THE 1968 RESEARCH CONFERENCE
AT HARRISBURG

BY GAIL M. GIBSON

THE Pennsylvania Historical Association sponsored its third Research Conference, with the assistance of the Pennsylvania Historical and Museum Commission and the Pennsylvania Federation of Historical Societies, on April 5-6, 1968. The discussion of the many fields to which history is related and the manner in which research in all these fields can be coordinated formed the theme for the conference. At the Friday meeting, held at the Dauphin County Historical Society, several church archivists described the resources in their respective collections. An interdisciplinary discussion of methods and objects of research was held on Saturday afternoon. Dr. William W. Hummel, Albright College, served as chairman of the conference.

After a welcome by Albert Gastrock, president of the Dauphin County Historical Society, and a response by Homer T. Rosenberger, president of the Pennsylvania Historical Association, Professor John B. Frantz of Pennsylvania State University introduced the speakers for the session on church archives. He remarked that the very presence of five such diverse archivists was indicative of the remarkable heterogeneity which characterizes Pennsylvania’s religious history, and the religious pluralism which even today sets Pennsylvania apart from many of her neighboring states.

Ira Landis, from the Lancaster Mennonite Conference Historical Society, was the first archivist to speak. Located about five miles east of Lancaster, the society has been in existence since 1965; its library contains about 45,000 volumes, chiefly historical and theological in content. An underground depository for rare books, fumigating equipment, and complete copying facilities are noteworthy features.

The theological material consists of clippings, primarily from magazines. In addition to its extensive holdings of Mennonite material, the historical library also contains material on most
other Pennsylvania religious groups, and houses the published journals of many of these groups. The rare book collection offers many old atlases, Bibles, and other religious works. The library also has a section of Pennsylvania materials which includes the *Budget*, the Amish newspaper, from 1950 to the present, the land grant records for Lancaster County, most county and state historical society publications, and some Pennsylvania newspapers. In addition, there are geologic, geodetic, and genealogical charts. Over 50,000 cards on vital statistics have been abstracted from deeds of southeastern Pennsylvania from 1729 to 1836, and from wills from 1729 to 1877. A local chapter of the Pennsylvania Federation of Junior Historians is cooperating in the society's program of compiling cemetery records. Reports of this and other research activity are published in a twelve-page quarterly, the *Mennonite Research Journal*. The society is open to the public from 9:00 to 5:00, Monday through Saturday.

Fred Grater, from the Schwenkfelder Library at Pennsburg, was next to describe his collections. This library has manuscript material from the sixteenth century, beginning with Casper Schwenkfeld's annotated Bible of 1529-1533. Most of the material in the 600 manuscript volumes of 1,200 to 1,300 pages each is theological, containing songs, sermons, letters, hymnbooks, and the writings of Schwenkfelder ministers to about 1900. The major part of this material has not been thoroughly worked, although there is a volume in preparation on Christopher Schultz, the first Schwenkfeld minister, and some investigation of David Schultz and Abraham Wagner has been undertaken.

Most of the manuscripts are written in German script, and a knowledge of Latin would also be helpful on occasion. Unfortunately, some items are arranged by subject so that the letters and treatises of one person may be found in several different places. A fairly good catalogue exists; it is currently being updated.

Among special collections are a *Sammelband* collection of 1520-1590 Reformation material; a collection of Schwenkfelder and Mennonite material gathered by Governor Pennypacker; and collections of papers and diaries of noted Schwenkfeldians. The library is open from 9:00 to 4:00 Monday through Friday, and other times by appointment, to anyone who can make use of its materials.
Vernon Nelson, from the Archives of the Moravian Church in Bethlehem, described the several million pages of manuscripts in this depository. Although the Archives is located on the campus of Moravian College, it is operated by the Church. A general description of the manuscripts is available in the *National Union Catalogue of Manuscripts*, and an excellent descriptive article written by Kenneth G. Hamilton, “The Resources of the Moravian Church Archives,” appeared in the July, 1960, issue of *Pennsylvania History*.

