

NEHA NEWS

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The Newsletter of the New England Historical Association

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ASSOCIATION BUSINESS

The annual elections were held at the October 1989 meeting at Smith College. Richard D. Brown (Connecticut) succeeded to the presidency for 1990-1991 according to by-law. Alan J. Reinerman (Boston College) was elected Vice President and Bland Addison (Worcester Polytechnic) Secretary of the Association. Douglas Little (Clark), Susan Pennybacker (Trinity, Hartford), and Neil Stout (Vermont) have been elected to the Executive Committee, and John Tutino (Boston College) and Paul Ziegler (Assumption) to the Nominating Committee for 1990-1992. All take office at the spring meeting, 1990.

NEHA BOOK AWARD

The New England Historical Association's Book Award for 1990 has been given to Mary Blewett (University of Lowell) for Men, Women, and Work: Class, Gender, and Protest in the New England Shoe Industry. The Award Committee was chaired by Bland Addison (Worcester Polytechnic); the other members were Neil Stout (Vermont), Jonathan Liebowitz (Lowell), and Mary Wickwire (Massachusetts/Amherst).

After commenting on the high calibre of the many nominations for the 1990 Award, Professor Addison made the following comments on Professor Blewett's book:

"A most important task still remaining for historians is to reconstitute and explain the changing role of women in the history of the industrial revolution and of capitalism. In a brilliant book on the women shoe workers of Lynn, Massachusetts, and the surrounding region, 1780-1910, Mary H. Blewett of Lowell University presents the complex dynamics operating between gender and class, economy and culture, technology and demography, in the history of American labor during the nineteenth century. Men, Women, and Work: Class, Gender, and Protest in the New England Shoe Industry is an incisive examination of the sexual division of labor from the artisanal production of shoes, before and during the period of protoindustrialization, through the mechanization and centralization of the factory system. Using extensive archival research and a careful and judicious application of diverse theoretical models, Blewett shows how divisions

between men and women, and between women in and out of the factory system, was occasionally transcended in worker solidarity, but was as frequently the reason for the failure of that solidarity in protest movements throughout the nineteenth century. Men, Women, and Work, widely reviewed and praised by experts in the field, has also been awarded the Herbert G. Gutman prize for exceptional works in the field of American social history, an award--I should add--the committee knew nothing about in making its own decision."

Professor Blewett has made the following response:

"I would like to try to convey to you the personal as well as the professional pleasure that an award from the New England Historical Association gives me. I realize that this association wishes to emphasize the inclusivity of its interests, but that would deny the cultural symbolism of this special place to those of us who are outsiders.

"I am a child of the Midwest: born in St. Louis; reared in Omaha; and educated in a town west of Chicago. I went to college at a big mid-western state university, and my doctoral dissertation topic was the origins of Harry Truman's Fair Deal. Then I got my first job in New England.

When I got here, I confronted both the cultural richness and the industrial decay of this region. The impact of living and working in New England refocused my interests and redirected my teaching, research, and my writing into the new social history. One of the results is the book that you have honored with the association's award.

In addition, I have just completed a book on the human experience of de-industrialization in early twentieth century New England, and I am currently at work on a cross-cultural study of working people from Lancashire, England, who immigrated to southeastern New England in the mid-nineteenth century.

So you can see to what extent New England, its people, and their historical experiences have captured my imagination and [p. 3 ^{us}]

THE NEW ENGLAND HISTORICAL ASSOCIATION

Spring Meeting ■■■■■■ 21 April 1990 ■■■■■■ Pine Manor College

8:00 am. **REGISTRATION** (Doughnuts and Coffee) COLLEGE HALL
9:00 **SESSIONS**

1. **Constructing Reality: Psychology and Politics in Early Modern Europe**
"The Madrid of Philip II," Katherine Wilkinson Zerner, Art History, Brown University
"Monuments of his own Magnificence: Henrichemont and the Archaeology of Sully's Mind," Edmund H. Dickerman and Anita Walker, University of Connecticut
Chair and commentator: Philip Benedict, Brown University
Commentator: Laurie Nussdorfer, Wesleyan University
2. **Women and Reform in Antebellum America**
"Black Women Reformers in the Ante-Bellum Period," Murielle Vautrin, Brandeis University
"Weaving the Fabric of Faith: The Religious Experience of Lowell's Mill Girls, 1824-1846," Janet E. Schulte, Brandeis University
Chair and commentator: Catherine Clinton, Brandeis University
Commentator: Stephen Marini, Religion, Wellesley College
3. **Decline and Fall of a Fascist Empire: Italy, 1935-1945**
"Cracks in the Facade: The Internal Crisis of Fascist Totalitarianism, 1935-40," Alexander DeGrand, North Carolina State University
"The End of a Political System: Mussolini at Salo, 1943-45," Roy Domenico, Upsala College
Chair and commentator: Alan J. Reinerman, Boston College
Commentator: Spencer DiScala, University of Massachusetts at Boston

10:30 **COFFEE INTERMISSION**
10:45 **SESSIONS** (COLLEGE HALL)

