

## **Book on dissenting figures in American history authored by David Mayers**

Cambridge University Press has recently published Professor David Mayers's *Dissenting Voices in America's Rise to Power*, in which the author seeks to demonstrate that America's ascendancy to global power was not without questioning from within—from the earliest days of the republic to the present. Below we reprint excerpts from the Preface and the Introduction:

**T**his book traces the main debates and dissent in US foreign relations during a broad swath of history, from the early nineteenth century to the mid-twentieth. My theme is establishment dissenters. My orientation is catholic in that those of progressive and conservative bent are treated with equal seriousness. I aim to explain them in the context of their respective eras. Sometimes the dissenters and their lines were firm and clear, other times meandering or uncertain. In either case, I track the careers of prominent dissenters in the hope of better evaluating the nature of US international behavior at key junctures. Additionally, I try here to identify recurrent patterns of dissent—or strands—that have transcended particular questions and specific personalities. These strands are striking as they ran from the early days of the fragile American republic onward, still evident in one or another form in the twenty-first century, when the United States occupies the position of preeminent global power. The

most stubborn line of dissent, with implications for today, has sprung from anxiety over the material and political costs of empire. Other dissents, not always compatible with the foregoing or with each other, have been rooted in ideas of exigent justice, realpolitik, and moral duty beyond borders.

My topic has particular bearing on our time when so much “triumphalist” literature has appeared on the US role as sole superpower. A good deal has been written about America as messianic democracy, peerless empire, hegemon, primary mover and designer of globalization. Much of this recent literature has been affirmative, celebrating an inexorableness in the US march toward glory. The point of my book is to remind readers that the story is not so straightforward or inevitable. Many possibilities and choices were open to Americans at significant moments in their history. At such times there were outspoken critics who questioned the direction the nation was taking, whether with regard to war or territorial expansion. The dissident voices examined in the following pages enriched the vocabulary of domestic political discourse and suggested alternative



paths that the United States might have taken.

This book invites readers to consider the “what ifs” of history while paying tribute to many politicians and others who dared to debunk White House interpretations (“spin”) or questioned policies that enjoyed majority support. There is richness, color, and texture in such a tale, which also gives weight to a side of history that has been understudied. An understanding of the dissenting past has not been well served by dominant paradigms of foreign policy scholarship—presumptions in favor of a rational state actor, formulaic assumptions about the national interest, or facile generalizations concerning White House orchestrated consensus.

\* \* \* \* \*

Four strands of dissent are discernible amid the personalities, competing ideas, and rival interests that shaped debate on foreign affairs from Louisiana to Korea. These strands can be labeled as prophetic, republican, nationalist, and cosmopolitan. They interlaced even as they wove through the deeper fabrics of American society and polity: capitalist economy, technological change, population growth, racial-ethnic-religious diversity, class stratification, party competition, and regional tugging.

The prophetic is the most venerable of the four strands. It was nourished by

the religious temper and puritan core of the colonial/early independence period. More precisely, this orientation originated in the outlook of seventeenth-century New England theocrats such as John Winthrop. Themselves dissenters—from Anglican ecclesiolatry—they feared God’s wrath at creatures who strayed from His edicts or purpose. Pronounced still in the nineteenth century, before the popular success of Charles Darwin’s biology, the prophetic strand stemmed from belief in God (often depicted in anthropomorphic terms) who judges nations no less than individual souls. A number of dissenters, mainly reared in Protestant tradition, accepted in earnest this idea once expressed by the religiously unconventional Jefferson. This deist said (referring to slavery): “I tremble for my country when I reflect that God is just; that His justice cannot sleep forever.” From such anxiety, resolve could follow to put matters right, evident in voices opposed to enlarging the slave zone via the Louisiana acquisition, evicting Native Americans from their lands, or attacking Mexico in 1846. The idea that God reflexively enlisted on America’s side constituted theological error—blasphemy—for the prophetically minded recusant.

The republican strand sprang from the country’s democratic ethos and distrust of empire, inherited from the 1776 rebellion. This strand of dissent has manifested most frequently and vividly. It gained rhetorical power and influence from America’s being a self-conscious republic—fed by the idea, as self-evident, that representative institutions and liberal values were superior to, also incompatible with, overweening power. In this case, the United States should not substitute the sham of imperium for estimable virtues. Possession of immense power was thought to be disorienting, even disabling. Americans must not lose their way in hubris or worship of imperial idols, against which the 1776 generation had properly mutinied. Republican-minded dissenters thus objected to Louisiana empire, the 1848 Mexican cession, the buying of Alaska, Filipino occupation after the Spanish-American

war, and subsequent bids for hegemony. This preference did not recommend national introversion and eschewed sulky isolationism; republican dissenters emphasized instead the power of US example—accountable government, domestic tranquillity—as guarantor of Washington’s influence abroad.

