

NEWS

of the National Humanities Center



From the Black Death to the Thirty Years War

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Thomas Brady Reexamines How Germany Became Germany

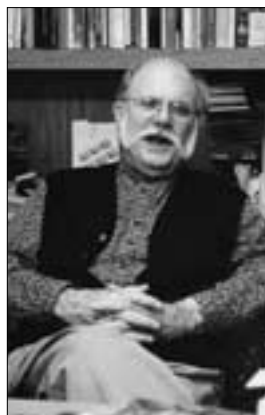
Like Robert Richardson and Thomas Laqueur, the first two John P. Birkelund Senior Fellows at the National Humanities Center, Thomas Brady is a senior scholar with a youthful enthusiasm for his own work and an effortless ability to hold forth on a wide range of topics. A much-decorated scholar of the Protestant Reformation who holds the Peder Sather Chair of History at the University of California, Berkeley, Brady has spent his fellowship year working on a new book, *German Histories in the Age of Reformations*. Focusing on the period between the Black Death and the Thirty Years War but looking ahead to the "German Problem" of the mid-20th century, the book will shed new light on the political and religious experiences of a collection of peoples whose identities were too strong to be forced into the Western European model of national

development. A recent conversation with Brady touched on everything from why women's college basketball has eclipsed men's in terms of strategy and interest to the comparative merits of the National Humanities Center over other institutes for advanced study (chiefly the barbeque and the library services). The excerpt below focuses on the task Brady has set for himself in *German Histories*.

Why don't we start with "The German Question"?

The Germans themselves call it "the German Question"; I call it "the German Problem": Why does the course of Germany as a nation-state seem to diverge so greatly from a norm based, implicitly or explicitly, on the histories of Britain and France? The norm specifies a strongly centralized state and a more or less comfortable sense of nation-

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In the first few years after I came to the National Humanities Center, I often thought of the Center as an

adolescent. It was experiencing the usual symptoms of adolescence—growing pains, uncertainty about what it wanted to be, and a dependency on allowances. Also, like an adolescent, the Center was exciting, fun, and growing by leaps and bounds.

Now, in what seems almost the twinkling of an eye, the Center is 25 years old. As you will see in this issue of *News of the National Humanities Center*, we recently celebrated the 25th anniversary of the groundbreaking for the building that George Hartman so skillfully designed for the Center. Next fall we will welcome the 25th class of Fellows. They will join 850 predecessors, a group that I like to think of as the largest humanities faculty in the world. No less effective for being dispersed throughout hundreds of colleges and universities all over the world, they are a powerful force for the invigoration of humanistic teaching and learning.

At 25 the National Humanities Center is no longer an adolescent. With the help and guidance of many friends it has achieved greater maturity, focus, and steadiness of purpose. Although it still depends on the generosity of its Fellows, Trustees, and other supporters, it is proudly independent. Still, the excitement continues, measured not by years but by the achievements of the teachers and scholars whose growth the Center has helped to sustain.

W. Robert Connor

hood. “The German Problem” is thus a question of exception to a norm, comparable to what we call “American exceptionalism.” The German case, granted, has a more ominous ring, because of the aggressive imperial nationalism that awakened after the First World War and led to the Second World War and the Holocaust.

Let’s back up to where your book begins, which is with a great epidemic.

Before the 1920s, we knew almost nothing about the impact of the Black Death or, in fact, the whole population and economic history between 1250 and 1500. Before that we knew about the Black Death, to be sure, but only from literary texts—most famous is the introduction to Boccaccio’s *Decameron*—but the depth and the length of the depression of the population and the economy that followed the Black Death around 1350 was not known. For this era the historians discovered the same pattern all over Christendom—plunging populations, output, and prices, followed by stagnation. Obviously, some areas were not hit so badly, and in general the rule holds: the higher the level of development, the greater the dying off. At first this doesn’t seem to make sense, but on reflection we can see that a highly articulated economy, which requires a great many special skills and extensive trade, is much more vulnerable to population disaster because it depends more on sustained demand than does a society that lives mainly from subsistence agriculture. It has also been known for a long time that the Black Death had a particularly destructive effect on all large institutions—the kingdoms and the church, at least at its upper levels. Essentially, all of the paths of communication and the mobility of resources that had allowed the construction of very large institutions in the Middle Ages were constricted or weakened. In the beginning, the historians spoke only of catastrophe, but now it is becoming more common for

historians to look on this era in terms of, I won’t say liberation, but release from traditional, constricting ways of thinking and of doing things.

How did the German-speaking people respond to this opportunity?

Local people were thrown on their own resources for what I call “governance,” which is my term for government: law and order, justice, and defense. What fascinated me about the German-speaking world—Germany, if not taken in a strict ethno-linguistic or national sense—was that the small political units took on more authority and that they held it for so long. This political dispersal forms the classic question about Germany at the eve of the modern era. It is expressed by a soused student portrayed by Goethe in a famous tavern at Leipzig, who asks, “The dear old Holy Roman Empire, how does it hold together?” One of the things I set out to understand was something the 18th century no longer understood: how these people ever lived with these conditions of very dispersed authority and power. I don’t mean to romanticize them. The institutions of that era are all dead except for the churches, which were and are the only structures saved from the wreck of the Holy Roman Empire. Napoleon destroyed it, rather easily, and in doing so made political space for its successor, Prussia, the ancestor of what we know as Germany.

So you are looking back and forward a few hundred years either way from the Reformation?

I didn’t want to. I set out to write the history of an event, the Protestant Reformation in Germany, which was one of the two most consequential things that have happened among the Germans. I wanted to write about it in a modern way, as we historians look at it now. Instead of drawing a sharp break

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2002–03 Fellows Named

The National Humanities Center has announced the appointment of 39 Fellows for the academic year 2002–03. Representing history, literature, philosophy, and half a dozen other humanistic fields of study, these scholars will come to the Center from the faculties of colleges and universities across the United States and also from Canada, Israel, and the United Kingdom. They will work individually on research projects in the humanities, and will exchange ideas in

seminars, lectures, and conferences. Among the prospective Fellows will be several scholars engaged in the study of religion and American culture and several others whose research concerns environmental history.

In support of these resident scholars the Center has awarded a total of \$1.4 million in research fellowships. Sources of funding for individual fellowships include grants from the Gladys Kriebel Delmas Foundation, the Jessie

Ball duPont Fund, the Florence Gould Foundation, the Lilly Endowment, the Lucius N. Littauer Foundation, the John D. and Catherine T. MacArthur Foundation, and the National Endowment for the Humanities. Twenty-two fellowships will be supported by the Center's endowment, and one fellowship will be supported by the contributions of alumni Fellows of the Center.