4. **Literate Mentalities in the High Middle Ages**
"Legends and Literacy: The Story of Wulfstan's Pastoral Staff," Mary Lynn Rampolla, Colgate University
"The Definition of History as a Literary Genre," Leah Shopkow, Indiana University-Bloomington
Chair and commentator: Thomas J. Jambeck, English, University of Connecticut
Commentator: Jan Ziolkowski, Comparative Literature, Harvard University
5. **Art and Culture in Fin de Siecle France**
"Monet and Fin de Siecle France," Paul Tucker, Art History, University of Massachusetts, Boston
"Democratic Vistas -- Democratic Media: Finding a Role for Print Culture in Late 19th-Century France," Miriam Levin, Case-Western Reserve University
Chair and commentator: Charles Rearick, University of Massachusetts, Amherst
Commentator: Marvin Cox, University of Connecticut
6. **In Commemoration of the 25th Anniversary of the Voting Rights Act of 1965: Race and Politics in Twentieth-Century United States**
"The Racial Transformation of American Politics," Edward Carmines and Robert Huckfeldt, Political Science, Indiana University, Bloomington
"A Participant's Commentary," Julian Bond, Civil Rights Activist, Washington, D.C.
Chair and commentator: Linda Williams, John F. Kennedy School of Government, Harvard University

12:15 **RECEPTION "MAIN HOUSE"** (Ferry Administration Building)
1:00-2:00 **LUNCHEON, BUSINESS MEETING**

PRESIDENTIAL ADDRESS

"Slavery and the Development of British North America"
Barbara Solow
(Harvard University)
President, New England Historical Association 1989-1990

2:15-3:45 **PLENARY SESSION** COLLEGE HALL
THE EUROPEAN STATE SYSTEM AT THE END OF THE TWENTIETH CENTURY

Panel: Chair, Michael Howard, Yale University
Volker Berghahn, Brown University, Germany
Stanislaus Blejwas, Central Connecticut State University: Poland
Benedict Maciuika, University of Connecticut: U.S.S.R.
Peter Pastor, Montclair State College: Hungary

my mind and can understand why I take such keen pleasure in accepting this award."

Men, Women, and Work has subsequently received the Joan Kelly Memorial Prize from the American Historical Association for 1989. The work alluded to above by Professor Blewett will appear as The Last Generation, Work and Life in the Textile Mills of Lowell, Massachusetts, 1910-1960, to be published by The University of Massachusetts Press in August 1990. It will appear in conjunction with the opening of a major exhibit on textile industrialization at Boott Mill, in the Lowell National Historical Park.

Members are reminded that nominations for the 1991 NEHA Book Award are currently being received by the Executive Secretary. Books in any field of history published between 1 January 1989 and 31 December 1989 are eligible; nominations must be made by publishers. Authors' must have lived or taught in New England for at least two years previous to submission of a book. The deadline for submissions is 16 April.

MORE BOOK NEWS

A facsimile edition of Fort Toulouse, the French Outpost at the Alibamos on the Coosa, by Daniel H. Thomas (professor emeritus at the University of Rhode Island, has been issued by the University of Alabama Press. The book, first published in 1960, is now in the Library of Alabama Classics series and contains a long introduction by Dr. Gregory A. Waselkov reviewing the archaeological discoveries and progress in the reconstruction of the fort which was also the site of Fort Andrew Jackson.

Knowledge is Power: The Diffusion of Information in Early America, 1700-1865, by Richard D. Brown (University of Connecticut) was published by Oxford University Press in 1989.

Boston's Wayward Children. Social Services for Homeless Children, 1830-1930, by Peter C. Holloran (Pine Manor College), has been published by Fairleigh Dickinson Press. In this study, Professor Holloran shows how New Englanders pioneered in charity and corrections for children and adolescents from the Age of Jackson to the New Deal. The system of orphanages, child-placement agencies, reformatories, juvenile courts, and child guidance clinics established by Yankee and ethnic Bostonians was a launching pad for the New Deal and remains the basis for contemporary social work with the young.

A session offered at the NEHA meeting at Historic Deerfield on 25 April 1987 has been published in the Proceedings of the American Antiquarian Society, volume 99, part one, 1989. The participants were: Richard D. Brown (UConn), introduction; Ross Beales (Holy Cross), R. B. Lyman (Simmons), and Jack Larkin (Old Sturbridge Village). It was a panel on farm labor in southern New England and in published form is entitled "Farm Labor in Southern New England during the Agricultural-Industrial Transition".

PINE MANOR MEETING

21 APRIL 1990
SECOND CALL

The spring meeting of the New England Historical Association will be held at Pine Manor College on Saturday, 21 April. Richard D. Brown (Connecticut) is in charge of the program and Peter C. Holloran is responsible for local arrangements. Registration and all sessions, morning and afternoon, will be held in College Hall on the Pine Manor campus; the noon reception and the luncheon will be held nearby, in the Ferry Administration Building (also known as the "Main House"). Directions and information about accommodation were included in the first call to the meeting. Parking is available near College Hall: you will be directed by the guard at the entrance to the campus.

The annual presidential address will be delivered at the close of the luncheon period by the retiring president of the Association, Barbara Solow (Harvard University). The topic of her address will be "Slavery and the Development of British North America."

Members are strongly urged to attend.

CHURCH MEMORIAL LECTURE

Caroline Walker Bynum, Professor of History at Columbia University, delivered the tenth annual William F. Church Memorial Lecture at John Carter Brown Library, Brown University, on 2 November 1989. Professor Bynum's topic was "Images of the Resurrected Body in Twelfth-Century Art, Theology and Popular Religion". Beginning with the basic Christian text on bodily resurrection (I Cor. 15), Professor Bynum explored the way the doctrine was understood in twelfth-century theological discussions, miracle stories, and artistic representations. She showed how medieval theologians rejected metaphors of sprouting seeds, returning season and natural growth for explaining resurrection, preferring instead the idea that the body is a broken statue or a scattered treasure restored at the end of time. She illustrated the twelfth century's curious attention to the fragmentation and reassembly of body parts by showing a number of manuscript illuminations and wall paintings in which rising bodies are represented as bones or amputated limbs being reunited. Concluding with miracle stories in which extra-ordinary holy bodies survive in life without eating and in death without decay, she argued that the medieval doctrine of bodily resurrection reflected a profound distrust of organic process, particularly nutrition and digestion.

