FALL MEETING: OCTOBER 22, 1983
ROGER WILLIAMS COLLEGE
BRISTOL, RHODE ISLAND

Roger Williams College will host the Fall Meeting of the Association. The program is printed inside. Vice President Ronald Formisano has organized an exciting interdisciplinary program. Local arrangements have been handled by Charles Watson and Joshua Stein. Registration forms have been sent out to the membership. Pre-registration is not essential for attending the meeting, but luncheon reservations must be made in advance. Late reservations may be phoned in (401-456-9714) to the Executive Secretary.

Roger Williams College is in a spectacular setting on Mount Hope Bay near the Mount Hope Bridge. The luncheon will be served by waiters and will consist of prime rib (luncheon cut) and appropriate trimmings.

ELECTION OF OFFICERS for 1984-85 will be held at the brief Business Meeting. Biographies of nominees are published in this newsletter. Ballots will be distributed at the registration desk.

THE EXECUTIVE COMMITTEE will meet on Saturday, December 3, 1983 at Rhode Island College. An agenda and luncheon reservation form will be mailed to the officers. Comments, suggestions and items for new business from the membership are invited and welcome. Pass them along to President Emiliana P. Noether, Department of History, U-103, University of Connecticut, Storrs, CT 06268.

Members who have not paid dues for 1983 are reminded to do so. Tax-exempt contributions to the ANNIVERSARY FUND are solicited and welcome.

COMING MEETINGS:
April 14, 1984
Worcester, Massachusetts

Proposals for papers and sessions in all areas of history for the Spring 1984 Meeting should be sent to Vice President Ronald Formisano, Department of History, Clark University, Worcester, MA 01610. Proposals should be accompanied by a completed paper or a detailed summary of papers or sessions.

THE NEW ENGLAND HISTORICAL ASSOCIATION is included in the Directory of Affiliated Associations of the American Historical Association. NEHA will have a display table at the AHA Convention in San Francisco this December. Stop by to say hello and help promote our regional association.

THE NATIONAL COORDINATING COMMITTEE reports that the Senate passed a bill on July 21 establishing a commission to coordinate plans for the bicentennial of the Constitution in 1987. On August 4, the House passed a parallel bill. Several amendments were added to the original bill, thus requiring another vote in the Senate. The amendments raised the number of commission members from 16 to 23 and gave the authority for selecting the commission to the President. The NCC also reports that Senator Eagleton introduced a resolution to commemorate the one hundredth anniversary of Harry S. Truman and to name a committee to plan the commemoration.

THE SOUTHERN ASSOCIATION OF WOMEN HISTORIANS announced the establishment of two prizes for publication honoring Julia Cherry Spruill and Willie Lee Rose. Contributions to the endowment to support the prizes may be sent to Judith F. Gentry, Department of History, University of Southern Louisiana, Lafayette, Louisiana 70504.
FALL MEETING PROGRAM  ROGER WILLIAMS COLLEGE  OCTOBER 22, 1983
8:15 - 9:15  REGISTRATION, coffee and donuts
9:15 - 10:35 SESSIONS 1, 2, 3

1. DEATH IN SIENNA: RELIGION, RITUAL, PROPERTY
   Chair: Stephen Epstein, Lecturer in History, Harvard University
   "Five Centuries of Dying in Sienna: Some Historiographical Reflections." Sam Cohn, History, Brandeis University
   Comment: Paula DiCoti, Center for European Studies, Harvard University

2. HISTORICAL PERIODIZATION
   Chair: Fred A. Caziel, Jr., History, University of Connecticut
   "Transition to 'The Modern World': Justification and Utility of an Historical Concept." William Green, History, Holy Cross College
   Comment: Fred A. Caziel, Jr.

3. THE SUBCULTURES OF COLONIAL NEW ENGLAND: AN HYPOTHESIS
   Chair: Peter Onuf, Humanities, Worcester Polytechnic Institute
   "The Subcultures of Colonial New England: An Hypothesis." Mary Swenson, Geography, Clark University
   Comment: Arthur J. Krim, American Studies, Boston University
   David Williams, American Civilization, Brown University

10:35 - 10:50  COFFEE BREAK
10:50 - 12:30  SESSIONS 4, 5, 6

4. RECENT TRENDS IN FILM AND TELEVISION CRITICISM
   Chair: Daniel Czitrom, History, Mount Holyoke College
   "Reception Difficulties: Creating a Humanistic Response to Television in America." David Marc, American Civilization, Brown University
   "Pots and Pans: The Ideology of American Science Fiction Films in the 1950s." Peter Biskind, Editor-in-Chief, American Film Magazine
   Comment: Daniel Czitrom
   Paul Buhle, Director, Labor-Oral History Project, N Y U

