

NEWS

of the National Humanities Center



From the President and Director	2
Interview with John Birkelund	3
Goth of Gotham in North Carolina	4
2004–05 Fellows In Place	6
Have Toolbox, Will Travel	8
Kudos	9
Annual Fund Report	9
New Fellowship Endowed	11
Second Study Endowed	12
Recent Books	12
In Memoriam	14
Fall Calendar	16

A Historian Revisits the Archives: Randolph Starn on Authenticity

Randolph Starn (*John P. Birkelund Senior Fellow 2003–04*) is a distinguished historian of the Renaissance, recently retired from the University of California, Berkeley. He is also the father of Orin Starn (*Duke Endowment Fellow 2001–02*), an anthropologist who teaches at Duke University. While he and his wife Frances enjoyed an extended stay with their son, daughter-in-law, and two grandchildren last year, the elder Starn worked on an ambitious book project called *Authenticating the Past: Archives, Museums, Libraries*. Starn recently returned to the Center to speak at a symposium in honor of Birkelund, who is stepping down after eight years as chairman of the Center's board of trustees. In an interview this past spring, he offered observations on his book project, on his rite of passage as a young historian in the archives of Italy, and on the tools and perspectives that young historians might bring to the archives today.

The question of authenticity, even when limited to an exploration of archives, libraries, and museums, is a tricky one. How did you come to it?

One question has been a leading question for me: How is it that the notion of authenticity has become an obsession and a subject of critical discussion and a joke—all at the same time? Authenticity is history's preoccupation—something that concerns people in the humanities over and over again—and I thought we needed somehow to get it straight. When I started I didn't have any particular

answer to this puzzle, but I now think the short answer is that sometime historically, probably in the late 18th or early 19th century, authenticity was redefined to mean irreproducible and unique. That's not the way that authenticity has been thought about before in Western culture and it's not the way that authenticity is thought about now in many cultures, for one thing because authenticity is something that is made or constructed rather than just found, that people have

continued on page 10



From the President and Director

The big news at the National Humanities Center this fall is the retirement of John Birkelund as chairman of the board. With eight years of service, John has set a record for longevity in this office. More important than length of service, however, has been the character of his leadership, which has been distinguished by the constant pressure of focused aspiration.

John Birkelund's tenure has been marked by accomplishments both visible and invisible. Among the former is the strong financial position of the Center and the remarkable growth of its activities, especially in the field of education, where the Center has become a pioneer in finding ways to foster collaborations between top scholars and high school teachers. But perhaps the most significant "invisible" contribution of John Birkelund to the Center has been the ongoing vitality of the board of trustees itself, which, while continually adding new members, retains, like a geological deposit, traces of times long past. One member of the tiny group that began, more than thirty years ago, to agitate for an institute for advanced study devoted to the humanities, Steven Marcus, serves today as vice chair; and John Medlin, who helped raise the money needed to locate the Center in North Carolina, is cochair of the development committee. With thirteen years of service on the board, John Birkelund is actually fourth in point of seniority.

But our Board of Trustees is interesting in other respects as well. One way to

understand it is to think of two arguments about the academy. According to one traditional, even quaint argument, the academy is autonomous, a kind of cyst within a market economy in which ideas and ideals can flourish in their pure state. In his recent book *The Moment of Complexity* (University of Chicago Press, 2002), Mark C. Taylor (Mellon Fellow 1982–83) has argued the opposite case, that the university is "a thoroughly parasitic institution" whose supposed purity has always been dependent on and compromised by the interests of the market economy.

Considering both these positions in a recent issue of *The Chronicle of Higher Education*, Stanley Fish (Fellow 1991–92), splits the difference with characteristic flair, arguing that while the university may in fact be part of the larger social and economic system, that does not mean that it must surrender all claims to a distinct identity, any more than Ralph Nader, for example, must concede that his participation in the political process makes him identical to George W. Bush or John Kerry. The most tactical of thinkers, Fish points out that the academy would make a huge mistake if it defined itself as simply a component part of capitalism. "If there is nothing that sets us apart, there will be no particular reason to support us. Without that

difference," he concludes, "we haven't got a prayer."

If so many of the Center's prayers have been answered, the lion's share of the credit goes to our board of trustees, which is implicitly fashioned on Fish's conclusions. The board is composed of an equal number of academic and nonacademic leaders, whose collaboration suggests both that the academy is a distinct concern, one whose value derives from its specificity, and that academic work is ultimately congruent with larger social or cultural values that responsible people can support. There is a necessary tension between these two positions, and this tension can be felt in our board meetings, where we all struggle to find a common language, and where all are continually forced to see their own interests and concerns from the point of view of others who start from different positions.

The fact that this conversation, which could easily be spoiled by oversimplification or condescension on one or both sides, goes so well, with such serious-minded good will, has, for the past eight years, been largely due to the influence of John Birkelund.

In the next issue of the newsletter, we will be introducing John's successor, Francis Oakley, so stay tuned.



A handwritten signature in black ink that reads "Jeffrey Archer".

When John P. Birkelund joined the National Humanities Center's board of trustees in 1992, the market value of its endowment was \$13.25 million. The Center awarded 7 endowed fellowships that year, out of a total of 33. As Birkelund steps down this fall after 12 years of service, the past 8 as chairman of the Center's board, the endowment is valued at \$46 million. Twenty-two of the 40 fellows hold endowed fellowships for 2004–05, including the John P. Birkelund Senior Fellow. An international investment banker as well as a philanthropist, Birkelund served successively as president, chairman, and chief executive of Dillon, Read & Co., Inc., which merged with Swissbank Warburg in 1997. He is now general partner of Saratoga Partners. Birkelund has long maintained an interest in German history, and recently completed a biography of Gustav Stresemann, who served the Weimar Republic as chancellor and foreign minister during the period between the world wars. The Center recognized his leadership as chairman as well as his scholarly interests this November, when five of the Birkelund Fellows—Thomas Brady (2001–02), Roger Chickering (2004–05), Thomas Laqueur (2000–01), Randolph Starn (2003–04), and Bernard Wasserstein (2002–03)—spoke at a conference held in his honor, "The Old Europe and the New." Birkelund spoke to *News of the National Humanities Center* about his work as chairman, his scholarly pursuits, and his hopes for the Center in the coming years.



Supporting the "Unfettered Intellect" An Interview with John P. Birkelund

While you were chairman the Center completed a successful endowment campaign to strengthen its fellowship program, and its education programs grew dramatically. At the same time the Center balanced its budget and renovated the fellows' studies. Looking back, what would you say is your proudest achievement?

The thing that gives me the most gratification has been the association with an incredible group of individuals. By that I mean the board, the emeriti and former members of the board who come to the meetings, the fellows, and the staff. I have seldom associated with people of such diverse interests and backgrounds, and whose company I enjoyed so much. There are so many that are etched in my memory that it would be impossible to select among them, although I will say that John D'Arms was one of the finest men I've been privileged to know. On reviewing the list of board members of the last 10 years recently, I was impressed by the personalities and intellects that in one way or another contributed to the Center and also to my education and enthusiasm. While most of us draw satisfaction from our charitable undertakings, I believe in this case the institution contributed more to me than I contributed to it.

