

NEWS



of the History Department at Boston University

December 2007

in brief

EVENTS OF NOTE!



Professor **Jonathan Zatlin** and his wife announce the birth of their daughter, Michal Elisabeth Zatlin, at 7:53 a.m. on October 26. Congratulations to all in the family.

Professor **Simon Payaslian** gave a public lecture titled "The Politics of Genocide Recognition in the United States" on November 11 in Toronto. The event was organized by the Zoryan Institute of Toronto and co-sponsored by several Armenian organizations. Payaslian's talk presented a survey of the history of US foreign policy and the Armenian Question and focused on House Resolution 106 regarding the Armenian Genocide. While in Toronto, on November 12, Payaslian also met with the president of the Executive Board of the Armenian Student Association (ASA) at the University of Toronto and discussed ways to strengthen the ties between ASA-UT and other ASA organizations in Canada and the United States.

Professor **Betty Anderson** reports: "I conducted a video-conferencing session with a graduate class at the American University in Cairo (AUC). The professor assigned my book *Nationalist Voices in Jordan* and wanted the students to meet and ask questions of the author. It was a very interesting exchange



Bruce Schulman

Bruce Schulman named to United Methodist Scholar/Teacher of the Year Award

The University Scholar/Teacher of the Year Award, established by the General Board of Higher Education and Ministry of The United Methodist Church, is conferred at colleges and universities historically affiliated with it. The award recognizes outstanding faculty members for their dedication and contributions to the learning arts and to the institution.

The Division of Higher Education of the Board of Higher Education and Ministry of The United Methodist Church specifies that the \$2,000 unrestricted stipend be awarded in a public ceremony.

During the October 31 meeting of the Faculty Assembly, Professor of History Bruce Schulman received the 2007 award.

because the students asked good questions about the topics I had covered and the means by which I had undertaken the research. BU has the technology set up for video-conferencing and I think it all worked beautifully." Anderson also presented a paper, "Rethinking American Missionary Proselytizing: The Case of the American University of Beirut (AUB)," at the Middle East Studies Association (MESA) Conference in Montreal in November. And she reports that Brill has accepted the conference proceedings book, *The Roots of Liberal Thought in the Eastern Mediterranean*, produced from a 2005 conference at the University of Erlangen-Nürnberg, Erlangen, Germany. Her contribution is "Liberal Education at the American University of Beirut (AUB): Protest, Protestantism, and the Meaning of Freedom."

Professor Emerita **Merle Goldman**'s latest book, *From Comrade to Citizen: The Struggle for Political Rights in China*, has just come out in paperback. She has also published a shorter version of the book *Political Rights in Post-Mao China*, published by the Association of Asian Studies, to be used in high school and undergraduate classes.

Professor **Jon Roberts** published a short article, "American Liberal Protestantism and the Concept of Progress, 1870-1930," that appears in the September/October 2007 edition of *Historically Speaking*.

On November 1-2 Professor **Nina Silber** attended the Southern Historical Association meeting in Richmond, Virginia, where she moderated and commented at a panel on the culture of the New South. She was also elected to the SHA's nominating committee for the coming academic year. On November 14 she gave the Frank Klement lecture at Marquette University in Milwaukee, an endowed lecture named for that school's noted Civil War historian. Her topic was "Why Northern Women Matter for Understanding the Civil War."

Professor **Marilyn Halter** has been named to the Steering Committee for interpretive planning of the People of the Bay Gallery, one of the five core galleries of the Boston Museum, the new museum of Boston history slated for development on Parcel 12 of the Rose Kennedy Greenway, adjacent to Faneuil Hall Marketplace. In early November, she was in Ann Arbor, Michigan, to give two invited lectures. The first, based on her current research project, "The Newest African Americans: Post-Colonial West Africans and the Remaking of the Atlantic World in the US," was jointly sponsored by The Center for Afroamerican and African Studies (CAAS) and The Program in American Culture at the University of Michigan. The second presentation, "American Kaleidoscope: Immigration and Adaptation in a Multiethnic Society," was delivered as part of the Osher Lifelong Learning Institute's Fall Lecture Series; the theme this year is "Immigration: Is Our Melting Pot Boiling Over?"

