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NEHA NEWS

The Newsletter of the
New England Historical Association

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Fall Issue

October 1988

NEHA MEDIA AWARDS

At its meeting on 22 April 1988, the Executive Committee approved a proposal to make two annual awards for excellence in media presentations. One award will be given to a movie, television program or series, radio program or series, or other non-print media for a significant contribution to public understanding of the past as it is reconstructed and analyzed by professional historians. This award will be accompanied, if possible, by a session which will include participation by the producer, or another individual involved in the production, of the award-winning production. The second award will be given to a historian for professional work on a movie, television program or series, radio program or series, or other non-print media, which made a significant contribution to public understanding of the past. Both awards will be made at NEHA's annual spring meeting. Decisions about the awards will be made by a committee appointed each year by the President and announced at the spring meeting for the following year's awards.

The committee will give preference to productions released and broadcast or shown in the calendar year immediately preceding the year of the Award, but need not limit consideration to such productions. It will not grant awards to productions released in the calendar year the award is given. The committee will not give awards based on productions which have not been released, broadcast, or shown in the U.S. Priority will be given to historians based in New England and to movies, programs, series, and other non-print media made or produced in New England, though awards will not be limited to such historians or productions. The committee will have the authority either to withhold an award for a given year, or, in exceptional cases, to give multiple awards.

Those interested in a detailed statement of the awards should contact the Executive Secretary.

Vermont Historical Society

SECOND CALL

FALL MEETING: 22 OCTOBER 1988
HARTFORD, CONNECTICUT

The University of Hartford will host the annual fall meeting of NEHA on 22 October. The revised program is included in this issue; preregistration forms have been mailed to the membership. Directions to the conference sites and a representative list of local motels were included in the previous mailing.

Vice President Barbara Solow has arranged the program and Professor Bill Brayfield and Don Rogers of the University of Hartford have been in charge of local arrangements. We are very grateful to Professors Solow, Brayfield, and Rogers for their efforts on our behalf.

There will be, as usual, two morning sessions, with three meetings each. The session on Russian history will be held in memory of Robert Hatch McNeal, the distinguished historian of Bolshevism and modern Russia, who was to have delivered a paper at this session but died in an auto accident in June. Please note that, as previously announced, the morning sessions will be held at the Connecticut Historical Association and at the Hartford College for Women, at the junction of Elizabeth and Asylum Streets in Hartford; registration and luncheon will be held at the Historical Association. For the afternoon plenary session, the Association will join with the University of Hartford in co-sponsoring an address entitled "The Constitution and Your Right to Vote". This address will be the second in an eight part series held at the University of Hartford; the series is funded by the National Endowment for the Humanities. The plenary session will be held in the Millar Auditorium of the Hartt School of Music, on the campus of the University of Hartford.

The annual ENHA elections and the announcement of the NEHA Book Award will take place during the luncheon meeting. Ballots and biographical materials on nominees will be distributed at preregistration and at the meeting.

Members are strongly urged to attend.

THE NEW ENGLAND HISTORICAL ASSOCIATION

8:15-9:00 REGISTRATION (Connecticut Historical Society)

9:00 SESSIONS

1. SESSION ON MODERN RUSSIA
IN MEMORY OF ROBERT H. MCNEAL
[Connecticut Historical Society]
Chair: Nina Tumarkin, Wellesley College
"The Family Background of the Pseudonym 'Lenin'"
Philip Pomper, Wesleyan University
"Dostoyevski's Vision of America" Abbott Gleason,
Brown University
2. FRANCIS PARKMAN IN HISTORICAL PERSPECTIVE
[Connecticut Historical Society]
Chair: Ridgway F. Shinn, Jr. Rhode Island College
"Parkman's Views of American Indians" Francis P. Jennings,
Newberry Library (ret.)
"Parkman's Views of the French and New France" William
J. Eccles, University of Toronto
Comment: Neal E. Salisbury, Smith College
3. ETHNIC STEREOTYPES IN AMERICAN FILM
[Hartford College for Women]
Chair and comment: Brooks Robards, Westfield State College
"When Irish Eyes Weren't Smiling: the Campaign Against
Irish Stereotypes in American Films" Frank Walsh,
University of Lowell
"The Shaping of the Hispanic Image on the Silver Screen"
Alfred Richard, Central Connecticut State College
"Black Stereotypes in Film" Edward W. Hudlin, Southern
Illinois University (Visiting Professor, College of the
Holy Cross)

10:30 INTERMISSION

10:45 SESSIONS

4. MODERNIZATION AND SOCIAL TRANSFORMATION IN THE MIDDLE EAST
[Connecticut Historical Society]
Chair: Ervand Abrahamian, Baruch College, CUNY
"Perceptions of Turkey's Modernization since 1918"
Tosun Aricanli, Harvard University
"Theory of Social Change in Modern Egypt" Zachary
Lockman, Harvard University
5. RESTORATION REPUTATIONS
[Connecticut Historical Society]
Chair and comment: Sidney A. Burrell, Boston University
"The Imp of Satan": Restoration Images of Oliver
Cromwell" Roger Howell, Jr. Bowdoin College
"The Legacy of King Charles I's Head: The Use and Abuse
of the King's Memory" Marc Schwarz, University of New
Hampshire
6. WELFARE AND RELIGIOUS INSTITUTIONS IN NEW ENGLAND
[Hartford College for Women]
Chair: Jane Christie Smith, Connecticut Humanities Council
"Christian Science in the Gilded Age, 1870-1910: Its
Philosophical and Intellectual Challenge" Stuart Knee,
College of Charleston
"Public Welfare and Progressive Reform: Boston Overseers
of the Poor, 1890-1932" Jeffrey Singleton, University
of New Hampshire
"Boston's Wayward Children: Social Services for
Homeless Children, 1800-1930" Peter C. Holloran,
Pine Manor College

12:30-2:00 LUNCHEON CONNECTICUT HISTORICAL SOCIETY
NEHA BOOK AWARD ANNUAL ELECTION

2:30 PLENARY SESSION

MILLAR AUDITORIUM
HARTT SCHOOL OF MUSIC
UNIVERSITY OF HARTFORD

"Property and Power: Suffrage Debates in the United States
from the Era of the American Revolution to the Eve of the
Civil War" Sean Wilentz, Princeton University
Comment: William Gniepp, University of Wyoming (Visiting
Professor, Harvard University)
Richard Buel, Jr. Wesleyan University

News of the Profession

Meetings

The Oral History Association will hold its 1989 convention in Galveston, Texas, on 19-20 October. The deadline for proposals is 30 November 1988. Contact Michael . Gillette, Lyndon Baines Johnson Library and Museum, 2313 Red River, Austin, TX 78705.