You have spoken about how much you have enjoyed and profited from your discussions with the trustees, the staff, and the scholars in residence. What events or conversations are especially memorable?

The most memorable event was my first encounter with Bob Connor, the director of the Center from 1989 to 2002, who had been introduced to me by a colleague at Dillon, Read. I had never heard of the National Humanities Center, and Bob's enthusiasm and his peppery spirit caught my attention. My interest in the Center was cemented by an invitation to the conference on civil society in 1992. It was truly a memorable event. Upon being asked to join the board, I immediately accepted because I had been so impressed by the people I had met and the vitality of their interaction.

In addition to your service at the Center, you've served on the boards of Brown University, the New York Public Library, the Thomas J. Watson Institute for International Studies, and a parochial school in Harlem, among others. You also chaired the Polish-American Enterprise Fund, which was a remarkably successful effort to revive the Polish economy undertaken by the Bush Administration in 1990. Are there certain ideals or guid-

continued on page 15

The Goth of Gotham Visits North Carolina

Stephen Murray (Henry Luce Senior Fellow 2003–04) dedicated the first of two books he worked on at the National Humanities Center last year, *A Gothic Sermon: Making a Contract with the Mother of God, Saint Mary of Amiens* (University of California Press, 2004), to his father, an Anglican priest whom Murray credits for starting him on his career as an art historian. “I’ve come full circle,” Murray explains. “I started my life in buildings trying not to listen to my father’s sermons and here, finally, the sermon has caught up with me.”

From gazing about his father’s church in England with ears “hopefully shut” and eyes wide open, Murray has gone on to become one of the world’s great experts on Gothic architecture. He built his scholarly reputation with books on the cathedrals at Amiens, Beauvais, and Troyes, and has added to it more recently with video, digital, and multimedia presentations. Instead of the dusty slides that have been the staple of art history classes for decades, Murray treats his audiences to digital re-creations of the great cathedrals of Europe. Laptop on podium, mouse in hand, he brings to life the inspirations, missteps, contradictions, and compromises behind these great buildings. Pinnacles rise and transepts fan out from rectangular footprints, chapels and chevets drop into place, and spires reach toward the heavens as abutments and flying buttresses rush in to keep the whole edifice from crashing to the ground. Churches completed over centuries giddily come together in seconds, and sometimes fly apart again as rapidly.

A rapt audience enjoyed Murray’s multimedia displays during a public lecture at the Center last December. Despite the impressive visuals, however, both *A Gothic Sermon* and the second book on which he worked during his fellowship, *Telling the Story of Gothic: Building and Interlocutor*, focus not on buildings but on words. In the former work, the words are a 13th-century ser-

mon delivered by a preacher intent on completing the cathedral at Amiens despite a shortage of funds, anticlericalism, and a general lack of respect for the mission of the cathedral. “The bishop takes on a hot-shot preacher, a whiz-kid,” Murray explains, “and sends him out to the parishes to preach the word of the cathedral and to try and make what I am describing as a contract with the Virgin Mary.”

The payment implied in the contract, of course, is the funds the church needs to complete the cathedral. The rewards are potentially immense, but a little bit slippery. “The contract with the Virgin Mary is quite deliberately put in a rather ambiguous way,” Murray says. Complicating things are the Virgin Mary’s multiple personas. She is patron, mother of Christ, historical figure—and also stands in for the cathedral itself. Dropping a

coin in the collection box would help complete the cathedral and make the church whole, but it could also fulfill the listener’s personal obligation to Mary.

“The preacher says that the bishop can excuse you from all debts and obligations,” Murray says. “That was a dangerous thing to say because in the Middle Ages, just as now, we all of us have our mortgages, our debts and obligations that we pay. So having made that stunning statement the preacher then pulls back and says, ‘Well, yes, but actually it’s only this. The bishop can never forgive you that.’ So there are all kinds of clever sleights of hand going on.”

In the second book, *Telling the Story of Gothic*, the sleights of hand are practiced not by a preacher with multiple agendas, but by the guide who stands between visitor and cathedral. Listening to Murray, one can almost picture the preacher’s son shutting his ears again, trying to block out the droning voice of the person who is telling him what he sees.

“Buildings don’t speak,” Murray says. “People stand in front of them and they speak. Yet somehow people think that they stand in relation to the building as an attorney represents a client.” Not true, he asserts. “You are not an attorney. You are an interlocutor, and what you say is what you say. The building hasn’t given you the right to say anything at all.”

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The building's muteness and our eagerness to explain it, Murray argues, lead to a slippery slope. "Similes and metaphor come into play: it's like a forest, it's like the hull of a boat, it's like a human body, it's like so many other things." Organic images especially abound, implying that cathedrals, rather than being built, develop. "A building is not a frog," he insists. "It doesn't develop out of a tadpole, and yet we use that metaphor of development."

After centuries of repetition, interlocutors use these metaphors quite literally. They give the impression that as each great cathedral developed, it built on the last, finally culminating in the perfect example of the Gothic cathedral, usually Chartres. Murray is especially hard on Victorians such as John Ruskin, who professed that Gothic architecture spoke the truth, when in fact, he argues, "architecture on the one hand cannot speak, and on the second, architecture always lies. Architecture hides the way it works."

Having disbarred those who would represent the cathedral, Murray sets out to disaggregate the story from the building. "What I am looking at, quite skeptically, is the relationship between rhetoric and narrative on the one hand, and buildings on the other," Murray says. "The working assumption behind it is that we have created what we call Gothic as much by talking as by building."

As he researched the book, Murray returned to the 12th and 13th centuries to ask what the people who built the cathedrals had to say about what they were doing. "People are talking and sharing ideas even as they build," he says, "so my book begins by taking on a series of situations where somebody left a written source." When he revisited the writings of three interlocutors of the time—the Abbot of Saint-Denis, Gervase of Canterbury, and Villard de Honnecourt—Murray found that they represented the three principal agents that lie behind the

creation of Gothic architecture: the representative of the church, the artisan, and the logistics person, the man keeping an eye on the schedule and the cash flow.

In exploring these medieval interlocutors, Murray plans to draw on the writings of the French theoretician Pierre Bordieu, who argues that we should set

continued on page 14

Another Take on Gothic

As the National Humanities Center's Goth in Residence, **Stephen Murray** (Henry Luce Senior Fellow 2003–04) had company. In the spring semester, **Anne Williams** (Delta Delta Delta Fellow 2003–04) worked on the introduction to a libretto she had translated that was based on a Gothic text, wrote a number of articles, and continued her research on a book-length manuscript, *'Monstrous Pleasures': Horace Walpole, Opera, and the Conception of Gothic*. A prolific writer, Walpole is remembered, among other things, for the 50 years he worked on England's most famous Gothic Revival house, Strawberry Hill. Williams describes it as "a completely fanciful creation; it's his fantasy of what the Gothic is and it's a mishmash of rather ill-matched things." To Walpole, Williams says, Gothic was two different things. "It means the medieval, the kind of Gothic Stephen's working on, and it also means barbarous, because in the literary and intellectual establishment of 18th-century England, classicism was the dominant mode."