Professor **John Thornton** went to Mbanza Kongo, Angola, in September where he participated in the Round Table on Mbanza Kongo and delivered a paper "Jesus Negro: Arte cristão no Reino de Kongo." He was interviewed three times for various newspapers and appeared on TV twice. At the meeting he was also appointed part of the Scien-

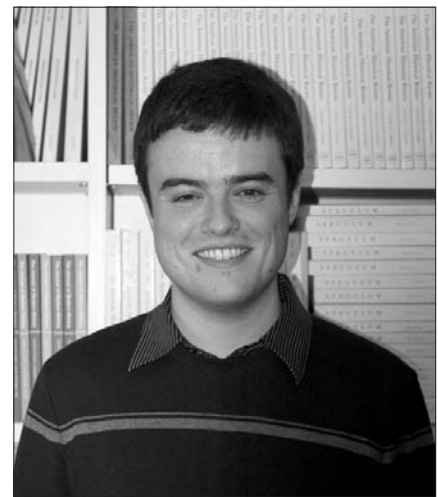
tific Committee whose task it is to prepare a program for Mbanza Kongo's application to be considered for UNESCO World Heritage Site status. Mbanza Kongo was there when the first Portuguese arrived in 1483 and boasted an urban and suburban population of 100,000 in 1640, making it then the largest city in sub-Saharan Africa. Its cathedral church, São Salvador, was built in 1549 and elevated to cathedral status in 1596. Now it's a pleasant country town and the capital of Zaire Province in Angola. Together with Professor **Linda Heywood**, Professor Thornton presented a talk at Harvard's Brazil Studies Program at the David Rockefeller Center for Latin American Studies on October 25; the title of the talk was "The Angola and Mina Waves: A New Look at the Slave Trade to Brazil." Both Professors Heywood and Thornton traveled to Washington November 15-17 to participate in briefing the US Ambassador to Angola before he takes up his post. Thornton's presentation was called "From Jamestown to Stono: The Angolan Presence in US History," and Heywood's was "The Post Colonial State in Angola and the Road to National Identity." Heywood was also the chair of a panel at the Annual Meeting of the African Studies Association called "New Research in Central African Social and Political History."

Professor **Charles Capper** was the moderator and commentator at the Boston Colloquium for Philosophy of Science colloquium on "Thoreau and Environmentalism," sponsored by the Center for Philosophy and History of Science and the Karbank Symposium in Environmental Philosophy, Boston University, November 16.

Professor **Andrew Bacevich** had an article entitled "Fighting the Real Fight" published in the November 6 *Los Angeles Times*. He also gave a talk on November 18 at the Huntington Theatre following a performance of David Rabe's newly revived Vietnam-era play "Streamers."

Professor **Eugenio Menegon** helped organize and offered the concluding remarks at the first-ever Graduate Student Conference on East Asia at Boston University, November 30-De-

ember 1. Professor Ezra Vogel of Harvard University gave the keynote address entitled "East Asia Towards the Year 2010." The conference aimed to provide a forum for graduate students from various institutions and diverse disciplines to share ideas and to discuss their works in progress with peers and with leading scholars from Boston University in the field of East Asian studies. One of the panels focused on modern East Asian history and international history. ♦



François Lalonde

François Lalonde wins graduate fellowship

The Graduate School has announced that François Lalonde has won a Graduate Research Abroad Fellowship for research on his dissertation, "Negotiating America's Place in Europe: The Western Alliance from Suez to Détente." François describes his project:

After the Second World War, the United States, France, and Britain found themselves faced with unprecedented challenges, most importantly the need to rebuild Western Europe and face the Soviet threat. In order to do so they had to form a community of

nations tied together by common goals and perceptions. Each member of the newly formed Atlantic community had important influence on the others. This stemmed from the perceived danger of Communist aggression, which increased the interactions and interrelations between America and Europe in foreign policy matters. At the same time, however, this sparked important questions about each country's role within the alliance and about America's role within Europe.

