ON 1 APRIL the Annual Research Conference of the Pennsylvania Historical Association, sponsored jointly with the Pennsylvania Historical and Museum Commission (PHMC), convened at the historic John Harris House on Front Street, headquarters of the Historical Society of Dauphin County. James P. Rodechko of Wilkes College, the general chairman of the conference, opened the session and introduced the president of the Dauphin County Society, Carl B. Stoner, Jr. After Mr. Stoner welcomed the conference Professor Rodechko turned the session over to John B. Frantz of the Pennsylvania State University who was chairman of the panel on "Problems in Religious History."

Charles H. Glatfelter of Gettysburg College spoke concerning some areas in the history of the German Lutheran and the Reformed churches in Pennsylvania that are in need of new research. Both churches have been in existence in Pennsylvania since about 1720. By 1776 they were the second and third largest churches respectively in Pennsylvania. They are still among the four largest Protestant churches here today. In 1792 the Reformed Church cut its ties with the Dutch Reformed Church in Europe, and in the same year the Lutherans, who had never been formally associated with a European church, asserted a new status for themselves by adopting a synodical constitution.

Among the problems that troubled both bodies during the colonial period were the shortage of trained clergy, the low ministerial salaries, the high cost of constructing church buildings, and the adjustment to a society in which support of religious institutions was, in contrast to Europe, entirely voluntary.
In the early nineteenth century four new major problem areas confronted both churches: (1) lack of educational institutions for preparing ministers, (2) use of the German language in an English-speaking country, (3) competition from revivalistic denominations, and (4) adjustments of church members to industrialization and urbanization.

Concentrating on the histories of the two churches before 1900, Glatfelter described ten areas where more research and writing need to be done.

1. An accurate listing of congregations, with basic information about each, needs to be undertaken. Was a congregation the first in its area? Was it founded because of an increase in population, or as a result of a squabble within an older congregation?

2. An accurate list of Lutheran ministers who served Pennsylvania congregations is needed. The list for Reformed ministers, compiled by B. F. Fackenthal, Jr., in the early 1900's, is excellent and needs only slight revision.

3. There should be an examination of the union church movement as a characteristic of Pennsylvania's Lutheran and Reformed churches. This is the arrangement whereby congregations from the two denominations share one church building. How did the arrangement begin? Did it deaden congregational life and inhibit a denominational program?

4. A careful review should be made of the church membership lists. These exist in appreciable number for the nineteenth century, but not for the eighteenth century. The researcher should reconsider the common assumption that only a small number of those attending nineteenth century churches were actually members with the privilege of taking communion.

5. Someone should examine the way in which the recurring revival movements influenced the Lutheran and Reformed churches of Pennsylvania.

6. The language question should be considered. Did the churches want to retain German for cultural or for theological reasons? Did the nineteenth century Lutheran and Reformed immigration into Pennsylvania slow down the transition from German to English?

7. There should be a study of the way in which virtually all the Lutheran and Reformed clergy and congregations abandoned congregational independence by becoming members of the higher church bodies, the synods, and the classes. The effects of these higher forms of control should be considered.
8. There is a need for a study of Lutheran and Reformed parochial schools that will go beyond the work of Maurer and Livengood which was done more than forty years ago.

9. A study is needed of the participation of the Lutheran and Reformed churches of Pennsylvania in the nineteenth century Protestant movement of outreach—relief of the poor, Bible and tract societies, foreign missions, seminaries, colleges, temperance, and abolition activities.

10. A study of the effects of the beginnings of industrialization and urbanization on the Lutheran and Reformed churches should be made and should attempt to tell us what happened to the congregations during the last third of the nineteenth century. Did congregations increase in number? Did recent immigrants join existing congregations, or did they form their own? How were human thought, physical life, and voting behavior altered? Was Lutheran and Reformed experience different from that of Methodists, of Presbyterians, or of Roman Catholics?

Kenneth E. Rowe of Drew University Theological School read a paper entitled “Methodist History from the Bottom Up.” The answer to the pressing question often advanced by church radicals, “What is the truth about the past?” can be found, he argues, by studying the history of his church from the position of the lay church members. Past Methodist history has been doubly elitist because it was not only the history of the clergy, institutions, and established authority, but was written by the clergy as well. This defect applies to all histories of Methodism, from Jessee Lee’s A Short History of the Methodists in the United States of America (1810), to William Warren Sweet’s Methodism in American History(1933; revised 1954). Elitist bias is especially disturbing because Methodist (and Evangelical United Brethren—joined now in the United Methodist Church) theology has always stressed the partnership of layfolk and clergy. The Methodist and E.U.B. movements would not have flourished without heavy lay participation. Furthermore, Rowe claims that Methodism has always had a more diverse membership than any other American Protestant body, in terms of race, ethnic composition, socio-economic levels, politics, and other descriptive categories. At one time, there was a common assumption that the wellspring of Methodism was the frontier. For Pennsylvania this idea was twisted to a belief that Methodism was a rural, not an urban, phenomenon. These generalizations have now been discredited. City missions were strong as early as the 1760s and urban
Methodism has always commanded large numbers of worshippers.

