



**CONFERENCE ON LATIN AMERICAN HISTORY
FALL 2011 NEWSLETTER
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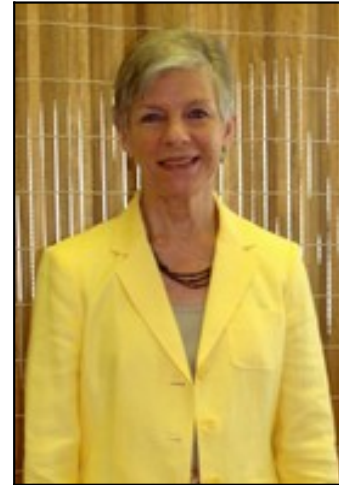
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I. MESSAGE FROM PRESIDENT CYNTHIA RADDING

It is my pleasure to greet all of you, friends and colleagues, as we look forward to the annual meeting of the Conference on Latin American History in the framework of the 126th Annual Meeting of the American Historical Association. I especially thank Executive Secretary Jerry Dávila and his staff at the University of North Carolina, Charlotte, for their enthusiasm and professional service to the CLAH. I am grateful as well to our past president Mary Kay Vaughan, and to Vice President and President-elect Jane Landers, for their commitment to our organization and their willingness to advise and share the work of the Executive Committee.



CLAH's profile in the 2012 AHA Annual meeting will again surpass our records set in 2010 and 2011 for the number of panels and sessions co-sponsored with the AHA. Our members joined together in preparing 63 successful submissions – over half of which are co-sponsored by the AHA Program Committee – creating an innovative program for CLAH that covers a wide range of time periods and geographical regions. In addition to ten regional and thematic committee meetings, we have prepared two CLAH Presidential sessions linked to the overall themes of “communities and networks” set by the AHA for this annual meeting and a third Presidential session dedicated to a round table discussion on negotiating the challenges of publishing in the 21st Century. Our success is due to all of you and to the energetic work of our Program Committee for 2011-2012 (Peter Beattie, chair, Nicole Sanders, and Lyman Johnson) to enhance the CLAH program and coordinate productively with the AHA Program Committee.

As we all know, the work of CLAH extends beyond the framework of the annual meetings to recruit new members, maintain communication through this Newsletter and the postings to H-LATAM, and the work of our prize committees. I thank most sincerely the work of this year's prize committees for their thoughtful labor in reading, ranking, and selecting among the many worthy submissions for awarding our endowed prizes to recognize outstanding books and articles, support graduate student research and post-doctoral work, and honor our members for distinguished service to the profession. Our membership has grown apace this year, with a total of 1,100 CLAH members and a significant increase in our lifetime memberships.

The full membership voted last spring and overwhelmingly approved the revisions to the Constitution and Bylaws, arising from new practices that were made necessary by the transfer of most of CLAH business – including elections – to on-line formats. These revisions were discussed by the Executive and General Committees, distributed to the general membership in the Fall 2010 Newsletter, inviting comments and amendments, approved at the General Committee meeting January 6, 2011, and submitted to the full membership for approval last spring. Thank you for your participation in this important process.

Together with the full Executive Committee I reiterate our thanks to the current CLAH Secretariat

and the important institutional support that we have received from UNC-Charlotte for the past five years. At the same time I call your attention to the call for proposals for a new home for the Secretariat, beginning in July 2012. The CFP was circulated via H-LATAM and was posted in the CLAH Spring Newsletter. We encourage you to consult with your colleagues, departmental chairs, and deans to consider hosting the CLAH Secretariat for a five-year term (2012-2017). Please consult with Executive Secretary Jerry Dávila on the terms of the bid and the logistics for submitting it, and see the CFP that is posted on the CLAH website.

This year we again remember deceased colleagues, with sadness in their passing but with affection and deep respect for their accomplishments. We include in this Newsletter sincere remembrances for four of our esteemed colleagues: Paul Vanderwood, Catherine Julien, Elsa Malvido, and C. Dirck Keyser. Paul J. Vanderwood was selected for the CLAH 2011 Distinguished Service Award, as was announced to our membership earlier this month. He learned of this honor and it gave him great pleasure in the weeks before his death.

I close with sincere and grateful saludos/saudações to all. In this year of continuing financial hard times and political uncertainties, it is you, the CLAH membership, who have advanced our goals to continue our support for graduate students and scholars newly entering the ranks of Latin American history, to invite our colleagues in Latin America to join our organization and present their work on our panels, and to expand our presence ever further in the AHA Annual meetings. I hope that you can join us in Chicago to share our work in the sessions and regional committee panel meetings, to recognize our colleagues' achievements at the CLAH luncheon, and to renew and expand the vibrant collegiality of our organization.

II. MESSAGE FROM EXECUTIVE SECRETARY JERRY DÁVILA

I look forward to seeing many of you at the meeting in Chicago. Cynthia notes the large number of sessions at this year's meeting and I am delighted to add that this is the CLAH's largest program to date. Even if you are unable to attend, I encourage you to browse the program, which is available on the CLAH site, to see the breadth and quality of the work being produced by our colleagues in the field. And as you review the AHA Program, you will see too how significant the footprint of Latin American History has become within the AHA's meeting.



Speaking of the annual meeting, luncheon tickets are now available – members may purchase them online at the CLAH website, or can download the order form to remit payment by check. As in the past few years, the program is available online, and printed copies will be available at the CLAH Information Table, which will be located on the 2nd floor of the Marriott. As you make travel arrangements, note that the majority of CLAH events will be taking place at the Marriot Downtown.

This year, the Secretariat had a pleasant surprise: a banner number of our colleagues became life members in the CLAH. We have seven new life members this past year – an increase of almost 10%. We are deeply grateful for this generous gesture and the commitment it reflects to the CLAH and its mission. I would be remiss if I did not encourage our other members to consider a lifetime membership in the CLAH. The cost is \$700 and I would also encourage you to contact us at the Secretariat if you are interested in the possibility of obtaining life membership by installment.

Finally, at the General Committee meeting in Chicago we will review proposals to host the CLAH Secretariat for its 2012-2017 term. Here at UNC Charlotte, we have very much enjoyed the opportunity that the Secretariat has presented to play a central role in supporting the field of Latin American History. We have also very much appreciated the activism and dedication of the many CLAH members we have had opportunity to work with. In turn, we are pleased that the next tenure of the Secretariat will continue to enjoy working with an organization that is as financially sound and as vital in its work as it is, a product of the dedication of many people.

