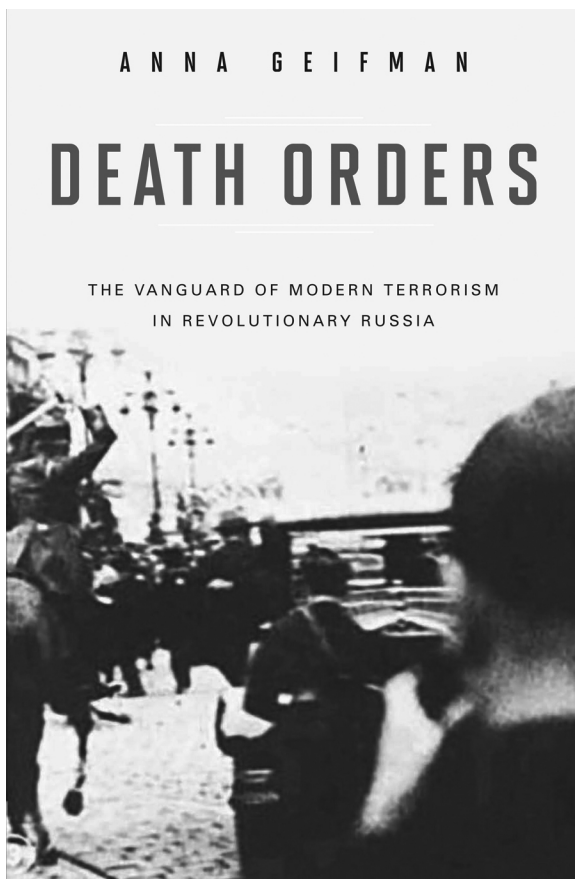


NEWS



of the History Department at Boston University

September 2010



Anna Geifman's take on Russian (and modern) terrorism in her latest book

Early in the summer Praeger Press released Professor Anna Geifman's *Death Orders: The Vanguard of Modern Terrorism in Revolutionary Russia* (cover at left). Below we reprint portions of the Introduction:

I do not aim to present an all-inclusive analysis of terror. In this book, it is defined as “violence or its threat intended as a symbolically communicative act in which the direct victims . . . are instrumentalised as a means to creating a psychological effect of intimidation . . . in a target audience for a political objective.” I am concerned primarily with prototypes of terrorism perpetrated by

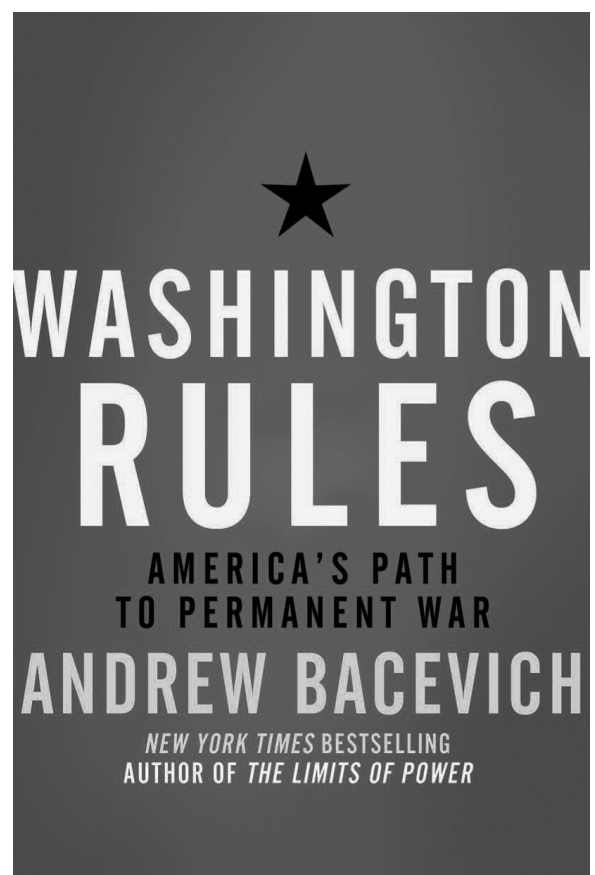
See GEIFMAN, page 2

Andrew Bacevich authors new work on US and war

Metropolitan Books has recently published Professor Andrew Bacevich's *Washington Rules: America's Path to Permanent War* (cover at right). Below we reprint a section of the Introduction to the book:

This book aims to take stock of conventional wisdom in its most influential and enduring form, namely the package of assumptions, habits, and precepts that have defined the tradition of statecraft to which the United States has adhered since the end of World War II—the era of global dominance now drawing to a close. This postwar tradition combines two components, each one

See BACEVICH, page 4



Plans for the 2010-11 academic year take shape

With Bruce Schulman beginning his first full academic year as chair, the department has many plans for the coming months. The Department Seminar series will continue, as will the American Political History Institute (APHI) seminars on Wednesdays. A new “manuscript seminar” for history faculty has its first session in September; various faculty members will make manuscripts of forthcoming books available for comment and discussion.

The first speaker in the APHI series (this event co-sponsored by the Humanities Foundation) will be Professor Trevor Burnard of the University of Warwick, UK, who will give a presentation entitled “Only Connect: Expanding the Spatial Borders of Early American History—the Fashion for Atlantic History and Continental History” on September 8. His visit to Boston University is especially significant because of a new joint venture between Warwick and BU on the topic of Atlantic history; the first major event of the collaboration will be an international conference next March.

The department welcomes three full-time visiting faculty this year: Robyn Metcalfe, who received her PhD in January 2010, will replace two Europeanist faculty members (James Johnson and Jonathan Zatlin) both on leave during 2010-11. Paul Schmitz will return in the field of American history to replace Sarah Phillips (on leave in the fall) and Bruce Schulman (teaching a reduced course load because of his position as chair). And the Judaic Studies Program has appointed Nahshon Perez to teach the history of Israel this year; his departmental appointment is in History.

Phillip Haberkern is the department’s newly appointed early modern Europeanist, but he will not be on campus until September 2011 because of a continuing fellowship he holds at Princeton. This means there may well be two new faculty members next fall

because the department has received tentative approval (and has already advertised) for an assistant professor appointment in the field of south Asian history; the search committee is chaired by Eugenio Menegon, with fellow members James McCann and Teena Purohit (of the Religion Department).

GEIFMAN (cont. from page 1)

the proverbial “true believers,” portrayed by Eric Hoffer as representatives of *totalitarian or proto-totalitarian, fanatic movements*. These violent factions and networks differ in their doctrines, but all “appeal to the same types of mind” of a dogma-driven zealot. As outlined in Hoffer’s classic book, such movements have mastered the art of “religionification,” that is, converting concrete grievances into messianic aspirations and “practical purposes into holy causes.” They operate within distinctive parameters of a “theology of Armageddon—a final battle between good and evil,” in which at stake is no less than universal salvation.

Terrorism is a variant of “totalism,” whose devotees—anarchists, Marxists, or Islamists—are actively engaged in recasting their milieu in accordance with their “all-or-nothing claim to truth.” The totalistic thinking is characterized by intellectual and ethical rigidity, and “simplistic once-and-for-all resolution of problems, so as to eliminate unbearable ambiguities” and to fulfill a vision of remodeling environment. In this sense, terrorists’ intentions—acknowledged, as well as hidden—are of major importance.