"The Land of Norumbega: A Multidisciplinary Conference on the Exploration and Settlement of Maine and the Northeast" will be held in Portland, Maine, on 2-3 December 1988. The conference is sponsored by the Maine Humanities Council, with an Exemplary Award from NEH, and will be of interest to historians, art historians, and anthropologists. Contact The Maine Humanities Council, P.O. Box 7202, Portland, ME 04112; (207)-773-5051.

The American Culture Association and the Popular Culture Association will hold their annual joint convention at the Clarion Hotel, St. Louis, Missouri, on 5-9 April 1989.

The Folger Institute Center for the History of British Political Thought will sponsor a conference in Washington on 2-3 December 1988, commemorating the 400th anniversary of the birth of Thomas Hobbes. The title is "The Political Thought of Thomas Hobbes" and it is being organized by Gordon J. Schochet of Rutgers University, who should be contacted for further information.

George Washington University and the Folger Institute Center for the History of British Political Thought will sponsor a symposium entitled "The Glorious Revolution, 1688-1689: Changing Perspectives" in Washington on 13-15 April 1989. The symposium will feature an international panel of speakers, with sessions at both sponsoring institutions and at the British Embassy, and an accompanying exhibition on "The Age of William and Mary". The symposium is being organized by Lois G. Schwoerer of George Washington University, who should be contacted for further information.

The annual national meeting of the Renaissance Society of American will be held at Harvard University on 30 March-1 April 1989. The conference will celebrate the 50th anniversary of the New England Renaissance Conference. Contact Samuel Y. Edger-ton, Jr., Department of Art, Williams College, Williamstown, MA 01267.

Fellowships

The John Fitzgerland Kennedy Library announces the establishment of the Marjorie Kovler research fellowship for scholarly use of the library's resources in mid-twentieth century American politics and government. Endowed through a grant from the Marjorie Kovler Fund of Washington, D.C., these are the Library's first named fellowships. Contact The Director, John F. Kennedy Library, Columbia Point, MA 02125.

The American Antiquarian Society announces a number of short- and long-term Visiting Research Fellowships for the period 1 June 1989 to 31 May 1990. The deadline for applications is 31 January 1989 and awards will be announced by 15 March 1989. Contact John B. Hench, American Antiquarian Society, 185 Salisbury Street, Worcester, MA 01609; (508)-755-5221.

Fellowships supported by the Ahmanson Foundation, the J. Paul Getty Trust, and the American Society for 18th Century Studies annually enable up to twenty scholars to do research in residence at the Clark Library, UCLA. The Clark's primary collection is broadly representative of 17th and 18th century English culture, with particular concentration on the period 1640 to 1750. Contact Fellowship Secretary, Clark Memorial Library, 2520 Cimarron Street, Los Angeles, CA 90018.

Graduate students and recently appointed assistant professors might note the terms announced for postdoctoral appointments at The Getty Center for the History of Art and the Humanities. The Center is interested in the history of art "broadly defined" and specifies a desire for applications in cultural, economic, intellectual, political, and social history. The fellowships are intended for those who have finished their degrees within three years of application and are engaged in rewriting their dissertations. Contact Dr. Herbert H. Hymans, Assistant Director, Visiting Scholars and Conferences, The Getty Center for the History of Art and the Humanities, 401 Wilshire Boulevard, Suite 700, Santa Monica, CA 90401-1455.

The application deadline for fall 1989 is February 1989.

The Royal Oak Foundation

Members of NEHA may be interested to learn that The Royal Oak Foundation, the American affiliate of The British National Trust, is currently engaged in developing membership and an organizational structure in the New England states. In the past several months, the Foundation has sponsored a visit to Boston by Dame Jennifer Jenkins, chairman of the National Trust, an exhibition of Robert Adam's drawings for Kedleston Hall at the Boston Athenaeum and at the Clark Institute in Williamstown, and a banquet and ball at The Breakers in Newport, attended by HRH Princess Margaret. Membership in the Foundation includes many attractive travel and educational opportunities and is tax deductible. Those interested in joining and working with the Foundation should write to The Royal Oak Foundation, 285 West Broadway, Suite 400, New York, N.Y. 10013; (212)-966-6565.

Clark Seminars

In 1988-1989, the William Andrews Clark Library at UCLA, in conjunction with the Center for 17th and 18th Century Studies, will launch the first of a series of new, interdisciplinary programs. These will complement the Clark Professor lectures, providing additional seminars, workshops, and small conferences on a common theme. The theme for the next three years will be "Consumption and Culture in the 17th and 18th Centuries". The emphasis of the program will be on England and North America, but comparisons will be made between the Anglophone world and the rest of Europe, particularly with the Netherlands and France. Contact Center for 17th and 18th Century Studies, 2223 Campbell Hall, University of California at Los Angeles, 405 Hilgard Avenue, Los Angeles, CA 90024; (213)-206-8552.

NEHA Archives

At its meeting in Salem on 22 April 1988, the Executive Committee voted to accept an offer from the University of Massachusetts at Amherst to house the Association's archives. Several other locations were considered, but the University of Massachusetts offered to process and maintain the records without charge. Any member with material they believe will be relevant should contact the Executive Secretary. For inquiries about the archives themselves, call (413)-545-2780.

Professor Harry Marks

Professor Harry Marks, long-time professor of History at the University of Connecticut, died at his home in Storrs on 18 February 1988. He was one of the founders of the New England Historical Association.

In the early sixties, when the AHA had become one of the larger professional societies and its annual meetings had become rather hectic and impersonal, Dr. Marks sensed the need for an organization which would afford more opportunity for social and professional intercourse among historians in this area. Taking the initiative, he invited a number of historians to a cook-out on the campus of the University of Connecticut to discuss the idea. While a regional association did not take shape at this gathering, the idea proved attractive and was soon translated into the reality of NEHA by Professors Thomas, Dorwart, Allen, Lewalski, and others.

Dr. Marks received his Ph.D. at Harvard, but was also a student at the University of Berlin where he studied under such distinguished scholars as Hajo Holborn, Friedrich Meinecke, and Johan Huizinga.

A specialist in modern German history, Professor Marks was a scholar of very broad erudition. His published works range from a seminar article on the Social Democrats, and a perceptive treatment of Beardian epistemology, to his book on Dutch imperialism in Southeast Asia.

A dedicated teacher, he made outstanding contributions to the academic programs of the Department and the University. He will be long remembered by his colleagues and his many friends in the profession.

(Professor Robert W. Lougee)

Call for Papers

Those with proposals for papers or sessions for the spring meeting should contact the Vice President, who is presently working up the program.

Professor Barbara Solow
Department of Afro-American Studies
Canaday Hall
Harvard University
Cambridge, MA 02138
(617)-495-4192

Members are again reminded that the spring meeting in Lowell will be a two day meeting.