III. PAUL VANDERWOOD, 2011 DISTINGUISHED SERVICE AWARD RECIPIENT

The Distinguished Service Award Committee—consisting of Barbara Tenenbaum, Hendrik Kraay, and Lou Pérez—is pleased to announce the selection of Paul J. Vanderwood as recipient of the 2011 CLAH Distinguished Service Award. In selecting Professor Vanderwood, the Committee recognizes a career that spans forty years of service: enduring contributions to scholarship, sustained service to the profession, and dedication to the teaching of the multifaceted interplay between the Latin American past and present.

An indefatigable and innovative scholar, Professor Vanderwood has produced a corpus of scholarship that has long served as a touchstone for the generation of scholars who followed where the logic of his research pointed. He has authored scores of articles—many published in the principal scholarly venues of the profession—and has written several important scholarly monographs on Latin American history, the most important of which include: *Disorder and Progress: Bandits, Police, and Mexican Development* (Lincoln: University of Nebraska Press, 1981) [Recipient of the 1982 Hubert Herring Award for Best Book from the Pacific Coast Council Latin American Studies]; *The Power of God Against Guns: Religious Turmoil in Late 19th Century Mexico* (Stanford: Stanford University Press, 1998) [Recipient of the 1998 Thomas F. McGann Prize for Best Book from the Rocky Mountain Council on Latin American Studies]; *Juan Soldado: Rapist, Murderer, Martyr, Saint* (Durham: Duke University Press, 2004); and, most recently, *Satan's Playground: Mobsters and Movie Stars at America's Greatest Gaming Resort* (Duke University Press, 2010).

Professor Vanderwood has given unstintingly of his time and knowledge to students and colleagues, a disposition characterized by a willingness always to provide guidance and share insights accrued over many decades of experience. His scholarship has moved seamlessly between the national and the local, between the archival and the ethnographic, between attention to the elegance of style and commitment to the intellectual canons of a scholar.

Professor Vanderwood has provided a rich legacy to the profession and to the expanding corpus of scholarship on Latin America. His life-long achievements do indeed provide an exemplary model of a career of distinguished service.

With deepest regrets, we also share news of Professor Vanderwood's passing on October 10. A memorial on his life and work by Eric Van Young appears on page 13 of this Newsletter. Van Young will also accept the Distinguished Service Award and make remarks on his behalf.

IV. SCOBIE AWARD REPORTS

ADRIANA CHIRA

UNIVERSITY OF MICHIGAN

Itinerant Revolutionaries: Cuban Migrant Workers in the U.S. South during the Nineteenth Century

With support from the Conference on Latin American History (Scobie Award), my preliminary dissertation research explored the circulation of official and vernacular ideologies of freedom and citizenship in the Gulf of Mexico between 1840, a decade of growing popularity of U.S. annexationism, and 1898, the year of the U.S. military occupation of Cuba. I examined a group of mobile political activists in Cuba and the U.S., that included journalists, cigar-makers, union leaders, and pro-Cuban independence conspirators, who, as early as the 1860s, defined citizenship both with reference to an imagined nation and to circum-Caribbean communities of political belonging.

My research situates the emergence of Afro-diasporic imaginations and politics against the background of rising U.S. expansionist designs in the Caribbean after the 1840s. I approach U.S. expansionism from the vantage point of a regional network of port-cities along the coast of the Gulf of Mexico that included Havana, Santiago de Cuba, New Orleans, Pensacola, Mobile, and Tampa. This particular regional network has a unique history of overlapping Spanish, French, and U.S. political traditions of activism and racial ideologies. During the nineteenth century, the Gulf's economic and commercial networks, which were controlled by slave-owning interests with annexationist designs on Cuba, were retooled to become an infrastructure for the circulation of political activism organized by Afro-descendants. The project focused on the transnational circulation of ideologies of citizenship through three practices: (1) freedom claims that urban slaves in Cuba made during and after the U.S. Civil War; (2) associational and union politics; and (3) the black press that Afro-descendants in the six port-cities participated in.

The Gulf of Mexico has long been the locus of intense movement of commodities and people. In the eighteenth century, imperial institutional structures, piracy, and contraband trade served as the main lubricants of connectivity among the strategically located port-cities of New Orleans, Mobile, Pensacola, Tampa, Santiago, and Havana. Since the six port-cities had passed through Spanish colonial rule at some point (New Orleans, between 1763 and 1800; Mobile, Pensacola, Tampa, and Key West, until 1821; and Santiago and Havana, until 1898), they had all been subjected to the same institutional infrastructures, which had facilitated mobility for elites.

The economic connections that had developed through contraband trade during the eighteenth century persisted into the nineteenth, after the U.S. occupation of Louisiana and Florida. According to primary sources located in Archivo Nacional de Cuba (ANC) and the Historic New Orleans Collection (HNOC), Louisiana planters made large investments in Cuban sugar plantations, slave trading operations, and urban infrastructure, especially after plans of annexation began to take hold during the 1840s. In the other direction, Louisiana became a haven for Cuban intellectuals, planters, and dissidents to the Spanish regime, many of them, pro-annexationists, during the 1840s.

Mobility along the Gulf's commercial and institutional networks was not restricted to economic and political elites: anti-racism activists and Afro-descendants used the available circuits to pursue political opportunities and security. Through flexible manumission laws, eighteenth century French and Spanish rule had created relatively large social strata of free people of color who enjoyed legal and social protections and became property owners, entrepreneurs, and prominent political voices (Cossé Bell, 1997; Landers, 1999). After the U.S. Civil War, anti-racism activists from across the U.S., attracted by the politically active Afro-Creoles, travelled to New Orleans to become involved in Reconstruction politics. Their arrival coincided with that of Cuban migrants fleeing the island in the wake of the War of Independence. The Cuban migration consisted for the most part of highly unionized, politically mobilized, and relatively well-paid cigar-workers who reached Louisiana just as the State Constitutional Convention was about to pass one of the most radical, though short-lived, state constitutions in the history of the U.S. (Scott, 2005; Tunnell, 1984).

According to consular reports authored by the Spanish authorities in Louisiana, Florida, and Washington located in the Archivo General de la Administración (AGA) and the Ministerio de Asuntos Exteriores (MAE) in Madrid, the Cuban migration established connections with the radical Republicans as soon as they reached the U.S. South. The Radical Republicans embraced the cause of the Cuban Independence as an anti-slavery struggle and began contributing to it financially. Cuban Afro-descendants shaped Louisiana and Florida politics through associational politics and journalism during the 1880s. They were members of African American masonic lodges, wrote for African American newspapers, lived in African American neighborhoods, were members of cigar-makers' unions, and some even participated in the first U.S. state constitutional conventions after the Civil War. My research will address how Cuban Afro-descendants' presence in the U.S. and their contact with African-American organizations at the time of Reconstruction informed their efforts to devise a national ideology of racial democracy in Cuba.

