Calendar

FALL MEETING, Storrs
October 26, 1985:

Executive Committee, Cambridge
December 7, 1985
Lesley College
Executive Committee, Worcester
April 25, 1986
American Antiquarian Society

SPRING MEETING, Worcester
April 26, 1986
American Antiquarian Society

TWENTIETH ANNIVERSARY MEETING
The Twentieth Anniversary Meeting
is somewhat of a Homecoming since
the first NEHA meeting was held at
Storrs. The program theme is
"Twenty Years of NEHA and Twenty
Years of Historical Scholarship."
The program (inside) was arranged
by Catherine M. Prelinger (Vice
President) and a specially created
committee. The registration fee
[$10] includes admission to the
sessions, coffee, reception, and
sherry party. Registration on the
day of the meeting begins at 8 AM
in the Faculty-Alumni Center.
Reservations for the sit-down
luncheon must be made in advance
with the Executive Secretary.
Election of officers for 1986-87
will be held at the business
meeting. The Nominations Committee
report is printed inside. Ballots
and biographies will be distrib-
uted at the meeting.

An Extraordinary
20th Anniversary

NEHA AWARDS: The first NEHA Book
Award, commemorating the twentieth
anniversary, will be presented at
the afternoon Plenary Session.
Nominations for the 1986 Media
Award, particularly the work of
historians in New England, should
be sent to any member of the
Executive Committee.

ANNIVERSARY GIFT Members and
Friends are urged to contribute to
the anniversary fund, perhaps
20/20 [20 years, 20 dollars].
Donations are tax deductible.

ASSOCIATION DUES: The Executive
Committee voted to raise the dues
for 1986, $10 for regular members;
$5 for retirees and students. A
motion to that effect will be made
at the business meeting. New
members and those who neglected to
send in 1985 dues can do so now.

CALL FOR PAPERS: SPRING MEETING
[Worcester] Proposals in all areas
of history, complete sessions as
well as individual papers, should
be sent to Catherine M. Prelinger
[P.O. Box 307 Stockbridge, MA
01262].
ANNOUNCEMENT

From: Ridgway F. Shinn, Jr., President 1985-86
To: The Membership of NEHA

I enlist your assistance on an important matter: the review of the office of Executive Secretary of The New England Historical Association.

During 1980-81, the Executive Committee of NEHA, under the leadership of Fred Cazel as President, considered the Association's need to have a greater degree of continuity, to have an office where inquiries could be directed, and to have someone facilitate the work of the Association, especially details of arrangements for meetings. Thus, the Executive Committee recommended that the office of Executive Secretary be created for a five-year period [1981-1986] and that the office be reviewed in the final year.

Rhode Island College made an offer to provide support for that office for the same five year period. The Association accepted the generosity of the late President David Sweet of Rhode Island College and through negotiation between NEHA and RIC, Kenneth F. Levalski was named Executive Secretary.

Recognizing the need for review during 1985-86, the Executive Committee at its December 1984 meeting adopted a proposal to review the office of Executive Secretary. This is to be conducted concurrently by NEHA on behalf of its members and by Rhode Island College in terms of its commitment.

Under the scheme that was approved, I have created a Review Committee composed of the following persons:

Chairman, Ronald P. Formisano [Department of History, Clark University, Worcester, Massachusetts 01610]. Past President and current member of the Executive Committee

Fred Cazel [Department of History, University of Connecticut, Storrs, CT 06268]. President of NEHA when the office was created

Donald Norton [Department of History, Fitchburg State College, Fitchburg, Massachusetts 01420]. Member of NEHA who has not served on the Executive Committee

Norman Kogan [Department of Political Science, University of Connecticut, Storrs, CT 06268]. Outside person with experience as Executive Secretary or regional officer, other than NEHA. Professor Kogan served as Executive Secretary for Italian Historical Studies.

I feel that it is extremely important that we have an expression of views from the members. If the office is to continue, we will need to find an institution to support it. If Rhode Island College is interested in continued support, or if another institution is to be approached, the Executive Committee needs to know what value the membership of NEHA places on the office.