At the Sessions

GENDER AND REFORM

Deborah Van Broeckhoven, "Propriety in Female Antislavery Petitioning: Ambiguities of Citizenship in the American Republic, 1834-1860". Letters of abolitionists in southern New England reveal that petitioning, more than other antislavery activities, caused women anxiety. The reasons for this anxiety are the three kinds of ambiguities women experienced when petitioning. First, the actual procedure was new and unfamiliar to most of them. The oft-repeated standard set of directions from leaders and the myriad deviations from the published procedure made by grassroots signers indicate that there was no clear consensus on proper methods for circulating and signing such petitions. Secondly, women found signing petitions difficult because many considered such activity as male, political activity, outside the domestic and moral sphere in which women operated, despite abolitionist claims that women petitioners were merely acting in traditional ways, praying as subordinate women for help from their literal and metaphorical fathers, husbands, brothers and sons. Thirdly, this kind of mass petitioning by women produced anxiety because the broadening of the franchise strengthened the link between voting and notions of male citizenship but heightened the ambiguity surrounding women's role as citizens and mass petitioners. The mass petition was not the traditional petition of one humble citizen to magistrate, but rather invited women to join together, often with men and children, to petition as citizens expecting from their democratic legislature respectful reception of their views. Despite increased participation of previously disenfranchised groups in politics, few thought female citizens should vote or play the same role ascribed to men. Thus changing conditions both enabled thousands of women to petition, but raised questions about the propriety of their doing so, since mass petitioning was increasingly viewed more as a right (akin to voting) than as a deferential prayer directed toward acknowledged superiors.

Teresa Murphy, "Gender Roles and Labor Activism in New England during the Antebellum Period". This paper examined the way in which women became involved in the labor reform movement in New England during the 1840s and explored two questions: why did female support become so important and prominent in the labor

movement of the 1840s, and why did women offer varying responses to the appeal when it was given? One of the most important reasons for the presence of women in labor reform had to do with the growing prominence of Protestant religion and moral reform ideology in the New England labor movement of the 1840s. However, the moral reform ideology varied from one town to the next, sometimes stressing household morality and at other times stressing individual morality. In the Fall River labor movement, the household was the basic moral unit in the rhetoric of the ten hour movement. Women were viewed as the moral subordinates of men. Wives of artisans joined, but independent wage earning women did not. In Lowell, individual morality was stressed in the labor movement and wage earning women joined in large numbers. When factory workers such as the women of Lowell talked about the way in which they were joined with male workers in the labor movement, they did so as their moral equals, not as subordinates.

John Brooke, "Comment". The common denominator of these two papers lies in their close examination of the contexts and circumstances surrounding the signing of petitions---against slavery and in favor of the ten-hour day---by thousands of New England women in the late 1830s and 1840s. Van Broeckhoven and Murphy are both concerned with the social and ideological cross-pressures which conditioned the mobilization of women in the public arena. The imperatives of natural right and evangelical religion drew women into the antislavery and labor movements, but the inherited structures of family and household---resonating with a male-defined republican tradition of virtue and independence---inhibited this mobilization.

In response to Van Broeckhoven's paper, I suggest that the petitioning drives of the 1830s and 1840s ought to be set in a broad context of transformation hinging on the Revolution. 18th century petitions on public affairs---in Massachusetts at least---were corporate in character, produced in town meetings and signed by the town-clerk or the selectmen. But beginning with contested elections in the 1780s and 1790s, petitions lost their corporate character, and were signed by ordinary individuals acting in voluntary association to promote a particular cause or interest. I suggest that women's petitioning ought to be placed in this Lockean context, that it exposed women to a literal manifestation of the natural

rights doctrine espoused by the Garrisonians leading woman's rights advocates.

Murphy's paper moves us toward a gendered geography of labor activism. I suggest that temperance petitioning was an important pre-condition to the emergence of women's labor activism: the involvement of women in petitioning in support of the Five-Gallon Law in 1839 was overwhelming in Lowell, moderate in Fall River, and totally absent in Lynn. Similarly, I suggest that the broader political cultures of these cities might have played a role in inhibiting or facilitating women's involvement in the ten hour drive. Suggestively, Lynn and Fall River were strongly Democratic in the late 1830s and early 1840s, while Lowell was firmly Whig. Did the male-centered chauvinism of Democratic political culture restrict the social platform upon which women's mobilization was built?

ART AND IDEOLOGY

Robert Michael, "The Image of Jews in the Art of the Middle Ages". Aside from work-of-mouth and the sermon, artistic representation was the most important form of communication in the illiterate society of the Middle Ages. Although there were a few realistic portrayals of Jews during the period, most depictions were based on the predominant Christian theological vision of the Jew, theologia gloriae. This ideology regarded Judaism as superseded by Christianity; and held that Jews were inferior beings, slaves even devils who must suffer at the hands of Christians.

Christian medieval art clearly reflected this perspective. Some of the subordinate themes were (1) the medieval distortion of the Gospel stories to exculpate the Romans and to involve all the Jews right up to the present in the rejection, torture, and murder of Jesus Christ. (2) The contrast between Church and Judaism, represented by a triumphant Ecclesia and a defeated Synagoga. (3) The Judensau associated with Judaism and Talmud with the obscene excrescences of the female pig. (4) Other artistic motifs defamed Jews as responsible for ritual murder and desecration of the Host.

These themes would be repeated during the National-Socialist regime of the 20th century, and Nazi propaganda was found most effective when it built upon or coincided with these motifs.

Thomas Puryear, "Comment". Professor Michael presents examples of insidious anti-Semitism offered by popular imagery in the Middle Ages. One of the most popular images to those of us in the modern world used to the absurdities of Surrealism and amused by satire directed at the rich and famous, are the didactic paintings of

Hieronymus Bosch. However, Bosch does not limit his attack upon the recidivist faithful; he repeatedly assaults The Unconverted Other; the Jew, or any other who would challenge established belief. Bosch's favorites are the Saints who overcome monstrous temptation to gain salvation. In his "Temptation of Saint Anthony" in Brussels is a pig-snouted man who wears the owl of blindness on his head. The owl cannot see in the day, it was popularly believed, and is a symbol for those who, in the presence of True Light cannot see the Truth. The figure is most obviously the Jew and the image is clear; the saint resists the obstinate Judensau. The funnel-shaped hat has also been referred to as a common symbol for the Jew. In "The Cure for Folly", the quack doctor removing the stone of madness wears such a funnell, while in a "Last Judgment", the funnel serves as the housing for a torture devise for sinners. In the "Adoration of the Magi" in Madrid the enigmatic figure standing in the doorway represents the Jewish Anti-Christ and the donkey in the ruined shed represents not the docile animals of the traditional Nativity, but the doney-headed idol worshipped by the Jews, a frequent calumny attributed to Judaism. But Jews were not singled out by Bosch for attack. The "Temptation of St. Anthony" triptych in Brussels and the "Ship of Fools" in the Louvre both display the Crescent Moon of Islam among the symbols of evil. In the "Christ Carrying the Cross" in Ghent, the Brute is juxtaposed to the prayerful head of Jesus. He is the native African who represents all savagery and who is to Bosch simply the next infidel to threaten the stability of the Christian West.

