THE SOCIETY FOR SPANISH AND PORTUGUESE HISTORICAL STUDIES was founded in April 1969, to promote research in the fields of Spanish and Portuguese History. Members of the Executive Committee are Professors Morgan R. Broadhead (University of Texas at Austin), Clara E. Lide (Wesleyan University), Stanley Payne (University of Wisconsin), David Ringrose (Rutgers University), Nicolás Sánchez-Albornoz (New York University), Susan Schneider (University of Massachusetts at Boston), and Iris M. Zavala (State University of New York at Stony Brook).

1973 ANNUAL MEETING

The Fourth Annual Conference of the Society will be sponsored by the Latin American, Portuguese, and Spanish Division of the Library of Congress, and will be held in the Whittall Pavilion of the Library on Saturday and Sunday, April 7 and 8, 1973. Hotel and banquet reservation forms are enclosed in this NEWSLETTER. As April 8 marks the beginning of the Cherry Blossom Festival in Washington, members are urged to make their reservations promptly. Mr. Earl J. Pariseau, Acting Chief, Latin American, Portuguese, and Spanish Division, Library of Congress, Washington, D. C. 20540, is in charge of local arrangements. Professor Nicolás Sánchez-Albornoz is in charge of the committee on the program. Suggestions regarding panels, papers, and speakers should be directed to him at the History Department, New York University, New York, New York 10003.

SOCIETY FOR SPANISH AND PORTUGUESE HISTORICAL STUDIES: PRIZES

As announced in the October issue of the NEWSLETTER, the Society intends to award its first annual prizes this year for work in the fields of Spanish or Portuguese history. Awards are scheduled at the discretion of the judges in two categories: 1) a prize of $200.00 will be awarded the best finished article length manuscript submitted to the Awards Committee by a graduate student; and 2) an award without stipend will be accorded the best article accepted for publication and submitted to the Awards Committee by a young scholar within five years of completion of the Ph.D. Entries may be submitted to Professor Nicolás Sánchez-Albornoz, History Department, New York University, New York 10003.
Essays may be submitted in English, Spanish, or Portuguese.

SOCIETY FOR SPANISH AND PORTUGUESE HISTORICAL STUDIES: ELECTIONS

To fill an extraordinary vacancy on the Nominating Committee of the Society for Spanish and Portuguese Historical Studies a special election was authorized at the 1972 Annual Meeting. For that purpose ballots have been enclosed with this issue of the NEWSLETTER. Members are asked to indicate their choice for the vacancy on the enclosed form and return it by February 28th to Professor Temma Kaplan as specified.

Three ordinary vacancies on the Executive Committee and Nominating Committee are anticipated this year with the expiration of the terms of office of Professors Sánchez-Albornoz and Zavala (Executive Committee) and Kaplan (Nominating Committee). Space is provided at the bottom of the ballot for suggestions from the membership to fill these vacancies.

SOCIETY FOR SPANISH AND PORTUGUESE HISTORICAL STUDIES:
STATEMENT OF INCOME AND NET WORTH

The following report was made public during the Annual Business Meeting in April 1972. It is reprinted here for the benefit of the wider membership.

Year Ended December 31, 1972

Income:

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<tbody>
<tr>
<td>Membership dues</td>
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<tr>
<td>Conference</td>
<td>217</td>
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<tr>
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Expenses:

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<tr>
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<td>3</td>
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<tr>
<td><strong>Total Expenses</strong></td>
<td><strong>$610</strong></td>
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</tbody>
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Net Income

621

Net Worth (January 1, 1971) $854

Net Worth (December 31, 1971) $1,475

19
APPROACHES TO THE SPANISH RENAISSANCE

Roger Schlesinger
Assistant Professor of History
Washington State University

At the turn of this century Sir Richard Jebb, writing in The Cambridge Modern History, set the tone for much of the subsequent scholarship concerning the Renaissance in Spain. Spanish humanists, he declared, "had never been anything more than centers of cultivated groups, enabled by powerful patronage to defy the general hostility of priests and monks." These humanists, he judged, gained no hold on Spanish society at large. Clear evidence that Jebb's conclusions are no longer a consensus is found in The New Cambridge Modern History. Here Roberto Weiss wrote that "the swift development of Spain during the half-century 1470-1520 was also reflected in the intellectual sphere. A new interest in the humanities was already evident there shortly after 1470, being mainly the outcome of humanist influence from Italy." What has been achieved in the decades between the old and new Cambridge histories is largely the result of new approaches, interests and frames of reference in Hispanic studies. It is the purpose of this article to examine a few of these changing trends, and to venture an assessment of their value.

Before discussing new approaches to the Spanish Renaissance, however, it might be well to look at the work of the preceding generation, the problems which interested it and the answers it found. It is easier to measure the importance of change when a point of departure is established first.

In the early years of this century two somewhat negative schools of thought dominated Spanish Renaissance scholarship. The first of these points of view simply held that Spain had no Renaissance. Spanien, das land ohne Renaissance was the way Hands Wantoch expressed this opinion, and many of the adherents of this school were German. As early as 1909 Heinrich Morf wrote "Die iberisch Halbinsel hat keine eigentliche Renaissance erlebt," and a quarter century later Victor Klemperer still asked "gibt es eine spanische Renaissance?" and arrived at a negative conclusion. This view was not limited to Germans, however, and well-respected scholars such as Giuseppe Toffanin and Federico de Onís were more or less of the same mind. These historians operated under an essentially Burckhardtian conception of the Renaissance and, as a result, failed to make generalizations which fit the particular case in Spain. Nevertheless, these kinds of conclusions about the Spanish Renaissance met with wide acceptance in the scholarly community, and to a certain extent still do.

A second point of view, somewhat less extreme in its argument, accepted the notion of a limited Renaissance in Spain, but emphasized
its non-native elements. Adherents of this view include Bernardo Sanvisenti,9 Benedetto Croce10 and Adolfo Bonilla y San Martín.11 Their work is of basic importance for the study of the Spanish Renaissance and it retains its value despite later additions and modifications.12 This school of thought is still popular today, with many students of Hispanic literature arguing only about which foreign influences have had the greatest role in shaping the native tradition.