The records contain information on most of the eastern states as well as pre-revolutionary Ohio and Indiana, where the Moravians were some of the first settlers. Among the types of records kept by Moravians are: daily diaries of church and community events; a register of vital statistics; a catalogue of current members of the congregation; memorabilia from New Year’s Eve services; memoirs of the dead, which were usually written by the individual himself and later brought up to date by another member of the congregation; reports and letters to headquarters; minutes of official boards; fiscal records; and such items as sketches, maps, paintings, architecture, and hymns.

Among the scholars who have recently used the Archives manuscripts are James Nelson for a Ph.D. dissertation on Hernhut, Friedrich Schleiermacher’s spiritual homeland; William Armstrong, for his biography of David Tannenberg, *Organs for America* (Philadelphia: University of Pennsylvania, 1967); Gillian Gollin, *Moravians in Two Worlds* (New York: Columbia University Press, 1967); and William J. Murtagh, *Moravian Architecture and Town Planning* (Chapel Hill: University of North Carolina Press, 1967). Many more topics remain to be investigated as the Archives become better organized, although researchers should be aware that most of the records are in German script.

Among the areas which Mr. Nelson suggested for research, where the records are already in fairly good order, are: the records of Indian missions; statistical studies of the approximately 10,000 memoirs; artifact studies, perhaps following Armstrong’s method for dating objects from a study of the records; and comparative studies of the Moravian religious communities which have received little attention, such as Nazareth, Lititz, and Hope, New Jersey.
The work of the Moravians in the larger cities, such as Philadelphia and Lancaster, also deserves attention.

Lyman Riley, editor of *Quaker History*, discussed the three Quaker depositories in Philadelphia—Swarthmore, Haverford, and the Historical Records of the Yearly Meeting of Philadelphia.

At the Friends Historical Library of Swarthmore College, there are over 30,000 books, periodicals, and magazines which deal with Quakers. Dating from the seventeenth century, they have been written by Quakers or are about Quakers and their concerns. The manuscript collection contains letters of prominent Quakers, including John Greenleaf Whittier, Lucretia Mott, and Elias Hicks, and papers of the Biddle, Ferris, and Elkinton families. The journal, a typical Quaker writing, is represented, among others, by those of Edward Hicks, Elias Hicks, and John Woolman. The Library is also the official archives of Swarthmore College.

The Library is an accepted depository for records of local meetings belonging to the Philadelphia Yearly Meeting of the Religious Society of Friends, and as such has records of 144 monthly meetings from the seventeenth and eighteenth centuries. The records of the Hicksite meetings after the 1827 split are kept at Swarthmore. Minutes of monthly business meetings and vital statistics are also among the Quaker material here, as are records of Quaker organizations such as the Friend's World Committee and the Peace Committee of the Yearly Meeting.

The genealogical collections feature the Hinshaw index to Quaker records, some of which has been published. Over 285,000 cards are deposited at Swarthmore from meetings all over the country, and contain their vital statistics. There are also burial records, deeds, and marriage certificates—the latter especially helpful since all those present sign as witnesses.

The Swarthmore College Peace Collection, which began with the papers of Jane Addams and the International League for Peace and Freedom, now includes the records from two hundred peace organizations.

The Quaker collection at Haverford College dates from the seventeenth to the twentieth century; it is also a part of the college. Haverford has a smaller collection of printed books than Swarthmore, but a larger collection of manuscripts, which are well catalogued and indexed. Family records include those of Henry
Drinker, Nicholas Long, and Anthony Benezet; there are also numerous Quaker journals, and materials on the Quakers and the Indians. Other collections are: 1,600 seventeenth-century English Quaker tracts; novels mentioning Quakers; a periodical index to Quaker articles; a necrology of Quakers in southeastern Pennsylvania recently published by G. K. Hall; and a set of Quaker biographies which was never completed by the compiler but still contains much valuable material. The Archives of the American Friends Service Committee are also housed at the Haverford College Library.

