

NEHA



The Newsletter of the New England Historical Association

VOLUME XIV, NO. 1

SPRING ISSUE

APRIL, 1987

Historic Deerfield, Inc. Deerfield, Massachusetts



The welcoming door at Historic Deerfield, Inc. provides the tone for the Spring Meeting of NEHA on April 24-25. To meet, from time to time, at the site of a historic restoration in New England has been one of the aims of the association. Kevin Sweeney, Director of Academic Programs at Historic Deerfield not only is attending to local arrangements but also is a participant in the Friday evening plenary session.

Vice President Paul Fideler has planned a splendid program with three plenary sessions and six individual sessions. In all, there is opportunity to consider a number of important topics. Our experience two springs ago at Bowdoin that the two-day meeting allows time for conversation and exchange of ideas.

Scholars from New England as well as from other parts of the USA will participate as will two distinguished scholars currently at the DuBois Institute, Harvard University. NEHA welcomes the return of George Shepperson, Edinburgh University, who joins St. Clair Drake for a discussion on the nature of the African Diaspora with Randall Burkett in the chair.

Details of the program are given inside on page two.

Calendar

OCTOBER 24, 1987
FALL MEETING
ALBERTUS MAGNUS COLLEGE

DECEMBER 5, 1987
EXECUTIVE COMMITTEE
LESLEY COLLEGE

APRIL 23, 1988
SPRING MEETING
SALEM STATE COLLEGE

OCTOBER 22, 1988
FALL MEETING
UNIVERSITY OF HARTFORD

DECEMBER 3, 1988
EXECUTIVE COMMITTEE



CALL FOR PAPERS

Proposals for papers or sessions during 1987-88 should be sent as quickly as possible to:

Professor Roger Howell
Department of History
Bowdoin College
Brunswick, Maine 04011.

It is especially helpful to have proposals made for a complete session.

SPRING MEETING APRIL 24-25, 1987 HISTORIC DEERFIELD

THE NEW ENGLAND HISTORICAL ASSOCIATION

Friday, April 24
9.30 AM onwards Registration White Church
4.15 PM PLENARY SESSION I White Church
URBAN DESIGN AND POLITICS IN URBAN HISTORY
Chair: Sam Bass Warner (History), Boston University
"Vienna in the 19th Century: Ceremony, Ornament, and History" Donald Olsen (History), Vassar College
"The Politics of Big City Parks: Olmstead's Franklin Park" Alexander von Hoffman (Design), Harvard University
"Historic Restoration and Preservation in the Reconstruction of German Cities after World War II" Jeffrey Diefendorf (History), U. of New Hampshire
Comment: Sam Bass Warner and audience
6.00-8.00 PM CASH BAR AND DINNER Deerfield Inn

8.00 PM PLENARY SESSION II White Church
SITE AND IDEA: THE CONTINUING PRESENCE OF COLONIAL NEW ENGLAND
Chair: Robert J. Wilson, III (History), U. Mass.-Amherst
"Deerfield as Artifact and History" Kevin Sweeney, Director of Academic Programs, Historic Deerfield
"Perry Miller and American Religion" Patrick Allitt, Henry Luce Fellow in Theology, Harvard Divinity School

Saturday, April 25
8.00 AM Registration Coffee and Tea White Church
9.00 AM CONCURRENT SESSIONS

1. **Hired Hands and Itinerant Laborers: Social Identity and Conditions of Labor in New England, 1720-1850**
(Frary House, Ball Room)
Chair and Comment: Richard Brown (History), U. Connecticut
"The Rev. Ebenezer Parkman's Farm Workers, Westborough, Massachusetts, 1725-32" W. Ross Steales (History), College of the Holy Cross
"Ways of Power: Farm Laborers in the Economic World of the Ward Family, Shrewsbury, Massachusetts, 1800-1860" Jack Larkin, Old Sturbridge Village
"What is Done in my Absence?": Levi Lincoln's Workers, Oakham, Massachusetts, 1807-19" Richard B. Lyman, Jr. (History), Simmons College