Some non-elitist Methodist history has already been written including Elaine Magalis' Conduct Becoming a Woman (1973) and Harry V. Richardson's Dark Salvation (1976). Unfortunately, two recent works on Pennsylvania Methodism are elitist: Frederick E. Maser's Methodism in Central Pennsylvania (1971) and Wallace Guy Smeltzer's History of Methodism in Western Pennsylvania (1975).

Rowe then touched on a number of areas that desperately need research and writing. The largest black Methodist denomination, the African Methodist Episcopal Church, was formed in Pennsylvania in 1816, after a tumultuous controversy. The first black conference of the remnant loyal to the white established Methodist Episcopal Church was organized in Philadelphia in 1846 and was named the Delaware Conference. Recent histories have ignored both movements. A fresh look at the E.U.B. tradition is needed. The Brethren have been "Methodism's German-speaking cousins." Also, much could be written about Methodism's mission, circa 1880-1920, to the successive waves of European immigrants who arrived in the coal and other industrial regions of the state. In addition, historical accounts should be written of the denominations that have split from the original Methodist Episcopal Church in Pennsylvania: Methodist Protestants, Free Methodists, Primitive Methodists, and Wesleyan Methodists.

Methodist collections are not presently adequate for constructing a full non-elitist history. The United Methodist Church is just beginning to use a modern archival policy. Many documents that would have been important have been lost or destroyed over the years. In fact, the Evangelical/United Brethren have been more successful in preserving primary sources. Two sources that might be helpful in writing a Methodist history anew are the Methodist Times, a weekly newspaper published in Philadelphia from about 1876 to 1915, and the Pittsburgh Christian Advocate, a weekly published from approximately 1833 to 1932. In addition, Rowe recommended the manuscript minutes and printed journals of regional conferences and of the separate churches, as well as whatever can be found in church-related colleges, public libraries, church basements, and parsonage attics.

Methodist history, if written from the bottom up, will be more interesting than the existing elitist writings because it will inevitably deal with that unique characteristic of the church, the Methodist maverick tradition. Since lay members will be the center of attention, the non-conforming activists, who have done so much, are
certain to make their appearance. In conclusion, Rowe said that he hopes that the new type of Methodist history will, through contributing to understanding, have a beneficial effect on the existing church.

James E. Sperry of Bloomsburg State College spoke concerning Roman Catholicism in Pennsylvania, emphasizing the late nineteenth and early twentieth centuries. He conveyed information he had picked up while working on his current research interest: The priest as labor organizer, with special emphasis on the careers of the Rev. Edward S. Phillips and the Rev. John J. Curran. Those two priests were dominant in labor activity in the anthracite region from 1880 to 1936. He has tried to avoid ethnic interpretations of Pennsylvania Catholic history, and he has not emphasized theological and philosophical controversies that have affected the Catholic Church in Pennsylvania.

Until recently there has been no systematic attempt to collect and organize Catholic records, so that they are still in a scattered, patchwork condition. Even now, Catholic depositories (archives, universities, and colleges) have no agreement as to whether their basic organization should be according to religious orders, geographical regions, specific time periods, or special topics such as church-and-politics and church-and-labor. Nor has there been any attempt to develop bibliographies such as those that have recently been done for Black history, women's studies, communism, and other themes. According to Father C. Shields, strong anti-Catholicism has often led the Church to destroy records to avoid their being used to embarrass or misrepresent it. In the last ten years, however, that trend has subsided and, indeed, tremendous strides have been made toward assembling collections.

Once the scholar has narrowed his research topic and has a general idea of the type of information he needs he should contact the following people: Professor M. Muenz, University of Notre Dame Archives; Professor Chambers, Archives of Catholic University; Sister M. Martina Tybor of Jankola Library, Danville, Pa.; and Father John Gallagher, diocesan historian, living in Scranton. In addition, Father C. Shields, who now lives in Boston, has a wealth of knowledge based upon his two decades of residence in the Wilkes-Barre area. The last three individuals are especially knowledgeable on the subject of labor history.

