

uncat cont

OCT 31 1987

# NEHA News

The Newsletter of the New England Historical Association

VOLUME XIV, NO. 2

FALL ISSUE

OCTOBER, 1987

VERMONT HISTORICAL SOCIETY  
MONTPELIER, VERMONT

## Calendar

FALL MEETING: October 24, 1987  
ALBERTUS MAGNUS COLLEGE  
NEW HAVEN, CONNECTICUT

Albertus Magnus College will host the Fall meeting of NEHA on October 24, in New Haven. The revised program is printed on page two. Pre-registration and luncheon reservation forms have been mailed to the membership. Vice President Roger Howell, Jr. has arranged the program; Professor Robert Imholt of Albertus Magnus has been in charge of the local arrangements.

Directions to Albertus Magnus have been included with the pre-registration materials, along with a list of local accommodations.

Vice President Howell has organized an excellent and varied program. There will be two morning sessions with three meetings each. The afternoon session will be devoted to a symposium on the contributions of Lawrence Stone to the study of English history. Professor Stone will be present to hear and to comment on the addresses. This is an unusual opportunity to hear one of the most influential historians of our generation and members are most strongly urged to attend.

October 24, 1987  
FALL MEETING  
ALBERTUS MAGNUS

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  
PLACE TO BE DETERMINED

APRIL 1989  
SPRING MEETING  
LOWELL NATIONAL HISTORICAL  
PARK

-----  
**CALL FOR PAPERS**

Proposals for papers or sessions for the spring meeting may still be sent to:

Professor Roger Howell  
Department of History  
Bowdoin College  
Brunswick Maine 04011

FALL MEETING                      OCTOBER 24, 1987                      ALBERTUS MAGNUS

THE NEW ENGLAND HISTORICAL ASSOCIATION

8:15-9:00 REGISTRATION [Doughnuts & Coffee]                      AQUINAS HALL LOBBY

9:00 SESSIONS

1. TEACHING HISTORY IN CHINA  
[Bree Auditorium]  
"In The Best of Times" Kenneth Lewalski, Rhode Island College  
"Far From the Crabgrass Frontier: Teaching and Learning in the People's Republic of China" Bruce M. Stave, University of Connecticut  
"Rethinking American History: The Impact of My Year in Beijing" William B. Whiteside, Bowdoin College  
"Comment: Studying History in China" Chen Yong, Beijing University and Cornell University  
Comment: The Audience
2. BREACHING THE BASTIONS OF GENTILITY: MIDDLE-CLASS CULTURE IN 19TH CENTURY BRITAIN AND AMERICA  
[Devaney Lecture Hall]  
"Manners for Democrats: the Ritual of Class Relations in America 1620-1860" C. Dallett Hemphill, Brandeis University  
"The Uneasy Life of Absalom Watkin: Cultural Identity and the Manchester Man" Howard M. Wach, Bentley College  
Comment: Ann Fabian, Yale University
3. NEW ENGLAND AND THE CONSTITUTION  
[Room 115, Aquinas Hall]  
Chair: Neal W. Allen, Jr., Union College (Emeritus)  
"Anti-Federalism in Maine: Maine's Role in the Ratification of the Constitution" Anthony Limanni, U. New Hampshire  
"Military Considerations of Ratification in Connecticut" Alison Kearns, Coginchag Regional High School, Connecticut

10:30 COFFEE INTERMISSION  
AQUINAS HALL LOBBY

10:45 SESSIONS

4. TEACHING ABOUT VIETNAM  
[Bree Auditorium]  
"The Impact on the Region" MacAllister Brown, Williams College  
"A Seminar for Freshmen on Vietnam: Problems and Possibilities" Daniel Levine, Bowdoin College  
"Problems of Perspective" Peter Frost, Williams College  
Comment: The Audience
5. DOING LOCAL HISTORY: A PANEL DISCUSSION  
[Devaney Lecture Hall]  
Karen O. Kupperman, University of Connecticut  
John Mark Faragher, Mount Holyoke College  
Ethan Tolman, Franklin Pierce College  
James O. Robertson, University of Connecticut  
Comment: The Audience
6. LIFE AND WARFARE IN 13TH CENTURY CASTILE  
[Room 115, Aquinas Hall]  
Chair and Comment: Fred Cazel, University of Connecticut, Storrs  
"War and Peace in the Law Codes of Alfonso X"  
Joseph O'Callaghan, Fordham University  
"Crime and Punishment: The Violations of Military Law and Their Sanctions in Castillian Towns" James F. Powers, College of the Holy Cross

