SEAN

The Society of Early Americanists Newsletter

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THE SOCIETY OF EARLY AMERICANISTS

From the SEA President

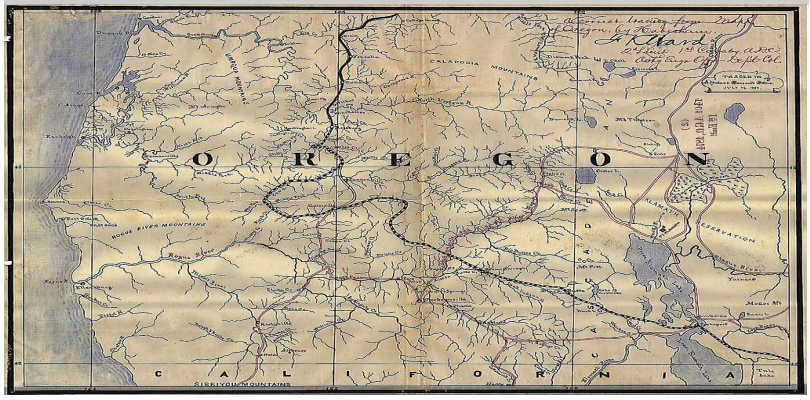
Advice for Organizing a SEA Biennial

With one month before the Eugene conference begins, my planning efforts are entering the home stretch. It consumes most of my time at work already, and I can't think of anything else to write about for my column. So here are some reflections on what I've done so far.

As I got started my first mistake was to choose the dates of February 27th to March 2nd, because I consigned myself to a year or more of saying and typing the names of two months instead of just one. However, SEA has a tradition of holding its biennial in early March, and this is a good time of year to choose, because hotels generally charge lower rates in the winter, and the period between New Year's Day and Spring Break also has some of the lower air fares of the year. There was a reason why the MLA for so long held its conference Dec. 27-30, because that is when many big city hotels have the lowest occupancy rates, and no other organization was so brazen as to disrupt its members' vacations with their families by making them attend its annual convention.

When trying to raise funds from various entities at my university to help pay for the SEA biennial, I learned that colleagues and administrators want to support a specific event that will cater to their constituents. They are less likely to give money to support the SEA conference per se, and its receptions and travel grants. So I decided to ask colleagues to sponsor one of the keynote speakers for our conference. The Center for Environmental Futures, a new outfit I helped organize that recently received a large Mellon Foundation grant, was happy to contribute for the address by Lisa Brooks, because her work in Native American traditional knowledge and indigenous geographies fit the interests of scholars in Environmental Humanities who are not concerned with early American studies. Also, the History department had a fund for Oregon History that paid for the visit by Melinda Marie Jetté, an Oregonian descended from some of the métis families who farmed in the Willamette Valley in the early nineteenth century. The Division of Equity and Inclusion at the University of Oregon chipped in, along with the Omohundro Institute, to support the keynote talk by Christopher Cameron, one of the founders of the African American Intellectual History Society, a scholarly society much like our own that has grown very quickly in recent years. He will speak on his forthcoming book, entitled *Black Freethinkers*.

Inside this Issue . . .



The University of Oregon was also more inclined to support the SEA conference if we could include many UO students and faculty, and the best way to do that was to hold at least part of the conference on campus. So whereas my first instinct was to hold the conference in Portland, a much larger city with a major airport, I changed my mind after a one-day exploratory trip to Portland (by train and bicycle) in April 2017. The UO has a building in Portland which has a few classrooms, but it is not large enough for our conference, and would not involve many UO students. I also soon learned that Portland hotels would charge much higher rates than in Eugene. So I decided to schedule one day of our conference on campus. The Erb Memorial Union was rebuilt a few years ago with a beautiful new wing that has a dozen meeting rooms of various sizes. The rental fees for these were reasonable, and the UO Catering service also provides tasty meals at attractive prices. I think you will all enjoy being on the UO campus, and I've even rented school buses to transport our members back and forth from the conference hotel.

In Eugene there is only one hotel with enough meeting spaces and guest rooms to accommodate the 300+ people who usually attend the SEA biennial. This was the Hilton Eugene, and I write "was" because in the spring of 2018 the building was sold to a new company, Graduate Hotels, that is developing hotels in university towns. They already have fourteen properties, including one in my hometown of Iowa City, and several elsewhere in the Big Ten. So on New Years Day 2019, the Hilton Eugene ceased to be a Hilton, but it has not yet been redecorated and re-branded as the Graduate Eugene. During our conference it will be known as the Hotel Eugene. I hope this will not cause any disruptions for our event, although Hilton's reservation system cannot provide customer service for our members, who also can't earn points for frequent traveler programs. A few days after our conference ends, many guest rooms will be gutted and redecorated, and the transformation to "The Graduate" will begin. The conference planner there wanted to call it "The Under-Graduate Hotel" during the interim, but I guess her bosses voted down that suggestion. I liked that pun a lot. I'm looking forward to welcoming everyone to Eugene for the Society of Early Americanists 11th Biennial Conference!

Gordon Sayre
SEA President

From the SEA Vice-President

I've been thinking a lot about the incident at the Lincoln Memorial on January 18th, as well as the ensuing debates, public-relations statements, and social media posts. Sure, it's old news, but "old" in the sense of the stories we early Americanists study and teach: indigenous, African, and European peoples meeting in endless versions of the stand-off on the national mall. Even more old news to early Americanists are the conflicting accounts of the events and the slippery nature of learning the "truth," even (or especially) in an age of instant video footage.

I am uneasy, though, about turning this event into a "teachable moment" as many commentators have suggested. Mining conflict, uncertainty, and outrage for teaching material seems to make me and my students into passive consumers rather than revealing that we have always been participants. Though we were not there, we all share in the history and trauma of contact, conquest, removal, genocide, enslavement, and power. What perhaps troubles me most about the majority of responses is the almost frantic search for specificity—observable and verifiable images, sounds, and voices that stand in for and replace greater understanding. We want to see the definitive video allowing us to find clarity, to move on, and to know what to believe.