Even though Fathers Phillips and Curran had national reputations, it was not easy to locate documents pertaining to their careers. In-
formation on Father Curran was found at the Catholic University, Notre Dame University, the National Archives, Harvard University, Misericordia College, and at a Franciscan retreat outside Boston. Father Phillips proved to be an even more difficult subject about whom to find records. More material is known to be in the hands of individuals living in the Scranton and Wilkes-Barre area.

Before contacting individuals Sperry found that he had to establish his personal credibility. At first many clergy were unwilling to be interviewed or, if interviewed, refused to be quoted. Two people who had known Father Curran would grant Sperry an interview only after Fathers Shields and Gallagher had intervened on his behalf. They had been led to believe that Sperry intended to write a sordid expose. To establish credibility Sperry recommends constant contact with the religious community in which the researcher has interest. Personally, he feels that his own acceptability was enhanced by participating in a variety of local educational activities.

The researcher should use, with full awareness of the biases of their editors, church periodicals: The Catholic Mind, America, The Catholic Worker, and Commonweal. If interested in the Church and labor, he should use, with equal allowance for biases, the United Mine Workers' Journal, The Anthracite Tri-District News, The American Federationist, and the C.I.O News. Helpful, though biased, comments about Roman Catholic clergy are found in the various journals published in the Radical Periodicals Series. Diocesan histories and parish records often are sources of interest to the historian. Church attendance, tithes, baptisms, and other functions can provide data which helps to characterize a particular parish. The historian must also comb the pages of the pertinent secondary works on church and labor history to find leads that might develop into interesting interpretations. Victor R. Greene's *Slavic Community on Strike* (1968) and Dale Fetherling's *Mother Jones: The Miners' Angel* (1974) inspired Sperry. Fictional novels often give Sperry a dimension on Roman Catholic priests which historical sources totally ignore. Here he recommended Isaac Friedman's *By Bread Alone* (1901) and *The Radical* (1907); Henry Cherouny's *The Burial of the Apprentice* (1900); and Jack London's *The Iron Heel* (1907).

In spite of his strenuous efforts to obtain interviews with those who remembered the Curran-Phillips activities, Sperry has found oral history to be of limited use for his church-labor history. Among the 25 interviews he has conducted there are many colorful anecdotes and stories which seem fantastic, so much so that he
questions their validity. In addition, the oral interview presents problems with regard to organization of resulting information. Two sisters who were parishioners of Father Curran, for example, took diametrically opposed views with regard to the justification for, and the social impact of, his work. Regardless of their usefulness for other areas of history, oral statements about religion are bound to be influenced by the high degree of sensitivity with which people view their religion.

Bruce L. Westof of California State College (Pennsylvania) delivered a paper on the relations between the Byzantine and Latin rites of the Roman Catholic Church and the relations of the Byzantine Rite to Orthodox Christianity in the Pennsylvania anthracite region and southwestern Pennsylvania. A brief look at the religious scene in those areas, which received such a large Eastern European immigrant population, gives the outsider an impression of great confusion. Church inscriptions, the yellow pages of telephone directories, and comments by the worshippers themselves, yield inconsistent statements of the names of the churches involved. For example, Byzantine Rite Catholicism, Greek Catholics, and Uniates, are commonly used terms, but, in fact, all three are identical. The differences between the Latin and the Byzantine rites occur in the liturgies, or services. These differences are not comparable to those which separate the so-called national parishes of the Roman Catholic Church.

Americans who belong to Byzantine Rite congregations come from a small area of East Central Europe, the country around the eastern end of the Carpathian Mountains. Originally this area was politically northeastern Hungary and southeastern Poland. Today it is within the western portion of the Soviet Ukraine. A mountain people, Byzantine rite followers lived in one of the poorest areas of nineteenth century Europe and when emigration became feasible they moved out in such numbers that some observers claim as much as fifty percent of the population left.