5. FAMILY, RELIGION AND THE ENLIGHTENMENT IN ANGOLO-AMERICAN CULTURE
   Chair: Irene Brown, Human Development and Family Relations, U Conn
   "The Platonists and the Ladies: Communicating Philosophy." Ruth Perry, Director, Women's Studies, MIT
   "Bonds of Fellowship: The Reverend Joseph Fish and Sarah Osborn, 1750-1767." Barbara Lacey, History, St. Joseph College
   Comment: Irene Brown
   Laurel Thatcher Ulrich, History, Univ of New Hampshire

6. MODERN ITALY: THE MEZZOGIORNO SINCE WORLD WAR II
   Chair: Alan Reinerman, Boston College
   "The Mezzogiorno Since World War II: Alice in Wonderland." Saul Engelbord, History, Boston University
   Gustav Schachter, Economics, Northeastern University
   Commentator TBA

12:30  WINE AND CHEESE RECEPTION  1:00  LUNCHEON AND BUSINESS MEETING

2:15 - 4:00  PLENARY SESSION: HIROSHIMA
   MODERATOR: Douglas Little, History, Clark University
   Comment: The Audience
REPORT OF THE NOMINATING COMMITTEE: Douglas Sweet, Chair

The Nominating Committee presents the following slate of candidates for offices in the Association for the 1984-85:

President: Ronald P. Fornaisano, Clark University
Vice President: Ridgway F. Shinn, Jr., Rhode Island College
Secretary: Paul A. Fiedler, Lesley College

Executive Committee [two positions, two year terms]:
Richard D. Brown, University of Connecticut
Ralph B. Case, Pittsfield High School
Alice McGinty, U.S. Air Force Geophysics Laboratory
George H. Merriam, Fitchburg State College

Nominating Committee [two positions, three year terms]:
Charles E. Clark, University of New Hampshire
James S. Leamon, Bates College
Mary Miller, Salem State College
John W. Tyler, Groton School

RONALD P. FORNASANO is Professor and Director of American Studies at Clark University. He has been Vice President and program chair for the current year. Recent publications include The Transformation of Political Culture: Massachusetts Politica, 1790s-1840s; and co-editor of The Evolution of Urban Politics: Boston, 1750-1980.

RIDGEWAY F. SHINN, JR. is Professor of History and Distinguished Service Professor at Rhode Island College. He was also the initial principal and organizers of NEHA. He has published in four areas: History of the British Empire, 1754-1815; Mass. in the Americas; Historiography; and Academic Administration. Some recent publications include "Changing the King's Clay," 1926, and "Irish Jurist X (Summer 1981)" and "Arthur Berriedale Keith (1879-1944)," in Edinburgh University Journal (December 1982).

PAUL A. FIEDLER is Professor of History at Lesley College. He is also the editor of the Association's Secretary for the Association's History. An abstraction of his paper on Tudor poverty appears in this issue. He is the author of "Fame, Writing, and the Cultural Imagery of Societas: A Review of Social History, Change, AHR and Sixteenth Century Journal.

RICHARD D. BROWN is Professor of History at the University of Connecticut. Some recent publications include: Modernization: The Transformation of American Life, 1600-1865; Massachusetts: A Bicentennial History and co-editor Social History and Society in Early America.

Ralph B. CaseY received a PhD from Rutgers University. He is chairman of Social Studies at Taconic High School in Pittsfield and also teaches at Berkshire Community College. His paper on Wesley's social policy, delivered at the Fitchburg meeting, is abstracted in this issue. In 1979 he taught English History at the University of Toronto in Exeter, England. ALICE MCCINTY is Chief of the Information Service Section of the Air Force Geophysics Laboratory in Bedford, Mass. She has a PhD from Tufts and taught at Bentley College. She chaired the NEHA Nominating Committee for three years.

GEORGE H. MERRIAM is Professor of History at Clark University and academic dean at Fitchburg State College. He presented a paper on the 1845 Railroad Strike in Massachusetts at the NEHA Spring Meeting, 1977. He is completing a history of Water- ville Maine Shops for publication.