The nationalist strand, in tension with the first two, is related to the realpolitik school of thought and flows from colonial/pioneer anxieties about survival in a harsh environment, unforgiving of weakness and unrelieved by reliable allies. One should not explain or make excuses for the cultivation of power in this dangerous world. Therein feeble people perish. Energetic and fit ones survive in a ceaseless contest of all against all—Thomas Hobbes’s state of nature writ large. By this standard, one should take confident steps to tame the Indian west. One should not surrender vital parts of sovereignty to a League of Nations or other internationally pretentious organizations. One should not be passive before adversaries, whether in Axis or Sino-Soviet garb, but act boldly to preserve security and economic well-being. This nationalist approach, properly understood, eschewed jingoism and chauvinism while insisting on the dignity of US interests defined in terms of power. As realpolitik has dominated American practice, its adherents have only infrequently found themselves in a dissenting or minority position.

The cosmopolitan strand is connected to the extroverted and voluble quality of the citizenry, to the diversity of its religious-national origins, and to convictions (vaguely Kantian) about right international conduct. Moreover, this cosmopolitan strand—tending against the nationalist strand and sometimes reinforcing the prophetic and republican—arose from the notion that US power did not exist as an end in itself. Correctly conceived, American power in economic-military form should serve humanitarian aims on behalf, for instance, of persecuted minorities: Greeks and Armenians in the Ottoman empire, Polish subjects of czarist Russia in 1863, Jews in Nazi-controlled

## NEWS

### of the History Department at Boston University

is published monthly September through May at the department office, 226 Bay State Road, Boston, MA 02215, telephone: 617-353-2551, E-mail: [history@bu.edu](mailto:history@bu.edu), Website: [www.bu.edu/history](http://www.bu.edu/history).

Editor: James T. Dutton, Department Administrator

*Items of interest for publication and changes of address should be sent to the editor.*



Europe. Such an attitude did not seek or justify eternal wars of intervention on behalf of humane causes. Yet the United States, Abraham Lincoln's "best hope of earth," was enjoined by ethical progress and universal principles to discharge duty whenever possible beyond political frontiers. Embedded in this notion is a rejection of unvarnished empire in favor of that viewpoint which discerns states and peoples existing in a maturing society of norms, laws, and reciprocal obligations.

\* \* \* \* \*

Essentially, these strands are useful shorthand to distinguish among different individuals and philosophical positions. I am wary of getting too distracted by definitions, or applying them rigidly, and flagging every flash of one or other strand. When I have had to err between belaboring or gently touching upon, I have preferred the latter for stylistic reasons, even at the cost (slight, I hope) of analytical stringency. No schema can adequately account for the range of dissenting voices presented in this volume; the strands should be seen as kinds of leitmotifs. ♦

### Seminar sponsored by International History Institute

On Wednesday, April 25, at 5 p.m. in Room 304 at 226 Bay State Road, Dr. Brian McKercher, currently a visiting professor in International Relations at Boston University, will lead an International History Institute seminar on his argument about British strength and relative American weakness during the interwar period. He will include a response to his (generally, American) critics. Dr. McKercher is Professor of History and Chair of War Studies at the Royal Military College of Canada.

Copies of the seminar paper, "The Realities of Power and Responsibility: Britain and the United States, 1919-1939," will be made available in advance, upon request to [ibi@bu.edu](mailto:ibi@bu.edu). The event is open to faculty and students.



### April 2007 Issue

#### "An Intellectual History for India"

##### Articles

- Jon E. Wilson, "Anxieties of Distance: Codification in Early Colonial Bengal"  
C. A. Bayly, "Rammohan Roy and the Advent of Constitutional Liberalism in India, 1800-30"  
Michael Dodson, "Contesting Translations: Orientalism and the Interpretation of the Vedas"  
Faisal Devji, "Apologetic Modernity"  
Andrew Sartori, "Beyond Culture-Contact and Colonial Discourse: 'Germanism' in Colonial Bengal"  
Ayesha Jalal, "Striking a Just Balance: Maulana Azad as a Theorist of Transnational Jihad"  
Shruti Kapila, "Self, Spencer and Swaraj: Nationalist Thought and Critiques of Liberalism, 1890-1920"  
Sugata Bose, "The Spirit and Form of an Ethical Polity: A Meditation on Aurobindo's Thought"  
Javed Majeed, "Geographies of Subjectivity, Pan-Islam and Muslim Separatism: Muhammad Iqbal and Selfhood"

##### Essay

Caroline Winterer, "Is There an Intellectual History of Early American Women?"