Tom Beghin Musicology, University of California, Los Angeles, *Performing Rhetoric: Joseph Haydn's Keyboard Sonatas as Musical Orations*

Kalman P. Bland Religion, Duke University, *Animals, Technology, and Souls: Human Identity in Medieval Jewish Thought*

Kathryn Jane Burns History, University of North Carolina at Chapel Hill, *Truth and Consequences: Scribes and the Colonization of Latin America*

Charles H. Capper History, Boston University, *The Transcendentalist Moment: Romantic Intellect and America's Democratic Awakening*

Sherman Cochran History, Cornell University, *Inside a Chinese Family: The Private Correspondence of the Lius of Shanghai, 1910–1956*

Edwin David Craun English, Washington and Lee University, *Fraternal Correction: The Ethics of Medieval English Reformist Literature*

Andrew H. Delbanco English, Columbia University, *Melville's World*

Ginger Suzanne Frost History, Samford University, *"As Husband and Wife": Cohabitation in Nineteenth-Century England*

Gail McMurray Gibson English, Davidson College, *Childbed Mysteries: Performances of Childbirth in the Late Middle Ages*

Paul Douglas Griffiths History, Iowa State University, *Petty Crime, Policing and Punishment in London, 1545–1660*

Grace Elizabeth Hale History, University of Virginia, *Rebel, Rebel: Outsiders in America, 1945–2000*

James A. Henretta History, University of Maryland, College Park, *The Liberal State in America: New York, 1820–1950*

Susan Fern Hirsch Anthropology, Wesleyan University, *The Embassy Bombings Reframed: Constructing Identities, Legal Meanings, and Justice*

Paulina Kewes English, University of Wales, U.K., *The Staging of History in Early Modern England*

James Rex Knowlson French, University of Reading, U.K., *Samuel Beckett and European Art and Architecture*

Lloyd S. Kramer History, University of North Carolina at Chapel Hill, *Traveling to Unknown Places: Politics, Religion and the Cultural Identities of Expatriate Writers, 1780–1960*

John Richard Kucich English, University of Michigan, *Melancholy Magic: Masochism and Late Victorian Political Identities*

Richard Lim Ancient History, Smith College, *The World Continues: Public Spectacles and Civic Transformation in Late Antiquity*

Jo Burr Margadant History, Santa Clara University, *Monarchy at Risk: The Last French Royal Family, 1830–1848*

Ted W. Margadant History, University of California, Davis, *Criminal Justice and Revolutionary Politics in 1789*

Teresita Martinez-Vergne History, Macalester College, *The Construction of Citizenship in the Twentieth-Century Dominican National Discourse*

David Lewis Porter English, University of Michigan, *China and the Invention of British Aesthetic Culture*

Stephen J. Pyne History, Arizona State University, *A Fire History of Canada*

Joanne Rappaport Anthropology, Georgetown University, *Indigenous Public Intellectuals and the Construction of Nationality in Colombia*

Jonathan Riley Philosophy, Tulane University, *Pluralistic Liberalisms: Berlin, Rawls, and Mill*

Harriet Ritvo History, Massachusetts Institute of Technology, *The Dawn of Green: Manchester, Thirlmere, and the Victorian Environment*

Jenefer Mary Robinson Philosophy, University of Cincinnati, *A Theory of Emotion: How to Make the Connection between "Primitive" and Cognitively Complex Emotions*

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First Lyman Award Recognizes Innovator in Digital Humanities

The grandson, son, and brother of printers is the first winner of an award that honors pioneers in a still-new area of the humanities—the use of digital tools to expand traditional notions of scholarship and teaching.



Jerome J. McGann¹, the John Stewart Bryan University Professor at the University of Virginia, received the first Richard W. Lyman Award, presented by the National Humanities Center. The award honors Richard W. Lyman, who was president of Stanford University from 1970–80 and of the Rockefeller Foundation from 1980–88, and is made possible through a grant from the Rockefeller Foundation.

McGann, who is also on the faculty at Royal Holloway College, University of London, received the first award, along with a prize of \$25,000, in a ceremony at the Time & Life Building in New York City on May 6.

In recent years, scholars in the classics, English and American literature, history, and other humanistic disciplines have increasingly used new information tech-

nologies and the World Wide Web to create and distribute facsimiles of rare manuscripts; to archive, index, and annotate literary, artistic, and scholarly materials; to link text, visual images, and sound; and to create a new social structure that will break down boundaries between learning, teaching, and research. The Lyman Award recognizes the exciting results of these efforts, according to James O'Donnell (Trustee), Professor of Classical Studies and Vice Provost for Information Systems and Computing at the University of Pennsylvania.

"The award honors an individual who has made important scholarly contributions that could not have been made without the innovative and wise use of information technology," says O'Donnell, who led a committee of seven scholars who selected McGann.

"It's not a technology prize—it's a recognition of scholarship that all in the field will recognize. But it's also a recognition that information technology is a powerful tool precisely for the most substantial scholarly accomplishments."

McGann's digital/scholarly credentials include the Rossetti Archive, a hypertextual instrument designed to facilitate the study of Dante Gabriel Rossetti²; the Ivanhoe Game, a Web-based software application for enhancing the critical study of traditional humanities materials³; and extensive scholarly writings on computing in the humanities, including *Radiant Textuality: Literature after the World Wide Web* (Palgrave/St. Martin's, 2001). A noted scholar of the Romantic and Victorian poets and of textuality and traditional editing theory, McGann has also written several books of poetry. His free adaptation of Thomas Lovell Beddoes' "Death's Jest Book" will have a New York premiere in the summer of 2003.

The Rossetti Archive is one of about 40 digital projects underway at the Institute for Advanced Technology in the

Humanities (IATH) at the University of Virginia, of which McGann is a co-founder. Like William Blake, the subject of another IATH project, Rossetti is ideally suited to "an all-purpose, multimedia, hypermedia environment for editing cultural works," McGann says. "You can't really edit Rossetti in textual form because he is, like Blake, actually more than Blake, a multimedia artist. He designed furniture; he designed jewelry; he designed stained-glass windows; he is a poet, a prose writer, a painter."

The archive allows scholars and students to examine and integrate for interpretation the entirety of Rossetti's works in all their material forms. The archive at present organizes more than 8,000 distinct files and digital objects. When it is completed in four years it will contain about 20,000.

The Rossetti project brings to practical realization the scholarly proposals for a new approach to editorial method that



ABOVE: JAMES O'DONNELL, CHAIR OF THE SELECTION COMMITTEE, EXPLAINS WHY A PANEL OF SCHOLARS CHOSE JEROME MCGANN AS THE FIRST RECIPIENT OF THE RICHARD W. LYMAN AWARD

ABOVE LEFT: RICHARD LYMAN CONGRATULATES MCGANN

- 1 <http://jefferson.village.virginia.edu/~jjm2f/home.html>.
- 2 <http://jefferson.village.virginia.edu/rossetti/>
- 3 <http://eotpaci.clas.virginia.edu/speclab/index.html>

were advanced in the early 1980s by McGann and the late D. F. McKenzie. These proposals call for an editorial method that focuses not merely on the linguistic “text” but on the entire graphical and bibliographical object, as well as its network of social and institutional relations. “These proposals were vigorously contested at the time,” McGann recalls. “One of the chief objections argued that while a ‘social theory of editing’—that’s what the new approach was called—might appear attractive in theory, it could not be implemented in practice. ‘Scholars edit texts, not books.’ Or so it was said. When I undertook the archive, I set out to prove otherwise. In practice, not theory.”



JEAN AND ROBERT HOLLANDER, JAMES O'DONNELL, ANN SHULMELDA OKERSON

McGann relishes the collaborative nature of the Rossetti Archive and of projects such as the Ivanhoe Game, developed with his colleague Johanna Drucker, a professor of media studies at the University of Virginia, and a team of graduate students and computer scientists. “In 1965, '75, and even now for most people, what you do is you go off and write a book by yourself. Of course

you are in contact with the work of many others through your readings and so forth,” he says. “But it makes a great difference if you are engaged in intellectual activity and it is face-to-face with many people having input. That collective environment gives you access to whole new orders of critical reflection.”

