

NEHA NEWS

The Newsletter of the
New England Historical Association

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Spring Issue

April 1989

NEWS FROM THE EXECUTIVE COMMITTEE

The December meeting of the NEHA Executive Committee was held at the Hogan Campus Center at Holy Cross on Saturday, 17 December, presided over by Roger Howell, president. (The Committee would like once again to thank Ross Beales and the history department at Holy Cross for arrangements.) The committee covered an extensive agenda, the pace somewhat quickened by the advent of the first major storm of the season. The following information should be communicated to members.

1. The committee discussed future sites, the results of which are listed in the calendar. NEHA now has sites committed till the fall of 1992, which was thought sufficient for the moment. But suggestions and invitations are always welcome.

2. The committee instructed the editor of NEHA News henceforth to accept communications from members for publication. These may include, for example, one's own professional news or news of one's colleagues or department---grants, fellowships, books published, &c.---and communications from departments and other member institutions. The newsletter shall publish only what individuals or others communicate to it, subject to limitations of space and editorial discretion, so there can be no expectation of comprehensiveness. The newsletter has lately become increasingly a clearing-house for professional information in the region and it is hoped that this innovation will increase its usefulness in that regard.

3. NEHA News will henceforth list new members and their affiliation, if any. One purpose of this is to identify new [p.6]

SECOND CALL

SPRING MEETING: APRIL 21-22, 1988
LOWELL, MASSACHUSETTS

The National Historical Park at Lowell, Massachusetts, will host the annual spring meeting of NEHA on April 21-22. The revised schedule is on page two; 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 Ed Adelman of the National Historical Park has been in charge of local arrangements, with the assistance of Jonathan Liebowitz of the Department of History at Lowell University. We are grateful for their efforts on our behalf.

This is one of NEHA's biennial two day meetings. The first day's sessions will be held at the Park Visitors' Center and will begin with registration, followed by two plenary sessions, one at 4:30 p.m., the other at 8:00 p.m. The Saturday schedule begins with registration in the Patrick Mogan Cultural Center at 8:00 a.m. and continues with two sessions of three concurrent panels each, all in the Mogan Center. This year, for the first time, a panel has been included in which graduate students present the results of their dissertation research.

The luncheon meeting will be held at the Hilton Hotel, a short walk or drive from the Mogan Center. The principal event of the luncheon meeting will be the presidential address of the retiring president, Roger Howell, Jr., of Bowdoin College. The topic of President Howell's address is "Cultural Typology and the British Experience."

The luncheon and presidential address are important events in the Association's year and all members are warmly urged to attend.

THE NEW ENGLAND HISTORICAL ASSOCIATION

Friday, April 21

2:00 P.M. onwards

REGISTRATION

VISITORS' CENTER

4:30 P.M.

PLENARY SESSION

VISITORS' CENTER

AMERICAN EXCEPTIONALISM

Chair: Jonathan Liebowitz, University of Lowell
 Title to be announced, Peter Temin, MIT
 Comment: Stephan Thernstrom, Harvard University
 Michael McGerr, MIT

6:00-8:00 P.M. Recess for dinner

8:00 P.M.

PLENARY SESSION II

VISITORS' CENTER

LIFE AT THE BOOTT: HISTORICAL ARCHAEOLOGY OF THE BOOTT
 MILL BOARDING HOUSES IN LOWELL

Chairs: Steven A. Mrozowski, University of Massachusetts, Boston and
 the North Atlantic Region National Park Service, and Mary C. Beaudry,
 Boston University
 "Networks and Interrelationship in the Boott Mill's Housing Units
 #44-48", Kathleen Bond, Boston University
 "Documentary and Faunal Evidence for Foodways at the Boott Mill
 Boarding Houses, David B. Landon, Boston University
 "Snow White Little Instruments of Comfort": Clay Pipes and Class
 Consciousness at the Boott Mills Boarding Houses", Lauren J. Cook,
 Boston University
 Comment: Daniel Walkowitz, New York University

8:00 A.M.

Saturday, April 22

MOGAN CENTER

REGISTRATION

9:00 A.M.

CONCURRENT SESSIONS

MOGAN CENTER

1. Eighteenth Century Women and the Revolutionary Tradition

Chair: Bland Addison, Worcester Polytechnic Institute
 "Eleanora de Fonseca Pimental (1752-1799): Poet, Revolutionary
 Journalist, Martyr", Emiliana P. Noether, University of Connecticut
 "Power and Virtue: Some Perceptions of Women in the French Revolution",
 Elizabeth Kindleberger, Machias, Maine

2. Topics in New England History

"Those Levelling, Destroying Fanny Wright Loco Focos": Maine Views the
 Radical Democrats, 1836-1840", J. Chris Arndt, James Madison University
 "Relations between Indians and Afro-Americans in New England: the Case
 of Mohegan, Connecticut, 1760-1820", David W. Conroy, Alliance of
 Independent Scholars
 "Long Island in the Atlantic Economy", Geoffrey Rossano, Salisbury School
 Comment: The Chair and Dale J. Schmitt, East Tennessee State University

3. Dissertation Session, held jointly with "Retrospection: The
 New England Graduate Review in American History and American Studies"

Chairs: Nancy L. Gustke and Anthony Linanni, University of
 New Hampshire
 "Social and Economic Restructuring of Marshfield, Massachusetts,
 1640-1783", James J. Harrington, University of Massachusetts, Boston
 "Two Women in Warfare: A Comparison Study of the New Feminine
 Mentality", Carol-Ann Davis, University of New Hampshire
 "Persisting Traditions: Artisans and Industrialization in Ante-
 bellum Bangor, Maine", Carol Toner, University of Maine, Orono
 "Church and Community in the Maine Back Country: The Case of
 St. Patrick's Parish, Lincoln County Maine, 1790-1830",
 Edward T. McCarron, University of New Hampshire
 "That Dream of Home: The Development of Nineteenth Century
 Tourism", Dona Brown, University of Massachusetts, Amherst
 Comment: Joseph Conforti, University of Southern Maine

10:45 A.M.