##### Review Essays

- Mark A. Noll, "A Moral Case for the Social Relations of Slavery"  
Charles Bambach, "Bordercrossings: Levinas, Heidegger, and the Ethics of the Other"

*Modern Intellectual History* is co-edited by Professor Charles Capper of the Department of History.

### Note on Fall 2007 Registration

One class has been added to the schedule for fall 2007:

**CAS HI 443: Jews in Modern German History.** This course, taught by Professor Jonathan Zatzlin, explores the history of Jews in Germany from the Enlightenment until today, focusing on emancipation, the social and economic transformation of German Jews, minority identity formation, new religious expressions and cultural contributions, antisemitism, Zionism, and responses to the Holocaust.



## American political history continues resurgence at Cambridge conference

BY DAVID ATKINSON

On Thursday, March 8, and Friday, March 9, Cambridge University hosted the American Political History Conference at Clare College. Conceived in collaboration with Boston University's Institute for American Political History, this conference was the second such meeting between the two universities. The conference provided a forum for an exceptionally stimulating discussion of the nascent historiography of "American Politics in the 1970s," which constituted the theme of this year's meeting. Not surprisingly, the rise of conservatism as a resurgent and increasingly predominant factor in American politics was a major theme of this year's conference. This was tempered, however, by a number of papers that challenged this theme's claim to orthodoxy.

Thursday's first panel immediately highlighted some of the complications inherent in viewing the politics of the 1970s as characterized by the inexorable rise of conservatism. Kevin Yuill of Sunderland University explored Richard Nixon's relentless search for new constituencies in the 1970s. Nixon cultivated identity politics based on a perceived sense of victimhood in groups as diverse as Native Americans, African-Americans, and Hispanics. In addition, through the rhetoric of the "silent majority," Nixon nurtured the grievances of whites, especially those blue-collar white ethnic voters who had become alienated from the Democratic Party during the 1960s. By preemptively expanding the purview of affirmative action programs and supporting anti-

busing protests, Nixon courted a broad array of constituencies that had once formed the basis of the New Deal coalition. In his paper on the politics of education in the 1970s, Gareth Davies of Oxford University presented a case study of the Elementary and Secondary Education Act (ESEA) of 1965. Davies identified a continued impetus toward reform and innovation, which ultimately marginalized conservative efforts to undo the liberal achievements of the previous decade. Despite the divisiveness of education in the 1970s—busing, prayer-in-schools, sex education—Davies claimed that the diffuse nature of American democracy ensured that the ESEA was continually renewed, despite conservative opposition. Though it was largely a policy failure, he argued, the ESEA was a political success because local and national lobby groups successfully defended its provisions while politicians of both parties depended upon the federal funding it provided. This in turn gave the federal government a greater degree of local control and leverage over education. Coupled with the growing importance of bureaucracies and federal courts, the ESEA ultimately circumscribed the influence of conservatives in education during the 1970s and preserved an element of "big government."

Robert Freedman, a graduate of Cambridge University, and Kimberly Phillips-Fein of New York University then turned to a discussion of the ways in which conservatives were successful in forging coalitions and promoting their agenda during the 1970s. Freedman presented an overview of the New Right's strategies and tactics and explored the ways in which the nascent conservative movement pressed its claims over the course of the decade. It was, he argued, a movement characterized by its populism, opposition to social reform, anti-establishment rhetoric, and a burgeoning coalition between social conservatives and evangelical Christians. Phillips-Fein focused on the convergence of social and economic conservatives during the 1970s. Despite the tensions inherent in libertarian demands for less government interference

and social conservatives' calls for greater social regulation, Phillips-Fein contended that these two groups were able to coalesce in their opposition to the counter-culture of the 1960s, and both embraced the language of the free market to press their agenda. This convergence was crucial to the formation of an enduring conservative coalition.

Meg Jacobs of MIT and Will Crafton, another graduate of Cambridge, continued to investigate the relative success of conservative efforts to remake American politics. Jacobs examined the energy crises of 1973 and 1979 and explored the ways in which conservatives in the Nixon administration exploited them in order to discredit liberalism and government regulation from within the regulatory apparatus itself. They did this by criticizing government interference and extolling the virtues of private enterprise and market forces. In essence, they succeeded by failing to resolve the crises through government intervention. Crafton assessed the Carter administration's failed attempts to reform the welfare system and concluded that while the president's efforts were unsuccessful they did facilitate an emerging consensus that any welfare reform should combine limited cash assistance and the promotion of work programs. This in turn demonstrates the waning appeal of liberalism, at least as articulated by the New Deal and the Great Society.