HISTORIOGRAPHY OF THE EIGHTEENTH CENTURY

Robert Patterson, "Lewis Namier Did Not Take The Mind Out of Politics". Namier upheld values now out of fashion. He became British, as others become Christians or Marxists; he ascribed to his cause merits which birthright members overlook or scorn. He compounded the problem by what he published, and how. After 1915, he or his widow issued 17 books. The Structure of Politics was a prologue to a magnum opus on the American revolution; all the rest of his oeuvre is anthology of fragment. His output matched his message: pointilism or mosaic.

Thus, one can misread as pure obiter dicta the deductive passages early in ...American Revolution. Much of his best writing on what he considered English culture's essence lies buried in his early anthologies, or journalism never reprinted. Most of these pieces began

in upper middle class papers---weeklies or the Manchester Guardian. He also muffled his message by parade of esoteric learning. One who asks Namier's positive beliefs must assertively look for them. They do not take digestible popular form, like (say) Trevelyan's.

His basic ideal from youth to death was a form of civic humanism. He learned it intellectually, and then appropriated it as his own, while A.L. Smith's pupil at Balliol. It justified his writing mostly political history, and the negative or ironic language which leads to notions that he disbelieved in mind's reality. He did scorn German Wissenschaft. He also decried Briton's failure to celebrate civilian values, "democracy as fine art", orderly devolution from "oligarchy" through "teamwork", choice of uncertainty over artificially imposed order, and so on. Common misreading of his ideas therefore makes sense, but not truth.

Michael Woods McCahill, "Recent Research on the House of Lords". Recent research indicates that the eighteenth-century House of Lords intermittently acted in an independent fashion to shape the course of national affairs. While a strong minister dominated Westminster and enjoyed the backing of the Crown, the Lords provided him steady support. However, the upper chamber continued throughout the 18th and early 19th centuries to harass weak ministries. At the very least its obstruction resulted in the defeat of important ministerial policies; in 1733 and 1767, difficulties there forced ministers to find additional political support; in 1804 the Lords helped to drive Henry Addington from office. Weak ministers faced difficulties there because they were unable to sustain the loyalty of portions of that core of members (bishops, Scots, even courtiers) who in quieter times provided government's most reliable body of support.

Though the peerage remained a landed elite, after 1789 its ranks included more and more professional men of business. The transformation of the leadership of the House by Lord Grenville and the concentration of the supervision of private and local bills in the hands of the Lord Chairman after 1794 reflect the impact of this professionalization on the House itself. For the House was efficient and increasingly disinterested in its handling of private legislation, despite the fact most peer only took a direct part in business when matters of local or personal interest came up. This preoccupation with the local did not prevent peers from developing broader connections, though the political configuration of the Lords differed from that of the Commons. The Lords

contained few independents, and though remnants remained till the accession of George III the Tory Party was weaker there after 1727 than in the lower House. Rockingham's party grew in both houses after 1764; only in 1782 did it effectively challenge an administration which enjoyed the support of "the party of the crown", which generally dominated the House down to the 1820s.

THE GLORIOUS REVOLUTION

Howard Nenner, "The English Monarchical Succession at the Accession of William and Mary". With the accession of William and Mary in 1689 the English took a long although cautious step towards admitting that the crown was ultimately in the disposition of parliament. In January the Convention resolved that James II had abdicated the government and that the throne was thereby vacant; and less than one month later the crown was offered jointly to William and Mary. The enterprise was carried forward amidst assurances by Whigs and Tories that the throne was still hereditary, and amidst further protestations that this slight deviation from the right of blood was not to be taken as having established a precedent to the contrary. Nonetheless, hereditary monarchy had been dealt a serious injury, and the principle of an indefeasible right of hereditary succession had been destroyed utterly.

Room for maneuver and pretense was made possible by the absence of any fixed rule of monarchical succession. At best there was an expectation of the crown's descending by hereditary right, but it was clear that in the past there had been more than the occasional deviation from the hereditary precept. What there had not been before was the exercise of a legislative power to alter the immediate succession by conferring the crown on someone other than the next in line. Such a legislative power had been asserted by parliament under Elizabeth (1571), and from 1679 to 1681 the implementation of that power was attempted unsuccessfully by three Exclusion parliaments. Yet not until 1689 did the political nation, in the semblance of a parliament, choose their king and queen---even if all the while pretending that the crown was still hereditary.

AUSTRIA IN ITALY: A REAPPRAISAL

Steven Hughes, "Austria as Policeman. The Politics of Public Order in Central Italy". In contrast to the standard historiography of the Restoration, which portrays the Austrian Army purely in terms of political repression, this paper suggests that the picture becomes more complex when cut off from the teleological context of Italian unity. Looking at the Papal

States between 1815 and 1860, it stresses the importance of the Austrian army as a mechanism of public security during a period of social dislocation, growing crime rates, and endemic brigandage. Specifically, it suggests that the weakness of the Pope's army and administration often made Austrian troops an attractive alternative to possible social anarchy. In short, the public image of Austria's army was neither as one-sided nor as negative as previously imagined. The paper ends with some hypotheses on why this positive image disintegrated after the upheavals of 1848, as the Pope's subjects came to regard the Austrian presence more as a political and financial liability than as a bulwark of social defense.

Alan Reinerman, "Comments". The comments focused on the more positive view of Austria's role in Italy given by the papers read in this session. The traditional historiography of the Risorgimento presented Austrian rule in Italy as essentially repressive, reactionary, and obscurantist, rightfully hated by all true Italians. Only in recent decades has a more balanced interpretation begun to appear, one that, while accepting the Risorgimento as a positive development, does not feel obliged, in order to defend the justice of Italian aspirations to independence and unity, to blacken the reputation of the power that was the great adversary of those aspirations. The papers read today fit within the framework of this reinterpretation. Professor Hughes makes clear that the Austrian occupation of the Papal Legations was long regarded not as a hateful foreign domination, but as a welcome force for ensuring public order which the Papal government could not guarantee. The papers were well-written, persuasively argued, and based on solid archival research; each makes a solid contribution to the reappraisal of Austrian rule in Italy now underway.

DOCTORS AND MEDICINE IN EARLY MODERN EUROPE

Bland Addison, Jr. "Hydrophobia, Enlightenment, Profit, and Iniquity at the Waters of Spa in the 18th Century". Traditionally, the advance of science has been seen as the cutting edge of the Enlightenment, and observers have particularly noted the prominence within the philosophic set of doctors. The medical professions rose over the course of the 18th century from their lowly association with barbers, alchemists, and charlatans to positions of respect within the ancien-regime intelligentsia. Their success socially cannot be attributed in all cases to either the efficacy of their medical practices or the objectivity of their reason. A splendid example of the interweaving of science and pseudo-science can be found in

the medical community of Spa, a watering and gambling resort located in the Ardennes forest within the Bishop-Principality of Liège.