CONCURRENT SESSIONS

MOGAN CENTER

4. Aftermath of Triumph: Problems of United Italy

Chair: Alan J. Reinerman, Boston College
 "Church, State and Welfare", Alice Kelikian, Brandeis University
 "Popular Discontent and the Rise of Socialism", Spencer di Scala,
 University of Massachusetts, Boston
 "Post-Unification Disenchantment and Italian Nationalism",
 Ronald S. Cunsolo, Nassau Community College
 Comment: Roland Sarti, University of Massachusetts, Amherst

5. The French Revolution Beyond French Borders

Chair, Catherine Lugar, Heritage State Park, Fall River
 "French Revolutionary Influences in Nineteenth Century Eastern
 Europe", Victoria Brown, Seattle, Washington
 "Afro-American Influences on Blake in the French Revolutionary Era",
 Peter Linebaugh, Brookline, Massachusetts
 "French Revolutionary Influences on Ireland", Mary Ann Elliott
 Title to be announced, Noel Ignatiev, Harvard University

6. Ancient History

"Early Greek Political Thought and the Concept of Civic Responsibility",
 Kurt A. Raaflaub, Brown University
 "Roman Slaves, Roman Freedmen: Social Climbing in the Ancient World",
 Steven Ostrow, Holy Cross

12:15-2:15

RECEPTION AND LUNCHEON

HILTON HOTEL

ROGER HOWELL, JR.

Presidential Address

"CULTURAL TYPOLOGY AND THE BRITISH EXPERIENCE"

Adjournment

News of the Profession

The Concord Museum in Concord, Massachusetts, has published The Native American Sourcebook, by Barbara Robinson. This is a compilation of resources, facts, data, and graphics regarding the history and present status of the New England native peoples. It is available at the Concord Museum, P.O. Box 146, Concord, MA 01742; (508)-369-9763. Cost is \$15.00, plus \$3.00 p&h.

The Association for Gravestone Studies has announced its 1989 Annual Conference, to be held at Governor Dummer Academy, Byfield, Massachusetts, 22-25 June 1989. The Essex Institute is cosponsoring the event. Contact Michael Cornish, 199 Boston Street, Dorchester MA 02025; (617)-282-3853.

J. Jackson Walter, President of the National Trust for Historic Preservation, and Michael L. Ainslie, President and CEO of Sotheby's Holdings, Inc., have announced the introduction of the Regional Heritage Series. This series is a semi-annual, four day program exploring the unique architecture, interiors, period furniture, and gardens of America's most historic and culturally significant regions. In the spring of 1989 the series will focus on 18th and 19th Century Salem. Contact: Barbara Balentine, Center for Historic Houses, National Trust for Historic Preservation, 1785 Massachusetts Ave., NW, Washington, DC 20036; (202)-673-4025 or Stacy Scheinberg, Sotheby's Educational Studies, 1334 York Avenue, New York NY 10021; (212)-606-7822.

The Encyclopedia of New York is looking for contributors. Letter and vita to Deborah Gardner, Managing Editor, Encyclopedia Project, New York Historical Society, 170 Central Park West, NY 10024.

The annual meeting of the Northeast American Society for 18th Century Studies will be held 5-7- October 1989 in Worcester, Massachusetts. One focus of the conference will be "The Age of the Democratic Revolution". Other sessions will focus on various aspects of 18th century literature, culture, and history. Proposals for panels should be sent to Bland Addison, Humanities Department, Worcester Polytechnic Institute, Worcester, MA 01069; (508)-831-5190 or (508)-856-9747.

Two Fulbright Fellows for 1988-89 are New England historians. They are Thomas F. Glick of Boston University (Uruguay) and

Jonathan Knudsen of Wellesley College (West Germany).

Fellowships are available to support attendance at the seminars held at the Folger Institute. Six seminars are held each semester. The deadline for all applications is 1 September, for spring 5 January. A list of seminar topics and further information may be obtained from: Folger Institute, Central Executive Committee, 201 East Capitol Street, SE, Washington, DC 20003; (202)-544-4600.

An audience of about seventy-five faculty, students, and visitors attended the Ninth Annual William E. Church Memorial Lecture, sponsored by the Brown University Department of History on 9 November 1988. The lecture, entitled "Witch-Hunting in Southwestern Germany, 1562-1684: The Social and Intellectual Foundations", was delivered by H. C. Erick Midelfort, Associate Professor of History at the University of Virginia.

Old Sturbridge Village will hold its first annual Summer Field School in Architectural History from 26 June to 11 August 1989. The program, focussing on buildings of the late 18th and early 19th centuries in rural Central Massachusetts, will feature intensive instruction and experience in architectural documentation techniques. Guest lecturers from numerous disciplines will make presentations on current methods in the study of architecture and New England history. The Field School in Architectural History will be held in conjunction with the 11th annual Old Sturbridge Village Summer Field School in Historical Archeology. Contact: Myron O. Stachiw or Nora Pat Small, Research Department, Old Sturbridge Village, 1 Old Sturbridge Village Road, Sturbridge MA 01566; (508)-347-3362.

Historical Massachusetts Incorporated has moved from Boylston Street in Boston to larger offices in the Old City Hall, 45 School Street, Boston MA 02108; (617)-723-3383. The move has symbolic as well as practical significance, as the very existence of the Old City Hall, slated for demolition in the 1960s, is a victory for the preservation movement.

The Newberry Library Center for Renaissance Studies announces its 1989 Summer Institute in Spanish and Hispanic-American

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At the Sessions

MODERN RUSSIA

The panel on modern Russia was given in memory of Robert H. McNeal of the University of Massachusetts, Amherst, one of the most distinguished contemporary scholars of Bolshevism and of post-revolutionary Russia. Professor McNeal was to have contributed a paper to the panel, but died in an auto accident in June. The session was prefaced by the comments of two of his fellow scholars in the field.

"I was shocked and terribly saddened to hear of Bob's death and am glad for the opportunity to say something about him. I didn't know him well, but had a special fondness for him. We first met about fifteen years ago, in an awkward little corridor in the library of the Harvard Russian Research Center where we found ourselves sitting at adjoining microfilm readers. He had already finished his biography of Krupskaya and I was doing a doctoral thesis that involved Lenin's biography. We were a Krupskaya man and a Lenin woman, which made us a natural couple. I immediately loved his modest, almost self-effacing manner which I--at the time a tense and perpetually worried graduate student--found marvelously comforting. He took me seriously, more seriously than I took myself, and for this I was enormously grateful. Our friendly collegial relations continued. I was always glad to see Bob when his long, lanky, gaunt figure appeared in the Russian Research Center library or on the lunch line.