Digital expertise is an increasingly marketable skill for the young humanist willing to put in the necessary time to acquire it, McGann says. And at a time when even important scholarly books often fail to sell even 500 copies, he sees digital publishing as an important avenue for a new generation. “I believe that our scholarship will increasingly be transferred to a digital archiving and delivery system,” McGann says, “and our scholarship will be even better for it.”

His accomplishments and ambitions place McGann in an important tradition, according to Willard McCarty, senior lecturer, Centre for Computing in the Humanities, King’s College London, and a member of the award’s selection committee. Noting that the first scholar to apply computers to the study of literature, Father Roberto Busa, once said that “since man is a child of God and technology is a child of man, I think that God regards technology as a grandfather regards his grandchildren,” McCarty adds, “but the job of the humanities scholar is to look beyond the claims made for technology and the obvious uses, to question long-term consequences and implications—and most significant of all, to discover how the new knowledge-making instrument empowers our imaginations. The Lyman Award is important because it recognizes



KENT MULLIKIN, GEORGIA MORRIS EAVES, AND JOSEPH VISCOMI

individuals whose work has gone furthest in realizing this empowering potential. Jerome McGann has been named the first recipient because his explorations, and his reflections on them, have most compellingly engaged us in the long conversation about the significance of the computer in our culture and in our lives.”



ABOVE: MCGANN (L) RECEIVES A \$25,000 CHECK FROM ROBERT CONNOR

LEFT L TO R: LYNN SZWAJA, GORDON CONWAY, AND ALICE STONE ILCHMAN OF THE ROCKEFELLER FOUNDATION, JEROME MCGANN, RICHARD AND JING LYMAN, ROBERT CONNOR, AND MASTER OF CEREMONIES BENNO SCHMIDT



Tuttle Honored for High-Tech Service with a Human Touch

Alan Tuttle recalls that his marching orders when he was hired to establish a library service for the yet-to-open National Humanities Center were to “go be the librarian.” For a quarter century he has done that and more, making the Center’s “library without books” a model for all other institutions of advanced study, forging crucial and lasting relationships with the local university libraries, establishing a powerful interlibrary loan system, and nudging his colleagues at the Center and throughout the Triangle into the digital age.

When Tuttle announced that he would retire this summer, his colleagues Jean Houston and Eliza Robertson surreptitiously contacted many of the 850 Fellows who have benefited from his efforts. From Chapel Hill to Hawaii, England to the Netherlands, Texas to Massachusetts, tributes poured in. Fellows praised Alan’s library expertise, of course. But they also cited his way around a computer, his uncanny ability to locate a cheap, good-running car, his broad knowledge of religion and seemingly everything else, and his unstinting love for the Fellows and their work. Almost everyone recalled his sense of humor, and William Leuchtenburg expressed gratitude for his ability (as an ordained Baptist minister) to bless a lasting union.

Houston and Robertson—who drew their own share of praise from the Fellows who responded—surprised Tuttle with a collection of these tributes during a ceremony at the Center this spring. A sampling of them follows.



As the first shock waves of the computer revolution shook the Center, everyone turned to Alan Tuttle for assistance. Later, I read, riding out these waves became part of his official duties, but in [1983–84] his status as Mr. Fixit was thrust on him by consensus. My particular fascination was to convert a manuscript into a mainframe word-processing file using the same obscure program that I had learned just the year before. Alan made that possible for me, never wavering from his unflappable and good-humored courtesy.

Michael C. Alexander *Fellow 1983–84, University of Illinois at Chicago*

The ultimate librarian.

Herbert S. Bailey, Jr. *Distinguished Visitor, Scholarly Publishing, Princeton University Press*

About Alan: a wonderful man, a remarkable librarian. It was easier for me to work on central Belgian material—and get more of it—at the Center than it had been in Brussels.

Evelyn Barish *Walter Hines Page Fellow of the Research Triangle Foundation 1993–94, City of New York Graduate Center and College of Staten Island*

I realized that I was talking not just to a reference librarian, but a colleague in the field of religious history. Alan’s thoughtful attention and insightful comments proved incredibly helpful.

Jodi Bilinkoff *Andrew W. Mellon Fellow 1999–2000, University of North Carolina at Greensboro*

My most vivid memory of Alan is how he found common themes for substantive conversations with the Fellows. [He is] a person who has great breadth of knowledge and who cares about the people with whom he works.

Harlan Beckley *Jessie Ball duPont Fellow 1995–96, Washington and Lee University*

Always attentive, supportive, and helpful, Alan helped to make the Humanities Center a gregarious, stimulating, and wonderful place to be.

William H. Chafe *Fellow 1981–82, Duke University*

Alan will always exemplify for me much of the best of the Center: the intellectual stimulus, the exceptional helpfulness and kindness of you all.

Andrew Debicki *Fellow 1979–80, University of Kansas*

My book’s basic ideas owe a lot to Alan Tuttle’s help. An extraordinary, concerned, caring friend, Alan was indispensable at the Center for everyone.

Linda Degh *Fellow 1990–91, Indiana University*

I was a Fellow in 1979–80, shortly after the Center began operation. Alan was on the job then, as he has been, indefatigably, ever since.

William C. Dowling *Fellow 1979–80, Rutgers University*

One of the most sincere and dedicated people I have ever known ... ever energetic, cheerful, and enthusiastic ... Alan embodied the soul and spirit of the remarkable intellectual enterprise that is the National Humanities Center.

Emory Elliott *Fellow 1979–80, University of California, Riverside*

The real guardians of humanities research quality are dedicated and expert librarians like Alan.

Emily Klenin *Fellow 1979–80, University of California, Los Angeles*

... the real pleasure of having Alan on my side ... came from the pleasure he so manifestly felt in the life of the mind. Alan joins a long tradition of scholarly librarians who have kept learning alive through the centuries.

Thomas Laqueur *John P. Birkelund Senior Fellow 2000–01, University of California, Berkeley*



I have had the privilege of being a Fellow at three institutions of advanced learning. I have reason to be grateful for the help I received from the librarians at the Wilson Center and the Center for Advanced Study in the Behavioral Sciences. But none came close to matching the skill and devotion of Alan.

William E. Leuchtenburg *Andrew W. Mellon Senior Fellow 1978–81, University of North Carolina at Chapel Hill*

Alan Tuttle, walking reference encyclopedia, computer expert in depth, and ordained minister... He always found time and patience and enthusiasm for everything I wanted.

Robert Levy *Fellow 1990–91, University of California, San Diego*

How lucky we Fellows were to depend on someone who was so willing to help us with our work. It was easy to get spoiled that year, and even harder to realize that such royal treatment would not follow us home!

Martin Melosi *Fellow 1982–83, Texas A&M University*

[The Center's library services are] a kind of Platonic form of what such an operation in a research center should be, with Alan as its presiding, and genial, daimon.

Richard W. Pfaff *John W. Sawyer Fellow, University of North Carolina at Chapel Hill*

He always kept our wits sharpened, even as he continually provided us with library fodder.

William Rorabaugh *Fellow 1983–84, University of Washington*

It's been many years ... but I remember Alan Tuttle well enough to know that (1) he's still too young to retire, and (2) everyone will miss his uncanny knack to retrieve obscure material quickly, setting a standard for interlibrary services that I have always held up as an example to other libraries (this has not made me popular with the others). For Alan's sake, I did not refer to him by name, so that he would escape being told by other librarians around the country and across the world to SLOW IT DOWN.