The records of the Philadelphia Yearly Meeting of Friends, while not nearly so well organized as the other two Quaker collections, are inventoried and can be used easily enough. Like the collection at Swarthmore, this collection contains records of the local meetings; the Orthodox meetings during the Hicksite split are kept there. There are also records of Quaker activity among the Indians and the Negro, especially the records of the Friends Freedmen Association and the early history of Cheyney State College. There is an active microfilming program in progress at the Philadelphia Yearly Meeting. Eventually the records there will be divided between the Quaker Collections at Haverford and Swarthmore.

Several recent works utilizing resources at the Quaker collections include dissertations on William Penn; a study of Quaker discipline as a way of life; studies of Quakers and the Indians; several biographies of Quakers; Robert W. Doherty’s sociological study of The Hicksite Separation (New Brunswick, N. J.: Rutgers University Press, 1967); and a talk by Howard Brenton on the Quaker community in the Brandywine Valley. The quarterly Quaker History relates additional Quaker research currently in progress.

Gerald Gillette of the Presbyterian Historical Society described this institution as a combination of library, archives, historical society, and records management depository. The society was founded in 1852 to serve the Presbyterian and Reformed Churches in the United States, and since 1920 has served as the Department of History of the United Presbyterian Church in the United States. All resources are open for public use.

There are over 90,000 printed volumes in the society’s collec-
tions, of reference and bibliographical materials, Pennsylvania periodicals and journals, and state and county historical society publications. The manuscript collections include 12,000 volumes of manuscript records of the church, and some nonecclesiastical materials. Although the society is not the only official depository of church records, it has received most of the historical records and under the new records management program will be receiving current records from congregations throughout the country. Included in this material are papers of the clergy, sermons, some tapes of minutes, pictures, microfilm, films, and slides.

The Library has almost no circulating material, but will permit copying of almost anything. The quarterly *Presbyterian Historical Society Journal*, published since 1901, lists about 370 Ph.D.'s devoted to American Presbyterianism, many of them using the society's resources. Bibliographical tools and monographs have also been published. The collection of material on the American Indian, Presbyterian missionaries in Alaska, and projects with the freedmen contains much valuable sociological, political, and anthropological information.

Mr. Gillette suggested a number of research topics which could be undertaken using the resources at the Presbyterian Historical Society. There are 500 pamphlets of the American Protestant Association which document the nativist and anti-Catholic movements. Presbyterians, like the Quakers, were active in work with the Indians. Other subjects are the Presbyterians and their relation to the labor movement, the immigrant, the temperance movement, the various peace movements, the Church and state question, and the anti-slavery campaign. Materials on all of these subjects will necessarily shed light on the larger movement as well as the parts played by individuals and groups of Presbyterians.

After the dinner on Friday evening, George Rogers Taylor, of the Eleutherian Mills-Hagley Foundation, spoke on "The Industrial Revolution in Southeastern Pennsylvania, 1790-1860: Problems and Materials." The Industrial Revolution, although a much-investigated phenomenon, has great relevance today for the growth of underdeveloped nations. The current explanations for the Industrial Revolution—the accumulation of capital, innovation and technology, availability of labor, and market expansion—can be fruitfully applied to the United States and Pennsylvania. To
what extent was there a rapid increase or a change in the population of Pennsylvania's urban and rural areas? When did the sustained rise of per capita income begin? Why was the diffusion of technology uneven, with Philadelphia, for example, lagging in textiles but leading in several other fields? Did increased agricultural productivity begin in the 1850's or was it earlier? What external and internal factors affected the Pennsylvania market? Was the growth balanced or unbalanced?