2. **ITALIANS FACE THE RISE OF FASCISM**
(Hall Tavern, Orientation Room)
Chair: Alan J. Reisman (History), Boston College
"Italian Socialists and the Rise of Fascism" Richard di Scala (History), U. Mass.-Boston
"The Futurists and the Rise of Fascism" Richard Jensen (History), Skidmore College
"The Italian Military and the Rise of Fascism" Brian Sullivan (History), Yale University
Comment: Alexander De Grand (History), North Carolina State U.
3. **THE STATE HUMANITIES COUNCILS AND HISTORIANS**
(White Church, Community Center)
Chair: David Tibaldi, Executive Director, Massachusetts Foundation for the Humanities and Public Policy
Victor Swenson, Executive Director, Vermont Council on the Humanities
Dorothy Schwarz, Executive Director, Maine Humanities Council
Connie McGovern (History), University of Vermont
Robert Gross (History), Amherst College

10.30-10.45 AM COFFEE AND TEA AVAILABLE AT SITE OF 10.45 SESSION
10.45 CONCURRENT SESSIONS
4. **ASPECTS OF NINETEENTH CENTURY AMERICAN INDIVIDUALISM**
(Frary House, Ball Room)
Chair: Gerald Sorin (History), SUNY at New Paltz
"The Right to Self-Government: Anti-Institutionalism and Individualism in Abolitionist Thought" Richard O. Curry (History), U. Connecticut
"The Ambiguity of Individualism: the National Liberal League and the Comstock Law" Lawrence Goodhart (History), U. Connecticut
Comment: Deborah Van Broekhoven (Women's Studies), Brown U.

5. **HIGHER EDUCATION IN THE 19TH CENTURY: CROSS CURRENTS OF THOUGHT IN EUROPE AND AMERICA**
(Hall Tavern, Orientation Room)
Chair: Joseph M. McCarthy (Education), Suffolk U.
"Radicals and Paternalists: Voluntary Association, State, and Religion in Anglo-French Higher Education, 1795-1850" David L. Robbins (History), Suffolk U.
"From Colleges to Religious-Scientific Institutions: Public Higher Education in Massachusetts, 1848-1874" Akira Tachikawa (History of Ed.), Int'l. Christian U., Tokyo
Comment: Frank A. Stone, Co-Director, Isaac N. Thut World Education Center, U. Connecticut

6. **UPHEAVALS IN CHINA: VIEWS FROM THE OUTSIDE**
(White Church, Community Center)
Chair and Comment: Peter Buck (Science, Technology, and Society), MIT
"Local Politics and Class Conflict: Theories of Peasant Rebellion in 19th Century China" Daniel Little (Philosophy), Wellesley College
"American Perspectives on the Chinese Communist Revolution" Steven M. Goldstein (Political Science), Smith College
[Co-author, Kathleen Hartford (Pol. Sci. U. Mass.-Boston)]

12.15-2.15 PM WINE RECEPTION AND LUNCHEON Deerfield Inn

2.30 PM PLENARY SESSION III White Church
REFLECTIONS ON THE AFRICAN DIASPORA
Chair: Randall K. Burkett, Associate Director, W. E. B. DuBois Institute, Harvard University
A. St. Clair Drake, Professor of Anthropology and Sociology, Emory University
George A. Shepperson, William Robertson Professor of Commonwealth and American History, University of Edinburgh

THE NEW ENGLAND HISTORICAL ASSOCIATION
1986 BOOK AWARD



WILLIAM H. PEASE AND JANE H. PEASE
University of Maine - Orono

THE WEB OF PROGRESS: PRIVATE VALUES AND PUBLIC STYLES
IN BOSTON AND CHARLESTON, 1828-1843
(New York: Oxford University Press, 1985)

Combining the best of traditional methods of historical research with the technological sophistication of the computer, The Web of Progress: Private Values and Public Styles in Boston and Charleston, 1828-1843 makes an important contribution to the study of early nineteenth century America. It sheds significant new light on the nature of the urban experience during the era, the impact of the physical environment, the interaction between city and hinterland, and the forces that held each city together or tended to pull it apart. Through its intelligent use of materials, The Web of Progress explores how cities and their inhabitants adjusted or failed to adjust in periods of rapid economic growth and of economic crisis. Most importantly, The Web of Progress illuminates more clearly than ever before the values which underlay business and community decisions. As a comparative study, The Web of Progress documents more completely than previous works the differences and similarities of life in the northern and southern metropolises and sets a standard for comparative studies that historians will find difficult to meet.

The New England Historical Association is pleased, therefore, to confer its second annual book award on William H. Pease and Jane H. Pease for this valuable addition to historical knowledge.