The duties of the Executive Secretary as stated in the Constitution [Article V, D] are printed below. Chairman Formisano has prepared a questionnaire to help elicit information from the membership. Please send in your response to Ronald Formisano or any member of the Review Committee by early November.
DUTIES OF THE EXECUTIVE SECRETARY

[a] maintain a central file of the organization to include minutes and records of meetings, constitutional changes, correspondence and the like;
[b] maintain and update membership lists; [c] serve as coordinator for all information about The New England Historical Association; [d] serve as coordinator for all official correspondence to the Association and respond under guidelines established by the Executive Committee; [e] serve as editor for NEHA News; [f] handle all notices, mailing, and details of arrangements for meetings of the Association and its committees; [g] maintain the financial records for the Association and ensure that an annual audit occurs; [h] file annual financial reports to the Internal Revenue Service for the Association as a tax-exempt organization; [i] seek sources of funds for the Association; and [k] serve as an ex officio, non-voting member of the Executive Committee.

QUESTIONNAIRE

1. Does the office of Executive Secretary work as it was designed to do? To what extent has it helped the Association? Cite specific illustrations.
2. What changes would you recommend in the duties of the Executive Secretary? Be specific.
3. Should the office of Executive Secretary be continued? Why?
4. If the Association should decide to continue the office, do you have suggestions for an institution which might be the host for the next five years?
5. Is there some other issue that the Review Committee should consider?

COMMITTEE REPORT

The Nominations Committee presents the following slate of candidates for offices in NEHA for 1986-87:

Vice President:
Paul Fideler, Lesley College
Secretary:
Charles Watson, Roger Williams College
Executive Committee (2 vacancies):
Robert Babcock, Univ. of Maine, Orono
Stephen Nissenbaum, UMass, Amherst
James Robertson, U Conn, Storrs
Marc L. Schwartz, U New Hampshire

Nominating Committee (2 vacancies):
Ralph Casey, Taconic High School
Sarah McAlmon, Bowdoin College
Armand Patrucco, Rhode Island Coll.
Catherine Shannon, Westfield State

Additional nominations may be made from the floor at the Business Meeting. Ballots and biographies will be distributed at the meeting.

PRESIDENTIAL ADDRESS

THE USES OF HISTORY IN THE 1980s
Ronald P. Formisano, Clark University
Delivered at Bowdoin College, Spring 1985

Why bother to discuss the uses of history in the 1980s? Are the 1980s a special time, and are the uses of history different now from earlier decades? I recall the first time I heard or read the ancient Chinese curse, "May you live in interesting times." That happened, not surprisingly, in the 1960s. Then I heard it again in the 1970s, especially during Watergate. And I have encountered it again in the years since 1980. I begin to suspect what those who were older and wiser than me already knew in the 1960s...

The uses of history in the 1980s are what they have been in the past; briefly: to understand and appreciate the past for its own sake because that is a life-enhancing activity; to identify patterns of change and continuity, to lead the way to critical thinking, to give individuals, groups, and society itself greater self-knowledge, to preserve our collective heritage (and, in a pluralist society), our various heritages, to keep collective memories, and, for those who teach—and most historians teach whether they work in classrooms or not—to educate citizens.

It is difficult today to convince college undergraduates, and especially their parents, of the utility of history. I have had many students tell me of going home and broaching to their parents their intention to major in history. The effect on the parents is not quite as unsettling as the youngster telling mom and dad that one has contracted herpes, but the reaction is one of alarm: "but what can you do with history?" What indeed?

History and historians seem to have fallen on unusually hard times since the late 1960s. The evidence of urges to practicality and utilitarianism are all around on campuses, especially in the number of management majors. The ideal of a liberal arts education still struggles to make a comeback, and history teaching yet remains absent from many secondary schools.

In the 1970s, indeed, professional historians discovered nothing less than a crisis in the discipline, the symptoms of which included declining enrollments at all levels and a shrinking job market, the causes of which seemed deeply rooted in cultural, social, demographic and technological trends over which historians had no control. The crisis was also one of confidence, as historians doubted their purpose, doubted above all their relevance (the shibboleth inherited from the 1960s), and admitted (many did) that their discipline seemed to have lost its intellectual focus or cohesion.