I hope to delineate the psycho-historical blueprint intrinsic to a specific variety of “adventuristic, annihilatory” terror that originated in the first decade of the 20th century. It escalated and intensified over the next hundred years—to emerge, by the dawn of the new millennium, as one of the greatest threats we face today. This mode of structured violence has disengaged from a particular social context and accumulated destructive energy. It transcends an impetuous rejoinder to detrimental socioeconomic circumstances

or adherence to a militant doctrine. Its key facets manifest themselves globally, rather than in an isolated culture or geographical location. They emerge during far removed eras, entailing a complex mindset and collective behavior typologies of totalism or fundamentalism.

The primary setting of this book is late imperial and early Soviet Russia—a birthplace of the new type of violence. Insurrectionists had killed their adversaries long before the 1900s, of course, but the inimitable terror campaign to which I am referring was essentially different from assassinations that had occurred elsewhere. In Russia, terrorist routines revealed some foremost attributes of the modern and post-modern fanaticism. Indeed, intercontinental terrorism of the last fifty years “continued the tradition of its turn-of-the-century forebears.” As difficult as it may be to conjecture the full-grown monster in an embryonic form, most of its obscure, underdeveloped, yet horrid features were already there.

Having since been the focal points of violence replicated worldwide, key elements of extremism may serve as archetypes, exposing similar aspects of terror in other periods and regions. Its uncanny nature is further underlined by the fact that such diverse movements, one avowedly atheist, the other fanatically devout, share so many similarities. By bringing together history,

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psychology, and ethnic studies, this book adopts an intercultural and interdisciplinary methodology and highlights behavioral analogies in terrorist activity during the past decades.

"If you would understand anything, observe its beginning and its development," says Aristotle. We can gain a great deal by looking deeply to see why and how terrorism evolved. By scrutinizing the Russian precedent, the book seeks to illuminate the numerous obscure facets of fundamentalist terrorism that may be comprehended more clearly from a temporal distance.

* * * * *

I wrote this book largely from a humanistic perspective, entailing both an intellectual and ethical dilemma. In order to discover why human beings come to espouse ideology that turns them into mass murderers, a psychohistorian must relate to their points of view and consider their emotional attitudes empathetically. Yet, this stipulation forfeited my conviction that terrorism was unmitigated evil. But the necessity to connect to killers on a human level compromised my sense of justice and basic values. It also seemed incompatible with sympathy for the victims, some of whom I knew personally. Their pain did not fit between the margins of an academic project.

This book describes *perpetrators of violence as its very first fatalities*. The rank-and-file, recruited for homicide and dispatched to spill blood for the sake of a subversive organization or a terrorist state, are conditioned to perceive their victims as inanimate targets of annihilation. Before the terrorist is capable of slaughter, he is dehumanized into a mechanism of destruction: our most human facilities—to make a free moral choice and to have empathy for a fellow-man—are "carved out" of him. Understanding the process of recasting an individual into a live weapon does not, however, presuppose blind compassion: once engineers and managers of terror have molded draftees into instruments of death, they become an implacable enemy and must be recognized as such.

* * * * *

The book illustrates a strong connection between the political and criminal psychologies. It also provides multiple examples of terrorism as indistinguishable from banditry. Specifically addressed is the exploitation of children for terrorist ends, erroneously believed to have become rife in the late 1990s but in fact well-known in Russia a century ago.

Suicide terrorism is not an exclusively Muslim phenomenon, as it is generally supposed. Nor is it, as holds an erroneous opinion, Hezbollah's invention in Lebanon in the 1980s. There is plenty of evidence about radicals' suicidal assaults since 1905. In our days, forging their bodies into "human

The purpose is to demythologize the terrorist and to divest him of the aura of an altruist "freedom fighter," acquired as part of "the worst intellectual heresy of our age: the romanticism of violence."

bombs," they use the language of religious martyrdom just as fervently as their predecessors had validated self-destruction by the lofty ideal of social liberation. I intend to show that, all rhetoric aside, terrorists frequently die in "camouflaged suicide."

In light of 9/11 and Beslan, it is astonishing that the terrorist's image still remains habitually mystified and ennobled, his actions justified as self-defense. "Terrorist discourse" is indicative of the universality of the intellectual position of the Left with regard to terror, national discrepancies notwithstanding. This book evaluates left-liberals' attitudes towards terrorism in the 20th-century Russian empire, Europe, the United States, and especially Israel—one of its epicenters. In regions afflicted by militancy responses mirror an array of conventional attitudes, communal canons, and culture-bound assumptions. I propose to examine the psychology of terrorism in conjunction

with a range of contemporary reactions to threat, acknowledged or displaced with an assortment of mental constructs and rationalizations. The purpose is to demythologize the terrorist and to divest him of the aura of an altruist "freedom fighter," acquired as part of "the worst intellectual heresy of our age: the romanticism of violence."

When Lenin and his party took hold of power in 1917, for the first time in history former insurrectionists set out to implement a genocidal class-based and government-upheld utopia by methods they labeled the "Red Terror." The book compares Bolshevik policies with those of the Hamas, which had engaged in violence based on an apocalyptic ideology prior to its victory in the January 2006 elections to the Palestinian Legislation Council (PLC) and the seizure of control over the Gaza Strip in July 2007. Immediately after their takeover, the Hamas began to impress the *Shari'a* laws and Islamist rites for the sake of fundamentalism with "the banner of Allah over every inch of Palestine." Its "Muslim essence" and accentuated *jihad* (sacred war against enemies of faith) distinguish Hamas from secular nationalists and their terrorist tactics. It is fighting "a holy war until final victory," not only to receive from Israel the disputed territories but mainly to promote an extremist version of Islam under a proto-totalitarian administration—akin to the underlying objective of the Soviets to advance their millennial world revolution. The Bolshevik-Hamas comparison yields a behavioral typology of terrorists as fundamentalist leaders.

* * * * *

Terrorism is our shared predicament, and understanding of its causes, manifestations, and intrinsic connotations will ultimately be a result of a sustained versatile effort of specialists—security experts, culturologists, psychologists, and science professionals. A historian, I bring to this joint venture the ability to see patterns of terrorist onslaught over the last century. The first step towards freeing ourselves from anxiety—the extremists' principal medium—would be to look the danger in

the eye. We would not have been so shocked by the destruction of the Twin Towers in New York, and might have even managed to prevent the attack, were it a matter of general awareness that such a tragedy had already been envisaged. In 1906 the radicals planned to utilize a “flying apparatus” to drop explosives on the imperial Winter Palace in St. Petersburg, anticipating by over a hundred years the gruesome realization of the terrorists’ dream on 9/11. ♦

BACEVICH (cont. from page 1)

so deeply embedded in the American collective consciousness as to have all but disappeared from view.