More than once Krupskaya and Lenin brought us together on panels. One year, when the AAASS meeting was held in New Haven (I think it was 1979) I was writing a paper and Bob was to be the commentator. As the date of the convention approached I had still not finished my paper. I finally finished it less than a week before the convention, too late to send it through the mails. I apologized to Bob and told him I would deliver the paper to him in person so he might have several days to read it. On a gorgeous October day I drove out to Bob's house in Leverett along route 2, which was resplendent with fall foliage. I pulled up at his house and remember seeing horses and a sundrenched garden with vines and pumpkins. I walked up to the door clutching my manila envelope. "What a classy messenger ser-

vice", Bob said, flashing his warm, toothy smile. He invited me in for lunch and then we strolled around the garden together. He was so wonderfully nice, so generous of spirit.

I remembered this the following year when I came up for tenure at Wellesley, where I teach. His was the first name I put down as a suggested outside evaluator of my work. I wanted someone who was knowledgeable about the Soviet field, well-regarded, and --above all--nice.

I think I last saw Bob at the World Slavic Congress in Washington in 1985. We walked together and then sat on a bench on a downtown street and chatted about his Cossacks --the subject of his big project. He was a rare colleague who was deeply engaged in his work but at the same time made the time to be with others in an unpressured way. He himself may not always have been at ease in social situations, but he put others at ease. His was a gentle soul. I'll miss him."

Nina Tumarkin, Wellesley College

"Robert McNeal was so modest a scholar that one hardly realized, while he was alive, how great a contribution to modern Russian historiography he had made. This contribution took two forms: the editing of documents and the publication of original monographs.

Editing documents brings an author little fame, less, in any event, than the publication of ambitious syntheses, even those based on a superficial knowledge of the sources. I do not know which was the greater of Bob's accomplishments: his three volume supplement to Stalin's incomplete Collected Works, accompanied by a bibliography, or his five volume translation of the Resolutions and Decisions of the CPSU. The effort that has gone into these works is awe-inspiring; the benefit to scholars, great and lasting.

Of the monographs which Bob McNeal wrote several stand out. His early Bolshevik Tradition is a subtle treatment of the problem of the evolution of Soviet Russia from Lenin to Khrushchev. While conceding changes, Bob emphasized that the continuing claim of the Communist Party that it has a monopoly on 'truth' constitutes an element of continuity which determines the limits of Soviet reform. Bride of Revolution is

a sympathetic, lively account of Krupskaya's life, probably the best in existence. Shortly before his tragic death, perhaps tired of Communism, he turned his attention to pre-1917 history, and in Czar and Cossacks gave us an insight into the unique Russian phenomenon of Cossakdom on the eve of its destruction.

He will be remembered and he will be read."

Richard Pipes, Harvard University

"The Family Background of the Pseudonym 'Lenin'", Philip Pomper, Wesleyan University.

The most recent edition of the official Soviet biography of Lenin (V.I. Lenin, Biografiia, eighth edition, Moscow, 1987) comments briefly on Lenin's pseudonym: "It is often asked, why did he take that pseudonym? Those close to Vladimir Il'ich answered that it was evidently chosen accidentally, just like the others." Not even Lenin's wife or siblings claimed to know the meaning of origin of the pseudonym, but could only speculate about it. Yet a Russian speaker might easily infer that it was derived from the word for laziness, "len'". The author of the book about Lenin's pseudonyms noted the "paradox" that Lenin had suggested to M.N. Pokrovsky the pseudonym "Lenivtsyn" for the Russian publication of Imperialism, the Highest Stage of Capitalism in 1916. However, it never occurred to him that "Lenivtsyn" might be a variation of "Lenin". "Leniv" is the short form of the adjective "lazy".

Assuming that the two pseudonyms are connected, some psychological speculation about the meaning of the pseudonym for Lenin seems warranted. An examination of the Ulianov family configuration, Lenin's position among his siblings, and his parents' anxieties about his slow pace of development suggests that the pseudonym is indeed derived from the Russian word for laziness. Lenin probably used it as a reminder of his negative identity during his early childhood. That Lenin despised laziness, "Oblomovism", in others is well known. That he had to fend off such accusations himself is suggested by his choice of pseudonym.

"Dostoevsky's Vision of America", Abbott Gleason, Brown University.

Basing himself on a number of references from Dostoevsky's novels, the notes for the novels, and his journalism, Gleason suggested that Dostoevsky's view of America was

highly negative and connected to the extremes of individualism. References to America and the journey to America suggested selfishness and self-centeredness, irresponsibility, and unfaithfulness in the person(s) considering going to the United States of America. The country itself was regarded as the opposite of Dostoevsky's vision of Russia as an integrated religious community. Gleason made the case that Dostoevsky had little intrinsic interest in America but used it as a foil to his developing vision of Russia in the period between the early 1860s and his death in 1881.

FRANCIS PARKMAN

"Parkman's Views of American Indians", Francis P. Jennings, Newberry Library (ret.).

We must distinguish between the pitiable, sick, half crazed, half blind man, Francis Parkman, and the detestable ideology preached in his writings. The seductive manner of his style must not distract us from the matter it propagandizes.

Parkman was a Social Darwinian racist---authoritarian, chauvinist, and sexist. Though praised for authenticity, his histories are fictional works based on fabricated evidence, misquoted sources, and the omission of whole subjects that embarrassed his thesis (e.g., "King Philip's War"). He blamed the Seven Years War on "two empresses and a concubine". He condemned Quakers without consulting their manuscripts or analyzing the printed records of their Pennsylvania assembly. In short, he picked evidence, or made it up, to support his preconceived biases, which were vicious in the extreme.

Parkman revived the nonexistent Iroquois "empire" concocted by Thomas Dongan, Cadwallader Colden, and John Mitchell for diplomatic use against the French in a syllogism: the Iroquois supposedly had conquered the west, the Iroquois supposedly were British subjects, therefore the west was rightfully British. No part of it was true.

I have written the history that Parkman fictionalized in my trilogy, The Covenant Chain, composed of The Invasion of America (1975), The Ambiguous Iroquois Empire (1984), and Empire of Fortune (1988). His fraudulent methods are detailed in "Francis Parkman: A Brahmin among Untouchables", William and Mary Quarterly, 3d ser., 42

(July 1985), 305-328.

"Francis Parkman and the French" William J. Eccles, University of Toronto.

Francis Parkman was a product of his age and background. He dedicated his life to depicting the struggle for dominance in North America between France and Great Britain. In his mind the outcome was never in doubt. France represented barren Roman Catholic absolutism, Anglo-America embodied Anglo-Saxon Protestant liberty and progress; the forces of darkness versus the forces of light. His view of history was teleological; the defeat of France was necessary to make way for the creation of the United States of America. Starting with that conclusion he merely had to select, and at times distort, the evidence to prove his case to his, and many others', satisfaction. What he wrote was not really history but a tract for the times.