Over the course of the 18th century, Spadois hydropathists faced two major theoretical problems in developing explanations for the curative power of the local waters. At the dawn of the century, in a bishop-principality, it was appropriate that the healing effects of the springs be attributed to the miraculous beneficence of God. In introducing naturalistic explanations for water cures, local doctors had to be careful not to deny the thaumaturgical powers of the springs. Over the course of the century, however, a process of cultural secularization led to greater acceptance of naturalistic and rationalistic explanation. Part of this process was the conversion of the quiet village for religious retreat into a booming recreation site. In the 1770s and 80s, Spa attracted hundreds of ailing tourists yearly, including Joseph II, the brothers of Frederick the Great and Louis XVI, the abbé Raynal, and dozens of gouty English nobles. The guests came not only to bathe in and drink from the ferruginous springs, but also to gamble away their fortunes at the casino. The success of the resort presented a new problem for the doctors---they had to be careful not to introduce any scientific explanation for the powers of the springs that might undercut the financial success of Spa. Local hydro-analysis thus became an object lesson in how supposedly scientific medical theory could serve the crass financial ambitions of a rising social profession.

Joanne H. Phillips, "Comment." A major area of current medical historical research and scholarship is Medieval and Renaissance European medicine. Certain developments central to the intellectual, scientific, and technical history of medicine in these periods are outlined. The diversity of focus is examined with one illustration: what Greek and Latin medical texts were available at different times and how were these texts used and understood? Note is the considerable attention currently given to the social and cultural context of medicine with emphasis on the relations of practitioner and patient, the particular regional or urban settings, the social profile of the entire medical profession from folk healers to the university trained elite, and finally the interaction between popular culture and medical ideas. It is in this context that German vernacular plague tractates of the Renaissance are examined by the first speaker.

The earliest indication of medicinal bathing in Antiquity can now be traced to the 5th century B. C. By the time of the early Empire,

the therapeutic action of bathing in different natural mineral waters is well recognized and documented. Particularly apropos are the comments of Pliny the Elder [d. 79 A.D.] on the Fons Tungrorum [HN 31.12], which may well possibly be the local of 18th century Spa, the subject of the second speaker.

THE USES OF HISTORY AT THE END OF THE 20TH CENTURY

Theodore H. Von Laue (with Mary Johnson and Douglas Little). The session dealt with a question I had raised in Perspectives (AHA Newsletter, January 1988): Do historians know ---or care---about the world in which we live so as to help our students---and the public in general---find their way meaningfully from the past to the foreseeable future? Or do they practice "So What?" history in esoteric little niches of specialization that have little bearing on the complex problems facing the living generation?

The world in which we live represents an entirely new age. For the first time in human experience all peoples of the world, regardless of their prior cultural experiences, regardless of the profound differences of their languages, religions, and ways of life, are compressed

PRESIDENTIAL ADDRESS

delivered by

PAUL A. FIDELER

President, New England Historical Association, 1987-1988

Salem, Massachusetts

25 April 1988

Existentialists from Kierkegaard to Sartre have reminded us that we must choose what we will do, what we shall be. That is, our particular human endowment---our opportunity to reason, to communicate, to build, to value---is used at our discretion outside the prompting or guidance of Nature. For example, we decide whether to study our past, how to do so, and what uses we will make of anything we find out.

We can be confident, and thankful, that even beyond the confines of this room agreement exists that the study of the past is worthwhile. Well, perhaps I put that too sanguinely. Nevertheless, the dimensions of that public consensus notwithstanding, it is over the second and third questions---the how? and the use?---that agreement evaporates among ourselves. Most of us have long since agreed to celebrate our common goal and to disagree amicably on our contrasting predispositions about methods and uses. However, a tolerance about these issues achieved too easily---

into inescapable interaction and interdependence. Do historians realize that this new age calls for new perspectives and new ways of historical analysis?

We have neither the necessary time nor energy to carry with us our entire past and at the same time obtain a working knowledge of the world in which we live. For the living generation the present has, or should have, absolute priority. The task of historians, therefore, is to simplify the past, to forget the inessential and to abstract the essentials into useful generalizations. At the same time they must help to expand our cultural awareness to a global overview. National history has been outdated by the course of events. No statesman or revolutionary leader, no event in domestic or foreign affairs, can be understood except in the worldwide context. And more, if historians want to make sense of events, they must learn to think holistically, looking at reality with the help of all social sciences combined, and with all their human sensibilities.

Living responsibly in the present age imposes challenging tasks indeed upon historians.

without serious engagement with how our pursuits differ and what that holds for the historical endeavor in general---may produce a kind of "repressive tolerance," in Herbert Marcuse's phrase of several decades back, in which anything goes and nothing makes any difference. Certainly, if our work as scholar and teachers is to be credible and valued, how we pursue our craft has to be acknowledged to be significant and consequential. Only thus, I suggest, can the notion that "the house of historical studies contains many mansions" have more than a platitudinous ring to it. We in this Association need make no apologies on this account; a mark of our programs over the years---and today's meeting is no exception---has been their timely and serious engagement with historiographical issues.

In that spirit of probing for significance and consequence, I shall explore some important developments under way in intellectual history, the so-called "turn toward meaning" or the "linguistic turn." After cursory remarks about the perceived shortcomings of

the histoire des mentalités venture, I will point up some of the central assumptions about method and uses of the past in the revived intellectual history. This will involve a brief look at literary criticism and a fuller elaboration of the study of political theory, especially the contribution of J.G.A. Pocock to this effort. Finally, I will attempt a modest reconstruction of the new intellectual history to bring to light what I believe to be an important subtext; thereby I hope to suggest its meaning and possible impact both within and beyond the ken of formal historiography.

We are in the midst of a wave of "new" historicism or a new wave of historicism---take your pick. The eagerness with which scholars are relabelling themselves "historicist" is really extraordinary. Time was, when to be called a "historicist" was no compliment. That label suggested the belief that the present was prisoner to the past or that this present was the only possible one given that past. Narrative history at least was an exercise in finding that which could be said to have contributed to the construction of the present, everything else was to be ignored or thrown out. But worst of all, the historicist position seemed to lead inevitably to a coarse variety of Social Darwinist or Marxist implication, to wit: the living, sons and daughters of their particular age or social setting, had little or no chance for significant judgment or choice in their lives, swept along as they were in the overpowering current of history. As we shall see, historicism in its more recent usage differs from the old both in its approach to the past and in its assessment of the possibilities of human self-definition in the face of historical forces.