These two schools of thought dominated Spanish Renaissance studies until the 1930's, when the investigations of a number of historians revealed detailed information upon which a larger hypothesis about the Spanish Renaissance might be based. By the end of the 30's such a hypothesis was beginning to appear. In part this resulted from a more scientific approach, exemplified by the appearance of the Revista de filología española in 1914. Published with all the resources of the Centro de Estudios Históricos at Madrid, it gave to Hispanic studies a new orientation and impetus.13 New and larger hypotheses about the Spanish Renaissance also resulted from the labors of a distinguished group of historians—Arturo Farinelli,14 Aubrey Bell15 and Marcel Bataillon16 to name only the most outstanding. By the time these men had published the results of their research the broad outlines of Renaissance Spain were established. What remained was to fill in further detail or to modify the picture by looking at the data from a new angle or in the context of a different frame of reference.

Of course, there was a large element of continuity in this process. Many scholars continued to work along lines already laid out. On the other hand, some problems and approaches did drop out of the picture. The years since the second World War have witnessed far fewer biographies than did the preceding three decades. Those years produced works on the lives and works of Antonio de Nebrija,17 Lucio Marineo Siculio,18 Alonso de Cartagena19 and Francisco Cardinal Ximenes.20 In recent years only the biographies of Juan de Mena21 and Joan Margarit i Pau22 can be considered valuable, and as yet there is no definitive biography of the Marqués de Santillana,23 Enrique de Villena24 or Peter Martyr25 all important figures in fifteenth century intellectual history. The main current of recent historiography seems to be the collecting of factual information, the testing of accepted ideas and the interpretation of data in terms of Renaissance theory.

This current has nowhere been more evident than in the sophisticated investigations of Hispanic specialists into the nature and extent of the foreign literary influences on Spanish literature. After the work of Sanvisenti, Croce and Bonilla San Martín, the pioneers in this field were Chandler R. Post, better known as an art historian, and Joseph Seronde. The investigations of Seronde,26 emphasizing the Italian influences on Spanish Renaissance literature, are today more popular than Post's arguments on behalf of the French.27 They have been continued by Joseph G. Fucilla, the leading student of Hispanic-Italian relations in recent years. In Relaciones hispanoitalianas (1953) and Estudios sobre
el petrarquismo en España (1960) Fucilla concluded that the dependence of Spanish authors on Italian literature was so close that it was virtually impossible to pin down a certain Spanish writer to a specific Italian source. On the other hand, Post's arguments in favor of the preponderance of the French influence has recently been taken up by Peter Russell. In an important article on Spanish humanism of the fifteenth century, Russell concluded that "when looking for outside influence, it is probably more profitable to look northwards, to France, Burgundy and Flanders" and that "only a superficial and fiche-collecting kind of history. . . allows us to set up a phantom bridge linking Spain with Italian humanism in the 1400's."  

Scholars today have followed the lead of Post, Seronde, and Fucilla, but with new approaches and new methods. A good example of current scholarly technique is A. D. Deyermond's The Petrarchan Sources of La Celestia (1961). Early on the author warns his reader that "the detailed presentation of parallel passages and the assembling of statistical evidence is not likely to make for easy reading." Perhaps, but Deyermond's work is a model of dispassionate and objective scholarship. A similar approach to the problem of literary borrowings is taken by Margherita Morreale. Her Castiglione y Boscan (1959) is nothing less than an investigation into the textual characteristics of The Courtier, and her more recent analysis of Gracián Dantisco's Galatea espanol (1961) gives detailed bibliographical descriptions of this work from the sixteenth through the eighteenth centuries. Her latter work includes a glossary contributing significantly to the study of sixteenth century lexicography. One recent author, moreover, has travelled an extra step. Edward Sarmiento employed a computer and automatic classifier in the compilation of Concordancias de las obras poéticas en castellano de Garcilaso de la Vega (1970). These approaches are desirable and informative. The study of any writer's sources has been too much neglected. The pursuit of new information about any work is good for the help it will give to future students. But any attempt to study the sources of a work can be of value only if the literary relationship can be proven conclusively and if the results are regarded as contributory evidence, not as a full and definitive explanation of the work.

After the debate concerning the outside influences on Spanish Renaissance literature, the most important problem confronting Hispanists today is that of a terminus a quo for the Renaissance in Spain. The most important recent trend has been to move the origins of the Spanish Renaissance back into the thirteenth and fourteenth centuries, a process which occurred in other aspects of Renaissance history about a generation ago. Until recently the reigns of Ferdinand and Isabella marked the change from medieval to Renaissance Spain. This view is still the most popular in histories of Spanish literature. In the 1940's, however, Otis H. Green suggested that the decade of the 1470's, the very beginning of the rule of the Catholic Sovereigns, was more appropriate. Green focused on the return of Antonio de Nebrija from Bologna in 1473 as the most significant occurrence in this period. This view was not original with Green; the work of I. Gonzalez Llubera suggested the same
thing two decades earlier, but Green provided strong evidence for his point of view. As noted above, Roberto Weiss subscribed to this view in The New Cambridge Modern History. Today the origins of the Spanish Renaissance have been moved even further back, into the reign of Isabella’s father, Juan II of Castile. This view was held first by Puymaigre and was later developed by Marcelino Menéndez y Pelayo, although he admits, elsewhere, that the scholars of Juan’s reign were “meros latinistas y, por consiguiente, humanistas de segunda clase.”

Those who would see the reign of Juan II as a transitional one between the Middle Ages and Renaissance in Spain have good reason for their view. Humanism, in the narrow sense of a revival of classical studies, does not begin with Ferdinand and Isabella. There is a lengthy period of preparation which makes it impossible, when speaking of Castilian or Catalan literature, to separate a “Renaissance” sixteenth century from a “medieval” fifteenth. A change comes about a century earlier. During the fourteenth century the most important outside influences helping to shape Spanish culture came from France and Arab Andalusia. With the turn of the fifteenth century these two influences were replaced by two others: that of Italy, and, through Italy, that of the classics. Dante and Petrarch became popular reading among educated Spaniards, the latter especially among the Catalans. Dante’s influence was felt as early as 1405 in Castile, although his Christian philosophy did not impress Spaniards nearly as much as his allegorical structure. During the early years of this century translations were made of Homer, Thucydides, Livy, Seneca, and fragments of Plato. The first complete translation of the Aeneid into a modern language is that by Enrique de Villena in 1427-28, and the Marqués de Santillana, a contemporary bibliophile and patron, included only Latin and Greek in the category of literature termed “sublime.”