"Comments" by Neal E. Salisbury, Smith College.

Professors Jennings and Eccles have demonstrated that Francis Parkman selectively used, distorted, and invented evidence to accord with his notions of progress, great men, Social Darwinism, the superiority of laissez-faire capitalism, Manifest Destiny, race, religion, and gender. With his dramatic flair and gifted pen, Parkman made readily comprehensible the defeat of inflexible, animal-like Indian savages and heroic but flawed French absolutists by progress-minded Anglo-Saxon lovers of liberty.

Thanks to Jennings and Eccles, we now have a more rounded, complex understanding of colonial history. Jennings has led the way among historians in incorporating the insights and methods of cultural anthropology in order to develop an understanding of Indians free from the implicitly racist assumptions of his predecessors, while Eccles has demonstrated how Canadian history was shaped by the tensions between French imperial ambitions and the realities of French and Indian life. They have enabled us to see that the struggle for North America engaged people from a wide range of cultural and political backgrounds, and that these people interacted in a wide range of ways.

In their celebrations of Parkman's ability to make the past live for his readers, some historians betray a longing for a form of cultural power they no longer possess and a world that would afford them such power. But the stark shades of nineteenth-century

melodrama speak to the experiences of very few Americans in the late twentieth century. If we wish our histories to live as Parkman's did, we must accept the discontinuities between his time and our own, and acknowledge that our place now is in no way comparable with his place then.

ETHNIC STEREOTYPES IN AMERICAN FILM

"When Irish Eyes Weren't Smiling: The Campaign against Irish Stereotypes on the American Screen", Frank Walsh, Lowell University.

This paper dealt with the efforts of the Catholic church and Irish American organizations in 1927 to excise from the screen those elements which constituted in the words of one church spokesperson: "a hideous defamation of Catholic belief practices and a vulgar travesty of all things Irish." This first campaign against Hollywood can be viewed as a dress rehearsal for the better known crusade of 1933-34 which led to the formation of the Legion of Decency. Although a series of films came under fire in 1927, one picture, "The Callahans and the Murphys", came to symbolize all that was wrong with Hollywood's treatment of the Irish and their church. Tear gas bombs, paint, demonstrations, and fights marked the appearance of the film in New York city theaters. Several state film regulation boards ordered cuts in the film and local censors or police chiefs in a number of cities including Cincinnati, San Antonio, Madison, Jersey City, and Bridgeport, Connecticut closed the film. Boston's city censor claimed that the "Callahans and the Murphys" had "stirred up more trouble" in that city than any film since "Birth of a Nation". When a series of changes in the film failed to placate its critics, MGM finally recalled the film in November, 1927. One result of the protests was an increased sensitivity to Irish and Catholic topics by both producers and city and censors alike. In the long run, the campaign against the 1927 films allowed Irish and Catholic organizations to flex their muscles. As one member of the office of the Motion Picture Producers and Distributors of America prophetically remarked at the end of 1927: "I am inclined to think the withdrawal of the "Callahans and the Murphys", while at the time it seemed the only feasible thing to do, has established a precedent which will rise up to plague

us in the future." As the events of 1933-34 proved, his fears were correct.

"Black Stereotypes in the American Cinema: From D.W.G. to Spike Lee", Edward W. Hudlin, Southern Illinois University (Visiting Professors: Holy Cross).

Over a half century has passed since Sterling Brown wrote his seminal study of negro character as seen by white authors. In it, he argued that blacks were treated with about as much injustice in the world of American literature as they were in American life. In the end, he was able to distinguish seven stereotypes predominant in American literature from slave times to the Great Depression: the contented slave, the wretched freedman, the comic negro or buffoon, the negro as brute, the "local color" negro, and the negro as an exotic primitive. And, insofar as film scripts up until the Depression were parasitic upon the selfsame literature, it is not surprising to discover, as Thomas Cripps, Anne Powers, Donald Bogle, and others have shown, that these stereotypes continued to dominate the American screen from "The Birth of a Nation" to "Gone With the Wind" and continue in vestigial forms today.

There are many interesting questions to explore in regard to the evolution of black stereotypes in the American cinema since the Depression. To what extent, for example, the stereotypes found today are (1) extensions of those already catalogued, which--as has been said--dominated the cinema in its early days, or (2) based upon countervailing tendencies also present from the beginnings of the American cinema, or which (3) represent fresh starts in the depiction and characterization of blacks by both black and white directors. I argue that the American cinema today is a composite of all three. In explaining this proposition, I review the history of the entire controversy surrounding stereotypes--from D.W.G. to Spike Lee.

TRANSFORMATIONS IN THE MIDDLE EAST

"Perceptions of Turkey's Modernization since 1918", Tosun Aricanli, Harvard University.

Turkey's status in the European community has been perceived differently depending on its position in the international political cycles.

In the 19th century the Ottoman state tried to get accepted as a member of the

European community. From the European perspective this was a hard proposition to accept. After WWI, and after the dismemberment of the Ottomans, the nationalist forces continued their armed struggle against the occupying forces. This time it was convenient for the European powers to welcome Turkey into the European community, instead of continuing armed conflict. It was a young Turkish nation, modern and progressive for all parties concerned. After WWII, the cold war placed Turkey conveniently in a central position among the modernizing countries of backward origin. As a member of NATO and a progressive factor in the Middle East, Turkey was in an advantaged position.

Today, Turkey is once again at the cross roads. In its attempt to join the European Economic Community, the question of the fitness of its being a member of the European system is being raised. Instead of its "achievements" in modernization, the current issues are its cultural background and non-Western origins.

RESTORATION REPUTATIONS

"'The Imp of Satan': Restoration Images of Oliver Cromwell", Roger Howell, Jr., Bowdoin College.

The Restoration image of Oliver Cromwell was, not surprisingly, substantially negative. Building on pre-Restoration perceptions of Cromwell, royalists constructed a stereotypical Cromwell whose main characteristics were ambition, hypocrisy, and dissimulation; cruelty, a radical desire to overthrow the social system, promiscuity, and a connection with the devil were frequently added as features. But while the image was negative, it was also complex. Historical accounts were frequently tempered by the need to recognize Cromwell's achievements, such as the maintenance of order and his forceful foreign policy, as well as his faults. The image of Cromwell as a brave, bad man had appeared well before Clarendon. Genre clearly affected the degree to which the image could be blackened. Sermons and drama had far greater license to ignore the historical achievements of Cromwell and concentrate on his faults, or even invent them. The very intensity with which the negative image was advanced suggests, however, that there also existed a more favorable image of Cromwell in popular memory which needed to be coun-

tered, if not eradicated. In the nature of things, the more positive image received little expression in print after the Restoration, but there is telling evidence not only that it existed but also that it went beyond the widespread perception that his foreign policy had been vigorous.