The goal of my dissertation is, then, to examine the debate about America's place in Europe as it unfolded between 1956 and 1968. France, Great Britain, and the United States each had different visions of the US role within the Atlantic alliance, and this informed their relationship. By following this debate as it unfolded through the major issues of the day, it becomes possible to understand the interactions, interrelations, influence, and perceptions of France, Britain, and the United States. In so doing, it is important to give each of them equal weight in order to produce a true international history. In order to explore this debate, it is necessary that I conduct research in both the French foreign ministry archives at the Quay d'Orsay in Paris and the British sources available at the National Archives (formerly the Public Records office) in Kew. This, combined with later research trips in the United States, will allow me to conduct the multi-archival, multi-dimensional research necessary to the writing of a true international history. ♦

NEWS

of the History Department at Boston University

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*William Keylor and Jacques Barzun at a 1976 party celebrating the publication of the book *From Parnassus*, co-edited by Keylor and Dora Weiner and published in honor of Barzun*

A former student recalls Jacques Barzun's clarity of mind and pen

BY WILLIAM R. KEYLOR

This academic year, Columbia commemorates two anniversaries: the 100th birthday of the great Columbia intellectual scholar Jacques Barzun '27 CC, '32 GSAS and the 40th anniversary of the events that disrupted and closed the University for a week in 1968.

Born on November 30, 1907, Barzun came to Morningside Heights as a freshman in 1923. Forty-five years later, as University Professor, he stood as one of the pillars of reason during America's most notorious campus uprising. Now living in San Antonio, Barzun was awarded the 59th annual Great Teacher Award by the Society of Columbia Graduates on October 18.

Columbia magazine asked William R. Keylor, one of Barzun's last doctoral students, to reflect on his relationship with his mentor during that tumultuous period in the history of the country and the University.

When I arrived at Morningside Heights in the autumn of 1966, the civil rights movement was in full bloom and discontent with the war in Vietnam was escalating. Columbia had become a magnet for all manner of social protest, with earnest advocates of this or that cause mounting the sundial daily to press their case before increasingly agitated and politicized students. In the following academic year the Tet offensive, the McCarthy presidential campaign, the Johnson withdrawal, and the assassination of Martin Luther King, Jr., produced an atmosphere of political activism on campus that spawned the student uprising against the University in the spring of 1968.

With students ensconced in several Columbia buildings while the New York City police ominously assembled nearby in preparation to eject them, many luminaries of the Columbia professoriate descended from their ivory tower to wade into the boisterous debates that reverberated throughout the campus. They lined up on both sides of the barricades, some loudly denouncing the students as spoiled children of privilege who were interrupting the vital work of the University, a few

others endorsing the students' case against Columbia and even expressing tolerance of their disruptive behavior. I vividly recall that, in spite of what one would assume to be the former provost's opposition to the actions of the demonstrators, Jacques Barzun was unfailingly courteous to those of his students who declared their support—some with unbridled enthusiasm, others with many caveats—for the occupation. Amid this Sturm und Drang he offered an alternative model of serenity and rationality, behaving as someone who, unlike many of his colleagues, had never lost his bearings.

