

NEHA NEWS

The Newsletter of the New England Historical Association

VOL XXXV NO. 2

FALL ISSUE

OCTOBER 2009

FALL CONFERENCE AT THE UNIVERSITY OF VERMONT IN BURLINGTON

Saturday, October 17, 2009
SECOND CALL

The 83rd meeting of the Association will be held on October 17 at the University of Vermont in Burlington. The program is listed on pages 3-4 of this issue and was mailed earlier to all members along with registration, motel and travel instructions.

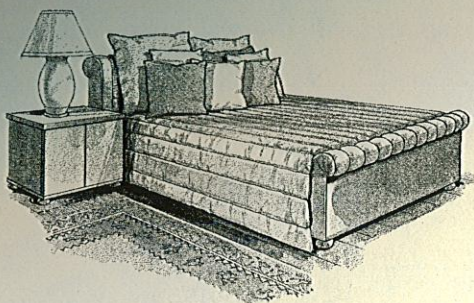
Vice-President **Melanie Gustafson** (University of Vermont) arranged this excellent program. **James P. Hanlan** made the local arrangements with the assistance of the UVM Department of History, Dean **Eleanor Miller**, Provost **Jane Knodell** and former Provost **John Hughes**. This is our first meeting since 2004 in the Green Mountain state and we are certain Burlington will be a popular and scenic location. We are very grateful for UVM's hospitality on our behalf. Please see our web pages for other conference details: <http://www.wpi.edu/~jphanlan/NEHA>.

The Fall conference begins with an Early Bird Walking Tour, *Dr. Dann's Queen City Magical Medicine Show and Promenade*. The guided tour leaves Saturday morning from Memorial Lounge in the Waterman Building at 7:20 and returns at 8:30. Registration and a Continental breakfast begin at 8:30 on Saturday morning in

Waterman. Panels begin on Saturday at 8:15 a.m. in the **Waterman Building**. Members are invited to bring copies of their own recent publications as well as timely professional literature for display or distribution at the book exhibit.

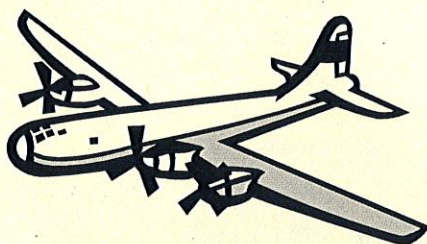
The registration fee payment is required for everyone on the program (panelists, chairs and commentators) and all who attend the conference. Pre-registration by mail prior to October 8 is strongly recommended, but registration at the conference is possible. Please feel free to photocopy the conference registration form on the back page when inviting colleagues.

Our luncheon will be served in the Waterman Manor on Saturday at 12:15, but seating is limited. Please reserve your place at lunch when you register by mail. Even if you do not join us in Vacation Land, please use this form to pay your 2009 membership dues. Lunch will be followed by a brief business meeting. The Plenary Session is at 1:30 to 3:00 in Room 413. The topic is *Museums and the 'Plugged-in Culture': What this Means to All of Us*. A reception follows from 3:00 to 4:00.



OVERNIGHT ACCOMMODATIONS

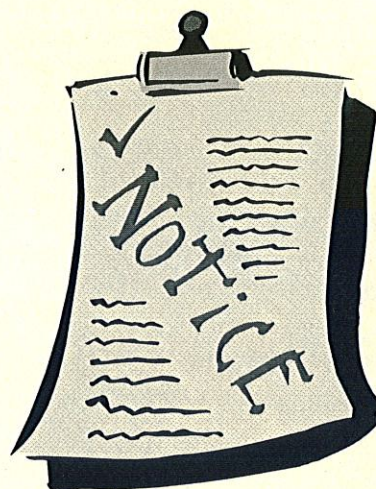
The Association suggests that members make early motel reservations by phone because this will be a busy leaf-peeping weekend in Vermont. Ask for a NEHA or UVM discount rate when you phone for a reservation by September 11. We recommend the **Burlington Sheraton**, 870 Williston Road, Burlington (802-865-6600) at the rate \$109.00.



TRAVEL INFORMATION

Driving from Boston: Take I-93 North to I-89 at Concord. At Exit 14W into Burlington, head west on Williston Road up hill. Turn right onto South Prospect Street. Take the first left onto College Street. Take the first left into the visitor parking lot. The Waterman Building is across from this parking lot.

From Route 7, North: Follow Shelburne Road/Route 7 into Burlington. At the rotary, bear right onto South Willard Street/Route 7. At the rotary, bear right onto South Willard Street/Route 7. Travel less than one mile to an intersection with Main Street (Route 2). Continue on South Willard Street one more block to College Street. Turn right onto College. Just past South Williams Street, take a right into the visitors parking lot.



ADVANCE NOTICE

The Spring meeting will be held at Salem State College in April 2010. The deadline for submitting proposals (one-page abstract and a brief C.V.) is January 15, 2010. For information about the program or submissions, contact: James P. Hanlan, NEHA Executive Secretary, WPI, 100 Institute Road, Worcester, MA 01609-2280; jphanlan@wpi.edu

Saturday
October 17, 2009

New England Historical Association

University of Vermont
Burlington, Vermont

FALL CONFERENCE PROGRAM

7:30-8:30am Walking Tour:

"Dr. Dann's Queen City Magical Medicine Show and Promenade"

Long before becoming the birthplace of such magical elixirs as Ben & Jerry's ice cream, Magic Hat beer, and Phish's music, Burlington was the site of magical doings, both esoteric and exoteric. This one-hour tour will begin on the waterfront, where we will contemplate the workings of Abenaki *mdawlinno* (shamans), then amble up to the UVM Green, stopping to catch glimpses of Freemasons, Spiritualists, Stage Magicians, Patent Medicine Hucksters, Hermeticists, and Astral Travelers.

Participants will meet either at Memorial Lounge, Waterman Building, at 7:20 or at the ECHO Center on the waterfront at 7:30am. Registration materials and a continental breakfast will be ready for you when you return to Waterman at 8:30.

Voluntary donations of any amount directly to the Tour Docent are encouraged but not required.

All events will be held in Waterman Building

8:15-8:45am: Registration, Continental Breakfast and Book Exhibit in Memorial Lounge

FIRST MORNING SESSIONS

8:45-10:15am

Session 1: Roundtable on World History

Room: 427A Waterman

Chair: Alfred Andrea, University of Vermont

- Holly-Lynn Busier, University of Vermont
- Dane Morrison, Salem State College
- Anthony Penna, Northeastern University
- Malcolm Purinton, Independent Scholar

Comment: The Audience

Session 2: Business and Politics

Room: 455 Waterman

Chair and Comment: Aldo V. Garcia Guevara, Worcester State College

- Robert Hodges, University of Maine, "Merchants & Consumers: Consumerism, Material Goods, and Identity in Early Loyalist Saint John, 1784-1799"
- Ronald Angelo Johnson, Purdue University, "'Our Minister to Toussaint': Race and U.S. Relations toward Revolutionary Saint-Domingue"
- Yovanna Pineda, St. Michael's College, "The Foreign Business of Advertising Agricultural Machinery in Argentina, 1880-1940"

Session 3: Redemption, Preservation, and Celebration: The Impact of Civil War Memory on American Culture