"The Legacy of King Charles I's Head: The Use and Abuse of the King's Memory", Marc Schwarz, University of New Hampshire.

This paper explored the reasons why the trial and execution of Charles I in 1649 had such a positive impact on the King's memory. Among the factors considered were the behavior and associations of Charles during his period of imprisonment before the trial took place, his conduct and carriage before the court and at his execution, and the influence of the Eikon Basilike, which served as a posthumous reinforcement of his moderation and virtue. The result was that the King was able to win the battle for the future, revealing at the same time qualities which may help to reassess his past actions as well.

WELFARE AND RELIGIOUS INSTITUTIONS IN NEW ENGLAND

"Boston's Wayward Children: Social Services for Homeless Children, 1800-1930", Peter C. Holloran, Pine Manor College.

If the Good Samaritan had been a Bostonian, he would not have stopped on the road to aid the robber's victim, but instead hurried to town and organized a Traveler's Aid Society. By 1830 Boston enjoyed an international reputation for its philanthropic organizations and asylums. Homeless, wayward, and orphaned children occupied a central place in the Boston Brahmin network of charity and corrections. Rapid urbanization, industrialization, and immigration produced a bumper crop of pauper children and the city's elite rushed to save these "brands plucked from the burning."

Many present-day child welfare agencies in Boston evolved from these Victorian charities, as did many American policies and practices for abused and neglected children.

However, humanitarian concern for "wayward" children was marred by religious rivalry and ethnic prejudice. These child welfare services are rooted in antebellum conflict and cooperation between Protestants and Catholics, the Yankees, the Brahmins and the Irish. Analysis of private archives reveals the sectarian motives of elite "child-savers", who used social and economic power to conform the poor to middle-class values.

The Boston Female Asylum, the Children's Mission, and the New England Home for Little Wanderers placed thousands of Protestant and Catholic "orphans" in rural families in 1830-1890 with little concern for their religious and family ties. These children were removed from "corrupt" urban slums and restored to moral health in rural families as indentured farm hands, unpaid domestic servants, or adopted children. Many never saw their relatives and friends again. Catholic asylums, St. Vincent's Female Orphan Asylum, the House of the Angel Guardian, and the Home for Destitute Catholic Children confronted and challenged this elitist prejudice in 1830-1870.

The result was a vital and comprehensive public, private, Protestant, and Catholic system of social services for Massachusetts children in the twentieth century. Irish Catholic political power and ethnic pride forced local and state governments to protect the rights of dependent and delinquent children in public and private child care agencies. At the same time, prestigious Protestant child welfare agencies transcended sectarianism to forge a modern system of child welfare that was a model in the Progressive Era.

The following is an abstract of the paper read by Professor Sean Wilentz of Princeton University at the Association's fall plenary session, held at the Hartt School of Music at the University of Hartford. Professor Wilentz's address was the second in a series entitled "The Constitution and Your Right to Vote", sponsored by the Department of History of the University of Hartford and with support from the National Endowment for the Humanities and from the U. S. Constitution Bicentennial Commission of Connecticut. Don Rogers of the University of Hartford is Project Director. We are pleased to be able to include comments by William E. Gienapp, Visiting Associate Professor of History at Harvard University, and by Richard Buel, Professor of History at Wesleyan University.

"Property and Power: Suffrage Reform in the United States, 1787-1860

Sean Wilentz, Princeton University

Between 1787 and 1860, American politics underwent a decisive democratic transformation, signalled by the achievement of white manhood suffrage and related reforms. Few politicians at the time could avoid coming to terms with the democratizing trend; ever since, it has received considerable attention from historians. Even so, we have yet to comprehend fully the ramifications of early democratization. More than a passing or inevitable development, the struggles behind these reforms ushered in the first long cycle of a seemingly endless battle over the first principles of American politics. The reformers' strivings were of international as well as national importance. Their success was tied to a dramatic revolution in American economic and social relations. Above all, their movements were rooted in popular political agitation that has yet to receive its due---one of a host of locally-based democratic insurgencies that gripped the nation between the Revolution and the Civil War. And reform had its darker ironies as well---ironies that drained the cause of popular sovereignty of its expansive, universalizing power.

The historian Chilton Williamson's description of the movement "from property to democracy" barely captures some of the essentials of early suffrage reform.¹ In the mid-18th century, all but one of the colonies required some sort of property ownership as a prerequisite for voting, often in the form of a freehold title in land. Politics operated through networks of elite power and deferential popular participation; according to received opinion, no man without property deserved the franchise. By 1860, in contrast, almost all of the states had adopted some approximation to universal manhood suffrage.

The significance of these changes should not be misconstrued. Given the relatively wide diffusion of landed property among free American households in the 18th century, suffrage requirements that might seem stiff in retrospect were actually far less so. Nevertheless, to divorce formal political rights from property ownership---breaking with the venerable "stake-in society" principle---was a philosophical and social transition of no small moment. It would loom even larger in the 19th century, as early industrialization and immigration augmented the numbers of poor and propertyless free American men.

The democratic impulses unleashed by the popular mobilizations of the Revolution initiated the first steps toward widening the suffrage. Between 1776 and 1783, significant reforms took place in Pennsylvania, New Hampshire, New Jersey, Georgia, and Maryland, while demands for reforms---including universal manhood suffrage---surfaced elsewhere. But to say (as some historians have) that the Revolution committed the country to democracy is an exaggeration. In one key state, Massachusetts, the Revolution actually brought a reactionary turn vis-a-vis voting rights. New York's constitution of 1777 instituted a double-tiered system of property requirements for elections to the upper and lower legislative houses. Other states, like Virginia, retained their colonial property requirements. After the war, Vermont's admission to the union brought in the first state without any formal property tests, while in Delaware, Georgia, and North Carolina, tax-paying requirements replaced older property laws---a de facto form of white manhood suffrage. Still, between 1783 and 1800, no previously existing state completely severed property from voting.

Thereafter, democratic reforms proceeded in four successive waves. The first wave, from 1801 to the War of 1812, brought reductions in property requirements in Maryland, South Carolina, and New Jersey, but the defeat of similar efforts in Massachusetts, Rhode Island, Connecticut, and New York. In the western territories, as late as 1812, only one new state, Kentucky, had been admitted to the union without some sort of property stipulation. The second wave, lasting from 1815 to 1828, was far more powerful, especially in the Northeast, where reformers won major victories in Connecticut, Massachusetts, and New York. By 1828, the year of Andrew Jackson's election, property barriers remained formidable only in Rhode Island, Louisiana, Virginia, and (in upper house elections) North Carolina.