The forcible removal of the students from the buildings on April 30, 1968, which resulted in a few injuries and many emotional scars, sparked a University-wide strike that in turn led to the cancellation of several classes. Shortly thereafter, the students in Barzun's graduate seminar on modern European intellectual history received a brief note from him inviting us to meet in his spacious office in Low Library at the regular hour. As we gathered around his conference table, he gently inquired if the class might reconvene the following week in its assigned room in Philosophy Hall. Those of us who had been swept up in the twin passions of the moment—abhorrence of racism at home and of the war in Southeast Asia—were loath to cross the picket line that had been thrown up around the classroom buildings. Taking note of the embarrassed silence with which his suggestion was received, Barzun cheerfully agreed to let us off the hook by offering his office for future meetings. We thus returned to the intellectual labor that had been interrupted by the momentous events outside the classroom, devouring the books on his lengthy reading list covering the cultural history of Europe since the Enlightenment. Once we got down to business, I was immediately struck by the glaring contrast between the red armbands, bullhorns, and revolutionary rhetoric still very much in evidence along College Walk and, to take but one of our reading as-

signments, the “art for art's sake,” “love for love's sake” romantic romp in Théophile Gautier's *Mademoiselle de Maupin*.

In the years after the student unrest of 1968, everyone at Columbia was struggling to make sense of it all. Under Barzun's guidance, I was hard at work on a dissertation that touched on an earlier episode of youthful protest. The student movement at the Sorbonne before the First World War that I was investigating stood at the opposite end of the political spectrum from the one I had witnessed and played a very minor role in at Columbia. The French students were right-wing nationalists who denounced their university for betraying the conservative values of God and country. We were liberal idealists criticizing our university for acquiescing in racism (through a plan to build a gymnasium in Morningside Park for its predominantly white student body), and militarism (through its affiliation with a shadowy think tank that conducted classified research for the Pentagon, which was waging the repugnant war in Vietnam).

In our conversations in his office we shared our different perspectives on student activism past and present. Barzun reiterated his conception of the proper role of the university that had already appeared in such works as his *The House of Intellect* and *The American University*. His message was loud and clear: The primary purpose of academic research is the unfettered search for truth, and the primary purpose of college teaching is broad instruction in the liberal arts. The professoriate must never deviate from this dual calling, no matter how irresistible the temptation of political activism. This reaffirmation of the humanist's solemn commitment to a set of values that transcends the burning political issues of the day contradicted the model of the *intellectuel engagé* popularized by Barzun's compatriots Jean-Paul Sartre and Albert Camus. It refined the argument in influential books by two other Frenchmen who had wrestled with the same question: Julien Benda's *The Treason of the Intellectuals* and Raymond Aron's *The Opium of the Intellectuals*. Barzun's

admonitory remarks in his office and in his writings have guided me through political controversies in the academy ever since.

In later years I came to appreciate the connection between Barzun's clarity of vision in assessing the drama at Columbia in 1968 and the critical importance of clarity of expression and simplicity of language in academic writing. The proliferation of technical jargon in most learned professions has erected an impenetrable barrier between their members and the educated public. Barzun's own writings puncture the widespread and pernicious myth that opacity and complexity are the surest signs of erudition. By daring to delve into a wide range of disciplines without adopting the parochial mumbo jumbo that excludes all but the initiated, Barzun reminds us that the extreme specialization of knowledge in modern times need not prevent intelligent people from communicating with one another in a language all can understand.

A corollary to this restraint in language is Barzun's reluctance to inject the first-person singular into his writing. (A rare exception is the brief prefatory passage to *The Energies of Art*, with its fleeting allusion to his sitting at the feet of some of the pioneers of cultural modernism in his childhood home before the First World War.) This absence of self-referential prose seemed to me further evidence of the seriousness with which Barzun wrestled with his subjects, as if he did not want to distract readers by drawing undue attention to himself. Such a temperament is out of step with the self-promotion and self-advertising that has crept into much contemporary academic writing.