October 25, 1986
Boston College
Chestnut Hill, Massachusetts

AT THE SESSIONS

October 25, 1986

BOSTON COLLEGE

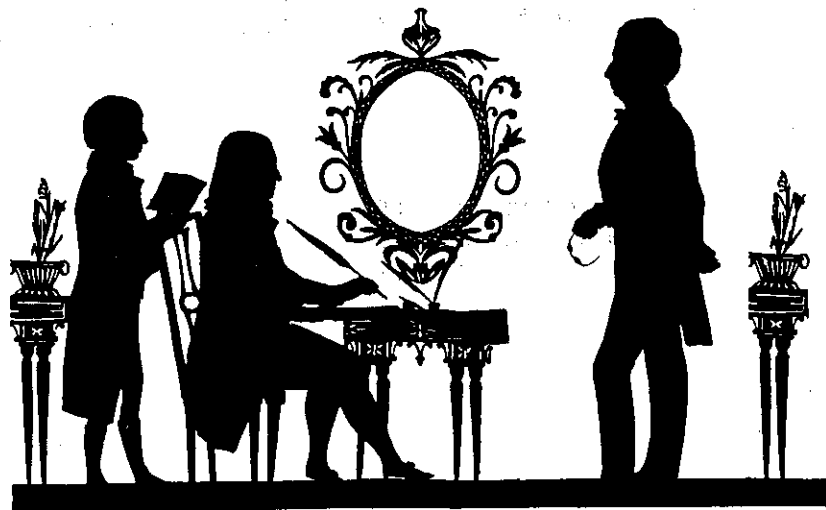
Editor's Note: The Fall Meeting of NEHA was held jointly with the New England Conference on British Studies. Participants in sessions are invited to prepare an abstract [about 12-15 lines] of their presentation. We are eager to expand the pool of respondents so that NEHA News may represent a fuller record of the meetings. RFS

1. ENLIGHTENMENT-ERA EXPLANATIONS OF WHY REVOLUTIONS FAIL

"The Anatomy of a Failed Revolution: The Parthenopean Republic of 1799", Emiliana P. Noether (University of Connecticut, Storrs).

In 1799 the French controlled Italy. Under their rule the old regimes were replaced by republics, modelled on the French example and supported by French arms. Among them, was the Neapolitan republic. During the five months of its existence, it tried to legislate a set of sweeping reforms, combining the moderate French program of 1789 with the radical Jacobinism of 1793. Caught between these two contradictory positions, its French-inspired, well-meaning, reform-minded leaders failed to effect any significant reforms, and succeeded only in antagonizing most of the people. When the ousted king began his reconquest of the kingdom, the people flocked to his support. After the French army left Naples to meet the coalition forces, the republic succumbed to its enemies.

Vicenzo Cuoco's, Saggio storico sulla rivoluzione napoletana del 1799, written in 1800, remains the best account of this revolution. It is more, however, than the history of a failed revolution. In trying to explain why the Neapolitan republic had faltered, Cuoco wrote an essay on the dynamics of revolution. He exposed the fallacy of generalizing from a particular model to arrive at a universal pattern of revolution. To succeed, revolutions should originate from below, rather than being superimposed from above. They should appeal to the peculiar grievances of the masses, thus involving them in an "active" revolutionary process. Without such involvement, revolutions remain "passive", to be quickly repudiated and overthrown in favor of the old and familiar regime.



"Revolution and the Political Aesthetic of Edmund Burke", Paul Lucas (Clark University).

In the second edition of the Enquiry into the Sublime and the Beautiful of 1789, Burke identified power with only the terror of masculine sublimity, and he clearly preferred in all things the intensity of the sublime to the weak sensibility of the beautiful. In the Reflections on the Revolution in France of 1790, however, Burke changed his political aesthetic. He described two kinds of power: one, the sublime, which, because of its characteristic aspect of terror, he identified with the French Revolution; the other, the beautiful, which, because of its comforting quality, he identified with the old regime's chivalry and its poetical worship of the feminine. Burke now preferred in politics the beautiful to the sublime, and his change in attitude was probably caused by the proto-utilitarian bent of his mind, a propensity developed in the course of being a practicing politician. His ultimate preference in politics for beautiful, rather than sublime, power actually accompanied and presaged the transition towards a more femininely beautiful image of political authority in western, and especially Anglo-Saxon, life.