12:15-1:00 RECEPTION                      CAMPUS CENTER

1:00-2:15 LUNCHEON AND BUSINESS MEETING                      CAMPUS CENTER

2:15 PLENARY SESSION  
[Bree Auditorium]

LAWRENCE STONE'S CONTRIBUTIONS TO ENGLISH HISTORY

Chair: Roger Howell, Jr., Bowdoin College  
"Lawrence Stone and The Crisis of the Aristocracy"  
William Hunt, St. Lawrence University  
"Lawrence Stone and the English Revolution"  
David Underdown, Yale University  
"Lawrence Stone and the History of the Family"  
Richard Vann, Wesleyan University  
"Response" Lawrence Stone, Princeton University

A SHERRY HOUR WILL FOLLOW THE SESSION

# AT THE SESSIONS

APRIL 24-24, 1987

HISTORIC DEERFIELD

## 1. URBAN DESIGN AND POLITICS IN URBAN HISTORY

"Vienna in the 19th Century: Ceremony, Ornament, and History", Donald Olsen (History), Vassar College.

The Vienna Ringstrasse, occupying the site of the City walls ordered demolished in 1857, constituted a vast stage on which rituals glorifying the values of monarchy and aristocracy were daily performed. The structure, design, and ornament of the public institutions, private residence, and commemorative monuments that lined the great boulevard embodied the same values, and expressed them using the rich vocabulary of historicism. Profoundly conservative in intent, the resulting concentration of monumentality, beauty, and pleasure nonetheless proved a favorably nurturing environment for the revolution in ideas, morals, and the arts that exploded in Vienna in the years before 1914.

"The Politics of Big City Parks: Olmsted's Franklin Park", Alexander von Hoffman (Design), Harvard University.

In 1886 Frederick Law Olmsted, the designer of New York's Central Park, presented his plan for Franklin Park, the crucial component of Boston's new park system. Influenced by Ruskin and others, Olmsted held that contemplation of the park's vistas of rolling lawns would reverse the debilitating effects of the pace and artificiality of city life. The success of Franklin Park, he felt, depended upon sequestering the Country Park section of the park and protecting it from noisy, crowded, and athletic activities.

Yet Olmsted's choice of "Beautiful" style of landscape without visual centers of interest allowed local golfers, bicyclists, and baseball players in the 1890's to shape the Franklin Park's pleasant but empty-looking spaces for their own uses. Then in 1910 the park commissioners added ornate flower displays and a wild animal zoo---both ideas that Olmsted had explicitly condemned. The alternative uses of the park were accepted first because they were promoted by groups of middle and upper-middle class Bostonians and secondly because their proponents claimed for them the same properties of mental, physical, and moral improvement that Olmsted claimed for his peaceful park scenery.

"Historic Restoration and Preservation in the Reconstruction of German Cities after World War II", Jeffrey M. Diefendorf, (History), University of New Hampshire.

The rebuilding of historic city centers and individual historic monuments after 1945 presented the Germans with complex problems. Officials in preservation offices and private citizens wanted to retain or restore the individuality and character of their cities, and they wanted to rebuild 'old' buildings, but there were many obstacles to overcome, including intense pressure for rapid reconstruction, the need for urban renewal, functional changes in the cities that transformed land and building uses, and heated debates over basic values. Some planners and architects opposed rebuilding in an old style either because they felt that copies of demolished buildings would ring false, or because they perceived a close connection between Nazi ideology and support for traditional building styles. Proponents of historic reconstruction tried a number of approaches. Major monuments older than 1830 were usually rebuilt in their prewar form, though there were differences on what to do about prewar modifications to historic buildings. Many cities tried to retain the historic street layout, with the reconstruction in an historic style of individual buildings or ensembles. Elsewhere architectural modernization made concessions to historic preservation in the adaptation of traditional materials, colors, roof lines, and the like in the design of facades on new buildings. Inevitably there was a great loss of historic substance, especially old private buildings and buildings from the 19th century, that could have been restored or rebuilt but that were instead demolished.