Not only has the origin of the Spanish Renaissance been moved chronologically backwards, but its Christian character has also received considerable emphasis and acceptance. The most important reason for this is, simply, the work of the American scholar Otis H. Green. Spain and the Western Tradition (1963-66) is the most important contribution in recent years to the study of Spanish literature and its intellectual background. Green grinds no axes, and in the words of one critic “what emerges from his pages is a more serene and ... a more balanced view of the Spanish Renaissance than any yet presented.” For Green the Spanish Renaissance is indeed a Christian one: “Spain, by a determined choice, devoted her spiritual and material strength to an ideal which we find exemplified, for England, in the Christian humanism of Milton.”

Green’s approach to the problem of the Spanish Renaissance is the most fruitful to date. In the midst of much nonsense written about the role of Catholicism in Spain, Green’s work is an example of dispassionate scholarship. It contrasts clearly with the polemical works of Américo Castro, who, for his part, has pointed out flaws in Green’s work as well. Spain and the Western Tradition is not a systematic work,
and Green is sometimes guilty of making questionable generalizations ("literature is ever unreliable as a social document"). Of more importance, Castro has recently indicted Green for purposely neglecting data contrary to his point of view.

Castro, for all his polemics, does have the merit of being the first modern historian to create a theory of Spanish history which attributes a decisive and positive role to the interaction of Jews, Moslems and Christians in Spain. This is neither the time nor place to enter into a detailed discussion of Castro's theories, elaborated gradually over a generation. Castro does suggest one approach, which, applied in a round-about way, might shed further light on the Spanish Renaissance. In attacking the tendency towards nationalism in Spanish historiography, Castro claims that the search for remote, heroic and glorious origins had its origin in the Middle Ages and was a result of the Moslem conquest.

A fruitful approach for the study of the Spanish Renaissance would be an investigation of the activities of Spanish humanists in this regard. To what extent did they search for a remote and glorious past? To what extent did they promote patriotism? And to what extent were their efforts encouraged by the government? Answers to these questions are important in throwing light on the nature of humanistic activity in fifteenth-century Spain.

By the reigns of Ferdinand and Isabella a firm foundation had been built for Spanish patriotism. While much has been written about the political activities of the monarchs, the conscious efforts of the Queen to use humanism in the service of the state have been neglected. Isabella, seeking to create a climate of opinion in Spain intended to foster national pride, used native and foreign humanists. The best example is Antonio de Nebrija, and by way of conclusion I return to him.

After studying at the University of Bologna for a decade, Nebrija returned to Spain to embark upon a career as linguistic and grammatical reformer. That pride in country, perhaps even a Spanish civic humanism, was an important ingredient of Nebrija's program, is evident in his Repetitio secunda of 1486. In urging students to pursue eloquence in Latin, Nebrija is more concerned with national pride than in good Latin for its own sake. "Let us not permit ourselves to be held in ridicule by foreign nations who, when they hear us speaking Latin . . . scoff at us with jeers and laughter." This is but a brief example. The activities of Alonso de Cartagena at the Council of Basle or the Palace school run by Peter Martyr might serve as examples equally well. But now that broad hypotheses have been projected about the Spanish Renaissance, with scholars approaching their special fields of interest in a variety of ways, one potentially valuable approach, heretofore neglected, is to study the uses which the monarchs made of humanists and humanism, the Spanish equivalent perhaps of Baron's civic humanism in Florence.
Notes

1. I (1902), 578.


3. (Munich, 1927).


5. Logos, XVI (1927), 129-161.


The influence of Italian Renaissance poetry on the Spanish lyric was, of course, well known. Brilliant reconstructions had been made by M. Menéndez y Pelayo in his study of Boscán (1908) and by H. Keniston in his Garcilaso de la Vega (1922). The dependence of early drama on Italian models had been shown by J.P. W. Crawford in the first edition of his Spanish Drama before Lope de Vega (1922). Yet, none of these works had involved a consideration of Spain's participation in the broader aspects of Renaissance ideology.


10. B. Croce, La Spagna nella vita italiana durante la rinascenza (Bari, 1917).

11. A Bonilla y San Martín, Fernando de Córdoba (1425?–1486?) y los orígenes del renacimiento filosófico en España (Madrid, 1911) and "El Renacimiento y su Influencia literaria en España," La España Moderna XVI (1902), 84–100.


16. In 1925 Bataillon published Diálogo de doctrina cristiana of Juan de Valdés. In 1937 he published Erasme et l’Espagne. Bataillon’s work confirmed, beyond doubt, that the intellectual complications of sixteenth century Europe were present in Spain, but were simplified by the fundamentally Spanish philosofía Christi which had appeared in Spain as a natural development and was given new impetus by Erasmus. Friedrich Loofs, in his Dogmen-geschichte (quoted with approval by Adolf Harnack in History of Dogma, VII, 36n2) enumerates among the conditions and tendencies
in Catholicism prior to Trent, the ennobling of theology through humanism which is the outstanding characteristic of the philosophia Christi of Cardinal Ximenes.


18. Coro Lynn, A College Professor of the Renaissance (Chicago, 1937)


21. María Rosa Lida de Malkiel, Juan de Mena, poeta del prerrenacimiento español (Mexico, 1940). Cf. her La idea de fama en la edad media castellana (Mexico, 1952).


23. For biographical information on Santillana see: José Amador de los Ríos, "Vida del Marqués de Santillana," Obras de don Iñigo López de Mendoza (Madrid, 1852), i-cix; Mario Schiff, "La vie de D. Iñigo López de Mendoza," Bibliothèque du Marques de Santillana (Paris, 1905); and M. Perez Curis, El Marques de Santillana, Iñigo López de Mendoza (Montevideo, 1916).

24. On Enrique de Villena, see Emilio Cotarelo y Mori, Don Enrique de Villena (Madrid, 1896).

25. On Martyr see Heinrich Heidenheimer, Petrus Martyr Anglerus und sein opus Epistolarum (Berlin, 1881).

"Las relaciones literarias entre Italia y España en el Renacimiento," *Theo- 
aurus, XVII* (1962), 606-624; and Werner P. 
Friedrich, *Dante's Fame Abroad, 1350-1850* (Chapel Hill, 1950).