Richard Schiff *NEH Fellow 1985–86, University of Texas*

Alan Tuttle is a genius. The evidence is incontrovertible. NO ONE could do the wonderful work he does while living in an office piled to the ceiling with papers going back to the Flood—and never turn a hair nor fail to respond to any problem. I have known this guy now for 21 years. Long enough for a child to be born, grow up, and leave home. Yet he has never failed me whether my question was serious or frivolous.

Anne Firor Scott *Fellow 1980–81, Duke University*

I am sure [Alan] probably never thought how much he integrated himself into the lives of the various Fellows who have passed through the Center over the years. I remember Alan with great affection and gratitude. He was the consummate librarian: knowledgeable, inventive, reliable, and extraordinarily generous. Alan's interests were so wide ranging that there was not a single project to which he couldn't contribute his expertise and good counsel. What I recall above all is his passionate intellectual curiosity and his enthusiasm for his work.

Ronald A. Sharp *Fellow 1986–87, Kenyon College*

I have often said that being at the National Humanities Center was like being in researcher's heaven and being surrounded by ministering angels. Everyone at the Center was wonderful and of great help, but the librarians were the best! Alan led a great crew who answered our every question, went to extraordinary lengths to get us what we needed, and patiently dealt with all our requests.

Pamela Simpson *Jessie Ball duPont Fellow 1996–97, Washington and Lee University*

I think he was something of a cross between a priest and a pusher, in the way he proselytized our making effective use of the incredible library resources he put at our disposal. Alan wanted to be of assistance. He wanted us to make full use of the library and other resource materials. He wanted us to succeed in our research projects.

Larry S. Temkin *Andrew W. Mellon Fellow 1984–85, Rutgers University*

I had never before had the experience of receiving such stalwart help in searching for books and obscure articles, and I have never had such help since. Alan lives in my memory for the depth and versatility of his assistance to Fellows.

Joan Thirsk *Fellow 1986–87, University of Oxford*



[The Center's library provided] the most remarkable service I've experienced in forty-five years of scholarship. And you were so incredibly good-humored throughout. You always made it seem as if you had the best job in the world, whereas any sensible librarian would have taught us, rather sternly, that if we didn't have accurate records we couldn't expect the staff to find our materials for us. I was greatly touched by the generosity and the devotion shown to the specialized, even arcane needs of a research fellow.

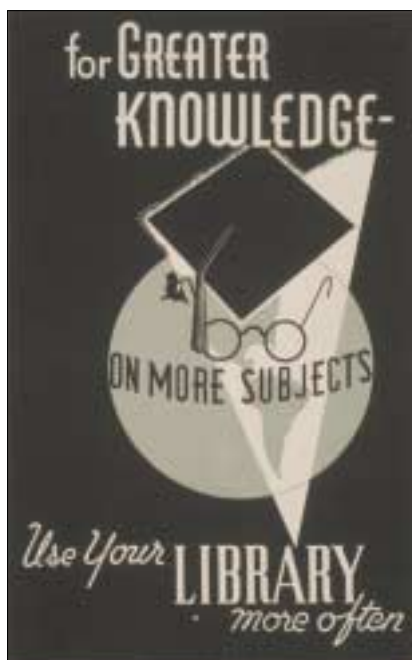
Einar Thomassen *Fellow 1999–2000, University of Bergen*

He pursued his simple goal of providing everybody with everything they needed even if they did not yet know they needed it. Alan has been achieving that goal for as long as the Center has been alive, and we all thank him.

Mark Turner *NEH Fellow 1989–90, University of Maryland*

A walking information booth.

Carl Woodring *Fellow 1987–88, Columbia University*





On April 16, 1977, leaders from the academic, business, and public sectors gathered in Research Triangle Park, North Carolina, to break ground for the new home of the National Humanities Center. Less than 18 months later, with almost all the glass panes in place, the first group of Fellows began work in the Archie K. Davis Building.

On April 16, 2002—approximately 850 Fellows and 800 books later—National Endowment for the Humanities Chairman Bruce Cole gave the keynote address as the Center celebrated the 25th anniversary of the groundbreaking. A selection of photographs from 1977 and 2002 commemorate a successful first quarter century.



TOP ROW: ANOTHER HAPPY GATHERING IN THE POINT LOUNGE

SECOND ROW L TO R: GENTLEMAN, START YOUR SHOVELS; DUKE UNIVERSITY PRESIDENT TERRY SANFORD, UNIVERSITY OF NORTH CAROLINA PRESIDENT WILLIAM FRIDAY, AND FOUNDING CHAIRMAN MORTON BLOOMFIELD PREPARE TO BREAK GROUND

THIRD ROW L TO R: ARCHIE DAVIS AND THE CENTER'S FIRST DIRECTOR, CHARLES FRANKEL; FOUNDING TRUSTEES CLAUDE MCKINNEY AND JOHN OATES ENJOY A LAUGH OVER PHOTOS OF THE GROUND-BREAKING; ELIZABETH AYCOCK IS FLANKED BY MIMI MCKINNEY, JAMES ROBERSON, AND EDMUND AYCOCK

BOTTOM ROW: 2001-02 FELLOWS OPINE THAT THEIRS IS THE BEST CLASS YET





A LITERARY EVENING
 ROXANA ROBINSON,
 A NATIONAL HUMANITIES
 CENTER TRUSTEE
 FROM 1995-2001,
 READ FROM HER NEW
 NOVEL, *SWEETWATER*,
 DURING A RECEPTION
 AT THE RIVER CLUB IN
 NEW YORK CITY
 ON FEBRUARY 28



SCENES FROM THE SPRING BOARD OF
 TRUSTEES MEETING, MARCH 21-22

RIGHT: DIRECTOR ROBERT CONNOR CONFERS
 WITH TRUSTEE EMERITUS ROBERT GOHEEN



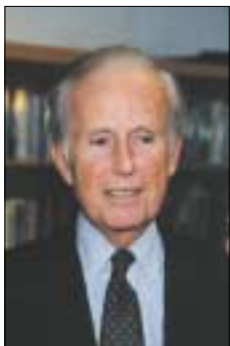
SECOND ROW L TO R: PAULINE YU,
 KATHARINE PARK, AND
 CAROLINE BYNUM; KIRK
 VARNEDOE GIVES AN ART
 HISTORIAN'S PERSPECTIVE OF
 LIFE IN NEW YORK CITY AFTER
 SEPTEMBER 11



THIRD ROW L TO R: CHAIRMAN
 JOHN BIRKELUND, CONRAD
 PLIMPTON, JOHN MEDLIN, AND
 ASSAD MEYMANDI WITH CALLIE
 CONNOR AND ROBERT GOHEEN



BOTTOM ROW L TO R: LOCAL
 FRIEND LOIS ANDERSON WITH
 TRUSTEES DAVID HOLLINGER
 AND COLIN PALMER; NEW
 TRUSTEE HERBERT "PUG"
 WINOKUR AND CAROLINE
 WALKER BYNUM



Thinking About Things

Long before Martha Stewart sold her first magazine, Syrie Maugham introduced a newly prosperous class of home decorators to the joys of “white-on-white.” So famous was the erstwhile wife of W. Somerset Maugham that she and her business empire were known simply by her first name. Brought up in an evangelical household, Syrie was the inevitable rebellious stepchild of a generation of reform-minded home-design consultants best characterized by the Rev. W.J. Loftie, who raised the cultivation of taste to a “moral duty.” (Loftie’s decorating tips tended toward somber grays and stenciled quotes from the Book of Job.)