Yet at the same time large sectors of the mass populace became enchanted with things apparently historical. Michael Kammen, in the introduction to the 1980 American Historical Association volume The Past Before Us: Contemporary Historical Writing in the United States, noted the paradox:

During the 1970s a great wave of nostalgia washed over the American people, whose mood became one of apprehension about the present mingled with affection for the receding past. Although the dramatic growth of tradition-orientation could be seen in museum going, antique collecting, television programming and book buying in certain categories (for example...
Gore Vidal's *Burr*, Alex Hailey's *Roots*, and Barbara Tuchman's *Distant Mirror*), this reawakening of popular interest in the past, from all indications to dissipate the woeful indifference of most Americans to the basic narrative structure of their national history.

One of the essays in *The Past Before Us*, "The Teaching of History," also described the crisis of history in the 1970s, and offered the theory that in post-industrial society, and especially in its children, there prevails a "now" conception of time and change in which "the past and future become detached from the intense and endless present in which change erupts." In the "now" mode, history is irrelevant.

Now we are in the mid-1980s. The paradoxical situation described by Kammen still, I believe, by and large continues, with ups and downs there, regrouping here and slipping there. In addition, we have a President who is not only our first wholly Hollywood-bred chief executive, but also one who confuses the world of film make-believe with that of reality, and who seems, for example, to have received his ideas about World War II from films made about World War II. In a speech to medal of honor winners, for example, Mr. Reagan told a story of a B-17 shot down over Europe. As the plane was going down, everyone bailed out except the pilot and a young gunner. The young gunner could not bail out—the pilot comforted him saying, "That's alright son, we'll take this ride together." In actuality, Reagan's incident happened over the Pacific in a Navy TBF, a torpedo bomber with a three man crew. As the plane burned and lost altitude, the young gunner radioman, Mike, hit in the legs, could not bail out. Hans, the pilot, also could not bail out. "I haven't got the altitude, Mike, we'll take this ride together." As the plane crashed, it was cut from another plane. "Join up. Join up." Yes, Dana Andrews, the movie actor, in a scene from 20th Century Fox's 1944 *Winged and a Prayer*. Yes, we seem to have a President who probably thinks the King Dynasty is a television series starring Joan Collins.

My students in the 1980s often strike me as amnesiacs. Many of them do not think history is bunk as Henry Ford said, because they hardly think about it at all. May they have mixed feelings about history, have marvellous reference to history as "that huge Mississippi of falsehood," and about Anatole France's wise crack that history books which contained no lies are extremely dull. But I wonder if my students even care whether history is true or false. For most freshmen I encounter, and for many of those whom my colleagues and I never see, it does not seem to matter.

So what do I tell them, these amnesiacs and utilitarians? I quote Santayana, of course. And Cicero: "To be ignorant of what occurred before you were born is to remain always a child. For what is the worth of human life, unless it is woven into the life of our ancestors by the records of history?" This he once said, in a variety of light but also not to be determined, but many of them do seem to grasp and remember the idea that those who are ignorant of the past are doomed to repeat it. And there is more.

History can lead to self-knowledge: self-knowledge is perhaps the most difficult for any individual to attain. It can also be quite expensive, when acquired with the help of a therapist or psychiatrist. In one introductory course at Clark University, a colleague and I made family history the centerpiece assignment. This is a very basic course, attracting many students reluctant to take what they conceive of as the standard history course. We assume that getting them interested in their own histories (and we do not mean autobiographies) is a good place to start. Many students, as well as various members of their families, enjoy doing this assignment and experience first-hand history as a source of identity.

The study of history can be a real source of entertainment. Many college students take courses only in quite contemporary history, or in sexy subjects like sex, film history, the 1960s and so on. Perhaps you read about courses like the one offered at a New Jersey high school, I think, a couple of years ago, on The Mafia, which immediately enrolled over four hundred students. But if students—not necessarily enrolled for credit—take the plunge into a much earlier, distant era, to a past we have lost, and which does not at all appear "relevant," they may find themselves amazed at how contemporary and familiar earlier individuals were in attitudes and problems. Those students can in turn be lead to the next fascinating discovery of how different that past also is.