For years growing up in Germany, I thought I could figure out what my grandfather felt and did when he faced off with Russian soldiers in the final months of WWII, somewhere on the Eastern front. I pored over meticulously written letters he had sent to my then eight-year-old father. I stared at photographs taken when the Wehrmacht still had time and leisure to celebrate. And I pondered the tortured letters my grandmother wrote for years after the war, trying to ascertain where and when and how he had died. Though it was clear that in those final days he wanted nothing more than to return home and see his wife and children, I don't know if he hated the war, hated the enemy, hated the Nazis, or all of the above. These details matter to me, but what matters much more to history and humanity is that the German people collectively and overwhelmingly rushed into a war and genocide from which only utter destruction could save them—and that my grandfather, my whole family, was there.

I decided not to talk to my students about the events at the Lincoln Memorial because I anticipated and dreaded becoming an ineffective arbiter in a futile discussion over what happened and about the supposed intentionality of everyone involved.

Ultimately, it does not matter what each person thought or meant. What matters is that these high school students wittingly or unwittingly restaged an early American tragedy. Instead, I will use the next opportunity to teach a book, again, that became the stand-out moment in my early American literature course last fall: *There There* (2018) by Tommy Orange (Cheyenne and Arapaho).

I'm sure that many of you have already read it or have it on your shelves. In any case, the book is about the tragedy of dispossession and invisibility that indigenous people face in our country—here unfolding in the urban environment of Oakland, CA. The book's explicit and implicit echoes of early American stories of native removal and the violation of indigenous sovereignty brought home to students how the United States are repeating (and ignoring) many of the same atrocities. Orange creates a web of individuals connected to each other through common suffering and resilience.

My students loved and were devastated by characters like Orvil Red Feather, who faces his own lack of Indian identity when he stands in front of the mirror "with his regalia on all wrong" (118), hoping to impress the judges at the Oakland powwow. The people in *There There* burrow under your skin like the mysterious objects that eventually come out of the "lump that's been in [Orvil's] leg for as long as he can remember" and which "as of late . . . [h]e hasn't been able to stop scratching" (124). Yet for all the penetrating specificity of his characters, Orange never lets us forget the larger historical truths that link each storyline—from King Philip's War to the Sand Creek Massacre to the present. He defends "Urban Indians" (11) against continuing annihilation: "We are the memories we don't remember, which live in us, which we feel, which make us sing and dance and pray the way we do, feelings from memories that flare and bloom unexpectedly in our lives like blood through a blanket from a wound made by a bullet fired by a man shooting us in the back for our hair, for our heads, for a bounty, or just to get rid of us" (10). Students were intrigued and rattled that "getting rid" may come in the form of gun violence as well as seemingly benign gentrification—which is sharply retold in an allegorical story by one of the book's central characters, Edwin Black.

I don't want to conclude this column by simply asking everyone to read and teach Tommy Orange's book. It is not his job to cure mainstream America from its historical amnesia or the delusional dream of white male innocence. But the book helped me and my students develop an emotional and cognitive understanding of the connection between early American history and present-day political events.

The book also helps readers resist attempts to spin texts—whether colonial Indian treaties or present-day video footage—for the sake of freeing individuals and whole groups from self-scrutiny and historical awareness. Tommy Orange insists on the shared responsibility for justice that so many youths and adults in present day America (or Europe) can only muster for anyone who looks, speaks, and thinks just like them. There There.

Work Cited:
Orange, Tommy. *There There*. Knopf, 2018.

Patrick Erben
SEA Vice-President

From the SEA Executive Coordinator

Last October, fifty early Americanists from both sides of the Atlantic convened at the Johannes Gutenberg University in Mainz, Germany, for a workshop entitled "Transatlantic Conversations: New and Emerging Approaches to Early American Studies." Co-sponsored by the Obama Institute for Transnational American Studies at Mainz and the SEA, this workshop had been in the planning for about two years in collaboration between the SEA Vice President Patrick Erben and Oliver Scheiding, professor of American Studies at Mainz. Its stated core objective being the development of an "experimental model of scholarly collaboration that is distinctly different from standard academic conferences," the most notable feature of this event was its innovative format.

Instead of presenting papers in regular panels, participants were grouped into "teams," each of which was focused on a particular topic of recent currency in early American studies and reconvened in several sessions to engage in various tasks and activities during the two days of the regular workshop program. And instead of preparing conventional presentations, participants were asked to precirculate one piece of their own work in progress and one published piece of theoretical scholarship that had informed and shaped their work in progress.

This format was intended to facilitate three specific and interlocking objectives, which were (according to the workshop program): (1) the gathering of North American and European scholars in conversations that highlight rather than submerge their shared and differing theoretical and methodological assumptions; (2) the finding of deep understanding of and engagement with the personal, institutional, and scholarly work of fellow conference participants; and (3) the production of ideas and initiatives for future collaboration and exchange.

Mainz, Germany

The topics to which teams were devoted included "Maritime, Transoceanic, and Global American Studies;" "Print Culture and Periodical Studies;" "Revolutionary Media and the Media of Revolution;" "Visual and Material Culture;" "Aesthetics, Empire, and Circulation;" "Religious Networks, Missions, and Reform;" "Comparative Racial Formations;" and "Environmental History and History of Science." Team activities included introductions and "warm-up" exercises; extensive discussions of each of the pre-circulated works in progress and theoretical works, initiated by the team moderators with prepared questions and talking points; brain-storming exercises for future collaborations; and the creation of posters for a plenary poster-board presentation.