A third, largely southern reform wave began with the momentous Virginia constitutional convention of 1829-30, which finally toppled that state's freehold requirements. Thereafter, a string of reform conventions in Mississippi, North Carolina, and Georgia further democratized voting. Finally, Rhode Island's famous Dorr War in the 1840s sparked a fourth series of efforts, in which several states that had not yet done so ended all forms of property tests for adult white males.

These reforms hardly eliminated all restrictive procedures, even within the white male electorate. Residency requirements, registry laws, bars on pauper voting, poll taxes, and naturalization procedures (among other things) would remain sticky problems until well after the Civil War; by resorting to such methods, legislatures and constitutional conventions were able to disenfranchise a significant portion of even the white male adult population, including a critical segment of the largely immigrant working class. Still, as Williamson remarked, "it was an impressive fact, of world significance, that the movement to eliminate property as a test for voting had achieved so great a degree of success by 1860."² How, though, are we to judge that significance? I would like to suggest three frames of reference---international, social, and popular---whereby we might approach that question anew.

We should not, by any means, assume that these events were uniquely American, or that they transpired in pristine isolation from democratic movements abroad. Americans were not the only people to eliminate property tests before 1860: the French did as well, after their revolution in 1848. And Americans were neither uninformed nor uninterested in democratic advances elsewhere. From the start, all sides in the American suffrage debates drew on ideas received from the Old World. Down to the 1820s, opponents to reform invoked the authority of 18th century British Tory William Blackstone, in support of the Aristotelian idea that the suffrage ought to exclude those men of mean circumstances who supposedly had no political will of their own. As late as the 1830s and 1840s, Blackstone's formulations found their champions as far west as the wilds of Illinois and Louisiana. Younger conservatives, meanwhile, turned away from Blackstone in the early decades of the nineteenth century, only to seize upon the writings of another English writer, the 17th century republican James Harrington.

Suffrage reformers, for their part, sometimes seemed to want to break entirely from all Old World precedents. Yet that very argument, along with some of the specifics of reform agendas, borrowed liberally from the ideas of various 17th- and 18th-century British writers. Among these were the widely-cited thoughts of John Locke---but also the legacy of another more radical tradition stretching back to the English Revolution, the New Model Army, and Levellers; and the famous Putney debates, and filtered through the writings of such later radicals as the Englishman Major John Cartwright and the 18th-century international revolutionary Thomas Paine.

American reformers also took heart---and instruction---from their own contemporaries abroad. In at least one case---Abraham Bishop of Connecticut---direct contact with democratic ideas during a grand tour of France in the 1780s proved the personal turning point in the making of a reformer. Other Americans were well aware of transatlantic movements, and they drew a parallel between the two situations. In 1808-09, South Carolina newspapers cited the works of the British reformer John Horne Tooke and the activities of the Society of United Irishmen, along with quotations from Paine. Prior to New York's constitutional convention of 1812, Albany and New York City newspapers carried writings and speeches by William Cobbett, "Orator" Henry Hunt, and other British activists on the need for reform; so, a decade later, did Virginia newspapers on the eve of that state's revision of the suffrage. In Mississippi, the impetus for suffrage reform in 1831 came directly from the French Revolution of the previous year and the continuing British movement for parliamentary reform.

This traffic in ideas was hardly one-way: reformers overseas (especially in Britain) were greatly emboldened by the writings and achievements of the Americans. Nor were the American debates conducted entirely at the rarified level of a seminar on political theory. Nevertheless, when they did talk about ideas, Americans spoke in an informal, international lexicon of democratic politics that blossomed throughout the Atlantic world---and not just the United States---at the end of the 18th-century and the first half of the 19th. When it is finally written in full, the history of American

democratic reform---like the history of abolitionism---will emerge as part of an epochal, world-historical transformation.

Which is not to say that democratic reform proceeded in this country even approximately as it did abroad. The American Revolution, by shattering old ideas of ruler and subject and elevating the principle of popular sovereignty to a nationalist creed, undercut the consolidation of the kind of landed conservative opposition to democratization that proved so powerful in other countries. But this does not mean, in turn, that democratic reform came swiftly and effortlessly---was an inevitable outcome of existing American social conditions as of 1787. Vast social, political, and ideological struggles were necessary before the deferential politics of the 18th-century gave way to the democratic politics of the 19th.

Near the center of these changes was a process recent historians have described in terms of a market revolution. Between, roughly, 1800 and 1860, an astonishing series of economic innovations hastened the spread of wage labor and commercial agriculture in the northern states and the spread of plantation slavery in the South. With these changes, old social resentments mingled with new ones, to propel entire classes of people---urban workingmen, manufacturers, yeomen, planters, financiers, petty slave holders---into political battles over issues like debtor relief, banking, internal improvements, tariffs, temperance, and (ultimately) slavery.

Connections between the market revolution and democratization can be discovered at several levels. The emergence of new local political elites who came from outside the established gentry---urban and country merchants, manufacturers, lawyers, newspaper editors, and other professionals---clearly increased the pressure for change. Throughout the country, in various walks of life, there arose an articulate stratum of ambitious men who owed little or nothing to the old ideal of a landed freeholder citizenry and a benign, virtuous patrician leadership. In state after state, these new men of the market revolution played critical roles either in mobilizing support for reforms or in helping broker these reforms in the state legislatures and constitutional conventions.

At another level, the suffrage debates tapped into the broader social resentments and conflicts that accompanied the market revolution. As the historian Daniel Rodgers has noted, the language of popular sovereignty sprang with particular passion from the mouths of those whom Andrew Jackson called the "real people": "Men of little property shut out of the early political arrangements of power, farmers and petty planters from the malapportioned back countries, debtors far from the seats of legal justice, urban mechanics grown restless with the politics of deference and the injuries of merchant capitalism."³ Inexorably, the issues of democratic rights became entwined with the popular perception that some Americans, by dint of their privileges, were at war with popular sovereignty itself. As a brake on the power of the unproductive few, spokesmen for the so-called "real people" demanded an expansion of democracy.