Room: 458 Waterman

Chair and Comment: David Goss, Gordon College

- Bethany W. Jay, Salem State College, "Preservation and Reunion: Museums, the Civil War and Slavery"
- Erin Powers, Salem State College, "Whatever Happened to Jefferson Davis? How the Johnson Administration and the North Helped Redeem a Confederate"
- Jill Messenger, Salem State College, "Celebrations of the 'Million Dead': The Grand Army of the Republic and the Establishment of the National Memorial Day, 1866-1869"

Session 4: American Foreign Policies

Room: 456 Waterman

Chair: Andrew Buchanan, Rutgers University/University of Vermont

- David Turpie, University of Maine, "'Howling Upon the Scent of Another Victim': Senator Edward W. Carmack, Southern Anti-Imperialism and the Uses of History"
- Matthew J. Clarcq, Niagara County Community College, "Scaffolding, Tarps and Mortar: Activities of the Monuments Men in the Italian Theater, 1943-1946"
- Darren J. McDonald, Boston College, "'Justice in a Sinful World': Jimmy Carter, Religion, and the Making of U.S. Foreign Policy"

Comment: Keith Olson, University of Maryland/University of Vermont

Session 5: Creating History: Recollections and Remembrance

Room: 455 Waterman

Chair: Jonathan Spiro, Castleton State College

- Diana Hennessy-Curran, Boston College, "Remembering the Battle of the Boyne: History, Traditions and Commemorations in Contemporary Northern Ireland"
- Willard Stanley, Bryant University, "'Torn Between Two Societies: The Vietnamese-American Immigration Experience"
- Chris Kostov, University of Ottawa, "Balkan Ethnic Presence in Toronto and the Multicultural History Society of Ontario Archives"

Comment: Lisa Cline, Johnson State College

Session 6: National Questions and New England Politics

Room: 400 Waterman

Chair: John Lund, Keene State College

- Millington William Bergeson-Lockwood, University of Michigan, "'A Democrat within the true meaning of the word': Edwin Garrison Walker and African American Independent Politics in Boston, Massachusetts, 1867-1901"
- Chris Burns, University of Vermont, "Bogus Butter: the 1886 Congressional Debate over Oleomargarine"
- Philip A. Grant, Jr., Pace University, "Northern New England and the Repeal of the Prohibition Amendment, 1932-1933"

Comment: Karen Madden, Johnson State College/University of Vermont

Session 7: The Great War and After

Room: 401 Waterman

Chair: Douglas Slaybaugh, St. Michael's College

- Jeff Roquen, Western Illinois University, "The Seeds of Intervention: White House Perceptions and Responses to World War I, 28 June – 28 August 1914"
- Steven Haynes, Kent State University, "American Charity: Wilson, Harding, and World Peace"
- Timothy R. Blake, St. Michael's College, "The Diplomatic Struggle of David Lloyd George and George Nathaniel Curzon: The Case of Auckland Campbell Geddes"

Comment: Matthew Masur, St. Anselm

BREAK FOR BOOK EXHIBIT AND REFRESHMENTS, 10:15 – 10:45

**SECOND MORNING SESSIONS
10:45-12:15**

Session 8: Digital History and the Classroom

Room: 457 Waterman

Chair: Jeremy Dibbell, Massachusetts Historical Society

- Tona Hangen, Worcester State College, "Creating Digital History as a Teaching Tool"
- Hope Greenberg, University of Vermont, "Digital History/Digital Humanities: Where Are We?"

Comment: The Audience

Session 9: Spirits of Patriotism

Room: 457 Waterman

Chair: Rebecca R. Noel, Plymouth State University

- Woden Teachout, Union Institute & University, "The Fourth of July and Other Tales from Charles Herbert's Diary: American Sailors, British Jails, and Nationalism in the Revolutionary Era"
- Ann M. Becker, SUNY Empire State College, "Joseph Plumb Martin, American Revolutionary"
- Sara Georgini, Boston University, "God Pleading with America: The Nexus of Providence, State, and Prayer in Antebellum Fast Day Worship"

Comment: Stephen Berry, Simmons College

Session 10: States of Intellectual and Cultural Life

Room: 458 Waterman

Chair and Comment: Martha Yoder, University of Massachusetts Amherst

- Lisa Pinley Covert, Yale University, "Containing Foreignness: Gender, Youth and Nation in Provincial Mexico"
- M. Raisur Rahman, Wake Forest University, "The *Qasbah* of Amroha: Muslim Intellectual Life in Colonial South Asia"
- Gayle Veronica Fischer, Salem State College, "Witches, Devils, Fairies, and Richard Nixon: Children's Halloween Costumes and the State of the United States, 1950-2001"

Session 11: Art, the Environment, and History

Room: 401 Waterman

Chair: Mark Herlihy, Endicott College

- Maria Bashshur Abunnasr, University of Massachusetts, Amherst, "Imagining New England in Ras Beirut"
- Peter Clericuzio, University of Pennsylvania, "Art Nouveau and the Revival of the Alsace-Lorraine Question, ca. 1900-1914"
- Troy Paddock, Southern Connecticut State University, "Thinking about History and the Natural Environment: Viewing the Mosel"

Comment: Paul Monod, Middlebury College

Session 12: Nationalisms

Room: 456 Waterman

Chair and Comment: Trent E. Maxey, Amherst College

- Andre Fleche, Castleton State College, "'This Rebellion is a World Event': Secession and the Creation of Northern Nationalism"
- Paul Braun, University of Florida, "'Passage to War': Jose Martí's Voyage to the Cuban Revolution of 1895"
- Sean Lent, University of Southern Maine, "Beauty and Patriotism: Yukio Mishima and the Rebirth of Nationalism in Japan after World War II"

Session 13: Personal and Political Responsibilities at Home and Abroad

Room: 427A Waterman

Chair: Bruce Cohen, Worcester State College

- Harvey Strum, Sage College of Albany, "Famine Relief from the Children of the Auld Scotia: American Aid to Scotland in 1847"
- Benjamin Feldman, Independent Scholar, "Sauce for the Goose: The Strange Breach of Promise Case of George Barnard vs. Mary Power in Antebellum New York"
- Jun Kinoshita, Kokugakuin University, "Returning to Wachusett: The Sons of Vermont, Worcester, Massachusetts, 1870-1875"

Comment: Paul Searls, Lyndon State College

LUNCHEON: 12:15-1:30

Waterman Manor

PLENARY SESSION: 1:30-3:00

Room: 413 Waterman

"Museums and the 'Plugged-in Culture': What this Means to All of Us"

This plenary session will begin with short presentations by public historians and then open up to a discussion between the moderator, panelists, and audience.

Participants:

- Ranger Chuck Arning, National Park Service, John H. Chafee Blackstone River Valley National Heritage Corridor
- Seth Bongartz, Executive Director, Hildene: The Lincoln Family Home
- Jeremy Dibbell, Massachusetts Historical Society
- Stephan Jost, Director, Shelburne Museum

RECEPTION: 3:00 – 4:00

Memorial Lounge

NEHA and its members thank the UVM Department of History, Dean Eleanor Miller, Provost Jane Knodell, and former Provost John Hughes for sponsoring and supporting this meeting.

The program was arranged by Vice President Melanie Gustafson with help from NEHA Association Officers and its Executive Committee. Local arrangements were planned by Melanie Gustafson, Paul Deslandes, and their colleagues at the University of Vermont.