They had originally accepted their original Christianity from the Byzantine Empire. In 1596, at the Union of Brest, the Ukrainians, who lived to the west in the Carpathian region, agreed to accept the authority of the Pope and to be a part of the Roman Catholic Church. Being designated Byzantine Rite, they retained their old services, their married clergy, and the Julian Calendar. Half a century later the Carpatho-Rusins, who lived in eastern Hungary, formed a separate union with the Roman Catholic Church,
at the Union of Uzhorod. The period of Carpatho-Rusinian and Ukrainian immigration to the United States was from 1880 to 1914. Trouble began in 1890, in Minneapolis, when a Latin Rite priest, Father Alexi Toth, appeared with the intention of serving a Byzantine Rite congregation. The archbishop there would not make the assignment to the parish because Father Toth was not celibate and had refused to kneel to the archbishop. Following a stormy controversy Father Toth, in 1891, had the congregation in Minneapolis accepted within the Orthodox Church. In time he brought many other Byzantine Rite congregations into Orthodoxy. Westof argued that the remaining Byzantine Rite congregations developed a spirit of lay independence of clerical control in the United States because they had so few trained priests. This was not, he said, comparable to European anti-clericalism which was a form of intellectual liberalism. For most Byzantine Rite worshippers in the U.S. the church was virtually their only intellectual experience. Therefore, the laity were very active and grew accustomed to controlling church affairs.

A dispute soon arose between the Carpatho-Rusinians and the Ukrainians. It was a result of rivalry between the clerical and other intellectuals of the two groups. The Carpatho-Rusinians had clergy and intellectuals who identified in the United States with Hungarian culture. Ukrainian intellectuals identified with immigrants from other European lands to the east of the area from which they, the Byzantine Rite Ukrainians, had come. In 1924 the Pope appointed two Byzantine Rite bishops for the first time. One, who had diocesan headquarters in Pittsburgh, was spiritual leader of the Carpatho-Rusinians and, also, of Byzantine Rite Slovaks, Hungarians, and Croatians. The other diocese, centered in Philadelphia, ministered to the Ukrainians.

In 1926 Pope Pius IX's decree Cum Data Fuerit required celibacy of Byzantine Rite priests and put an end to lay ownership of church property. At that time 85% of Byzantine Rite priests were married and wives of priests had an established position of social responsibility within Byzantine Rite communities. As a result, another schism occurred, but instead of entering the Orthodox Church, as Father Toth's group had done, these schismatists, led by Father Orestes Chornak as bishop, formed the Carpatho-Russian Greek Catholic Orthodox Church of the Eastern Rite of North and South America. This meant that between twenty and one hundred thousand worshippers left the Roman Catholic Church. The diocesan center was established in Johnstown. Eventually Father Chornak
was consecrated by the Bishop of Istanbul and his group was accepted as a diocese under the Greek Orthodox archbishop in New York. Westof has been told that the Chornak movement remained a separate diocese because there were differences in service between Carpatho-Rusinian parishes, the leaders under Chornak received more power and prestige than they would have had the units been absorbed as Orthodox parishes, and the presence of communism in Russia discouraged the Carpatho-Rusinians from joining the Russian Orthodox Church. Since World War II, matters have been fairly tranquil, except that on 17 February 1977 Bishop Chornak died and his successor, Bishop John Martin, is suspected of trying to bring the group back into Catholicism.

Moving beyond Byzantine Rite problems, Westof said that the Orthodox Church is now in a state of turmoil. There is an ecumenical trend among its better educated clergy—a move to submerge nationalistic differences. The Russian Orthodox Church or Metropolis is now the Orthodox Church in America. But several rival Orthodox groups continue to be independent: Greek Orthodox, Carpatho-Rusins, Serbians, and Ukrainian Orthodox Church of the U.S.A. Westof told of one predominantly Russian parish where the appointment of a Serbian Orthodox priest had disrupted the church. Many older members ceased to attend and the choir director resigned.

The fight for the Gregorian calendar is still going on. Young Orthodox priests are often surprised to learn that parishioners think that they truly worship 7 January as Christmas, and are unaware that that day is 25 December on the Julian calendar. Since all members use the Gregorian calendar for all other dates in their lives, younger clergy think it is appropriate that they use it for religious purposes, too.

Another source of turmoil has been the Serbian Orthodox Church which until 1961 had been allowed by the Patriarch in Yugoslavia to largely take care of its own affairs, under Bishop Dionisije. But in 1961 the Patriarch appointed Bishop Sava to reorganize the church in America. Much animosity has resulted.

In the question and answer period John E. Bodner, Chief of the Division of History, PHMC, expressed his opinion that Carpatho-Rusin and Ukrainian immigrants' anti-clericalism was a result of the laity becoming more conscious of being a class of industrial workers and resenting the relatively soft life of the clergy who lived on money derived from workers' church contributions. Bodner also responded to Sperry's remarks concerning the minimal importance of
oral history data for his research. The group seemed satisfied
with Bodner’s comment that oral history best served the historian
who was looking for broad trends, rather than the one who was
attempting to obtain the most accurate description of a narrow
sequence of events or group of facts.