If Barzun's range of interests and insights was extraordinarily wide, it was hardly at the expense of mastery. The epithet *dilettante*, often hurled at those audacious individuals who cross disciplinary boundaries to poach on intellectual preserves far from their base of expertise, implies the absence of profundity. That Jacques Barzun is entirely innocent of such a charge was brought home to me in the course of coediting with Dora B. Weiner *From Parnassus*, a volume of essays in honor of his retire-

This article is reprinted from the fall 2007 issue of Columbia magazine with permission.

ment from Columbia in the mid-1970s. The list of contributors to that volume reflected the high esteem in which Barzun was held by eminent experts in music, art, literature, detective fiction, philosophy, history, sociology, psychology, and science. This eclectic group of friends, colleagues, and associates had carried on a running conversation with him over the years about serious intellectual issues within each of their own fields. The respect and admiration for Barzun that they all expressed, both in their written contributions and in private communications, revealed how far his influence had reached. It is difficult to think of anyone with a more credible claim to the designation "Renaissance man." ♦

James Kloppenberg delivers Merle Goldman Lecture

BY DAVID MISLIN

The Department of History's 2007 Merle Goldman Lecture was delivered on November 15 by James Kloppenberg, David Woods Kemper '41 Professor of American History and Chair of the Department of History at Harvard University. Professor Kloppenberg is the author of *Uncertain Victory: Social Democracy and Progressivism in European and American Thought, 1870-1920*. One of his current projects seeks to trace the path of William James's philosophy of pragmatism through the twentieth century by examining its influence in multiple arenas, including law, medicine, and public planning. For the Goldman lecture, Professor Kloppenberg emphasized the Jamesian legacy in three specific areas: modernism in art and literature, politics, and race and eth-

nicity.

Professor Kloppenberg began by offering his working definition of James's pragmatism. In essence, the philosophy represented a shift away from dogmatism to a position of flexibility, open-mindedness, and a willingness to experiment in the quest for truth. James held that absolute truth was a fiction; any attempt to determine truth required a willingness to continually test presumed truths against reality.

The Jamesian influence on modernism in literature and art, according to Kloppenberg, dates back to James's 1890 work *Principles of Psychology*. It was in this text that James first conceived of experience as a fluid stream of consciousness with a constant flow between past, present, and future. Moreover, James also emphasized the extent to which the human view of the world remains imprecise. People, he argued, used their minds to make probable judgments and to fill in the gaps that inevitably existed in experience. Kloppenberg noted that both of these ideas exerted great influence on developments in twentieth-century art and literature. The stream of consciousness became a favorite literary technique in the works of Faulkner, Joyce, Proust, and Woolf. James's theory of the mind's ability to fill in gaps influenced his student, Gertrude Stein, who, in turn, had a significant effect upon the art of Pablo Picasso. Kloppenberg suggested that principles of Jamesian psychology permeated Picasso's work and, indeed, all of cubist art. Cubism allowed its figures to be read in different ways and presented incomplete figures requiring the viewer to use his/her mind to fill in the gaps. The connection between the three figures, according to Kloppenberg, can be traced to the time James spent in Paris in 1905, when Stein introduced Picasso to James's work.

Professor Kloppenberg next argued for William James's significant influence on early-twentieth-century American politics. Theodore Roosevelt had studied with James at Harvard, yet their relationship suffered in the wake of the Spanish-American War. James

accused his former pupil of blindly affirming an imperialist policy without evaluating its consequences. Specifically, he contrasted early-twentieth-century American military policy with the Civil War and found the new imperialism devoid of any ideal of civic virtue.

The estrangement between James and Roosevelt did not, however, prevent the former's ideas from contributing to political debate. Two of James's students, Herbert Croly and Walter Lippmann, supported Roosevelt during his 1912 Bull Moose campaign. They made this decision based largely on principles grounded in Jamesian pragmatic belief in the value of experimentation to determine truth. Croly and Lippmann supported Roosevelt over his Democratic opponent, Woodrow Wilson, because they feared that Wilson's commitment to localism would impede the national experimentation needed to enact meaningful reform.