Pre-registration for this conference is strongly recommended. Although registration at the conference is possible, luncheon seating is limited. The enclosed pre-registration form should be completed and mailed to the executive secretary by October 8th. Please do not mail pre-registration forms after October 8th as they may not arrive in time. Please feel free to photocopy the program and registration materials to share with students and colleagues.

Registration is required for members and non-members who attend the conference, including all panelists. Registration begins at 8:15 in Memorial Lounge, Waterman Building.

Overnight Accommodations: A block of rooms have been reserved at the Sheraton Hotel with a nightly rate of \$109. This rate is only available until September 11th. To receive this rate, please call the hotel directly at 802-865-6600 and tell them you are attending the NEHA Conference. October is a very busy tourist time in Vermont so book early at the Sheraton or one of the other hotels and inns located near the UVM campus.

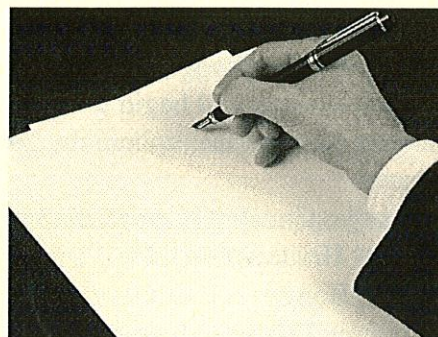
The Luncheon will take place at 12:15 in Waterman Manor. We request that you reserve your lunch ticket in advance to facilitate meal planning. Some tickets may be available on the day of the conference. Please indicate any special dietary restrictions on the reservation form. We will not be able to accommodate special dietary requests on the day of the conference. Presentation of the NEHA Book Award will take place at the luncheon.

REPORT OF THE NOMINATING COMMITTEE

The Nominating Committee announced the following candidates were elected on April 18, 2009:

President	Laura Prieto (Simmons College)
Vice-President	Melanie Gustafson (University of Vermont)
Treasurer	Bruce Cohen (Worcester State College)
Executive Committee	Martin Menke (Rivier College) Edward C. Rafferty (Boston University)
Public History Position	Chuck Arning (NPS, Blackstone River Valley)
Nominating Committee	Mark Herlihy (Endicott College) Ellen Dyer (Henry Knox Museum)

We congratulate those candidates elected and thank those who were nominated. Any member may nominate himself, herself, or another member for election to any Association office by writing to the Executive Secretary. All dues-paying members are eligible to vote by mail or in person at the annual business meeting in April. Self-nominations are encouraged. Write-in candidates are permitted for any position on the slate. Those members interested in serving on the Executive Committee, Nominating Committee, NEHA Prize Committee, or NEHA Book Award Committee should contact the Executive Secretary.



REPORT OF THE EXECUTIVE COMMITTEE

The Executive Committee met briefly at the University of Southern Maine at the conclusion of the April 18 meeting. The agenda included future meetings sites, the customary postmortem on the conference, and appointment of new committee members. The agenda included reports on the election, selection of future meeting sites, conference programs and attendance, and the renaming of the NEHA Book Award as the *James P. Hanlan Book Award*, in honor of our diligent Executive Secretary. The Executive Committee may meet next on October 17 in Burlington. Association members may submit a question or agenda item for the next Executive Committee meeting by contacting the Executive Secretary.

THE NEHA PRIZE

At the April meeting, we will award the annual NEHA Prize for the most outstanding paper by a graduate student presented at a recent conference. Each session chair may nominate one paper for this prize and a committee of three members appointed by the president judges all nominations. The

criteria are scholarship, presentation and originality. This year the committee members are; **Tona Hangen** (Worcester State College), chair; **Dale Potts** (University of Maine, Orono); and **Jennifer Tebbe Grossman** (Massachusetts College of Pharmacy and Health Science). This prize is intended to encourage and recognize outstanding research papers by graduate students at our conferences. Session chairs are invited to recommend papers presented by a graduate student at the Spring or Fall meetings. Contact the Executive Secretary for details.

NEHA BOOK AWARD COMMITTEE

Tom Carty (Springfield College), chair of the NEHA Book Award Committee, will present the 2009 **James P. Hanlan Book Award** at the Fall meeting. The winner is **James M. O'Toole** (Boston College) for his outstanding book *The Faithful: A History of Catholics in America* (Harvard University Press).

Any publisher may nominate one book each year by writing to Executive Secretary **James P. Hanlan**, WPI, Department of Humanities, 100 Institute Road, Worcester, MA 01609-2280 or email him at jphanlan@wpi.edu by June 1, 2010.

Monographs on any historical topic, time or place published in 2009, written by an author who lives or works in New England (or has done so in the past two years), are eligible for the annual NEHA Book Award presented at the October 2010 conference. The nominated book should represent the best historical writing and scholarship in any era or field of history. The award certificate and \$200.00 stipend are presented to the winner at the conference each Fall.

The members of the NEHA Book Award Committee for 2009 are: **Thomas Carty**, chair (Springfield State College); **Clifford Putney** (Bentley College); **Elizabeth DeWolfe** (University of New England); **Don Wyatt** (Middlebury College); and **Melanie Murphy** (Emmanuel College).

The members of the NEHA Book Award Committee for 2009 are: **Thomas Carty**, chair (Springfield State College); **Clifford Putney** (Bentley College); **Elizabeth DeWolfe** (University of New England); **Don Wyatt** (Middlebury College); and **Melanie Murphy** (Emmanuel College).



CONFERENCE REPORT

The 82nd meeting of the Association at the University of Southern Maine on April 18 was well attended with 101 historians registered for 18 sessions with 54 papers. We were pleased to join 70 members for lunch on a beautiful Spring afternoon in the Hannaford Building overlooking the city. The dean of the USM College of Arts and Sciences, **Devinder Malhotra**, greeted us at lunch and Association President **Ballard Campbell** made thoughtful address on *Authors versus Academics: Reflections on Historical Writing*. The program continued after lunch with additional sessions followed by a short Executive Committee meeting.

This meeting was made possible by the outstanding efforts on our behalf by the program chair, Vice-President **Laura Prieto** (Simmons College), Executive Secretary **James P. Hanlan** (Worcester Polytechnic

Institute), and the local arrangements committee at USM chaired by **Joseph Conforti** and **Kent Ryden**.



NEWS OF THE PROFESSION

Betty Anderson (Boston University) was promoted to associate professor of history.

Mary Battenfeld (Wheelock College) was elected president of the New England American Studies Association.

Martin Blatt (Boston Historical National Park) was elected Vice President of the National Conference on Public History.

Ethel "Billie" Gammon, founder of the Washburn-Norlands Living History Center in Livermore, Maine, died in January at age 92.

Patricia Herlihy, former NEHA president, has completed a three year term as a visiting professor at Emmanuel College, and will be a NEH fellow at the New York Public Library in 2009.

Linda Killian (Boston University) was named to a two-year term as a senior scholar at the Woodrow Wilson International Center for Scholars in Washington.

Armand Patrucco (Rhode Island College), former Treasurer of this Association, died in June after teaching at RIC for 34 years.

Sarah Phillips (Columbia University) was appointed an assistant professor of history at Boston University.

Simon Rabinovitch (University of Florida) was appointed assistant professor of modern Jewish history at Boston University.