The Scobie Award supported me to conduct research in four archives in Cuba and Spain. In Cuba, my research was based at the Archivo Nacional de Cuba, in Havana, where I consulted judicial cases brought up against pro-independence conspirators, personal and official correspondence, and émigrés' newspapers. The Instituto Juan Marinello, which hosts a vibrant intellectual community, offered me logistical support and the opportunity to become a member of a broader Cuban community of historians. In Madrid, I conducted research at the Archivo General de la Administración, the Archivo Histórico Nacional, and the archive of the Ministerio de Asuntos Exteriores, where I consulted nineteenth century consular reports written in New Orleans and Washington. During my stay in Spain, I established contact with the Instituto de Historia, at the Centro de Ciencias Humanas y Sociales in Madrid, which I will further develop during a future stay

in 2013.

The extremely vibrant intellectual community of Latin Americanists at the University of Michigan has provided invaluable support as I have been developing my doctoral project. Paulina Alberto, Jean Hébrard, Jesse Hoffnung-Garskof, Paul Christopher Johnson, and Rebecca Scott have provided constant guidance, have pushed me to re-think the boundaries and claims of my project, and have tirelessly re-read too many written incarnations of my ideas. Rebecca Scott has also taught me how to enjoy “le goût de l'archive” and to re-think and experience the archives anew every time I entered them. In Cuba, Marial Iglesias Utset, Aisnara Perera, María de los Angeles Meriño, and Jorge Felipe have very generously included me in their conversations, have challenged me to work tirelessly with the available archival material, and to re-read documents through ever new lenses.

SHAWN MOURA

UNIVERSITY OF MARYLAND, COLLEGE PARK

With the assistance of a James R. Scobie Award, I conducted pre-dissertation research this summer in Campinas, São Paulo, and Rio de Janeiro, Brazil. This research has confirmed the viability of a dissertation that examines the connections between postwar developmentalism and consumer culture. In the course of my research, I discovered materials that have led me to focus my dissertation on the role that women and transnational household consumer culture played in Brazil's developmentalist project.

The records of Instituto Brasileiro de Opinião Pública e Estatística (IBOPE) at the Universidade Estadual de Campinas (UNICAMP) will provide strong statistical support for analyses of how class status shaped access to consumer goods. In addition, the IBOPE files include surveys on women's place at work and home, and surveys that will help me document and interpret Avon's expansion in Brazil. I found frequent references to household consumption in union newspapers held at UNICAMP, which will help me connect union struggles with workers' experience as consumers. UNICAMP's libraries also hold trade magazines published by Federação das Indústrias do Estado de São Paulo, which document industrialists' views on development and the minimum wage.

In the libraries of the Universidade de São Paulo, I encountered a newsletter distributed to workers' wives by the Serviço Social da Indústria, a social welfare service organized by São Paulo industrialists. This newsletter focused on home economics, including how to make food, clothing, and even toys. In my dissertation, I will connect these materials to industrialists' attempts to contain worker budgets and wage demands. Records held at the Arquivo Nacional and the Centro de Pesquisa e Documentação de História Contemporânea do Brasil in Rio de Janeiro, confirmed that government officials viewed increasing levels of consumption as both a concern for public support and part of cultural and economic development.

In addition to the James R. Scobie Award, I received three thousand dollars in total funding from the University of Maryland Department of History to cover per-diem expenses during my stay in Brazil. Based on the research I conducted this summer, I am prepared to draft a prospectus and I am currently pursuing a Fulbright to complete my dissertation field research. I wish to extend my

gratitude to the Conference on Latin American History for its support.

BEN NOBBS-THIESSEN

EMORY UNIVERSITY

Thanks to a combination of the James R. Scobie Award and Professional Development Funds from my home institution I traveled to Bolivia this past June where I conducted preliminary research towards my dissertation on Mennonite settlement and frontier expansion in the Eastern Andean lowlands. My research was based in Santa Cruz de la Sierra and Sucre. I began in the former, where I was able to locate relevant materials in the Archivo Historico y Hemeroteca in the Universidad Gabriel Rene Moreno. *El Deber* and other newspapers proved an excellent source for tracking the aspirations and anxieties of a regional elite, amid the city's rapid growth in the second half of the twentieth century, as road and rail routes linked it with the Andean heartland, Brazil and Argentina. Strikingly absent was any mention of Mennonite migrants. For this, I travelled through the surrounding region, visiting several of the Mennonite colonies including Canadiense along the Rio Grande and Nueva Esperanza in the Chiquitana. Through contacts I established in the Mennonite section of Los Pozos market in Santa Cruz and through the generous help of Willmar Harder at the Centro Menno, I was able to carry out informal interviews with some of the original Mennonite settlers still living in the colonies. These preliminary discussions established a basis for future and more detailed oral history work.

After three weeks in Santa Cruz I left for the highlands where a joint Ethnohistory and Estudios Bolivianos conference was being held in Sucre. While attending the conferences I met several other graduate students working on a number of topics in the post-52 period, from the Agrarian Reform to public health initiatives. They were all too happy to introduce me to the workings of the wonderful National Archive in Sucre. There I focused my time on the files of the Instituto Nacional de Colonizacion as well as records relating to the Agrarian Reform, the Ministry of Agriculture, the Banco Agricola and the Corporacion Boliviana de Fomento.

My goal was to situate the Mennonite migrations of the 1950s and 1960s alongside other colonization schemes in the lowlands, those led by the military, the government, independent cooperatives of ex-miners as well as other Japanese and Italian colonists. Though occasionally inflamed with the rhetoric of the recent National Revolution, there remained a strong continuity with earlier attempts to colonize the region in the early 20th and late 19th centuries. Specifically, I was able to see how different migrants articulated their demands for land and resources to the state, what types of discourse they employed and how this reflected particular views of their places of origin and of the region in which they were settling. Alongside the original settlement records with their tidy maps and land allotments, subsequent complaints, pleas and investigations revealed the complicated nature of this process as lands were illegally partitioned, abandoned or often simply described as such by ambitious fellow colonists.