PRESERVATION IN MASSACHUSETTS

If you know of an historic property that is being threatened with demolition, has been demolished, or has been burned down in the state of Massachusetts, please inform the Massachusetts Historical Commission at 80 Boylston Street, Boston, MA 02116; (617) 727-8470.

News of the Profession.....

The National Registry for the Bibliography of History, sponsored by the Association for the Bibliography of History, solicits listings of bibliographical projects in progress, in any field of history, by historians and bibliographers in the United States and Canada. This project is designed to reduce possible duplication of projects, and to serve as a medium of information concerning work now in progress. The listing is published each year in American History: A Bibliographical Review. Contact: Professor Thomas T. Helde, Director, National Registry for the Bibliography of History, Department of History, Georgetown University, Washington, D.C., 20057.

Scholars in all fields are invited to contribute to an interdisciplinary collection of essays presenting new perspectives on the life and work of George Orwell. Contact: Jonathan Rose, 340 East 81st Street, New York, NY, 10028.

A new monographic series which will published academic and scholarly texts in Hispanic culture has been established. Those interested, and especially those wishing to propose titles for consideration, should contact: Julio Ortega, Department of Hispanic Studies, Brown University, Providence, RI, 02912.

Malcolm Hayward, editor of Studies in the Humanities, is opening on Binet a discussion group for editors of scholarly journals in the humanities. The primary purpose of the group, known by the list name EDITOR, is to exchange information on computer use in editing, journal management, and production. Persons interested in joining the group should send their names, Netmail addresses, and journal affiliations (if any) to MHAYWARD@IUP.

The American Council of Learned Societies is preparing a new multi-volumed biographical dictionary, to be called American National Biography. The editors seek the help of scholars to locate subjects and write biographies. Contact: K.A. Garraty, General Editor, American National Biography, Center for the Social Sciences, Columbia University, New York, N. Y. 10027

The Urban History Association has been established to stimulate interest in the history of the city in all periods and geographical areas. The Association welcomes scholars who pursue research or teaching involving urban topics or materials, even in the context of some other field. The association intends to publish a newsletter, sponsor sessions at scholarly meetings, offer prizes, and undertake other activities to enhance the growth of urban history. Contact: Michael H. Ebner, Department of History, Lake Forest College, Lake Forest, IL 60045.

The Conference on British Studies Biography series, which was published by the Archon Division of Shoe-string Press, has moved to Indiana University. Editors will consider topics on figures in any area of British

history, including the empire, colonies, or the Continent, or on figures who played roles in the history of women, music, art, science, or literature. The printed book should be approximately 250 pages. Contact: Paul Schere and Roy Schreiber, Department of History, Indiana University, 1700 Mishawaka Avenue, south Bend, IN 4661.

The American Antiquarian Society would like to hear from those who have knowledge of, or are interested in, the interaction of literate and non-literate populations in North America. The purpose is organization of a possible conference.

The Public Historian is looking for people interested in reviewing books. Contact: Randolph Bergstrom, Book Review Editor, The Public Historian, Department of History, University of California, Santa Barbara, CA 93106. (Please enclose a vita.)

The National Council on Public History's Site Selection Committee requests proposals to host the 1992 Annual Meeting. Site proposals should include a list of sponsoring organizations and a statement of the meeting facilities and accommodations, including an estimate of room rates. Individuals or institutions interested in preparing a proposal should contact: Professor David E. Kyvig, Department of History, University of Akron, Akron, OH, 44325; (216)-375-7006.

The Fourth American Antiquarian Society Summer Seminar in the History of the Book in American Culture will take place 9-19 June 1990. The theme will be "The American Renaissance: Critical and Bibliographical Perspectives". David S. Reynolds, professor of English at CUNY, and Michael Winship, editor of the Bibliography of American Literature and associate professor of English at the University of Texas, Austin, will be co-leaders.

The Essex Institute has purchased a significant collection of approximately 120 letters and poems relating to the 19th century poet Lucy Larcom. The collection includes correspondence of several members of the Larcom family. The Essex Institute holds the country's largest collection of Larcom's papers.

The third Old Sturbridge Village and New England Museum Association Museum Archives Institute will be held at Old Sturbridge Village on 21-22 April 1990. The Institute has been expanded into a two year program so as to allow for a more concentrated and in-depth approach to the topics. Participants may join the program either year. Sessions include such topics as records management, appraisal, arrangement and description, reference and access, legal issues, preservation, management, fundraising, exhibits, and outreach. Contact: Theresa Rini Percy, Director of Research Library, Old Sturbridge Village, 1 Old Sturbridge Village Road, Sturbridge, MA 01566; (508)-347-3362.

News of the Profession.....

The Stowe-Day Foundation has published Harriet Beecher Stowe in Europe, an account of Stowe's first visit to England and the Continent kept by her brother, Charles Beecher, who accompanied her on the trip. Contact: The Stowe-Day Foundation, 77 Forest Street, Hartford, CT, 06105-3296.