Laurel Thatcher Ulrich (Harvard University) was elected president of the AHA.

John K. Thornton (Boston University) was elected as AHA Councilor Research.

BOOK NEWS

Lisa Krissoff Boehm (Worcester State College) published *Making a Way out of No Way: African American Women and the Second Great Migration* (University Press of Mississippi).

Leslie Brown (Williams College) published *Upbuilding Black Durham: Gender, Class, and Black Community Development in the Jim Crow South* (University of North Carolina Press) which won the OAH Frederick Jackson Turner award.

Vincent Brown (Harvard University) published *The Reaper's Garden: Death and Power in the World of Atlantic Slavery* (Harvard University Press), which won the OAH James A. Rawley Prize.

Catherine Cocks (School for Advanced Research), **Peter C. Holloran** (Worcester State College) and **Alan Lessoff** (Illinois State University) published *Historical Dictionary of the Progressive Era* (Scarecrow Press).

Steven J. Corvi (Worcester State College) and **Ian F. W. Beckett** published *Victoria's Generals* (Pen and Sword Publishers).

Michael J. Crawford (U. S. Naval Historical Center) won the 2008 Samuel Eliot Morison Award by the U. S. S. Constitution Museum for *Interpreting Old Ironsides* (2008).

Charles O'Brien (Western Illinois University) published another in his French Revolution series of historical novels, *Deadly Quarrel* (Severn House).

Matthew Klinge (Bowdoin College) published *Emerald City: An Environmental History of Seattle* (Yale University Press) which won the OAH Ray Allen Billington award.

Charles O'Brien (Western Illinois University) published another in his French Revolution series of historical novels, *Deadly Quarrel* (Severn House).

Edward B. Rugemer (Yale University) published *The Problem of Emancipation: The Caribbean Roots of the American Civil War* (Louisiana State University Press) which won the OAH Avery O. Craven Award.

Howard Sitkoff (University of New Hampshire) published *King: Pilgrimage to the Mountaintop* (Hill and Wang).



CONFERENCES MEETING

The **Middle East Studies Association** holds its annual conference in Boston at the

Marriott Copley Place on November 21-24, 2009. For more information contact the MESA: **Mark J. Lowder**, m.lowder@u.arizona.edu

The Quincy Historical Society will host the **4th Annual New England Military History Symposium** on November 7, 2009. The topic is *New England and War* and inquiries may be emailed to **Mark Schmidt**, Winslow House, 634 Careswell Street, Marshfield, MA 02050-5623; mark.schmidt@winslowhouse.org

The 2009-2010 **Boston Seminar in Immigration and Urban History** will meet on the third or fourth Thursday evening of the month between September and April at the Massachusetts Historical Society. The steering committee welcomes suggestions for papers dealing with all aspects of American immigration and urban history and culture, not confined to Massachusetts topics. If you would like to give a paper or attend the seminars contact **Conrad E. Wright**, MHS, 1154 Boylston Street, Boston,, MA 02215; cwright@masshist.org

The 2009 annual meeting of the **New England Conference of the Association for Asian Studies** will be hosted by Brown University in Providence on October 3, For information contact **Kerry Smith**, Department of East Asian Studies, Brown University, Providence, RI 02912; (401) 863-2778; east_asian_studies@brown.edu

Value and Judgment in the Renaissance is the theme of the **New England Renaissance Conference** on October 30-31, 2009 at Boston University. Contact **Victor Coehlo**, Boston University, Department of Music, Boston, MA 02215; blues@bu.edu

The **American Italian Historical Association** (AIHA) holds its 42nd annual conference in Baton Rouge on October 29-31, 2009 on the theme *Southern Exposures: Locations and Relocations of Italian Culture*. For more information contact **Joseph V. Ricapito**, Louisiana State University, Hodges Hall 309, Baton Rouge, LA 70803; ricapito@lsu.edu

The **Popular Culture/American Culture Association** holds its annual conference at the Marriott Hotel in St. Louis on March 31-3 April, 2010. For information on this interdisciplinary conference see the PCA/ACA webpage at www.pcaaca.org/conference/2008. To submit a proposal on any *New England Studies* topics, please contact by October 1 the ACA program chair **Peter Holloran**, Worcester State College, pholloran@worchester.edu.

The **Northeast Popular Culture/American Culture Association** (NEPCA) holds its 32nd annual conference at Queensboro Community College in Bayside, New York on October 23- 24, 2009. Contact the NEPCA president, **Carol-Ann Farkas**, Massachusetts College of Pharmacy, Carol-Ann.Farkas@mcphs.edu. For more information, see the NEPCA website: www.wpi.edu/~jphanlan/NEPCA.html

CONFERENCES MEETING ABROAD

The 11th **Annual University of Maine/University of New Brunswick International History Graduate Student Conference** meets on September 25-27, 2009 in Fredericton, New Brunswick. Contact **Patrick Marsh**, University of New Brunswick, 120 Tilley Hall, Fredericton, N. B., Canada E3B 5A3;

unbumsineconference2009@gmail.com
The New England Planters in the Maritimes: The Next Generation is the theme of the June 17-20, 2010 conference of the **Planter Studies Centre** at Acadia University in Nova Scotia. Contact by December 15 **Stephen Henderson**, Acadia University, PO Box 182, Wolfville, Nova Scotia, Canada B4P 2R6; Stephen.henderson@acadiau.ca



AUTHORS WANTED

The **Northeast Popular Culture/American Culture Association** (NEPCA) offers its annual *Peter C. Rollins Book Award* for the best book on any American culture or popular culture topic published in 2009 by an author in New England or New York. Publishers may nominate one book by June 1, 2010. The award certificate and \$200 prize will be presented to the winner in October 2010 at the annual NEPCA conference. Contact the NEPCA Executive Secretary: **Robert E. Weir**, NEPCA, 15 Woods Road, Florence, MA 01062; weir.r@comcast.net

If you would like to write a book review for the *NEHA News*, please feel free to contact the Association's Book Review editor, **Thomas J. Carty**, Springfield College, Department of History, Springfield, MA 01109; Thomas_J_Carty@spfldcol.edu We have books available for review or you may suggest a good new book you have in hand. Our reviews are 600 words and due in 60 days.

The Journal of American Culture, a scholarly journal published bimonthly since

1975 by the American Culture Association, seeks contributions (articles, book reviews, and guest editorials). For more information, contact the editor: **Kathy Merlock Jackson**, Virginia Wesleyan College, kmjackson@vwc.edu



GRANTS AND FELLOWSHIPS

The **Boston Athenaeum** and the **Massachusetts Historical Society** offer the *Loring Fellowship* on the Civil War. It includes a \$4,000 stipend for eight weeks of research at both institutions. For information on the Loring Fellowship contact **Jane Becker**, Manager of Research, MHS, 1154 Boylston Street, Boston, MA 02215; (617) 646-0518; jbecker@masshist.org; or see the website: www.masshist.org/fellowships

The **New England History Teachers Association** offers the annual *Vera and Andrew J. Laska Award*, a cash prize of \$2,000 and a certificate for an undergraduate majoring in History. For details on how to apply, contact **Philip Whitbeck**, Laska Committee Chair, 29 Princess Road, West Newton, MA 02465; pbwhitbeck@rcn.com or see the NEHTA webpages at www.nehta.net

The **American Philosophical Society Library** in Philadelphia offers competitive short-term fellowships supporting in-residence research in its renowned scholarly

collections. Applicants who hold the Ph. D or are advanced Ph.D. candidates or independent scholars may apply for the fellowships which have a monthly \$2,000 stipend for 1-3 months. For applications see: www.amphilsoc.org/grants/resident.htm

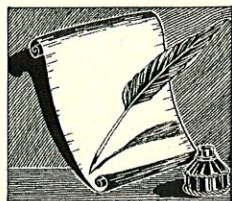
Francis A. Countway Library of Medicine, an alliance of the Boston Medical Library and the Harvard Medical Library, offers two annual fellowships to support research in the history of medicine. This is the largest academic medical library in the nation with an extensive collection of European medical texts from the 15 to 20th centuries and many other archives. For application information contact Countway Fellowships, Center for the History of Medicine, Francis A. Countway Library, 10 Shattuck Street, Boston, MA 02115.