Just as Murray claims that all architecture, and especially Gothic architecture, lies, so did Strawberry Hill try to fool the observer. "What Walpole seems to be doing in this house is creating an alternative to the kind of massive, symmetrical, orderly, imposing edifices that he associated with his father Robert, the first British politician to be called 'Prime Minister,'" Williams explains. "And so the Gothic as



he practices it is something of a travesty." One example among many Williams cites is a series of little arches at

the ground line around the house, about 10 to 18 inches high, with iron bars. "Those are designed to give the impression that there is a dungeon underneath," she says, "but of course there's not."

Strawberry Hill may be "very much a counterfeit," as Williams puts it, but it contributed to the birth of a new literary genre. "In 1764 Walpole had a nightmare that there was an enormous gauntlet from a suit of armor resting on the top of his grand staircase," she explains. "This nightmare upset him so much, as nightmares do, that when he woke up he decided he would tell a story that would explain how that enormous piece of armor came to be there. So he sits down and writes, in the space of six weeks, a book that he called *The Castle of Otranto*." Walpole published the book anonymously, pretending to be the translator of the text that he had found in the attic of an ancient Catholic family in the north of England. It became such a success that in the second edition Walpole confessed in a preface that he had in fact written it. *The Castle of Otranto* is still taught today as the first Gothic novel.

National Humanities Center 2004–05 Fellows...



ROGER CHICKERING



JULIA ANN CLANCY-SMITH

Roger Chickering (John P. Birkelund Senior Fellow), History, Georgetown University, *Total War in a Lovely Place: A Cultural History of Freiburg, 1914–1918*

Julia Ann Clancy-Smith (National Endowment for the Humanities Fellow), History, University of Arizona, *The School on Rue du Pacha, Tunis: Educating Muslim Girls in Colonial North Africa, c. 1880–1920*



LINDA LEIGH COON



EDWARD E. CURTIS IV

Lynda Leigh Coon (Lilly Fellow in Religion and the Humanities), History, University of Arkansas, *Priestly Bodies: Gender and Spatial Practice in the Carolingian Monastery of Fulda*

Edward E. Curtis IV (Josephus Daniels Fellow*), Religion, University of North Carolina at Chapel Hill, *Religious Life in Elijah Muhammad's Nation of Islam*



TONY DAY



MARY A. FAVRET

Tony Day (Frank H. Kenan Fellow), Independent Scholar, History, *Forms of Reality: Literature in Java, 1800–2000*

Mary A. Favret (Delta Delta Delta Fellow), English, Indiana University, *Invisible Violence: Wartime in British Romanticism*



ANDREA MARIE FRISCH



ISRAEL GERSHONI

Andrea Marie Frisch (Gould Foundation Fellow), French, University of Southern California, *Classical Amnesia: Forgetting Differences in Early Modern France*

Israel Gershoni (Horace W. Goldsmith Fellow), Middle Eastern & African History, Tel Aviv University, Israel, *Egypt in World War II: Democracy and Fascism in the Egyptian National Discourse*



MATTHEW C. GIANCARLO



MICHAEL ALLEN GILLESPIE

Matthew C. Giancarlo (Walter Hines Page Fellow*), English, Yale University, *With One Voice: Parliament and Literature in Late Medieval England*

Michael Allen Gillespie (Duke Endowment Fellow), Political Science & Philosophy, Duke University, *The Unity and Disunity of Modernity*

Deborah E. Harkness (John E. Sawyer Fellow), History, University of Southern California, *The Social Foundations of the Scientific Revolution: Science, Medicine, and Technology in Elizabethan London*

Julie Candler Hayes (Jessie Ball duPont Fellow), French, University of Richmond, *Translation, Subjectivity, and Culture in France and England, 1600–1800*

Margaret Ellen Humphreys (Burkhardt Fellow of the American Council of Learned Societies), History, Duke University, *The Civil War and American Medicine*

Phyllis Whitman Hunter (Rockefeller Fellow), History, University of North Carolina at Greensboro, *Geographies of Capitalism: Imagining Asia in Early America*

Benjamin Henri Isaac (Robert F. and Margaret S. Goheen Fellow, with additional support from the A. G. Leventis Foundation), Classics, Tel Aviv University, Israel, *Corpus of Ancient Inscriptions of Judaea/Palaestina and Greek and Roman Ideas about Warfare*

Lawrence Patrick Jackson (National Endowment for the Humanities Fellow), English, Emory University, *A Song in the Front Yard: A Cultural History of African American Writers and Critics, 1935–1960*



DEBORAH E. HARKNESS



JULIE CANDLER HAYES



MARGARET ELLEN HUMPHREYS



PHYLLIS WHITMAN HUNTER



BENJAMIN HENRI ISAAC



LAWRENCE PATRICK JACKSON

...and Their Project Titles

Richard Mark Jaffe (Lilly Fellow in Religion and the Humanities), Religion, Duke University, *Seeking Shakyamuni: World Travel and the Reconstruction of Japanese Buddhism, 1868–1945*

Thomas E. Kaiser (Gould Foundation Fellow), SPRING 2005, History, University of Arkansas at Little Rock, *Devious Empire: Marie Antoinette and French Austrophobia*

Bruce Kapferer (Archie K. Davis Senior Fellow), SPRING 2005, Anthropology, University of Bergen, Norway, *Cosmologies of Healing: Ritual Systems in Comparative Perspective*

James H. Leshner (Delmas Fellow), Philosophy, University of Maryland, *Knowledge and the Gods: Religious Aspects of Early Greek Theories of Knowledge*

Lisa Ann Lindsay (Fellows' Fellow), History, University of North Carolina at Chapel Hill, *A South Carolinian in Colonial Nigeria: One Family's History and the African Diaspora*

Joseph Luzzi (National Endowment for the Humanities Fellow), Italian, Bard College, *Celluloid Muse: The Poetry of Italian Cinema*

Joel Marcus (Henry Luce Senior Fellow), Theology, Duke University, *The Passion Narrative in the Gospel of Mark*

Rex Martin (William C. and Ida Friday Senior Fellow), Philosophy, University of Kansas, *Rawls on Economic Justice*

Andrew H. Miller (Delta Delta Delta Fellow), English, Indiana University, *Improving Occasions*

Nelson Hubert Minnich (Lilly Fellow in Religion and the Humanities), History, Catholic University of America, *The Fifth Lateran Council (1512–1517)*

Gregg Alden Mitman (GlaxoSmithKline Senior Fellow), History of Science, University of Wisconsin-Madison, *Breathing Space: An Ecological History of Allergy in America*