CHARLES E. CLARK is Professor of History at the University of New Hampshire and served as chairman of the Department and Coordinator of Humanities as well. He has published Eastern Frontier: The Settlement of Northern New England and Maint: A Bicentennial History. He has written some of his History at Bates and writes on Maine History. He has published articles in William and Mary Quarterly and Maine Historical Review. MARY MILLER has the rank of Professor at Salem State College. She has a PhD from Boston University, and a Harvard Radcliffe Certificate of Business Administration. She has published some more of her book, Discovery and in Delaware History.

JOHN W. TYLER is a PhD from Princeton and is chair of the History Department at Connecticut College. He is the Connecticut Loyalists: An Analysis of Loyalist Land Coniscation and other articles on the Revolutionary period.

RESOLUTION OF ISLAM—REVOLUTION OR REFORMATION?

JOHN O. YOLL
SPRING 1983

Our meeting today has interesting historical antecedents. When the NEHA NEWS began to print presidential addresses, it started with the address by the president for 1970. That person was none other than our current major organizer, Kenneth Levalski. In May, 1974 he gave us an exhilarating presentation, "Imperatives for Historians," which was good guidance then, and is continues to give the Association good guidance and leadership. The same newsletter that printed this presidential address illustrates other continuities. The program for the next meeting included a paper by our new president, Emiliana Noether. Our new Vice President, Ronald Fornaisano, had presented a paper at the preceding meeting, and the organizer of the panel on Africa for the Spring 1983 meeting today had organized a panel for that meeting as well.

Historians like to find continuities, sometimes where they exist, and sometimes where we invent them. The perception of the Islamic experience is an area where the search for continuities and discontinuities can be seen. There is in the West a sensitivity to Islamic resurgence that has a special character. A great continuity in the Western historiography of Islam is reflected in popular journalism over the past century. There has been a decade in that period in which one does not find reports coming out of Cairo or Istanbul or Tehran of the "gathering clouds" of an Islamic resurgence as described in terms of a threat to Western civilization in some form. The last year was a centennial of what might be considered the first "Ayatollah fear figure of Western journalists": the Sudanese Mahdi. There always seems to be some "Mahdi" or Ayatollah or "Mad Ayatollah" to suit the moods of Western popularizing interpreters of the Islamic experience.

Western paranoia about Islamic resurgences is a very interesting subject that needs much more analysis. However, I wish to discuss the Islamic experiences of the past decade. I believe that in the past decade there has been something that can legitimately be called a resurgence of Islam. There are visible and sometimes seemingly superficial manifestations: in the Islamic world, more people and praying regularly, more people are fasting, more people are wearing islamically-appropriate clothing. More people are doing things that they think of as being clearly and authentically Islamic.

There are many ways of interpreting these phenomena. My approach at present is to concentrate on conceptual frameworks and vocabularies. In this context, I would like to suggest that I have given this address is spurious, a journalistic come-on. It is spurious, that is, not authentic, because in my view it should not contain a question mark; and the word "both" is included. However, for rhetorical purposes, it is useful to set up some type of dichotomy to which the speaker can resolve with a flourish at the end of his or her speech. I will reverse that. Let me give you the conclusion of the address right now and then give an exegesis on that conclusion.

-5-
Conclusion 1: The resurgence of Islam is in fact a revolution. It is not simply a revolution in the sense of demonstrations in the streets or the overthrow of some political elite or system. It is an honest-to-God (literally an "honest-to-God") revolution in which a whole perspective, a whole vocabulary (the "paradigm"). has been ripped apart and is in the process of being replaced by another.

Conclusion 2: Parallel to that revolution (and not "despite" it), there is a dramatic reformation taking place within Islamic thought. It may not be as visible as the revolution -- but it has equal significance.

What is this revolution? There are a few aspects that I would like to mention. We do not have time for a thorough explanation but I hope that I can introduce some of the critical dimensions of what I see as this "revolution".

To begin with, it represents a revolution in terms of perceptions and interpretations of the social order, both on the part of Muslims and non-Muslims. It involves "revolutionary" questions in terms of the way we think about the process of modernization. In the mid-1960s you heard a Marxist radical to believe that the role of religion in society was being reduced. Most theoretical analysis in the mid-1960s told us that secularization was an integral part of the process of modernization. The gradual separation of the formal institutions and traditions of religion from the operations of political power was seen as inevitable if not already accomplished. However, to turn the theological slogan of the late 1940s and early 1950s that "Islam is not a religion of politics" into political and social terms, "Islam did not die." In fact, it has reorganized politics. Thus we have a revolution in the way people look at Islam. Islamic forces have come to dominate the political and social scene in the Middle East, whereas other forms of modernization have failed in the last two decades. Most participants in the resurgence do not perceive a contrast between Islamic and modern. They are both Islamic and modern.