My investigations this summer are invaluable to my future dissertation work and are currently being reworked into a seminar paper. Though my earlier research has been almost exclusively based in textual sources I found the challenge of oral history incredibly rewarding. The frank discussions of

early settlement I had with Peter Fehr and Jakob Neufeld in Canadiense II colony stood in compelling contrast to the confident projection of agricultural modernization presented to the Bolivian government by his small group of Paraguayan Mennonites that I later discovered in the National Archives. Traveling within and between far flung colonies, many without automobiles, far from main roads, where individual *campes* were often several miles apart was also an instructive lesson in logistics that entailed more than a few dusty strolls, plenty of hitch-hiking and at least one memorable tractor ride.

I am very grateful to the Conference on Latin American History for their support as well as all those that I encountered this summer that made my trip so fruitful and enjoyable. Special thanks are owed to friends and fellow researchers, Nicole Pacino (UC Santa Barbara), Justin Blanton (UNC-Chapel Hill), Gabriel Hetland (Berkeley) and Hernán Pruden (Stony Brook), the archival staff in Santa Cruz and Sucre and the Harder family at Centro Menno. Of course none of this would have been possible had my wonderful advisors Jeffrey Lesser and Yanna Yannakakis not encouraged and supported my application to begin with!

ERIN ZAVITZ

UNIVERSITY OF FLORIDA

Revolutionary Memories: Celebrating and Commemorating the Haitian Revolution, 1804-2004

The 2011 James R. Scobie Award helped fund six and a half weeks (June 12-July 27) of archival research and field work in Haiti. The award was supplemented by grants from the University of Florida's Center for Latin American Studies, Department of History, and the Samuel Proctor Oral History Program. This report details my activities and division of funds over the six weeks of preliminary research for my dissertation on how Haitians have commemorated the Haitian Revolution from 1804 to 2004. To answer this question, my project examines various expressions of memory from printed texts to ceremonies to oral histories. The goals of this trip were to begin to examine archival sources, establish contacts for the oral histories, and conduct preliminary interviews.

Originally planning to concentrate on the northern region of Haiti near the city of Cap Haitien, the revision of the University of Florida's travel policy to Haiti and the receipt of additional travel funds allowed me to change my field work plans and travel throughout the country. Arriving in Port-au-Prince on Sunday, June 12, I spent the first week at one of the few open archives in the capital, the Bibliothèque Haïtienne des Frères de l'Instruction Chrétienne, Saint Louis de Gonzague (Haitian Library of the Brothers of Christian Instruction, Saint Louis of Gonzague). The library holds one of best collections of nineteenth-century Haitian newspapers and valuable manuscripts and rare published works. The five days in Port-au-Prince gave me an initial opportunity to survey the collection and begin taking photos of documents for my dissertation. A return trip, however, will be needed to collect notes and photos on all the sources that relate to my project.

While in Port-au-Prince I also met with Elizabeth Pierre Louis the Director of Programs at Foundation for Knowledge and Liberty (FOKAL) to discuss using FOKAL's rural libraries as a site to conduct interviews with Haitians of diverse backgrounds. She eagerly welcomed the opportunity to

collaborate and shared the necessary contact information for libraries near Cap Haitien and Jacmel that I could visit. I returned to FOKAL at the end of my six weeks to update Elizabeth on the success of my interviews and confirm collaboration for future field work. Meeting personally with Elizabeth and other individuals at FOKAL was one of the great benefits of this trip and helped establish an advantageous network for future work in Haiti.

The remainder of my time was divided between the northern city of Cap Haitien (June 19-July 1) and the southern city of Jacmel (July 2-July 23). At both of these sites, I focused on making contacts and conducting initial interviews. In the Cap Haitien region, I worked principally with the FOKAL libraries in the towns of Grand Pré and Dondon. Here I collected nine interviews from members of the communities and established contacts for return visits. The librarians in the town of Dondon were particularly excited about my project and invited me back next year to give a speech to the town on Haiti's history. Besides conducting interviews, I also spent time at a small archive attached to the Collège de Notre Dame in Cap Haitien where I found a collection of historically-themed plays from the late nineteenth and early twentieth centuries.

I completed the final few weeks of field work in a small fishing village outside Jacmel. Here, I spent time observing in the community and collected eight interviews in order to have a more regionally varied sample. I also worked on establishing contacts with non-profit organizations in Jacmel and local historians, both of which will be integral to future field work in the area.

In terms of allocation of funds, the James R. Scobie award covered all international travel expenses, supplies, and fees for accessing archives and making photocopies. From the University of Florida's Center for Latin American Studies, I received \$1,500, which helped with lodging in Jacmel and Port-au-Prince and all transportation in Haiti. I was awarded the Pozzetta Dissertation Research Prize (\$1000) from the University of Florida's Department of History. The award covered meals for the six and half weeks and contributed to lodging expenses in Port-au-Prince. Lastly, the Samuel Proctor Oral History Program at the University of Florida granted me \$500, which paid for guides to national monuments and lodging in Cap Haitien.

V. NEWS FROM MEMBERS

Charles D. Ameringer

Penn State University (emeritus)

Honors and Awards:

Middle Atlantic Conference of Latin American Studies (MACLAS) 2011 Judy B. McInnis

Distinguished Service Award "For a Career of Outstanding Service to MACLAS and to Latin

American Studies" and Penn State College of the Liberal Arts 2011 Emeritus Distinction Award

VI. IN MEMORIAM

Catherine Julien

Catherine Julien passed away in the company of her family and friends in her native California, May 27, 2011, at the age of 61. Survived by her daughter Clara, her father, and her siblings, Catherine is mourned by her family and by many friends and colleagues, who admire her prolific scholarship and remain deeply grateful for her generosity of spirit, her eagerness to share her knowledge with others, her dedication to teaching and mentorship, and her passion for research on many facets of Andean history and anthropology, including the ecological and cultural borderlands of lowland South America.

Born and raised in California, Catherine Julien attended Whitlock College in Washington State, but transferred to the University of California, Berkeley, where she completed her education, earning her B.A. in 1971, M.A. in 1975, and Ph.D in 1978, all in anthropology. Catherine wrote her dissertation under the directorship of the late John Rowe on Inca rule in the Lake Titicaca region; the major questions that she explored through his mentorship would guide her research in subsequent years and resurface in her award-winning book, *Reading Inca History* (University of Iowa Press, 2000). Julien conducted extensive research in both archaeological excavations and archival compilations in Peru, Bolivia, Spain and Germany. She taught at the University of Bonn from 1989 to 1995, and returned to the U.S. in 1996 to take a faculty position in the History Department at Western Michigan University, her professional home for the rest of her career. Nevertheless, Catherine Julien continued to travel and expanded her research and collaborative projects through her many competitive awards for grants and fellowships, among them, a grant from the National Academy in Britain, a Humboldt Fellowship, numerous National Endowment for the Humanities Fellowships, two Fulbright Fellowships, and a Guggenheim Fellowship.