Iwan Morgan of the Institute for the Study of the Americas at the University of London and Tim Stanley, a PhD student at Cambridge, continued this investigation of the late 1970s in the final session of the day. Morgan evaluated Carter's unsuccessful balanced budget proposals and concluded that although he failed to produce a workable scheme that would mollify both the middle class and his Democratic base, his balanced budget proposals were ultimately vindicated during the Reagan administration. Carter emerged from a southern progressive tradition that favored efficient government and the reduction of waste. Only then would conditions favor the renovation of domestic entitlement programs. Substantial deficit spending, Carter recognized,

*David Atkinson is a doctoral student now engaged in research on his dissertation under the direction of Professor William Keylor. He is spending the current semester at Cambridge University.*



would only undermine attempts to revitalize welfare and other social programs, as Morgan argued was the case during the 1980s. Stanley questioned the notion that the 1970s represented a seamless transition from liberalism to conservatism. Instead, he argued, Edward Kennedy's 1980 Democratic primary campaign demonstrated the continued salience of liberalism at the end of the decade. Kennedy remained popular throughout the 1970s and was able to attract a broad coalition in 1980 that even included conservatives. He failed to win the Democratic nomination, Stanley argued, not because of his ideas but because of his restrained campaign strategy and the emergence of foreign policy crises in Iran and Afghanistan.

The second day's proceedings continued to demonstrate the persistence of liberalism and reform impulses during the 1970s. Stephen Tuck of Oxford University and Simon Hall of Leeds University both examined the continued relevance of social protest and the civil rights movement. Tuck questioned the "decline thesis" of civil rights protest during the 1970s and highlighted the abundance of local, grass-roots protests that characterized the period. African-Americans agitated for admission to previously closed industries such as textiles and steel and continued their campaign for greater political access and representation. Welfare activists and anti-poverty groups struggled to extend welfare provisions, African-American feminists challenged their previous marginalization in the civil rights movement, and African-American prisoners sought better conditions and challenged excessive sentences. Hall continued this theme and stressed the extent to which social protest movements in the 1970s drew upon the strategies and rhetoric of the civil rights movement of the previous decade. Gay rights campaigners and anti-busing protestors both embraced the models of the civil rights movement to different ends.

Robert Mason of Edinburgh University and Tony Badger of Cambridge University both explored the electoral strategies employed by conservatives during the 1970s. According to Mason,

Nixon personally interjected himself into the 1970 midterm campaign in order to promote his call for a "new American revolution" that would transform the Republican Party from a minority in opposition to a majority with a bold new agenda. He failed, Mason argued, in large part because he could not escape the rhetoric of opposition to radical liberalism that permeated Republican and conservative campaigns. Badger discussed the 1970 defeat of Senator Albert Gore by Republican William Brock. Brock employed the so-called "southern strategy" against Gore in his Tennessee campaign, which stressed law and order, racial conservatism, patriotism, and states rights. This helped to entice supporters of George Wallace and played upon Gore's liberal record on gun control, busing, and desegregation. Gore, Badger argued, also contributed to his own defeat by failing to embrace modern campaign techniques and by neglecting his constituents and their local concerns.

Julian Zelizer presented an extract from his forthcoming book on the history of postwar national security politics and argued that Nixon, Ford, and Carter all tried to pursue a centrist national security agenda in the face of conservative opposition. Vietnam had undermined the "liberal militarist" attempt to combine extensive social programs with an aggressive foreign policy during the 1960s, and this forced subsequent administrations to appeal to the center. Ford and Nixon pursued a policy of détente with the Soviet Union and the People's Republic of China, and Carter adopted a human rights agenda in his foreign policy. These moderate policies were challenged, however, by a coalition of neo-conservative Democrats and hawkish Republicans who found common ground in opposition to détente. This coalition ultimately triumphed following the Iranian revolution and the Soviet invasion of Afghanistan in 1979.

The proceedings concluded with a panel on "writing about the 1970s." Josh Zeitz of Cambridge and Dominic Sandbrook of the Rothermere American Institute, Oxford, both discussed their upcoming surveys of America in

the 1970s. Zeitz challenged the "me decade" interpretation of the 1970s, highlighting the intensity of grass-roots politics during the decade, which was epitomized by second-wave feminism and radical union agitation. Sandbrook also questioned a number of emergent orthodoxies about the 1970s and instead argued that the decade was characterized by a series of contests at all levels of American society, many of which have their roots in earlier decades.