Other plenary events included informational sessions on research opportunities on each side of the Atlantic; interim reports from the moderators about team activities and results; a concluding panel of team moderators; and a keynote address delivered by Professor Maurizio Valsania (University of Turin) on "Trans-Atlantic Bodies." Finally, the conference program also offered the opportunity to participate in a menu of "extra-curricular" activities, including excursions to the Gutenberg Museum and the municipal archives in downtown Mainz; joint lunches and receptions; as well memorable dinners at some of Mainz's spectacular restaurants.

Thanks to its innovative format, the workshop provided the opportunity for far more sustained and in-depth engagements with participants' work than is usually the case at academic conferences. Also (at least in my experience), it was very successful in achieving one of its principal aims, the stimulation of new transatlantic intellectual exchanges and professional connections. It herein took an important step toward overcoming a general lack of awareness of work that is being done by early Americanists on the 'other' side of the Atlantic, a lack, to be sure, that is more acute on the American side than on the European one.

A potential disadvantage of the workshop format was that it made it somewhat difficult to get a more global sense of the work being done in early American studies on each side of the Atlantic, as much of the time was spent on activities conducted within the same team of four or five scholars. But in order to mitigate this, the organizers had built in lots of plenary events, extracurricular events, and long breaks that offered the opportunity for exchange with scholars from other teams in informal settings. Also helpful to this effect was the organizers' flexibility in making last-minute (and welcome) adjustments to the schedule. Some of the plenary events offered ample opportunity for reflections on the state of transatlantic scholarly and professional collaboration, as well as on the workshop itself and the experiment it represented. As was noted during one of these discussions, a challenge that remains for transatlantic conversations is the engagement of scholars in eastern Europe, due to various institutional and economic challenges. North America was almost exclusively represented by the United States, the exception being one scholar from Canada, and without any scholars from Mexico.

Overall, the workshop was a spectacular success not only on an intellectual and professional level but also on a logistical and organizational one. The Obama Institute had secured significant co-sponsorship from various institutions, such as the German Research Council (DFG) and the Center for Intercultural Studies at Mainz. In addition, the significant logistical challenges of pre-circulating the work-in-progress of several dozen scholars and of assisting each participant with travel and lodging arrangements was mastered brilliantly by the competent administrative staff of the Obama Institute and the American Studies department at Mainz, with Frau Anette Vollrath at its helm. Our thanks go out to them, as well as to Patrick and Oliver for putting together such a wonderful event, which will hopefully spawn more transatlantic conversations in the near future.

Ralph Bauer
SEA Executive Coordinator
University of Maryland

Announcements

New SEA Executive Coordinator

Sandra Gustafson

The Executive Committee of the Society of Early Americanists is pleased to announce the election of Sandra Gustafson, Professor of English at the University of Notre Dame, as our next Executive Coordinator. Sandra is well-known in our field and beyond as the former editor of *Early American Literature* and as an author of many influential publications, including *Imagining Deliberative Democracy in the Early American Republic* (Chicago, 2011) and *Eloquence is Power: Oratory and Performance in Early America* (Chapel Hill and Colonial Williamsburg, 2000). Sandra will serve a two-year term as Executive Coordinator (2019-21); then as Vice President (2021-23); and finally as President (2023-25). We are excited that our society will be in such good hands in years to come and look forward to working with her to build our organization. Congratulations, Sandra!

SEA Essay Contest Winner

The winner of this year's SEA Essay Contest is Alex Mazzaferro, postdoctoral fellow at the American Philosophical Society, for his essay, "Compasses and Christians: Richard Ligon's Political Theology of Slavery."

This year's judges also chose two honorable mentions: Mary Caton Lingold, of Virginia Commonwealth University, for "Digital Performance and the Musical Archive of Slavery: 'Like Running Home,'" and Zach Hutchins, of Colorado State University, for "Sewall's Secret: The Selling of More than Two Dozen Africans."

Please join us in congratulating Alex, as well as Mary and Zach, on their excellent work, and many thanks to our panel of judges for their time and care in reviewing the submissions.

Alex Mazzaferro

Zach Hutchins

Mary Caton Lingold

Early American Literature Book Prize

The *Early American Literature* Book Prize for 2018 goes to Caroline Wigginton for her first monograph, *In the Neighborhood: Women's Publication in Early America* (U Mass Press, 2016). Congratulations, Dr. Wigginton! We commend the prize committee (including Laura Stevens, Monique Allewaert, Katy Chiles, and Sandra Gustafson) for their hard work. If you happen to be attending the upcoming Society of Early Americanists conference in Eugene, Oregon, please join us at a Friday evening reception where Professor Wigginton will receive her certificate.

Caroline Wigginton

New *Early American Literature* Page

The Society of Early Americanists and the *Early American Literature* journal are pleased to announce the new "EAL Journal" page on the SEA website. The "EAL Journal" page includes an overview of the journal and among other information will be posting Table of Contents for Current and Forthcoming issues of *Early American Literature* for the general information for our SEA membership. Please go to the "Membership & News" header on the SEA website and see the new submenu item for the "EAL journal," which leads to this page: https://www.societyofearlyamericanists.org/membership/eal-journal

Prof. Marion Rust, of the University of Kentucky, is the new editor of *Early American Literature* and has created a new page for it also at her institution at: english.as.uky.edu/eal-journal

Thanks to Susan Imbarrato, the SEA webmaster, for creating the new page.

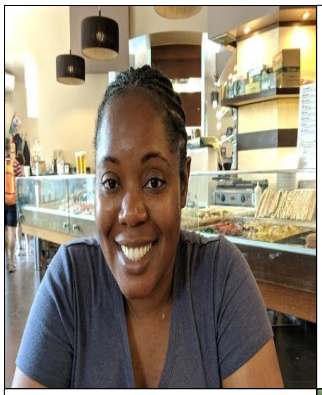
SEA Scholars and Junior Scholars of the Month
July-December 2018

July Scholars

Drew Lopenzina is Associate Professor of American Literature at Old Dominion University. He is in the process of finishing his third book, *Introduction to Native American Literature*, for Routledge Press.