For educators who teach United States history, the most important function we serve for the general student is to advance our pupils in their development as citizens. This applies also, I believe, to those who teach other histories, because ignorance of other cultures has proved, since the United States became a super and imperial power forty years ago, so debilitating to U.S. foreign policy. "Vietnam" (and all that we mean by "Vietnam") illustrates the truth of that, especially as argued in Frances Fitzgerald's brilliant book *Fire in the Lake*.

My position here definitely falls into the tradition of the Progressive historians who advocated, in the early part of this century, that historians promote "social advance." Progressive historians were never really very clear about what they meant by that, and not many of them practiced what they preached. A notable exception was Charles A. Beard, a scholar-activist whose career is usually taken as a warning against the dangers of engagement and presentism. Very briefly, I disagree. While Beard made mistakes, I find his life and work on balance inspiring. But this is not the place, and there is not the space, to develop this argument.

I want to try to clarify, in a general way, what is meant by our function in educating citizens. Carl Becker once said, "The first duty of man is not to be duped," a charachteristically American statement. In the 18th and 19th centuries Americans possessed a great fear of manipulation and tended to be hair-trigger to any suggestion. Now, in the late 20th century, the technology of duplicity and the technology of manipulation are so much more highly developed, while the inner resources of the citizenry for resisting are so much less. Historians, I believe, are (among others) natural cultivators and nurturers of those resources.

1984 has just passed. Everything that Orwell wanted us to be concerned about, everything that "1984" has come to symbolize, should concern us for the rest of our lives. And if we are lucky, we shall instill that concern in our children and students.
Historians are not mathematicians. But we are uniquely among those in the society dedicated to the proposition that two plus two equals four, and not what Big Brother says it equals. In one of his essays, Orwell, referring to the historical rewriting and falsification that went on in the Soviet Union, observed that the truth went on existing, as it were, behind the backs of the bureaucrats. I believe it will do so only if it has plenty of help.

Citizens realize that it is not enough to study history, to examine society; the task is also to change it when it needs changing because it is unjust, unfair or harmful. In the 1960s the New Left sometimes advocated change for its own sake. Worse, it had little sense of history and of the acts and if it lived in a historical vacuum. Increasingly, since 1971, I have told my students that if they wish to change something, they will have little chance of getting any leverage on it unless they understand historical continuity.

I personally hold a bias toward change, or, rather, toward challenging and criticism. Power, it seems, will never lack for champions, protectors, celebrators, and legitimators. Those at the receiving end of power, I believe, are the more needy. As history can bring the individual to hard-won self-knowledge, so also can criticism promote a society's self-knowledge. Some historians do this; many work on what they call "policy-oriented" research; many simply engage directly in social criticism.

I have been discussing not only historians' role in educating citizens, but also their role or responsibility as citizens themselves. I would like to elaborate on the latter for a moment, fully aware that this is somewhat controversial. It is necessary, I believe, for historians to put themselves in an active relation to public affairs and to act also as members of their individual communities (realizing that "community" is often difficult to find, and often quite weak).

Where do historians live? For the most part they live in three spheres or ghettos: 1) their department or institution; 2) their profession; and 3) the nation. They think themselves both intellectuals and citizens because they read the New York Times (though they do not live or work in New York), cluck their tongues over Mr. Reagan or whoever happens to be President, and never stoop to reading their local newspaper. They might consider writing a letter to the Times, perhaps, but most do not. Occasionally, in a crisis, they sign and help pay for an advertisement that appears in the Times. Similarly, they may write to their Congressman.

There is a staggering waste of skills, talent, and resources in our country because of historians' unconnectedness to local communities. There are many ways to correct this situation — many of them, by the way, short of becoming political activists. To point to just one possibility, there has been a revival in the past few years of local historical societies. Last summer, for example, one came into being just a few miles from here where I summer on an island in Casco Bay. Too many of us are not involved with local historical societies, though we could contribute much to them. Perhaps it is that they do not have far-reaching effects, even leading into broader public issues. Thus, I encourage all of you as individuals, and NEHA as an organization, to develop links with local groups and societies.
POLITICS AND SOCIAL STRUCTURE IN THE RIO DE LA PLATA

"EXPLANATION FOR THE RISE OF THE INTERVENTIONIST STATE IN URUGUAY."