27. Post's views are set forth in *Medieval Spanish Allegory* (Cambridge, 
Mass., 1915); "The Beginnings of the Influence of Dante in 
Castilian and Catalan Literature," Twenty-Sixth Annual Report 
of the Dante Society of America (Cambridge, 1908); and "The 
Florence Street, "The Allegory of Fortune and the Imitation of 
Dante in 'Labeinto' and 'Coronación' of Juan de Mena," His- 
panic Review, XXIII (1955), 2, has written "Post is marred by 
a lamentable tendency to deduce imitation of Boccaccio and 
Petrarch on little evidence, and of French sources on next to 
no evidence at all."

28. Also see Fucilla, "Two Generations of Petrarchism and Petrarchists 

29. Peter Russell, "Arms versus Letters: Towards a Definition of Spanish 
Fifteenth Century Humanism," *Aspects of the Renaissance: A 
Symposium, ed. A. R. Lewis* (Austin, 1967), 47-58, 56. Cf. 57- 
58: "Isabella the Catholic is often presented to us as a patron 
of Italian Humanism, but her library, with its volumes of 
French poetry, French songbooks, and copies of French romances 
of chivalry, warns us not to make too much of this." For 
Isabella's library Russell cites the old study of Diego Clemencín, 
"Elogio de la reina católica doña Isabel," Memorias de la Real 
Academia Española, VI (1821), Ilustración XVII, nos. 136-138, 
but there is no mention of the more recent F. J. Sánchez Canton, 
*Libros, tapices y cuadros que coleccionó Isabel la Católica* 
(Madrid, 1950).

30. Objectivity is not always a trait among scholars discussing La 
Celestina. See Leo Spitzer, "A New Book on the Art of La Celest- 
tina," *Hispanic Review, XXV* (1957), 1-25; and Stephen Gilman, 
"A Rejoinder to Leo Spitzer," *ibid.,* 112-121.

31. For example, George Ticknor, *A History of Spanish Literature, 3v.* 
(New York, 1849); and Gerald Brenan, *The Literature of the 

32. Green, "A Critical Survey of Scholarship in the Field of Spanish 
Renaissance Literature, 1914-1944," *Studies in Philology, XLIV* 
(1947), 228-264. For Green's more general views see "The Con- 
cept of Man in the Spanish Renaissance," *Rice Institute Pamphlet, 
XLVI* (1960), 41-56.

33. I. González Llubera, ed., *Gramática de la lengua castellana de 
Nebrija* (Oxford, 1926). He claimed Nebrija returned to Spain, 
not in 1473, but in 1470.


40. Castro, *The Spaniards: An Introduction to Their History*, trans. W. F. King and S. Margareten (London, 1971), 549-550: "There are no Jews or Muslims in the cumulative index of Professor Green's extensive work. . . . In like manner, Green mentions but does not use my [Castro's] De la edad conflictiva because his whole historical pile of cards would come tumbling down."


* * * * * * *
ADDITIONS TO DOCTORAL DISSERTATIONS LISTINGS

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David S. Zubatsky
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Latin America and the Iberian Peninsula
Washington University Libraries
St. Louis, Missouri

UNITED KINGDOM


UNITED STATES

Note: The Dissertation Abstracts International bibliographic citations and order numbers when available follow the degree year. Cost: Xerox ($10.00); Microfilm ($4.00).


CONFERENCE GROUP ON MODERN PORTUGAL

The Conference Group on Modern Portugal announces a Workshop on Modern Portugal (1820-1973) to be held October 10-14, 1973 at the New England Center of the University of New Hampshire. Sponsored by a grant from the Council for European Studies, the Workshop will provide an opportunity for social science (anthropology, economics, political science and sociology) and history graduate students with an interest in Portugal to meet with American and European scholars currently engaged in interdisciplinary studies of social change in Portugal, as a variant of the modern authoritarian regime.

The Workshop will include intensive sessions and discussions on research possibilities, sources and methodological problems and the comparative study of modernization and change in Portugal and other Mediterranean countries.

Students and faculty currently pursuing research, or planning to undertake projects, on Modern Portugal and who would be interested in participating in the Workshop, are requested to send details of research and background to Dr. Joyce Riegelhaupt, Institute of Latin American Studies, Columbia University, New York, New York 10027. The Workshop is also open to those graduate students and faculty whose research interests center on comparative European and Latin American studies. Please send all inquiries for further information to the address above. Enrollment in the Workshop on Modern Portugal will be limited in order to
facilitate maximum interchange.

I JORNADAS DE METODOLOGÍA APLICADA DE LAS CIENCIAS HISTÓRICAS
UNIVERSIDAD DE SANTIAGO DE COMPOSTELA, ABRIL 1973

Con motivo del cincuentenario de la creación de su Sección de Historia, la Facultad de Filosofía y Letras de la Universidad de Santiago, programa la celebración de las I JORNADAS DE METODOLOGÍA APLICADA DE LAS CIENCIAS HISTÓRICAS, que se desarrollarán en dicha ciudad en el mes de Abril de 1973. La dedicación específica de estas Jornadas será la revisión y difusión de los avances metodológicos recientes y de las preocupaciones actuales de la investigación histórica (o geográfica en el caso particular de la Sección 7), dentro de un número limitado de campos o temas. Funcionarán como un congreso científico abierto, por cuanto al número de participantes, pero específico por su naturaleza y por el contenido de Secciones y Temas.

SECCIONES Y TEMAS

1. PREHISTORIA: 1.1. - Problemas generales del conocimiento de la Prehistoria. 1.2. - Problemas de los petroglifos atlánticos. 1.3. - La edad del bronce en el occidente atlántico.

2. HISTORIA ANTIGUA: 2.1. - Historia agraria del mundo antiguo. 2.2. - Demografía del mundo antiguo. 2.3. - Formación y desarrollo de la cultura castreña.

3. HISTORIA MEDIEVAL: 3.1. - La economía rural medieval. 3.2. - Los señoríos: bases territoriales, niveles de rentas y marcos jurisdiccionales. 3.3. - Las tensiones sociales en los siglos XIV y XV. 3.4. - El comercio intercomarcal e interregional en la edad media.

4. HISTORIA MODERNA: 4.1. - Historia rural en la época moderna. 4.2. - Demografía y estructuras sociales. 4.3. - Precios, salarios, fluctuaciones y movimientos de coyuntura. 4.4. - Crédito y banca, comercio y transportes en la etapa del capitalismo mercantil.

5. HISTORIA CONTEMPORÁNEA: 5.1. - Desamortizaciones, transferencias de propiedad y transformaciones agrarias en la época contemporánea. 5.2. - Movimientos revolucionarios en la época romántica. 5.3. - Problemas sociales y políticos en la década de los 1870.