Recent emphases in economic history have been directed toward quantification studies and regional, state and local history investigations. Although there are limits to what quantitative studies can achieve, we must measure everything that we can. Local history is receiving additional attention as it becomes apparent that political divisions are not the correct ones for economic studies. The unique development of small inland cities in Pennsylvania deserves further attention. Philadelphia as the financial center of the country until the end of the second Bank of the United States also deserves attention. These and the numerous other questions posed by Mr. Taylor illustrate the possibilities for investigation in Pennsylvania economic history before the field is exhausted.

Professor William W. Hummel chaired the inter-disciplinary seminar on Saturday morning. Each scholar described the techniques peculiar to his field and positive projects which would be of value to historians. Anthony F. C. Wallace, professor of anthropology at the University of Pennsylvania, was the first to speak. Professor Wallace reported that the anthropologist has developed two methods by which he can gain intuitive understanding of the unusual, unfamiliar, or "exotic" situation. By comparing situations in various cultures, he can arrive at patterns. For example, the religious revival of Handsome Lake during the fifteen or twenty years after 1799 in its roles, actors, and stage is greatly similar to other religious revivals in primitive cultures. The other method is the traditional detailed ethnographic study of the pattern of a culture, involving language, the terminology of kinship, and the classification of situations.

The anthropologist's method involves one to two years of study in the field and several return visits, during which one interviews subjects, participates in the society's activities as far as is possible, and carefully observes the culture. Rather than follow
a mechanical listing, the anthropologist uses an intuitive sense of “closure” to complete his observations about a given community. Professor Wallace pointed out that it was here that the historian has difficulty; he is unable to live in the cultures he is studying and thus cannot form this intuitive sense of closure.

Robert Beeler, professor of rural sociology at Pennsylvania State University, defined the difference between sociology and history as being one of time. Whereas history deals chiefly with the past, the sociologist analyzes the relationship of events happening at the same time, usually in the present or near past. In this respect, the work of today’s sociologist will be of importance to tomorrow’s historian.

Perhaps ninety percent of the sociologist’s work is concerned with the social survey, taking samples of large numbers of people’s attitudes, thoughts, and behavior. Only in the last forty years has this collecting of data become reliable, and the recent advent of data banks will provide great benefits for the future historian. The Social Science Data Archives in the United States, whose headquarters will move to the University of Pittsburgh this fall, contains the raw data from social science research conducted by the University of Michigan, the University of Chicago, Columbia, and others. A reasonable fee gains access to this information, and a manual listing member institutions and available information may be obtained by writing to the Council of Social Science Data Archives, 605 West 115th Street, New York, New York 10025. The annual conference of the Social Science Data Archives will be held at the University of Pittsburgh on June 11-13, and the focus will be on the study of public policy issues.

Professor Beeler believes that the historian and the sociologist should combine their talents by having the historian analyze past societies and trends, with the sociologist using the data to project these trends into the future. The computer can store collections of data perfectly, but the data is of little use unless it can be interpreted by an intelligent being.

Henry Glassie, state folklorist at the Pennsylvania Historical and Museum Commission, believes that folklore is more easily defined by its subject matter than by its method. It includes everything that is conservative, traditional, and perhaps deviate from a more progressive society. As such, it touches upon almost all

The folklorist studies the past in order to understand the present; he concentrates on the alien within our own culture, such as the Negro in the ghetto or the southern mountaineer. This is somewhat similar to anthropological study, but the emphasis is on the individual rather than the group. It is the song rather than the singer, and the plow rather than plowing which commands the folklorist’s attention.