Robin Dale Moore (William J. Bouwsma Fellow), Musicology, Temple University, *Music and Revolution: Cultural Change in Socialist Cuba*

Maura B. Nolan (Carl and Lily Pforzheimer Foundation Fellow), English, University of Notre Dame, *English Fortune: The Early History of a Literary Idea*

Kevin J. Ohi (Benjamin N. Duke Fellow*), English, Boston College, *On the Queerness of Style: Henry James and the Erotics of Form*

John A. Palmer (Burkhardt Fellow of the American Council of Learned Societies), Philosophy, University of Florida, *Developing a New Narrative for the History of Early Greek Philosophy*

Bruce Redford (Allen W. Clowes Fellow), English & Art History, Boston University, *Dilettanti: The Antic and the Antique in Eighteenth-Century Britain*

Cara W. Robertson, Independent Scholar, English & Law, *The Canning Affair: Law and Evidence in the Eighteenth Century*

continued on page 8



RICHARD MARK JAFFE



JAMES H. LESHER



LISA ANN LINDSAY



JOSEPH LUZZI



JOEL MARCUS



REX MARTIN



ANDREW H. MILLER



NELSON HUBERT MINNICH



GREGG ALDEN MITMAN



ROBIN DALE MOORE



MAURA B. NOLAN



KEVIN J. OHI



JOHN A. PALMER



BRUCE REDFORD



CARA W. ROBERTSON



KARIN LYNN
SCHUTJER



PETER H. SIGAL

Karin Lynn Schutjer (National Endowment for the Humanities Fellow), German, University of Oklahoma, *Goethe's Wanderers and the Wandering Jews: Identity, Idolatry, Modernity*

Peter H. Sigal (Rockefeller Fellow), History, California State University, Los Angeles, *The Flower and the Scorpion: Sexuality in Early Nahua Culture and Society*



PIOTR SOMMER



TIMOTHY B. TYSON

Piotr Sommer (Hurford Family Fellow), Poet & Translator, "Literatura na Swiecie" [Warsaw], *America as the New Center (Changes in the Concept of "the Native" vs. "the Foreign" in Polish Poetry after 1968)*

Timothy B. Tyson (John Hope Franklin Senior Fellow), History, University of Wisconsin-Madison, *Deep River: African American Freedom Movements in the 20th-Century South*

Ding Xiang Warner (National Endowment for the Humanities Fellow), Chinese, Cornell University, *Textual Production and the Creation of a Confucian Legacy*

Georgia C. Warnke (John G. Medlin, Jr., Fellow), Philosophy, University of California, Riverside, *After Sex: A Hermeneutics of Race and Gender, Color and Sex*



DING XIANG WARNER



GEORGIA C. WARNKE

Distinguished Visitors *(not pictured)*

Wye Jamison Allanbrook Musicology, University of California, Berkeley, *Happy Endings: Comic Musical Theater from Lully to Sondheim*

Thomas Cogswell History, University of California, Riverside, *Buckingham's Commonwealth: War, Politics, and Political Culture, 1618–1629*

Have Toolbox, Will Travel

Center Helps Schools Win Large Grants to Strengthen Teaching

For twenty years, the National Humanities Center has helped high school teachers of English and history better understand the subjects they teach. Now, schools around the country are beginning to build the online "seminar toolboxes" created at the Center into large grants designed to raise student achievement by improving teachers' knowledge, understanding, and appreciation of American history. Kathy White is a national board certified teacher who has taught history at Roanoke Rapids High School in eastern North Carolina for 21 years. In the summer of 2001, she attended "From Nationalism to Sectionalism: 1815–50," the first of a new type of summer institute at the

Center. Each morning White and eleven other high school teachers met with the scholars for a lively and rigorous seminar led by Fitzhugh Brundage (National Endowment for the Humanities Fellow 1995–96) and Lucinda MacKethan (Mellon Fellow 1984–85). Each afternoon they worked with the scholars and the education programs staff to develop an online "seminar toolbox" that would enable teachers anywhere in the nation to build their own local versions of the seminar.

"It was the most challenging, enriching, and satisfying intellectual experience I had been a part of since graduate school," White said. "I returned to my district and immediately began to lobby

our superintendent, John Parker, to sponsor a satellite seminar the following summer." In 2002, White and 29 of her colleagues from Roanoke Rapids and Halifax County took part in a week-long course derived from the toolbox based on "From Nationalism to Sectionalism."

The first program in eastern North Carolina was so successful that White and Parker wrote the Center's seminar toolbox program into their proposal for a Teaching American History grant from the federal Department of Education. The successful proposal will fund a three-year cycle of summer seminars for Roanoke Rapids and neighboring

continued on page 15



Kudos A sampling of good news from our Trustees and Fellows

Jordanna Bailkin (Josephus Daniels Fellow* 2003–04) and Christopher Johnson are the proud parents of Tobias Lev Johnson, who was born at 7:13 p.m. on August 31st, weighing just under 8.5 lbs., and measuring 20.5 inches. “He is very much looking forward to making your acquaintance,” Tobias’s parents report, “although his most sociable hours are sometimes rather late at night!”

Philip J. Benedict (National Endowment for the Humanities Fellow 1993–94) has received two prizes for the book he worked on at the Center, *Christ’s Churches Purely Reformed: A Social History of Calvinism* (Yale University Press, 2002): the Phyllis Goodhart Gordon Prize of the Renaissance Society of America (for the best book in any discipline concerning the period 1300–1700) and the Philip Schaff Prize of the American Society for Church History (for the best book on any aspect of the history of Christianity in the preceding two years). Benedict will leave Brown University next year to become a professor at the University of Geneva’s Institute for the History of the Reformation.

Susan Einbinder (NEH Fellow 1999–2000) is the recipient of a 2004 fellowship from the John Simon Guggenheim Memorial Foundation. Current fellows Deborah Harkness (John E. Sawyer Fellow) and Greg Mitman (GlaxoSmithKline Senior Fellow) are also recent recipients of Guggenheim awards.

The board of trustees of Ohio State University has conferred its highest academic honor, the Distinguished University Professorship, on John N. King (Lilly Endowment Fellow in Religion and the Humanities 1997–98). King, who by virtue of this honor will serve on the university’s President’s and Provost’s Advisory Council, continues as Humanities Distinguished Professor of English and of Religious Studies. He recently completed a residency at the Rockefeller Foundation’s Conference and Study Center at Bellagio, Italy, and his most recent book is *Voices of the English Reformation* (University of Pennsylvania Press, 2004).

Lloyd Kramer (John G. Medlin, Jr., Fellow 2002–03) has been named Dean Smith Distinguished Term Professor and chair of the history department at the University of North Carolina at Chapel Hill.