This change involves an evolution of the vocabulary or repertoire of symbols and concepts that provide the basis for political and intellectual discourse in the Islamic world.

In the period following World War I, up to the mid-1950s, the dominant vocabulary of politics and intellectual thought was "nationalism." The nationalist vocabulary was used when people began to define goals. When what they needed or desired, they spoke in terms of the goal which nationalization has to achieve. The determinant package of symbols and ideas revolved around concepts of nationalism. Even those who opposed ideas of the emerging intellectual elite began to argue in terms of this vocabulary. This dominant nationalist vocabulary began to lose its effectiveness in the 1940s. In the central Islamic world in particular, it began to be replaced by a new package of concepts in the late 1960s that what we might call "radical nationalism." Even the most conservative of monarchies began to speak in the new vocabulary. King Faisal in Saudi Arabia issued, when he wasPin of the country. In 1963, a ten point program which indicates a clear awareness of the appeal of the new vocabulary. King Hassan II, at about the same time, provided a new constitution for Morocco which articulates the goals in a way that clearly is aimed at appealing to those who speak in the socialist vocabulary.

Political debate in the 1960s within the Islamic world utilized the emerging socialist repertoire of concepts and symbols. There were still strong lines of continuity with the nationalist themes, but these seem to be in a subordinate position. There was also still some Islamic vocabulary, but it sounded rather archaic. People who seriously used a fundamentalist Islamic vocabulary are almost entirely monarchical, or at best as anarchistic who would soon disappear from the scene.

However, rather than disappearing, the fundamentalist Islamic vocabulary provided the basis for the symbol package that emerged as dominant by the late 1970s. During the 1970s, a revolution took place in the way most Muslims think about and talk about, politics and the social order. Radical Islam in the 1960s, was interested in everything in terms that are so Islamic that the Saudi monarchy is sometimes made to sound relatively secularist and modernist. There has been a major transformation of the whole language of political discourse.

It is an interesting and sometimes chastening experience to look back at old lectures that one has given, or to re-read textbooks which at sometime in the past seemed to catch the essence of what you were thinking at the time. I have looked back at lectures I gave in the 1960s. It was, and still is, a good introduction to the politics of the 1960s in the Arab world. It is Nationalism and Revolution in the Arab World by Hisham Sharabi, a perceptive scholar of modern Arab politics. His final chapter is on the language of politics. He presents a definition of the key words in the language of Arab politics as of 1966. To quote from the book, radicalism, patriotism, Arab nationalism, Arabism, Unity, Nasserism, federalism, union, Arab unity, Arab socialism, pan-Arabism, pan-Arabism, socialism, anti-Arabism, opportunism, nationalism, idealism, modernism, and so on. There is not a single one of these terms that has a direct and overt Islamic connotation. There is another list of Islamic connotations, but there is no term that is clearly and exclusively Islamic in the other list. Some even imply the non-existence of Islamic symbols as effects or meaningful conceptualizations. If you were to write a similar chapter today, at least half of this vocabulary would be replaced by overtly Islamic terminology. That, it seems to be, is a revolution.

The revolution tends to be visible, especially in its militant guise. However, it is troublesome to me as a teacher when I see people concentrate their attention on the violent events and ignore many other dimensions of the Islamic experience. This is especially important, in my view, because I believe that another significant development was the place during the 1970s whose impact has not been as dramatically visible as the revolutionary side of Islamic resurgence. During the 1970s, a new generation of young people emerged within the context of the growing importance of Islamic vocabulary and symbols. Some of these young people were not interested in violent revolution who were just starting their work, while others are a "new generation" in only a figurative sense. During the 1970s, writings and ideas of some older Islamic thinkers were discovered to have relevance to the new context. They too are part of what might be thought of as a "new wave" of Islamic thought.

As this "new wave" gathered momentum, it started with the basic Islamic repertoire of concepts and symbols as they had been defined by earlier generations (especially fundamentalist thinkers). The new generation then modified the repertoire of Islamic symbols, going beyond the traditionalist and rationalist orientation of earlier overtly Islamic thought. There was a standard, "old fashioned" fundamentalism which was quite distinctive. It presented a clear program with a list of specific rules to be enforced or actions taken. This
package included the prohibition of intoxicating beverages and gambling, as well as the imposition of the traditional public punishments for various crimes as they were defined by the medieval interpretations of the Quran.