The first component specifies norms according to which the international order ought to work and charges the United States with responsibility for enforcing those norms. Call this the American credo. In the simplest terms, the credo summons the United States—and the United States alone—to lead, save, liberate, and ultimately transform the world. In a celebrated manifesto issued at the dawn of what he termed “The American Century,” Henry R. Luce made the case for this spacious conception of global leadership. Writing in *Life* magazine in early 1941, the influential publisher exhorted his fellow citizens to “accept wholeheartedly our duty to exert upon the world the full impact of our influence for such purposes as we see fit and by such means as we see fit.” Luce thereby captured what remains even today the credo’s essence. Luce’s concept of an American Century, an age of unquestioned American global primacy, resonated, especially in Washington. His evocative phrase found a permanent place in the lexicon of national politics. (Recall that the neoconservatives who, in the 1990s, lobbied for more militant U.S. policies named their enterprise the Project for a New American Century.) So, too, did Luce’s expansive claim of prerogatives to be exercised by the

United States. Even today, whenever public figures allude to America’s responsibility to lead, they signal their fidelity to this creed. Along with respectful allusions to God and “the troops,” adherence to Luce’s credo has become a de facto prerequisite for high office. Question its claims and your prospects of being heard in the hubbub of national politics become nil. Note, however, that the duty Luce ascribed to Americans has two components. It is not only up to Americans, he wrote, to choose the purposes for which they would bring their influence to bear, but to choose the means as well. Here we confront the second component of the postwar tradition of American statecraft.

With regard to means, that tradition has emphasized activism over example, hard power over soft, and coercion (often styled “negotiating from a position of strength”) over suasion. Above all, the exercise of global leadership as prescribed by the credo obliges the United States to maintain military capabilities staggeringly in excess of those required for self-defense. Prior to World War II, Americans by and large viewed military power and institutions with skepticism, if not outright hostility. In the wake of World War II, that changed. An affinity for military might emerged as central to the American identity.

By the midpoint of the twentieth century, “the Pentagon” had ceased to be merely a gigantic five-sided building. Like “Wall Street” at the end of the nineteenth century, it had become Leviathan, its actions veiled in secrecy, its reach extending around the world. Yet while the concentration of power in Wall Street had once evoked deep fear and suspicion, Americans by and large saw the concentration of power in the Pentagon as benign. Most found it reassuring. A people who had long seen standing armies as a threat to liberty now came to believe that the preservation of liberty required them to lavish resources on the armed forces. During the Cold War, Americans worried ceaselessly about falling behind the Russians, even though the Pentagon consistently maintained a position of overall primacy. Once the Soviet threat

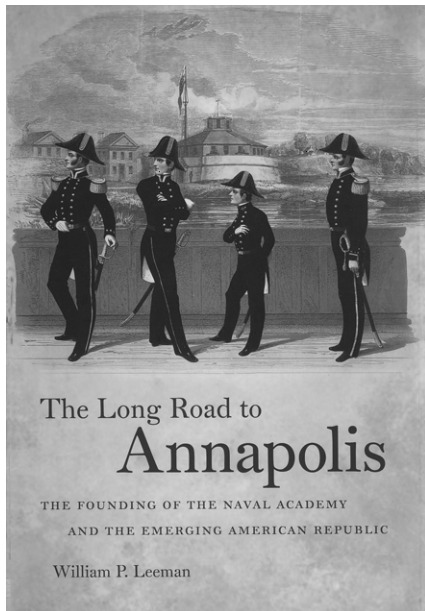
disappeared, mere primacy no longer sufficed. With barely a whisper of national debate, unambiguous and perpetual global military supremacy emerged as an essential predicate to global leadership.

Every great military power has its distinctive signature. For Napoleonic France, it was the *levée en masse*—the people in arms animated by the ideals of the Revolution. For Great Britain in the heyday of empire, it was command of the seas, sustained by a dominant fleet and a network of far-flung outposts from Gibraltar and the Cape of Good Hope to Singapore and Hong Kong. Germany from the 1860s to the 1940s (and Israel from 1948 to 1973) took another approach, relying on a potent blend of tactical flexibility and operational audacity to achieve battlefield superiority.

The abiding signature of American military power since World War II has been of a different order altogether. The United States has not specialized in any particular type of war. It has not adhered to a fixed tactical style. No single service or weapon has enjoyed consistent favor. At times, the armed forces have relied on citizen-soldiers to fill their ranks; at other times, long-service professionals. Yet an examination of the past sixty years of U.S. military policy and practice does reveal important elements of continuity. Call them the sacred trinity: an abiding conviction that the minimum essentials of international peace and order require the United States to maintain a global military presence, to configure its forces for global power projection, and to counter existing or anticipated threats by relying on a policy of global interventionism.

Together, credo and trinity—the one defining purpose, the other practice—constitute the essence of the way that Washington has attempted to govern and police the American Century. The relationship between the two is symbiotic. The trinity lends plausibility to the credo’s vast claims. For its part, the credo justifies the trinity’s vast requirements and exertions. Together they provide the basis for an enduring consensus that imparts a consistency to

U.S. policy regardless of which political party may hold the upper hand or who may be occupying the White House. From the era of Harry Truman to the age of Barack Obama, that consensus has remained intact. It defines the rules to which Washington adheres; it determines the precepts by which Washington rules. ◆



Alumnus Bill Leeman (PhD 2006) writes: “I have some good news to pass along. First of all, my former dissertation was just published by the University of North Carolina Press [see the cover above]. Secondly, I was offered and have accepted another year on the history faculty at West Point. I had an amazing first year at the Military Academy. I have great colleagues, both military and civilian, and I’ve developed an excellent rapport with the cadets. It really is a privilege to teach history at the school that produced people like Grant, Lee, Sherman, Pershing, Eisenhower, MacArthur, and Patton.”

Bill’s PhD advisor was Professor Nina Silber.

in brief
EVENTS OF NOTE!

Professor **Cathal Nolan** is Editor-in-Chief of International Relations for Oxford Bibliographies Online. International Relations launched on August 19, with an initial 50 refereed field and subfield bibliographies. Fifty more will be added each year, along with annual updates to existing entries.

In June Professor **Jeffrey Rubin** attended an international conference in Lima, Peru, on social movement activism in the Americas. The conference was co-sponsored by the hemisphere-wide Consortium on Social Movements in the Americas, of which he is a co-director, and the Program in Democracy and Global Transformation at the National University of San Marcos, Peru. Professor Rubin and several collaborators presented their work on Religion, Social Movements, and Progressive Reform in the Americas to an audience of activists and scholars. The highpoint of the presentation was an hour-long response period in which audience members spoke of their own experiences and analysis of the role of religion in social movements, a topic rarely discussed in scholarly work on Latin America. After the conference, Rubin and a group of conference participants attended a workshop for Peruvian grassroots activists that addressed issues of rural women’s rights; indigenous communities harmed by mining enterprises; victims of state repression; rural food production; and the problems confronting lesbian, gay, bisexual, and transsexual movements, which have expanded notably in Peru and Bolivia over the last decade.

Professor **Marilyn Halter** spoke to audiences across the generations this summer. In June she gave a talk about her career for the Girls’ Tea Mentoring Program at the Roosevelt Middle School in New Bedford, and in July, at the request of her mentor, Lawrence Fuchs (American Studies, Brandeis University), who is a resident at the Or-

chard Cove Retirement Community, she participated in their Social Awareness Lecture Series. Her presentation was entitled “American Mosaic: Immigration and Adaptation in a Multi-ethnic Society.”