The Third Textile History Conference will be held 21-23 September 1990. The conference will be hosted by the Museum of American Textile History. Persons interested in attending can obtain a registration form and a copy of the program by writing to Textile Bicentennial Conference, c/o Museum of American Textile History, 800 Massachusetts Avenue, North Andover, MA 01845; (508)-686-0191.

Doctoral candidates and recent Ph.Ds are invited to apply for Sullivan Fellowships from the Museum of American Textile History. Research topics should be related to the study of the role of the textile industry in the United States between c. 1750 and c. 1980. Contact: Editorial and Research Committee, Museum of American Textile History, 800 Massachusetts Avenue, North Andover, MA 01845; (508)-686-0191.

The Essex Institute announces the establishment of Research Fellowships in New England History and Culture. This new program is open to advanced scholars, graduate students, independent scholars, and library and museum professionals who are interested in using Essex Institute collections for research and publication. Stipends will be awarded for up to two months, at a rate of \$500 per month; housing may also be available. Contact: Fellowship Program, Essex Institute, 132 Essex Street, Salem, MA 01970.

Among the Folger Institute programs now scheduled for 1990-1991 are seminars to be directed by Peter W. M. Blayney on English printing history; Edwin M. Duval (Yale) on "Erasmus and 16th Century French Literature"; Margaret Ezell (Texas A&M) on late 17th Century English women writers; Jonathan Goldberg (Johns Hopkins) on Elizabethan pedagogy and literature; Anthony Grafton (Princeton) on Renaissance cities; Lynn Hunt (Pennsylvania) on "Sexuality, the Family and Republican Politics in Late 18th Century France"; Bernard Lewis (Princeton) on Islam in the Renaissance; Roger Mason (Saint Andrews) on "Scots and Britons: Scottish Political Thought and the Jacobean Union"; and John C. Robertson (Oxford) on "Union, State, and Empire: The Political Identities of Britain, 1688-1750". The program brochure is now available from the Institute.

As part of its most recent grant awards to the Folger Institute Center for Shakespeare Studies and the Center for the History of British Political Thought, the NEH has

included a Matching Grant requirement. To meet these challenge grants, the Institute is seeking contributions from corporations, universities, and individuals. If individuals or institutions would like to contribute to this effort, please contact Dr. Barbara Mowat, The Folger Institute, 201 East Capitol Street, S.E., Washington, D.C., 20003; (202)-544-4600. All contributions are fully tax deductible.

Sherry H. Penny, Chancellor of the University of Massachusetts, Boston, and Jill K. Conway, Visiting Scholar in the Program in Science, Technology, and Society at MIT, and former president of Smith College, have been appointed to the board of directors of the John F. Kennedy Library Foundation.

Alan Shaw Taylor, Department of History, Boston University, has been named an American Antiquarian Society-NEH Fellow for 1989-1990; and Harry S. Stout, Yale University, is a Research Associate at AAS for the same period.

The Massachusetts Historical Society has awarded research grants to the following residents of New England: Pamela Barz of Saco, Maine, Charles C. Forman of Wheaton College, and David B. Parke of Exeter, New Hampshire.

The Oral History Association will hold its 25th Annual Meeting in Cambridge, Massachusetts, on 8-11 October 1990. Contact: Richard Sweterlitsch, Department of English, 221 Old Mill, University of Vermont, Burlington, VT 05405-0114.

The Nuclear History Program is seeking to increase access to documentation concerning the history of weapons programs and policies. In July 1989 NHP Maryland began limited distribution of PC computer databases that can be used to research primary documents and catalogued secondary sources. The primary documents index includes materials stored at NHP Maryland and at the National Security Archive in Washington, D.C. The NHP secondary sources database includes an annotated index of periodical and newspaper articles from 1945 to 1976 covering significant events related to nuclear history. The indexes and necessary software are being sent to researchers along with a user's manual written by David Rodgers. NHP Maryland has been working closely with the National Security Archive staff to transfer the PC indexes to the NSA's minicomputer system for wider availability. The PC indexes are available to other researchers. Contact: Jennifer Sims, American Coordinator, Nuclear History Program, Center for International Security Studies at Maryland, 3106 Morrill Hall, University of Maryland, College Park, MD 20742-8311; telephone (301)-454-3309; telefax (301)-454-3132.

Roger Howell, Jr. - In Memoriam

by Paul A. Fideler

Much has been said and written in deserved praise of Roger Howell since his untimely death in September of 1989 at the age of fifty-three. His life of two score and thirteen years was indeed all too brief, yet, it was a life protean in its dimensions and accomplishments and significant in its influence.



Roger Howell, Jr.
1936-1989

Roger graduated *summa cum laude* and Phi Beta Kappa from Bowdoin College in 1958 and proceeded on a Rhodes Scholarship to Oxford, where he earned his D. Phil. in English history in 1964. Returning to Bowdoin as assistant professor of history, Roger advanced to full professor and acting dean of the college by 1968. In the following year, at the tender age of thirty-two, Roger was named Bowdoin's tenth president. His nine-year tenure as president was a time of prescient change for Bowdoin: the move to co-education; a new approach to admissions which deemphasized standardized tests; significant curriculum reform; a successful capital fund drive; development of a computer center; and, establishment of one of the first Afro-American Studies programs and centers.

During these very full years of service to Bowdoin, Roger remained productive as a scholar. He had published four important books by 1977: *Sir Philip Sidney: The Shepherd Knight* (1968), *The Origins of the English Revolution* (1975), *Cromwell* (1977), and a groundbreaking contribution to the local history of the Civil War, *Newcastle upon Tyne and the Puritan Revolution* (1967).