What has happened in recent years is that a number of thinkers within Islam have started with the same dedication as the "standard fundamentalists" to a literal interpretation of the Quran, the Koran, and to a firm affirmation of the authenticity of the Islamic message as presented in the Quran and the traditions of the Prophet Muhammad. However, they have argued that the single speed of fundamentalism---whether in the form of a literal interpretation of Islam and its message in terms of the Quranic message as a whole. In this they are also being fundamentalists since they base this on a real "fundamentalist" one-ness of God. The doctrine of tawhid and the active awareness of the one-ness of God. In "standard fundamentalism" in the modern context, the concept of tawhid was basically used to show that Islam, the religion, was non-theistic, that Islam is not a personal deity to be worshiped, that it emphasizes that everything has to be approached from the viewpoint of the one-ness of God: you cannot separate religion from economics, science, and politics. The Islamic tradition of tawhid rejects any social, political, economic or religious principle that is not based on a foundation of active unity and unification. This stress on the necessity of unity of all life experiences institutions and on the necessity of basing that unity on the message of God as revealed in the Quran is the heart of the call of this new Islamic reformulation.

One of the most prominent of the "tawhid" scholars is Ali Shari'at-ati who provided a tawhid ideological basis for the Iranian revolution. He has been well-translated and his works are important for non-believers. One section of his essay, "Marxism and Other Western Fallacies," provides insight into his forceful thinking:

"We are clearly standing on the frontier between two eras. One where both Western civilization and communistic ideology have failed to liberate humanity, drawing humanity to a dead end and castrating politics in search of deliverance and one where humanity in search of deliverance will try a new road and take a new direction and will liberate its essential nature. Islam is not content with answering only one existential and historical-spiritual need, it strives to realize the worldview of tawhid and of human primacy within real life. This future involves disregarding and discarding capitalism and Marxism. The future is neither predestined nor prefabricated. Instead it remains to be built."

Later in the essay he adds: "The task of the true intellectuals of Islam is to focus on the frontier between two eras. The task is to re-examine the historical experience of belief and emergence from isolation and reaction. Islam should be able to take part in the current war of beliefs and in particular to command the center."

I have read this rather long selection because we frequently use the holy war mentality and vocabulary when we discuss the resurgence of Islam. The Islamic mode of this new resurgence is militant and sometimes difficult to define. At the same time, I find it hard to reject this vision of a united humanity aiming at eliminating distinctions between rich and poor, or among the "races of man". This is a goal which should be shared by all and supported by all. Western/post-Western evolutionary resurgence are not always a threat to humanity; "mullahs" are not always mad (regardless of Western preconceptions). This, then, is my exhortation for today: we need to see the Islamic resurgence as a revolution and a reformulation, but this does not mean that it is necessarily our enemy.
NEW DIRECTIONS IN AFRICAN HISTORY

"Kruen 'Down The Coast": Eastern Liberian migrants from many different groups worked along the West African coast in the nineteenth and early twentieth centuries. European shippers, merchants, missionaries and officials called these men Kruen and depended upon their work at the ports and in the nearby interior of the Gold Coast, Lagos and Oil Rivers. Kruen performed varied unskilled work on one or two year contracts. Uneven economic developments along the coast rather than forced recruitment or demands of absentee landlords stimulated the labor flow from Liberia. Low wages unacceptable to Africans down the coast were attractive to Kruen whose towns back home grew slightly more prosperous than the Americo-Liberian settler communities dependent on local resources. Capitalists such as A.L. Jones entered the Kruen economy via the Freetown Eldorado, while Kruen A Kruen culture developed, incorporating life down the coast and life back home. Traditional institutions accomodated to and incorporated the pattern of migration. Meanwhile, Kruen utilized their experiences down the coast in the service of more valued home communities. The migrants' dependence on the British was partly due to their isolation in a strange land and the economic opportunities which they felt they gained, but it also resulted from their perception of the Liberian Government which increasingly threatened to control their labor and dominate their home town. As brief case studies indicate, Kruen efforts to marshall British aid against the Liberian Government had limited success and Kruen towns gradually came under tighter Liberian control.