Milton Vanger, Brandeis University

The ouster of the military, popular rejection of the neo-liberal "free market" policies, and the electoral victory last November of the party historically identified with interventionist policies, have heightened interest in explaining the origins and course of state interventionism in Uruguay. Vanger outlined the extent of early 20th century state intervention, from the replacement of foreign enterprises with state enterprises to the state support for feminism, and then examined the two major explanations for its rise. The first, now in eclipse, explains the new State as the result of Uruguay's precocious modernization which created a new strong urban middle and working class that favored interventionist policy. The second (now influential) "political autonomy" explanation argues that the way modernization occurred acted against the interests of the dominant classes, local and foreign, but that the later arose to the threat, and, climaxing in the 1915 electoral defeat of the presidential candidates, he made this autonomy explanation recognizes the weaknesses of precocious modernization explanation; for example, the fragility rather than strength of labor unions. But the political autonomy explanation has its own weaknesses. It underestimates popular allegiance to political tradition, the tradition used by the party leader Batlle y Ordóñez, to support the new interventionism. Interpretation based on the use of political tradition to change society and resistance to so much change within the population that (by certain classes), can overcome the weaknesses present in existing explanations of the rise and course of the interventionist state in Uruguay.

"ITALIANS IN ARGENTINA: SOURCES AND HISTORIOGRAPHY."

Georgette M. Born, Georgetown University

Major sources on Italian migration to Argentina in the 19th and 20th century include publications of the Archivo Centrale dello Stato, the Archivo Storico-Diplomatico del Ministeri degli Affari Esteri, and the Centro Studi Emigrazione. There is also a plethora of statistical publications, official data aggregates publications on the federal, provincial and municipal level, contain data on population, industrial, commercial, immigration, health, and police matters. No compilations, codes of laws and migration regulations of Italy and Argentina are all essential source materials. Guides to Italian and Argentine archives should be consulted to ascertain holdings and information regarding accessibility to unpublished documents. Accounts by immigrants to Argentina, especially agrarian, could be equally valuable. For both urban and rural migration, there are a number of articles in journals and newspapers. Major US historians have studied Italians in Argentina: Samuel Baily, Carl Solberg, James Scoble. In Argentina, the Di Tella Institute and the Centro de Investigaciones Carlos июне Conde and Ezequiel Gallo have undertaken important projects on the subject. In Italy, Marcello Carmagnani, Eugenia Scarzannella and Plavio Fiorani have studied Italian migration and assimilation in Argentina. These sources provide room to pursue the topic from social, cultural, and economic viewpoints.

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"YOUNG IRELAND AND PHYSICAL FORCE." Helen F. Malvey, Connecticut College

The group of youthful nationalists gathered around the Dublin Nation newspaper, after its founding in 1842, were dedicated to the idea of bringing about a Protestant, Catholic, united Ireland, which would erase all past dissensions; and winning over the Protestant Ascendancy to a repeal of the Union of 1800. A powerful adjunct to O'Connell's non-violent Repeal Movement, Young Irishmen were in agreement with O'Connell on many points, which both persuasion and constitutional action. Their weekly newspaper [Nation], edited by Charles Gavan Duffy, a Catholic, supported by Thomas Davis, a Protestant, was a brilliant achievement; ably written, informed, informative and wide-ranging. It soon achieved the largest circulation of any contemporary Irish paper and was at the very heart and center of O'Connell's repeal campaign which reached its peak during 1843. Despite its ostensible purpose of conciliation, the Nation, even for the years 1842-43, left a militant legacy. Their understanding of patriotism: to turn patriotic and anti-union, but it also, and often, attacked them for negligence and failure to care adequately for tenants and laborers. It published much about Irish history, the special interest of Thomas Davis; but Irish history, as it had earlier conquest and confiscation could divide rather than unite. Patriotic poetry, a special feature of the Young Irelander paper, was often warlike in tone, filled with anti-English allusions. Thus, even though the editorial policy was conciliatory, the history and poetry left a legacy which future patriotic nationalist readers could peruse and direct to purposes different from those of the constitutional and non-violent Young Irelanders.