2. THE CONTEMPORARY RESURGENCE OF ISLAM

"The Islamic Revival and Modernity in Historical Perspective", John D. Voll (University of New Hampshire).

In the contemporary world, "modernity" has come under attack from at least two different sources. It is criticized by Muslim revivalists and also by Western "post-modern" intellectuals. There are some fundamental similarities between these two positions, even though there are many obvious differences. In both cases, opposition to modernity is radical rather than conservative. One or two centuries ago, opposition to modernity (in both the Islamic and Western worlds) was conservative in that it opposed modernity as being a significant change. However, in the contemporary world, modernity is the established mode and the opposition to modernity advocates change, while support for standard ideas of modernity tends to be conservative. In Islam, a major synthesis of Islamic and modern ideas, initiated by people like Muhammed Abduh and normally called "Islamic modernism", has become a relatively standard intellectual orthodoxy. As this modernism failed to meet the needs of Islamic individuals and societies, a post-modern Islamic revivalism has emerged. Contemporary opposition to modernity in Islamic societies thus has many important similarities to anti- and post-modern movements in the West. The resurgence reflects the ideals not of conservative peasants but of the most "modernized" elements in Islamic societies, who are now rejecting modernism in favor of a revival of Islam.

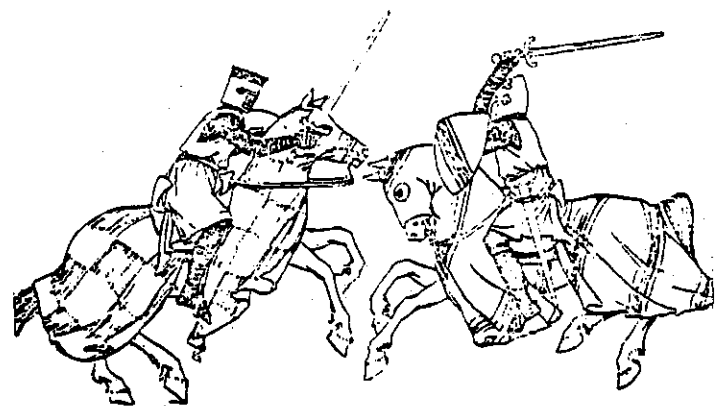
4. MEDIEVAL ENGLAND: HORSES AND BARONS

"Horses, Horses All Around and Not a One to Use", Bryce Lyon (Brown University).

The purpose of this paper was to demonstrate that scholarly belief in the superiority of the mounted knight over foot soldiers in the period from the ninth to the fourteenth century is not substantiated by the evidence. In no decisive battle did the knight prevail; rather it was the pikemen, archers, and dismounted men-at-arms who were the victors. The paper argues that continued use and support of cavalry was not due to military considerations but to the aristocratic attitude that those who controlled society politically, economically, and socially had to be mounted. This symbolized the superiority of the feudal aristocratic over base-born men. Even after the advent of effective artillery and rifles this attitude prevailed into the twentieth century. The officer caste and generals remained faithful to the doctrine that cavalry prevailed on the battlefield, a belief that resulted in unbearable human losses and economic costs, both in the medieval and modern worlds.

"Perspectives on the 1258-1265 Baronial Revolt", Robert C. Stacey (Yale University).

Over the past ten years, historians working through the legal and financial records for the reign of Henry III (1216-1272) have begun to modify the traditional explanations for the 1258-1265 baronial revolt formulated by F. M. Powicke a generation ago. The baronial movement is beginning to appear a much less unified, more factionalized phenomenon than had been realized. Henry's financial problems undoubtedly played a role in the revolt, but these became acute only in the four years immediately prior to 1258. They do not constitute a long-term explanation for the revolt itself. Nor did complaints about Henry's alleged violations of Magna Carta figure prominently in the early years of the revolt. Such complaints emerged explicitly only in late 1262, when Simon de Montfort secured control over the movement. Henry III had not been an oppressive monarch. Rather, the 1258 revolt began as an essentially factional movement within the king's court circle, behind which lay Henry's own failure to live up to a larger baronial vision of proper kingship. This baronial vision of kingship needs much more study than it has yet received.



5. ANGLO-AMERICAN DIPLOMACY IN THE WORLD WAR II ERA

"The Craigie Report (1943) on the Origins of the War with Japan". John J. Sbrega (Community College of Rhode Island).