In 1978 Roger resigned from the presidency and returned to the faculty. An edited volume and two more books would appear in the ensuing years: *Monopoly on the Tyne 1650-58: Papers Relating to Ralph Gardner* (1978), *Puritans and Radicals in North England: Essays on the English Revolution* (1984), and, with E.W. Baker, *Maine in the Age of Discovery: Christopher Levett's Voyage 1623-24* (1988). Withal his reputation as an inspiring and caring teacher grew apace. He was named Kenan Professor of the Humanities in 1986. The memorial service for Roger held at Bowdoin shortly after his death and the September 29 edition of the Bowdoin Orient, the student newspaper, which was devoted almost entirely to Roger's years at the college, made clear that his devotion to Bowdoin was amply returned in the affection and esteem of his colleagues and students.

Roger's passing, of course, was and will continue to be felt much beyond the Bowdoin campus. His innovative, yet always level-headed approach to the study of early modern Britain and colonial Maine will be sorely missed by scholars everywhere. And, we in New England had come to depend on his untiring work in several regional organizations to promote British Studies and historical and literary studies generally. For example, Roger was a founding member of the New England Conference on British Studies (NECBS) in 1967 and was the first executive secretary of that organization; at the time of his death he was acting president of BECBS and chair of its program committee. He served the Maine Historical Society in various capacities for more than twenty years and had been its president since 1987. Roger's recent term as president of the New England Historical Association, which office includes an "apprenticeship" year as vice president and program chair for two meetings of the association, is only the most visible of numerous roles he assumed for this organization extending back to 1971. He served on the nominating committee and the executive committee, participated in programs, and supervised local arrangements for our spring 1985 meeting at Bowdoin, arguably the most successful two-day meeting in our recent history.

I first began to know Roger well in 1975, when he asked me to serve as advisory editor to the *British Studies Monitor*, which he was editing. My notes to him of one or two scribbled lines would invariably elicit by return mail wise ruminations of my suggestions or acknowledgments of items for publication. The same care, thoughtfulness, and utter reliability on Roger's part were evident in all our dealings thereafter—on sessions we shared at NEHA and AHA meeting, on program development and other organizational responsibilities. Those of us fortunate enough to have worked closely with Roger have lost a dear and inspiring friend; scores of others, who may not have known Roger but nevertheless gained from NECBS or NEHA meetings and activities, have lost a staunch colleague and advocate who labored constantly to provide forums for scholarly exchange.

If we can speak of a community of scholars in New England—and I think that we can—then Roger Howell was one of its exemplary citizens, in Aristotle's sense of one who acts for the common good. We have benefitted immeasurably from his commitment to our collective well-being. It will surely take ten of us ordinary men and women to come close to replacing him. And, perhaps our most enduring testament of Roger's memory would be that each of us resolve to give in his or her own way to the enhancement of this community of scholarship, our community, that Roger did so much to build and sustain.

Paul A. Fideler is a past president of NEHA.

AT THE SESSIONS

THE HISTORY OF SEXUALITY

"Is There A History of Sexuality", David Halpern, MIT.

Is there a history of sexuality? Only a recent one, according to Micehl Foucault, who claims that sexuality is a Western, nineteenth century "production". The study of sex in classical antiquity bears out Foucault's claim. Sexuality as a concept implies (1) that sexual life and expression represent a distinct and autonomous sphere of existence, and (2) that human beings are individuated at the level of their sexuality. Neither of those two assumptions was shared by the ancients. The articulation of sexual categories in classical Athens conformed to the same pattern according to which political and civic status was articulated. And sexual object-choice no more served to differentiate types of personality for the Greeks than dietary object-choice does for us.

Historians of sexuality should beware of idealizing "sexuality" as a category of historical analysis if they wish their work to be truly historical. "Some Speculations on the History of 'Sexual Intercourse' During 'the Long Eighteenth Century' in England", Henry Abelove, Wesleyan University.

In this paper, Professor Abelove argues that during the late eighteenth century in England there was a marked increase in the incidence of that form of cross-sex sexual behavior which we moderns often term tendentiously 'sexual intercourse' (penis in vagina, vagina around penis, with seminal emission uninterrupted). He also suggests that as sexual intercourse so-called became more common, more experientially central, and more privileged, other long-popular forms of cross-sex sexual behavior were reorganized and reconstructed as foreplay.

A full text of this paper has appeared in *Genders*, VI (November 1989), pp. 125-130. "Comment", Guido Ruggiero, University of Connecticut

These are two significant and controversial papers. Henry Abelove has taken us back to the English long eighteenth century with a deceptively traditional sounding review of the demographic growth of that period. But Abelove comes to his central point by asserting: "what all this means is that there was a remarkable increase in the incidence of cross-sex genital intercourse...". Then he adds: "It is, however, a deduction that the demographers themselves do not make... they do not seem to see it. I should guess that for all of us, whether or not we are demographers, seeing, saying, deducing such propositions on the history of sexual behavior may be particularly difficult". The history of sexuality is not just an interesting peripheral area of history for Abelove but something central that we have overlooked with disturbing implications for our understanding of the population explosion of the eighteenth century. David Halpern has looked at An-

cient Greece to make even more challenging claims. He begins: "Sex has no history." And he follows: "Sexuality...does have a history—though (as I shall argue) not a very long one." In short order he makes it clear that sexuality is a "uniquely modern production..." that has little to do with the ancient or pre-modern world.