David Levering Lewis (Rockefeller Fellow 1984–85) is one of the first recipients of a new award that honors John Hope Franklin (Mellon Senior Fellow 1980–81, ’81–82; Trustee Emeritus). Lewis, who teaches history at New York University, received the award, called the John Hope Franklin Distinguished Contributor to Higher Education, this past summer at the Black Issues Benchmarks & Barriers for People of Color in Higher Education conference in Arlington, Virginia. Other honorees were the Bill and Melinda Gates Foundation and Sybil Mobley, former business school dean at Florida A&M University.

Steven Marcus (Trustee; Commonwealth Fellow 1980–82) has received an honorary doctorate from the University of Mainz.

Sean McCann (Burkardt Fellow of the American Council of Learned Societies 2001–02) received the 2004 Binswanger Prize for Excellence in Teaching at Wesleyan University.

The administration of the National Humanities Center received the 2004 Information Management Award from the North Carolina Chapter of the Special Libraries Association at its annual awards banquet. The award recognizes an organization served by a North Carolina Special Library for notable support of its library and/or library science.

Anne Scott (Commonwealth Fellow 1980–81; Trustee Emeritus), Alvin Goldman (Rockefeller Fellow 1981–82), and Paul Berliner (NEH Fellow 1996–97) have all been elected to the American Academy of Arts and Sciences, as has Richard Brodhead, who joins the Center’s board of trustees this fall as the new president of Duke University.

Paul Weithman (Walter Hines Page Fellow* 2000–01) has received the 2003 North American Society for Social Philosophy Book Award for *Religion and the Obligations of Citizenship* (Cambridge University Press, 2002).

Jiyuan Yu (Hurford Family Fellow 2003–04) is coauthor, with Nicholas Bunnin, of *The Blackwell Dictionary of Western Philosophy* (Blackwell, 2004).

* Endowed by the Research Triangle Foundation

Annual Fund Report

Alumni Fellows of the National Humanities Center set a new record for themselves by contributing \$68,305 to the annual fund between July 1, 2003 and June 30, 2004. The Center’s other friends were generous as well, and a last-minute challenge gift by an anonymous trustee led to a final tally of \$477,033. Annual giving by individuals primarily provides unrestricted support for the Center’s operations; gifts by alumni fellows also help support the Fellows’ Fellowship, held in 2004–05 by Lisa

Lindsay of the University of North Carolina at Chapel Hill. The Center is grateful to its generous supporters.

Annual Giving, 2003-04

Current, emeriti, and former trustees	(67)	\$322,023
Fellows	(279)	\$68,305
Other friends	(212)	\$87,205
Total Individuals	(558)	\$477,033

to attest to, witness, give their assent to; it is a prompt for a social process of discussing, judging, measuring, and doing these things over long periods of time, not all at once. So I've been trying to figure out what that turning point was about and how it's played itself out.

What was the turning point?

There are different ways of thinking about it, since we're talking about a big shift that had lots of different dimensions. You can line up the number of usual suspects—political and economic revolution, the speeding up of things in the breakdown of traditional society, the creation of a sense of individual identity on the part of historical actors, and particularly authors, artists, the spokespeople of the culture. There are a number of different elements that play into this and I'm not sure that I've got the list complete or that I've got my finger right on the pulse of it yet.

Since that turning point, authenticity has become, as you say, a three-headed beast, an obsession, an object of criticism, and a joke. Let's start with the jokes, of which you have quite a collection.

They're everywhere. You've got advertisements that advertise the authenticity of Dockers shoes or imitation jeans that look better than the real thing. At Forest Lawn Cemetery there's a mosaic—actually it's stained glass—of Leonardo's Last Supper that the guide will tell you is more authentic than the Leonardo. Sam Goldwyn said that authenticity is everything; if you can fake it, you've got it made. That's the joke. Authenticity is something that people can't be altogether serious about but can't let go of either; otherwise we'd eliminate this whole culture of copies and imitations and frauds and fakes. But we don't do that. We laugh or we raise our eyebrows, but the idea that authenticity really counts continues all the same.

What about the obsession?

Let's take the case of faking evidence

in scientific studies. There's a lot of discussion about that these days. There have been charges of plagiarism, of making up data and evidence in scientific fields. It's not just humanities scholars who are fretting about authenticity. I suppose the Holocaust and more recent catastrophes of genocide are the great and terrifying examples of why authenticity really matters in the sense of knowing, exactly, actually what happened against the cover-ups, the excuses, the justifications that are given by people who don't want to tell or know the truth. The fundamentalisms that are clearly one of the great phenomena of our time, whether in religion or in politics or in other spheres, insist that there is a way, which is the right way, which is testified to by the book, by the prophet, by the leader, by the ideology, that we must believe. And everything else is impure, inauthentic, and false.

And the object of criticism?

In the humanities, in particular, there has been a wholesale interest in the ways that cultural products are multifaceted, how they appeal to different audiences, how authors and artists pick up, make, remake materials from all kinds of sources. In other words, there is no reliable "there there" in the sense of the absolute, controlling, centered, contained original. You can find this idea in literary criticism, but also in art history, anthropology, and any number of other fields, and against it we've seen in the so-called "Culture Wars" a powerful defensive reaction objecting to being cut loose in what it regards as a sea of relativism. This has created a critical knocking of heads over the notion of authenticity.

You wrote in a recent article that archives had become the primary sites of the labor and legitimacy of professional historians. How did that come to be, and where did you suffer your own archival right of passage?

One of the ways in which I've tried to think about authenticity is to look at institutions like the archive where the

authentic is a continuing kind of preoccupation. I grew up as an archival historian—some of my first work was in state and private archives in Florence, Italy. For a variety of reasons, some following a great tradition of historical work, the archives are the real testing place, the laboratory, for what historians do. When I first went to the archives in Florence they were in a room about twice as big as one of the Center's studies, which had no heat in the winter, where you could only get a few folders or packages of documents at a time, and where many of the people who were there were foreigners, amazingly enough, who had come to archives all over the world and had become, even though outsiders, experts determined to get to the bottom of things and bring what they had got there back home. One thing that we didn't think much about is how the archives were made, how they got there, how they were shaped, formed, what their history has been. We were there to use the archives, so to speak, not to think about how they came to be. But of course there was a whole way of recording and preserving the past that preceded our arrival by a long shot, and really conditioned the ways that materials were organized and preserved. I realized this needed to be taken into account together with the content of the documents one found there, and that led me to reflect over a number of years on the history and function of archives.

You have written about the archive as a temple of fact and a factory of deceit, something that we may need to view with a kind of double vision. You have also noted that even the sharpest operators have to keep track of operations. Is there a certain authenticity in the long history of cross-purposes?

I suppose you can say that the archive is a crossroads of what record keepers choose to record, the accidents of preservation and loss, the arbitrariness of the gap between spoken communication,

continued at right

between action and what actually gets recorded on paper. The most manipulative regimes produce records that have ways of coming back to haunt them. This is part of the extraordinary fascination of archives. They seem to be extremely contingent and depend on all kinds of things that make them unreliable and problematic; at the same time, they are the place you go when you want to find out, or at least look into, the facts of the matter, what the record is, to counter, let's say, fabrication or deception. These cross-purposes run through history and, I think, through our own feelings about archives.