## 2. SITE AND IDEA: THE CONTINUING PRESENCE OF COLONIAL NEW ENGLAND

"Deerfield as Artifact and History" Keven Sweeney (Director of Academic Programs), Historic Deerfield.

For most of the past 100 years, preservers and purveyors of Deerfield's past have consciously promoted a nostalgic and reassuring image of an unchanged colonial village, a place that has kept a 'truce with time'. A closer, more critical look at the built environment reveals evidence of significant change almost everywhere. By approaching the built environment as an above-ground archeological site, an informed viewer can deconstruct the village and reconstruct over three hundred years of the community's history. The profound impact of the community's late nineteenth-century economic decline and its very literal 'colonial revival' in the early twentieth century become especially evident. This exercise does more than explicate the history of a single community's built environment; it can serve as a cautionary tale for those who accept on faith New England's surviving 'colonial' villages.

"Perry Miller and American Religion", Patrick Allitt, Henry Luce Fellow in Theology, Harvard Divinity School.

Perry Miller claimed to be an atheist, but his work influenced, and was influenced by, the American neo-orthodox theologians of the mid-Twentieth Century, particularly Richard and Reinhold Niebuhr and Paul Tillich. His work now presents a challenge to theologians as well as historians. Miller's search for the 'American mind' took on some of the characteristics of a religious quest and he insisted that theology was the discipline which afforded unity and meaning to all other aspects of life and thought. Miller contracted many elements of the prevailing historiographical orthodoxy by seeing the larger pattern of American history as one of decline, not progress. He argued that from a coherent and theologically rigorous posture in the Seventeenth Century, American religion had declined until it was no more than a sentimental gloss on American materialism. He berated many of the theologians of his own age for their imaginative failure, and he challenged them to show as much creativity in their proper sphere as had the theoretical physicists of the Twentieth Century. Further, he criticized what he regarded as the platitudes of religious freedom and argued for the creation of a positive and religious ethic of freedom rather than a view of freedom which treated it as mere absence of restraint.

## 3. HIRED HANDS AND ITINERANT LABORERS: SOCIAL IDENTITY AND CONDITIONS OF LABOR IN NEW ENGLAND, 1720-1850

"What is Done in my Absence?": Levi Lincoln's Workers, Oakham, Massachusetts, 1807-1819", Richard B. Lyman, Jr. (History), Simmons College.

Levi Lincoln of Massachusetts (1749-1820) ran an experimental merino sheep farm in Oakham, Massachusetts, four records of which have survived for the period 1807-1819. This paper concentrates on patterns in the labor force of the farm. One hundred and twenty-three individuals are mentioned in the farm diaries, and about 75% of these have been further located in other local records. Seven categories of laborers are established: agents and managers, long-range hires, local farmers occasionally working for cash or credit, young local men getting started by raising equity until they can buy their own farm, specially skilled artisans, one-timers who buy a specific item with labor, and marginal and migratory individuals. Additional analysis argues that the farm never could have become economically viable, given the social and employment context in which it operated.

#### 4. ITALIANS FACE THE RISE OF FASCISM

"Futurism and the Fascist Conquest of Power", Richard B. Jensen (History), Skidmore College.

Benedetto Croce, A. James Gregor and others have emphasized the debt that Mussolini owed to the Futurist art movement and its founder, Marinetti, alleging that Futurism provided Fascism with its style and method. In his paper, Professor Jensen argued that Futurist street-theater was significantly different from the militarized gangsterism of the Fascist squads. While the development of rural squadism in 1920 was crucial to the Fascist conquest of power in 1922, the school for the squadristi had not been 'Futurist evenings' but their brutal experiences during the fighting of World War I. During 1919, when the Futurist profile in the Fascist movement had been most prominent, Marinetti's tactics and policies had ended in political disaster. When Marinetti abandoned the Fascists in 1920 in protest over their increasingly right-wing policies, Mussolini exclaimed that the Futurist leader was 'an eccentric buffoon who wants to play politics and whom no one in Italy, least of all me, takes seriously.'