Catherine Julien's publications, appearing in English, Spanish, Italian, and German, include no less than ten books, fourteen articles in leading journals in her field, twenty-two chapters in edited collections, and almost two dozen publications directed to a popular audience. Her scholarly legacy will continue to grow even after her death, as yet another book will soon be published posthumously in Peru. Catherine's most important unfinished work, supported by an NEH Scholarly Editions Grant, is her ambitious multi-volume edition of the documents generated by Alvar Núñez Cabeza de Vaca's explorations through the Paraguay River basin and into the Pantanal, during his ill-fated governorship in Asunción de Paraguay (1540-1545). This project will be completed by her collaborator Pablo Pastrana-Pérez, of the Western Michigan University Spanish Department, under contract with the University of Nebraska Press.

Catherine Julien's remarkable career flowed from her mastery of interdisciplinary methodologies and the broad network of international scholars and institutions with whom she shared her work. Trained as an archaeologist, Catherine was an indefatigable archival historian, and she mastered theoretical frameworks drawn from cultural geography, anthropology, literature, and ecology to interpret both the ambiguities of seemingly contradictory textual fragments and the multivalent meanings of material culture. One of the principal threads that ran through her voluminous scholarship was her

fascination with the problems of reconstructing plausible periodizations for Andean cultural history, bridging the pre-contact and post-conquest periods, by confronting the evidence gathered from documentary and archaeological sources and then integrating their interpretive streams. Julien tackled difficult intellectual problems and never feared controversy, as evidenced especially in her monograph, *Reading Inca History*, in which she compared exhaustively the known historical accounts of the rise of the Inca dynasty and brought to the fore probable non-textual symbolic and mnemonic cultural objects that would have sustained Andean lineages and kinship networks across successive generations. *Reading Inca History* was awarded the Modern Language Association's Katherine Singer Kovacs prize for the best work on the history and culture of Latin America and the Ermine-Wheeler Voeglin prize from the American Society for Ethnohistory for the best work in any field of ethnohistory.

Catherine Julien's friendships and collaborations extended from the Andean highlands of Peru and Bolivia to the lowlands radiating out from Santa Cruz de la Sierra (Bolivia), to Mexico – where she collaborated with the Universidad Autónoma de Zacatecas and helped to broker a joint publication between this university and the Archivo y Biblioteca Nacionales de Bolivia – as well as to numerous centers in South America and Europe. Her work remains as a pillar of Andean history and anthropology, and her memory remains vivid among her many friends and colleagues.

Catherine Julien's obituary is published on the Western Michigan University History Department website.

Campbell Dirck Keyser

C. Dirck Keyser's knowledge of Latin America came through journalism, a career in foreign service, and academic scholarship. Following his graduation from Princeton University with honors, in 1949, Keyser first explored French culture and history through a Fulbright Fellowship to the Sorbonne, where he earned a Certificate des Hautes Études. Following his return to the United States, Keyser settled in New York City, where he worked as a financial reporter for the *Journal of Commerce* for two years in the mid-1950s. In 1954, he joined the U.S. diplomatic service, and in the subsequent five years, he was stationed in Palermo (Italy), Washington, D.C., and in Bahia and Brasilia, in Brazil, serving in posts as vice-consul, first secretary, and consul. After working for a private firm, Keyser returned to public service with several appointments in the federal government to the Commerce and Treasury Departments (1970-1982). In was in retirement that Dirck Keyser returned to academia, earning a PhD in history at the University of Virginia (1995). Upon completing his degree, Keyser taught at the University of Virginia, Germana, Piedmont, Washington and Lee, and Mary Washington. Dirck Keyser's doctoral dissertation on Mexican President Emilio Portes Gil, one-time governor of Tamaulipas, who was selected by the Mexican Congress to assume the presidency after the assassination of Alvaro Obregón in 1928, was published in Spanish translation in Mexico.

Dirck Keyser was a long time member of the CLAH, and is survived by his wife, Joan, and their children.

Elsa Malvido Miranda

Elsa Malvido Miranda, a distinguished historian in the Dirección de Estudios Históricos of Mexico's Instituto Nacional de Antropología e Historia, died on April 9, 2011. She left an imprint on the history of death and disease in Mexico that will continue to influence scholars in Mexico and abroad. Over decades she unselfishly helped and shared her knowledge with scores of students and scholars from Mexico, the U.S., Latin America and Europe. Her workshops and international meetings offered a crucial forum for many of us to present our work, to exchange our ideas with others, and sometimes to feel the sting of her constructive criticism, based on her extensive cross-disciplinary knowledge of epidemiology and demography.

After studies at the Universidad Nacional Autónoma de México, the Escuela Nacional de Antropología e Historia, and El Colegio de México, Elsa Malvido began working as a researcher in the history branch of INAH in 1967. Over the next 40 years she coordinated a myriad of projects, exhibits, seminars, workshops, and conferences. Especially influential were the two workshops she created: the Proyecto Salud-Enfermedad de la Prehistoria al Siglo XXI (1986) and the Taller de Estudios sobre la Muerte (1987). These met on a monthly or bimonthly basis until she died, bringing together scholars from a wide range of disciplines. In 1988, she organized the first Congreso Internacional sobre Salud y Enfermedad de la Prehistoria al siglo XXI. This multidisciplinary gathering of scholars from around the world has met annually ever since, serving as a crucial forum for the discussion of themes related to health, disease, and death.

A sampling of other projects in which she became involved offers an idea of the breadth of her interests. Collaborating with INAH physical anthropologists in "Las momias de México" (1999-2008), she once slept with a mummy in a Chihuahua hotel room. It had been carried there by the local mayor and drug lord who did not want researchers combing through the nearby caves. She also participated in "Chapultepec, cementerio de San Miguel Chapultepec" (2004-2007), "Las catacumbas del Templo de San Agustín, Aguascalientes" (2005-2007), and the production of a CD on Mexican funerary music. In 1997, she founded and curated the Museo de la Muerte in San Juan del Río, Querétaro, another example of her work with communities throughout Mexico.