Lindsey Grubbs is a doctoral candidate at Emory University. She is currently studying connections between Isaac Ray's 1838 *Treatise on the Medical Jurisprudence of Insanity* and several works by Edgar Allan Poe.

August Scholars



Cassander Smith is Associate Professor of English at the University of Alabama. She is currently working on her second book on respectability politics in the early Black Atlantic.

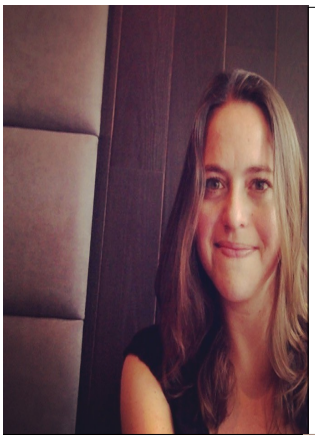
Alex Mazzaferro is a graduate of Rutgers University in early American literature. He recently began a post-doc at the American Philosophical society where he is creating a DH research tool and master bibliography.

September Scholars

Katy Chiles is Associate Professor of English at the University of Tennessee. Her current research project, *Raced Collaboration,* focuses specifically on early African American and Native American race and culture.

Julia Dauer is a doctoral candidate at the University of Wisconsin-Madison. She is currently finishing her dissertation and enjoys reading works by Greta LaFleur.

October Scholars



Sari Altschuler is Assistant Professor of English at Northeastern University. She recently published *The Medical Imagination: Literature and Health in the Early United States* (2018). She is also working on a digital project.

Stacey Dearing is Teaching Assistant Professor of English at Siena College. She is currently revising her dissertation into a book project investigating patient agency in the seventeenth- and early eighteenth-centuries.

November

Christine DeLucia is Assistant Professor at Mount Holyoke College, and will be joining the history faculty at Williams College in 2019. She recently completed a fellowship at the Newberry Library, where she has been working on her second book.

Joshua Bartlett is Assistant Professor in American Literature and Culture at Bilkent University. His current book is titled *Before Nature's Nation: Ecological Thought and Early American Poetry.*

December

Cristobal Silva is Associate Professor of English and Comparative Literature at Columbia University. His current book project is *Republic of Medicine*; he is also a co-editor of a digital edition of James Grainger's *The Sugar-Cane.*

Leila Mansouri is Assistant Professor of English at Scripps College. Her scholarship focuses on the intersection between literature and electoral politics. She also does creative work, with fiction, essays, and a novel in development.

Focus on Early American Historical Sites

Greenwood Great House, St. James, Jamaica

When people imagine a vacation to Jamaica, they often picture things like riding horses on the beach, eating jerk chicken, listening to reggae, and souvenir shopping. In short, they imagine "getting away from it all" and getting a spectacular tan in the process. They typically do not imagine focusing on the fraught colonialist history of slavery and the sugar trade that shaped Jamaica into Britain's wealthiest colony by the start of the American Revolution, legacies that to this day still define the country in many ways. As a result of this history, Jamaica has a surprising number of great houses—plantation homes—that are open to the public for touring and events, such as weddings and receptions. The 2014 *Lonely Planet: Jamaica* guidebook, for example, lists fifteen different great houses around the island that are open to the public for tours, meals, or even overnight stays. The Jamaican National Heritage Trust has declared twenty-nine different great houses as national monuments across the island, although neither of these numbers accounts for great houses that have not yet passed the National Heritage Trust's assessment, or remain closed to the public. The number of these plantation homes on an island the size of Jamaica, a country slightly smaller in land mass than the state of Connecticut, is a testament to the overwhelming domination of the sugar industry, slavery, and the plantation economy that directed the island's development. However, despite this, many tourists don't visit these historic homes—or if they do, they do so selectively—because Jamaica's tourist industry, for the most part, shies away from addressing this legacy of chattel slavery.

The tourist industry, which is Jamaica's top source of revenue—tied with remittances from expatriates—works to cultivate an image of Jamaica as a "sun, sand, and sea" getaway with a "No problem, mon" attitude. However, the glossy promotional materials, tourist activities, and posh, well-manicured resorts that idealize Jamaica create a tourism imaginary, which Athinodoros Chronis characterizes as productions of place that reside in an ambiguous temporal space between a locale's present and past. This tourism imaginary, as Carole Blair, Greg Dickinson, and Brian Ott argue, is rooted in "the projected or desired departure from the ordinary" (26) and, as Sharon Boh Gmelch states, allows for "the playful permissiveness of a liminoid experience" in which everyday obligations are suspended (5). One Great House that does not avoid or shy away from the legacy of slavery is the Greenwood Great House. Located in St. James a short distance outside of Montego Bay and Falmouth (port cities that are huge tourist destinations because of their cruise ship docks, all-inclusive resorts, and other tourist activities), Greenwood Great House rejects the tourism imaginary and confronts the postcolonial realities of slavery and Anglo supremacy directly.

Built in 1790 as a guest house for the Barrett family whose founding father, Hershey Barrett, assisted with the British takeover of Jamaica in 1655, Greenwood Great House survived the Christmas Rebellion of 1831 when slaves across Jamaica united under the leadership of Baptist preacher Samuel Sharpe and many other plantations across the island were destroyed. Consequently, Greenwood still has many of its original furnishings, artwork, and unique musical instruments, including a barrel organ and two polyphones, all of which are on display in the home and discussed on the tour. Although certified as a national monument and having received a Musgrave Medal of Excellence in heritage preservation, Greenwood Great House is unique in that it still functions as a private residence. The plantation home is owned and lived in by Bob and Anne Betton, who purchased the property in 1976 as a sort of homecoming for Bob Betton, who is originally from Jamaica, after the couple had lived in England for many years. The Bettons have worked to maintain the home in as original condition as possible and display historic heirlooms, antiques, and even found items from around the property throughout the great house. Greenwood Great House, unlike other plantation sites on Jamaica, provides tour guides who directly address the history of the home as a slave plantation, including the crops grown there, the number of slaves the Barretts owned, and the locations of slave residences and burials on the property.