Taken together, these papers demonstrate the remarkable vitality of a field that is clearly in resurgence. Undoubtedly, there remains a great deal of intellectual fecundity in the study of American political history, and the 1970s in particular promise to provide a rich and fertile source of historical inquiry for scholars and graduate students working in the field. The same can be said of the burgeoning relationship between Boston University and Cambridge University, which has already produced two lively and stimulating conferences, a forthcoming special issue of the *Journal of Public Policy History*, and, as I can attest, an intensely rewarding graduate student exchange program. ♦



On March 21 William McCoy passed his qualifying oral examination. Examiners in the major field of African history were Professors James McCann, Jeanne Penvenne (of Tufts University), and Parker Shipton (of the Anthropology Department); examiner in the minor field of modern Britain was Professor Charles Dellheim.

Gillian Skow's research paper was approved: "Emergence of an Immigrant Church: Catholic Boston 1800-1845"



## January History Graduates

The following students received the BA in History this past January:

Graham Cooper Barton  
Jennifer Lynn Bentley (Minor in Business Administration and Management)  
Jennifer Taylor Childs (Double Major in Religion) *cum Laude*  
Shannon Joyce Greenwell (Minor in Statistics)  
Rose Catherine Grenier (Double Major in International Relations)  
George William Higgins  
Ashley Elisabeth Hill (Double Major in English, Minors in Political Science and African Studies)  
Miranda Martha Hughes (Minor in Latin) *cum Laude*  
Hyan Kim (Minor in Advertising) *cum Laude*  
Michael Koumandarakis  
David Krikor Nargozian (Minor in International Relations)  
Matthew Edward Quigley (Double Major in Political Science) *cum Laude*  
Amanda Lauren Staples  
Jeffrey Daniel Stewart *cum Laude*

## Writing Fellows Selected

Three of the department's doctoral students have been named Writing Fellows and will teach in the College of Arts and Sciences Writing Program for fall 2007 (with the possibility of continuing the fellowship in the spring semester): Melissa Graboyes, Robyn Metcalfe, and Andrea Mosterman (who is continuing the fellowship she held during 2006-07).

## Alumna authors book on political and environmental history

Sarah Phillips, who received her PhD from Boston University in 2004 and is now Assistant Professor of History at Columbia University, has had her first book published, *This Land, This Nation: Conservation, Rural America, and the New Deal*, based on her dissertation, which she wrote under the direction of Professor Bruce Schulman. Most remarkable perhaps is the fact that the book is appearing only three years after her dissertation defense.

As one of the reviewers of the Cambridge University Press book states, "[Phillips] . . . offers one of the boldest and most original reinterpretations of the New Deal in recent decades, . . . [and she] forces us to rethink not only the 1930s but also American liberalism more generally. A compelling combination of political and environmental history. *This Land, This Nation* marks the impressive debut of a major new voice on the scholarly scene."

# This LAND, This NATION



Conservation, Rural America, and the New Deal

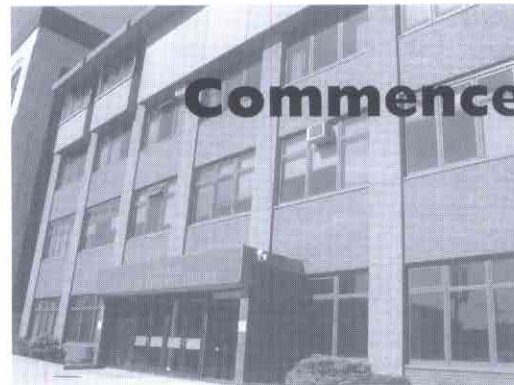
SARAH T. PHILLIPS

Sunday, May 20, is commencement day at Boston University, and this year the History Department ceremony will again be in the College of General Studies, 871 Commonwealth Avenue.

The all-university commencement is held at Nickerson Field beginning at 11 a.m. Detailed information is available on the website [www.bu.edu/commencement](http://www.bu.edu/commencement). Following the general ceremony each department within the College of Arts and Sciences holds its own convocation, at which diplomas and senior prizes are awarded. The History Department ceremony begins with a reception in the CGS lobby immediately following the Nickerson Field graduation. Food will be available by 1 p.m., and as soon as everyone has had a chance to have refreshments, the convocation will start in Jacob Sleeper Hall, located in the same building; the estimated starting time of the convocation is 2 p.m.

Department chairman Charles Dellheim will preside at the convocation, which is expected to last approximately an hour. Graduates sit in the front rows of the auditorium; each student's name will be on a seat. Two winners of senior prizes will give brief talks, after which diplomas will be handed out. In the recent past the department has had to restrict attendance at the convocation because of lack of space, but with the move to Sleeper Hall, there should be enough room for all (the auditorium has a balcony as well as downstairs seating). No tickets are required, but we do ask that all graduates call the department to let us know whether they will be attending the History convocation. The auditorium is also easily accessible for wheelchairs; students may phone the department with any questions about accessibility.