Elsa loved her work, always communicating a palpable enthusiasm and deep intellectual curiosity when she was describing her latest project. She published extensively, and she continued to write until the week of her death. Her research on disease and demography made fundamental contributions to the historiography of the colonial period and the 19th century in Mexico. Among her books are several co-authored volumes: *Ensayos sobre la historia de las epidemias en México*, with Enrique Florescano (Instituto Mexicano del Seguro Social, 1982); *Demografía histórica de México, siglos xvi-xix*, with Miguel Angel Cuenya (Instituto Mora, 1993); and *El cuerpo humano y su tratamiento mortuario*, with Vera Tiesler and Gregory Pereira (INAH, 1997). In 1996, she published *La población, siglos XVI al XX*, a volume in the *Historia económica de México*, coordinated by Enrique Semo for the Editorial Océano and UNAM.

Her dozens of articles on historical demography, epidemics, prehispanic and colonial death rituals and practices, infant mortality and child abandonment, dietary practices, medicinal plants, and the

history of nursing and the medical profession in Mexico, among many other themes, can be found in journals (for example, *Historia Mexicana*, *Journal of Women's History*, *Cuicuilco*, *Trace*, *Quipu*, *Revista de Indias*, *Expresión Antropológica* and *Arqueología Mexicana*) and books published throughout the world. They are too numerous to list here, other than to mention the most recent which appeared in *Arqueología Mexicana* (101): "La primera gran pandemia de viruelas (1520)," and *Trace* (58): "El suicidio entre los esclavos negros en el Caribe en general y en el francés en particular: Una manera de evasión considerada enfermedad, siglos XVII y XVIII."

Elsa Malvido's interpretive boldness and fearlessness are legendary. She was never afraid to say what she thought—to tell the truth as she saw it. Her fierce, spirited, and sometimes audacious convictions kept her friends and colleagues highly engaged. She was unyielding in asserting that the Día de los Muertos is entirely European Catholic in origin and has no prehispanic antecedents. Equally passionate in identifying the matlazahuatl epidemics of the colonial period as bubonic plague, she would have been intrigued by the recent recreation of the Black Death (*Yersinia pestis*) genome from teeth taken from 14th-century cadavers in a London cemetery.

Elsa was tough and determined, but she was also generous and caring. Her spontaneity and irrepressible joy of living are much missed. She is survived by her daughter Icel and two grandchildren, Paulina and Marcelino.

Susan Deeds
Northern Arizona University

Paul Vanderwood

Paul Vanderwood, a distinguished and influential historian of nineteenth- and twentieth-century Mexico, of international reputation, died in San Diego on 10 October 2011, at the age of 82. Those who knew and loved Paul also knew that he did not put much stock in the trappings of academic recognition, although he did acknowledge that such things might be important to other people, and he took a quiet pride in his own reputation as a historian. In the last few weeks of his life Vanderwood was unmistakably pleased to be informed that he had won the Distinguished Service Award from the Conference on Latin American History, to be presented to him posthumously at the annual meeting of the American Historical Association in Chicago in January 2012. He will be missed profoundly by his many admirers, friends, former students, and colleagues in the U.S., Mexico, and Europe.

Paul Vanderwood was born in Brooklyn on 3 June 1929, and spent most of his childhood and youth in northern New Jersey. Paul became interested in journalism in high school, cutting his reportorial teeth writing sports stories and the occasional feature piece, and even working occasionally for the town newspaper. In 1946 he began undergraduate studies at Bethany College, a small liberal arts institution in the northern panhandle area of West Virginia. He majored in history and journalism—the two career paths he was to follow as an adult—and while in college worked at the *Wheeling Intelligencer*, which still exists today in conjunction with the *Wheeling News-Register*.

Vanderwood graduated in 1950 and served in the Army as a lieutenant for three years, assigned to

Fort Bragg, North Carolina, where he was tapped as an instructor at the Army's new Psychological Warfare School (known today as the John F. Kennedy Special Warfare Center and School). Discharged from the Army in 1953, Paul Vanderwood continued down the path of professional journalism, attending New York University. In 1954 he was hired by the Scripps-Howard newspaper organization for a position with the Memphis Press-Scimitar, drawn to reporting on the civil rights movement by his immediate surroundings in Tennessee, his own life-long liberal political sympathies, the Supreme Court's 1954 *Brown vs. the Board of Education* decision on school integration, and President Eisenhower's mobilization of U.S. Army troops in the fall of 1957 to force the integration of Little Rock Central High School. Paul was to cover many events and personalities of the civil rights era, and he was nominated for a Pulitzer Prize several times for his reportage on this period. Other reporting assignments during these years brought Paul into proximity with two of the great entertainers of the age and took him to Europe. He covered the early career of Elvis Presley and obtained an interview with the great American actor, singer, and political radical Paul Robeson.

Paul Vanderwood returned to academia while working as a journalist and completed a master's degree in history at Memphis State University (now the University of Memphis), during the years 1955-1957. After taking American history courses, he settled for a thesis topic on the rather mysterious night rider movement at Reelfoot Lake in northwestern Tennessee, which broke out in 1908. In a more developed form this was later published as his first book, *Night Riders of Reelfoot Lake* (Memphis State University Press, 1969), which garnered a prize in 1970 from the American Association of State and Local History, and is still to be found in print (Fire Ant Press, 2003). Paul Vanderwood's inclination to pursue history as a career would burgeon only several years later when his adventures of the year 1963 pushed him in the direction of Latin America. In that year the Kennedy administration's newly established Peace Corps hired a number of investigative reporters—among them Vanderwood—to go into the field and examine the fledgling program utilizing their reportorial and interviewing skills. Paul was sent to South America, to Brazil and Colombia, also spending time in northern Ecuador and Lima, Peru. After this experience of seeing himself through different cultural lenses, Paul decided to pursue a doctorate in Latin American history, and arrived at the University of Texas at Austin in the fall of 1964. There, Nettie Lee Benson steered him toward the history of Mexico, within that broad theme to the latter half of the nineteenth century, and specifically to the little-studied but much mentioned rural constabulary corps that came to high prominence during the regime of Porfirio Díaz, the *Rurales*. Vanderwood's doctoral dissertation, completed in 1969, was entitled "The *Rurales*: Mexico's Rural Police Force, 1861-1914." After a lapse of more than a dozen years the dissertation, with slight modifications, was published in Spanish in Mexico under the title *Los Rurales mexicanos* (Fondo de Cultura Económica, 1982). (Vanderwood later recalled being told that the Mexican military had bought up hundreds of copies of the book and made it required reading for the officer corps, although he had been unable to confirm this.)