Jane J. Martin, Boston University

"Here Everyone Walked with Fear": The Mozambique Labor System and the Workers of Lourenço Marques, 1908-1920. From 1908 to 1920, the state investment to modernize and expand local transportation and communications as a prerequisite to more profitable, appropriate exploitation of Mozambican resources encouraged a parallel increase in diverse private investment. The result was a skill shortage and the need for higher wages, more job training and improved security for many workers. Rising employment opportunities strained traditional controls which had been devised to minimize wages and limit access to urban employment for all blacks. Residents and migrants in Lourenço Marques were aware of changing circumstances and tried to exploit their diverse skills and information networks to take advantage of new opportunities. Interviews—combined with a five percent systematic sample of employment, migration and penal records for the entire urban registered labor force for the same period—revealed a rich panorama of sophisticated individual and group strategies for upward mobility despite the constraints demonstrated which, while not always why. While the impact of increased labor demand on black workers in Lourenço Marques was uneven, blacks, whether local or migrant, skilled or unskilled, still had reason to "walk with fear."

Marie Peneve, Newbury, Massachusetts

"Agricultural History: Reunion and the Comoro Islands": This paper is excerpted from a dissertation in progress on the history of vanilla production in Reunion and the Comoro Islands. It follows the emancipation of slaves in Reunion (1848) and Grande Comore (1904). Comoran farmers resisted attempts by expatriates to create a monocultural system. Customary land tenure laws discouraged the sale of land to expatriates. The introduction of vanilla in the late 19th century coincided with the end of slavery and thus provided an opportunity to maintain and even increase income levels. In this way, the majority of Comorans, including slaves, could continue working for the household unit as producers—not as wage laborers. In Reunion, the pre-Revolution 'offshore' system of smallholders evolved and coexisted with the established plantation system. The former slaves had no rights in land and they did not begin experiments of vanilla production with an enslaved pool of labor resources as the Comoran farmers did. As a result of these vulnerabilities, the Reunionnais smallholder sector was crushed before it was ever able to compete.

Mari Borstelmann, Department of Defence

Comment: The presentation of Mari Borstelmann, Jeanne Penveve and Jani Mars Hellman reflects the role of labor in the economies of western Africa and the Indian Ocean islands of Madagascar, Zanzibar and Comoro are among these. They are relatively small African colonies which faced foreign competition, enrichment and the problem of labor. The use of forced labor in the 19th and 20th century colonial Africa which goes beyond statistics and ideology, among the factors which determined the use of Africans on plantations and on individual estates were the specific needs of the world market (vanilla in Reunion, for instance) and the character of the farming community (the Comoro). The climate of forced labor, and fear in Portuguese Mozambique, and the pattern of migration of the Liberians along the West African coast. The selection of sources lends itself to more concrete economic insights and a better comprehension of the contributions of African labor to the colonial economy.

Ann Beck, University of Hartford

ENOTS: THE DESIRE FOR UNION WITH GREECE

"Enosis in Cyprus: Dhal, A Case Study": This study relates the macro-history of the state to the micro-history of a community, using data based on extensive field research. The political history of enosis in Dhal, a small rural community in Cyprus, can be divided into three periods: from 1905 to 1947, from 1947 to 1974, and from 1974 to the present. Before 1960, among the Great Cypriot majority of Dhal, political identity with Greece was not differentiated from independence from British rule and desire for incorporation into the Greek state (enosis), despite the ambivalence of Dhal's Enosis movement. After independence, political identity with Greece was gradually displaced by identity in response to ethnic polarization, inter-communal fighting, sympathy with Makarios, the justice of non-alignment, antipathy toward the efforts of the proscribed EOKA B to achieve enosis through terrorism. Since 1974, the partial dismemberment of the state, the transformation of the traditional village economy based on wages and salaries, the growth in numbers and power of the small community, the decline in the traditional bases of authority, the church and the schools, the maturation of a generation since independence, together with increased foreign contacts through education and commerce, have combined to produce a growing "Cypriot" nationalism amongst Greek-Cypriots and a redefinition of enosis.

Anita Walker, University of Connecticut

RESPONSES TO POVERTY IN SIXTEENTH AND SEVENTEENTH CENTURY ENGLAND

"Cardinal Wolsey and Lower Class Discontent": This paper sheds light on Cardinal Wolsey's policy of law enforcement by examining his response to the lower class discontent that surfaced in 1527-28 as a result of unemployment in the cloth trade and widespread hunger. It argues that Wolsey's accomplis...
Wolsey's response to this crisis was twofold: to conduct a thorough survey of available grain supplies and see that surpluses were moved to urban markets; and to prevent or suppress unlawful assemblies or riots on the part of the poor, who were idled by the depression in the cloth industry. The paper illustrates how the state was beginning to develop and implement a network of community programs to address and manage urban poverty. These royal servitors, such as the Duke of Norfolk, employed a variety of police techniques for logging open surveys and secret searches.