Upon his repatriation from Japan, Sir Robert L. Craigie, the British Ambassador to Japan from 1937 to 1941, submitted the final report of his ambassadorship. In the report, Craigie criticized what he saw as the uncompromising prewar stance of his government. If his conciliatory recommendations had been followed, Craigie believed, "war with Japan could have been postponed or averted". Craigie's report, submitted in February, 1943, provided the occasion for the British to re-examine the circumstances that led to the outbreak of war with Japan. Although Craigie's views earned some sympathy, most British officials continued to identify Japanese aggressive expansionism as the cause of the war in the Pacific. The Foreign Office drafted a rebuttal to Craigie's criticisms which emphasized: (a) the failure of the policy of appeasement, (b) the importance of encouraging a firmer resolve among American leaders to resist Japanese expansion, and (c) the need for maintaining a united diplomatic front with the Americans.

"Decline of the Communist Threat in France, 1947: British and American Reactions", Wayne Knight (J. Sargeant Reynolds Community College [Virginia]).

In the fall of 1947, British and American officials foresaw that the new French Fourth Republic would soon face a serious political crisis. They doubted that Paul Ramadier's coalition government would survive, and feared that France's next leader would be General Charles De Gaulle, who seemed to have authoritarian tendencies. They also feared that De Gaulle's return to power would polarize French politics between the General on the right and the French Communists on the left, which, in turn, would lead to a "showdown" that would paralyze the French economy and undermine France's important role within the Western bloc. To the surprise and delight of the British and Americans, that scenario did not materialize. When the crisis came -- in the form of Moscow-ordered, French Communist-led labor strikes -- the "Third Force" government of Robert Schuman, displaying unexpected skill and courage, managed the crisis successfully. Bolstered by its newly acquired prestige, the Fourth Republic, with its various "Third Force" governments, survived with some distinction until the Algerian crisis of 1958.

6. CHANGING PERSPECTIVES ON EMPERORSHIP: NEW DEVELOPMENTS IN EAST ASIAN HISTORIOGRAPHY

"The Role of the Monarchy in Mid-Ch'ing Decision-Making: Evidence from the Memorials of Discussion and Recommendation", Beatrice S. Bartlett (Yale University)

This paper questions the contention that there were no institutional checks to imperial absolutism in the traditional Chinese monarchy. The paper examines the unanimity mechanism in position papers submitted by officials; evidence is drawn from the early Ming statutes (fourteenth century) as well as from eighteenth century decision-making processes. Although it was not the case that all unanimously supported deliberation memorials could countermand the imperial will, when "important matters" (such as life-and-death cases involving officials, issues of war and peace, and possibly other areas) were deliberated by a large capital-based group of officials, unanimity did prevail. In conclusion the possible arguments against the hypothesis are examined. It is suggested that western historians have long been satisfied with the stereotype of Chinese despotism as a foil for the supposedly contrasting political achievements of the west.

"The Role of the Imperial Institution in Modern Japanese Politics: Imperial Loyalty as a Vehicle of Social Engineering", Michiko Y. Aoki (Roger Williams College).

Despite the position held by some scholars that before 1945 the Japanese imperial institution was sacrosanct, it had often suffered neglect and a pernicious atrophy of its political functions. This was particularly so during the Tokugawa Shogunate (1603-1867). Imperial loyalty, embraced by some sectors of Tokugawa society, helped change the situation, and imperial rule was restored in 1868. The restoration government, staffed largely by former samurai, adopted constitutional monarchism, but the Japanese Imperial Constitution, promulgated in 1889, left the Emperor's prerogatives undefined making it, therefore, open to controversy and manipulation. Emperor Hirohito (r. 1926-), who chose to believe that the locus of sovereignty resides in the state and restrained himself from the arbitrary use of imperial authority, failed to play a major role in checking Japan's expansionist ventures in East Asia. This paper investigates the manner in which Japanese liberals and conservatives wrestled over the issue of the function of the Emperor, eventually yielding a distorted notion of imperial loyalty that led the nation to war in the 1930s, and finally into the Pacific War in 1941.

8. ASPECTS OF STUART ENGLAND, 1640S

"Edward Bagshaw's Reading at Middle Temple, February, 1640: Puritanism, Legalism, and Laudianism during the Personal Rule", Marc L. Schwarz (University of New Hampshire).