At the end of the last academic year, Professor **Nina Silber** delivered a paper to the Boston University Humanities Foundation, part of her fellowship obligations, on images of slavery and emancipation in the culture and politics of the 1930s. In June she received a grant from the Gilder-Lehrman Institute to finance her trip to several New York-area libraries, also part of her ongoing research into Civil War memory in the era of the Great Depression....In July she published a review, in the online journal *ArtsFuse*, of a recent dance piece, performed at Jacob’s Pillow and created by director Bill T. Jones, as part of a trilogy reflecting on the life and legacy of Abraham Lincoln.

Professor **Charles Capper** concluded his series of presentations on Margaret Fuller during her bicentennial year with two talks: “Margaret Fuller in Time,” the Keynote Address at “Concord Celebrates 200: Margaret Fuller Bicentennial,” Concord Free Public Library and Concord First Parish, Concord, May 21; and “Margaret Fuller Now,” address at the General Assembly of the Unitarian Universalist Association, Minneapolis, June 25.

Graduate student **Kathryn Lamontagne** presented her paper “Manchester in America: Lancashire Labour Leaders in Fall River, Massachusetts, 1880-1911” at the conference “Separateness and Kinship: Transatlantic Exchanges between New England and Britain, 1600-1900” at the University of Plymouth, England, in July. She also attended a seminar in June on Concentrationary memories and the politics of representation run by the Research Centre for the Holocaust and Twentieth-Century History, Royal Holloway, University of London at the Imperial War Museum, London. Apart from that, her summer job was waitressing at Jamie Oliver’s newest restaurant in West London!

It’s been a busy summer for graduate student **Bill McCoy** and his family. First, he led a group of eight students

from Eastern Nazarene College to Swaziland for a course on the History of Medical Missions. Since their departure, he has been making headway on his dissertation research on the history of leprosy care in Swaziland, which he will be working on in Boston until early December.

Graduate student **Zach Fredman** spent the summer reading numerous books on Michael Holm's oral exam list. He also visited family in China and New York, where his sister was married on August 1, and taught a writing course at the Phillips Exeter Academy in New Hampshire.

Professor **Clifford Backman's** former student Megan Peck updated him on her accomplishments: "A few years ago I sent you an e-mail about the online film archive I had helped to get started in Texas, and now, just a few years later, I get to e-mail you that we have won one of the 2010 awards from the American Association for State and Local History. I wanted to let you know about it because I wouldn't be here helping to make this happen if it hadn't been for your guidance and support."

Professor **Thomas Glick** was awarded an honorary doctorate by the University of Valencia on June 8. The ceremony, which visually presented the appearance of the investiture of an archbishop, can be viewed (all 80 minutes of it!) at <http://networkedblogs.com/4VjcR>. The previous day he was made an honorary judge of the Tribunal of Waters, the venerable Valencian water court, in recognition of his research on the history of the irrigation systems of the Kingdom of Valencia. The ceremony can be viewed on YouTube.

Professor **Betty Anderson** had a busy summer: She served as an Outside Examiner for the Swarthmore Honors Weekend....She gave a talk about her forthcoming book to the Board of Trustees of the American University of Beirut....She presented the paper "Modernity to Arab Nationalism: An Intellectual Shift at the American University of Beirut (AUB) in the 1930s" at the World Congress for Middle Eastern Studies in Barcelona, Spain, and then spent another week visiting Muslim Spain....She was interviewed by the

America Abroad radio program (on youth in Jordan) and *Newsweek* (on Palestinian non-violent resistance movements)....She published the article "Liberal Education and the American University of Beirut (AUB)" in *Viewpoints—Higher Education and the Middle East: Serving the Knowledge-Based Economy* for the Middle East Institute....She wrote the online introductory essay to the Confidential Print Series of British diplomatic documents for the Middle East....And finally she completed the final revisions for her book *Proselytizing and Protest: A History of the American University of Beirut (AUB)*, which is now heading toward copy-editing and will be published in fall 2011.

Professor **Jon Roberts's** essay on "Religious Reactions to Darwin" has recently been published in *The Cambridge Companion to Science and Religion*, ed. Peter Harrison (Cambridge University Press, 2010).

Professor **Brooke Blower** beat the heat in the air-conditioned archives this summer. After doing research in the Pan American Airways collection in Miami, she took trips to Mudd Library in Princeton, New Jersey; to the FDR Library in Hyde Park, New York; and to the National Archives outside Washington, D.C. She is busy transforming this research into a chapter for her next book on World War II and plans to present this new work at conferences in the spring....This summer, Blower also reviewed the copyedits for her first book, which is on schedule for a January 2011 publication date, and she agreed to serve on the OAH's Lawrence Levine Prize committee.

Professor **Simon Payaslian** gave a lecture on the Armenian Genocide at the Genocide and Human Rights University Program, the University of Toronto. Payaslian's lecture first surveyed the history of the Armenian communities in the Ottoman Empire and then focused on the causes and consequences of the genocide. His lecture, delivered on August 4, was a day-long event as part of the summer program of the International Institute for Genocide and Human Rights Studies, division of the Zoryan Institute, Canada.

Professor **Barbara Diefendorf** pre-

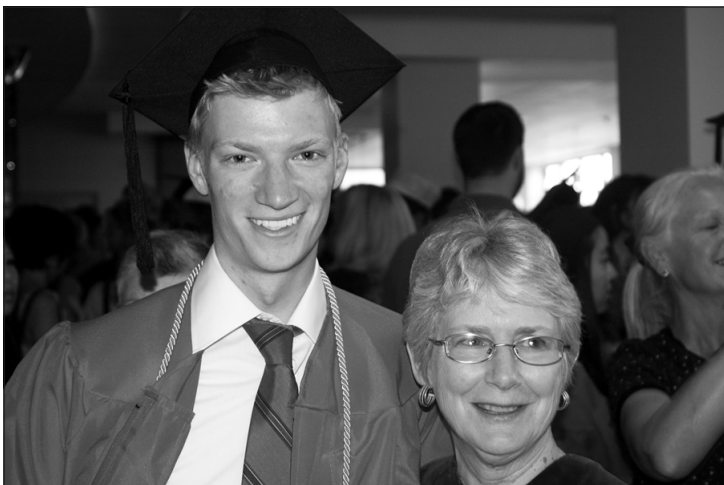
sented a paper entitled "La charité dévote en Provence au dix-septième siècle" at a symposium on "lived religion" in early modern Europe at Monash University's center in Prato, Italy, in July....She delivered the keynote address, "Entangled Communities: Religion and Identity in Early Modern Europe," at the 7th Early Modern Workshop for Jewish History at Wesleyan University in August. The workshop's theme was "Jewish Community and Identity in the Early Modern Period."

This summer Professor **Eugenio Menegon** published a book chapter entitled "Memento Mori. Preparing for Death in China and Europe during the Early Modern Era" in the edited volume *Light a Candle: Encounters and Friendship with China. Festschrift in Honour of Angelo S. Lazzarotto P.I.M.E.* (Collectanea Serica-Steyley Verlag) and a long essay on "Cina e Occidente dagli Han ai Qing" (China and the West from the Han to the Qing dynasties) in the four-volume series *Grandi Opere Einaudi, La Cina II. L'età imperiale dai Tre Regni ai Qing* (China. vol. II. The imperial age from the Three Kingdoms to the Qing dynasty) (Torino, Einaudi).◆

Eugenio Menegon awarded tenure

Eugenio Menegon has been promoted to the rank of associate professor of history with tenure. After earning his PhD at the University of California, Berkeley, Menegon came to Boston University in 2004. He quickly assumed a leadership role in developing East Asian studies at BU. He is the author of *Ancestors, Virgins, and Friars: Christianity as a Local Religion in Late Imperial China* (Harvard University Press) and of numerous articles and book chapters. He teaches lecture courses and colloquia in early and modern China, as well as world history to 1500 and the required core course for undergraduate history majors.

