

We honor his enduring contributions to creative scholarship and his dedication to the highest ethical standards of our profession.

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A. J. R. Russell-Wood (1940–2010)

Renowned historian Anthony John R. Russell-Wood died August 13, 2010, after a brief battle with melanoma. He was the Herbert Baxter Adams Professor of History at Johns Hopkins University, where he began teaching in 1971, twice serving as department chair (1984–90 and 1996–99). He was a former director of Hopkins' Program in Latin American Studies and a contributor to the university's pivotal Atlantic History and Culture Program, as well as serving on numerous university committees. The recipient of numerous professional honors and distinctions, Russell-Wood authored and edited ten books, over eighty articles and essays, and dozens of book reviews. He was a firm believer in the civic responsibility of academics; he chaired the Maryland Committee for the Humanities between 1980–82, presented several Congressional testimonies on behalf of the historical profession, and contributed to the work of the Smithsonian Institution, the Fulbright Commission, the National Endowment for the Humanities, and public history initiatives around the world.

Though a specialist in Brazil, John Russell-Wood is also remembered as one of the great chroniclers of the vast empire commanded by Portugal in the mercantile era, eventually receiving a knighthood as Commander of the Order of Dom Henrique, bestowed by the President of Portugal, and in 2006, honorary citizenship in his fondest corner of the empire, Salvador da Bahia, Brazil. His work helped build the foundations of modern social history, Latin American history, world and comparative history, and African diaspora studies. His accolades and scholarly contributions might suggest the image of a stuffy historian, most at home away from the world. Yet it was precisely his vitality, his fascination with even the seemingly smallest, quirkiest, least significant moments in life, that helped him connect with the humanity of the early modern era and bring it alive for his readers. Those who knew him will miss his vivacity and cheerfulness, his compassion, his humor, and long, far-ranging conversations over a glass of Brazilian cachaça.

On the day I first walked into John Russell-Wood's sunny office in Johns Hopkins' old Gilman Hall, I was stopped in my tracks by the figure of Exu standing at the center of his desk, precisely on the invisible border between the professor's space and that of his guests. This enigmatic Yoruba deity has an impish demeanor that belies his very serious work of opening communication between the everyday world and the worlds beyond and is constantly in motion. He is a central figure in Afro-Atlantic spirituality. As I did a double-take, taking in both the orisa figure and the professor who rose to greet me cheerily with his Oxford accent, tie, tweed jacket, and all the trappings of a

serious scholar, I began to see that Anthony John R. Russell-Wood was most definitely not ordinary, nor was Exu such an incongruous figure on his desk.

From his childhood home in the English town of Corbridge-On-Tyne, his research forays took him to the farthest corners of the Portuguese colonial world, where he always made a point of getting off beaten paths. In fact, Hollywood might have chosen to make Indiana Jones a historian if producers had met John Russell-Wood. He could certainly rival the sense of adventure of any of his beloved colonial Portuguese research subjects. Students were known to sight him all across the globe, and he would happily relate his tales of exploration upon his return, the twinkle in his iridescent blue eyes hoping you had a story of equal merit in which you too had taken the adventurous route at the crossroads.

As a student, Russell-Wood developed an early interest in literature, and attended schools in England, France, Germany and Spain prior to completing a diploma at Portugal's esteemed Coimbra University. He worked for a time at the Pacific Steam Navigation Company in Liverpool and Vigo, both significant ports of the mercantile colonial world he was to study. From there, he went to Oxford where he studied modern language and taught Portuguese literature and philology before turning to the history of Brazil under his advisor Hugh Trevor-Roper. The love of language he cultivated at this early period of his life was to remain evident in his elegant historical writing.

His first research project took Russell-Wood to Brazil for six years, during which he mined understudied archival evidence to reveal the ways the medieval institution of the Catholic brotherhood came to shape early colonial society. Researched and written between 1964 and 1970, it is a pioneering work of social history. His attention to the smallest details painted a remarkably vivid picture of the burgeoning colony. For example, he probed a 1550 purchase order for a bit of cloth to locate an important clue to the founding date of the order by understanding the evolution and role of hospitals in a Portuguese frontier settlement. Through the prism of the Misericordia brotherhood, Russell-Wood went on to reconstruct everyday life in the city of Salvador as it developed the institutions undergirding what was to become one of the most important colonial capitals in the Americas. His work culminated in *Fidalgos and Philanthropists: The Santa Casa da Misericordia of Bahia, 1550-1755* (1968), which opened unprecedented insight into the lives of both elites and the most voiceless of colonial subjects and was the recipient of awards from the American Historical Association and the Conference on Latin American History.

Upon completing *Fidalgos*, Russell-Wood took a teaching position at Johns Hopkins, organizing in 1972 a symposium designed to explore the independence of Brazil, often seen as an anomaly in the context of the broader Atlantic world. The conference resulted in the publication of *From Colony to Nation: Essays on the Independence of Brazil* (1975). There he argued for a deeper engagement with the documentary evidence, which to him had suggested a greater continuity of dynamics across the Atlantic world than was in scholarly vogue at the time. Presaging what was to become com-

monplace in Atlantic and world social history, he urged contributors to both engage Brazil in comparative context and to explore the interconnections between Brazil and other Atlantic nations.