You have looked at the issue of authenticity in museums as well as archives.

It turns out that, like archives, museums have histories and what is regarded as authentic over the course of the history of museums also changes. One early phase of museum history, at least in the West, is the Renaissance Chamber of Wonders, where all kinds of strange and exotic historical, unhistorical, natural, made, and made-up objects and materials were put together. To our sensibilities they seem like a scramble of things whose relationship to one another is completely arbitrary and puzzling. But within their own context they followed a guiding idea, or set of ideas, that it was the relationship by analogy among quite different things that mattered. Things that had similar shapes and sizes were related by virtue of having similar shapes and sizes. It didn't matter whether they were fish or fowl. You also have the thought that nature isn't so much governed by regularities as it is prodigal in its abundance, so that no collection could be complete unless you had a three-headed cow or a dragon or some other kind of miraculous or marvelous apparition in the collection. What was being demonstrated there was authenticity within that frame of reference. Things were related to one another by sympathies, and by resemblance. All of that tends to disappear—or almost

disappear—as museums in the 18th and 19th centuries are organized on very different kinds of principles of what's authentic and what's not.

The notion of what an archive is has expanded dramatically over time, and the developments of critical and theoretical thinking in other disciplines and fields have provided a set of interpretive perspectives and tools to bring to bear on what is found in the sources. What advice might you have to young historians who will labor and seek authenticity in the archives?

The archive can be a very spellbinding place. One needs to keep a critical distance; in fact, some of the best traditions of history writing that predate its modern formation in the early 19th century were very much concerned with how to use critically the historical records that people find in libraries and archives. We still have a lot to learn from the way people did it in the 15th, 16th, and 17th centuries. One thing young historians can be sure of is that notions of authenticity are subject to change, that they have a continuing history.

Trustee Endows New Type of Fellowship

Assad Meymandi, psychiatrist and philanthropist, has endowed a new type of fellowship at the National Humanities Center.

Geoffrey Harpham, the Center's president and director, thanked Meymandi on behalf of the institution's fellows, staff, and board of trustees, of which Meymandi is a member.

"Currently, nearly all of the scholars in residence at the Center stay for an entire academic year," Harpham said. "This endowment will enable us to bring distinguished visitors to the Center for shorter terms."

Meymandi expressed his hope that the Meymandi Fellows will further enhance the dialogue between the humanities and the basic sciences, medicine, and the arts, and praised the Center for its impact on the Research Triangle Park area and the nation.

"Communities are like people. They have bodies, functions, brains, and a soul," Meymandi said. "For decades, I have known that the National Humanities Center is the brains and the soul of our community. My humble contribution is only a token of my gratitude to the



Center for what it has given me and all American citizens as a national treasure."

Meymandi is a distinguished life member of the American Psychiatric Association, a life member of the American Medical Association and the Southern Medical Association, a founding fellow of the International Academy of Research in Learning Disabilities, a senior fellow of the American Board of Disability Analysts, and a diplomate of the American Board of Forensic Medicine. He lives in Raleigh with his wife Emily.



Recent Books by Fellows

Bailkin, Jordanna (Josephus Daniels Fellow* 2003–04). *The Culture of Property: The Crisis of Liberalism in Modern Britain*. Chicago: University of Chicago Press, 2004.

Celenza, Christopher S. (Burkhardt Fellow of the American Council of Learned Societies 2003–04). *The Lost Italian Renaissance: Humanists, Historians, and Latin's Legacy*. Baltimore: Johns Hopkins University Press, 2004.

Censer, Jane Turner (Fellow 1983–84). *The Reconstruction of White Southern Womanhood, 1865–1895*. Baton Rouge: Louisiana State University Press, 2003.

Elliott, Dyan (Lilly Fellow in Religion and the Humanities 1997–98). *Proving Woman: Female Spirituality and Inquisitional Culture in the Later Middle Ages*. Princeton: Princeton University Press, 2004.

Ferguson, Priscilla Parkhurst (Fellow 1994–95). *Accounting for Taste: The Triumph of French Cuisine*. Chicago: University of Chicago Press, 2004.

Ferguson, Robert A. (National Endowment for the Humanities Fellow 1994–95). *Reading the Early Republic*. Cambridge: Harvard University Press, 2004.

Franklin, Carmela Vircillo (Andrew W. Mellon Fellow 1990–91). *The Latin Dossier of Anastasius the Persian: Hagiographic Translations and Transformations Studies and Texts, 147*. Toronto: Pontifical Institute of Mediaeval Studies, 2004.

French, John D. (Rockefeller Fellow 1995–96). *Drowning in Laws: Labor Law and Brazilian Political Culture*. Chapel Hill: University of North Carolina Press, 2004.

Helg, Aline (NEH Fellow 2000–01). *Liberty and Equality in Caribbean Colombia, 1770–1835*. Chapel Hill: University of North Carolina Press, 2004.

Higbie, Carolyn (Robert F. and Margaret S. Goheen Fellow 2003–04). *The Lindian Chronicle and the Greek Creation of Their Past*. Oxford: Oxford University Press, 2003.

Laqueur, Thomas W. (John P. Birkelund Senior Fellow 2000–01). *Solitary Sex: A Cultural History of Masturbation*. New York: Zone Books, 2003.

Leach, Eleanor Winsor (Delta Delta Delta Fellow 1992–93). *The Social Life of Painting in Ancient Rome and on the Bay of Naples*. Cambridge: Cambridge University Press, 2004.

Murray, Stephen (Henry Luce Senior Fellow 2003–04). *A Gothic Sermon: Making a Contract with the Mother of God, Saint Mary of Amiens*. Berkeley: University of California Press, 2004.

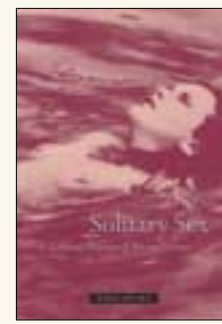
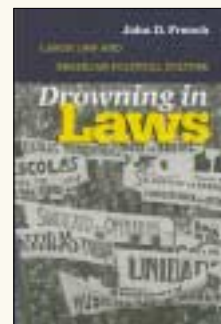
Vicinus, Martha (Delta Delta Delta Fellow 2000–01). *Intimate Friends: Women Who Loved Women, 1778–1928*. Chicago: University of Chicago Press, 2004.

Weiss, Brad (Burkhardt Fellow of the American Council of Learned Societies 2003–04), ed. *Producing African Futures: Ritual and Reproduction in a Neoliberal Age*. Leiden: Brill, 2004.

* Endowed by the Research Triangle Foundation

Second Study Endowed

By naming the National Humanities Center as a beneficiary in her will, Hope Lacy has become the newest member of the Sawyer Society, which recognizes individuals who benefit the Center by including it in their estate planning. With her generous act, she has also endowed a study in memory of her late husband. Outside Study 115 is a new plaque commemorating Dan Lacy, who served as a trustee of the Center from its inception in 1976 until 1988, chaired its executive committee from 1980–87, and remained engaged as trustee emeritus until his death in 2001. The Dan Lacy Study is adjacent to the Emily Rose Warner Study, endowed by Seth Warner in honor of his late wife.