Both qualitative and quantitative studies have been done by folklorists. The qualitative method, as exemplified by Edward D. Ives’s study of the Maine poet Larry Gorman: *The Man Who Made the Songs* (Bloomington: Indiana University Press, 1964), involves interviews even more intensive than those of the anthropologist, since the folklorist is dealing strictly with an individual. At the other extreme is the quantitative method, whereby minimal data is assembled on numerous objects. Fred Kniffen, “Louisiana House Types,” *Annals of the Association of American Geographers* XXVI (1936), 179-193, is an excellent example of this type of study. Most studies do combine the qualitative and quantitative methods, however, and seek to study the data comparatively in order to arrive at a history of the material, whether it be log cabin or ballad.
The folklorist has much to offer the historian as he is constantly producing new data. At times he is able to right historical wrongs through an examination of the alien cultures still existing in our midst. Houses, household objects, and crafts can be projected backward in time to illustrate earlier cultures whose remnants still exist. Many times the historian and folklorist are studying the same thing, but with different emphases. Whereas the historian studies change through time and homogeneity in space, the folklorist sees a continuity in time and a spatial differentiation which produces regional patterns. An awareness of this approach to the past can only serve to broaden the historian's perspective.

Russell P. Getz, of the Division of Arts, Pennsylvania Department of Public Instruction, spoke on a particular project, which, as it was carried out in the field of music, is indicative of the non-historical research which is of interest to historians. Dr. Getz has been collecting, transcribing, and studying the “lost” music of Ephrata Cloister. The music has been neglected over the years because Conrad Beissel did not write his music in accordance with the “laws” of composition, and some musicologists have therefore argued that it is not an approved art form.

Dr. Getz found two types of music written by Beissel: the hymn, of which he wrote approximately two thousand, each of twenty to thirty verses; and the anthem, which consisted of sections from the Bible, sometimes even entire chapters, set to music. Examples of each are being performed today by the Ephrata Cloister Choir, after Dr. Getz has transposed the music from the German style of two hundred years ago, and combined music and verse from their separate handbooks.

If the project could be expanded to include the re-creation of all two thousands hymns, it would take one musicologist about five additional years. A foundation grant or a program similar to the Moravians’ hiring of musicologists would of course shorten the time period. Dr. Getz believes that it would be worthwhile to have further information about Conrad Beissel’s theories of music composition, and to have a definitive study of the man himself. Lloyd Blakely, of Southern Illinois University, attempted to trace the background of Beissel and his music in Germany in the Journal of Music Education Research, but could find no record of Beissel.
at all. This raises the intriguing notion of whether it was possible for Beissel to arrive at his style of composition with little or no knowledge of the current musical practices. The history of the singing school at Ephrata, its influence on other schools, and the possible survival of any of the Ephrata songs are other areas for investigation.

During the discussion which followed the morning speakers, Samuel P. Hays, from the University of Pittsburgh, explained that historians have joined in collecting data for the Social Science Data Archives. The largest single collection in the Archives was the county election material assembled under the direction of the Inter-University Consortium for Political Research, with headquarters in Ann Arbor, Michigan. At the present, Milton Shapiro, of Boston College, is collecting material about the French Revolution, and Chuck Tilley, at the University of Toronto, is collecting material about riots in France. The possibilities for further data collecting are limitless; one excellent project would be a collective biography series containing information on the lives of thousands of people. The Historical Methods Newsletter printed at the University of Pittsburgh and distributed free of charge, reports progress on conferences, data collections, and projects in all the social science fields.

The Saturday afternoon session consisted of reports from Pennsylvania graduate schools on current research in Pennsylvania history. At the University of Pittsburgh, as reported by Professor Samuel P. Hays, the present enrollment of sixty-five graduate students and twenty-three faculty members is expected at least to double under the influence of state financing in the next five to seven years. The graduate school is deeply concerned with the problems of social change rather than with time or geographic regions. It has organized its curriculum around this concept. The department offers such fields as urbanization, labor history, economics, religion, rural society, and political development; in each field a faculty member will specialize in American, in European, and in non-western cultures. The history department is very closely tied to the historical sociology department, with many courses being cross-listed and some professors receiving joint appointments.