6. PALEOGRAFÍA: 6.1 - Panorama actual de la investigación sobre escrituras latinas; perspectivas para el futuro. 6.2. - La investigación en los archivos eclesiásticos españoles: actualidad y metodología a seguir. 6.3. - La investigación diplomática sobre cancillerías y oficinas notariales: estado actual y posibles investigaciones.

material fotográfico e instrumental científico destinados a la interpretación de la fotografía aérea. b) Sensores remotos en cartografía temática. c) Análisis de la información territorial y ordenadores.

Todos los investigadores españoles y extranjeros podrán inscribirse como congresistas y enviar comunicaciones a estas Jornadas, sin otro requisito que la idoneidad de naturaleza con los temas de trabajo seleccionados y el interés metodológico de las mismas. Las aportaciones a las Jornadas habrán de constituir casos prácticos de metodología aplicada, esto es, pequeñas monografías sobre casos concretos que se correspondan con algún problema actual de la investigación histórica (o geográfica en el caso particular de la Sección 7) en el campo de referencia o tema de trabajo, y que presten la debida consideración a los métodos y fuentes adecuados para el estudio de los problemas. Para garantizar el interés de las Jornadas desde el punto de vista metodológico, el comité organizador de las mismas, constituido por los directores de Departamentos de la Sección de Historia de la Universidad de Santiago, así como los ponentes o rapporteurs de cada uno de los temas, ejercerán la función de admisión de las comunicaciones que reúnan los requisitos indicados.

Las comunicaciones se presentarán por triplicado, y su extensión máxima será de diez folios mecanografiados a un solo espacio y por una sola cara. Deberán enviarse a la Secretaría de las Jornadas (Universidad de Santiago de Compostela, Facultad de Filosofía y Letras) antes del 31 de Enero de 1973.

CENTRO DE ESTUDIOS DEL SIGLO XVIII

La Cátedra Feijoo, de la Universidad de Oviedo, que dirige el profesor José Caso González, ha organizado un Centro de Estudios. El propósito es reunir la Biblioteca Feijoniana, a copiar el material base para los estudios, promover la investigación sobre problemas del siglo XVIII y agrupar a cuantos trabajen en ese campo.

El Centro ha creado una Biblioteca especializada, cuyo proyecto inmediato es disponer de todos los periódicos editados, así como microfilm de manuscritos y libros. Se organizará un equipo de investigadores, que tendrá la misión de recopilar material.

Entre los estatutos figuran los siguientes puntos:

1. Todos los investigadores especializados en el siglo XVIII español podrán ser miembros del Centro
2. Todos los miembros recibirán gratuitamente las publicaciones del Centro y de la Cátedra Feijoo.
3. Se ha fijado una cuota anual de 1,000 pesetas.
4. El plan de trabajo incluye los siguientes puntos: una bibliografía general, índice cronológico de publicaciones, polémicas, biografías, índice de seudónimos, nombres poéticos y siglas, títulos nobiliarios, miembros de Tribunales y Academias Nacionales, temas lingüísticos.

5. Temas históricos: producción, problemas de explotación, la propiedad de la tierra, rentabilidad de las explotaciones, datos cronológicos sobre producción industrial, salarios, desarrollo de la minería, estadísticas de los productos objeto del comercio interior y exterior, de los comerciantes y sus capitales, aduanas, censos, población española, la Iglesia, Inquisición, Sociedades económicas, política internacional, universidades, planes de enseñanza, temas geográficos.

Para mayor información, se puede escribir al profesor José Caso González, Cátedra del P. Feijoo, Facultad de Filosofía y Letras, Oviedo, que forma parte de la Junta Rectora con los Señores Francisco Aguilar Piñal y Luis García Peláez.

STUDIUM GENERALE

Under the title "Studium Generale" the Leiden University organized a course of lectures on the Spanish Civil War which started on October 6 and ended on December 9.

The lectures (ten) were delivered by:

H. THOMAS (Reading)
Rudolf de JONG (Amsterdam)
A. L. CONSTANDSE (Amsterdam)
F. CARRASQUER (Leiden)
A. PORTA (Amsterdam)
J. LECHNER (Leiden)
J. M. BATISTA i ROCA (Cambridge)
J. GARCIA DURAN (Houston)
Fernando VALERA (Paris)
R. Th. J. BUVE (Leiden)

The lectures will be published by Leiden University.

Also, as a part of the course, the following films were shown: "Viva la muerte," "Spaanse aarde," "Guernica," "Granada, Granada o mijn Granada."
HISTORIA IBERICA


RECENT PUBLICATIONS


OBITUARY

Frederick Arthur Holden Hall, an Edward E. Ayer Bibliographer at The Newberry Library, and sometime lecturer in Portuguese at the University of Chicago, died in Lisbon of malaria on August 26, 1972, at the age of fifty-seven. He had been on vacation in Africa and was returning to Chicago via Lisbon to report to the Gulbenkian Foundation on the accomplishments of a grant for Portuguese studies made to the Newberry and the University of Chicago, which he had administered. A native of Evart, Michigan, he had attended the University of Michigan and had been working toward a doctorate in Latin American History at the University of Texas for the past three years. Mr. Hall had a deep knowledge of Brazilian literature, history, and culture, gained while serving in Brazil in the diplomatic service for eight years. A member of the Newberry staff for fifteen years, the last ten of them as Curator of the William Brooks Greenlee Collection of Portuguese History and Literature, he was a scholar's scholar, recognized by Luso-Brazilianists all over the world as an unfailing resource and an indefatigable aide in their research. He is survived by his parents, Mr. and Mrs. Jacob Hall of Marion, Michigan, and a sister, Mrs. F. L. Groenleer of Toledo, Ohio.

NEWS OF MEMBERS

T. Bentley DUNCAN (History, University of Chicago) has recently published: Atlantic Islands: Madeira, the Azores, and the Cape Verdes in Seventeenth-Century Commerce and Navigation (Chicago: The University of Chicago Press, 1972).