So pervasive is the new historicism becoming that one can no longer discern who the historians are or were. Practitioners in at least three fields that had been heavily analytical and ahistorical until recently---liberary criticism, philosophy, and political theory---are now avidly pursuing historical studies. Thus, the histoire des mentalités, the ideational face of the somewhat older new social history, finds itself with a strong rival in the field. [This will be played out symbolically this fall, of course, in the contest for President-elect of the AHA between David Herlihy and J.G.A. Pocock.

Hayden White noted several years ago that "The social historiography of the past generation has temporarily at least, reached a limit in its incapacity to speak meaningfully about what might be called 'consciousness.'"² He went on to take note of the emergence of new historiographical hermeneutics resting in

phenomenology, analytical philosophy, speech-act theory, deconstruction and discourse analysis. It is difficult to quarrel with White's assessment in the face of the growing influence of the work of Hans-Georg Gadamer, Jurgen Habermas, Michel Foucault, Jacques Derrida, and Roland Barthes on historians.

In a remarkably frank critique of the mentalités project, the Annales historian Roger Chartier claims that difficulties arose because of methodological reductionism and unexamined assumptions about the nature of intellectual activity. Too often, according to Chartier, social historians using essentially quantitative methodologies relegated the "affective and mental" lives of their subjects to what they called the "third level" of derivation, undergirded and controlled by economic arrangements and social structure. On the level of assumptions, three distinctions or, better said, "binary oppositions"---the learned and the popular, creation and consumption, and reality and fiction---have been widely and uncritically accepted. Chartier concludes that these methods and assumptions have served to bifurcate the date field artificially and to distance it from historians' own experience.

To Dominick LaCapra, an important proponent of the new historicism, perhaps the most unfortunate consequence of the Annales cant in historiography has been the predisposition to distinguish too sharply between "documents," e.g., sources assumed to convey the factual or literal dimensions of empirical reality, and the less reliable "works," which tend to add to or subtract from empirical reality [the reality-fiction exclusivity identified by Chartier]. LaCapra's point seems to be that such an approach, if it consistently leads to the devaluing of "works," essentially excludes the contestatory, the contingent, the creative, and the carnivalesque from the historical account.⁴ [Think of the intellectual historians of the 22nd century attempting to understand Western perception in the later 20th century without making use of the novels of Pynchon, Murdoch, or Kundera.]

In a similar vein, David M. Ricci, in his book The Tragedy of Political Science, rues the fact that not only has the quest for a science of politics failed, the very pursuit of that goal by means of "descriptive empiricism" has drawn the discipline away from the intangible issues like ethics, rights obligations, and expectations which, taken together, are crucial to the life and success of democratic polity.

With the views of Chartier, LaCapra, and Ricci in mind, I cannot resist invoking Henry Bergson, who, in his Creative Evolution (1907)

excoriated what he regarded as the stultifying scientism of his age. He insisted that only by supplementing intellect, the instrument of science, with intuition or "sympathy," can life be comprehended, can communication be established "between us and the rest of the living." This joining of intellect and sympathy, insisted Bergson, expands our consciousness and "introduces us into life's own domain, which is reciprocal interpenetration, endlessly continued creation." 5

While I am not at all sure that Bergson should be considered a forbear of the new historicism, it is clear as we shall see that high on the agenda of the new movement, if not at the very top, is the commitment to establish a more supple, more protean, more dialogic encounter with the mental life of the past than has been achieved either by the pursuit of mentalités or by the old intellectual history of La Jacob Burckhardt, Perry Miller, or A.O. Lovejoy.

There are currently three historical settings or areas of study in which the new historicism is being applied with particular energy and fruitful results: the literary Renaissance in England, early modern political theory, and fin de siècle aesthetics and consciousness. The first and the last of the three environments, are seen by the historicists as neutral spaces sandwiched between epochs; thus they are presumed to "resonate" with our paradigmless post-modern, post-industrial era. In Jean E. Howard's phrase we are "living inside a gap in history." This compels Howard and other historicist literary critics to reconstruct the Renaissance as "neither modern nor medieval, but as a boundary or liminal space between two more monolithic periods where one can see acted out a clash of paradigms and ideologies, a playfulness with signifying systems, a self-reflexivity, and a self-consciousness about the tenuous solidity of human identity."⁶

One can certainly hear in this echoes of Stephen Greenblatt's landmark study, Renaissance Self-Fashioning: More to Shakespeare. Greenblatt focused on the lives and work of More, Tyndale, Wyatt, Spenser, Marlowe, and Shakespeare. Acknowledging throughout his debt to Clifford Geertz and numerous others of an anthropological turn of mind, as well as to an impressive array of cultivators of 20th century perception from Marx, Nietzsche, and Freud to Elias, Foucault, and Habermas, Greenblatt calls his method "anthropological criticism." He seeks a "poetics of culture" that would investigate both "the social presence to the world of the literary text and the social presence of the world in the literary text." Different as Greenblatt's subjects are,

each embodies a "profound mobility," whether social and economic, ideological, or geographical, and is affected in some way by the momentous shift from the "consensus fidelium embodied in the universal catholic church to the absolutist claims of the Book and the King." Under Greenblatt's dialectical probing ---within a pair of triads: More versus Tyndale, reconciled in Wyatt; Spenser versus Marlowe, reconciled in Shakespeare---his subjects reveal much about the "fashioning of human identity as a manipulative, artful process."

As interesting as this work is, in my judgment the new historicism can be found in its ripest and most mature manifestation in the revival of interest in early modern political theory, the seedtime of the liberal constitutional state. Journals devoted to political theory now often publish articles of a historical nature, and one, The History of Political Thought, does so exclusively. Since 1969, the Conference for the Study of Political Thought has been holding annual international meetings in which, regardless of the particular issue or theme, the interplay among the past, the present, and the future of political philosophy is ever a prominent leitmotiv. In 1984 Cambridge University Press began publication of a series it calls "Ideas in Context," under the general editorship of Richard Rorty, J.B. Schneewind, and Quentin Skinner. We learn much about the purposes of the new historicism from the statement of goals for the series offered by its editors. The books in the series we are told

"will discuss the emergence of intellectual traditions and of related new disciplines. The procedures, aims and vocabularies that were generated will be set in the context of alternatives available within the contemporary framework of ideas and institutions. Through detailed studies of the evolution of such traditions and their modification by different audiences, it is hoped that a new picture will form of the development of ideas in their concrete contexts. By these means artificial distinctions between the history of philosophy, of the various sciences, of society and politics, and of literature, may be seen to dissolve.