"The Italian Army and the Rise of Fascism, 1918-1920", Brian R. Sullivan (History), Yale University.

The Italian Army emerged from World War I with considerable prestige, having won the greatest victory in Italy's history. The victory over Austria-Hungary raised Italian expectations for rewards. But Italian statesmen failed to acquire commensurate territorial gains at Versailles. The Allies could afford to ignore Italian demands, for its army's success had sprung from supplies of Allied funds, fuel, and food. Once these ended, Italian military might faded.

The Italian generals' anger increased with the postwar resurgence of the Left. Democrats and Socialists threatened to reduce the Army's previous political autonomy and blamed the generals for needless wartime bloodshed and brutality. As weak postwar Italian governments collapsed in rapid succession, the Army leadership searched for a political solution. Once the Fascists began to crush the Left and proclaim their dedication to national expansion, the officer corps grew increasingly sympathetic to the Black Shirts. After Mussolini guaranteed the monarchy and the Army's traditional role in politics, the generals stood aside to allow the March on Rome to succeed.

#### 5. ASPECTS OF NINETEENTH CENTURY AMERICAN INDIVIDUALISM

"The Right to Self-Government: Anti-Institutionalism and Individualism in Abolitionist Thought", Richard O. Curry (History), University of Connecticut, Storrs.

According to conventional wisdom, the mass organization required by the Civil War sounded the death-knell for the rich tradition of ante-bellum individualism. Using the case example of abolitionism, Professor Curry discussed not only the importance of a prewar ideology derived from the evangelical belief in moral free agency, but its persistence into the era of Reconstruction and postwar labor reform.

Although Protestant ministers sought a harmonious balance between self and society, early immediate abolitionists used individualist concepts borrowed from the liberalized theology of the Second Great Awakening to denounce slavery. The Garrisonian abolitionists carried such ideas to the extreme of holding human behavior and institutions accountable to the perfectionist standards of the millennial kingdom of God. Yet, the highly individualist thought of abolitionists not only survived the Civil War but dominated their social perspective during Reconstruction. They continued to think in atomistic terms of individual moral reform and equality of the law, not twentieth-century concepts of social engineering and planning. Post-war abolitionist labor reformers such as Wendell Phillips persisted in understanding economic issues not in class terms but in the pre-industrial frame of reference of the self-sufficiency of free labor.

"The Ambiguity of Individualism: The National Liberal League's Challenge to the Comstock Law", Lawrence B. Goodheart (History), University of Connecticut, Storrs.

By the second half of the nineteenth century, the emergence of a dynamic, urban-industrial society had raised troubling questions for many Americans about the limit and extent of individual freedom. The social flux and disorder of the age pitted embattled liberals against religious conservatives over the constitutional issue of free speech, including the emotionally charged issue of obscenity. The overall historical significance of this contention during the Gilded Age, Professor Goodheart argued, was that it marked 'the fact that a long era of unquestioned Christian hegemony over cultural values had come to an end.'

Aroused first by the abortive attempt to sacralize American government by religious fundamentalists and then by the passage of the censorious Comstock Law of 1873, the National Liberal League mobilized in 1876 against federal intrusion into matters of personal belief. The League attracted first generation abolitionists, sexual reformers, religious dissidents, and other free-thinkers to its standard. But they factionalized over whether to endorse repeal or reform of the Comstock Law. The controversial issue of obscenity not only divided the League, but represented the breakdown of societal consensus for judging acceptable thought and behavior, a barometer of the social flux of the late nineteenth century.

6. HIGHER EDUCATION IN THE 19TH CENTURY: CROSS CURRENTS OF THOUGHT IN EUROPE AND AMERICA

"Radicals and Paternalists: Voluntary Association, State, and Religion in Anglo-French Higher Education, 1795-1850", David L. Robbins (History), Suffolk University.