Martha Vicinus on *Intimate Friends*

Yorkshire gentry woman Ann Lister (1791–1840) documented her vigorous sex life in coded diaries. Radclyffe Hall's (1880–1943) courageous insistence that female homosexuality be openly discussed in a popular novel led to ostracism and censorship. Martha Vicinus (Delta Delta Delta Fellow 2000–01) arrived at the National Humanities Center in September 2000 to explore Lister, Hall, and a number of other so-called "odd women" and their romantic friendships with other women. This year the University of Chicago Press published the resulting study of lesbian identities over a period of nearly 150 years, *Intimate Friends: Women Who Loved Women, 1778–1928*. *News of the National Humanities Center* recently asked Vicinus, who is Eliza M. Mosher Distinguished University Professor and director of the Gayle Morris Sweetland Writing Center at University of Michigan, three questions about her recent addition to the Robert F. and Margaret S. Goheen Collection of books written at the National Humanities Center.

How is *Intimate Friends* different than it would be if you had not been able to work on it for a year at the Center? I came to the Center with a lot of archival material, numerous rough drafts, and several articles. But I was having major difficulties with the overall organization of my book. If I arranged the eight chapters chronologically I felt I would flatten the complexities of the story I was trying to tell, and risk losing any sense of

continuity. The Center gave me the time to work out an effective and clear organization; once I had done so, the actual writing was surprisingly easy. The chapters now focus on different forms of same-sex love and friendship, tracing how the structures of intimacy remained in place, even if their meanings changed significantly over time.

Is there an individual, an event, or a moment during your fellowship year that was especially critical to the direction your book would take?

I don't think it was an individual, event or moment that was critical for me as much as it was the space: I loved my three white walls and beautiful window-wall onto the woods. From the day that I first unpacked my books and computer, I felt comfortable and ready to work. I never tired of the changing view outside—the gradual changing of the leaves, the bare trees, the occasional snow, and then the slow unfolding of spring. The view was beautiful without being distracting. The serenity of space at the Center is almost miraculous.

If you were awarded a new fellowship at the Center, what project would you pursue?

I'm currently working on a book tentatively titled "Cosmopolitan Women," which looks at six English and American writers who lived either in France or Italy for many years during the period 1880–1930. Two of the women are "left over" from *Intimate Friends*, but four are completely new to me. These women began their writing careers during the Victorian era and lived to see the tri-



umph of Modernism and a revolution in aesthetic and political values. They engaged actively in all the major intellectual issues of the day, including feminism, pacifism, aestheticism, and eugenics. I still need to do more archival work before I would be ready to return to the Center, but I can imagine no better writing environment, after I have completed my primary research.

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Murray *continued from page 5*

aside notions of Romanesque and Gothic architecture as abstract platonic forces, and instead take a fresh look at style as a set of visual forms that express human relationships. “Almost by accident I have chanced on the three different elements that make up the human environment for building,” Murray explains. “And then we can go on and think a great deal about the way in which building and talking intersect as the building is actually going up.”

Murray spent his year at the Center thinking about words, but last summer he was back to the buildings, leading a group of students to France. There, for six weeks, they measured, surveyed, and digitally photographed a series of

Romanesque cathedrals. Their data will be crunched into a new digital project that will allow visitors to virtually walk through these buildings, with or without an interlocutor.

Now Murray is back at Columbia University, where he founded the Media Center for Art History and teaches medieval art, Gothic architecture, and social and cultural history. Noting that his students call him the Goth of Gotham, Murray says that it was inevitable that the preacher’s son from England would end up in New York City. “It’s a place where an outsider like me can feel completely at home,” he says. “And, of course, there are all of those tall buildings...”

In Memoriam

Rona Goffen (National Endowment for the Humanities Fellow 1986–87) died of cancer on September 8. She was 60. Called one of the most influential and innovative of Italian Renaissance art historians in the 20th century, Goffen taught at Rutgers University for the last 14 years of her life. Her many books included three she worked on at the National Humanities Center, *Giovanni Bellini* (Yale University Press, 1989), *Spirituality in Conflict: Saint Francis and Giotto’s Bardi Chapel* (Pennsylvania State University Press, 1988), and *Life and Death in Fifteenth-Century Florence* (Duke University Press, 1989), which she coedited with Marcel Tetel and Ronald G. Witt.

The Rev. William McKane (Mellon Senior Fellow 1986–87), emeritus professor of Hebrew and Oriental languages at St. Andrews University in Fife, Scotland, died September 4 in St. Andrews. A graduate of both St. Andrews and Glasgow Universities, McKane taught at the latter from 1953 until his appointment to the Chair of Hebrew and Oriental Languages at St.

Andrews in January of 1968. An international authority on prophetic literature and the wisdom tradition, McKane’s many publications included three he worked on at the National Humanities Center, *The Book of Micah: Introduction and Commentary* (T&T Clark, 1998), *Commentary on Jeremiah XXVI–LII*, vol. 2 of *A Critical and Exegetical Commentary on Jeremiah*, *The International Critical Commentary of the Holy Scriptures of the Old and New Testaments* (T&T Clark, 1996), and *Selected Christian Hebraist* (Cambridge University Press, 1989).

J. Irwin Miller (Trustee Emeritus), chairman of the National Humanities Center’s board of trustees from 1983 to 1987, died August 16. He was 95. Miller led the Cummins Engine Company for more than 40 years, building it from a family business into a Fortune 500 company with more than 25,000 employees in 131 countries and more than \$6 billion in annual sales. He founded the Cummins Engine Foundation, which supported an architectural resurgence in Columbus. As

president of the National Council of Churches from 1960 to 1963, he helped organize the 1963 civil rights march on Washington and, in the same year, the National Conference on Race and Religion. He advised presidents in the United States and abroad, from John F. Kennedy to Nelson Mandela. In 1967, he was featured on *Esquire* magazine’s cover with a headline that read, “This man ought to be the next president of the United States.” Born in Columbus, Ohio, on May 26, 1909, Miller was a graduate of Yale and Oxford. He served as a lieutenant in the Navy Air Corps during World War II. He sat on a number of corporate and nonprofit boards, including the Ford Foundation, the Yale Corporation, the Museum of Modern Art, and the Carnegie Institution of Washington and served as chairman of the Special Committee on U.S. Trade with Eastern European Countries and the Soviet Union and of the United Nations Commission on Multinational Corporations. He was married to Xenia Simons in 1943, and the couple had five children.

ing principles that run through your diverse range of philanthropic activities?

Following Princeton and three years in Berlin, I was absorbed by a career in investment banking. That left only summers for reading, and a frustration that I was unable to pursue so many of the things that interested me the most. In recent years I've managed to restore somewhat the balance, and to focus more of my attention on long-standing interests in education and foreign affairs and the intellectual stimulation that derives from participating in institutions such as the National Humanities Center. Those themes are probably what define my activities.