In the 1830s, the Democratic Party became the chief carrier and promoter of these perceptions. But outside of party politics, as well as inside, the social conflicts caused by the market revolution kept intruding on public affairs. In the South, clashes between "up-country" yeomen and "low-country" planters and their urban allies fed directly into the politics of suffrage, most conspicuously in Virginia. In the newer western states, reforming politicians mixed opportunism and idealism to build strong bases of support in less commercialized regions. In the Northeast, testy coalitions of urban workingmen, small farmers in remote districts, and new manufacturing/commercial interests bent on reform, became the backbone of the reform constituencies.

Only in Rhode Island did these social and political fault-lines crack open in a violent convulsion. Elsewhere, state legislatures or constitutional conventions adjudicated differences peacefully. These proceedings, especially the conventions in large states like New York and Virginia, have received a good deal of attention, as symbols of judicious, pragmatic American politics. In many instances, however, these assemblies would have been unimaginable without persistent political pressure from below.

Popular expression for democratic reform assumed a variety of forms. Town and legislative petitioning over matters like the placement of polling places---a more or less constant occurrence in post-Revolutionary America---may seem to have been of least moment, devoted as it was to mundane local issues. Yet they also showed something of how local

electors were vigilant about securing their vote, in an era where simply getting to the polls over rough country roads was not always easy. Of more obvious importance were the town and country petitions which flooded into state legislatures, state constitutional conventions, and (from the Western territories), the U.S. Congress, with various demands for changes in the voting laws. Enfranchised voters sympathetic to reform had the additional weapon of their ballots, which they used in some places to good effect to elect friendly representatives.

Most interesting of all were those efforts which inaugurated state and local reforms. Sometimes, these began as ad hoc efforts by like-minded neighbors---as, in 1801, when a group of cartmen in New York City, angered that the Federalist-dominated municipal government would not grant them the freemanship required to vote in city elections, complained to the mayor and aldermen. (A few years later they won their case, under a Jeffersonian administration.) Far more impressive mobilizations preceded the statewide reforms of the 1820s and 1830s. In New York popular reform assemblies met in Washington County in 1817, and in Montgomery county three years later. On July 4, 1820, numerous mass meetings were held around the state to call for the extension of the vote to all taxpayers and all members of the militia. Even more dramatic events unfolded in Virginia. In 1815, nearly fifteen years before the calling of the Virginia state constitutional convention, a group of non-freeholders met in Harrisonburg, and prepared a circular reform petition for distribution around the state. A year later, a mass meeting at Winchester described the state's constitution as an "absolute mockery of free government." Popular agitation, though frustrated for several years more, did not die. On the eve of the state convention in 1829, talk at a mass meeting of non-freeholders prompted newspaper discussions of the desirability of forming a physical force party, to secure the changes that thus far had been thwarted.

On other occasions popular unrest threatened even more ominously to step beyond the boundaries of the law. The Rhode Island example---which degenerated into a civil insurrection---was the most spectacular, but it was hardly the only case in which the unenfranchised organized to take matters into their own hands. In 1822 and 1823, the newspapers of North Carolina back-country were filled with appeals for a popularly-constituted illicit state convention to gain electoral reform. Ten years later, a local convention met in Hancock County, Georgia, and called for people of that state to hold their own constitutional convention. To head off a political rupture, the Georgia legislature eventually scheduled a legal convention, which met in 1833; under pressure for further reform and threats of illegal assemblies, the legislature called yet another convention in 1839. To be sure, not every state was gripped with such popular reform enthusiasm. Where it did, though, democratization came about not as a free gift from political elites, but in part from organized efforts outside the halls of power.

In sum, the success of democratic reform reflected both the legacy of the Revolution and the disruptive effects of social change and popular engagement. But it also reflected the limits of popular sovereignty, as understood even by reformers. In several ways, the formal democratization of politics, while hardly a sham, proved dangerously and in some ways oppressively incomplete by the Civil War era.

Soon after various reforms fell into place, some Americans questioned whether the widening of the suffrage actually affected the structure of power. Workingmen radicals of the 1830s and 1840s raised the matter most insistently, claiming that merely abolishing property restrictions would not in itself rid the country of those they called the "mushroom aristocracy". In some places, the success of suffrage reform only brought a subsequent decline in voting and interest in further political reforms: it seemed, as one newspaper reported, that the political elites had "disarmed the poorer classes by taking them into the body politic."³

For many other Americans, meanwhile, the expansion of white male suffrage could look like the very antithesis of democracy. These were the groups who, as a consequence of the market revolution, seemed as mired in domination and dependence as ever---and in some respects even more so. Women, for example, had been given scant thought as citizens before the American Revolution: thereafter, on those rare occasions when male suffrage reformers even broached the subject of women's suffrage, it was usually dismissed with

misogynist contempt. Only in the 1840s did supporters of woman suffrage begin to find a collective voice---and of course, even then, they faced a long and rocky road before they would be heeded. Black men, meanwhile, had even more reason to resent the immediate fruits of antebellum democratization. In state after state where, after the Revolution, free black men enjoyed some sorts of franchise, the years from 1790 to 1850 saw the steady erosion of such rights, to the point of extinction. Southern reform spokesmen made no bones about their claims that democratization was a means to ensure greater unity among whites (and hence greater security for the institution of slavery). In the North, a blend of political expediency and heightened popular racism promoted a crackdown on the black franchise. On the eve of the Civil War the overwhelming majority of northern states denied virtually all blacks the vote. Nor were all white men exempt from disfranchisement: several states, at the very moment they reduced property qualifications, moved to exclude paupers; other states, especially in the Northeast, to restrict immigrant voting.

By the 1850s, meanwhile, the politics of democratization had lost much of the popular zeal of earlier decades. After the Mexican War, the issue of popular sovereignty became entangled, as never before, with questions surrounding territorial rights and the expansion of slavery. The moral and ideological passions surrounding the slavery issue cut across the political allegiances formed in response to the commercial revolution; consequently, the rhetoric of democracy became ever more closely linked with efforts to keep the slavery issue out of national affairs and paper over sectional division with compromises and soothing words. If any national figure stood as the great champion of popular sovereignty in the mid-1850s it was Stephen A. Douglas, who turned the phrase to mean accepting slavery where it existed, and where it did not, putting its existence to the vote of the people. As hard as he tried, Douglas could not make this formula work. Only after the Civil War that followed, would the suffrage and related issues of popular sovereignty reemerge at the center of American politics.