The annual dinner was held at the Holiday Inn–Town, funded
through the generosity of the PHMC. The speaker, Professor George
Miller of the Department of English, University of Delaware, was
introduced by Professor Joseph Walker of Millersville State College.
His topic was the picture postcard as a source of local history. The
talk was accompanied by a slide presentation of 80 old postcards.
Most of the cards were associated with Lancaster. All but one showed
scenes in, or themes from, Pennsylvania. The idea of the picture post-
card began in Europe, but the Chicago World Exposition of 1893 was
the beginning of the movement in the United States. By 1904 it
had become a “social contagion.” Albums were used to collect cards
and the parlor of nearly every home had an album. In 1906 the
consumption of postcards was over 770 million. From June 1907 to
June 1908 the Post Office Department calculated that 667,777,798
were mailed in the United States. By 1913 the craze was beginning to
subside, but popularity was sustained until 1918. An abrupt decline
occurred that year, as a result of the closing off of the German
printing industry and a change in American social attitudes.

Miller finds the picture postcard collection to be a unique
archive for social history. It is a mistake to characterize card
collectors as individuals who merely haunt gift shops and vacation
resorts, since the true collector gathers from many sources. There
is a distinction between a real photograph that was used as
a postcard and one that was commercially reproduced. Of the former,
often only one card was produced, usually from the negative,
and it is often the only extant illustration of certain physical
objects that have disappeared. During the heyday of postcards,
negative photographs were often sent abroad for multiple reproduc-
tion, so that the coloring was often inaccurate. A city as large
as Lancaster, for example, was photographed hundreds of times in
order to produce postcards. Not only building exteriors, but also
interiors and recognizable groups of people have been preserved
through this medium. The newspaper and magazine photographs
before 1918 were not candid, but were artificially posed by the
photographers. Thus, some postcards preserve the past more candidly
than newspaper and magazine illustrations.
Many postcards contained humor, often in the form of political satire. Miller showed several from Lancaster in the 1920s which contained witty, sarcastic commentary. He also showed three cards which were photographs of a streetcar strike in Philadelphia. Parades were very popular during the first decade of the century and Miller showed postcards depicting many of these. The visit of an important dignitary might also result in a postcard as, for example, Theodore Roosevelt’s visit to Harrisburg’s rebuilt capitol. Cards showing county fairs, the “old home week”, amusement parks, vaudeville theaters, and five-cent cinema “theatorias” were sent in the hope of increasing attendance. Cards containing social commentary included one of coal breaker boys from the anthracite region and one of an evangelical mission in Philadelphia. Cards suggesting happy experiences included several of sports victories, one of children in Reservoir Park in Harrisburg, one of the Benjamin Lutz family band of Lancaster, and one of a Lancaster County camping association.

On 2 April the conference assembled in the auditorium of the William Penn Memorial Museum. William J. Wewer, executive director of the PHMC, introduced William B. Fraley of the National Historical Publications and Records Commission (NHPRC) and gave background information about the NHPRC program. Mr. Wewer is the governor’s appointed state coordinator of historical records, under the NHPRC’s state records committee system. He said that a bill before Congress for funding the program was for three million dollars, one million less than the original congressional authorization. The change in federal administration will not cause the amount to be altered, since the Carter administration is also in favor of the three million dollar figure. The current fiscal year is the first in which the NHPRC can use money specifically designated for local preservation.

Fraley, assistant executive director for records, NHPRC, spoke at length about this finding. In 1974 Congress amended the existing National Historical Publications Commission program by adding the records function. Previously the commission’s main function had been publication of the papers of the “great white founders” such as Washington, Jefferson, and Franklin. The amendment included a grant program to encourage greater efforts, at all governmental levels and in private organizations, to preserve those records “generated at all levels of life, to further understanding and increase interest in American history.” To implement the program state
records committees and records coordinators are being appointed in all states and territories. Each governor appoints a coordinator who, in turn, nominates a state committee of archivists, historians, and others who have professional association with historical records, both public and private. NHPRC approves the nominations. A project for funding at the state or local level must be channeled to NHPRC with the recommendation of the state committee. The recipients of grant money must share part of the expense of their project. The grants are intended for photographic as well as textual records. All records of historical importance are covered, although it has been decided that money will not be provided for oral history interviewing. Arrangement and transcription of oral history records will receive consideration for grants, however. Also, Fraley said that it is unlikely that newspaper projects will be funded because that work is being done so well by other organizations. The question of whether to fund projects dealing with television archives will be considered at the June meeting of the NHPRC.