Nevertheless, following his electoral victory, Wilson proved quite amenable to experimentation, and Kloppenberg attributed this to the influence of William James. Wilson's entire intellectual career bespoke an advocacy of gradual reform. More specifically, he cited James's idea of the "will to believe" in correspondence, and several other essays seem to have left a lasting impression on Wilson and his wife. Particularly during his first term, Wilson challenged the dogmatic assumptions of the Democratic Party and advocated a government for the industrial age that embraced experimentation and intervention. Professor Kloppenberg anticipated the most obvious rebuke to this argument—that Wilson himself embraced rigid dogmatism in the final years of his presidency—but suggested that historians should avoid reading Wilson's policies during and after the war back onto the earlier, more progressive years of his administration.

William James's third major area of influence, according to Kloppenberg, was in the realm of racial and ethnic identity and the emergence of cultural pluralism. A central tenet of pragma-

David Mislin is a second-year PhD student studying American intellectual history with Professor Jon Roberts.

tism concerned the inherently social nature of experience. James viewed edges and boundaries of selfhood as sites of potential growth; in the transition points between people and groups, identity became fluid.

As in art and politics, Kloppenberg identified James's students as playing a critical role in the dissemination of his ideas. Horace Kallen and Alain Locke sought to undermine both the belief in the static nature of racial identity and the insistence on judging all groups against the normative Anglo-American ideal. Kallen and Locke described the United States as a place of jostling and mixing of identities in which something entirely new had emerged. This early articulation of cultural pluralism, Kloppenberg suggested, was based on the Jamesian conception of fluid identity and ultimately gave rise to the African American challenge of racial oppression.

Professor Kloppenberg concluded his lecture by tracing the course of James's ideas beyond the philosopher's lifetime and through the remainder of the twentieth century. Pragmatism was largely rejected after the Second World War on the grounds that it lacked necessary strength as a system of belief for a totalitarian world. Moreover, Jamesian ideals of open-mindedness and respect for alternative viewpoints held less sway in the increasingly acrimonious world of late-twentieth-century politics. Nevertheless, pragmatism did filter down, and readers can find traces of James's thought in more recent works by Richard Rorty and Cornel West. Ultimately, Professor Kloppenberg noted, this eloquently attests to the extent to which William James provided a lasting system of belief for people who stood unafraid to admit mistakes with humility, sought a more inclusive ethical ideal, and remained willing to acknowledge the value in lives different from their own. ♦



Brenda Gardenour

Brenda Gardenour defends dissertation on healing practices in medieval Iberia

On November 1 Brenda Gardenour successfully defended her dissertation entitled "Medicine and Miracle: The Reception of Theory-Rich Medicine in the Hagiography of the Latin West, 13th and 14th Centuries." The first reader was Professor Deena Klepper (of the Religion Department), the second was Professor Thomas Glick, and the third was Professor Clifford Backman. Other members of the committee were Professors Jon Westling and Michael Zank (of the Department of Religion). We are pleased to reprint the dissertation abstract:

This dissertation examines the phenomenon of medicalization in hagiographical texts in both the greater European and Iberian milieus. North of the Pyrenees, thirteenth- and fourteenth-century hagiographers increasingly utilized medical language, gleaned from sources such as the *Viaticum*, *Liber Almansoris*, and the *Canon*, to both name diseases and describe the symptoms suffered by supplicants in cases of miraculous healing. The role of the physician in these

medicalized miracle tales was not only as a stock character, or type, but increasingly a figure of authority that reflected that changing status of the physician in medieval society. Hagiographers depicted physicians examining patients, defining and diagnosing diseases, and prescribing a variety of cures, including plasters, ointments, dietary restrictions, baths, and in extreme cases, surgery; while the physician and his cures routinely fail to heal the patient in these miracle texts, he is nevertheless a figure of authority whose pronouncement of incurability leads the supplicant to the shrine of the saint to be healed. Authors included references to learned medical theories and practices in their texts in response to several concurrent and overlapping intellectual and cultural shifts, including the translation and dissemination of theory-rich medical texts into the universities of the Latin West, the proliferation of medical practice and the concomitant medicalization of society, and the full institution of the process of canonization, which demanded the testimony of learned physicians to proclaim the condition of the supplicant incurable and therefore the thaumaturgical act as truly miraculous. Despite contact with learned medicine in both text and practice, hagiography written in the kingdoms of Castile-Leon and Aragon reveals little evidence of medicalization. The paradox of a medicalized society without medicalized miracles can be attributed in part to the unique cultural and religious proclivities of Northern Iberia, including the methods of reception and dissemination of learned medical texts, the absence of a university-based academic milieu, and cultural preferences for older, established saints which were linked directly to the experience of—and justification for—the Reconquista. ♦