NEHA FUND CONTRIBUTIONS

The **Association Fund** was created many years ago to support some of the Association's activities not related directly to the annual conference, newsletter, mailings or other routine expenses. It has supported the annual NEHA book award and the NEHA Prize, and to subsidize graduate students presenting a paper, and costs associated with our joint sessions at the AHA. This modest fund is supported by the generosity of our members. Please consider making a donation, mail your check payable to NEHA to **James P. Hanlan**, the Executive Secretary, or add a contribution when you pay your annual dues or conference registration payment. Thank you for your generous support. Donations are tax deductible to the extent permitted by law.

BOOK REVIEWS



AUTHORS VERSUS ACADEMICS: REFLECTIONS ON HISTORICAL WRITING

This essay is based on NEHA President Ballard C. Campbell's address at the April, 2009, meeting at the University of Southern Maine in Portland

I have been carrying a secret around with me for a very long time. Now I have the opportunity to come clean publicly. Over the years when people found out that I was a historian they often would ask: What do you think of David McCullough's book? McCullough, you know, is a very well known writer of history. Gordon Wood, an eminent historian himself, called McCullough "America's most celebrated popular historian..." I have heard McCullough introduced as "America's greatest living historian." Take a stroll through any sizeable airport in America that has a book store. Chances are that you will see a cardboard shelf devoted *exclusively* to McCullough books – including *1776*, *John Adams*, and *Truman*. All three won Pulitzer prizes.

So what has been my answer to these questions about McCullough's last book? Well, I have tried to dodge them. I pleaded that I was too busy. Or, that I hadn't read THAT McCullough book. In fact, I hadn't read anything by McCullough. There were lots of reasons for this avoidance, but the major one was that I did not consider him to be an historian. He is a *writer*.

Full-fledged historians have Ph.D.s. They teach history in some institution, such as a college or university. They publish monographs, customarily by a university press. These works commonly are laden with footnotes. Bona fide historians write articles for scholarly historical journals. Their reputation rests more on reviews of their books in the *AHR* and *JAH* than on sales reports. Members of this fraternity also gather at scholarly meetings, just as we are doing here in Portland today. These were the people that I thought deserved priority on my reading list.

I learned this maxim in graduate school. The norms of the academy at the time – and perhaps still -- held that writers who used history as their subject were amateur historians. How could you trust a writer of history who didn't have a PhD? My avoidance of pretenders to history sometimes spilled over to the professionals who produced so-called "potboilers" – that is, works written for adoption in undergraduate courses. Back at [the University of] Wisconsin in the sixties my graduate student clique agreed that these academic turncoats had let greed triumph over professionalism.

I carried these prescriptions of professional conduct with me for decades. I practiced what I thought the profession preached - publishing in historical journals and with university presses. It should come as no surprise that none of my books has appeared on anybody's best-seller's list.

So far this story might not sound unusual, with perhaps my failure to have read a David McCullough. But then something unanticipated happened. I began to backslide. I began to read popular histories. And I assigned some in my courses. For example, I had students read Studs Terkel's *Hard Times* for my course on

America in the 1930s. Some of you may know this book as an entertaining yet instructive portrait of life during the Great Depression. Terkel was a radio talk show host in Chicago. His book is made up of his interviews with people who recalled their depression experiences. Recently I assigned a book entitled *Coal* in my global economic history course. It was written by an environmental attorney in Minnesota. The work is a spritely written and solidly researched historical overview of the subject, examined in cross-national perspective. The author has an LLB not a PhD.

I found too that some non-professional writers had useful things to say about subjects on my research agenda. I picked up Scott Berg's *Charles Lindbergh* for a project on the coming of WW2. Besides being superbly styled, the work was thoroughly researched. For example, Berg read the FBI and state police files on Bruno Hauptmann, the accused slayer of the Lindbergh child. And he read the transcript of the subsequent trial. Who was this guy I wondered? Well, he won a Pulitzer in 1999 for his biography. I can see why.

Students of urban development in the twentieth century may be familiar with Robert Caro's book about Robert Moses. It would be misleading to call this work a biography, although this was the category for Caro's Pulitzer in 1975. The work offers an insightful and detailed analysis of the accretion of political power in the modern city. The work is based on an enormous amount of archival research and interviews.

And, as I look back I realize that various popular writers of history have crept onto my discretionary reading list. Among my favorites are Dava Sobel's *Longitude*, about John Harrison's quest to build a workable marine chronometer in the 18th

century; and the *Mapmakers* by John Noble Wilford, the *NY Times* science writer, whose book is an entertaining historical tour of cartography. And third, there is Robert Thorson's *Stone by Stone*, which combines the geophysics of rocks with the evolution of New England farming and the practice of building stone walls. Thorson is an academic geologist. I am a particular fan of Barbara Tuckman, who wrote on America and Europe, including her fascinating study of the 14th century.

History is a funny enterprise. It's very democratic really. Virtually anybody can do it. Physicians, engineers, nurses, plumbers, electricians, accountants all have to be licensed to practice their craft. But if you can write well you can have a future as an historian. Bruce Catton, Selby Foote, Douglas Southall Freeman, Doris Kearns Goodwin, David Halberstam, Edmund Morris, Allan Nevins, and Barbara Tuckman, to name a few of the better known "amateur" historians, makes this point. Numerous Pulitzers have been awarded to members of this group. At least two on this list did not possess a college degree. Bruce Catton, however, was awarded 26 honorary degrees.

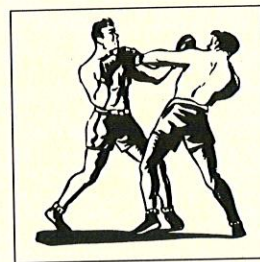
I have deliberately omitted a third category of historical writers: those with academic affiliations who have written works that are popular with the general public. Steven Ambrose, Joseph Ellis, Niall Ferguson, William Manchester, and James McPherson are members of this talented group. There is, however, a common ingredient that forms a bond among the writers and these pop professionals. It's not their methodology. It's not their field of study. Clearly the "amateur" historians (the "writers") live by biography and military history. For a real laugh check out Amazon's top 100 books in history. You

might be surprised how the book-buying public views the field. Rather, the common thread among the amateurs and the pop professionals is their ability to write well, that is, to produce prose that is lucid and powerful and to tell stories with compelling persuasion and drama.