For more information, visit the department's website: [www.bu.edu/history/commencement.html](http://www.bu.edu/history/commencement.html) or call the office at 353-2551.



# Commencement 2007







Samuel Deese

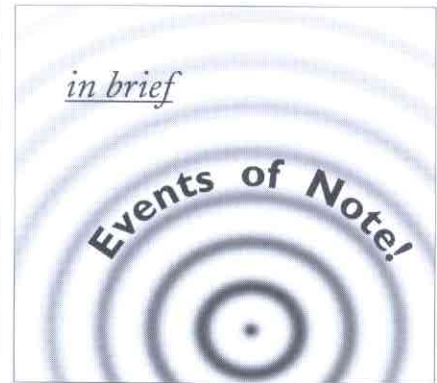
## Samuel Deese defends dissertation on Huxley brothers

On March 22 Samuel Deese successfully defended his dissertation entitled "Ecology and the Gospel of Progress: Julian and Aldous Huxley in the American Century." The first reader was Professor Charles Capper, and the second was Professor Jon Roberts. Other members of the examining committee were Professors Arianne Chernock, William Keylor, and Edward Rafferty (of the College of General Studies). We are pleased to reprint the dissertation abstract:

**H**istorians of environmentalism have generally emphasized a sharp distinction between the pastoral and progressive strains of the movement; however, the environmental thought and activism of the Huxley brothers transcends this dichotomy. In the teens and twenties, Julian and Aldous Huxley both subscribed to a progressive and essentially utilitarian view of the relationship between civilization and the natural world. By the 1930s however, Aldous had become a serious critic of the man-

agerial view of society and nature, while Julian expressed his continuing commitment to this approach through his involvement with the British Political and Economic Planning movement and his enthusiastic promotion of New Deal projects such as the Tennessee Valley Authority. This split between the Huxley brothers became particularly stark during the Second World War, when Julian saw the managerial revolution engendered by the war as a forward step in the evolution of humanity, while Aldous retreated to a rustic life in the Mojave desert and publicly speculated that contemporary trends toward economic centralization and technological innovation were likely to hasten the spiritual demise and perhaps the extinction of the human race. In the decades following 1945, however, the transatlantic dialogue of the Huxley brothers would gradually lead to a new reconciliation if not a convergence of their worldviews. Although neither Julian nor Aldous Huxley managed to promote a broadly persuasive synthesis of the pastoral and progressive strains of environmental thought, they each had a lasting effect on the rebirth of U.S. conservationism, as evidenced by Julian's role in the creation of the World Wildlife Fund and the International Union for the Conservation of Nature, and Aldous' influence on the experiments in small-scale communal living and the rise of Deep Ecology in the decades following his death. Furthermore, Julian and Aldous Huxley's commitment to integrating the progressive and pastoral strains of environmentalism was rooted in their much larger goal of finding some common ground between the distinct epistemologies and values of science and religion, a problem that has retained its significance for environmentalists such as E.O. Wilson and James Lovelock into the twenty-first century. ♦

The final administration of foreign language examinations for graduate students for the academic year will be held on Friday, April 27, at 2 p.m. in Room 304. Contact James Dutton to sign up for an exam.



Professor Emeritus **Fred Leventhal's** article entitled "Cinematic Representations of Britishness, 1945-1971" has appeared in the journal *Comparativ*, published under the auspices of the University of Leipzig. The article is a revised version of a talk delivered at a conference on Transatlantic Cultural Transfer during the Cold War, held at the University of Leipzig in October 2004.

On March 14 graduate student **Scott Marr** presented an overview of his research at a "journée d'études" at the University of Angers. His presentation (30 minutes, in French) was part of a research seminar for master's students in history. The day-long event brought together doctoral students in history from the university to talk about their dissertation research at this seminar.

Professor **Andrew Bacevich** had an article entitled "Rescinding the Bush Doctrine" published in the March 1 *Boston Globe*. He also lectured as part of the Hamilton Hall Lecture Series in Salem and made a presentation to students at the Commonwealth School in Boston.

Professor **Jonathan Zatin** gave a talk at the University of California at Berkeley's Institute for European Studies on March 12 about his newly published book. The title of the talk was "Making and Unmaking Money: Economic Planning and the East German Collapse."