CURRENT RESEARCH INVENTORY

Harold B. JOHNSON, Jr. (History, University of Virginia)

I am engaged on two Portuguese projects. One concerns a study of the social structure of the Estremaduran region from 1309 to 1369, and the effects that the Black Death had upon that structure; the other (in
collaboration with Professor Ursula Cowgill of the Department of Biology of the University of Pittsburgh) is a long-term study of the society and demography of the same area in the 17th and 18th centuries, focused upon population dynamics, and derived from the reconstitution of families from the parish records via the "Fleury-Henry" technique. We have already published our first study, "Grain Prices and Vital Statistics in a Portuguese Rural Parish, 1671-1720," Journal of Bio-Social Science, III (1971), 321-329, and intend to publish further results of our investigations at frequent intervals.

INVENTORY OF DOCTORAL DISSERTATIONS IN PROGRESS

The following doctoral dissertations are currently in progress under the direction of the professor whose name is indicated after that of the institution. The estimated date of completion is indicated in parentheses.

UNIVERSITY OF WISCONSIN (Stanley Payne)


GENERAL ANNOUNCEMENT

The NEWSLETTER of the Society for Spanish and Portuguese Historical Studies is published four times each year and is distributed to members of the Society. The Editor is Morgan R. Broadhead, Department of History, The University of Texas at Austin, Austin, Texas 78712. Announcements of newsworthy nature (personal honours, research in progress, dissertations in progress, notice of meetings and congresses, recent publications, etc.) queries, archival notes, bibliographic essays, and short reviews of recent foreign publications are welcomed and should be directed to the Editor at the above address.

Correspondence concerning membership or the purposes and organization of the Society should be directed to the General Secretary, David R. Ringrose, Department of History, Rutgers University, New Brunswick, New Jersey 08903.

Correspondence concerning the program for the Fourth Annual Conference should be directed to Professor Nicolás Sánchez-Albornoz, History Department, New York University, New York, New York 10003.
REGISTRY OF MEMBERS

The list is current through December 1972. Further additions will be reported in future Newsletters.

ACEVES, Joseph B.
Department of Anthropology
Southern Methodist University
Dallas, Texas 75222

ACKELSBERG, Martha
515 West 110 St.
New York, New York, 10025

ADDY, George M.
340 Maeeses Bldg.
Brigham Young University
Provo, Utah 84601

ALLEN, Eva Llorens
Southern Connecticut State College
New Haven, Conn. 06575

ANDREU Villalon, L. J.
8 Town Crier Lane
Westport, Connecticut 06880

ARANOFF, Harriet
21 Potier Road
Framingham, Mass. 01701

ARCHER, Christon I.
Department of History
University of Calgary
Calgary 44, Alberta, Canada

BACIGALUPO, Mario F.
Dept. of Romance Languages
Syracuse University
Syracuse, New York

BARAHONA, Renato
C/o Gallastegui
Merced 2
Bilbao, Spain

BECK, Earl R.
Department of History
Florida State University
Tallahassee, Florida 32306

BERCH, Victor
Library
Brandeis University
Waltham, Massachusetts 02154

BERGAMINI, John D.
175 West 13th Street
New York, New York 10011

BERKE, Sandra
Márquez, 22, 6ºC
Madrid - 9
España

BERNSTEIN, Harry
Graduate Center
City University of New York
33 West 42 Street
New York, New York 10036

BLANCO-AGUNAGA, Carlos
Department of Spanish
University of California at San Diego
La Jolla, California 92037

BLEDSOE, Gerie
Department of History
Randolph-Macon College
Ashland, Virginia 23005

BODD, Carolyn P.
506 13th Avenue E #101
Seattle, Washington 98102

BRADEMAS, John
House of Representatives
Washington, D. C. 20515
BRANDES, Stanley
Department of Anthropology
Michigan State University
East Lansing, Michigan 48823

BRATTON, Jean
371 Beacon Street
Boston, Massachusetts 02116

BROADHEAD, Morgan R.
Department of History
University of Texas
Austin, Texas 78712

BROW, Ellen H.
P. O. Box 4086
Station A
Albuquerque, New Mexico 87106

BROWN, Sam P.
Box 293
Holmes Jr. College
Goodman, Mississippi
39079

BURNS, S. J., Robert I.
Faculty Residences
University of San Francisco
San Francisco, California
94117

CALLAHAN, William J.
Department of History
University of Toronto
Toronto 181, Ontario,
Canada

CHACE, William M.
76-66 Austin Street
Forest Hills, New York
11375

COMPTE, Ephrem Ernest
301 East 47th Street
New York, New York 10017

CONRAD, Roderick
History Department
West Georgia College
Carrollton, Georgia 30117

COOK, Ralph
340 East 13th Street
New York, New York 10003

CORBETT, Theodore G.
Department of History
Florida State University
Tallahassee, Florida 32306

CORDEIRO, Daniel Raposo
Latin American Bibliographer
University of Kansas Libraries
Lawrence, Kansas 66044

CORTADA, James N.
127 Peliso Avenue
Orange, Virginia 22960

CORTADA, James W.
Department of History
Florida State University
Tallahassee, Florida 32306

COVERDALE, John F.
Department of History
Princeton University
Princeton, New Jersey 08540

DACAL, Enrique Ucelay
300 West 106 Street
New York, New York 10025

DEAN, Alice Kinsey
198 Columbia Heights
Brooklyn Heights, New York
11201

DeFINA, Frank
Director
Academic Year in Spain
Universidad de Sevilla
Apartado 309
Sevilla, España

De GARMo, Peter H.
Department of History
Boston College
Chestnut Hill, Massachusetts
02167
de JONG, Rudolf
Spanish and Latin American Section
International Institute voor Sociale Geschiedenis
Herengracht 262-266
Amsterdam, Netherlands

De la CIERVA, Ricardo
Avenida del Generalísimo 47
Madrid 16, España

DEMETER, Anthe Joy
35 Cheney Drive
Storrs, Connecticut 06268

DETWILER, Donald S.
Department of History
Southern Illinois University
Carbondale, Illinois 62901

DONEHUE, Michael L.
Box 13866
University of California at Santa Barbara
Santa Barbara, California 93107

DOUGHERTY, Mark E.
Department of History
Tallahassee Junior College
Tallahassee, Florida 32304

DOUGLASS, William A.
Basque Studies Program
Western Studies Center
University of Nevada
Reno, Nevada 89507

DUNCAN, T. Bentley
Department of History
University of Chicago
Chicago, Illinois 60637

DUTRA, Francis A.
Department of History
University of California at Santa Barbara
Santa Barbara, California 93106