You worked on your biography of Stresemann for 15 years. What made it important to you to tell his story?

As early as 1988 I sensed that something was going to happen in Germany that might bring about its unification. And since the predicament of Germany has been a subject of long-standing interest, I sought to identify, in German history, the kind of leadership that a unified nation might best look toward. After an examination of an assorted group ranging from Bismarck to Hitler, and including even Adenauer, I concluded that Stresemann was probably the most appropriate. He was the first Nobel Prize winner in German history—there were only two. He was chancellor for a critical 100 days of hyperinflation, the Beer Hall Putsch, and an attempted Communist takeover in Saxony. It was a time of total chaos. Thereafter he served as foreign minister until his death in 1929. He made peace with France, and tried to revise the harsh terms of the Versailles Treaty. I would add that he experienced a vast personal transformation, from outright chauvinist in World War I to a leading advocate of the League of Nations.

The Polish-American Enterprise Fund was able to return a sizable portion of its original capital to the U.S. Treasury and to form a new Polish charitable founda-

tion that supports rural schools. Reading about your work in Poland brings to mind the saying, "Doing well by doing good." Is doing well by doing good a suitable goal for America, for American business?

Let me put it another way. I believe individuals matter and that if they're given opportunity and support they can make a very big difference. This conviction has triggered much of my career and I believe that is what triggered the accomplishment in Poland. Most of the things we did involved supporting people who wanted to build businesses. We were fortunate. We picked the right people, and they and the Polish economy responded.

As you return to the Center as a trustee emeritus, what are the growth and accomplishments and changes you look forward to observing at the Center in the coming years?

Going back to my earlier comment about my confidence in the potential leverage in individual accomplishment, I'm much more interested in quality than quantity. So when one applies the word "growth," in my view, it would be vertical rather than horizontal. Higher stipends for the fellows; seeking more excellence, if that's possible, among our fellows; not expanding the number of fellows, but expanding their impact through our education programs and also through a closer integration of our fellows, past and present, in our activities and in the general support of the humanities. So if there is growth it would ideally be by extending our dedication to the humanities through the accomplishments and activities of our fellows and board members. There was a phrase I used years ago in response to a question that was at the time posed to our board members: "What are we about?" My response, later quoted here and there, was the support of "the unfettered intellect." And you can't have that in quantity. Out of every 40, or even every 100 fellows, if one of them asserts a meaningful and positive impact on society we will have accomplished a great deal.

schools. "We were fortunate to receive almost a million dollars," White said, "and our key partner is the National Humanities Center. The materials that their scholars develop into the toolboxes are phenomenal." The library of online seminar toolboxes that White and her colleagues are using is at the heart of the Teacher Professional Development Program. The program seeks to improve student performance by increasing teacher knowledge, improving content-specific pedagogy, and enriching course content, according to Richard Schramm, who directs the Center's education programs. "At this moment the initiative focuses on American history and literature," Schramm noted, "but in time it will expand to other subjects."

The Center's Web site now offers three toolboxes; a fourth, "The Gilded and the Gritty: America 1870–1912," will be available in early 2005. Each contains historical documents, literary texts, and works of art with which teachers, collaborating with local scholars, can design their own five-day interdisciplinary professional development seminars. Roanoke Rapids is just one of several school districts that have written the Center's seminar toolboxes into proposals to the Department of Education or the National Endowment for the Humanities. Last fall the Center's education programs staff held its first seminar toolbox training program, teaching a group of lead teachers, curriculum specialists, professional development coordinators, and others how to use the toolboxes. Participants came from Vermont, Massachusetts, and Minnesota.

After the training, the Center advised the groups from Vermont and Minnesota on proposals to fund toolbox seminars. The Vermont group won a \$24,000 grant from the NEH, and a consortium of Minnesota school districts won a substantial Teaching American History grant. Horry County, South Carolina,

continued on page 16



Fall 2004 Events

LECTURE SERIES

THURSDAY, OCTOBER 7, 5 P.M.

Eros and the Antique: Sir William Hamilton in Enlightenment Naples
Bruce Redford, *Allen W. Clowes Fellow, National Humanities Center; Professor of Art History and English, Boston University*

FRIDAY, OCTOBER 22, 8 P.M.

Would We Have Noticed the Loss of the Iraq Museum? The Case for Virtual Duplicates of Cultural Heritage Collections
Robert K. Englund, *2004 Richard W. Lyman Award Recipient; Professor of Near Eastern Languages and Cultures, University of California, Los Angeles*

THURSDAY, NOVEMBER 11, 5 P.M.

From the Jewel House to Salomon's House: Hugh Plat, Francis Bacon, and the Social Foundations of the Scientific Revolution
Deborah Harkness, *John E. Sawyer Fellow, National Humanities Center; Associate Professor of History, University of Southern California*

THURSDAY, DECEMBER 9, 5 P.M.

A Taste of Total War, 1914-1918
Roger Chickering, *John P. Birkelund Senior Fellow, National Humanities Center; Professor of History, Georgetown University*

EXHIBITS

SEPTEMBER 1- OCTOBER 29

Blue: Indigo Dyed Textiles by Rowland and Chinami Ricketts, *Bloomfield Hills, Michigan*

NOVEMBER 3- DECEMBER 17

Colorvision II by Nerys Levy, *Carrboro, North Carolina*

These events, free and open to the public, are supported by the North Carolina GlaxoSmithKline Educational and Cultural Outreach Endowment Fund.

Toolboxes *continued from page 15*

schools also won funding for a plan that will include seminar toolboxes as part of a comprehensive professional development program.

“With the Teaching American History grants, in each case our programs will be part of a larger project and those schools will use our materials over multiple years,” Schramm explained. “In Vermont, they’re simply using our materials, but in the other schools we will go out and help people develop the seminars.”

In many cases the high schools identify scholars from local colleges and universities to help plan and lead the seminars, although the Center can help the teachers work with the scholars to develop effective programs. “We can help them speak the language of history and English scholars,” Schramm said, adding, “I think that having a program that is associated with the National Humanities Center makes it appealing to scholars.”

In Roanoke Rapids, White and her colleagues plan to use the toolboxes as quickly as the Center can develop them. Three groups of 25 teachers participated in seminars this past summer based on the most recent toolbox, “The Making of African American Identity: 1865 to 1917.” Scholars from East Carolina University, North Carolina State University, and the University of North Carolina at Chapel Hill, including Brundage, helped the teachers plan and carry out the programs. Next summer “The Gilded and the Gritty” toolbox will provide the grist for their intellectual mill.

“The seminars are the greatest things ever to happen to staff development in our area,” White said. “Teachers actually ask that we schedule the seminars a year ahead so they can plan their vacations around them! While the seminars are demanding and challenging, teachers seem refreshed to have participated. Nobody wants this experience to end.”

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