Good history can be a page turner. That was my experience when I read David McCullough's *1776*. Yes, I broke down and did it. Sure, there's not a lot of analysis in the book. But McCullough sure tells a good story, even though I knew how it ended. That's why Gordon Wood testified on the book's cover that McCullough "has a remarkable ability to paint pictures with words..."

There is I think a moral in this reflection of my years of reading history. First, popular historians exist because the public is interested in history. And, it is willing to pay to read it. Rather than be resentful of this fact, I have come to realize the amateurs help to us—the professionals—stay in business. Second, the popularity of the amateurs reminds us that good writing is a hallmark of what historians do. The professionals can take a page out of their book. And third, the popular historians need the professionals. WE are the ones who tackle the subjects that do not interest commercial publishers. Without our labors, their works would be thinner and less authentic.

Now that I have gotten this little secret off my chest I look forward to diving into my ecumenical list of summer reading.



Fight Pictures: A History of Boxing and Early Cinema. Dan Streible. Berkeley: University of California Press, 2008.

With a subscription to basic cable and a television, Americans of any age, class, gender, or race can view the bloody combat of a mixed-martial arts cage match from the comfort of their homes. It was not always so, however. Indeed, as Dan Streible shows in *Fight Pictures: A History of Boxing and Early Cinema*, the forging of the connection between sport and the moving image revealed and underscored cleavages of race, class, and gender in early-twentieth century America.

Streible's study proceeds from two central assertions. First, he contends that motion pictures cannot be understood without reference to the society in which they were produced and viewed. Progressive-era ideas of race, class, and gender thus figure prominently in his story. Streible's second claim is that early cinema was intimately linked to the sport of boxing in the late-nineteenth and early-twentieth centuries. The connection with boxing shaped the technology and business of early cinema, while the

technical needs of early filmmakers and the money to be made from fight films affected the development of boxing.

Streible begins with the earliest efforts to film boxers, showing how these efforts were a crucial part of the technological development of motion picture production. Many early filmmakers were part of the "common sociological world" of nineteenth-century entertainment and sought to exploit boxing, which was one of the more popular of late-nineteenth century amusements (49). To capture boxers on film, a number of pioneering men (and, as Streible notes, they were invariably men) experimented with a wide variety of technologies.

Early attempts to capture boxers on film took place in studios and enjoyed relatively limited and fleeting popularity with the public. The filming of a championship bout between "Gentleman" Jim Corbett and Bob Fitzsimmons in 1897 changed this. The film of this fight proved a sensation and was exhibited around the country before "a wide and diverse audience," the first motion picture presented as an evening's entertainment (77). Many women were part of these diverse audiences. These "matinee girls," Streible contends, subverted the ubiquitous "male gaze" of cheap nineteenth-century entertainments (by gazing at Corbett's nearly nude body) and, at the same time, helped to legitimize boxing.

The career of legendary African-American champion Jack Johnson (1878-1946) more clearly demonstrates the

connection between boxing, early cinema, and American cultural attitudes. Streible reconstructs the debate about Johnson's fight films after his famous 1910 victory over the "white hope" Jim Jeffries (1875-1953), demonstrating the alliance between paternalistic Progressive reformers and unreconstructed politicians to ban interstate commerce of fight films after Jeffries's stunning loss. African-American attitudes toward Johnson were more complex. Prominent black newspapers rightly argued that the timing of the ban and the continued exhibition of racist films such as *The Birth of a Nation* (1915) revealed a double-standard. At the same time, some African-Americans argued that the flashy and defiant Johnson reinforced stereotypes.

Streible, who is actively involved in efforts to preserve early fight films, brings his encyclopedic knowledge of these films to this work, effectively arguing that they deserve a prominent place in the history of early cinema and boxing. Some subjects, such as the relationship between the filming of sport and changing perceptions of what constituted the "real" (considering, for example, the notion that the camera produced a more accurate depiction of events than could spectators), are underdeveloped. Nevertheless, this book is an important contribution to film and boxing historiography and will prove useful to scholars as well as others with an interest in the connection between sport and moving images.

Adam Chill
Boston College



Scott Molloy. *Irish Titan, Irish Toilers*. Hanover, NH: University Press of New England, 2008.

Scott Molloy has written a fascinating historical biography of Irish immigrant and entrepreneur Joseph Banigan, who resembles the Andrew Carnegie self-made rags/riches model. As a reviewer of this new book *Irish Titan, Irish Toilers*, in the interest of full disclosure, I acknowledge working with the author on the original Banigan paper presentation that he made at the North American Labor History Conference in 1999.

Born in Ireland in 1839, when his family migrated to Providence, Rhode Island in 1847, Joseph Banigan quickly entered the work force where he showed innovative talent. By age 21 he entered the rubber trade and married. Eventually Banigan settled in Woonsocket where he formed the Woonsocket Rubber Company; there he hired many Irish employees and weathered the depression of the 1870s. By the late 1870s Banigan expanded his operations into neighboring Millville, Massachusetts where he made rubber boots. His success and devotion to both his ethnicity and religion led to knighthood in the Order of St. Gregory in 1885. He also earned high marks for progressive, if paternalistic, labor relations. But problems mounted with a recession in the mid-1880s. When wages were unilaterally and significantly cut, the workers struck in February 1885. While this walk-out ended in April 1885, Banigan

blamed it on organized labor, specifically the Knights of Labor.

Indeed during the Gilded Age two of the self-made/rags to riches men who emerged as captains of industry were Andrew Carnegie and Joseph Banigan. Both men were foreign born—Carnegie in Scotland and Banigan in Ireland. Each man proclaimed himself as paternalistic toward his workers, but each displayed anti-union tactics in dealing with organized labor. Carnegie was involved in the bloody Homestead Strike of 1892 and Banigan in the Millville Strike of June 1885. Carnegie intended to break the Amalgamated Association of Iron, Steel & Tin Workers and Banigan the Knights of Labor, at least in his rubber works in Massachusetts and Rhode Island. Eventually the bootmakers/rubber workers' strike was settled in the fall of 1885 through the efforts of Father Michael McCabe, pastor of St. Charles Church in Woonsocket, and John Holt, Banigan's father-in-law. Attempts by the workers subsequently to form a National Trade Assembly of Rubber Workers failed in 1886, although the boot & shoe workers formed a trade assembly in 1885.

The movement for a Rubber-Workers Trade Assembly continued through 1887. In contrast to Homestead, where Carnegie continued to consolidate Carnegie Steel until he sold it to J. P. Morgan in 1901, Banigan briefly merged his own empire in the 1890s with Charles Flint to form US Rubber in 1892, becoming president in 1893 until he retired in 1896. Meanwhile Banigan's foes in the Knights of Labor tried manfully to develop mixed trade assemblies in 1887 and 1888, but eventually both boot & shoe and rubber unionization shifted from the Knights to the AFL by 1890.

Molloy discusses much more than labor-management relations in these

industries. He argues that Banigan's staunch beliefs in Catholicism and Irish Nationalism served him well. But Molloy also sees the limitations of Banigan's world view. Both Bishop Thomas Hendricksen of the Diocese of Providence and the *Providence Visitor*, the weekly Catholic newspaper in Rhode Island, supported the cause of the workingmen through the Knights of Labor. In addition, many of Banigan's employees were as supportive of Irish Nationalism and Catholicism as he was. Banigan's death in 1898 aroused much grief in the Irish Catholic community in Rhode Island. As Molloy indicates, Banigan was not only a very wealthy man but very considerate of his community, family, and religion and was remembered as such.