The department congratulates Professor Menegon on this achievement.



In the photos above (clockwise beginning at top left): (1) Katherine Jewell and Robyn Metcalfe celebrate at the PhD hooding ceremony on Friday of commencement weekend; (2) Professor James McCann with his advisee Melissa Graboyes after the doctoral ceremony; (3) Seth Naramore (at left) after the BA commencement convocation with his brother Andrew, who graduated as a history major two years ago and worked in the department office during his undergraduate years; (4) Warren Ault Prize winner Sean Link with his faculty advisor, Professor Barbara Diefendorf.

Four graduate students win travel awards

In May the departmental Graduate Studies Committee awarded fellowships from the Engelbourg travel fund to four students to help with the costs of travel connected with dissertation research. The recipients are the following:

■ Seth Blumenthal: “Bridging the Gap: Richard Nixon’s Culture War and the First Youth Vote, 1972.”

This dissertation follows the transition of youth politics into the electoral process in the 1970s in order to contextualize

See *TRAVEL AWARDS*, page 13



Lancelot Farrar

Remembering Lancelot Farrar, 1932- 2010

Lance Farrar, who served as a Visiting Professor at Boston University from 1993 to 1995 and was a treasured friend to several members of the department and former graduate students, died of complications of Parkinson's Disease on May 16, 2010, in Alexandria, Va. A dedicated teacher and prolific scholar, he will be remembered no less for his gift for friendship, his genuine curiosity about the lives and work of others, and his irrepressible good humor.

After spending his formative years in Great Neck, N.Y., Lance graduated in 1954 from Princeton University, where his mentor was the eminent German historian, Gordon Craig. After a stint in the army (this was prior to the elimination of the draft), he studied German language and history at Heidelberg and Göttingen Universities before beginning a D.Phil. in Modern History at Christ Church, Oxford. A believer in tradition and in academic institutions, Lance loved both Princeton and his Oxford college, to both of which he returned for regular visits until his last years. Under the supervision of A.J.P. Taylor and later James Joll, he com-

pleted a dissertation on German efforts to conclude a separate peace during the First World War in 1961, a work eventually published in 1978.

Returning to the United States in a tight job market, he taught initially as a Western Civ instructor at Stanford (where his students included former BU Professor, Norman Naimark, then an undergraduate) and, subsequently, at the University of Washington for seven years, but, regrettably, he was not granted tenure. A year at Lewis and Clark College in Oregon preceded a move to Boston, where his wife Marjorie Milbank Farrar, a historian of modern France, obtained a job at Boston College. Lance became something of a "gypsy academic," teaching part-time at Boston College, at Trinity College, and at BU's Metropolitan College for several years. None of these resulted in a regular appointment, so Lance, cheerfully accepting his fate, became an independent scholar. His important study, *The Short-War Illusion* (1973), was followed by another book on German history, *Arrogance and Anxiety: The Ambivalence of German Power, 1848-1914* (1981), and a host of noteworthy articles on First World War diplomacy, German history, and nationalism.

Lance and Marjorie traveled often to Europe, especially to Paris, and, after Marjorie left Boston College in 1980, they continued to pursue scholarly projects, to publish in their respective fields, and to participate in international historical conferences. Their hospitality was legendary: a wide circle of friends relished the lively conversation and Marjorie's superb cooking at their gracious Chestnut Hill home. They took pride in the achievements of their two daughters, Olivia and Shepi, and later of their two granddaughters. Marjorie's death from cancer in 2000, two years after Lance was diagnosed with Parkinson's, was a tragic blow. Shortly thereafter Lance moved to Washington, D.C., where his physical condition gradually deteriorated until his recent death.

*Fred Leventhal
Professor of History Emeritus*

Most non-academics, whether professionals or non-professionals, do not think very highly of college professors. There is certainly some justification for this low opinion of those who pursue the life of the mind. The Academy has more than its share of maladjusted and self-absorbed characters. It is my experience, however, and I am sure that of my readers as well, that there are also more than a few wonderfully humane and generous souls who walk the halls of the Academy. These are the scholars who manage to combine great learning with great humanity. Lancelot L. Farrar Jr. surely belonged to this company of intellectuals.

My first teaching assistantship was with Lance in HI 350 in the spring of 1995. Bill Keylor was on leave that year. My fellow TAs and I soon realized that we were working with a humble and most gracious man. The teaching of HI 350 that semester was a genuinely collaborative effort. Lance frequently solicited our opinions and he was always cheerfully open to our suggestions and even advice. Lance knew that we were as much his students as the undergraduates who sat in Morse Auditorium for his lectures. We were there to learn our craft: not just to relieve him of grading! Learning the craft for Lance was much more about learning how to deal humanely with our students than with any historical method.

I remember quite clearly one day when he called me into his office. A young woman from one of my discussion sections was crying in a chair next to his desk. I immediately thought to myself (being the self-absorbed creature I am) that I must have said something horrible in discussion section. Lance explained that I was not the cause of her tears. He told me how the young lady had just learned that her father, whom she had always sought to please with her heroics in the classroom and on the athletic field, had been unfaithful to her mother for years. Her whole world was in pieces. Lance suggested that I sit down and listen to her repeat her story. He told the student that I was a very sympathetic fellow and then he left the room so we could talk.

He was, of course, not dodging his responsibilities. He was handing over to me the reins of what it really means to be a teacher.

Lance, as the Apostle says of God, was no respecter of persons. He was a child of privilege and educated at the finest schools. There was not, though, the tiniest trace of haughtiness or pretense in his words and actions. He was liberal in the truest sense: kind, non-judgmental, and open to all. The friendship, which developed between us, is proof enough of this.

I do not doubt that some of his colleagues at the various institutions in which he taught privately judged his career something of a failure. For, although he graduated from the finest schools, he never won for himself the academic pearl of great price: a tenured post at an elite institution. Many lesser academics become embittered when their great genius goes insufficiently recognized and rewarded by their colleagues. There was not the slightest hint of such bitter disappointment in Lance. I am sure he was disappointed. Who would not be? But it never changed his noble approach to life and to those around him.

Lance was not a religious man. He would have agreed, nonetheless, with another saying of the Apostle that in the end love is all that matters. No matter how genuinely valuable our scholarly contributions, they will not long survive us. The love, however, with which we make them, will always endure. Lance Farrar held an endowed chair in love and concern for others. Will someone one day be able to write the same of us?

*John A. Dempsey (PhD 2006)
Assistant Professor of History
Westfield State University*

Coming in the October newsletter:

- Introductions to the 11 new graduate students
- A preview of courses for next academic year



On April 25 Professor Cathal Nolan took a group of Undergraduate History Association students to Battleship Cove, Fall River, Mass.

**Modern Intellectual History
August 2010
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Professor Charles Capper is one of the editors of this journal.