Notes on Course Planning

Courses for summer 2008 as well as for the 2008-09 academic year are now listed on the department's website: www.bu.edu/history—click on "Courses."

American political search candidates to visit campus

The members of the search committee for an American political history appointment have moved swiftly to narrow the field and have invited two candidates to campus. Although details of their visits are being finalized, the times of their public presentations are known (both will be held in Room 504 at 226 Bay State Road).

☞ **Alice O'Connor** is currently Associate Professor of History at the University of California, Santa Barbara, where she began as assistant professor in 1996. She received her PhD from Johns Hopkins University in 1991 and is the author of *Poverty Knowledge: Social Science, Social Policy and the Poor in 20th Century U.S. History* (Princeton, 2001) and of *Social Science for What? Philanthropy and the Social Question in a World Turned Rightside Up* (Russell Sage, 2007).

Professor O'Connor will give her presentation at 12 noon on Wednesday, January 16.

☞ **Elizabeth Borgwardt** is Associate Professor of History at Washington University, St. Louis. She earned her JD from Harvard University in 1990 and her PhD from Stanford University in 2002 and first taught at the University of Utah. She is the author of *A New Deal for the World: America's Vision for Human Rights* (Harvard, 2005) and is currently working on "Nuremberg: The Trial of the Century in History and Memory."

Professor Borgwardt will speak at 2 p.m. on Friday, January 18.

Department faculty, graduate students, and interested undergraduate concentrators are encouraged to attend the public presentations.

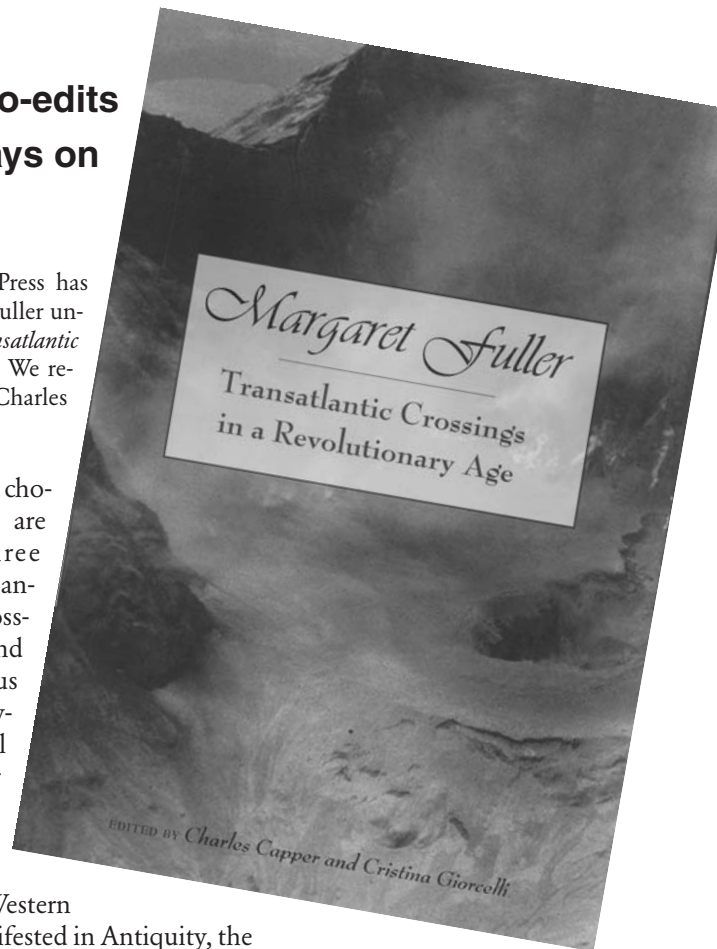
Check the January newsletter for more news of this search and of the search for a historian of modern Japan.