The educational principles advocated by Condorcet in 1792---freedom of educational competition, personal autonomy in designing one's education, practical and encyclopedic subject matter---and the model of the écoles centrales which implemented them between 1795 and 1802, lay for the next fifty years at the heart of the middle-class Radical program for reform of secondary and higher education in France and England. "Chrestomathic" education, as it was called ---practical, scientific, encyclopedic, non-sectarian, and participatory---was education for economic, ethical, and political self-government, and designed both to teach the middle class to stand up for itself and to provide the artisan class with the desire and the means to join the middle class. Between 1800 and 1850, this program was pursued on both sides of the English Channel, with great programmatic compactness, by a closely-articulated Anglo-French network of education-oriented voluntary associations with interlocking directorates and overlapping memberships, which challenged the church/state educational monopoly in both countries with a series of private-initiative pilot project schools organized along the lines of the écoles centrales.

Each such effort at voluntary association, whether its specific "pilot project" succeeded or failed, provided those who participated (and those who watched) with one more experience in (or, for those who watched, one more example of) individual initiative, self-government, and responsible adulthood---the very values that Condorcet's educational principles were designed to foster. The voluntary associations that advocated "chrestomathic" education thus themselves provided a complementary kind of education.

7. UPHEAVALS IN CHINA: VIEWS FROM THE OUTSIDE

"Local Politics and Class Conflict: Theories of Peasant Rebellion in Nineteenth Century China", Daniel Little (History), Colgate University.

A central feature of nineteenth-century Chinese history is the occurrence of a series of major peasant rebellions. This paper analyzes several of the theoretical models that have been advanced to explain these rural rebellions. My approach to these problems may be described as applied philosophy of social science; through consideration of this debate I aim to raise questions concerning historical methodology and explanation. The paper focussed on the issue of political rationality: to what extent is it possible to explain the main characteristics of rural collective violence in traditional China on the basis of the assumption of rational political behavior? The paper examined three important models: a neo-Marxist model which attempts to understand peasant rebellion as a manifestation of class conflict, a local-politics model which analyzes peasant rebellion as a manifestation of local strategies of survival, and a moral economy theory that emphasizes local moral values and a sense of injustice. The paper concluded with the judgment that these models are complementary rather than inconsistent. Each illuminates problems that are given insufficient attention by the others. The problem before China historians, then, is not to determine which of these various frameworks is the sole truth, but rather to appreciate and absorb the important insights each provides into the rich and multi-stranded fabric of rural collective violence.

8. REFLECTIONS ON THE AFRICAN DIASPORA  
An Abstract Prepared by Ridgway F. Shinn, Jr.

With Dr. Randall Burkett [Du Bois Institute, Harvard University] making arrangements for two distinguished senior scholars in residence at the Du Bois Institute to reflect on the African Diaspora, NEHA members were offered an unusual opportunity to hear the ideas of two men whose writings and ideas have been seminal in the field: George W. Shepperson, William Robertson Professor of American and Commonwealth History, University of Edinburgh, and A. St. Clair Drake, Professor of Sociology, Stanford University. Dr. Burkett took the chair for the plenary session.

Professor Shepperson's paper commenced with reference to a work published in 1868 by Edinburgh's first African student: James Africanus Beale Horton's African Countries and Peoples: A Vindication of the African Race. Studies of the Diaspora, "the dispersal of persons of African des-

cent in and out of the ancestral continent", have often focussed on such vindication. He noted that one method of study has been biographical, rising out of the work of Wilson Armstead. Another method, flowing from the work of W. E. B. Du Bois, has been to look at the roles which Africa and Africans have played in world history. He argued that Du Bois' approach still offers great promise:

"To me, one of the most important aspects of the study of the African Diaspora is that it can accommodate both the history of the world in general, and the history of Africa, in particular - unless, of course, in the future, the study of specialized segments of the dispersal of Africans, in its turn, introverts the vision of historians of the African Diaspora."