Professor **Thomas Glick** was invited to the University of Notre Dame to deliver a lecture and lead a roundtable discussion. The lecture, sponsored by the Program in the History of Science on



March 1, was on “The Vatican and Evolution, 1877-1902: Was There a Policy?” The March 2 event was a regular monthly faculty seminar on Science and Religion, where the topic was Glick’s book: *Negotiating Darwin: The Vatican Confronts Evolution, 1877-1902*. One of the Catholic evolutionists investigated by the Congregation of the Index was Notre Dame physics professor, John Zahm, a campus legend who was able to mobilize enough support in the Vatican hierarchy to head off having his book placed on the Index of Prohibited Books. Zahm was a friend of Theodore Roosevelt (“crony,” TR called him) and convinced him to lead an expedition to Brazil to navigate the Rio de Dúvida, where Roosevelt nearly lost his life.

On March 12 at Cambridge University Professor **John Thornton** presented a paper entitled “‘Not Pieces but Creatures’: African Reservations about the Slave Trade, 1500-1800” as the final lecture of the African Studies Centre’s Slavery and Abolition seminar, organized in conjunction with the observations of the 200th anniversary of the ending of the slave trade in England.

Professor **Eugenio Menegon** joined the contingent of fifteen Boston University presenters, discussants, and chairs that participated in the 59th Annual Meeting of the Association for Asian Studies held in Boston March 22-25. He delivered a paper on Chinese Catholic clergy in eighteenth-century China in a border-crossing interdisciplinary panel entitled “Native Voices in Catholic Asia: Self-Representation of Religious Identities in the Seventeenth-Nineteenth Centuries.” The panel featured presentations on Vietnam (Nhong Tuyet Tran, University of Toronto), Indonesia (Catherine Husbands, UCLA), China (Eugenio Menegon, BU), and the Philippines (Noelle Rodriguez, Ateneo de Manila University).

Professor **Julian Zelizer** published a feature article in the March issue of the *American Prospect* entitled “How Congress Got Us Out of Vietnam.” In addition, he continued his many appearances in the media: National Public Radio, the *New York Times*, the *Arkansas Gazette*, Bloomberg News, the *San Francisco Chronicle*, Wisconsin Public Radio, WNYC (New York Public Radio), WBUR, CN-8, Reuters Television, NECN, *Congressional Quarterly*, the *Hartford Courant*, McClatchy Newspapers, and the Associated Press. He also spoke to the League of Women Voters about conservatism and Congress.

Graduate student **Patricia Peknik** was invited to give a talk on “Music, Intellectual History and the Law” before Berklee College of Music’s Board of Trustees at their quarterly meeting on March 23. She presented a paper on the topic at a faculty conference in January at Berklee, where she is a part-time Assistant Professor. ♦



Professor Bernard Bailyn (left) was welcomed to Boston University for the Merle Goldman Lecture by Professor Jon Roberts, who studied with Bailyn in the Harvard doctoral program.

## Merle Goldman Lecture for 2007 delivered by eminent American historian

On March 21 Bernard Bailyn, Professor of History Emeritus at Harvard, delivered the Merle Goldman Lecture, “How Historians Get It Wrong: The American Constitution, For Example.”

Bailyn spoke for about an hour to an attentive audience of faculty, graduate students, and undergraduates on the difficulties (and pitfalls) historians face in trying to describe the past as it really was. What tends to get overlooked is the importance of hindsight in organizing the events of the past. Someday, he said, historians will be describing the current war in Iraq, and their tendency will be to make it coherent, to round off its rough edges, to have its inconsistencies make sense; the accounts will be quite different from we are now experiencing. Something of the same process has occurred with how historians recount the writing and ratification of the US Constitution. Swallowed up are the human factors, the arguments, the accidents, the coincidences that played a role in this event in American history. Professor David Mayers writes of a similar problem with our view of the US ascendancy to power: “The point of my book is to remind readers that the story is not so straightforward or inevitable” (see page 1 of this issue).

The Goldman Lecture was endowed by Professor Marshall Goldman in honor of his wife, who for many years taught Chinese history at Boston University.