The grants can be divided into four functional categories: (1) surveying and accessioning records; (2) preserving the physical condition of records, including such reproduction as will aid in preservation; (3) facilitating use of records by researchers, including publishing finding-aids and arranging documents; and (4) improving and communicating archival techniques. Grants may also be separated according to geographical scope: national, regional, state, and local. Only state and local projects should be submitted to the state committees for recommendation.

The records coordinator and committee system has already been established in forty-four states and two territories. The first grant was made in December 1975. Since then there have been awards for four national projects and about forty state projects, in twenty-two states. There are five archival training manuals in preparation at this time, funded by the very first grant. Fraley believes that there is not going to be enough money for all the worthwhile projects that might be conceived. He and one fellow worker review all applications, processing from seventy-five to one hundred during periods of three or four months’ duration. Most of the grants have been made for statewide projects and Fraley anticipates that this will continue to be the situation.

To illustrate his remarks Fraley described a number of grant projects. A small grant was made to the University of Hawaii to preserve and microfilm records of the Hutchinson Mill Plantation
Company. Grants have been made for small collections which the NHPRC considers important. Rhode Island College received a grant for the Nathaniel Bacon Papers, which deal with nineteenth-century business and economic history. The Bridgeport, Connecticut, Public Library received a grant for business and labor historical records, with which they surveyed and accessioned such records as they existed in the area. The Atlanta, Georgia, Historical Society received a grant to save their late-nineteenth century and early-twentieth century collection of about six thousand photographic negatives. Under the heading of archival training, the Society of Georgia Archivists received a grant for a slide-and-tape presentation which is being used to show people how to preserve records.

The grants so far have been in amounts from $2,000 to $98,000. The $98,000 grant went to the Washington State Historical Records Advisory Board, in February 1977, for work dealing with mining records in the state. It is part of a general survey that will be made of all historical records in the state. At the end of four years the Washington State Board will have intellectual control of all known records of historical importance there.

One of the regional projects supported by a grant is the work being carried out at the Eleutherian Mills-Hagley Foundation of Wilmington, Delaware, for preservation of records of the seven railroad companies that merged to form Conrail. These were among the oldest railroads in the United States and the area they served included about 11 percent of the country. The grant was made on an emergency basis to prevent the voluminous records from being destroyed. Eleutherian Mills acted in the name of an ad hoc committee to preserve railroad records which had moved the NHPRC to make the emergency grant. Fraley noted that the Eleutherian Mills would not be the final depository for all these records, however.

Fraley wishes to encourage submission of project applications, but wants potential applicants to be aware of the types of projects that are eligible. He mentioned that, although grants are not generally available for teaching projects, a small grant had been made for the travel expenses of a trained records conservator who traveled through Idaho in order to train document custodians at their working sites. The grant was made to the Idaho State Historical Society. Publication of a narrative history would not be appropriate for an application, but a documentary history of an area would receive consideration for funding.
The speaker mentioned that NHPRC is working on a long-term project to update and expand *A Guide to Archives and Manuscripts in the United States*, a 1961 volume compiled by the National Historical Publications Commission and edited by the late Philip M. Hamer. The *Guide* covered about 1300 depositories and was primarily concerned with personal papers, rather than public documents. Eventually NHPRC hopes to produce a superior guide that will be computer-based. Meanwhile, a guide to repositories around the United States, both manuscript and archival, is being completed and should be available in 1978. It will cover over 2,700 depositories and will give a summary statement about each. It will also be computer-based.

Irwin Richman, professor of American studies at the Capitol Campus of Pennsylvania State University, Middletown, was chairman of a session dealing with popular culture as a legitimate area for historical scholarship. He pointed out that the *Journal of Popular Culture* is a very important work in this field, and he read several titles of articles that had appeared in it. They were very incongruous and dealt with rather narrow areas of human experience, but were on such topics as would attract readers, because they contrast sharply with routine contemporary American life. A list of advertisements from the *Journal* further emphasized the theme of incongruity and the bizarre.

There are two methodologies for studying popular culture, said Richman. One is that of describing contemporary events, the other uses traditional historical methods but applies them to materials not used before. For example, the writings of Saul Bellow are of the popular nature that would receive consideration from the older social historians. But writings of Jacqueline Susann, which vastly outsell those of Bellow, have not received historians' attention. The second methodology would encourage the use of Susann's works as a source.

Several traditional polarities used by social historians are now disappearing from American life. These include the distinctions between beautiful and non-beautiful, between significant and the insignificant, and between the academic and the non-academic. These breakdowns have led to the study of new subjects. Also, Richman said, the elegant and private nature of the older scholarship is disappearing.