Historians who like to draw sharp distinctions between the advocates of moral and physical force in 19th c Ireland would do well to consider the profound ambivalence of many nationalists about the most effective way of remedying Ireland's plight. Instead of alternating between constitutional methods and violent action, the majority of political leaders operated along a continuum stretching between the two extremes. Preferring parliamentary process to insurrection, but aware that docile or differential protest would impress few legislators at Westminster, these nationalists often indulged in rhetorical violence: invoking in speech and poem or pamphlet images of battles, heroism, martyrdom, and the weapons of war, in order to remind British governments what might come to pass should moral force fail to attain its goals. In theoretical terms, this ambiguous strategy bore a strong resemblance to the Chartist Movement. Both the Young Irelanders and the Chartist leaders subscribed to a policy of "peacefully if we can, forcibly if we must." They were equally reluctant to tap the physical force elements within their respective movements. In Ireland, some of the more advanced nationalists, the Irish Confederates, resorted to rebellion in 1848; and the Fenians tried to compensate for the devastating failure of William Smith O'Brien and his friends in the mid 1860s. But the resounding defeat of both rebellions served as forceful reminders of the advantages of rhetorical violence to the majority of Irish nationalists. Chartist leader Ernest Jones summed up the ambivalence when he described moral and physical force as "tickling cherries on one stalk." Leaders of the New Departure sought to combine the best of both strategies in the 1880s.

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"The Colonial Experience: A Comment on Fraser's 'The Weaker Vessel'." Sarah F. McMahon, Bowdoin College

An examination of change and continuity in women's lives in colonial British America during the 17th c offers a means both of evaluating Fraser's historical "lots" and "women's lot" and of testing her framework for studying the conditions of women's lives. Using Mary Beth Norton's examination of recent scholarship ["The Evolution of White Women's Experience in Early America," AME June 1984], we find that the economic and social conditions in the Chesapeake and religious beliefs and institutions in New England created differing conditions for English emigrants in the initial period of settlement. Yet the higher "women's lot" in the 17th c Chesapeake women may be much less significant than the broader "female influence" that New England women enjoyed in their homes. Further developments in the economy and in religion after 1650 and the "moribund" experience of 17th c Englishwomen's experience of their women's experience, of their women's experience, of their women's experience, in the new colonies and in their homes, again more of the way that change in condition is traditionally measured but much more of the way women inhabit, the domain that is valued or important in their eyes. Moreover, those changes were not necessarily accepted by men, who still viewed women as "dependents of a specific marital household." Had Fraser focused not on the "lot" to which men and women were born, but on the experience which they reached conclusions quite different than that women's lot in 1700, and in 1600, was "always the same."

MAINE HISTORY

"The French Canadians of Lewiston in the Nineteenth Century." Yves Frenette, University of Maine at Orono

Unlike most other scholars who have treated this subject, I do not make the dichotomy "survivance"-assimilation the axis of my research and study. I propose in this essay to explore the multiple relationships between the class and culture. This will provide a more global approach to the experience of 19th c French-Canadian immigrants than has thus far appeared. In order to make this possible, I am using against the French and qualitative sources. It is also important to look in depth at the society of origin and the migration process itself, since these aspects greatly affected the formation of the ethnic community. In Lewiston, the first 20 years of the French-Canadian settlement (1860-1880) were years of instability. Because of the very low rate of persistence and the shifting nature of the settlement in Lewiston, contact and settlement in Lewiston, in the last two decades of the century, stabilization of the population resulted in the growth of numerous and diverse ethnic institutions. The coming of the Dominican priests to take charge of the French-Canadian parish was an important factor in creating stability.

ENVIRONMENT AND HISTORY: THE NEW SYNTHESIS

Donald Worster, Brandeis University

In the period 1972-74 two major journals, Pacific Historical Review and Annals, published special issues on the new field of environmental history. The first emphasized the American conservation movement and rural history. The second, in contrast, carried articles on environment and technology in primitive societies, earthquakes and floods, the impact of climate on harvests. Both emphases continue to be important today, the "human ecology" approach of Annals is the broader and more promising of the two. Environmental history deals with the role that ecological forces, whether of natural or human origin, have played in social change, with the consequences that different economic scenarios have had for the environmental sustainability of historical cultures. All of these questions may be illustrated, as my paper demonstrated, in the rise of the world market economy and the culture of modern capitalism."