The paper concludes that Wolsey ought to be judged by earlier century terms, as Penny Williams suggests, and not by the standards of a modern state, as Elton does. Wolsey was not a revolutionary or an innovator in the manner of his contemporaries, but then he never intended to be. He was a traditional, medieval lord chancellor under whom the machinery of household government functioned very well indeed.

Ralph B. Casey, Pittsfield High School

"Poverty and the Tudor 'Common Weal': A prominent aspect of the Tudor 'Common Weal', the outburst of reform ideas, policy, and propaganda that blossomed between the 1530s and 1550s, was the concern with poverty and vagrancy. This concern was not confined to an increased awareness of the extent of London and the towns, where the value environment had long been unfriendly to poverty, and a general sense of alarm about social problems caused by shifts in underlying assumptions about property, obligation, status, and social causation. Making use of humanist explanations of poverty's environmental causes and the need to rescue the poor through policy, public works, and the evaluation of begging, and resuscitation of the parish as the natural poor relief institution, the Tudors did not initiate a new innovative plan, which would have set up and funded a national "council of welfare" to deal with the problem. Instead, the relief system was ill-defined and sometimes silent. However, in the aftermath of the Civil War and the restoration of the traditional social order of the 1540s, a corporative protestant hue by the later 1540s -- and thus suggests a corrective to G.R. Elton's assertion of the protestant roots of the 'common weal' movement in the 1530s.

Paul A. Fideler, Lesley College

"English Corporations and the Tudor Civil War Experience". The governments of English towns have traditionally been criticized for their handling of poverty during the Interregnum; and the administration of poor relief in this period has been characterized as repressive and coldly inefficient. Despite some recent questioning of this interpretation, the traditional view has prevailed and indeed has some evidence to support it. That the problem of poverty was both real and intensified under the stress of civil war will not be disputed by anyone. However, selective sampling of the responses of the English town corporations to this situation suggests that the impact of government response was more complex, more imaginative, and less harsh than imagined. The re-introduction of older patterns, a general pattern of corporative responsibility, and legislation not directed exclusively at the poor, while the system did not break down, were extensive efforts to keep the poor functioning within the framework of the market, and efforts at equalization of the burden of the pauper are certainly more than cheap food. Likewise there is evidence of new efforts to find ways to meet the needs of the poor more effectively than by simply giving them relief. The recent evidence does suggest that the traditional contrast with respect to poor relief before and after 1640 is misleading.

Roger Howell, Jr., Bowdoin College

Comment: David Underdown (Brown University) commented on the importance of analyzing responses to poverty within the dual context of economic realities and intellectual ferment. Underdown emphasized that historians must avoid the temptation of looking at poverty from the top down, instead of looking at it from its roots in society.

Barbara Diefendorf, Boston University

Dissent in the German of the Twenties and Thirties

Paul C. Vincent (Franklin and Marshall) stressed a marked difference between the Parisian Dada movement and the German one. The former was essentially nihilistic, lacking the creative rationale needed to fill the void which would result with the desired elimination of bourgeois culture. The German Dadaists, by contrast, characteristic of much early twentieth century German thought, desired a return to the "wholeness" of a previous era; a wholeness which supposedly united man first with his society, then ultimately with the universe. While much of the movement's product seems avant-garde, this paper argued that its motivation, at least that emanating from the German Dadas in Zurich, was often reactionary.

James J. Ward (Cedar Crest College) reported on the activities of the secret Communist apparatus (APPARAT) which, constructed with Soviet assistance and headed by German Communists, was responsible for undermining the Republic's armed services, train party cadres for insurrectionary combat, and carry out other subversive activities. The most important function of the APPARAT, however, was to control the Communist rank and file itself. It identified itself, and sometimes silenced dissidents and deviationists, critics of the official party line laid down by Moscow and Berlin. Ironically, the very existence of the APPARAT provided the Nazis with further corroboration of their claims to have saved Germany from a takeover by Bolshevism.

Klemens von Klemperer, Smith College

"Theological Myth, German Antisemitism, and the Holocaust": Hostile myths about the Jew have poisoned minds if not most, Christian minds since the very beginning of the split between the two great religions. For nearly two millennia, Christianity, dominant in the West, has required the theological construction of an enemy in order to formulate the silence for the Jew. The only way for a group to survive, perhaps, theological Judaism helps explain why otherwise decent people, within Germany and without, hesitated to resist the Nazis. For, up to Hitler's decision to murder all the Jews of Europe, the ideas, actions, and activities of the Jews were responded to with religious based hostility, segregation, exploitation, and brutalization. This led to a morally disastrous position for even the best and brightest. The Holocaust was thus more tragic, perhaps, than anything that could have been foreseen in the 1930s. However, we expect to see the Jewish problem reflected in the general political culture.