Brown's Gordon Wood delivers 2010 Bacon Lecture

BY AMY NOEL

Gordon S. Wood, Professor Emeritus at Brown University, delivered the annual Bacon Lecture on May 3. Professor Wood has received numerous awards and honors for his work in Early American history, including the Bancroft Prize for *The Creation of the American Republic, 1776-1787* (1969) and the Pulitzer Prize for History for *The Radicalism of the American Revolution* (1992). His lecture, entitled "The American Revolutionary Tradition, Or Why America Wants to Promote Democracy Around the World," explored the origins and character of this tradition and how it has shaped American actions and attitudes toward the rest of the world.

For Wood, the Revolution is the most important event in American history. Not only did it legally establish the United States as an independent nation, it also determined the essential place republican ideology would hold in American identity. Enlightenment thinkers argued over the viability of republics, believing they required a virtuous people. Unlike Europe, America had no dissipated, power-hungry class of aristocrats; they were yeomen farmers, considered by Jefferson and others to be the most moral of classes. By their own definition, Americans were a self-restrained, egalitarian, principled people. If republicanism could survive in any nation, they believed it would be theirs.

Reinforced by Protestant millennialism, republicanism fostered a belief among Americans that they were a people chosen by God to lead the rest of the world in liberty. They did not intervene directly in the nineteenth-century



Professor Gordon Wood with Professor Brendan McConville, his former advisee at Brown University

revolutions of Europe and Latin America, but consciously upheld themselves as an example for other nations to follow. America was often among the first to extend diplomatic recognition toward new republican states, assuming its own success in republicanism was what had inspired these upheavals in the first place.

Americans saw the Russian Revolution of 1917 no differently than they had previous revolutions in Europe and Latin America. They welcomed the provisional government and were the first to offer diplomatic recognition, believing that Russia was to become a new ally in republicanism. When the Bolsheviks seized control of the government, however, America withdrew its friendship and refused to recognize the USSR for sixteen years.

Wood explained this rapid turnabout in terms of the American revolutionary tradition. The Bolsheviks with their Communist ideology had created a new species of revolution, one which competed with the American brand of revolution and republicanism. Like the US, the Soviets had global expectations for their own revolutionary ideology. This rival revolutionary tradition threatened to make the American heritage inconsequential. Up to this point, Americans saw their place in history as the people at the vanguard of liberty, the nation that because of its success in republicanism led others to form free governments as well. If the world were to follow the USSR instead, choosing Bolshevik Communism over American

republicanism, then what was America's historical significance? Wood argues that it was this ideological face-off and the challenge the USSR posed to America's identity as a "city on a hill" that mark the beginning of the Cold War and a change in America's relationship with the rest of the world.

Throughout the twentieth century, upholding the American revolutionary tradition meant that the US often supported existing governments over revolutionaries, as it did in Vietnam. America broadened its definition of free government to include virtually anything that wasn't Communist, even aiding the Taliban in Afghanistan against the Soviets. The lack of success the US has had in the Middle East has debilitated the old American idealism about leading the rest of the world to liberty and democracy. Americans are confused as to their role in the world and the strength of their moral authority. Wood, however, maintains that the American revolutionary heritage remains essential to many nations and peoples across the globe. For Wood, America's tradition of liberty, equality, and constitutionalism continues to shine as a beacon of hope for oppressed peoples around the world.

Wood's focus on American revolutionary ideals and their influence on America's relationship with the rest of the world was convincing, yet it did leave one wondering if other factors could have played a role as well. Questions following the lecture asked about the importance of economic interests

Amy Noel is a second-year student in the doctoral program specializing in early American history. Her advisor is Professor McConville.

to American foreign policy. Concerns about free trade and free enterprise may help to explain America's reaction to the Russian Revolution, as well as to other upheavals in Europe, Latin America, and Asia. For Wood, however, economic interests were present but not primarily responsible for America's response to foreign affairs after 1776. In only an hour-long lecture, his choice to focus on the significance of American ideals to the exclusion of other factors like economics is understandable.

Wood's lecture was therefore a compelling account of the American revolutionary tradition. America's republican ideals and an ambition to spread its own brand of democracy across the globe cannot be ignored if one wishes to understand American attitudes and actions toward other peoples after 1776. Not only has Wood added to our understanding of the American Revolution, but he has also helped to explain its continued importance to an American identity. ♦

Simon Rabinovitch named to Peter Paul Professorship

Assistant Professor Simon Rabinovitch has been named to a Peter T. Paul Career Development Professorship, an appointment for assistant professors early in their careers that offers a generous research allocation.

He was nominated by the chair of the History Department, then by the Dean of CAS, after which the Provost and President selected a small number of awardees from the nominations across BU, irrespective of discipline. Rabinovitch writes, "My short- to medium-term plans for the funding are to hire a research assistant, pay to copy some microfilms, and travel to Israel."

Simon Rabinovitch joined the BU faculty in fall 2009 and teaches courses in Jewish history and in European history more generally.

Another current holder of the Peter Paul Professorship is Assistant Professor Brooke Blower.

Jonathan Zatlin wins fellowships for 2011-12

Professor Jonathan Zatlin has been named to two fellowships to support his research: a grant from the Earhart Foundation and the prestigious Alexander von Humboldt Fellowship. He hopes to spend the 2011-12 academic year in Berlin at the Humboldt University, conducting more research for his second book, *Jews and Money: Economic Change and Cultural Modernity, 1870-1990*. He will be based in Berlin, along with his wife and children, but will travel to various European archives, including the International Institute for Social History in Amsterdam, the Belgian National Archives in Brussels, the German Federal Archives in Koblenz, the Central Archives for Research on the History of the Jews in Germany in Heidelberg, and the city archives of the towns of Frankfurt/Main and Prforzheim. He will also conduct more research in some Berlin archives, including the Privy State Archive for Prussian Cultural Heritage, the Foundation-Archive for Parties and Mass Organizations of the GDR, the Centrum Judaicum, and the Public Library of the City of Berlin, which was featured in the Wim Wenders/Peter Handke film "Wings of Desire."

The Alexander von Humboldt Foundation began funding field research for German scholars in 1860. The German hyperinflation drove it into bankruptcy in 1923. Shortly thereafter, the Foundation was reconstituted with a different mission: bringing foreign scholars to Germany to conduct research. If the Foundation's task was tinged with cultural imperialism during the Weimar Republic, it became more openly racist and imperialist under the Nazis, which is why it was disbanded in 1945. The Foundation was revived in 1953, this time with the goal of facilitating "mutual understanding coupled with academic freedom and excellence." The Humboldt Foundation is both selective in its criteria and international in outlook; according to its mis-

sion statement, it "sponsors top-flight foreign scientists and scholars who come to Germany on the strength of our research fellowships and research awards to spend longer periods of time working together with German colleagues"—around 2000 scholars from all disciplines in over 130 countries worldwide each year. The list of former Humboldt fellows includes 43 Nobel Prize winners (and this year's laureates in economics)—not to mention BU's Professor of History Emeritus Dietrich Orlow.

The Earhart Foundation, which among other things funds scholarship relating to economic theory and policy, has an impressive record despite its low-key approach to its own image. The Foundation has supported such influential economic theorists and Nobel Prize laureates as Friedrich von Hayek, Milton Friedman, George J. Stigler, James M. Buchanan, Ronald H. Coase, and Gary Becker, and provided research funding for political philosophers such as Leo Strauss and Eric Voegelin. More recently, it has supported the work of the eminent economic historian Dierdre McCloskey, the historian and Librarian of Congress Daniel J. Boorstin, the economist Peter Murphy, and the BC historian James Cronin, as well as our colleagues in the History Department, William Keylor and Louis Ferleger.