The story, of course, does not end there. Through the first Reconstruction of the 1860s and 1870s, the era of black disfranchisement and on to the second Reconstruction of the 1950s and 1960s, the issue of suffrage rights remained central to the struggles of black Americans. And so as other groups of Americans pressed their claims for power, they denied their dependency and turned to securing (and sometimes recovering) their right to vote. That they eventually succeeded may be a mark of American democracy's maturation. That it took so long is a sobering lesson about the American past. Sobering, too, is the additional lesson, that winning democratic reforms is no guarantee that they will not be truncated or removed. And even more sobering is the fact that a nebulous contempt for those commonly deemed the dependent still informs our politics, sometimes with poisonous results. That contempt, along with the promise of equality, remains the legacy of early democratic reform.

COMMENT

Wilentz's paper challenges the current historiographical fashion that emphasizes the degree to which the incorporative tendencies in American political culture made the transition from a property franchise to universal manhood suffrage for whites more or less automatic. The power of these incorporative tendencies is best measured by the behavior of the Federalist Party after 1800. Despite a deep antipopulist bias, they were faced with the choice of abdicating to the Jeffersonian Republicans or mobilizing the people for their own purposes. Their success in politically organizing a popular following helped them to maintain a regional power base until after the War of 1812. Subsequently, competition between the political coalitions that evolved into the Second Party system insured that the pressure to recruit new participants into the political process would continue. Wilentz is right to draw attention to other influences affecting the process of democratization that the prevailing orthodoxy tends to ignore, including the influence of developments abroad, the links between social change and the liberalization of the franchise, and the role of the disfranchised in effecting their own empowerment. But European comparisons remind one that America enjoyed unique advantages in its movement towards white manhood suffrage. The social change that probably had the most impact on freeing the suffrage from property restrictions was urbanization. And those in power yielded to pressure from the unenfranchised for the vote as much out of a desire to control them as to empower them.

Richard Buel, Wesleyan University

In his comment, Professor Gienapp praised Professor Wilentz for offering a new framework for analyzing the problem of suffrage reform in the first half of the nineteenth century. He expressed reservations, however, about the paper's challenge to the idea of American exceptionalism in political matters, and noted how weak the opposition to political reform was in the United States compared to Europe. While he found the perspective of popular movements more promising, he urged Wilentz to broaden his treatment to include the role of political parties in these movements and to look at other issues such as legislative apportionment and debtor relief as well. He found Wilentz's discussion of the relationship between the expansion of the market and political reform to be especially promising, but pointed out that groups most vociferous in support of democracy were the least comfortable with these economic changes and called for further analysis of this point. He commented in closing that Wilentz's paper was the outline of what he promised to be a major discussion of the subject.

William E. Gienapp, University of Wyoming
Visiting Associate Professor, Harvard University

Archival Sciences, to be directed by Vicento Cortes Alonso, Inspector General of Archives and Professor of Anthropology at the Universidad Complutense of Madrid. The Institute will provide intensive training in the reading, transcribing, and editing of Spanish and Hispanic-American manuscript books and documents. It will meet from 5 July to 11 August 1989. Contact: Center for Renaissance Studies, The Newberry Library, 60 West Walton Street, Chicago, IL 60610; (312) 943-9090.

The Stephen Botein Memorial Fund, established by members of his family, his colleagues, and his many friends, has reached \$20,000. This Fund is intended to provide opportunities for scholars from diverse backgrounds to work together at the American Antiquarian Society. This year, the Fund's income will be used to support a Stephen Botein Fellowship for residence at AAS for up to two months during 1989-1990. The Fellowship will be awarded for research in the general field of American book history. Contact: John B. Hench, American Antiquarian Society, 185 Salisbury Street, Worcester, MA 01069; (508)-755-5221.

The Tenth Lowell Conference on Industrial History, "After Hours: Life Outside of the Work-Place", to be held 26-28 October 1989 at Lowell, MA, solicits papers, whole sessions, and media presentations which address the theme of leisure time and time away from the work place in industrial society. Selections from the annual conferences are considered for publication in a series of anthologies published by the conference through the Museum of American Textile History and the American Association for State and Local History. Proposals should be sent by 30 April to: Dr. Edward Jay Pershey, Tsongas Industrial History Center, Boott Mill, #8, Foot of John Street, Lowell MA 01852; (508)-459-2237.

EXECUTIVE COMMITTEE (cont'd)

colleagues in the region to the membership.

4. The chair of the Nominating Committee for 1989-1990 will be William Green of Holy Cross. Other members of the committee are Ralph B. Casey (Taconic High School), Armand Patrucco (RIC), Howard Nenner (Smith), Kim Phillips (UConn/Groton), Lynda Shaffer (Tufts), and Kevin Sweeney (Historic Deerfield). Nominations for vice president, executive committee (two year terms) and nominating committee (three year terms) are prepared and publicized by this committee every autumn for election at the October meeting. The election will be held this year at Smith College on 21 October. Members should consider now either volunteering for office or nominating members who are willing to serve. Those making nominations, either of themselves or others, should send names and a brief c.v. (degrees and institutions, teaching history, field of specialization, publishing or other relevant history) to William Green, Department of History, Holy Cross College, Worcester, Massachusetts, 01610, preferably by the first week of September at the latest. Please be certain those you nominate are willing to serve.

5. A brochure for general distribution was requested by the committee and is now in preparation. NEHA has a large and active membership, but the committee is seeking to maintain and expand that base. Members, especially department chairs, could help our efforts a great deal if they would regularly report new additions to their faculties.

The reopening of the Gardner-Pingree House in Salem will be celebrated by a Garden Gala on 23 June. The event is sponsored by the Friends of the Essex Institute and features dinner, a raffle, and a sneak preview of the House. Contact the Institute.

NEHA NEWS. The Newsletter of the New
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Neal R. Shipley, Executive Secretary

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

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

Address inquiries to the Executive Secretary.

CALENDAR

October 21, 1989
Fall Meeting
Smith College
Northampton, Massachusetts

December 1989
Executive Committee meeting
Place to be announced.

April 1990
Spring Meeting
Pine Manor College
Chestnut Hill, Massachusetts

October 1990
Fall Meeting
St. Joseph's College
Hartford, Connecticut

December 1990
Executive Committee meeting
Place to be announced

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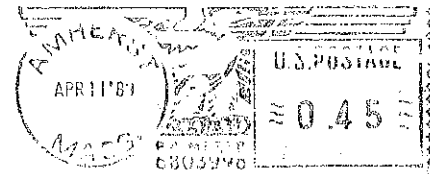
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Contributions and suggestions
are welcome and invited. The
deadline for the Spring Issue
is January 11; deadline for
the Fall Issue is June 15.

Manuscripts should be typed
and doublespaced.