The time and place that produced this clash of celebrity designers and gave rise to a new class of consumers—England between the Great Exhibition of 1851 and the Second World War—is the subject of *Household Gods: A History of the British and Their Possessions*, the book Deborah Cohen has worked on during a 2001–02 National Endowment for the Humanities Fellowship at the National Humanities Center. Sifting through a wealth of autobiographical materials, catalogs, and museum-piece furnishings, Cohen will examine how people thought about, shopped for, and decorated their homes during a period in which the crucial societal question shifted from “Who are you?” to “What have you?”

The young scholar, who teaches history at American University, became interested in the consumers of Victorian England while researching her first book, *The War Come Home: Disabled Veterans in Britain and Germany, 1914-39* (University of California Press, 2001).

Focusing on the British, who had the highest average standard of living in the world from the middle of the 19th century until World War II, Cohen is exploring how wealth changed people’s perception of themselves, how the “moral compass” for which Victorians were so famous shifted as Loftie’s grays and Biblical inscriptions gave way to Syrie’s all-white villa on the Riviera.

Before the Great Exhibition of 1851, Cohen explains, the English were likely to see a household as an expression of the morality of the people who lived in it. As the 19th century progressed—and as Ruskin and Morris supplanted the evangelicals as arbiters of taste—what the house increasingly displayed was personality —

something the owners could shape and change—rather than a rigid set of moral standards. “Character is internal,” Cohen says. “But personality is something you are able to glean from the way that people hold themselves or the way that they talk or the way their house looks. It is much more intimately bound up with things.”

Desiring and finding pleasure in things, a dreadful sin to a mid-19th-century cleric, was by the 1880s an accepted topic of conversation. And with a confluence of events ranging from suburbanization to Oscar Wilde’s trial, women were increasingly the ones who expressed themselves through the things they bought for their houses. Earlier

histories have focused on whether consumption gets women out of the house or it keeps them at home, Cohen says. “I think that both of these models miss what is key about the transformation, which is the possibility of seeing your possessions in terms of pleasure.”

Through another interesting confluence of events, Cohen found herself at the National Humanities Center at the same time as a number of other scholars concerned with material culture. These scholars—Nicholas Frankel (Allen W. Clowes Fellow), John Plotz (Carl and Lily Pforzheimer Foundation Fellow), Mark Parker (Jesse Ball DuPont Fellow), Michael Kwass (Gould Foundation Fellow), and Cohen—formed a regular



lunchtime seminar. This “Thinking Things” group, which has focused on theoretical approaches, has been a great help, Cohen says. “I think all of us have come to realize the sorts of practical difficulties involved in projects about consumption.” With no central archive to visit, Cohen says, everyone who is studying consumption in the age before mass opinion polling must fall back on published primary sources—diaries, autobiographies, and letters. “All of us are interested in the question of the relationship between the person and their belongings, and all of us grapple with the problem in different ways depending on the period,” she says. “So it’s been great.”



Summer Reading List

Each spring *News of the National Humanities Center* asks the Fellows and staff to share a list of books they have enjoyed at the beach during past vacations, or are planning to enjoy during the summer ahead. (Even Fellows from Australia who are about to leave North Carolina to winter in the Southern Hemisphere are encouraged to contribute.) This year, as always, the list balances a little bit of mind candy with lots of food for thought. In keeping with the summer spirit, editions listed are in paperback when available.

Winifred Breines (who goes by “Wini” when she’s on vacation, and has also been known as a Rockefeller Fellow during the past year) plans to read a memoir, *Are You Somebody?: The Accidental Memoir of a Dublin Woman* by Nuala O’Faolain (Owl Books, 1999), and three works of fiction: *The Amazing Adventures of Kavalier and Clay* by Michael Chabon (Picador USA, 2001), *Look at Me* by Jennifer Egan (Doubleday, 2001), and *Prodigal Summer*, by Barbara Kingsolver (Harper Perennial, 2001).

Sylvia Berryman (National Endowment for the Humanities Fellow) is looking forward to re-reading *Divine Secrets of the Ya-Ya Sisterhood* by Rebecca Wells (HarperCollins, 1997). “I gather there’s a movie about to come out—I hope it’s as good as the book,” she says.

Prompted by a discussion with Lewis Dabney (GlaxoSmithKline Senior Fellow), Luca Boschetto (William J. Bouwsma Fellow) plans to reread some of the works of the Italian novelist Ignazio Silone, particularly *Fontamara* (collected in *The Abruzzo Trilogy: Bread and Wine, Fontamara, and the Seed Beneath the Snow*, translated by Eric Mosbacher, Steerforth Press, 2000). Silone was a longtime friend of Edmund Wilson who makes an appearance in *Edmund Wilson, American: A Life and an Age in Literature*, Dabney’s project at the Center this year.

Donald DeBats (NEH Fellow and his class’ Australian representative) recommends *We Were the Mulvaney*s by Joyce Carol Oates (Plume, 1996), calling it “a compelling reminder of the fragility of the worlds we create.”

Gaurav Desai (NEH Fellow) has three books packed for the beach: *The Book of Saladin*, a historical novel by Tariq Ali (Verso, 1999), based on the Muslim leader who fought against the Crusaders; *The Glass Palace* (Random House, 2002), Amitav Ghosh’s exploration of the British rule of India and the connections between India and Burma; and Salman Rushdie’s *The Moor’s Last Sigh* (Pantheon, 1997), which looks at the aftermath of the Islamic and Jewish exodus from 15th-century Spain and its connections to India.

Bernard Gert (Frank H. Kenan Fellow) recommends Ian McEwan’s *Amsterdam* (Anchor, 1999), opining that it “would probably make a good tragic slapstick movie.”

Mitchell Green (Burkhardt Fellow of the American Council of Learned Societies) will ponder Jonathan Glover’s *Humanity: A Moral History of the Twentieth Century* (Yale University Press, 2001), and *The Stories of Breece D’J Pancake*, which Back Bay Books will reissue in July with a new foreword and afterword by André Dubus III. Pancake was a promising 26-year-old writer when he took his own life in 1979.

Virginia Guilfoile (Assistant Director for Development) recommends *Personal History*, Katharine Graham’s autobiography (Vintage Books, 1998).

Sean McCann (Burkhardt Fellow of the American Council of Learned Societies) reports that “On hearty recommendation from respected friends, I plan to read Dava Sobel’s *Longitude: The True Story of a Lone Genius Who Solved the Greatest Scientific Problem of His Time* [Penguin USA, 1996].”

Perhaps planning a busman’s holiday, historian Jon Sensbach (NEH Fellow)

says, “I’ll be reading two non-fiction works about the slave trade and its legacy: *The Atlantic Sound* by Caryl Phillips [Vintage, 2001], and *The Diligent: A Voyage Through the Worlds of the Slave Trade* [Basic Books, 2001] by Robert Harms.”

Orin Starn (Duke Endowment Fellow) calls Anne Fadiman’s *The Spirit Catches You and You Fall Down: A Hmong Child, Her American Doctors, and the Collision between Two Cultures* (Farrar Straus & Giroux, 1998) “a beautiful, important piece of writing and a terrific read.” Director Robert Connor seconds the recommendation, adding “It resonates with many other historical treatments of epilepsy, including the Hippocratic treatise ‘The Sacred Disease.’”