This paper deals with Edward Bagshaw, Puritan author, common lawyer, and MP in the Long Parliament. Involved with the Court of High Commission in the 1630s, Bagshaw gave the Lenten Reading at Middle Temple in February, 1640, which, because it sought to limit the temporal jurisdiction of the Church, was suppressed in midstream due to the intervention of Archbishop Laud. The termination of the Reading represents a dramatic example of the tensions that had come to exist between the ecclesiastical leadership and the legal community by the end of the Personal Rule. Though Bagshaw ultimately evolved into Royalism, his career is illustrative of the dynamics at work in the relationship between Puritanism and the law under the early Stuarts.

"Proposals for Compromise over 'Limited' Episcopacy in the 1640s", William M. Abbott (Fairfield University).

Studies of the different religious factions in the Long Parliament have shown that a large number, possibly a majority, of the parliamentarian MPs were neither presbyterian nor congregationalist but advocates of a "reduced" or "limited" episcopacy. Why, then, with the king and his advisors showing a willingness to limit the bishops' power, did episcopacy remain an insurmountable obstacle in the peace negotiations of the 1640s? Part of the answer is semantic; "limited episcopacy" covered a wide range of possible power-sharing combinations. The "limited" bishop might be no more than the permanent moderator of a ministerial synod, able to do little without its permission. He could, on the other hand, be the dominant partner in the relationship, and so exercise a degree of control similar to that wielded by the bishops of 1640. It is clear from the statements of Sir Edward Dering, John Pym, Nathaniel Fiennes, and others in 1641 that the "limited episcopacy" of the future parliamentarian majority entailed the virtual destruction of the current episcopacy. The future royalist leaders Edward Hyde and Lucius Cary, by contrast, together with the leading non-Laudian bishops, showed a view of "limited episcopacy" that would have left intact, if reduced, every major element of episcopal power.

A TRIBUTE TO ERIK ERIKSON

Editor's Note: In an extraordinary occasion, NEHA paid tribute to Erik Erikson the profound ways he has influenced historians and their craft. It has been possible to include James Robertson's introductory remarks in full and then to draw upon notes taken by Charles Watson, Secretary of NEHA.

James Robertson: We are assembled here to honor Erik Erikson, who has made major contributions to the art and craft of doing history, and who has wrought important changes in the theoretical bases as well as the substance of our profession.

Erikson's path to eminence in history, psychology, and psychotherapy was not the usual one of formal education in schools and universities accompanied by the achievement of ever-more-advanced degrees.

I met him in 1960, when he had just arrived at Harvard to take up his professorship. I was looking for a job as a teaching fellow and he took me to lunch at the Faculty Club and interviewed me. I don't remember that he found out much about me during our long lunch (although he did give me the job), but I do remember his telling me that he was rather in awe of his new colleagues on the Harvard faculty with their prestigious degrees, because he had no degrees at all.

Perhaps I am telling tales out of school -- but, in fact the honorary M.A. that Harvard gives any faculty member who does not possess a Harvard degree was Erikson's first university degree. I already had a B.A. and an M.A. at that point. Erikson had already published Childhood and Society and Young Man Luther, and was coming to Harvard after years of fruitful work in therapy and psychology at Berkeley and the Austen Riggs Center. It did not seem to me then -- and it does not now -- at all necessary that Erik Erikson have degrees, or letters after his name.

He has been an artist. He has been a student of Marie Montessori's ideas and techniques of teaching. He has been a psychotherapist, whose own analyst was Anna Freud. He has done intensive work in hospitals and therapeutic institutions. He has been Professor of Human Development at Harvard. In his writing and his lecturing, in his therapy and his teaching, he has made major and important contributions to the work and understanding of psychiatrists, psychologists, psychotherapists, anthropologists, and historians. He has, in short, done far more than most who have earned several degrees.

My wife's reaction when she first met Erikson -- and I must admit it reflected my own -- was that he looked like a combination of Einstein and God. While I don't think he has brought order to original chaos and commanded light to shine upon it, his work has changed the way we look at ourselves, the ways we understand our development as human individuals and our relations to our

society, and the ways in which we historians interpret the lives and histories of human beings. If he did not create psychohistory, he has added dimensions of subtle understanding to all biography and to all history.

It is only fitting and proper that the historical association of the region in which Erikson has done much of his great work as therapist, as teacher, and as interpreter of human life and society, and as historian, should pay tribute to him.