In conclusion Scott Molloy has written a balanced study of Joseph Banigan and his world, but Molloy also understands Banigan's flaws in the treatment of his workers and labor unions. Banigan remains like Carnegie both a representative of the Industrial Age's innovative gains and the Gilded Age's materialistic excesses. This book is highly recommended for readers interested in ethnic and labor history, including upper level undergraduates, graduate students, and researchers.

Bruce Cohen

Worcester State College



Rebecca M. McLennan. *The Crisis of Imprisonment: Protest, Politics, and the Making of the American Penal State, 1776-1941*. New York: Cambridge University Press, 2008.

One of the most urgent American questions from the birth of the nation until the New Deal was how to deal fairly with lawbreakers: "a properly republican penal code" (178), as Rebecca McLennan states in her magisterial socio-political history. Much of this book contextualizes prisons such as Auburn, Sing Sing, and the dreaded Southern jail within a more than 250-year-debate not only about prisoners' rights, but about carceral rather than corporal punishment, and contract labor versus the abolition of the prison sweatshop.

The Crisis of Imprisonment begins appropriately with the early republican shame tactics, "ignominious public and corporal chastisement" (23), in McLennan's elegant prose. Ideologies of hard public labor followed; then came the House of Correction. The early nineteenth century, however, saw carceral punishment, if without the whip or the vows of silence that comprised the opposite ends of the reformatory spectrum in the 1790s.

One highlight of the new penology in 1825 was the Auburn plan, congregating and leasing out large numbers of prisoners, first for state revenue, and then, at its most corrupt, filling the pockets of manufacturers. Organized labor, in its artisanal early phase by the 1830s, feared the deskilling of respectable workingmen, and the century-long battle to abolish sweated prison work was launched. Only in the Progressive Era (1896-1917) could reformers breathe life into the ideas of "the appropriate means and ends of legal punishment...the proper form and function of the legal arm of the state, and ultimately, the meaning of democratic governance" (284).

With a deft reiteration, McLennan demonstrates how various reformers, lawmakers, jurists, and prisoners themselves sought to combat what she argues is the

belief in brutality as punishment and a widespread scorn for rehabilitation. Only the welfare state, in particular, the little-known 1935 Hawes-Cooper Act outlawing prison sweatshops and inaugurating an enlightened “managerial penology” (463) earns her praise. Yet McLennan also demonstrates that fair treatment—culminating in parole—was inevitably undermined. If the “American prison had become postindustrial” (466), long before the Attica uprising, there were as well new modes of physical force against inmates. Of enduring notoriety was a particularly Southern chain-gang.

This is a fascinating political history of the still-unfinished journey of those labeled moral defectives and now incarcerated convicts—both in habiting the “institution of unfreedom” (472). There should have been less reliance, however, on W. David Lewis’s *From Newgate to Dannemora: The Rise of the Penitentiary in New York, 1747-1848*. It was surprising how many references there were in Chapter One to what is a classic, but also a 1965 secondary source. Readers interested in the psychology of the incarcerated as much as their transitory riots and publicized complaints may like much more on the *Star of Hope*, the Sing Sing prisoners’ Progressive house organ. How did the prisoner’s voice resound in the decades leading up to World War II? To what extent was it censored? And was there a vivid literature from “the belly of the beast” well before the years of Jack Abbott?

Despite these minor concerns this book is an excellent resource for scholars and graduate students in social science fields. It takes its place alongside Blake McKelvey’s *American Prisons* (1977), Michael Meranze’s *Laboratories of Virtue: Punishment, Revolution, and Authority in*

Philadelphia, 1760-1835 (1996), and Mark Colvin’s *Penitentiaries, Reformatories, and Chain Gangs: Social Theory and the History of Punishment in Nineteenth-Century America* (1997)—no mean feat.

Laura Hapke
New York City College of Technology



***Ballykilcline Rising: From Famine Ireland to Immigrant America.* Mary Lee Dunn. Amherst: University of Massachusetts Press, 2008.**

This is an absorbing interdisciplinary account of twelve Irish Catholic immigrant families from County Roscommon, exiled as “rebels” during the 1840s Potato Famine. To great effect, Mary Lee Dunn addresses a “bottom up” topic even as she studies its larger significance. She is, however, careful to particularize the Ballykilcline experience, pointing to anti-British rent strikes there in contrast to other home counties which were subservient to absentee landlords. Speaking of her rigorous genealogical research, she notes, “Their records talked” (109). The very statement fits into a class tradition defined by those as divergent as Oscar Handlin, E. P. Thompson, and Herbert Gutman.

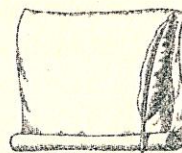
The author, who is an affiliate of the University of Massachusetts graduate Department of Work Environment at Lowell, expertly probes the personal and historical reasons leading to the adaptations these kinship networks made in Rutland, Vermont, and more urban centers on the East Coast. She privileges this New England

town then noted for its slate industry. Dunn then points to the Irish resilience in generational mobility from unskilled laboring men in quarries, on railroad lines, and, for women in domestic service, and in largely patriarchal home and farm success—for some. A minority became important figures in Rutland; or they entered the prestigious priesthood or the convents. But their relatives or neighbors were also convicted of murder; participated in unpopular Civil War era quarry strikes; and were a strong presence in anti-draft riots.

If these families followed the well-worn path to a hyphenated American identity, they did something else as well. With literacy rates much higher than their Mediterranean and Slavic counterparts, they developed their own “survival strategies” (108). This collective shrewdness frequently did battle with the exploitation that was the lot of non-English speakers. There is, however, some lack of clarity about the way these representative groups “reconstituted their class identity” (xvii). Dunn’s methodology is to privilege class consciousness. Yet the term, always prickly, is ambiguous. On the one hand she defines it as collective action, suggesting an economic, even blue-collar solidarity rather than an ethnic one. On the other hand she suggests that Irish émigrés of various stripes formed a class of their own, informed by culture, tradition, memory, politics, and religion. Can these contending definitions be reconciled? For instance, how did the more affluent stand in relation to their fellow shipmates, but poorer emigrants? One wishes also that there were more testimonials (whether censoring or praising the prosperous Rutland Irish) from the workers themselves, particularly as they transported their militancy and solidarity across the seas.

But this book is most definitely a fine achievement; a key resource and even a seminal text. It is no mean feat to track the varied yet unified experiences of hundreds of immigrants, particularly using a dual expertise on Irish and American conditions. For those who wish to continue Dunn’s inquiries, she renders further scholarly service and provides a very useful website: www.ballykilcline.com.

Laura Hapke
New York City College of Technology,
CUNY



David D. Hall. *Ways of Writing: The Practice and Politics of Text-Making in Seventeenth-Century New England.* Philadelphia: University of Pennsylvania Press, 2008.

Historians and literary scholars have long studied the role of written texts in the cultural life of colonial Puritans, and for good reason: the people of seventeenth-century New England were intensely interested in the same topic. A book that takes a deep look at the journey words took from author(s) to readers in early New England may therefore seem outdated. Yet David Hall’s *Ways of Writing* opens new windows onto the intellectual, political, and spiritual contours of Puritan life. For it centers, not so much on the context of printed and copied words as on their “provenance,” the conditions and intentions that inhered in texts themselves. The precise wording of dedications and title pages, the specific omissions and additions made by known and unknown editors, and the larger milieu of colonial politics and piety—these themes form the marrow of Hall’s book.