FAGG, John E.
Department of History
New York University
New York, New York 10003

FLAUS, Steven
2104 Clayton Avenue
Brooklyn, New York 11226

FLEMMING, Shannon E.
901 Witte Hall
University of Wisconsin
Madison, Wisconsin 53706

FOX, Edward Inman
Department of Spanish
Vassar College
Poughkeepsie, New York 12601

FRANK, Jr., Willard C.
Department of History
Old Dominion University
Norfolk, Virginia 23508

FREDERICKS, Shirley F.
Department of History
Adams State College
Alamosa, Colorado 81101

FREEMAN, Susan Tax
Department of Anthropology
College of Liberal Arts and Sciences
Box 4348
University of Illinois
Chicago, Illinois 60680

FRIEDMAN, Ellen G.
193 Dean Street
Brooklyn, New York 11217

GALLARDO, Alex
149 Willow Street
Brooklyn, New York 11201

GARCIA DURAN, Juan
The Fondren Library
Rice University
Houston, Texas 77001
GEISLER, Gary
Department of History
University of Cincinnati
Cincinnati, Ohio 45221

GIBSON, Charles
Department of History
University of Michigan
Ann Arbor, Michigan 48104

GINGOLD, Edward Gerald
24 Strathmore Road
Great Neck, New York 11023

GLADSTONE, Lorna Jury
c/o Jury
#6-Chalet Apartments
Green Street
Chapel Hill,
North Carolina 27514

GLEZ BLASCO, Pedro
Hall Graduate Students
320 York Street
Yale University
New Haven, Connecticut 06520

GLICK, Thomas F.
Department of History
Boston University
Boston, Massachusetts 02215

GOODSON, III, William H.
9109 Hamilton Drive
Fairfax, Virginia 22030

GOODWIN, Winslow Cope
History Department
West Georgia College
Carrollton, Georgia 30117

GORDON, Michael D.
Department of History
Denison University
Granville, Ohio 43023

GREENE, Nathaniel
Department of History
Wesleyan University
Middletown, Connecticut 06457

GREGORY, David D.
Department of Anthropology
Dartmouth College
Hanover, New Hampshire 03755

HALSTEAD, Charles R.
Department of History
Washington College
Chestertown, Maryland 21620

HARPER, Glenn T.
Box 384 Southern Station
Hattiesburg, Mississippi 39401

HEADRICK, Daniel R.
Division of Social Sciences
Tuskegee Institute
Tuskegee, Alabama 36088

HENDERSON, Donald C.
201 Pattee Library
Pennsylvania State University
University Park, Penna. 16802

HERMET, Guy
Apt. 143
8 Impasse Truillot
Ivry, FRANCE

HERR, Richard
Department of History
University of California
Berkeley, California 94720
HILLGARTH, Jocelyn N.
Department of History
Boston College
Boston, Massachusetts 02167

HOLMES, Oliver W.
The Center for Advanced Study
912 West Illinois
Urbana, Illinois 61801

HOLUB, Norman
History Coordinator
Dowling College
Oakdale, New York 11769

IRWIN, William J.
24 Vernon Place
Yonkers, New York 10704

JACKSON, Gabriel
Department of History
University of California
at San Diego
La Jolla, California 92037

JAGO, Charles
Department of History
McMaster University
Hamilton, Ontario, CANADA

JOHNSON, Jr., H. B.
Department of History
University of Virginia
Charlottesville, Virginia 22903

KAGAN, Richard L.
Department of History
The Johns Hopkins University
Baltimore, Maryland 21218

KAHLER, Mary Ellis
Assistant Director
Hispanic Foundation
Library of Congress
Washington, D. C. 20540

KENNEDY, John N. and Lee Ann
403 West 115th Street
Apartment 52
New York, New York 10023

KERN, Robert W.
History Department
University of New Mexico
Albuquerque, New Mexico 87106

KNAG, Ralph
33-44 - 167th Street
Flushing, New York 11358

KNIGHT, Franklin W.
Department of History
State University of New York
at Stony Brook
Stony Brook, New York 11790

KNIPMEYER, Mary Caywood
Department of Anthropology
Catholic University of America
Washington, D. C. 20017

KOENIGSBERGER, H. G.
Department of History
Cornell University
Ithaca, New York 14850

LAMB, Ursula
Department of History
Yale University
New Haven, Connecticut 06520

LEVENSON, John
3849 Harrison, #3
Oakland, California 94611

LIDA, Clara E.
Department of History
Wesleyan University
Middletown, Connecticut 06457

LINZ, Juan J.
Department of Sociology
Yale University
New Haven, Connecticut 06520
LORENS, Vicente  
Department of Romance Languages  
Princeton University  
Princeton, New Jersey 08540

LOVEY, Gabriel  
Department of History  
Wellesley College  
Wellesley, Massachusetts 02181

LUNENFELD, Martin  
140 Linwood Avenue  
Buffalo, New York 14209

MACIAS, Anna  
Department of History  
Ohio Wesleyan University  
Delaware, Ohio 43015

MALAGON, Javier  
Director  
Department of Cultural Affairs  
Organization of American States  
Washington, D. C. 20016

MALEFakis, Edward  
Department of History  
University of Michigan  
Ann Arbor, Michigan 48104

MARICHAL, Carlos  
15 Everett Street  
Cambridge, Massachusetts 02138

MARICHAL, Juan  
Department of Romance Languages  
Harvard University  
Cambridge, Massachusetts 02138

MARQUEZ, Francisco  
4 Evans Court  
Somerset, New Jersey 08873

McGANN, Thomas F.  
Department of History  
University of Texas  
Austin, Texas 78712

MEAKER, Gerald H.  
Department of History  
San Fernando Valley State College  
Northridge, California 91324

MESSICK, Frederick  
2340 East Drive  
Mt. Pleasant, Michigan 48858

MEZEM, Regina  
99 Dunns Mill Road  
Bordentown, New Jersey 08505

MIGUEL, Jesus de  
Department of Sociology  
Yale University  
New Haven, Connecticut 06502

MILLER, S. J.  
Department of History  
Boston College  
Chestnut Hill, Massachusetts 02167

MINTZ, Jerome  
Department of Anthropology  
Indiana University  
Bloomington, Indiana 47401

NADER, Helen  
Department of History  
University of Hawaii  
Honolulu, Hawaii 96822

NAVARRO, Marysa  
3 Sargent Street  
Hanover, New Hampshire 03755

NEEDLER, Martin C.  
Division of Inter-American Affairs  
University of New Mexico  
Albuquerque, New Mexico 87106