When I last visited Greenwood in 2016 as part of a faculty-led International Immersion program sponsored by my university, my group of students and I were actually walked through the house by Bob Betton himself, a quiet, wry man who knows every detail of the home. He even directed us exactly where to sit on the home's sprawling second story balcony so we could see the literal curve in the earth's surface along the horizon line of the ocean. The home's vista from that balcony is that expansive. Mr. Betton also showed us the televisions hidden behind cabinetry in certain rooms and where the functional, modern kitchen was, played both of the polyphones for us, and even shared his experiences weathering Hurricane Gilbert (1988) in the home. Mr. Betton also spent time discussing the items on display in glass cases at the very end of the tour on a wall; this case is the last stop for every single tour that comes through Greenwood. The wall displays slave irons, man traps, whips, and other artifacts of the plantation spectacle that have been found on the property. Displayed in the case without a lot of commentary or contextualizing (beyond what has already been offered as part of the tour), it makes a sobering, stark statement about the great house's, and Jamaica's, origins.

Although the display is, interestingly, located in a cellar area that has been converted to a bar/refreshment area for visitors, its inclusion and location are quite telling. While slavery and Greenwood's historic identity as part of a plantation system is never veiled or hidden from visitors on the tour (it is, in fact, often mentioned), this final display at the end, as Jamaican scholar Deborah Thomas asserts, "places Greenwood Great House within a more general dialogue about a history of violence in Jamaica and the impact of that history on the present"(115). It also, I would argue, forces tourists out of their "sun, sand, and sea getaway" fantasy to grapple with the historic context that first created Jamaica as the wealthiest colony in the British Empire and then as a tourist destination for mostly white, North American visitors. It ruptures the tourism imaginary and places issues of racism, white supremacy, and colonialism at the forefront of the visitor's mind.

Greenwood Great House

Greenwood Great House offers, as the 2014 *Lonely Planet: Jamaica* guidebook notes, "one of the few direct references . . .found in any Jamaican historical home to the foundations of the plantation labor market, i.e. slavery" (125). This may explain why the Bettons, although they open their home seven days a week and have nearly identical hours and entry fees as the nearby Rose Hall Great House (which is immensely popular due to its lurid story of Annie Palmer, the White Witch of Rose Hall), see far fewer international and cruise ship visitors than their counterparts. They instead receive a "steady stream of Jamaicans, many of whom tour Greenwood Great House as part of a high school, university, or church field trip" (Thomas 115). In short, Greenwood attracts audiences that aren't seeking to escape to the tourism imaginary for a sanitized, white-washed version of what "authentic" historic Jamaica (or plantation life) was like, but rather to learn about the history of slavery in their country and how those legacies still affect Jamaica today. Greenwood Great House places the focus on the system, operations, and spectacular violence of slavery rather than the aberrant white identities and posh lifestyles it enabled. It is definitely worth the visit the next time you're in Jamaica.

Cathy Rex
University of Wisconsin– Eau Claire

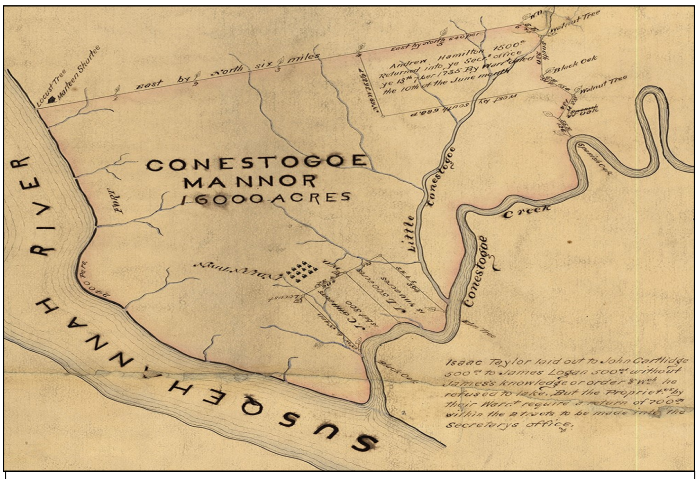
Digital Paxton is a digital collection, scholarly edition, and teaching platform devoted to the 1763 Paxton massacres and subsequent pamphlet war. However, three years ago it began as something far less ambitious—a means to show my work. I embarked on the project in graduate school, envisioning a companion to a dissertation chapter on Charles Brockden Brown, whose fiction I read against the backdrop of a Philadelphia print debate (the Paxton pamphlet war). My aspiration was to digitize and make publically accessible the pamphlets I used in my chapter. And yet, as I plunged deeper into this rabbit hole, I came to appreciate that the Paxton incident wasn't only Pennsylvania's first major pamphlet war, but also a watershed event in settler colonialism in the mid-Atlantic and a harbinger of the politics and policies of Manifest Destiny.

The Paxton massacres and public debate feels uncomfortably timely today. The incident began in December 1763, when a mob of vigilantes from the Paxtang Township murdered 20 unarmed Susquehannock Indians in Lancaster County. A month later, hundreds of these "Paxton Boys" marched toward Philadelphia to menace refugee Indians under the protection of the Pennsylvania government. While none other than Benjamin Franklin halted the marchers just outside of Philadelphia in Germantown, supporters of the Paxton Boys and their critics spent the next year battling in print. That pamphlet war was not so different in tenor or accuracy than the Twitter wars of today. But the terms of that debate were consequential. At stake was much more than the conduct of the Paxton men. Pamphleteers staked claims about colonization, peace and war, race and ethnicity, masculinity and civility, and religious association in pre-Revolutionary Pennsylvania.