Returning to his interest in the literature of mysticism, Robert Wright (Vice President for Communications and Development) plans to finish Mark Salzman’s *Lying Awake* (Knopf, 2000), the story of Sister John of the Cross, a Carmelite nun in contemporary Los Angeles who has remarkable visions, but faces a difficult decision when she learns they may be manifestations of a critical medical condition that, if treated, would risk the loss of her spiritual gifts.

One More Semester for Connor

John Birkelund, Chairman of the National Humanities Center’s Board of Trustees, has announced that W. Robert Connor, originally scheduled to retire this summer, has agreed to remain in office through December 31, 2002.

Education Programs Heat Up as Summer Approaches

With summer approaching, the Education Programs are preparing for the second session of the Standards-Based Professional Development Seminars, a new program that combines the face-to-face, intensive study of the Center's summer institutes for high school teachers with the Internet's ability to link teachers and scholars around the country.

Last summer 12 American literature and American history teachers from North Carolina high schools came to the Center for two weeks to test a new type of summer institute. Each morning they explored regionalism and nationalism in 19th-century America, a topic drawn from U.S. history standards, under the direction of W. Fitzhugh Brundage (National Endowment for the Humanities Fellow 1995–96) and Lucinda MacKethan (Andrew W. Mellon Fellow 1984–85).

Participants reconvened each afternoon to help the Center's staff shape the morning's readings, questions, and discussion into a "toolbox" that could be shared over the World Wide Web. During the 2001–02 school year English and history teachers in high schools across North Carolina, collaborating with scholars from branches of the University of North Carolina, and teachers in Carlisle, Pennsylvania, working with scholars from Dickinson College, have tested the kit, using its on-line texts, discussion questions, and reading guides to customize their own local professional development seminars. (See the toolbox, and read more about the program, at <http://www.nhc.rtp.nc.us/sbpds/sbpds.htm>.)

This summer, a new group of teachers will share the seminar experience at the Center and create a second toolbox. Led by Robert Ferguson of Columbia University (NEH Fellow 1994–95) and Christine Heyrman of the University of Delaware (Andrew W. Mellon Fellow 1985–86), they will study "Living the Revolution, America: 1789–1820,"

another standards-based topic.

High school teachers in North Carolina and elsewhere will test the second toolbox during the coming school year. In subsequent years, the Center plans to expand the program to other states, focusing on broadly applicable standards that both English and history teachers can use.

With its newest program off to a good start, the Education Programs continue to add new essays to *TeacherServe*[®], its on-line, interactive curriculum enhancement service for high school teachers.

The newest addition to "Nature Transformed," which explores how Americans have interpreted and interacted with their

environment, is "The Effects of Removal on American Indian Tribes," by Clara Sue Kidwell, Professor of History and Director of the Native American Studies program at the University of Oklahoma in Norman (<http://www.nhc.rtp.nc.us/tserve/nattrans/ntecoindian/essays/indianremoval.htm>).

TeacherServe[®]'s latest thumbs-up comes from *History Matters*, a publication of the National Council for History Education, Inc. In a top-ten ranking of essential web sites for history teachers at any level, Russell Olwell, assistant professor of history at Eastern Michigan University, listed *TeacherServe*[®] at number two. The full list is reprinted below with Professor Olwell's permission.

TOP TEN SITES FOR HISTORY TEACHERS & STUDENTS

There are many excellent web sites for history teachers. However, for most teachers, the number of sites is overwhelming, and the quality of sites varies immensely. The best sites provide teachers with ideas and also provide enough material for students to do their own research on the web. The following are essential sites for history teachers at any level:

10. <http://www.common-place.org/> This site covers topics for teaching early U.S. history and includes essays, documents, teaching ideas, and a message board to exchange ideas. Any one issue can contain historical mysteries, fiction, and other innovative media for teaching and learning history. The site changes every month, and you can register for an email update about new material.
9. <http://www.historymatters.gmu.edu/> This is the best overall site for U.S. history, which includes resources, teaching ideas, links, syllabi, and student projects.
8. <http://www.history.org/nche> The National Council for History Education is the major organization for K–College history teachers. The site includes resources and teaching tips.
7. <http://www.sscnet.ucla.edu/nchs/> This site includes units for history, as well as detailed skill and chronological standards in both U.S. and world history. It also provides a link to the National Center for History in the Schools' bookstore, which sells a series of excellent units for educators of grades 5–12.
6. <http://edsitement.neh.gov/> This site, compiled by the National Endowment for the Humanities, lists federal resources for teaching history.
5. <http://jefferson.village.virginia.edu/vshadow/> This pioneering site includes an archive of documents related to the Civil War, as well as teaching suggestions for using them in class and examples of student projects. The Valley is also exemplary as a constructivist teaching tool, as it is designed for teachers and students to bring their own questions to its archive of information.
4. <http://memory.loc.gov> The digital collection of the Library of Congress is growing weekly and is noteworthy for its inclusion of music, recording, map, and photographic resources, as well as text items.
3. <http://www.nara.gov/education/classrm.html> This National Archives web site includes resources for students to learn more about U.S. history and primary sources.
2. <http://www.nhc.rtp.nc.us/tserve/tserve.htm> This site, hosted by the National Humanities Center, includes essays on major topics in world history.
1. <http://scout.cs.wisc.edu/index.html> The Scout Report includes current resources in history and other social sciences, as well as documentation of current events. The site contains a useful search function.

around 1500 between that era and the Middle Ages, we emphasize continuity between the two eras. This perspective has come fairly naturally to German historians because of their people's revolutionary experience during the mid-20th century. To the Germans, the premodern past looks more remote than it does to other peoples. In the course of working on this book, I followed a path away from the old paradigm of national development—the natural development of peoples into a politically empowered nationhood—which forms the core political concept of Western Civilization. If the émigrés, the refugees from Hitler's Germany, did not plant it here, they at least greatly reinforced this idea. I am one of the youngest spiritual children of those refugees. They were mostly gone from the faculties by 1970; I took my Ph.D. in 1968. By then I was becoming dissatisfied with the story of Western history focused on national development, because it no longer made enough sense.

At the center of your book is the idea that the religious and political experiences of the various German peoples created identities that were too strong to be eclipsed by a unitary state and its national community, so these lands were never forced under the Western pattern of centralization.

One of the barriers to understanding people as they understand themselves, a central task of the historian, is a conception of religion and politics as different things rather than as selections, each with its internal logic, from a common repertory of traditions, beliefs, and experiences. Both what we call politics and what we call religion are vital to peoples' ability to cooperate and form communities. This is obvious to us with respect to politics—our republic based itself on the principle of consent—but among peoples more generally it is even truer of religion. It was beautifully stated by the Ibn Khaldun, the great 14th-century