About one-fifth of the graduate students are working with quantitative data. They are using census reports, microfiche of
United States city directories before 1850, and tax records. Among the research projects which have been done are: broadly based studies of Pennsylvania politics, including a study of voting data and roll calls on 400 to 500 public leaders in the 1780's, and a study of the voting overturn in Pennsylvania in the 1850's and its relation to the prohibitionist, nativist, and anti-slavery movements; suburban voting in Allegheny County; a great variety of community studies in urban history, such as a sixty-year demographic study of Hazelwood, a study of the Pittsburgh upper class in the 1870's and 1880's, and the place of the ward manager in nineteenth-century Pittsburgh; studies of social structures, the distribution of property, and the changes in internal social structure as related to such external factors as commercial development; and the process of professionalization, or what changes in attitude take place as one's occupation becomes internalized. Almost all the research being done at the University of Pittsburgh involves aspects of social history, very broadly defined.

Professor Philip S. Klein of Pennsylvania State University explained that his department followed a more traditional approach, and that many of the students investigate topics which are closely related to the interests of various professors. Thus, for example, students studying with Professor Brown, a social historian, are interested in such subjects as Benjamin Rush, newspaper opinion, abolition societies, and prohibition. Professor Frantz, a colonial historian, has students researching ironworks, the Anglicans in Philadelphia, reform in Philadelphia, and Presbyterians in the American Revolution. Professor Amidon is advising work on the Progressive movement; Professor Hoogenboom has students working on Wayne MacVeagh and on the anthracite workers; and Professor Klein has students working on the Progressive movement, on the completion of the Pennsylvania monographs series, on biographies of James Addams Beaver, James Pollock, and Henry A. Muhlenberg, on merchant Republicans in Philadelphia in 1790, and on township studies of political attitudes.

Professor Klein also suggested several areas in which further research should be done. What light does an investigation of Joseph Tyson in Philadelphia shed on the theory of regional economic competition? The offices of the Commonwealth—Secretary of the Commonwealth, the Canal Board, Adjutant General,
Attorney General, Auditor General, and Surveyor General—deserve investigation. A developmental study of the Pennsylvania legislature and the more significant committees, such as incorporation and ways and means, should be undertaken. What was the effect of Pennsylvania lobbies on incorporation procedures and laws? How did the state courts interpret laws on sensitive issues to compel action of one sort or another? These and other features of Pennsylvania's governmental structure remain intriguing puzzles.

Joseph Dowling of Lehigh University described the direction his department is taking as the number of graduate students there slowly increases. Presently there are ten full-time graduate students, with about thirty attending part-time. The number of dissertations on colonial subjects has not been as large as one might expect, although it will probably increase as Professor Lawrence Leder comes to the department. The number of dissertations on Pennsylvania history is also increasing, with research currently being done on the Philadelphia Democrats from 1880 to 1910, the Populist movement in rural Pennsylvania, and coal and the Schuylkill in Philadelphia. Professor Dowling also predicted an increase in work on reform movements and urban history, with emphasis on research materials easily available in the area around Lehigh.

The graduate department at the University of Pennsylvania was described by Richard Dunn. In the last few years, the department has been moving very gradually in the direction of that of the University of Pittsburgh. In addition, the course requirements have been streamlined so that more seminars and colloquia and fewer lectures are offered. The number of students has been restricted to those seeking Ph.D.'s, and a large majority are financed to enable them to complete their work in as short a time as possible.

Of the forty-five students in American history, most are studying topics which reflect their advisers' interests. Those studying with Lee Benson concentrate on political elites; those with Thomas Cochran on business and technological history or social history; and those with Wallace Davies and Professor Dunn on traditional, narrative, political history. Charles E. Rosenberg's students are investigating medical and psychological history. Seymour J.
Mandelbaum is studying urban society and social tensions, naturally concentrating on Philadelphia to some degree.