In excavating the social history of Brazil, Russell-Wood conducted significant research on the lives of Africans and their descendants, which he compiled as *The Black Man in Slavery and Freedom in Colonial Brazil* (reissued in 2002 with an updated introduction as *Slavery and Freedom in Colonial Brazil*). For much of the mid-twentieth century, Gilberto Freyre's characterizations of relatively benign plantation cultures, anthropological inquiries into African retentions, and sociological analyses had dominated scholarship on Afro-Brazilian history. Russell-Wood began what was to become a career-long inquiry into the complexities of black colonial experience in Brazil, particularly beyond the plantation, that was very much in dialogue with scholarship in the African diaspora and the Atlantic world. His work in this area includes articles on the Portuguese roots of Atlantic slavery that were shaped by the Reconquest of Iberia and the Crusades, African agency in the Portuguese courts, and the formation of racialized ideologies.

Russell-Wood's insights into the Portuguese colonial world evolved into a project on the entire empire, published to coincide with the predominantly Hispanic-centered celebrations of the Columbus quincentenary. *A World on the Move: The Portuguese in Africa, Asia and America 1415–1808* (1992) reframed Portuguese imperial history to focus on the dynamics and exchanges from which emerged the interconnected transnational networks of the mercantile era. Subsequent book projects included coordinating a 31-volume series titled *An Expanding World: The European Impact on World History, 1450–1800*, to which he contributed two volumes, and *Portugal and the Sea: A World Embraced* (1997).

A prolific writer, the totality of his scholarship constitutes a major contribution to our understanding of the early colonial era. For one who wrote as copiously as he did, Russell-Wood was notoriously skeptical of advanced technology and for a long time he kept a crashed hard drive on his desk as a paperweight. It was with pen in hand, on thousands of pages of dissertation drafts, that he scrawled the comments that represented an immensely valuable part of his work. He supervised twenty doctoral dissertations (including my own), but mentored many scores more at both the graduate and undergraduate levels. As both a teacher and colleague, Russell-Wood delighted in exchanges that inevitably enriched all involved without a hint of being pedantic.

Many who knew him wondered where he drew his seemingly unbounded energy. As a young man he had represented Oxford and Wales in squash tournaments and greatly enjoyed playing throughout his life (he was known to have demolished the games of players half his age). He took immense joy in his family—his wife Hannelore and his sons Christopher and Karsten, their wives, and his grandchildren. Whenever he could, he retreated with his family to a part of Wales where they dipped sheep in summertime and got mail only when they ventured down to the roads and the town.

A few pages found by his son in an office file provide an illustrative glimpse into John's life and spirit. It was a record of his annual professional activities for Johns Hopkins' History Department in the last year of his life—a full teaching load, supervision of two doctoral defenses, two new articles, a book chapter and two book reviews; departmental and university committee work; service on international editorial boards; and mentorship of two assistant professors. It was even annotated with his characteristically scratchy handwriting. But in the midst of typing, there suddenly appears a paragraph that begins with the words “On Thursday I had a magical experience....” In a few short lines, there are John and his beloved pit bull Abby taking a long winter's stroll around the lake, when the historian stops to note the colors and the motion of its icy surface. He can hear the water. “The orchestra played softly and tenderly. The notes represented the full range of the scale. There was a shy, almost apologetic quality to the music of the ice, but there was no questioning the perfection of the sounds and the crystalline clarity of each individual note.”

We tend not to reflect on the qualities that make history a humanistic discipline. John Russell-Wood embodied them, and he will be deeply missed.

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KIM D. BUTLER

Adrian Bantjes (1960–2010)

On September 3, 2010, Adrian Bantjes of the University of Wyoming died in a tragic car accident. Scholars of Mexico lost a model colleague. Many of us lost an exceptionally kind and good natured friend as well.

Adrian left behind a rich record of scholarship on postrevolutionary Mexican state formation, particularly its religion dimension. His first monograph, *As if Jesus Walked on Earth* (1998), grew out of a dissertation written under Alan Knight at the University of Texas, Austin. Through meticulous archival work and nuanced interpretation, it revealed how local actors subtly manipulated and often thwarted Cardenismo in the frontier state of Sonora. After its publication, historians would never look at the watershed presidency of Cárdenas in the same way.

As if Jesus Walked on Earth also revealed the yawning cultural gap between state and society, which encouraged Adrian to examine Mexico's postrevolutionary religious conflict. Over the past decade and a half, Adrian published a number of pathbreaking chapters and articles in Mexico, Europe and the United States that revealed how revolutionary anticlericalism profoundly antagonized a broad cross section of Mexican society. By trying to extirpate Catholic “fanaticism,” Adrian argued, the postrevolutionary state had unintentionally undermined its hegemonic claims. In this project, Adrian once again proved himself to be an indefatigable researcher unafraid to question conventional scholarly wisdom. At the time of his untimely death, Adrian was finishing a