Sketching the status of African Diaspora research over the last thirty years and noting some of the important works, he identified some of the important areas where work is needed: the study of language and languages and, especially, some general interpretation of the numerous specialized studies; the humanizing of studies of slavery to get beyond econometric mechanisms; studies into the ways Africans were engaged in military service; studies into "oral literature"; studies of return-to-Africa movements; "the wanderings of individuals of African ancestry" such as the actor Ira Aldridge; studies of "intricate migrations to and from Africa and the Caribbean" and the nature of "communities of Blacks outside the ancestral continent."

"In all aspects, in Africa, the Americas, Asia, Europe, even Australia, the African Diaspora is a challenge to us all."

Professor Drake's paper, building upon ideas presented by Professor Shepperson in the preceding paper, opened with a brief discussion of the term as indicating a shift in perspective from "Black" to "African":

"Regardless of origins, I think the increasingly widespread acceptance of the term African diaspora in both Africanist and Black Studies circles has some profound intellectual implications. It suggests a dynamic thrust not found in the term Black Studies which has a more static 'feel' to it. Also, African diaspora reflects a desire---and a tendency---to look at the New World from an African perspective, not an Afro-American or West Indian point of view...It also reflects the increasing number of African scholars who are participating in the study of black populations in the New World. An African perspective will result in new insights, and research by African colleagues will be of great value."

He then sketched "two discrete approaches" that might be pursued: (1) the conventional Western academic approach and (2) the approach from an African perspective. For both, he offered a scheme of periodization:

pre-1492	Pre-Columbian
1491-1600	Era of Spanish Domination
1600-1700	Era of intense competition between European Powers for control of the New World's resources
1700-1800	Era of British dominance of trans-Atlantic slave trade and the French challenge
1800-1865	Era of Abolition of Slave Trade & Slavery
1866-1890	Era of Post-Slavery Adjustment
1890-1920	Period of Growth of Pan-African Relations
1920-1930	Period of Harlem Renaissance and Garvey's Universal Negro Improvement Association
1930-1940	Rise of Hitlerism and Caribbean Nationalist Upsurge
1940-1945	Period of World War II
1945-1968	Period of Decolonization in Africa and West Indies and Desegregation in the USA

Professor Drake then argued for a comprehensive geographic view to include all of Africa and all of the Western Hemisphere. Further, he argued that an Afro-centrist view will encompass the work of a wide range of scholars from a variety of disciplines.

Finally, Professor Drake suggested some questions that need investigation:

Did the export of persons from Africa hamper African development?

Were there patterns of resistance to enslavement?

How did the process of co-optation or acculturation work?

Were Blacks used as agents of American neo-colonialism?

What were the patterns by which religious practices persisted in different locations, as for example, Yoruba?

How should comparative studies be framed for the intellectual history of the Diaspora?

## News & Notes

The American Antiquarian Society, in order to encourage research in its collections in American history and culture, will award a number of short- and long-term Visiting Research Fellowships during the year June 1, 1988, to May 31, 1989. For full details about the fellowships, contact John Hench at the Society.

The graduate program of the History Department of the University of New Hampshire will publish outstanding graduate research in all areas of American history and American Studies in Retrospection. A prize of \$100 is offered for the best paper published in the journal. Retrospection will give motivated New England graduate students an opportunity to publish in a competitive, juried scholarly journal.

The University of Southern Maine has established a new M.A. degree in New England Studies and will award several assistantships for study, beginning September 1988. For further information, contact Professor Joseph Conforti, Director, New England Studies Program, University of Southern Maine, 96 Falmouth Street, Portland ME 04103.

The New England Association of Oral History, at its annual meeting at the Mystic Seaport Museum on May 2, 1987, awarded the Harvey A. Kantor Award for 1987 to David J. Garrow, City College of New York, for his book Bearing the Cross: Martin Luther and the Southern Christian Leadership Conference, A Personal Portrait. The Kantor Award, given annually since 1977, is

"outstanding work in oral history" in a published work, the subject of which usually has a connection with the New England region.

"Immigration, Ethnicity, and the Industrial Revolution" is the theme of the 8th Annual Lowell Conference on Industrial History, to be held October 29-31, 1987, in Lowell. Rudolph Vecoli of the University of Minnesota will deliver the keynote address.