Islamic jurist, that it is principally through religion that “hearts become united.” This meeting of hearts creates a community. The difference between a community and, say, a kin group is that communities are constituted by an act of will, symbolized by the oath. The oath is sworn to God, not to the state. It involves the notion of keeping the peace so that disputes go to law rather than to decision by arms. To understand this is to see that the degree of individualism that the old histories of the Protestant Reformation ascribed to people was socially impossible. This is why atheism was so threatening, because they believed that justice, and hence the law, came from God, which guaranteed that it would not be arbitrary. They refused to obey laws they felt were arbitrary, and the rulers were not powerful enough, in most cases, to force significant groups to obey. Hence, all governments welcomed and even demanded religious legitimacy. Unlike England and France, where the king could heal with his touch, in Germany the king-emperor had no inherent sacrality. When Martin Luther denied the sacral character of the church, religious legitimacy could be transferred to the many rulers. They had God's command to keep order, though they had nothing to do with individual salvation. This transfer greatly strengthened the authority of the weakly legitimated princes and cities of the Holy Roman Empire. Resistance to such rulers did not threaten one's soul, except that formerly legitimate resistance was now made sinful. More important, this transfer left no other basis for political community other than obedience to existing authority. The German Reformation's neutralization of the medieval principle of government by consent of the governed, I came to realize, closed the door on the possibility of forming a community either by common agreement, like a medieval urban commune, or through the ruler, as in the

kingdoms of France and England. When I realized this, I understood how contrived was the notion that there are national destinies. Why, for example, shouldn't there be a Sicilian nation? Why is there no Scottish nation? The Holy Roman Empire after the Reformation could not generate a sense of national community comparable to those that appeared in some other kingdoms. When we come to the late 18th and 19th centuries, we might suppose the Germans a supremely likely candidate for nationhood. They are literate, they have a common language. But the ways in which they understand the most essential values of life, a function of religion, are mutually incomprehensible, even incompatible. Unlike the Spanish, French, English, Scots, Danes, and Swedes, the Germans did not have a single national religion, they had two. We can now see that the political task faced by the creators of modern Germany was an impossible one. By the 1890s Germany possessed the most powerful economy in the Eastern Hemisphere, but they had a very weak state and no time to build a stronger one, much less a democratic one. The 19th-century European model, too, was not promising, for it prescribed a centralized state, a very powerful army, and an empire. With such a ramshackle political system, you couldn't keep up with the British.

What did it take to form these disparate peoples into a nation?

Try to imagine the United States of America, not its original formation, but what it became in the 19th century, had there been no dominant religious culture. I don't mean churches but the religious-political culture that defended slavery but also demanded abolition and women's suffrage. To this culture all new Americans had, in some sense, to be

continued on page 16

Kudos A sampling of good news from our Trustees and Fellows

Peter Bardaglio (Jessie Ball duPont Fellow 1999–2000) will leave Goucher College on June 30 to become Provost of Ithaca College.

William C. Brumfield (National Endowment for the Humanities Fellow 1992–93) has two new books: *Zhilishche v Rossii: vek XX* (Moscow: Tri kvadrata, 2001), the Russian edition of the book *Russian Housing in the Modern Age*, edited by William C. Brumfield and Blair A. Ruble (Cambridge University Press, 1993), with design and layout by Moscow artist Sergei Miturich, a new foreword and afterword, and some new illustrative material; and *Commerce in Russian Urban Culture 1861–1914*, edited by William Craft Brumfield, Boris V. Anan'ich and Yuri A. Petrov (Woodrow Wilson Center and Johns Hopkins University Press, 2001). Also in print are two new Russian catalogues from exhibits of Brumfield's photographs of the Russian north.

W. Fitzhugh Brundage (NEH Fellow 1995–96) has accepted an appointment in the history department of the University of North Carolina at Chapel Hill.

Graeme Clarke (Fellow 1991–92) presented the Trendall Lecture at the University of Sydney, an annual lecture given by a Distinguished Fellow on a topic related to classical studies. His topic was *Jebel Khalid on the Euphrates in North Syria: Excavating and Interpreting the Hellenistic Governor's Palace*. Clarke is currently a visiting Fellow in the history department at the Australian National University.

Gaurav Desai (NEH Fellow 2001–02) has received tenure at Tulane University, where he teaches in the department of English and American literature.

The book J. William Harris (Fellow 1996–97) wrote at the Center, *Deep Souths: Delta, Piedmont, and Sea Island Society in the Age of Segregation* (Johns Hopkins University Press, 2001), was a finalist for the 2002 Pulitzer Prize in History. It is also the winner of the Theodore Saloutos Memorial Book Award from the Agricultural History Society and the co-winner of the James A. Rawley Prize, for a book on race relations, given by the Organization of

American Historians. Harris is Professor and Chair of the Department of History at the University of New Hampshire.

The other William Harris to hold a fellowship at the Center, William V. Harris (Andrew W. Mellon Fellow 1998–99), has been named a Fellow of the American Academy of Arts and Sciences. Other Fellows and Trustees of the Center honored in the Academy's class of 2002 include Ann Douglas (Fellow 1978–79), Robert A. Ferguson (NEH Fellow 1994–95), David Levering Lewis (Fellow 1983–84), Bernard J. McGinn (Lilly Fellow in Religion and the Humanities 1999–2000), Katharine Park (Trustee), and Carl H. Pforzheimer III (Trustee).

Trudier Harris-Lopez (Fellow 1993–94) has received the 2002 Eugene Current Garcia Award from the Alabama Writers Symposium. The award recognizes Alabamians who have distinguished themselves in scholarly writing on literary topics. A native of Tuscaloosa, Harris-Lopez is J. Carlyle Sitterson Professor of English at the University of North Carolina at Chapel Hill.

The winter 2001 *News of the National Humanities Center* noted that Michael Honey (NEH Fellow 1995–96) has won three prizes for his book *Black Workers Remember: An Oral History of Segregation, Unionism, and the Freedom Struggle* (University of California Press, 1999). To these he has added a fourth, the Washington State Book Award, administered by the Seattle Public Library for outstanding books by Washington writers. Honey is the Harry Bridges Chair of Labor Studies at the University of Washington.

Samuel Kerstein (NEH Fellow 1999–2000) reports good news on several fronts. He and his wife, Liza, had a son, Eli, on December 13, 2001; he has received tenure at the University of Maryland; and his fellowship project, *The Derivation of the Categorical Imperative: On the Foundations of Kantian Ethics*, is almost ready to go to press.

James J. O'Donnell (Trustee) will leave the University of Pennsylvania on June 30 to become Provost of Georgetown University. He also serves as President-Elect of the American Philological Association.

W. Alan Tuttle, Library Director, is the winner of the 2002 Meritorious Achievement Award from the North Carolina Chapter of the Special Libraries Association. (For more kind words about Alan Tuttle, see p. 6.)

In Memoriam

Thomas A. Sebeok (Fellow 1980–81), a pioneer in the field of semiotics and Distinguished Professor emeritus of linguistics and semiotics at Indiana University, died at his home on December 21, 2001. Sebeok also served as chairman of the university's Research Center for Language and Semiotic Studies, was a professor of anthropology and of Uralic and Altaic Studies, and was a fellow of the Folklore Institute. A native of Budapest, Hungary, Sebeok published a number of works in semiotics, linguistics, and related fields. *Animal Communication*, which he edited during a fellowship at the National Humanities Center, studied the transmission of information among animals.



THE NORTH CAROLINA SCHOOL OF THE ARTS JAZZ QUINTET, 8 UP FRONT, PROVIDED ENTERTAINMENT AT A PICNIC CONCERT ON THURSDAY, MAY 2.

Recent Books by Fellows

Bernstein, Michael A. (Fellow 1989–90). *A Perilous Progress: Economists and Public Purpose in Twentieth-Century America*. Princeton: Princeton University Press, 2001.

Elshtain, Jean Bethke (Lilly Endowment Fellow in Religion and the Humanities 2000–01). *Jane Addams and the Dream of American Democracy: A Life*. New York: Basic Books, 2002.