Richman mentioned some themes that currently seem important in the study of popular culture. It is important that representations of landscapes appear so frequently in advertisements, inasmuch as
areas preserved in a natural setting are disappearing. Also, Americans seem to be so involved with machines that one might say that they have a love affair with them. Drawing largely from contemporary advertisements, Richman argued that it was largely in the area of home technology that machines had their deepest psychological impact. Another theme, the American public’s ideology of escapism, has changed over time. Before 1900 escapism was available only for the wealthy, but today it is an experience shared by all classes of our society. This is possible because of the rental device which includes, in Richman’s analysis, payment for attendance at movie theaters and vacations spent at resort hotels.

Many modern media can create attitudes of fantasy. Richman argued this point by drawing from contemporary works of art. One of these was a creation in which electrical transformers were the artist’s basic elements. Artists are injecting an increasing degree of their own personality into artistic media. The famous “Whistler’s Mother”, an older painting, was construed by the public to be the portrayal of the artist’s veneration for his parent, when in truth he hated his mother. A more recent painting, Thomas Cole’s “The Architect’s Dream”, makes it clear that the artist has emphasized his own mental processes. Recent art might be epitomized by an artistic work that was “an acrylic plastic manikin of the artist, created by the artist, in the artist’s own clothes.”

Professor Richman introduced Mark Dorfmann of the Capitol Campus faculty and explained that Mark had produced several television programs remarkable for their depth and brevity. Dorfmann explained that television was inescapable and that it was the most crucial cultural development of the twentieth century. It is improper for people to boast that they never watch television. The media says too much about American society to make it a matter of pride that one does not watch it. It is also wrong to assume that all television is bestial. Any media, he said, is essentially neutral. It is the mind of the audience member that can make it bestial or otherwise. He agreed, however, that television is not worth the attention that most Americans give it today. On the other hand, he argued that all other media, popular and academic, are also worthless, to some degree.

It is the art of using television as a source for social history that attracts Dorfmann. The scholar can use television ratings to draw conclusions about American public attitudes. Rating figures are not guarded as trade secrets and can be obtained by researchers.
Use of the ratings would only be limited by normal copyright restrictions. Television transcripts, called scripts, are easier to obtain than one might think because they are often distributed to many writers as models for additional work. The public information officers of television channels can usually make these transcripts available. These documents tell more about the content of the shows than merely watching the performances. Also, there are many unused scripts which are useful for research. The profits are so great from the successful performance of just one television show that writers are willing to produce an abundance of scripts in hopes that one will be produced.

One area that researchers might explore is the relationship of ethnic groups as shown on television. Apparently in response to current social emergence of blacks, television has given them more attention. But Dorfmann is uncertain whether television is sincerely committed to ethnicity, or is merely presenting the old stereotypes in a slightly more attractive posture.

Judging television by three standards of desirability: (1) great writing, (2) great acting, and (3) meaningful social commentary, Dorfmann finds that some shows that are very popular are very undesirable. The current production “Charlie's Angels,” has the highest rating for popularity, but has none of these desirable attributes. Although Dorfmann is certain that the nation’s verbal literacy has declined with the rise of television, he believes that the loss has been offset by an increase in visual literacy. TV places lives of individuals from various occupational and social categories before the public. Thus, the public is forced to form impressions of the lives of doctors, cowboys, clergymen, plumbers, fashion models, and the like.

The idea that elite television is especially worthwhile is hard to defend. Public television does not encompass all elite television, since some very good productions appear on the regular channels. Also, the term elite television is not confined to the documentary type of program. On the subject of the documentary production, Dorfmann mentioned that the highly realistic “War in Viet Nam” was not popular enough to be continued over a long time, whereas fictionalized war dramas, including those that are largely humorous, have been more popular than the documentaries. This year localism is in vogue for new series. Many middle-sized cities are receiving attention for the first time, including Philadelphia, Nashville, Albuquerque, and Indianapolis. Dorfmann believes that America’s
attention has been shifted to these localities and that television has moved its settings to respond to the change.

The visual realism that television is able to achieve has had a great impact. Drawing from his own experience, Dorfmann said that he developed a greater understanding of the life of Anne Boleyn, wife of Henry VIII, from a television presentation than from the several years of studying he had done for a doctoral field that covered Tudor English history. However, television is so convincing that an audience can be led to accept historical inaccuracies if presented on the screen. Here he made three criticisms of historical situations recently presented in the TV version of Alex Haley's "Roots." As the author and director of several brief television presentations, Dorfmann was sympathetic to those who inadvertently produce errors because the brevity of television time has forced them to overgeneralize. In conclusion, he said that television is not a monster, that it need not remain a wasteland, and that its programming is only as good as the public demands and as bad as the public permits.