The Massachusetts League of Women Voters and the Departments of History, Afro-American Studies, and Women's Studies at the University of Massachusetts, Amherst, will hold a conference on "Afro-American Women and the Vote" on November 13-15, 1987. The conference is funded by the Massachusetts Foundation for Humanities and Public Policy. For further information, contact Ann Gordon, Susan B. Anthony Project, New Africa House, at the University of Massachusetts, Amherst.

Historians should be aware that they are eligible to apply for a George and Eliza Howard Fellowship for 1988-1989. These fellowships are on a five year cycle, so historians will not ordinarily be eligible again until 1992. Candidates should be in "the middle stages of their careers" and free of other professional responsibilities during the fellowship year. Contact Harold L. Pfautz, Administrative Director, Box 1867, Charlesfield Road, Brown University, Providence RI, 02912.

Alice Sebold George, Vice

President for the Division of Museum Program at Old Sturbridge Village, has received the 1987 Museum Educator's Award for Excellence from the American Association of Museums.

The Departments of History and of Near Eastern Studies at the University of Massachusetts, Amherst, will sponsor a conference on "The Muslims of America" on April 15-16, 1988. For further information contact Professor Yvonne Yazbeck Haddad (History) at (413)-545-1330 or 545-4256; or Dr. Betsy Brewer (Area Studies) at 545-2627.

The fourteenth annual New England Medieval Conference will be held at Harvard University on November 21-22, 1987. The theme is "Animals in the Middle Ages". The conference is sponsored by the Committee on Medieval Studies at Harvard and further information may be obtained by contacting the Committee in care of the History Department at Harvard.

The Lilly Endowment has awarded a planning grant to a subcommittee of the Episcopal Women's History Project, to design a project dealing with the change in women's work and status in the Episcopal Church from before the First World War to the present. The study will be part of the larger Lilly survey of mainstream Protestantism in the 20th century. Among the members of the Committee is Catherine Prelinger, immediate past president of NEHA.

The U.S. Institute of Peace has recently established procedures for awarding \$4 million in grants for research, curriculum development, education, and training. For further information, contact U.S. Institute of Peace, 730

Jackson Place NW, Washington DC 20502.

The Massachusetts Foundation for Humanities and Public Policy has announced the establishment of a major historical research project. "Shifting Gears: The Changing Meaning of Work in Massachusetts (1920-1980)" is a council-conducted project which will place scholars-in-residence in North Adams, Lawrence, Holyoke, Fall River, and Gardner, to work in conjunction with the Heritage State Parks in those towns. The purpose of the project is to study through various techniques, including oral history, the human dimension of the economic shifts these once-flourishing mill towns have experienced in the course of the twentieth century. The project will commence by January 1988. For further information, contact the Massachusetts Foundation at 1 Woodbridge Street, South Hadley, MA 01075 or call (413)-536-1385.

The History and Philosophy of Science Division of the National Science Foundation has awarded a major grant to Miriam Levin of the Massachusetts Foundation for Humanities and Public Policy, and an Adjunct Associate Professor of History at the University of Massachusetts, Amherst, and Pamela Mack, Professor of the History of Science and Technology at Clemson University. The title of their project is "The History of Science at Mount Holyoke: The Liberal Arts College and the Scientific Community, 1837-1970".



# 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

Name \_\_\_\_\_

Mailing Address \_\_\_\_\_

\_\_\_\_\_ ZIP \_\_\_\_\_

Affiliation \_\_\_\_\_

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: Neal R. Shipley, Executive Secretary, NEHA, Dean's Office, South College, University of Massachusetts, Amherst, MA 01003



University of Massachusetts  
Amherst, Massachusetts 01003

NON-PROFIT ORG.  
U.S. POSTAGE  
PAID  
Amherst, MA 01002  
PERMIT #2

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

EDITOR:  
NEAL R. SHIPLEY

EDITORIAL OFFICE:

DEAN'S OFFICE, SOUTH COLLEGE  
UNIVERSITY OF MASSACHUSETTS  
AMHERST, MASSACHUSETTS 01003

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 double spaced.