Charles Capper co-edits collection of essays on Margaret Fuller

The University of Wisconsin Press has published essays on Margaret Fuller under the title *Margaret Fuller: Transatlantic Crossings in a Revolutionary Age*. We reprint an excerpt from Professor Charles Capper's Preface:

The conference papers chosen for this volume are grouped under three broad topics: Fuller's European-American transnational crossings, her "Italy" as text and context, and her posthumous image in literature. All in varying ways make two central points. First, Margaret Fuller was one of America's first truly cosmopolitan intellectuals, one fully engaged with the larger currents of Western civilization, not only as manifested in Antiquity, the Renaissance, the Enlightenment, and Romanticism, but also in the messy yet exhilarating reality of mid-nineteenth-century European culture and politics. The second unifying theme, however seemingly antithetical to the first, is in fact deeply complementary: wherever she traveled, imaginatively or physically, Fuller remained firmly rooted in the American soil, concerned with her nation's intellectual life, its culture, and its gathering political crisis. The creative synergy that arose from the interaction of these two powerful impulses, the national and the transnational, emerges with compelling clarity in these essays. Yet within that framework, questions abound as they had during the conference. Was Fuller a European exotic in an alien America who found her completion abroad, or an American idealist in an experienced Europe that defeated her attempts to understand it? Did the national cultures she encountered in Europe fundamentally reshape or confirm her sense of her and her country's national identity? Did her understanding of gender and sexuality radically change? What were the nature and significance of the "radical" politics she imbibed in Europe? How well or not did her European experience prepare her to confront either America's or Europe's social and political future? How did it enter into the American and European imagination? The answers given cover a wide spectrum, but collectively they run against the grain of "either/or" judgments that have dominated Fuller scholarship for more than a century.

The overarching question, of course, was the exact relation between Fuller's America and her Europe. In my essay on Fuller's "American Transnational Odyssey" that opens the collection, I find the seeds of her transnationalism paradoxically emerging out of her widening national self-consciousness in reaction to a successive series of confrontations with international sites of social and cultural reform. I conclude with reflections on her transnationalism's possible futures in postrevolutionary Europe and the pre-Civil War United States as well as its legacies for twentieth-century American modernism and recent ideological criticism in American Studies....



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GRADUATE STUDENT MILESTONES

The following students had research papers approved:

Kathryn Lamontagne: "Lancashire in America: British Textile Mill Operatives and the Development of Strike Culture in Fall River, Massachusetts, 1875-1904"

Darcy Pratt: "The King's Son: Illegitimacy and Identity in the Life of Geoffrey Plantagenet"

On October 29 Melissa Graboyes passed her qualifying oral examination. Examiners in the major field of African history were Professors Jean Hay, James McCann, and Helen Tilley (of Princeton University); examiner in the minor field of public health was Professor Michael Grodin of the BU School of Public Health.

These students had their dissertation prospectus approved:

François Lalonde: "Negotiating America's Place in Europe: The Western Alliance from Suez to Détente"

Michael McGuire: "Comrades in War, Critics in Peace: American Non-Governmental Organizations, the Reconstruction of France, and Franco-American Relations, 1914-1929"



On November 20, students in Arianne Chernock's HI 321 (Making of Modern Britain) course visited the Morse Study Room for Prints, Drawings and Photographs at the Museum of Fine Arts. Elizabeth Mitchell, curator at the museum, organized a special presentation for the students on "Satire and Caricature in the Eighteenth Century." The presentation focused particularly on the works of William Hogarth, and students had the opportunity to view Hogarth's "A Harlot's Progress" and "Marriage a la Mode."