In order to do him honor, we (which means mostly Paul Fideler) have assembled a panel of distinguished historians who have in common that Erikson and his work have influenced them and their work. All of us on the panel but one have been members of Erikson's truly seminal seminar at Harvard. And all have -- in different ways -- applied insights, techniques, analytical and explanatory structures to our work as historians which we have taken from Erikson. I will tell you who each one is when each has a chance to speak.

But first -- we thought it only fair, since we were going to pay tribute to him, that we ask Erik Erikson to come and hear what we have to say about him. Then we thought it might be an even better idea to give him a chance to say a word or two, before we started.

Of course, he has said a word or two to all of us historians in the past, as author of: Childhood and Society, Young Man Luther, Insight and Responsibility, Gandhi's Truth, Dimensions of a New Identity, Life History and the Historical Moment, Toys and Reasons, Identity and the Life Cycle, The Life Cycle Completed.

It is my pleasure to introduce Erik Erikson.

JAMES O. ROBERTSON GREETES ERIK ERIKSON AFTER INTRODUCING HIM

On behalf of NEHA, James Robertson presented Erik Erikson with a book inscribed "with warmth and esteem" and signed by all the panelists: Joseph Frank, Dostoevsky: The Stir of Liberation, 1860-1865 (Princeton: Princeton University Press, 1986). Volume III of Frank's multi-volume study.



(Photograph courtesy of D. W. Lord, Harvard University, Office of News and Public Affairs)

Erik Erikson responded to James Robertson's introduction with some gracious comments about the panelists there assembled and thanked NEHA for this tribute. Among other stories, he told about meeting a young student in the stacks of Widener Library. Somewhat awed by meeting Erikson, the student blurted out that he seemed to be in the midst of an identity crisis. Erikson's response was to query whether the student was bragging or complaining!

Bruce Mazlish (MIT) saw Erikson as the "founding father" of psychohistory who had identified the "generative crisis" and the "identity crisis". He shifted the emphasis from Freudian childhood to adolescence and showed historians how to use adolescent experiences for historical analysis.

Nancy L. Roelker (Boston University/Brown University) described her experience in Erikson's seminar at Harvard. Her topic was a woman whom she initially considered relatively obscure, Jeanne of Navarre, mother of Henry IV of France, but Erikson's approach helped her understand this woman's role in history.

Richard M. Hunt (Harvard) noted that each person has his or her own intellectual relationship with Erikson. Hunt saw three Eriksons: (1) the Harvard Erikson of the 1960s and 1970s; (2) the mentor Erikson; (3) the seminar Erikson. Erikson had originality and subtlety and Hunt learned from him "new ways of seeing, new ways of writing, and new ways of being".

Richard L. Bushman (University of Delaware) spent a year and a half in Erikson's seminar and found it a major intellectual experience, even greater than simply an intellectual experience. He remembered better a personal experience: his interview with Erikson to see if he would be accepted into the seminar.

John P. Demos (Yale University) noted that his entrance into the Erikson seminar came about as a result of a chance meeting with him in the Widener stacks. The seminar was "utterly profound" for him; his "whole life as a historian has been different" because of Erikson. There are four areas or dimensions of historical study where Erikson made a major contribution in the past thirty years: (1) the substantive dimension, where formerly it was the history of the public life and now the boundaries of history have been widened to include the private life; (2) psychohistory now has a more secure and legitimate place in history; (3) the epistemological dimension, from the omniscient narrator (who was not part of the process) to the enrichment of the historical work by the author's putting himself or herself into the work more fully; (4) the humane dimension -- the study of history is now more connected with humane, ethical concerns than it used to be.

NEHA MATTERS

At its meeting on December 6, 1986, the Executive Committee covered an extensive agenda. It is good to know that NEHA is solvent with balances both in the current account and in savings. The calendar for future meetings through the fall of 1990 was designed, including a two-day meeting in April of 1989 at Lowell National Historical Park. The Book Award Committee for 1987 was announced: Catherine Prelinger (Franklin Papers, Yale), Miriam Chrisman (U Massachusetts, Amherst), John Ifkovic (Westfield State College), and Charles Watson, Secretary of NEHA (Roger Williams College). The Executive Secretary was authorized to prepare a notice for Perspectives which would announce the recipient of the Book Award. After considerable discussion about purposes and procedures, the President asked James Robertson to prepare a precise proposal on the Media Award for the Executive Committee in April, 1987. A policy on NEHA Archives was adopted.