Much as one book, Greenblatt's Renaissance Self-Fashioning, heralded the arrival of the new historical criticism in Renaissance studies: Pocock's The Machiavellian Moment: Florentine Political Thought and the Atlantic Republican Tradition (Princeton, 1975), announced the new historical political theory and has remained

its most impressive exemplar. In this work of prodigious learning and virtuosic insight, Pocock explores the moment of civil self-consciousness in turn-of-the-sixteenth-century Florence, brought on by the attempt to revive the Aristotelian ideal of active citizenship in a Christianized temporal setting which denied the possibility of secular human fulfillment. Thus, the virtue of the citizen was assumed to be contending with the caprice of fortune and the ubiquity of corruption. Machiavelli was one of several political thinkers enmeshed in this field of conflicting political languages. What emerged was a republican discourse which incorporated "concepts of balanced government, dynamic virtù, and the role of arms and property in shaping civic personality." According to Pocock, this discourse was in turn appropriated by James Harrington in 17th century England and through him became accessible to and embedded in Anglo-American political tradition.

We see at once two important points of inquiry in Pocock's work: the Moment itself; and its subsequent appropriation and tradition. We must keep these two foci in mind as we attempt to understand his practice of the new historicism.

Pocock has maintained that, while a political philosopher is and should be an "intensely historical animal," a means must be found to insure that historical understanding does not "take over the enterprise as a whole." Political theorists should study political philosophy historically rather than study the history of political philosophy.⁷ Once that commitment is undertaken, the most promising arena of study is a combination of "acts of speech, whether oral, scribal, or topographical and the conditions or contexts in which these acts were performed." In the limited time available to me today I cannot treat of Pocock's own hermeneutics, which are admittedly dense and complex. Rather, for the purpose of examining Pocock's meta-historiography, I will assume---in the spirit of Wittgenstein's metaphor---that we have already climbed the daunting methodological "ladder".

Central to Pocock's view is that a language--he means here, of course, not an ethnic but a political language of idioms, rhetorics, specialized vocabularies, and the like--determines what can be said by its user, but "it is [also] capable of being modified by what is said in it." Thus, there is a history formed by the interactions of speech act and language. These languages, e.g., the medieval scholastic, the Renaissance emblematic, the classical republican, and the Commonwealth radical, are human creations, artifacts, instruments; they are appropriated, altered, used, and diffused, as

the case may be. Pocock professes to look kindly on mentalités studies and Foucault-like assumptions about the geological layering of languages. Yet, in his view, both seem unable or unwilling to account for what he finds to be most important about language study: namely what it reveals about human agency and ingenuity and the essential historicity of human experience. Anthony Pagden [editor of The Languages of Political Theory in Early Modern Europe (Cambridge, 1987) puts this matter of human agency rather vehemently in rejecting what he calls the "deconstructionists' anti-humanist claim that no text is, in any meaningful sense, the work of a conscious agent." Languages change, insists Pagden, because people "clearly intended to say some things and not other."]

In a provoking essay published in 1980, "Political Ideas as Historical Events: Political Philosophers as Historical Actors," Pocock confronts just why he regards all language activity as historical activity and what uses he sees in the past. I should not for purpose of contextual understanding that the theme of the essay is to make a case for why historical training should play an important part in the education of future political philosophers. As is typical with him, Pocock's argument embraces both microcosmic and macrocosmic dimensions. His central point is that political discourse, like any discourse no matter where or when it is spoken or written, must be understood to be part of a continuum or a tradition of behaviors. This tradition is "compounded of material from many sources and available to many users in such a way that no one of them has unlimited power over it." We might say that there is a "public domain" quality to political discourse; the languages of politics belong to all humankind. And since no single political thinker can claim "complete knowledge or complete control of the messages he either receives or transmits," there is an element of perpetual refinement and change; a tradition is never finished. Nevertheless, even to attempt an independent political speech act requires one to enter this variegated, ever-incomplete tradition, to absorb it and to make one's way in it. Such acts are "necessary and possible," writes Pocock, only within a context and a tradition.

It is interesting to note that the literary historicist, Greenblatt, makes a similar point in his treatment of identity crafting: that activity has meaning only if it is done against a background repertoire of available identities that one can appropriate in some way or contrast oneself to. In Pocock's turn of phrase, there "must be a river before you can swim upstream." Pocock's river, it is important to note, is like

Heraclitus': it is constantly changing. The encounter with it is always fresh yet ever rich with possibilities. And, virtually any linguistic relation between persons, whether it be across a moment or a millenium, is historical in nature. This is so for no other reason than encounters of either kind are impossible without immersion in the on-rushing, public tradition of languages. One must enter the public, the historical, to communicate or act politically.

Since all political discourse takes place only in the historical realm, we have no choice but to study it historically. Thus, Pocock characterizes political philosophy as a 'conversation', a 'tradition', a 'dialogue' going on in time, and [it] is historical activity in the sense that it possesses a historical dimension." Yet, he eschews the contention that Allan Bloom and William Bennett seem to be making that we must read a canon of great thinkers---without taking special care to mediate between our particular context and theirs---because they crafted our tradition or the questions they raised are the perennially important ones. Besides his methodological difficulties with their Straussian approach, for Pocock the question of whether we could slide into benightedness is both more stark and less suitable to prescriptive answer. If we plan to keep on being human, he says, there is simply "no human resource which [we] can afford to neglect." In his commitment to make use of the historical dimensions of political philosophy to cultivate a more thoughtful contemporary consciousness, Pocock shares much with Michael Walzer, Sheldon Wolin, Ronald Dworkin, Judith Sklar, and, I presume, most of us as well.

Allow me to conclude with an impressionistic reconstruction of the new historicism to suggest an important subtext and what this might portend.

As to the subtext, my own involvement in this mode of historical inquiry and my reading of and talking with others convinces me that a healthy determination is driving the new historicism. It is to bring humanities sources and, even more importantly, the open-ended humanities questions back into the mainstream of historical studies, to restore them to parity at least with the methodologies and data fields of the social and behavioral sciences. This brings us back to the 'houses in the mansion' issue that I raised at the beginning of my talk. To rehabilitate the humanities orientation to the past will involve making room for differing assumptions about human agency and intentionality, about the significance of texts and literacy, as well as about the unthought, the unsaid, and the

contingent.

Now to the possible consequences of this subtext. Perhaps the most promising would be the development of more methodological complementarity and cross-disciplinary fertilization in historical studies. This will involve a greater tolerance of "works" and the "worklike" dimensions of all documentation; it may embolden us to raise questions more frequently that avail themselves only of better or worse answers, not right or wrong ones or quantifiable ones. We do hear more frequently these days the term Pragmatism bandied about. I would urge that this is a good thing. As communities of scholar/teachers we can learn much from another look at William James and John Dewey. For example, James would have us understand that temperaments are at the root of our differences over rationalist and empiricist epistemologies. To get on with the world effectively as selves and as societies we require input from the soft-heads and the hard heads. What we clearly do not need, however, is to reduce our endeavors to ongoing contention between the two.⁸ Dewey calls our attention to another rapprochement that is needed, that between the sciences and the humanities. Scientists must acknowledge the inherent human and ethical consequences of virtually everything they do or attempt, and humanist scholars must become more involved in the possibilities and problems of the world close at hand.⁹

One other likely outcome I can but mention. Rehabilitating the humanities in historical studies in one way or another is going to bring the importance of texts, literacy, reading, aesthetics, and speculations about the good life, to name but a few relatively under-subscribed activities on campuses at present, more directly and contextually into the lives of our students and indirectly to our society. In spite of the discomfort or embarrassment some may feel with the recent jeremiads on behalf of Great Works, we must keep the faith with the humanities.