Ways of Writing is an expanded version of a lecture series, but the book bears no trace of a breezy talk; it is highly detailed and richly documented. Hall surveys the landscapes of publication in seventeenth-century New England. The civil power of the clerical elite, the cultural values of harmony and hierarchy, and the Reformed vernacular tradition that emphasized the simple cadence of Jesus shaped and framed New English writing. When "publishing" their words in one of several ways, authors not only emulated a "plain" style but also assumed that ordinary people could and should share their experiences of faith. Of course, these ideas ran counter to the cultural and moral ideal of consensus. Hall thus joins a long line of scholars in finding a creative tension within Puritanism, especially in a North American context where land was plentiful and institutions fragile.

In three succeeding chapters about scribal production and social authorship, Hall takes a more confrontational posture. "[In] any history of text-making among the colonists," Hall writes, "scribal publication deserves a central place." Handwritten copies (or near copies, or supposed copies) of sermons, essays, and letters were commonplace in early New England, and the colonists "were familiar with 'books' that contained both printing *and* handwriting" (30-31). After all, early New England had only one printing office established in Cambridge in 1639, which meant that printing was expensive and hard to come by. Moreover, scribal publishing allowed an author to spread his words without official notice. If this finding casts doubt on a large body of work that stresses the revolutionary implications of printing, Hall's analysis of social authorship takes issue with those who stress the "indeterminacy" of texts, the

inability of authors to make what meanings they wanted. Instead, Hall sees authors, scribes, printers, and civil authorities working in tandem to convey (or contain) certain ideas.

What, then, did Puritans *want* to communicate to each other, and to the rest of the world? Hall's final chapter, on the nature of dissent in early New England, uses disputes over various texts to address this perennial question. When events such as the Antinomian controversy of the 1630s and the Restoration in 1660 brought out a loud diversity of voices in a Christian commonwealth dedicated to harmony and public peace, Puritan authorities intuitively sought to stifle dissent and suppress evidence of its existence. Yet they did not control the flow and distribution of printed or copied words, and gradually allowed a measure of dissent within certain venues. The resulting space for debate, Hall discerns, "cannot be termed a 'public sphere' in the usual meaning of that phrase," yet it still "allowed ordinary people and dissidents among the leadership to disagree in public with policies they disliked" (151). To demonstrate this by recovering how texts were made and remade is the signature achievement of *Ways of Writing*.

J.M. Opal
Colby College



Craig Nelson. *Thomas Paine: Enlightenment, Revolution and the Birth of Modern Nations*. New York: Penguin Books, 2006.

In a lively political biography drawn

from trans-Atlantic research in pamphlets, newspapers and correspondence, and written in the tradition of Joseph Ellis, Craig Nelson paints a vivid picture of the Englishman who became an intellectual force in the American Revolution. He traces Paine (1737-1809) from his birth through his death. Paine was born into humble circumstances. As a young man, Paine moved to London, where he was influenced by the rich intellectual culture the city had to offer in the eighteenth century. He was enthralled by Enlightenment fixtures, such as Hans Sloane and the utopian writings of Joseph Addison and Richard Steele. It is through these venues that Nelson sees Paine become a true modern man who would one day influence the birth of a modern nation.

The term "modern" is notoriously difficult to pin down in historiography, but this book suggests that the enlightened man is a modern man. Nelson cites Immanuel Kant's definition of the enlightened man, where "Enlightenment is man's leaving his self-caused immaturity (26)." Within the context of this book, it suggests that a modern man is an educated man. By extent, a modern nation is one led by rational, educated beings: a nation created in the minds of erudite *philosophes*, pamphleteers and printers.

As is evident in the vast and varied scholarship on republicanism, determining the extent of influence by individuals and schools of thought on the Revolution is no small task. One of the things that distinguishes Nelson's contribution from the many other biographies of Paine is that he uses the strands of republicanism to unpack how Paine's legacy transcended the image of him as a "drunken wastrel and unoriginal thinker" into an intellectual founding father of the American Republic (8). Shortly before his death, Paine wrote *The Age of Reason*

(1794) in response to his experiences during the French Revolution. This final pamphlet damaged Paine's reputation in the United States because its emphasis on spirituality proved unpopular in a period when early United States presidents were careful to avoid public discussions of religion, particularly with John Jay, Benjamin Rush, Samuel Adams and other former allies (265).

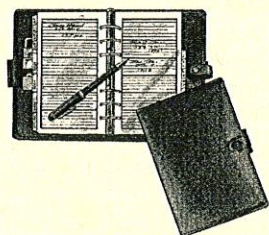
Paine's legacy would not be resuscitated for nearly two hundred years; the first "serious" biography was not even attempted for one hundred years (334). In spite of his controversial image, Nelson argues that Paine was still widely regarded as an "intellectual genius" among his contemporaries and that up until *The Age of Reason*, his writings were reflective of his "Enlightenment peers." (9) Nelson further argues that historians have over-emphasized Paine's controversial nature and notes that many of Paine's fellow "moderns," including Benjamin Rush and George Washington lamented what they saw as the country's post-Revolutionary fall "into the hands of the young and ignorant (8, 336)." The very same sentiments, along with his propensity for drink, fueled Paine's most controversial writings just after the French Revolution. Nelson's discussion of Paine's posthumous image is limited. Instead, he re-invents Paine as a trans-Atlantic figure and disputes long-held presumptions about Paine.

Nelson's book is for a general audience. Its lively tone makes it suitable for undergraduate courses in Early American, Revolution, or Atlantic History. Some survey-level students and those with limited prior knowledge of history or philosophy may struggle with some of Nelson's discussions of natural rights.

Jessica M. Parr

University of New Hampshire, Durham

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Notes

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NEHA NEWS

The Newsletter of the New England Historical Association

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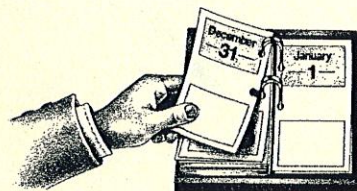
NOMINATING COMMITTEE

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Ellen Dyer	(Henry Knox Museum)
Mark Herlihy	(Endicott College)
Liam Riordan	(University of Maine, Orono)
Beth Salerno	(Saint Anselm College)
Daniel C. Williamson	(University of Hartford)

The New England Historical Association is a comprehensive organization for professional and avocational historians in all disciplines and fields. Membership is open to all persons or organizations interested in studying, teaching or writing history. It is *not* restricted to New England history or American Studies. The Association is affiliated with the American Historical Association.

Annual dues (calendar year) for regular members are \$20.00, or \$10.00 for graduate students and adjunct or retired faculty members. Life membership for individuals or organizations is \$150. An Association Fund assists in supporting the work of the Association. All dues and contributions to the Association Fund are tax deductible to the extent permitted by law. Please address all correspondence to the Executive Secretary.

CALENDAR



Spring Meeting
Salem State College
April 2010

Worcester Polytechnic Institute
New England Historical Association
100 Institute Road
Worcester, MA 01609-2280



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