Robert Michael, Southeastern Massachusetts University
ASSOCIATION MINUTES

EXECUTIVE COMMITTEE MEETING: April 15, 1983
Fitchburg State College

Present: John Voll, Emiliana Noether, Ronald Formisano, Kenneth Lewalski, Fred Cazell, Charles Watson, William Pease, Robert Ihmolt, Douglas Sweet, Barbara Solow, Paul Fiedler. minutes for December 4 meeting were approved.

Executive Secretary's Report. Ken Lewalski outlined the Association's financial situation: $1,136.38 current balance in the checking account; $1,200.00 in the Anniversary Fund. Plans for the Fall 1983 Meeting (October 22 at Roger Williams College) and the Spring 1984 Meeting (April 14 at Clark University) is well underway. Ronald Formisano is program chair for both meetings. Charles Watson is seeking local school arrangements for the Fall meeting. NEHA has decided for the present to discontinue formal affiliation with the National Coordinating Committee of AHA because of NCC's levy of one dollar per NEHA member. Unfortunately, the association is not in a position at this time to make such a commitment. An Anniversary Fund is being gathered to help defray anticipated outlays for the projected NEHA Awards and other expenses for the Association's upcoming twentieth anniversary.

Membership Report. Ken Lewalski reported that 108 new memberships have been received as the result of recruitment efforts undertaken by himself and Paul Fiedler. Paul offered a brief report on options the Association might consider in seeking to expand membership among secondary and prep school teachers. It was decided to acquire lists of state history/social studies teachers to supplement the recently acquired AHA membership list for New England, and that the Association Secretary would henceforth assume responsibility for recruitment.

Future Meeting Dates and Formats. The discussion centered on the suggestion from the Executive Secretary that the Association adopt two permanent meeting dates: the third Saturday in October for the Fall and the last Saturday in March for the Spring. The suggestion was discussed at length. Other proposals were introduced. William Pease proposed that we consider one annual two-day meeting, perhaps beginning with the NEHA anniversary year. It was agreed that William Pease and Roger Howell would begin the search for a meeting site in Maine for the Fall of 1984 and that they would consider the possibility of a two-day conference. A one-day meeting in southern New England would be arranged for Spring 1985.

BUSINESS MEETING: April 16, 1983
Fitchburg State College

President John Voll convened the meeting at 2:10 pm and introduced Vincent J. Mara, President of Fitchburg State College who offered his welcome to the Association.

John issued a call for papers for the coming meetings at Roger Williams College in the Fall and Clark University in the Spring. Proposals should be submitted to Ronald Formisano, program chair. John asked members to communicate to the Executive Secretary the possibility of the Association should continue its biannual one-day meetings or move to an annual two-day meeting.

James Leamon of Bates College announced plans for a meeting on Maine history (November 1983) and called for papers. Also announced was Ken Lewalski thanked Emiliana Noether for the fine program she had organized and Don Norton for the local arrangements. He reported that 108 new members had joined the Association and appealed for donations to the Anniversary Fund to commemorate NEHA's approaching twentieth anniversary.

John Voll delivered the Presidential Address entitled: The Resurgence of Islam--Revolution or Reformation?

[Paul A. Fiedler, Secretary]
NEHA NEWS is the newsletter of The New England Historical Association, published twice a year and mailed to members and subscribers in April and September.

Editor: Kenneth F. Lewalski

Contributions and suggestions are welcome and invited. The deadline for the April issue is January 11; the deadline for the September issue is June 15. Address inquiries and correspondence to the Editor and Executive Secretary.

THE NEW ENGLAND HISTORICAL ASSOCIATION is an organization of and for all historians in New England. Its membership is drawn from professional, academic and free-lance historians in all areas and periods of history. It is not restricted to American or New England studies. The purpose of The New England Historical Association is to promote historical studies and to provide historians with the opportunity to present ongoing research and to exchange ideas and information about the study and teaching of history. Two conferences, one in the Fall and one in the Spring, are sponsored by the Association. The conferences are held at various host institutions in southern and northern New England. Membership is open to all persons in New England as well as other geographic areas. The annual dues for regular members is $5.00 and $3.00 for retirees and students. The Executive Office and Executive Secretary is located at Rhode Island College, Department of History, Providence, Rhode Island 02908.