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ITALY IN THE EIGHTEENTH CENTURY
"The Modernization of Austrian Lombardy in the Eighteenth Century."
Alexander Grab, University of Maine at Orono

Agriculture was the most significant branch of the Lombardy economy in the 18th C. Agricultural production constituted the basis for most of the commercial and industrial enterprises, most notably grain, rice, dairy products and mulberry trees (a necessary raw material for the silk industry). Agriculture in the low Lombard plain was among the most advanced in Europe, drawing praises from agricultural experts. The main protagonists behind this development were middle and big land tenants who took advantage of the highly developed irrigation system. They rented large farms, invested considerable capital in running them, geared their production to market demand and employed wage labor. Against this background of agricultural growth, the Austrian Enlightened Despots, Maria Theresa and Joseph II, launched a series of reforms in the second half of the century aimed at encouraging the entrepreneurial forces. These reforms included: (1) land cadastre (measurement of land and the appraisal of its yield for taxation purposes). The tax was fixed and did not change even if the yield increased, thus stimulating landowners to augment production and pay proportionately less taxes. (2) Eliminating old restrictions on land purchase and development, including common land rules on the condition that buyers would cultivate them. (3) Establishment of freedom of trade in agricultural products, grain in particular.

"Pope Benedict XIV's Selection of Cardinals (1740-1758)."
John B. Guarino, Northern Essex Community College

Many factors either limited Benedict XIV's choice of members of the College of Cardinals or served him as standards for evaluating potential cardinals. The limiting factors affected a substantial portion of his appointments. These included the custom of raising the nuncios of the "great crowns" to the Cardinalate and the royal right of nomination of Crown Cardinals. Traditions whereby certain Curial offices customarily led directly to the Cardinalate restricted the Pope's choices. Benedict failed to bring the Sacred College up to its full complement of members, perhaps because he was faced with all these limiting factors and thus could not create the Sacred College as he would have liked. Among the standards which Benedict himself applied in evaluating potential candidates were: experience, loyalty to the Holy See, impartiality, moderation, diligence, good morals, thrift, and, in some cases learning and "sound" "reasonable" theology. By "experience" Benedict sought "prospects" who had followed general career paths which provided ample time for the Pope and others to observe character and work habits: 1. from "Papal" nuncio to nuncio to a "great crown" to Cardinal; 2. from Prelate to Secretary to a Congregation to Cardinal; and 3. from Advocate to Auditor to Cardinal. Indeed, the career of Benedict XIV himself involved significant elements of the latter two "career paths."

"City Politics in 18th Century Rome: The 'Tumult' of 1736."
Laurie Nussdorfer, Princeton University

This paper examined popular riots against illegal Spanish military recruiters in Rome in 1650 and 1736 for evidence of plebeian political attitudes and modes of action, and their change over time. In both incidents, although Spain was the principal target, the Roman populace also showed hostility to their reigning governor, the pope. By comparison to that of 1650, however, the uprising of 1736 had two striking features. First, a core of over 1200 rioters set up camp in the city for several days and refused to disperse until they had won complete amnesty. Second, members of the Roman civic elite, in a rare display of cross-class solidarity, supported the plebeian cause against Spanish demands for punishment and apologies. The paper argues that the great efficacy of popular action against impressment gangs in the eighteenth century resulted from a decline in aristocratic interference in urban "tumults" and the rise of informal neighborhood youth bands, which provided crucial discipline and leadership in the events of 1736.

AN INVITATION FOR YOU TO JOIN

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Make all checks payable to NEHA or The New England Historical Association
Mail to Kenneth F. Levalski /Executive Secretary /Rhode Island College
Providence, R I 02908
Contributions and suggestions are welcome and invited. The deadline for the Spring Issue is January 11; deadline for the Fall issue is June 15.

Manuscripts should be typed and doublespaced.