Clever and challenging positions: one is prepared to accept that the history of sex has been overlooked to the detriment of historical understanding and that sexuality was not and is not always and everywhere the same. But that quite simply is why one must see sexuality as having a pre-modern history as much as a modern one. Looking closely at Halpern's paper it seems his position is tightly tied to definitions of what sexuality is in the modern world and what those definitions mean for modern scholarly discourse. In turn, that suggests that an easy way of evaluating the merit of his position is by determining whether or not his definitions are accurate. They probably are not as they represent a superseded positivist and essentialist perspective: paradoxically a perspective superseded because of the work of Halpern and others of the new generation working on the history of sexuality. But more importantly, rather than adding to the discourse on sexuality these definitions actually unnecessarily narrow and close it.

To deny the history of sexuality, then, I fear is to accept the narrowing vision of superseded definitions and to make it more difficult to see sexuality for what it is: Paradoxically, something so little given that we can write the deepest and most complex of the simplest and most banal meanings of our society on it.

THE FAMILY CULTURE OF THE EDWARDSSES

"Friendship in Jonathan Edwards' Life of David Brainerd", Irene Quenzler Brown, Department of Human Development and Family Relations, University of Connecticut, Storrs.

In 1749 Jonathan Edwards, the theologian of the Great Awakening, published a work that became, in effect, the popular vehicle for the dissemination of his religious and ethical ideas. *The Life of David Brainerd*, appearing shortly after the death of his younger friend and missionary to the Indians, is the only 18th-century American text that has never gone out of print. While scholars like Perry Miller and Alan Heimert have noted the influence of this book, few, until recently, have studied it closely. The recent appearance of a modern scholarly edition, by Norman Pettit, insightful studies by Joseph Conforti, the growing interest in the history of the book, in popular devotions, and in the relationship between the Great and the Second Awakening, however, have finally altered that relative neglect.

This paper argues that any reassessment of this popular narrative and treatise needs to take into account its appeal to friendship. For Edwards carefully edited *The Life* with a view toward Brainerd's friendships, including that of a woman. Alert to its social and divine origins, friendship had spiritual significance to Edwards and to many of his contemporaries. Edwards, therefore, promoted a view of a balanced young Christian in the wilderness, not a forlorn and tortured soul. This self-consciously drawn portrayal of Brainerd, the pilgrim and friend, was intended to cool heated debates over the meaning of the Great Awakening. His critic, the radical New Light, Andrew Crowell, moreover, immediately sought to undercut Edwards' claim to the middle ground. By ignoring evidence of Brainerd's dependence on friends, Crowell acknowledged a major part of the middle ground was the didactic ethic of friendship. Edwards, theologian of religious affections and moral philosopher, was understandably sensitive to this tradition, however. His work on Brainerd thus becomes, not only a contribution for understanding the significance of friendship and the role of gender during the Awakening. It also stands as an important work of the Didactic Enlightenment whose flowering, in Henry May's estimation, occurred especially after the American Revolution.

"Hannah and Her sisters: Sisterhood, Courtship, and Marriage in the Edwards Family in Early Eighteenth-Century New England", Kenneth Minkema, Jonathan Edwards Papers (Yale University).

This paper focuses upon the family of the Rev. Timothy and Esther Edwards of East Windsor, Connecticut, exploring how this family is indicative of gender relations in colonial American society. Scholarly attention has been centered on the one very famous male offspring of this family, Jonathan Edwards, yet his ten sisters merit attention because they challenge present interpretations of family types and the transformation of female status. During the first two decades of the eighteenth century, when most of the Edwards children were in their formative years, their parents simultaneously inculcated evangelical, revivalistic values embodied in the search for an intimate converting experience of grace, and liberal, cosmopolitan values that historians have generally described as having become current half a century or more later.

Hannah Edwards serves as the primary reference point in this study, which utilizes her journal and a collection of previously unused letters through which other members of the family are introduced. The lives of the Edwards sisters demonstrate the assertiveness of their characters as well as the importance of education, the dynamics of family and personal piety, and social behavioral mores within the family; they also illustrate the ordeals of courting, the advocacy of companionate marriage, and the rising power of women to choose their own spouses. "Comment" by Wilson H. Kinnach, Jonathan Edwards Papers (Yale University) and University of Bridgeport.

These two essays are properly seen as contributions to women's studies in eighteenth-century American civilization, but they make signal contributions to the study of Jonathan Edwards. I refer specifically to the discussion of the "Soul" paper by Kenneth Minkema and to the identification of David Brainerd's "special friend" or female spiritual companion by Irene Brown. For most scholars, it seems, Edwards has continued to be a framework of doctrinal positions and philosophical concepts whose biography has been largely "external". Some have resorted to Freudian speculations in order to clothe this skeleton in the flesh of personality. These two studies suggest that digging into his domestic culture and examining the impact of more local social and literary conventions upon him may go far toward a more satisfying realization of the person, Jonathan Edwards.

THE CHRISTIANIZATION OF THE ROMAN EMPIRE

"Conductors of the Faith? Aristocratic Women and the Christianization of the Roman Empire", Michelle Salzman, Boston University.

There are many theories to explain so complex a process as the Christianization of the Roman aristocracy. I explore one recent view which has emerged in the scholarly literature. This view focuses on patterns of life in the senatorial aristocracy, especially patterns of family life. This view emphasizes the impact of intermarriage between pagans and Christians and the role of women in particular. It is argued that women (of all classes) were particularly attracted to Christianity because of the greater independence and support, psychological and well as material, it offered when compared with the pagan cults.