The following students received the MA in history in May:

Zoe Ilona Baughman
Zach Simcha Fredman
Heather Renee Garrett
Charles Raymond Pollack

These students had research papers approved:

Margaret Fowler, "To the Whole Poor of this Kingdom": Proposals of National Healthcare in Mid-Victorian England and Wales"

Zach Fredman, "Creating the Bogeyman: Kennedy Administration Assessments of Chinese Intentions in Vietnam"

See MILESTONES, page 14



In June Professor Diana Wylie returned to Algeria, where from 1975 to 1976 she taught at the University of Oran. The picture above shows her with some of her students then (she is the fourth in the front row), and the picture on the right shows her in 2010 with former student Fethi Gana and his daughter Neryman at the gate of the university.



Graduate student Kallie Szczepanski (second from left) visits Professor McCann's Maize and Malaria Project site in Asendabo, Ethiopia.

Summer Views

From Africa to Harvard Square, History Department personnel traveled and had adventures during the summer.



In July Professor Eugenio Menegon attended an intensive one-month Manchu language course at Harvard University, in preparation for his next research project on Europeans at the Qing court. Manchu was the language of the Qing ruling elites, a non-Han ethnic group that conquered China in 1644 and ruled it until 1911. Here he is shown writing in Manchu script on the blackboard, as part of class writing drills. Mark Elliott, Professor of Inner Asian and Chinese History at Harvard and Manchu instructor for this course, is menacingly pointing his finger at Menegon, while Professor Geremie Barmé of Australian National University, one of the other students, looks on. After having had the experience of taking midterms and dictation tests, Professor Menegon can now better relate to BU's stressed students coping with course work and exams!

Richard Nixon's political environment. The liberal youth revolt in the 1960s and Nixon's cultural personification of the generation gap inspired pundits, political scientists, and even Nixon's personal pollster to predict potent youth support for the Democratic challenger, Senator George McGovern. Nixon resolved to enlist young people into his constituency. The funds will support research in Senator William Emerson Brock's papers at the University of Tennessee (which outline the ways Nixon dealt with the youth issue during this period) and in the Al Gore Research Center and student newspapers from campuses that proved to be "Nixon friendly."

■ Ellen Horrow: "Fueling the American Century: The United States, Great Britain, and Middle Eastern Oil Industry, 1945-1960."

This project, which examines the growth of the multinational oil industry and U.S. foreign oil policy in the Middle East, proposes a new model for the relationship between government and business focused on symbiosis, rather than exploitation, with each party acting as an insurer of the other's risk. A key component of this dissertation includes business histories of the oil companies involved. The award will fund visits to such archives as the Chevron Archives and the British Petroleum Archives at the University of Warwick.

■ David Mislin: "Faith Unbounded: The Making and Unmaking of a Protestant-Catholic America, 1870-1920."

(See next page for information on David's project.)

This travel request will support a trip to examine the Theodore Munger papers at the Sterling Memorial Library at Yale University and the Charles Augustus Briggs papers in the Union Theological Seminary archives

See TRAVEL AWARDS, page 15



Literacy in Ethiopia:
Newspaper Renters in Addis
Ababa, July 2010

In Addis Ababa there are now many weekly newspapers available to urban readers. Sunday is a big day for newspaper reading. One obtains a paper from a young news boy on the corner, reads it, returns it to the boy, and pays the rent (about 7 cents). The boy then rents it to the next person.

Photo by Kallie Szczepanski



HUMANITIES FOUNDATION PRIZES FOR 2010

Student awards announced

On May 11 the Boston University Humanities Foundation held its annual award ceremony at which prizes were presented to undergraduates and graduate students in the humanities. Three history students received awards:

Graduate student **David Mislin** received a prize from the Angela J. and James J. Rallis Memorial Fund and also from the Edwin S. and Ruth M. White Fund. His project, "Faith Unbounded: The Making and Unmaking of a Protestant-Catholic America, 1870-1920," offers a critical reinterpretation of the relationship between the two major branches of Christianity in the United States amid the political and cultural upheaval wrought by large-scale immigration, industrialization, and urbanization. Specifically, he argues that the changes that took place in American society instilled fear in prominent Protestants and Catholics that religion was rapidly losing its cultural authority. This anxiety inspired American religious leaders to attempt to overcome the longstanding division between their traditions.

"Faith Unbounded" offers a dramatically different view of the relationship between Protestants and Catholics in the United States and suggests that the roots of contemporary Christian ecumenism can be found a half-century earlier than scholars have heretofore acknowledged. This project also contrib-

utes to the ongoing debate about the nature of secularization in the United States and promises further insight into the Christian response to modern thought.

Emily Cataneo received an undergraduate prize from the John Oddy Memorial Fund. She describes her interests: I am drawn to studying the supernatural and the macabre because of the ways they reflect a culture's traits. Studying a society's myths and literature tells us what it fears, what it values, what it believes about its future and its past. This relationship fascinates me the most in its manifestation at the end of the nineteenth century and the beginning of the twentieth. This period's social complexities—rational optimism and hubris undercut by inequalities, resentments, tensions, and grievances that eventually erupted into a war whose horrors were unparalleled in the modern imagination—lent themselves greatly to the creation of literature and artwork that utilized the supernatural and fantastical.

Elizabeth Perry also received a prize from the John Oddy Memorial Fund. Her interests: This past summer, I participated in a three-week archaeological field school near Sheffield, England. I immensely enjoyed it, but it brought to light an idea that had slowly crept up on me—as much as I enjoy digging in the dirt, my academic interests lie more on the historical than the archaeological side of the spectrum. I have since changed my archaeology major to a minor, and have begun to consider seriously where I want my fu-

ture to take me. Though I resisted the idea for quite a while, I love teaching. I would like one day to teach an older generation, university students, as a professor of history.

MILESTONES (cont. from page 11)

Heather Garrett, "Sonderbauten': A Memory of Prostitution in the Holocaust"

These students passed their qualifying oral examination:

On April 27, Christine Axen. The examiners in the major field of medieval history were Professors Clifford Backman, Deena Klepper, and Richard Landes; the examiner in the minor field of early modern Europe was Professor Barbara Diefendorf.

On April 30, Darcy Jacobsen. The examiners in the major field of medieval history were Professors Clifford Backman, Thomas Glick, and Deena Klepper; the examiner in modern Britain was Professor Arianne Chernock.

The following had the dissertation prospectus approved:

Stephen Arguetta, "Propaganda of the Act: The Institutionalization of Faith-Based International Aid Organizations in the American Foreign Policy Apparatus, 1937-1962." Readers are Professors David Mayers and Cathal Nolan.

Ellen Horrow, "Fueling the American Century: The United States, Great Britain, and Middle Eastern Oil Industry, 1945-1960." Readers are Professors Louis Ferleger and Andrew Bacevich.

Jonathan Koefoed, "Cautious Romantics: The Transcendental Trinitarians and the Transatlantic Romantic Discourse." Readers are Professors Charles Capper and Jon Roberts.

at Columbia University. Munger and Briggs represented two of the leading Protestant clergy-intellectuals in late nineteenth-century America and both grappled at length with the changes that contemporary society required of Christianity.