Vanderwood started to rethink the book under the influence of Eric Hobsbawm's canonical works on social banditry, *Primitive Rebels* (1959) and *Bandits* (1969). Spurred as well by the radicalism and political banditry in the U.S. during the Vietnam War, and naturally drawn to the bandits who were the prey of the *Rurales*, Vanderwood sought to widen his focus beyond the constabulary to the dialogic relationship between banditry and the state. The result was his widely known and admired

book *Disorder and Progress: Bandits, Police, and Mexican Development* (University of Nebraska Press, 1981; rev. ed. 1992 by Scholarly Resources). In looking more closely at the bandits of nineteenth-century Mexico instead of the well mounted, but only marginally competent rural constabulary that pursued them, he concluded that they did not have social justice in mind. The Mexican brigands, Vanderwood argued, created disorder not to overturn the state, but sought instead to prize their way into “the system” to acquire wealth and social position. *Disorder and Progress* garnered for Paul Vanderwood the Hubert Herring Award of 1982 for the best book in Latin American history from the Pacific Coast Conference on Latin American Studies, an organization that Vanderwood would later lead as president. One can trace the antecedents of this book to Vanderwood’s study of the night riders of Reelfoot Lake, and its descendants in his canonical study of the Tomochic uprising of the early 1890s and his work on the Juan Soldado religious devotion that took root in Tijuana in the 1930s. What *Night Riders*, *Disorder*, and *Juan Soldado* all share is Paul’s clearly articulated concern with the claims of social justice versus legal justice, with the travails of common people and forms of resistance—to the state, to capitalism, to formal institutions—and, increasingly, with the consolations of religion and popular belief systems.

Paul Vanderwood took up a tenure-track academic appointment in the Department of History at San Diego State University in the fall of 1969, at the age of forty and fresh from his graduate studies. He rose quickly through the academic ranks at SDSU, achieving tenure in 1972 and a full professorship in 1977, to retire in 1994. He was drawn to the institution by its location along the U.S.-Mexico border, which had already begun to fascinate him as an area of social tension and culture change. Vanderwood remained at SDSU for his entire academic career, where he acquired a circle of friends and became a very adept teacher of undergraduates and a mentor to graduate students at the master’s level. His teaching won him many friends among his former students, some of whom stayed in close contact for decades, as well as several “Best Teacher” awards through the years. Vanderwood developed his interest in non-textual sources of historical documentation by teaching and writing on film as both a source of historical representation and an artifact of the historical moment at which the film was made. This led to Vanderwood’s fruitful collaboration with the historian Frank Samponaro (now Professor Emeritus, University of Texas-Permian Basin) on postcards and photographs from the U.S.-Mexico border during the era of the Mexican Revolution of 1910, producing two co-authored books: *Border Fury: A Picture Postcard Account of the Mexican Revolution and U.S. War Preparedness, 1910-1917* (University of New Mexico Press, 1988), which won the Southwest Book Award of the Border Regional Library Association in 1988; and *War Scare on the Lower Rio Grande: Robert Runyon’s Photos of Border Conflict, 1913-1916* (Texas State Historical Association, 1992).

Vanderwood’s book on the millenarian uprising at Tomochic, Chihuahua, in the early 1890s, *The Power of God Against the Guns of Government: Religious Turmoil in Mexico at the Turn of the Nineteenth Century* (Stanford University Press, 1998; Spanish edition 2003), was awarded the Thomas F. McGann Prize for the best book of 1998 by the Rocky Mountain Conference on Latin American Studies and, like the earlier *Disorder and Progress*, is now a staple offering in undergraduate history classes around the country, but also in graduate seminars in Latin American history.

While the writing of *The Power of God* was in its final stages, Paul Vanderwood dedicated his next

large-scale project to the story of Juan Castillo Morales, known as Juan Soldado. Vanderwood learned about this folk saint in talking with his Mexican and Mexican-origin students at SDSU as early as 1970, when he started visiting the site where a chapel has been dedicated to his devotion. A young soldier, Castillo Morales was accused in 1938 of the rape and murder of an eight-year-old Tijuana girl. The reviled child rapist and murderer was executed and buried in the city's municipal cemetery, but within a few days of his death, miracles began to be attributed to him, and have continued to occur to the present day. In addition to a reconstruction of the crime's circumstances, the social history of Tijuana in the late 1930s, and an exhaustive discussion of the history of *ley fuga*, Vanderwood delved deeply into the signs and miracles so central to the modern devotion to Juan Soldado, the chapel and the people who frequent it, and the belief that those martyred (whether innocent or guilty) stand closest to God and are therefore valuable intercessors on behalf of the living petitioner. His book, *Juan Soldado: Rapist, Murderer, Martyr, Saint* (Duke University Press, 2004; Spanish edition 2008), demonstrates the same meticulous attention to detailed research and depth of analytic vision as his study of Tomochic, but leans in the direction of a style of writing that Vanderwood believed would make it accessible to a wide non-academic readership, a goal to which he was more and more committed during his last years.

Vanderwood's last published book was *Satan's Playground: Mobsters and Movie Stars at America's Greatest Gaming Resort* (Duke University Press, 2010) with a Spanish translation in progress. The great casino and resort at Agua Caliente figured heavily in the history of Tijuana and Baja California in the 1920s and 1930s, and Vanderwood researched the relationship of the casino-resort to its Tijuana work-force, to the national politics of the period, and even to its famously eclectic architecture. These three books of Paul Vanderwood's "border trilogy" deal in common with the disruptive and darker effects of capitalism, with forms of social deviance, violence, and/or crime, and with the perceptions of common people of the world around them and their attempts to master that world. Paul Vanderwood's work produced a body of historical writing with a unique authorial voice and a slightly skewed, original vision of Mexican history and culture.

Eric Van Young
University of California, San Diego

A longer version of this remembrance will be published in Mexican Studies/Estudios Mexicanos and a synthesis of the extended interview that Eric Van Young conducted with Paul Vanderwood will be published in The Americas. In addition, these materials will be posted on his personal website. Inquiries concerning memorial gifts may be sent to the executor of the Vanderwood estate, George Sherman, at geosherman@aol.com, or (619) 640-3100.