Franklin and the Quakers; Image from Digital Paxton

Digital Collection

I discovered the Paxton debate by way of the 60-year-old edition that graces just about every bibliography: John Raine Dunbar's *The Paxton Papers* (1957). However, as I followed Dunbar's breadcrumbs into the collections of the Library Company of Philadelphia and Historical Society of Pennsylvania, I came to appreciate how much of the incident wasn't accessible in the de facto print edition and could not be evaluated within the narrow frame of the pamphlet war.



1717 Jacob Taylor Survey; Image from Digital Paxton

Alongside a wealth of other printed materials—newsprint, books, broadsides, and political cartoons—I found myself enraptured with a bounty of manuscript materials scattered across Pennsylvania in cultural heritage institutions as diverse as the American Antiquarian Society, Haverford College Quaker and Special Collections, the Moravian Archives of Bethlehem, and the Presbyterian Historical Society. These diaries, correspondence, and treaty minutes placed the Paxton massacres in a longer debate about colonial settlement, democratic representation, and racial identification.

Such records unsettle the clarity and singular authority of a comparatively tidy print debate. For example, the political cartoon "Franklin and the Quakers" doesn't make a lot of sense without some understanding of Quaker-Indian diplomacy (via the Friendly Association) during the Seven Years' War (1756-1763). Furthermore, the more I burrowed into those diplomatic records, the more I reckoned with the difficulty of discerning voices of Delaware, Lenni Lenape, or Susquehannock (Conestoga) that were either absent or heavily mediated through colonial trading partners. What began as a digital collection of surviving pamphlets has evolved into a "common pot" (to borrow the terminology of the editors of the Yale Indian Papers Project) of colonial and indigenous perspectives expressed through books and letters, newsprint and pamphlets, and an abundance of visual materials.

Today, the project features more than 2,500 pages of material from 18 contributing archives, research libraries, and cultural institutions. But make no mistake, this project is by no means complete, and nor does it aspire to be. I've continued to add resources as I've learned of them, even when they're held in another state (e.g. University of Michigan, William L. Clements Library) or country (Library of the Religious Society of Friends in Britain). Just as importantly, I've sought to surface gaps, absences, and erasures by signposting archival silences through contextual essays, such as Darvin Martin's "History of Conestoga Indiantown."

Contextual Materials

The latter point highlights another important feature that I hope will prove useful to both scholars and students: the project's contextual essays. At present, the project contains a dozen historical overview essays and conceptual keyword essays. Those include context on Quaker diplomacy (Kevin Kenny), Pontiac's War (Michael Goode), and the Black Boys insurrection (Jay Donis), as well as conceptual inquiries into condolence ceremonies (Nicole Eustace), eighteenth-century material culture (Judith Ridner), and the role of paratexts in the print debate (Angel Luke-O'Donnell). These contextual essays also present a provocation dear to me: that the Paxton incident craves the attention of literary scholars. As Edward White, James P. Myers, Jr., and Scott Paul Gordon demonstrate, the records in Digital Paxton present a bounty for literary scholars eager to explore their diverse forms and idiosyncratic rhetorical techniques.

Researchers will discover dialogues and epitaphs, poems and songs, satires and farces flourished with evocations of "White Christian Savages," troops of "Dutch Butchers," and Quakers "thirsting for the Blood" of opponents. All of these contextual materials are written to prove useful for scholars—including in-text citations and further reading suggestions—and accessible for high school and undergraduate students. Each essay has been edited to be jargon-free, concise (1500-3000 words), and freestanding. That is, each keyword or historical overview serves its own onramp for the digital collection. I hope you'll use these essays to jumpstart your research and support your coursework, should you choose to teach it.

Educational Resources

One final, nascent feature of Digital Paxton is its growing body of educational tools. These materials are designed to support high school teachers and university faculty as they integrate the Paxton incident into their classrooms. Of keenest interest to SEA members, Digital Paxton features lesson plans from faculty at Loyola University Chicago, Shepherd University, the University of Chicago, as well as educational specialists at the Historical Society of Pennsylvania. Lessons encourage students to inhabit the positions of pamphleteers by recording a podcast, master eighteenth century handwriting through a transcription assignment, and critically assess colonial-indigenous contact through a multi-stage unit.

For our friends and colleagues in secondary education, Digital Paxton recently gained high school-ready versions of these assignments, equipped with grading rubrics and discussion questions and correlated to Common Core standards.

This is just the beginning of the project's evolution as a teaching platform, and certainly there will be many more exciting announcements to come later this year. However, like every facet of Digital Paxton, these materials wouldn't exist without the generosity of colleagues and the resources of universities and cultural heritage institutions. In fact, this project wouldn't be possible without the support of dozens of individuals and institutions who took a chance on this crazy idea. I hope you'll visit the credits page, which acknowledges those individuals and their labors. Finally, should you feel moved to supplement the project, I'm always open to new contributions and new partnerships. Thank you for reading.

Will Fenton
The Library Company of Philadelphia

Massacre of the Conestogas; Image from Digital Paxton

These days the newsreel runs at a deranged speed, but during the summer of 2018 the headlines struck harder and faster than usual. In April, then-Attorney General Jeff Sessions announced that the Trump administration would take a "zero-tolerance" approach to immigration. We know what happened next. Children were forcibly separated from their parents at the U.S. southern border and detained in makeshift tent cities. Like many people, stories about the forced separation of families and the detention of children shocked me – embarrassed me, frankly – into a consciousness that I knew nothing about the horrors those children and parents faced, even as their stories re-inducted me into a den of rage and terror that is unimaginable until you become a mother, and then it becomes inescapable. Like many professors, during the summer of 2018 I was also planning my classes for the fall: writing course descriptions, choosing readings, cohering syllabi, planning assignments. The introductory-level English class I called "Immigration and Imagination: Fictions of America, 1584-1900" arose out of that place where, as on a Venn diagram, these two senses of myself, myself as a mother and myself as a teacher, overlapped.

