceptional. It also makes it very difficult to fit the history of women into the general historical context which is itself changing. Her account gives undue prominence to the revolutionary years, distorting the chronological pattern and complicating the assessment of women's lot. She underestimates the impact of self-education and growing female literacy at all social levels, imposes court behavioral patterns on prostitution in other social classes, and fails to take account of the fact that the roots of proto-feminism are not necessarily modern and anti-establishment.

"The Colonial Experience: A Comment on Fraser's 'The Weaker Vessel'." Sarah F. McMahon, Bowdoin College

An examination of change and continuity in women's lives in colonial British America during the 17th c offers a means both of evaluating Fraser's analysis of "women's lot" and of establishing a framework for studying the conditions of women's lives. Using Mary Beth Norton's examination of recent scholarship ["The Evolution of White Women's Experience in Early America," AHR June 1984], we find that the environmental and economic conditions in the Chesapeake and religious beliefs and institutions in New England created diverging conditions for English emigrants in the initial period of settlement. Yet the higher "economic status" of 17th c Chesapeake women may have been less significant than the broader "female influence" that New England women enjoyed in their homes. Further developments in the economy and in religion after 1660 continued to alter women's experience. But those shifts occurred not so much in the ways that change in condition is traditionally measured -- but in the world that women inhabit, the domain that is valued or important in their eyes. Moreover, those changes were not necessarily accepted by men, who still viewed women as "dependents of a specific marital household." Had Fraser focused not on the "lot" to which men assigned women, but on measures appropriate to women's experience, she might have reached a conclusion quite different than that women's lot in 1700, as in 1600, was "always the same."

### MAINE HISTORY

"The French Canadians of Lewiston in the Nineteenth Century." Yves Frenette, University of Maine at Orono

Unlike most other scholars who have treated this subject, I do not make the dichotomy "survival"-assimilation the axis of my research and study. I propose to explore the multiple relationships between population, class and culture. This will provide a more global approach to the experience of 19th c French-Canadian immigrants than has thus far appeared. In order to achieve this goal, I am using all available quantitative and qualitative sources. It is also important to look in depth at the society of origin and the migration process itself, since these aspects greatly affected the formation of the ethnic community. In Lewiston, the first 20 years of the French-Canadian settlement (1860-1880) were years of instability. Because of the very low rate of persistence and the shifting nature of the population, community development was difficult. However, in the last two decades of the century, stabilization of the population resulted in the growth of numerous and diverse ethnic institutions. The coming of the Dominican priests to take charge of the French-Canadian parish was an important factor in creating stability.

### ENVIRONMENT AND HISTORY: THE NEW SYNTHESIS

Donald Worster, Brandeis University

In the period 1972-74 two major journals, Pacific Historical Review and Annales, published special issues on the new field of environmental history. The first emphasized the American conservation movement and public lands policies. The second, in contrast, carried articles on environment and technology in primitive societies, earthquakes and floods, the impact of climate on harvests. Both emphases continue to be important to the field, though the "human ecology" approach of Annales is the broader and more promising of the two. Environmental history deals with the role that ecological forces, whether of natural or human origin, have played in social change, with the consequences that different economic modes of production have had for the earth's ecosystems, and with the environmental sustainability of historical cultures. All of these questions may be illustrated, as my paper demonstrated, in the rise of the world market economy and the culture of modern capitalism.

ITALY IN THE EIGHTEENTH CENTURY

"The Modernization of Austrian Lombardy in the Eighteenth Century."  
Alexander Grab, University of Maine at Orono

Agriculture was the most significant branch of the Lombardy economy in the 18th c. Agricultural production constituted the basis for most of the commercial and industrial enterprises, most notably grain, rice, dairy products and mulberry trees (a necessary raw material for the silk industry). Agriculture in the low Lombard plain was among the most advanced in Europe, drawing praises from agricultural experts. The main protagonists behind this development were middle and big land tenants who took advantage of the highly developed irrigation system. They rented large farms, invested considerable capital in running them, geared their production to market demand and employed wage labor. Against this background of agricultural growth, the Austrian Enlightened Despots, Maria Theresa and Joseph II, launched a series of reforms in the second half of the century aimed at encouraging the entrepreneurial forces. These reforms included: (1) land cadastre [measurement of land and the appraisal of its yield for taxation purposes]. The tax was fixed and did not change even if the yield increased, thus stimulating landowners to augment production and pay proportionately less taxes. (2) Eliminating old restrictions on land purchase and development, including common land rules on the condition that buyers would cultivate them. (3) Establishment of freedom of trade in agricultural products, grain in particular.

"Pope Benedict XIV's Selection of Cardinals (1740-1758)."  
John B. Guarino, Northern Essex Community College

Many factors either limited Benedict XIV's choice of members of the College of Cardinals or served him as standards for evaluating potential cardinals. The limiting factors affected a substantial portion of his appointments. These included the custom of raising the nuncios of the "great crowns" to the Cardinalate and the royal right of nomination of Crown Cardinals. Traditions whereby certain Curial offices customarily led directly to the Cardinalate restricted the Pope's choices. Benedict failed to bring the Sacred College up to its full complement of members, perhaps because he was faced with all these limiting factors and thus could not create the Sacred College as he would have liked. Among the standards which Benedict himself applied in evaluating potential candidates were: experience, loyalty to the Holy See, impartiality, moderation, diligence, good morals, thrift, and in some cases learning and "sound" "reasonable" theology. By "experience" Benedict sought "prospects" who had followed general career paths which provided ample time for the Pope and others to observe character and work habits: 1. from "lesser" nuncio to nuncio to a "great crown" to Cardinal; 2. from Prelate to Secretary to a Congregation to Cardinal; and 3. from Advocate to Auditor to Cardinal. Indeed, the career of Benedict XIV himself involved significant elements of the latter two "career paths."

"City Politics in 18th Century Rome: The 'Tumult' of 1736."  
Laurie Nussdorfer, Princeton University

This paper examined popular riots against illegal Spanish military recruiters in Rome in 1650 and 1736 for evidence of plebeian political attitudes and modes of action, and their change over time. In both incidents, although Spain was the principal target, the Roman populace also showed hostility to their reigning governor, the pope. By comparison to that of 1650, however, the uprising of 1736 had two striking features. First, a core of over 1200 rioters set up camp in the city for several days and refused to disperse until they had won complete amnesty. Second, members of the Roman civic elite, in a rare display of cross-class solidarity, supported the plebeian cause against Spanish demands for punishment and apologies. The paper argues that the great efficacy of popular action against impressment gangs in the eighteenth century resulted from a decline in aristocratic interference in urban "tumults" and the rise of informal neighborhood youth bands, which provided crucial discipline and leadership in the events of 1736.

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