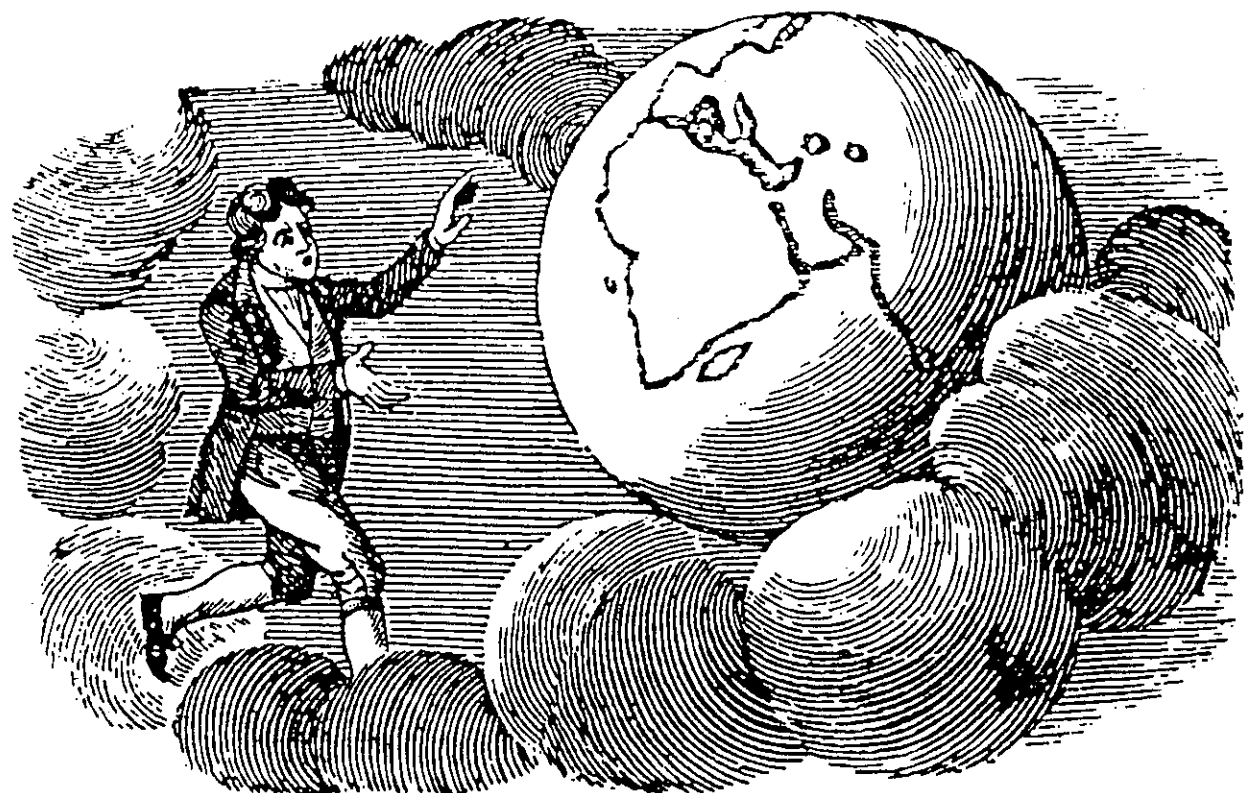
And finally, I began these remarks by involving the Existential spirit, an outlook that often inheres in a rather lonely and pinched sense of the present and the possible. As we continue to make our peace with the new historicism over the next few years, to criticize it closely as we must, and to agonize over its often arcane methodologies as we will, let us be sure to keep in mind its clear intention and its subtext: to contextualize and de-hegemonize texts, to open the past to the question of the present and thereby to expand and enrich the dialogue by means of which we define ourselves and our purposes, to promote human solidarity across time as well as across dis-

ciplines and cultures. Yes, this is clearly a soft-headed agenda. But, as people already committed to the historical enterprise, can we really hope for a more promising outcome from our joint endeavors than this? Can we really afford to do anything less than to nurture it?

NOTES

1. For a valuable review of several important contributions to this developing historiography, see: John E. Toews, "Intellectual History after the Linguistic Turn: The Autonomy of Meaning and the Irreducibility of Experience", *AHR* (October 1987), 879ff.
2. Hayden White, "Method and Ideology in Intellectual History: The Case of Henry Adams," in *Modern European Intellectual History*, eds. Dominick LaCapra and Steven L. Kaplan (Ithaca 1982), 280ff.
3. Roger Chartier, "Intellectual History or Sociocultural History? The French Trajectories", in *Modern European Intellectual History*, 133ff.
4. Dominick LaCapra, "Rethinking Intellectual History and Reading Texts," in *Modern Intellectual History*, 47ff.
5. Henri Bergson, *Creative Evolution*, trans. Arthur Mitchell (New York, 1944 [1907]), chaps. 1 and 2 passim.

6. Jean E. Howard, "The New Historicism in Renaissance Studies," in *Renaissance Historicism*, eds. Arthur F. Kinney and Dan S. Collins (Amherst, 1987), 3ff.
7. My sketch of Pocock's understanding of the historicity of political theory is drawn primarily from two of his essays: "The Concept of a Language and the Metier d'Historien: Some Considerations on Practice," in *The Languages of Political Theory in Early-Modern Europe*, ed. Anthony Pagden (Cambridge, 1987), 19ff.; and "Political Ideas as Historical Events; Political Philosophers as Historical Actors," in *Political Theory and Political Education*, ed. Melvin Richter (Princeton, 1980), 139ff. See also Pocock's: *Politics, Language and Time* (New York, 1971); and the Introductory essays in *The Ancient Constitution and the Feudal Law* (Cambridge, 1957), recently reissued, and *Virtue, Commerce, and History* (Cambridge, 1985)
8. William James, *Pragmatism*, ed. Bruce Kuklich (Indianapolis, 1981 [1907]), lecture 1: "The Present Dilemma of Philosophy," passim.
9. John Dewey, *Reconstruction in Philosophy* (Boston, 1948 [1920]), chap. vii: "Reconstruction in Moral Conceptions," passim.



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- October 1989
Fall Meeting
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- December 1989
Executive Committee meeting
Place to be announced
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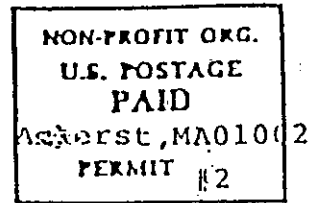
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