Grendler, Paul F. (Fellow 1988–89; 1989–90). *The Universities of the Italian Renaissance*. Baltimore: Johns Hopkins University Press, 2002.

Harris, Trudier (Fellow 1996–97). *Saints, Sinners, Saviors: Strong Black Women in African American Literature*. New York: Palgrave, 2001.

Harris, William V. (Andrew W. Mellon Fellow 1998–99). *Restraining Rage: The*

Ideology of Anger Control in Classical Antiquity. Cambridge: Harvard University Press, 2001.

Janken, Kenneth Robert (Rockefeller Fellow 2000–01). *Rope and Faggot: A Biography of Judge Lynch*. By Walter White. With a new introduction by Kenneth Robert Janken. Notre Dame: University of Notre Dame Press, 2001.

Murphy, Liam (Archie K. Davis Senior Fellow 2000–01). *The Myth of Ownership: Taxes and Justice*. By Liam Murphy and Thomas Nagel. Oxford: Oxford University Press, 2002.

Ray, William (National Endowment for the Humanities Fellow 1996–97). *The Logic of Culture: Authority and Identity in the Modern Era*. New Perspectives on the Past. Oxford: Blackwell, 2001.

2002–03 Fellows *continued from page 3*

Paula Ann Sanders History, Rice University, *Making Cairo Medieval*

David H. Schimmelpenninck History, Brock University, *Russian Orientalism: Asia in the Russian Mind from Catherine the Great to the Emigration*

Moshe Sluhovsky History, Hebrew University of Jerusalem, Israel, *Possessed Women, Mysticism, and Discernment of Spirits in Early Modern Europe*

Erin Ann Smith American Studies, University of Texas at Dallas, *Souls and Commodities: Spirituality and Print Culture in 20th Century America*

Faith Lois Smith English, Brandeis University, *Making Modern Subjects: Cultural and Intellectual Formation, Haiti, Jamaica, Trinidad, 1880–1910*

Helen Solterer French, Duke University, *Playing the Dead: Theatrical Revivals of the Medieval Past in Modern-Day France*

Mart Allen Stewart History, Western Washington University, *Climate and Culture in American History*

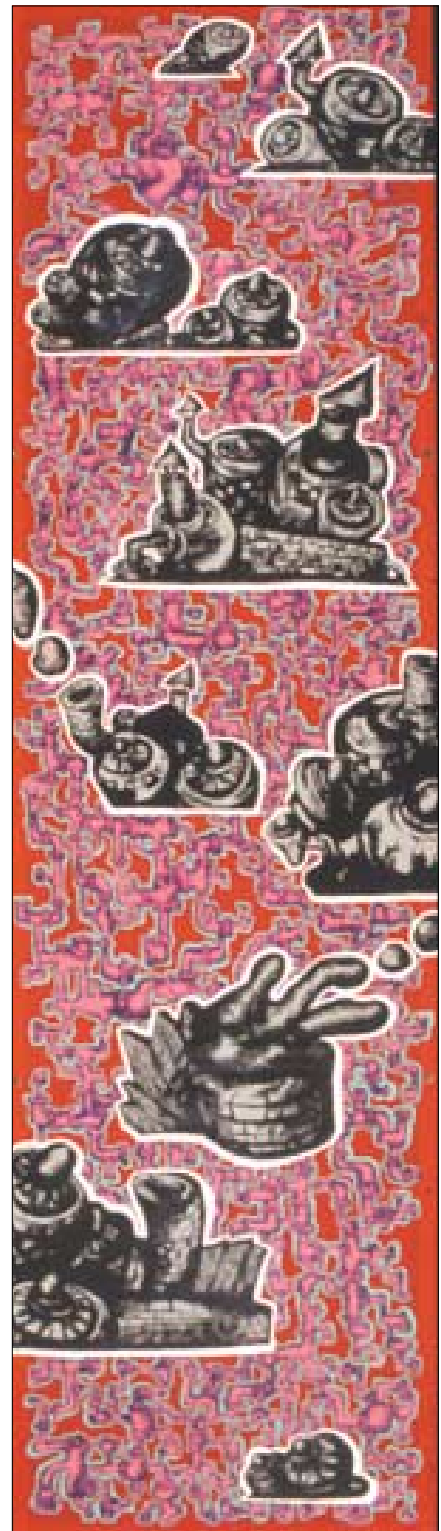
Peter T. Struck Classics, University of Pennsylvania, *Divination and Greek Hermeneutics*

Sigrún Svavarsdóttir Philosophy, Ohio State University, *Value Concepts and Objectivity*

Joseph E. Taylor History, Iowa State University, *“Pilgrims of the Vertical”: Yosemite Rock Climbing and Modern Environmental Culture*

Bernard Mano J. Wasserstein History, University of Glasgow, Scotland, U.K., *Krakowiec: Jews and Their Neighbors in a Small Town in Eastern Galicia, 1772–1946*

Annabel Jane Wharton Art History, Duke University, *Selling Jerusalem: Towards an Historical Economy of Images*



AN UNTITLED EXAMPLE FROM SHINY NEW WORKS, MICHAEL HOUSTON'S COLLECTION OF NEW WORK ON PAPER, ALUMINUM PANELS, AND VINYL SCROLLS, WHICH WAS ON DISPLAY IN THE ARCHIE K. DAVIS BUILDING FROM MARCH THROUGH MAY. HOUSTON, A WIDELY EXHIBITED ARTIST NOW LIVING IN BROOKLYN, NEW YORK, IS THE SON OF JEAN HOUSTON OF THE CENTER'S LIBRARY STAFF.

acculturated. The Germans lacked a common political culture, in part because they lacked a common religion. It was not enough to define the nation negatively, as resentful victims of French invasion and occupation. In politics, 19th-century Germany experienced a standoff determined by the confessions, which stemmed from the Reformation era. A weakly organized Protestant majority tried to dominate a strongly organized Catholic minority—about one-third of the population. Bismarck failed to accomplish this, and he also failed later against the Socialists. These

two colossal errors wrecked for a long time efforts to build a strongly cohesive political consensus based on mutual respect. The German outcome can be seen and understood only through the lens of comparative history. I strongly believe in comparative history as the only way a stranger can understand strange histories. For this reason I do not define myself as a German historian. I happened to have been sentenced to write German history, mainly by those refugees from Hitler's Germany who drew me into the subject.

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Events at the National Humanities Center, Summer 2002

**June 2–June 21 Jessie Ball duPont Summer Seminars for Liberal Arts
College Faculty**

Things Which Are Caesar's, Things Which Are God's: Religion, Liberal Democracy, and the Public Forum led by Paul Weithman (Frank H. Kenan Fellow 2000–01), University of Notre Dame

You Must Remember This: The Creation and Uses of Cultural Memory led by Thomas Laqueur (John P. Birkelund Senior Fellow 2000–01), University of California, Berkeley

June 24–July 5 Summer Institute for High School Teachers

Living the Revolution, America: 1789-1820 led by Robert Ferguson (National Endowment for the Humanities Fellow 1994–95), Columbia University, and Christine Heyrman (Andrew W. Mellon Fellow 1985–86), University of Delaware

September 3 2002–03 Fellowship Year Begins

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**In the next *News of the
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Center***

Lewis Dabney discusses Edmund Wilson and his American era, Andrew Delbanco and Charles Capper preview the new Lilly Endowment program in religion and the humanities, photos of the 2002-03 Fellows, and much more.

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