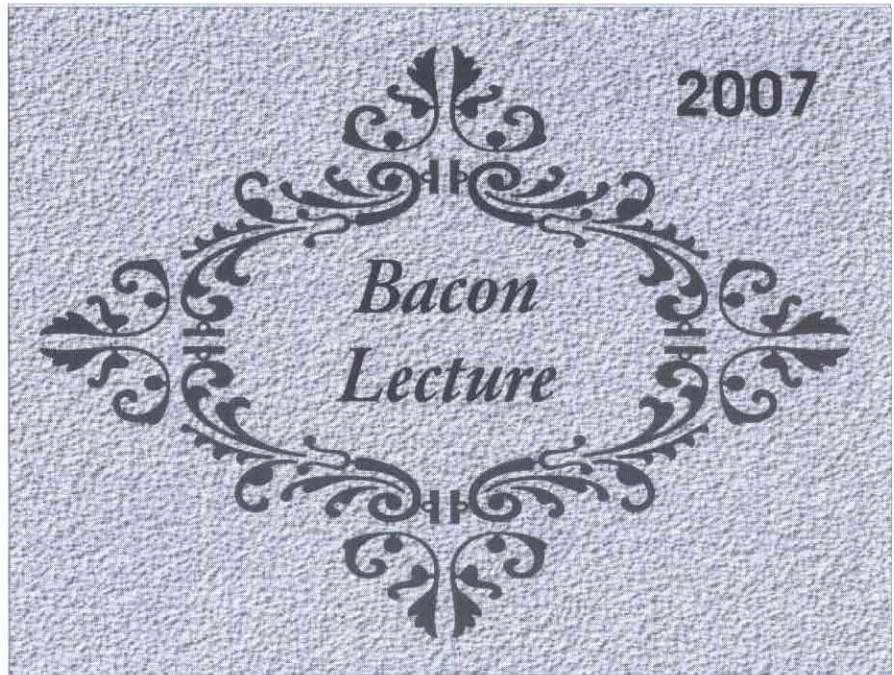


## Kathryn Lamontagne named to fellowship

Kathryn Lamontagne (pictured above) has won the Warren and Myrtle Ault Graduate Fellowship in English History and Literature, an award established by the late department chairman Warren Ault and intended to alternate between the History and English Departments. In reality, Kathryn is the first recipient of the fellowship from the History Department.

A graduate of Providence College and the University of London, Kathryn is presently studying modern British history with Professors Charles Dellheim and Arianne Chernock. Her main interests are in the fields of English and Irish cultural history from the late-Victorian era until the mid-20th century. She is also particularly interested with how cultural history has been memorialized in Britain and Ireland.

Currently, she is investigating the immigration of labor leaders from Lancashire in the northeast of England to the textile mills of Fall River, Massachusetts. Over spring break, Kathryn was able to do additional research at the British Library, primarily investigating the transmission of friendly societies and lodges from Lancashire to Fall River. This semester she has also been researching the historiography of the Black and Tans, a provocative regiment serving as a police force during the Anglo-Irish war.



## Ira Katznelson

Ruggles Professor of History and Political Science  
Columbia University

**“The Long New Deal:  
Reflections on Emergency, Uncertainty,  
and Moral Ambiguity”**

Thursday, May 3, 5 P.M., Stone B50 (675 Commonwealth Avenue)

### Final Seminars of Academic Year

The last department seminar for 2006-07 will feature Professor Dorothy Ross of Johns Hopkins speaking on “The Ethics of Emancipation: Universalism, Nationalism, Exceptionalism.” The seminar is on Wednesday, April 4, at 12 noon in Room 504 of the department.

The final American political history seminar of the year will be held on Wednesday, April 18, in Room 504. The speaker will be Robin Vandome of Cambridge University, who has spent the spring semester as an exchange student in residence at Boston University. Robin will speak on “Mapping Modern America: The Aims and Uses of the Earth Sciences, c. 1870-1890.”



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Edited by Paolo Squatriti

# NATURES PAST

## The Environment and Human History

James Acheson Richard C. Hoffmann Nicholas Howe  
James C. McCann J. R. McNeill Nancy Lee Peluso Peter C. Perdue  
K. Sivaramakrishnan Ted Steinberg Oliver Zimmer



COMPARATIVE STUDIES IN SOCIETY AND HISTORY

Professor James McCann published a chapter entitled "Naming the Stranger: Maize's Journey to Africa" in the 2007 book *Natures Past: The Environment and Human History* (University of Michigan Press), edited by Paolo Squatriti. The book was the result of a conference organized by the editors of the journal *Comparative Studies in Society and History* that included ten authors of key articles selected by the editors from ten years of the journal. The volume is a selection of the best articles by scholars of environmental history such as John McNeill (Georgetown University), Richard Hoffman (University of Toronto), Ted

# ΦΑΘ

## *History Honor Society*

Professor Betty Anderson is the faculty advisor to the undergraduate history honor society, Phi Alpha Theta. Membership requires an overall GPA of 3.3 or above and a GPA of 3.5 or above for history courses taken at Boston University. Members must have completed four history courses, and they are expected to be active in the Undergraduate History Association.

Concentrators interested in joining Phi Alpha Theta must bring a transcript (printed from the Link) highlighting their history courses and showing the two relevant GPAs. The national organization charges a fee of \$40 for membership; the check should be made out to "Betty Anderson" with the notation "for Phi Alpha Theta." This material must be brought to the History office by April 10. The induction ceremony, followed by a reception, will be held in the History Department on Friday, May 4.

Steinberg (Case Western Reserve University), Nancy Peluso (University of California, Berkeley), and Peter Purdue (MIT).