■ Christopher Seely: “Colossal Restraints: Limitations on U.S. Policies in Honduras, 1979-1984.”

This project examines the extent to which political, cultural, and social currents inside Honduras combined to restrain, complicate, and frustrate the Reagan Administration’s goals and policies in Central America. A visit to the Reagan Presidential Library will make possible a review of material relating to Honduras and to the Central American region more broadly. ◆

Department wins preliminary RULE grant

The Provost is funding a new grant competition, RULE (Redesigning the Undergraduate Learning Experience), which will provide seed money for innovations in high-enrollment undergraduate classes. The grants “will require the commitment by a department to design, develop, and maintain the new version of the course over many years, along with building in an assessment module.”

The History Department entered the competition and won preliminary funding to move forward on the basis of its proposal:

Drawing on the innovative research of department faculty, the course will emphasize conceptual understanding over data collection. The course would model for students the different ways that historians define problems, identify sources, analyze evidence, and present conclusions. Unlike History 200, the required methods seminar for majors that explores sources and subfields in depth, the new course would model historical approaches to

navigating the world. Rather than convey a fixed set of knowledge like the current 100-level courses, the aim of the new gateway is to excite students about thinking historically, while inculcating a historical approach to the building blocks of social and professional life in modern society: how to construct an argument, develop an original interpretation, and organize evidence in ways that offer compelling proof of that interpretation. We envision offering the course every semester with a common syllabus, both to attract potential history majors and to equip students in other disciplines and colleges (such as COM and SMG) with the tools of historical analysis.

In giving the department \$6,000 to develop the proposal, Associate Provost Victor Coelho stated: “The course you are proposing is timely and important, and it follows (intentionally or not) the One BU Report’s recommendation about departments developing such gateway courses that offer more accessibility, and both a synoptic view of the field and its specific current methodologies. Needless to say, we very much look forward to reading the developed proposal.”

In addition to various faculty members, graduate students Seth Blumenthal and Kate Hollander will be assisting in the project.

Announcing the John Gagliardo Fellowship winner

Kathryn Brownell has been named a John Gagliardo Dissertation Fellowship winner. With funds provided by an anonymous donor, this award is intended to assist students who are nearing the conclusion of the dissertation-writing phase of the PhD program.

Katie is writing a dissertation to be entitled “The Rise of the ‘Sixth Estate’: The Influence of Hollywood Celebrities in American Politics,” which will explore the convergences of political practices with show business institutions, styles, and personalities over the course of the twentieth century, investigating the way that entertainment has emerged as a defining component of the American political process. “Analyzing the growing links between Hollywood and Washington,” she states, “highlights how media structures, with their celebrity figures, gradually replaced political parties as the mediators between politicians and voters—the principal vehicle for relating policies and candidates to the American voters.”

Katie’s advisor is Professor Bruce Schulman.



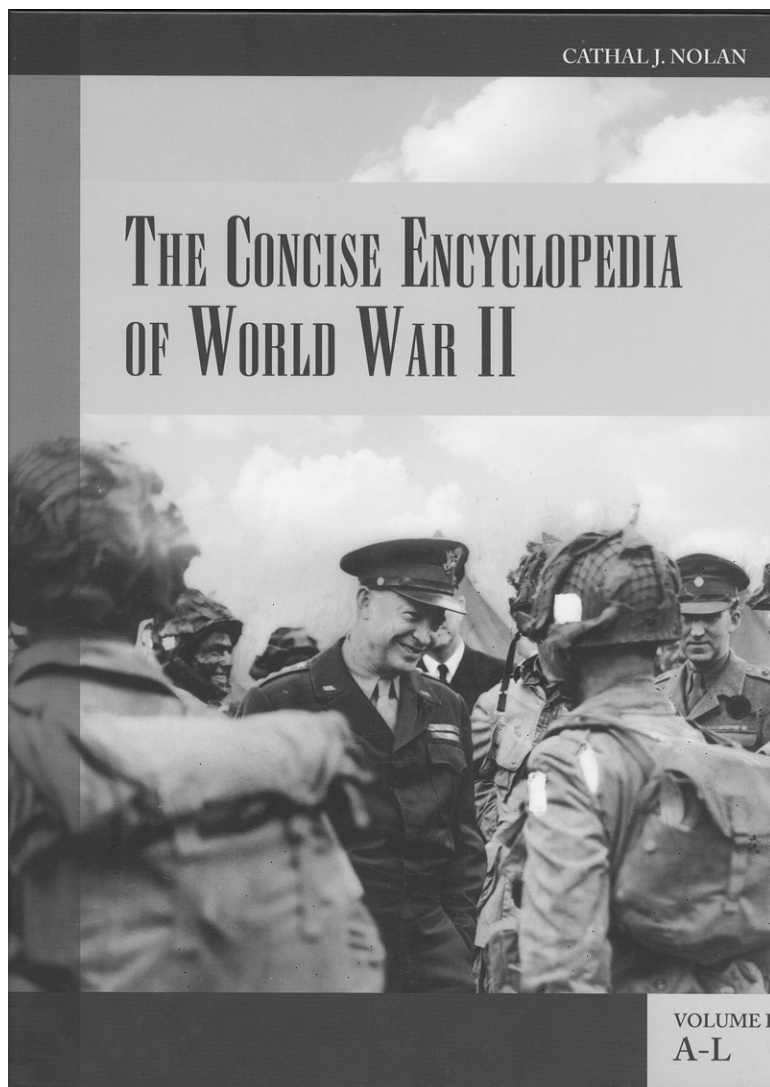
American Political History Seminars

- September 8
Trevor Burnard, University of Warwick: “Only Connect: Expanding the Spatial Borders of Early American History—the Fashion for Atlantic History and Continental History”
- October 6
Nathan Connolly, Johns Hopkins University: “Of Landlords and Liberalism: Slum Profits and the America of Luther Brooks”
- November 10
Olivia Sohns, Cambridge University: “Lyndon Johnson and the Arab-Israeli Conflict”
- December 1
Chris Daly, Boston University: “Covering America: The Rise and Fall of Traditional Journalism, 1980-2010”

All events are held at 12 noon in Room 504 at 226 Bay State Road.

**BOSTON
UNIVERSITY**

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Greenwood Press has published Professor Cathal Nolan's two-volume *The Concise Encyclopedia of World War II*. We reprint a section of the Preface:

The main challenge in writing this encyclopedia was to compress the vast scope and complexity of World War II into a relatively short work, without substituting a mere rendition of facts for deeper understanding of the war. While focusing principally on military aspects of the war, as opposed to life on the various home fronts or the minutiae of cabinet diplomacy, I have endeavored to present the war in larger terms than battle or operational history. Interpretive issues dealt with include the evolution of total war strategic doctrines in the mid-20th century, as well as the profoundly difficult questions of the determinants of victory and defeat that attend the writing of all good military history; economic and political goals pursued and whether these matched the military means and logistical reach available; institutional and national cultures and military traditions; command personalities, training, doctrine, and weapons.... To the degree possible in a general work like this, I tried to weave in a sense of the extreme clash of will and force that characterizes all war, of the blood and smashed bone and suffering that always attends real war as waged by real people.