Based on this study, there are three reasons why I would dispute the current emphasis on aristocratic women in the process of Christianization. My findings suggest that women did not convert any earlier than men, which they should have done if Christianity had appealed to women particularly. My findings also show very little evidence of intermarriage, suggesting a large population of pagan aristocratic men to marry. And in those few cases of intermarriage that I do find, women's influence on either husbands or children appears minimal.

From my work thus far, it would appear that religion in late Roman society was transmitted across generations only when parent and child were of the same sex. Moreover, ties within the family between husband and wife were not significant as a means of Christianization. Intermarriage between pagans and Christians was rare. Aristocratic women did not convert to Christianity substantially earlier than men. For now, on the basis of my researches, it looks to me that if Christianity had been left to private family affairs, it would have taken centuries longer to win the west. One must look to other factors to explain the rate and ease of the Christianization of the Roman aristocracy in the West.

"RELIGION AND SECULARIZATION IN FRANCE AND AUSTRIA DURING THE LATE EIGHTEENTH CENTURY"

Papers by: Bland Addison, Worcester Polytechnic Institute; James Melton, Emory University, and Russell Bishop, Gordon College.

This session focused upon the difficulties of using the concept of secularization to analyze socio-cultural transformations in late eighteenth-century France and Austria. For Addison, secularization in pre-revolutionary France should not be measured against the ultimate temporal orientation traditionally seen as a defining characteristic of modernity, but should be understood as a shift from sacred to profane concerns within ancien-regime culture itself. Following a position laid out by Durkheim, Addison argues that the slippery nature of secularization arises from the fact that the sacred and profane are defined primarily by their opposition, not their content, so that one person's secularity might be another's religion, as captured in the cliché "Communism is a religion." Without creating a secular culture, shifts within cultural interests among the educated in France after 1770 desanctified affective attachments to traditional structures of ancien-regime authority, ultimately opening a way for the formation of revolutionary consciousness. For Melton, the problem with the secularization thesis as it has been used to explain Josephinism in late eighteenth-century Austria lies in the fact that it tends to overlook the pious motivations of Maria Theresa and Joseph II in their attempts to reform clerical and religious practices in the Empire. Since the eighteenth-century, when critics such as Cardinal Migazzi, the archbishop of Vienna, denounced Joseph's edicts as the bastard child of a godless, anti-clerical Enlightenment, the reforms have been seen largely as an instrument in secular state building. For instance, during the 1950s, the Jesuit scholar Ferdinand Maass argued that Josephinism was a kind of proto-totalitarian onslaught of the state against the church. Melton would prefer to see Josephinism as a type of "reform Catholicism" or Austrian Jansenism, as Eduard Winter, Peter Hersche, and others have interpreted it.

Addison argues that the shift toward profane interests in ancien-regime France can be seen in many aspects of pre-revolutionary culture, for instance, in literature, education, entertainment, and sociability. Secularization was reflected in changes in cultural symbols and educated discourse, and ultimately in a lax enforcement of laws governing moral conduct. The body of the evidence presented here is drawn from the *monde des livres*, which reveals a gradual laicization in authorship and increased profane reading interests among the educated. While it seems evident now from the work of Raymond Birn, Robert Darnton, and others that the Enlightenment was disseminated and popularized much more extensively

than previously thought, the most significant transformation in literary culture lies in the rising interest in secular but not necessarily radical texts—novels, journals, educational manuals—which replaced works of piety in the catalogues of book sellers. Melton points out that Josephinism required a reduction in the number of feast days and religious celebrations, the curtailment of Jesuit control over Austrian culture and ultimately suppression of the society, the closing of monasteries and nunneries, and religious toleration for Protestants. Just as Jansenism in France eventually cultivated a more rationalized and internalized faith, Josephinism purified church ritual of baroque pomp and show. Such measures were, however, widely supported by reform-minded clerics, and thus cannot be seen simply as steps in a secular agenda.

Addison gives no specific reasons as to why the shift in French eighteenth-century culture occurred, although the focus upon the book trade might place him in the camp of recent historians who argue a greater role for the philosophes in the collapse of the ancien regime. On the other hand, Melton suggests some possible answers to the question of why there was a cultural crisis throughout Catholic Central Europe in the eighteenth century. First, throughout Salzburg, Upper Austria, and Carinthia, orthodox clerics discovered peasants, perhaps some 100,000 in number, with concealed Protestant beliefs, making apparent the need for reform within pastoral practices. Second, the defeat of the Hapsburg monarchy by Protestant Prussia encouraged a reexamination of the cultural legacy of the Counter Reformation. Potsdam replaced Versailles as the model for court culture. Third, the inherent place of the profane within baroque Catholic ceremony and ritual, which sought to convey spiritual values through non-literate means, led to a breakdown in the delicate balance between the sacred and the sensual.

For Austria, Melton sees Josephinism as a fundamental change in the nature of religious attitudes among laity and clerics, rather than secularization. In fact, in some ways, it can be understood as a reaction against secularization in Austrian cultural life, an attempt to establish a stricter delineation between the sacred and profane. Addison agrees that the cultural shift in France also entailed the emergence of a new form of piety, the sober Jansenist faith of the *bourgeois gentilhomme*, but would see this as part of a more extensive transformation in the entire cultural system, which desanctified authority and thus should be understood as secularization.