Considerable discussion took place about the location of the office of Executive Secretary in view of the decision by Rhode Island College to conclude its support after six years. It was agreed to explore more fully the offer of the University of Massachusetts to house that office.

FROM THE EXECUTIVE SECRETARY

I have enjoyed serving as Executive Secretary during 1986-1987. I appreciate the splendid support that I have received from officers and members.

Ridgway F. Shinn, Jr.

NEHA is one of the sponsors of a conference to be held in November, 1987, at Harvard U. under the auspices of LYCEUM, Institute of Italian American Studies on "The American Constitution: Symbol and Reality for Italy". Emiliana Noether (U. Connecticut) past President of NEHA is one of the organizers.

Radcliffe Research Support Program invites proposals in the humanities and the social and behavioral sciences. Deadlines are March 30, May 15, and October 15. Inquires: Radcliffe Research Support Program, c/o Henry A. Murray Research Center, 10 Garden Street, Cambridge, MA 02138.

The Wadsworth Atheneum announces an interesting array of exhibits and programs. Note especially the exhibit September 20-November 15, 1987 on AMERICAN WOMEN ARTISTS, 1830-1930. Inquires to 600 Main St., Hartford, CT 06103.

AAS, Worcester, MA announces its 175th anniversary convocation and celebration, October 18-23, 1987. Information: Mary C. V. Callahan, AAS, 185 Salisbury St., Worcester, MA 01609.

Old Sturbridge Village announces its first E. Harold Hugo Memorial Book Prize to Steven Hahn and Jonathan Prude, eds., The Countryside in the Age of Capitalist Transformation: Essays in the Social History of Rural America (UNC Press).

The Association for the Bibliography of History wishes to remind historical bibliographers of the National Registry for the Bibliography of History which covers all fields of history. Contact: Thomas T. Helde, Department of History, Georgetown University, Washington, DC 20057.

ASSOCIATION OFFICERS

1987 - 1988

President: Paul Fideler, Lesley College
Vice President: Roger Howell, Bowdoin College
Secretary: Charles A. Watson, Roger Williams College [1988]
Treasurer: W. Ross Beales, Jr., Holy Cross [1989]

EXECUTIVE COMMITTEE

Stephen Nissenbaum, University of Massachusetts, Amherst [1988]
James O. Robertson, University of Connecticut, Storrs [1988]
Ridgway F. Shinn, Jr., Rhode Island College [1988]
Catherine M. Prelinger, Franklin Papers, Yale University [1989]
Marc Schwarz, University of New Hampshire [1989]
Catherine Shannon, Westfield State College [1989]
John B. Hench [Nominating Committee Chair, ex officio]

NOMINATING COMMITTEE

John B. Hench, American Antiquarian Society [1988]
Alice Guimond, Holyoke Community College [1988]
Ralph B. Casey, Taconic High School, Pittsfield [1989]
Armand I. Patrucco, Rhode Island College [1989]
William Green, Holy Cross [1990]
Kim Phillips, University of Connecticut, Groton [1990]

THE NEW ENGLAND HISTORICAL ASSOCIATION

AN INVITATION FOR YOU TO JOIN

The New England Historical Association is a comprehensive organization of and for all historians. Its membership is drawn from professional, academic, and free-lance historians in all areas and periods of history. It is not restricted to American or New England studies. Membership is open to all persons or organizations interested in the study, teaching, or writing of history. The Association sponsors an annual Book Award for New England authors and a Media Award for outstanding contributions to history in television and film. With primarily a regional membership, it is a society affiliated with The American Historical Association.

Members receive two issues of NEHA News, the newsletter of the association and notifications of the Spring and Fall meetings.

Annual dues [calendar year] for regular members is \$10.00 or \$5.00 for retirees and students. Life Membership for individuals and institutions is \$150. An Association Fund exists to assist in supporting the work of the organization. All dues and contributions to NEHA are tax deductible.

MEMBERSHIP APPLICATION

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Principal Field of Interest in History: _____

_____ \$150 Life Membership _____ \$5 Retiree

_____ \$10 Regular Membership _____ \$5 Student

Make all checks payable to NEHA or The New England Historical Association

Mail to: Ridgway F. Shinn, Jr./ Executive Secretary, NEHA/ Rhode Island College/ Department of History/ Providence, R.I. 02908

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Providence, RI 02908

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

Manuscripts should be typed
and doublespaced.