Professor Harry M. Tinkcom of Temple University noted that since Temple's Ph.D. program was only two years old, most students had not yet chosen dissertation topics. The department has approximately 200 masters' degree candidates and about fifty doctoral candidates for which fields of concentration are being worked out. Dissertation topics in American history which will touch upon Pennsylvania are: Pennsylvania and the Mexican War; biographical study of George Dallas; the militia system; the National Guard and labor disputes; Pennsylvania and the financing of the American Revolution; social reform in Philadelphia during the 1920's; and the impact of the depression on various cities. Attention will be paid to the general field of military history.

Two new centers have been established at Temple. The Urban Archives center, under the direction of Herbert J. Bass, will collect and house records of the urban development of Philadelphia and eastern Pennsylvania. This will include papers from voluntary social welfare, reform, ethnic, civil, and business groups. It will be open to all students. The Inter-American Center for Research, the second center, will develop such comparative topics as urban studies and Brazil. Temple is also deeply interested in urban studies.

With the conclusion of the reports from the graduate schools, a number of questions were raised and discussed by the group. By far the most intense was a discussion of the place of Negro history in today's curriculum. Currently few courses are available; Penn State and the University of Pennsylvania plan to begin courses in the fall, while Temple has offered a course since 1965. Some suggested that Negro history should be taught in the context of "Race and Culture in the United States," which would include investigation of the social mobility and vitality of various groups—Irish Catholics, Italians, and Poles—as well as Negroes. A question was raised about the desirability of succumbing to outside pressure to revise curriculum, but it was pointed out that historians had always revised teaching ideas in relation to current trends—the treatment of Populism, Progressivism, and the New Deal being cases in point. It is not so much a reaction under pressure but an increased awareness of the problem which creates
a desire to obtain additional information about the position of
the Negro in American history. It is perhaps because historians
realize their traditional conservatism in departing from accepted
fields of study that there is presently such a sensitivity in this area.

A related question, unanswered at yet, concerns the persons
who should be writing Negro history. Should Negroes write the
history and then submit their conclusions to the rest of the pro-
fession for criticism, or would the reverse situation be more profit-
able for everyone? A similar question exists in relation to teach-
ing—does the secondary school Negro student prefer a Negro
or a white teacher? Or does it matter? Providing training for
Negro scholars may be difficult as most Negro college graduates
do not choose education as a profession. And even after the teacher
dilemma is solved, there remains a decision about the curriculum
—what emphasis should be placed on the “heroes” of Negro his-
tory in relation to Negro culture as a whole, including achieve-
ments in folk song and music, jazz, and verbal arts? These and
other questions will no doubt be heard again at the annual meeting
of the Pennsylvania Historical Association, when one of the ses-
sions will be devoted to the teaching of Negro history.

The concluding portion of the meeting was devoted to reports
on financial assistance available to graduate students. The Uni-
versity of Pennsylvania, as it has reduced the number of students
admitted, has been able to give aid to many more and has been
assisted in this by Ford Foundation grants. At Lehigh, in addi-
tion to assistantships in Western Civilization there are two scholar-
ships and one fellowship available. As Lehigh has a strong pro-
gram in scientific and technological departments, it is somewhat
difficult for other graduate programs to compete for funds. Temple
University has a sequence in which graduate students are awarded
fellowships for the first and fourth years, and research or teaching
assistantships during the second and third years. This program
includes NDEA fellowships and all-university competitions. Penn-
sylvania State University and the University of Pittsburgh offer
research assistantships, tuition scholarships and
NDEA fellowships. Although the programs of all the schools are
varied and fairly extensive, there is still a need to increase avail-
able funds so that more graduates of state colleges can at least
have the choice of continuing their education.
The third annual Research Conference, by presenting resources in various fields—religion, anthropology, folklore, art, sociology—emphasized how history can be broadened through association with other disciplines. In this time of increasing specialization, it is essential to retain this broader perspective, and to realize that the same issues which the historian is researching may be receiving treatment from a different viewpoint by an equally competent scholar.