John Patterson, associate professor of American studies and American history at the Capitol Campus was also introduced by Professor Richman who emphasized Patterson's scholarship in the early American theater. Like Richman, Patterson found himself faced with "organized confusion" when he began to instruct courses in American studies. He believed that there was a way to integrate some of the content of the traditional disciplines into the American studies program. That is why he began to emphasize the popular theater. By this term he does not mean theater directed to the elite audience, nor does he mean traditional folk plays. Instead, he defined popular theater as that which was aimed at attracting broad audiences. Thus, he looked for drama that was popularly entertaining, and which succeeded in drawing large audiences.

As a teaching technique popular theater helped because it involved students in a course with exciting possibilities. The best way to do this was to produce one of the old plays as a class project. This forced students to participate. The first time he taught the course Patterson chose a nineteenth century play dealing with healing the scars left by the Civil War. It was admittedly an atrocious melodrama. At the same time he encouraged students to read the works of Dixon Wecter and Robert Lifton's *Home from the War*, which suggested parallels to subsequent post-combat scars. The next time he used W.W. Pratt's *Ten Nights in a Bar Room* and compared
nineteenth century ideas concerning liquor with those about addiction. *Ten Nights in a Bar Room* has been established to have been one of the most popular nineteenth century plays. During the first teaching semester it took one student six weeks to realize that there were parallels between the readings and the theme of the play, but Patterson was pleased because the student had discovered it for himself.

Patterson recommends, for those interested in making use of early theater, David Grimstead's *Melodrama Unveiled* (1968) and his essay "Anonymous Americans" in a volume of essays edited by Nora Paregon. Also, he was assisted by a twenty-volume collection of *America's Lost Plays*, edited by Barrett H. Clark *et al* (1940–1942). A. E. Ames' *The Spy in Atlanta* (1875), was a typical post-Civil War melodrama. Others were *The Union Sergeant at Gettysburg, Stand By the Flag, and The Volunteers: A Military Drama in Six Acts*. The most famous of these plays about war conditions was Bronson Howard's *Shenandoah* which was so good that it may be found in anthologies of the nineteenth century theater. But what is important to Patterson is the fact that these plays were performed in small towns all over the U.S. In spite of their frequently shabby quality, they do emphasize the theme of reconciliation. The theme grows progressively stronger. In the 1870s the Southern characters could only emerge as villains and would die at the end of the drama, but by the 1890s Confederate veterans and their families were usually brought to reconciliation with Northern branches of their own relatives. An exception, however, was the ex-Confederate officer who had taken to crime, such as bank robbing. He remained an unacceptable villain and was usually dead by the end of the play.

A. E. Ames ran a mail-order house, for the circulation of about one hundred thousand plays, which was located in Cline, Ohio. The business lasted from the 1870s until the period of popular movies. The plays have many vicious ethnic and racial stereotypes, but it can also be said that they represent a midwestern effort to cling to the ideals of the past, which were largely Jeffersonian, in the face of the advance of crass "progress" in the cities.

Patterson then showed two slide projection series, each accompanied by music and displayed on three rear-projection slide screens that were placed side by side. The slides had been gathered by Patterson's students in order to illustrate the two themes of the American studies course, reconciliation of North and South, and temperance.
In the reconciliation series, contemporary portrayals of Northern and Southern life were shown on the left and right screens at the same time, for comparison. As the slides continued it was clear that symbols of the animosity between the two regions were gradually being deleted. During the question and answer period Patterson mentioned some other responsibilities of students who take his course. Each one keeps a journal which is a composite of class notes, individual reading notes, and research notes.

The conference ended with a luncheon generously provided by the PHMC. An expression of thanks was extended by Homer T. Rosenberger, on behalf of all who attended the conference, for the efforts of Harry E. Whipkey, the state archivist and bureau director, who was the chairman of the local arrangements committee.

HAD ENOUGH?

George Palmer, Pennsylvania State Land Agent, to Matthias Hollenback [Wilkes-Barre merchant
Moore Township, October 11, 1795

Agreeable to your request [I] have inclosed a copy of the drafts you wrote for which I hope will answer your purpose. It is no new thing that a land jobber never will be satisfied or take any rest while there is the least prospect of making a penny. Tho I suppose you Promise yourself that when you have wealth enough you will set down at your ease if that should ever happen, I pray you may not hear of a vacant spot of land as I suppose it would utterly destroy your repose until you had secured it.

[Hollenback Collection, Wyoming Historical and Geological Society.]

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