My syllabus presented this image, from the 19th-century magazine *Puck*, on its front cover:

It followed with this description:

This course explores the idea of America as it was conceived and grappled with by successive waves of British, European, Caribbean, and Asian immigrants between the 16th and 19th centuries. Boasting no preordained borders and possessing no preordained character, early America was a site for different, shifting, and often competing visions of what a "New World" should look like.

For those in positions of power (now, as then), those visions often included ideas about who should or should not be allowed into a country, and who, within its borders, should be at its center and who at its margins. Over the semester and across a diverse body of writing stretching from the "Lost Colony" of Roanoke to anti-Chinese lobbying and riots in 1870s San Francisco, we'll look at what these fictions of America were, what politics they served, and how they manifest in the literature of the men and women who supported or contested them.

Clear enough, I thought: I'm setting the chronological and geographical scope of the course, and introducing a relationship between politics and literature that will ground it. I'll have plenty of takers. First problem encountered: I did not. Due to a combination of several factors – I was a new professor at F&M; my course title wasn't, in hindsight, particularly catchy – my class had six students, mostly underclassmen. I tried to take this small size as an opportunity: we would run the course as a seminar. (Though this design worked well, it did so mainly in proportion to the feelings that our texts inspired. We dealt with such difficult subjects – Anglo-Native contact, the Haitian Revolution, the Irish Famine – and I wanted to make sure that my students knew that their responses to our readings were heard. At the same time, it was my task to show them that to speak freely and passionately about, say, slavery as forced migration was not the same as making an argument about it. Walking that line was one of my greatest pedagogical challenges.)

I divided the course into five different sections, each governed by distinct topics, genres, and assignments. One way of explaining Section 1, "The "New World,"" is to say that it sought to account for the necessity of the quotation marks around this phrase, the "New World." It opened with two pieces by Annette Kolodny, whose conversation was of enormous help to me as I was designing the course. Kolodny's edition of Joseph Nicolar's "The Life and Traditions of the Red Men" (Duke, 2007) gave us a view of immigration from the perspective of Native people (we read Nicolar's section on "The arrival and settlement of the white man"), while her Prologue to *In Search of First Contact: The Vikings of Vinland, the Peoples of the Dawnland, and the Anglo-American Anxiety of Discovery* (Duke, 2012) introduced a very different (Nordic) mythology of immigration popularized by 19th-century authors. These were two coordinates I wanted to anchor us as we moved through this initial section, which aimed to refigure the Puritans as immigrants, and in the process to insist that Puritanism was not a founding gesture. Section 2, "The Nation: Naturalization and its Refusals," used various propaganda pieces (by Franklin, Paine, Crèvecoeur), congressional legislation (including the *Alien and Sedition Acts*), and a gothic novel

(Brockden Brown's *Wieland*) to explore questions of citizenship in the New Republic: what it was; how it was codified; who had the authority to confer or deny it.

Section 3, "Forced Migration: Atlantic Slavery," arose out of an anxiety: I was unsure how to introduce the history of American slavery, which fit at once urgently and uneasily within our class's purview. Not coincidentally, I think, this section proved to be the heart of our course, that around which my students most rallied. Could we come to see slavery as being indeed *about* migration (and so focalize a topic whose enormous horrors and consequence often make it unwieldy for professors to teach and student to apprehend)? Could we explore the benefits and hazards of that frame? In the process, could we both broaden and challenge our understanding of what the concept of immigration can contain – and what it cannot?

The assignment for this section was a position paper that asked students to use our texts (Equiano, Jefferson, Robert Hayden, Abraham Bishop, state laws restricting entrance of slaves from the Caribbean) to argue whether, or to what extent, we can view slavery in the context of "immigration." For what it's worth (and I do believe it is worth something), the class was about evenly split. I don't think I've ever seen students take so energetically, even urgently, to an assignment, and I loved reading their responses. I also found them extremely difficult to grade, since the terms of the assignment gave room to take a more personal stance than critical essays typically allow. I *like* this idea of introducing a more caring criticism, though in the future I need to find ways of guarding against students' tendency to relax too much into editorializing, rather than interpreting.

Section 4, "Black '47, the Forty-eighters, and "The Heathen Chinese," drew attention to the rise of the "Know-Nothing" Party and to pervasive anti-Asian sentiment, which I contextualized (in the most cursory way possible) within the 1848 revolutions in Europe and the California gold rush. Students responded particularly well to Bret Harte's poem "The Heathen Chinee" (published in 1870 in the *Overland Monthly*), which we read alongside political cartoons, and which we countered with Whitman's 1855 Preface to *Leaves of Grass*. Whitman's expansiveness segued beautifully to our fifth and final section, "Frontier and Prairie: Looking West," which coalesced around Willa Cather's *My Antonia* (1918). If the first section of the course sought to give students a very nuanced understanding of "settlement," my aim here was to bookend that myth of American origins with the fictions of the frontier.

A word on this word, "fictions." It wasn't until reading my teaching evaluations that I realized some of my students interpreted my title ("Fictions of America") quite literally: "I loved some of the reading material, but I would have really loved more fiction, and more contemporary materials," wrote one student. "I loved the broad range of genres and authors we covered," said another. "I anticipated this course being about contemporary immigrant novels in American literature, like Junot Díaz for example, but as a pleasant surprise it was more about the journey of immigrants in America." These comments brought me back to a question familiar to teachers of early America – and one that motivated my creation of "Immigration and Imagination" to begin with: How do we make early American literature relatable to students, particularly when they may not recognize many of its forms – "true relations," sermons, etc. – as expressly literary? Immigration strikes me as offering an especially rich point of entry for this endeavor. As it plays out before our students' eyes (on the news and, crucially, in their own families and communities), immigration makes early America relatable by making it *timely*.