NIEHAUS, Thomas  
Department of Spanish  
Grinnell College  
Grinnell, Iowa 50112

NOEL, Curtis  
Department of History  
Hamilton Hall  
Columbia University  
New York, New York 10027

O'CONNELL, James R.,  
Box 2744  
East Carolina University  
Greenville, North Carolina 27834
ODUM, Walter M.
Department of History
Eastern Kentucky University
Richmond, Kentucky 40475

OLTRA, Joaquín
Department of History
The American Junior College
Apartado 12138
Barcelona, Spain

OSBORNE, Melville E.
Center of Ibero-American Civilization
Southern Methodist University
Dallas, Texas 75222

OWENS, John B.
Department of History
New York University
University Heights
Bronx, New York 10453

PARESEAU, Earl J.
Acting Director
Hispanic Foundation
Library of Congress
Washington, D. C. 20540

PAYNE, Stanley G.
History Department
University of Wisconsin
Madison, Wisconsin 53706

PEREZ-DIAZ, Victor
Department of Anthropology
Harvard University
Cambridge, Massachusetts 02138

PEREZ MONTANER, Jaime
Department of Foreign Languages
Lewis and Clark College
Portland, Oregon 97222

PESCATELLO, Ann
Department of History
Florida International University
Tamiami Trail
Miami, Florida 33144

PETEerson, Arthur F.
Department of History
United States Naval Academy
Annapolis, Maryland 21402

PHILLIPS, W. D. and C. R.
Department of History
University of Minnesota
Minneapolis, Minnesota 55455

PIERSON, Peter O'M.
Department of History
University of Santa Clara
Santa Clara, California 95053

PIKE, David Winegate
American College in Paris
31 Avenue Bosquet
Paris - 7, FRANCE

PIKE, Frederick B.
Department of History
University of Notre Dame
Notre Dame, Indiana 46556

PIKE, Ruth
Department of History
Hunter College
695 Park Avenue
New York, New York 10021

PILAPIL, Vicente
Department of History
California State College
Los Angeles, California 90032

PRUITT, Judith S.
Department of History
Western Michigan University
Kalamazoo, Michigan 49001

RAGLAND, James
Department of History
California State College
Long Beach, California 90801

RAMSEY, John F.
Box 1513
University, Alabama 35486
REINMUTH, Howard S.  
Department of History  
University of Akron  
Akron, Ohio 44304

RESNICK, Enoch  
Department of General History  
Bar-Ilan University  
Ramat-Gan, ISRAEL

RIAL, James  
Department of History  
Northwestern University  
Evanston, Illinois 60201

Riegelhaupt, Joyce F.  
98 Riverside Drive  
New York, New York 10024

Ringrose, David R.  
Department of History  
Rutgers College  
New Brunswick, New Jersey 08903

Rodriguez-Puertolas, Julio  
Department of Spanish  
University of California  
Los Angeles, California 90024

Rosenblatt, Nancy  
Department of History  
Penn State University  
University Park, Penna. 16802

Ruiz, Teofilo I.  
223 C. King Street  
Princeton, New Jersey 08540

Ruiz-Fornells, Enrique & Cynthia  
Department of Romance Languages  
P. O. Box 4931  
University of Alabama  
University, Alabama 35486

Sanchez, Jose  
Department of History  
St. Louis University  
St. Louis, Missouri 63103

Sanchez-Albornoz, Nicolás  
History Department  
New York University  
New York, New York 10003

Schmitter, Philippe  
Department of Political Science  
University of Chicago  
Chicago, Illinois 60637

Schneider, Susan C.  
Department of History  
University of Massachusetts at Boston  
Boston, Massachusetts 02116

Schwartz, Stuart B.  
Department of History  
University of Minnesota  
Minneapolis, Minnesota 55455

Smith, Carlton S.  
Spanish Institute  
684 Park Avenue  
New York, New York 10021

Smith, Ronald Bishop  
9460 Tobin Circle  
Potomac, Maryland 20854

Socarras, Cayetano J.  
Foreign Language Department  
Newark State College  
Union, New Jersey 07083

Southworth, H. R.  
Chateau de Roche  
Concèmiers  
Indre, FRANCE

Starling, Salvador A. M.  
13 Prince House  
University of Massachusetts  
Amherst, Massachusetts 01002

Stein, Barbara  
Library  
Princeton University  
Princeton, New Jersey 08540
STEIN, Stanley
Department of History
Princeton University
Princeton, New Jersey 08540

STEWART, Paul
Department of History
Southern Connecticut State College
501 Crescent Street
New Haven, Connecticut 06515

SUCHYTA, Joseph F.
6834 Mercier Street
Detroit, Michigan 48210

TAGGIE, Benjamin F.
Department of History
Central Michigan University
Mt. Pleasant, Michigan 48858

TEGNELL, Geoffrey Gordon
89 West Overshore Drive
Madison, Connecticut 06443

TE PASKE, John J.
Department of History
Duke University
Durham, North Carolina 27708

TORTELLA, Gabriel
Department of History
University of Pittsburgh
Pittsburgh, Pennsylvania 15213

TUNON de LARA, Manuel
Faculté des Lettres
Department d’Espagnol
Pau, FRANCE

TURIN, Yvonne
Faculté des Lettres
Université d’Alger
Algiers, ALGERIA

ULLMAN, Joan
Department of History
University of Washington
Seattle, Washington 98102

VANGER, Milton I.
32 Gray Street
Cambridge, Massachusetts 02138

VASSBERG, David E.
Department of Social Studies
Pan American University
Edinburg, Texas 78539

VILAR, Pierre
1 Boulevard Morland
75 Paris IV
FRANCE

VOGT, John
Department of History
Le Conte Hall
University of Georgia
Athens, Georgia 30601

WAGGONER, Glen
Department of History
University of Michigan
Ann Arbor, Michigan 48104

WALTZ, James
Department of History
Eastern Michigan University
Ypsilanti, Michigan 48197

WEISSER, Michael
Department of History
City College
New York, New York 10031

WHEALEY, Robert H.
Department of History
Ohio University
Athens, Ohio 45701

WHEELER, Douglas L.
Department of History
University of New Hampshire
Durham, New Hampshire 03824

WHITE, Robert Allen
Department of History
University of Massachusetts
Amherst, Massachusetts 01003