Paul Vanderwood

La importancia de la bondad

Recuerdo muy bien el momento en que lo conocí. Fue hace poco más de una década durante una reunión convocada por un profesor del Departamento de Historia de UCSD con motivo de un fin de cursos. Los asistentes éramos principalmente estudiantes del Doctorado en Historia de aquella universidad, además de varios mexicanistas residentes en la parte más sureña de California, justo donde colinda con México y tiene como límite hacia el oeste el Océano Pacífico. La gran mayoría de nosotros había tenido un acercamiento con Paul Vanderwood a través de la lectura de sus dos grandes obras hasta ese momento: *Disorder and Progress: Bandits, Police, and Mexican*

Development (Wilmington Del: SR Books, 1992) y *The Power of God against y the Guns of Government: Religious Upheaval in Mexico at the turn of the Nineteenth Century* (Stanford, CA: Stanford University Press, 1998), pero en mi caso particular no lo conocía personalmente. Uno de mis compañeros del doctorado me dijo: “Él es Paul Vaderwood” noticia que de inmediato comuniqué a mi esposa Flor Salazar quien comentó “acércate, vamos a conocerlo,” y qué le vamos a decir “pues que lo conocemos a través de sus libros.” Decididos nos acercamos a saludarlo; al percatarse Paul que una pareja de mexicanos se le acercaba nos miró fijamente y mostró su amplia sonrisa la cual nunca olvidaremos, y que era la misma que dibujó una templada noche de septiembre de 2011 cuando nos despedíamos de él Flor, María Florencia, nuestra hija de nueve años quien visitaba todos los días el oratorio de su escuela para pedir por Paul, y quien escribe; una sensación indescriptible en nuestros pechos nos decía que era su último adiós, Paul aún estaba de pie sostenido firmemente al pasamanos del porche de su casa en la Mesa, California mientras sonreía y ondeaba su mano izquierda en señal de despedida.

Paul contribuyó al conocimiento de la cultura mexicana en la misma medida en que influyó en la formación de varias generaciones de estudiosos de la historia mexicana. La sensibilidad religiosa de los mexicanos como parte importantísima de la cultura popular fue durante décadas su principal objeto de estudio. En su libro dedicado a la vida, crimen, muerte, veneración y milagros de Juan Soldado, Paul nos advierte sobre esta sensibilidad y las paradojas que ésta trae consigo al afirmar que “Un Juan Soldado universal ha reinado desde hace mucho entre los héroes mexicanos.” Un Juan Soldado a quien se le honra oficialmente en el Día del Soldado en México, que es conocido entre el público por medio de la literatura, los corridos “en los que se divierte con los demás ‘Juanes’ en una vida picaresca contra el telón de fondo del folclore y las leyendas de su país.” Juan Soldado, nos explica Paul, tiene sus contrapartes en el mundo, por ejemplo Johnny Rebelde quien defendía la causa del Sur durante la Guerra Civil en los Estados Unidos o Juan Turco quien “rechazaba a los británicos y los australianos en Galípoli.” Sin embargo, la forma como los mexicanos recuerdan a Juan Soldado es única pues ni a Johnny ni al Turco se les recuerda popularmente “de la misma forma que a los Juanes mexicanos, que hacían pactos con el Diablo, así como con Dios.”

Si bien los problemas de investigación de Paul eran principalmente de índole histórico, su trabajo de investigación no se fundamentaba sólo en fuentes documentales resultado del trabajo de archivo; Paul tenía una gran habilidad para acercarse a la gente, conocía a los sujetos que estudiaba, conversaba con ellos, y los testimonios que obtenía los sumaban a la evidencia que acumulaba e interpretaba para construir sus argumentos. En diversas ocasiones Flor y yo acompañamos durante los años de 2000 y 2001 a Paul a realizar entrevistas a los visitantes a la tumba de Juan Soldado en el Cementerio Número 1 de la ciudad de Tijuana, Baja California; la sensibilidad de Paul era de admirarse, comprendía a la gente a través de la conversación, a través de un lenguaje sencillo, humilde y su actitud bondadosa.

Y la bondad es una más de las virtudes que conocí de Paul. Después de varias conversaciones con él tanto en San Diego, Londres y Tijuana se concretó un proyecto editorial, que culminó con la traducción al español de su libro *Juan Soldado. Rapist, Murderer, Martyr, Saint*. Tomó la dirección de este esfuerzo editorial el historiador Juan Carlos Ruiz Guadalajara quien seducido por la sensibilidad y la escritura de Paul supervisó con gran cuidado la traducción realizada por Victoria

Schussheim durante los años de 2007 y 2008. El producto final es una excelente edición, cuidada por el editor Jorge Herrera, con pie de imprenta de tres reconocidas instituciones académicas mexicanas que tuvieron el privilegio de incluir esta obra de Paul en sus catálogos de publicaciones. Aún después de su muerte, las contribuciones de Paul a la historia mexicana no cesan, durante 2012 verá la luz la traducción al español de su libro *Satan's Playground. Mobsters and Movies Stars at America's Greatest Gaming Resort* (Durham, NC: Duke University Press, 2010), importante trabajo de investigación que nos relata la "sorprendente historia jamás contada" sobre el *gaming resort* Agua Caliente que se erguía en la ciudad de Tijuana. En *Satan's Playground...*, Paul nos narra por medio de una historia de gánsteres, ametralladoras, artistas de cine, políticos ambiciosos y policías de ambos lados de la frontera, la íntima relación Tijuana-Sur de California que prevaleció durante las décadas de 1920 y 1930. Su versión en español es también un trabajo de traducción realizado por Victoria y Juan Carlos, y tendrá pie de imprenta de El Colegio de San Luis y otras prestigiosas instituciones de investigación mexicanas. Gracias Paul por tu bondad y por tu sabiduría pues sabías de la importancia que tiene la producción del conocimiento histórico y su divulgación en ambos lados de la frontera, que conociste mejor que nadie, y que como nos lo enseñaste unes y separa a la vez a nuestros países.

Sergio A. Cañedo Gamboa
El Colegio de San Luis

VII. IN APPRECIATION: CLAH ENDOWMENT AND FUND CONTRIBUTORS

CLAH PRIZES AND AWARDS

Jordana Dym
Scott Ickes
Brooke Larson
Samuel Martland
Julia O'Hara
Reinaldo Roman
James Woodard

WARREN DEAN AWARDS

Anne Hanley
Scott Ickes
Samuel Martland
Bryan McCann
Gail Triner

LEWIS B. HANKE AWARDS

Scott Ickes

LYDIA CABRERA AWARDS

Scott Ickes

ELINOR MELVILLE PRIZES

Scott Ickes

MEXICAN HISTORY PRIZES

Scott Ickes
Pablo Piccato
Peter Stern

JAMES R. SCOBIE AWARD

Samuel Martland

VIII. WELCOME TO LIFETIME MEMBERSHIP STATUS

Elaine CAREY
Jadwiga E. PIEPER MOONEY
Frances RAMOS
Ben VINSON III