In response, Bishop agreed that the cases presented in both papers are better thought of as *other* than evidence of secularization (except perhaps as an unintended consequence). Rather, they should be seen as attempts to reform or reshape religious life on the basis of principles that go back at least to the Reformation era. Nonetheless, Bishop would also question the adequacy of merely understanding secularization as the periodic shifting of the boundaries between the sacred and the profane, as differentiation and laicization, or simply as the result of unintended

consequences. Other forces were at work—especially the new science and technology—which gradually diminished belief in, and reliance upon, the supernatural within European society. As Olwen Hufton, Eugen Weber, and Hugh McLeod, and others have shown, there was a general “slippage” from traditional supernaturalism. All three participants agree, however, that secularization is a complex phenomenon that needs to be carefully defined and documented, and not merely assumed.

THE UNITED STATES AND THE MIDDLE EAST FROM THE SUEZ CRISIS TO CAMP DAVID

“Economic Diplomacy and the Suez Crisis”, Diane Kunz, Yale University

This paper delineated the way in which the United States utilized economic diplomacy, that is to say the use of economic means to affect relations among states, during the Suez crisis of 1956-1957. The decision of the administration of President Dwight D. Eisenhower not to fund the Aswan High Dam triggered the nationalization of the shares of the Suez Canal Company by Egyptian President Gamal Abdul Nasser which began the confrontation. Thereafter the American government employed economic weapons with varying degrees of success against Great Britain. Because of its weakened financial position and misguided decisions, the government of Prime Minister Anthony Eden proved most vulnerable to these tactics. Indeed, American economic pressure caused the British government to withdraw its troops ignominiously from Egypt.

“Comment”, Ambassador Hermann Frederick Eilts, Director of the Department of International Relations, Boston University.

In a sense, the two papers complement each other. That of Professor Kunz starts with an aspect of the U. S. diplomacy during the Suez crisis of 1956, while that of Professor Little carries forward the relationship between the United States and Israel from 1956 to 1967. Stressing the economic pressure that the United States applied on Britain during the Suez crisis, the Kunz paper goes beyond the usual political analysis of U.S. policy during that crisis. Thus, it reflects a little-known aspect of what forced Britain and Israel to withdraw from occupied Egyptian territory.

The Little paper develops the evolution of a strong security partnership between the United States and Israel from the Eisenhower period through the Johnson presidency. Somewhat revisionist in nature, it suggests a succession of American presidents steadily succumbed to Israeli pressure to give a U.S. security guarantee to Israel. In principle, this is true, but Nasser was a prime cause for this. This commentator disagrees that Israel was the prime beneficiary of the Eisenhower doctrine, as Little suggests. Some Arab states were also beneficiaries. He also notes

that the United States recognized the Yemen Arab Republic despite the fact that Nasser’s military forces were bolstering it and that landing of U.S. marines in 1958 was at then Lebanese President Chamaoun’s invitation. The McCloy mission, to which Little refers, was one of the most overplanned, yet underworked U.S. diplomatic missions to the Middle East in post-World War II history. President Kennedy, the commentator also observed, had an interest in arms control in the Middle East, but very little interest in Palestinian refugees.

HISTORY AND MEMORY: THE GERMAN CASE

“Historians Between Politics and Metaphysics: Instrumentalization, Historicization, and the Historikerstreit”, Dietrich Orlov, Boston University.

The West German Historikerstreit, which began in 1986 and has continued to the present, raised a number of fundamental issues about the use and misuse of historical research, particularly as it related to the history of Nazism and the Third Reich. Two issues lie at the heart of the acrimonious debate: One is the use of historical writing as a form of moral teaching, and the other relates to the use of historical writing to support particular political standpoints.

Using Charles Maier’s excellent study Mastering the Unmasterable Past as the basis for discussion, this paper dealt primarily with the problems and promises associated with instrumentalization and historicization in historical research.

The paper rejected instrumentalization, which was defined as the deliberate attempt by historians to use historical research and writing as a means of advancing specific contemporary political or even didactic agendas, as incompatible with the true profession of the historian. For this reason the paper rejected the “comparative atrocity” position of Ernst Nolte, or Andreas Hillgruber’s comparison of the Holocaust and the defeat of the Third Reich as disasters of the same magnitude, as invalid attempts to instrumentalize the history of the Third Reich.

On the other hand, the paper endorsed Martin Broszat’s call for the historicization of all history, including that of the Third Reich. Historicizing obliges the historian both to incorporate events into an unbroken causal chain and to find explanations based upon empirical research as a way of fitting events into an on-going process of history. In this sense, viewing the Third Reich and the Holocaust as events that lie beyond the explanatory powers of the historian is a position which comes close to instrumentalizing these events—albeit with a more laudable didactic purpose.

The paper, then, in addition to praising Professor Maier’s masterful discussion of the issues in the Historikerstreit, ended with a call for renewed efforts to subject the Third Reich to empirical analysis in the hope that such efforts will yield yet more explanations of this momentous and horrible era.

NEHA NEWS

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 Neal R. Shipley, Executive Secretary

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Address inquiries to the Executive Secretary.

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April 21, 1990
 Spring Meeting
 Pine Manor College
 Chestnut Hill, Massachusetts

December 1990
 Executive Committee meeting
 Time and Place to be announced

October 20, 1990
 Fall Meeting
 St. Joseph College
 Hartford, Connecticut

April 19-20, 1991
 Spring Meeting
 American Antiquarian Society
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NEHA SPRING MEETING, APRIL 21, 1990

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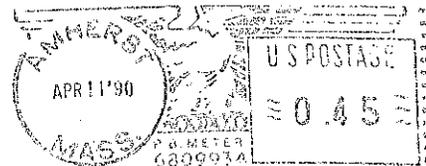
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