The practical difficulty that this timeliness posed is not something I was prepared for. My students embraced those moments in class where we linked what we were reading to events that were unfolding before our eyes: "The class watched contemporary videos [news clips] on a few occasions and drew comparison between notions of the frontier/borders to contemporary [issues]. I would recommend [even] more of this synthesis," as one student put it. The risk was that these events would overwhelm us: the immigration headlines were (are) ceaseless in real-time. Another bombardment was more abstract: I think I wasn't quite able to appreciate how solidly a myth of the "American Dream" always already seemed to exist for my students. So, for example, they saw the Puritans as trying to enact a kind of rags-to-riches story. Similarly, when we read in Joanna Brooks's *Why We Left: Untold Stories from America's First Immigrants* (Minnesota, 2013) a ballad about a woman trying to ship for America, my students' instinctive reaction was that she was seeking "opportunity"; it was harder work to articulate that we were instead watching the literary activity that would constitute that fantasy in hindsight. But such difficulty is not, in the end, only a testimony to the prevailing powers of our national myths. It speaks also to the place a class on early American immigration might have in dispelling them.

Rachel Trocchio
Franklin & Marshall College

Changing of the Guard: Statement from the New Co-Coordinators of the ASA's Early American Matters Caucus

As of the most recent American Studies Association (ASA) conference, November 8-11 in Atlanta, the Early American Matters Caucus has two new co-coordinators. Dennis Moore (Florida State Univ.), who founded the Caucus in 2004, is rotating out of his long-time role as the group's leader, and Sari Altschuler (Northeastern Univ.), who has co-coordinated with Moore for the past five years, and Peter Reed (Univ. of Mississippi) have agreed to serve as co-coordinators. Fifteen summers ago, Moore called the ASA's command module to say that two dozen early Americanists, including some historians and some literature scholars and an art historian and an anthropologist, some senior faculty (Annette Kolodny, Mary Kelley and the late Frank Shuffelton, among others), plus Fredrika Teute and some at-the-time junior faculty (including Elizabeth Maddock Dillon and Sandra Gustafson) as well as a couple of graduate students, wanted the ASA's at-the-time-new array of special interest groups to include one called Early American Matters. "While understanding that we all move on sometime," according to Prof. Altschuler, "the caucus will sorely miss Dennis Moore's leadership. He has been a staunch supporter of the caucus and all of its scholars for years, and we look forward to his continued presence at the ASA and in the caucus for many more. Many -- if not all! -- graduate students passing through ASA have benefitted tremendously not only from Moore's warmth but from his steadfast, one-of-a-kind support as they move through the ranks from students to faculty.

Moore's voice stands out as perhaps the most consistent in advocating for early American matters and early American scholars at the ASA, and it is a voice we all have looked forward to hearing at each conference. Moore has organized countless colloquies at ASA conferences as well as at those of other scholarly organizations (e.g., the Society of Early Americanists, the American Society for Eighteenth-Century Studies and its international counterpart, and the Modern Language Association), lifting up and celebrating the work of numerous scholars and bringing together voices of all ranks to celebrate each other's achievements. Through his efforts, a lovely community has been built at the ASA, one for which those of us who have risen through the ranks of the profession under his careful watch could not be more grateful.

According to Altschuler, "Peter Reed and I look forward to continuing the traditions he has built, including the reception and the colloquies, but with the acute knowledge that neither of us is, nor can be, Moore's replacement." Neither Altschuler nor Reed is at all new to the Caucus, Moore noted: "Sari got involved while still a graduate student and agreed, five years ago, to serve with me as co-coordinators, and for more than a decade Peter has been tirelessly helping encourage the rest of us to cook up early-American-flavored panel proposals for the ASA's annual conferences. It's wonderful that both are willing to keep that ball a-rolling."

Again this winter, Professor Reed is circulating reminders about the A.S.A.'s notoriously strict deadline for submitting proposals, maintaining the Caucus' interest in fostering an early-Americanist presence at, as Moore gently phrases it, "the hyperpresentist ASA." Sending out those reminders means cross-posting announcements via the Caucus's e-mail list-serve as well as C-19 and the Society of Early Americanists' EarAm-L. Both the new co-coordinators also plan to make sure the receptions / mixers at the ASA's annual conference continue. Moore recalls that Annette Kolodny introduced him and Joni Adamson, at the time the leader of the ASA's Environment and Culture Caucus, and suggested there were likely mutually beneficial ways for the two groups to work together. He also recalls having talked with Paul Erickson, another long-time leader of the Caucus—who set up the Facebook page—at the end of this Caucus's business meeting in Albuquerque, in 2008, about the value of having a reception.

Over those 10 years, sponsorship of the event has grown to include not only the Environment and Culture Caucus but also, as of four years ago, the ASA's southeastern-regional affiliate, SASA. The American Antiquarian Society has consistently provided financial support for the party, which has come to be a favorite destination for graduate students, each of whom receives a chit for a free drink. "When Paul moved from the AAS to the American Academy of Arts and Sciences," Moore said, "he was very good about agreeing to continue serving on the Caucus's informal Working Committee, and his successor at the AAS, Nan Wolverton, has also graciously agreed to serve on this coordinating committee." The new co-coordinators join Moore in thanking the ASA for having highlighted our caucus, at the front screen of theasa.net, as a "Featured ASA Community."

Sari Altschuler

Peter Reed

SEA 11th Biennial Conference 2019
Eugene, Oregon
February 28th– March 2nd

The Eugene biennial will be the first for the SEA to be held on the west coast, highlighting the importance of the Pacific Rim and the West for early American studies, beyond the U.S. expansionist narratives of Lewis and Clark.

This year's conference keynote speakers include:

- Prof. Lisa Brooks, Amherst College, author of *Our Beloved Kin: A New History of King Philip's War*, February 28th
- Prof. Michelle Burnham, Santa Clara University, "The Revolutionary Pacific: Transoceanic American Writing and the Calculus of Risk," March 1st
- Prof. Melinda Marie Jetté, author of *At the Hearth of the Crossed Races: A French-Indian Community in Nineteenth-Century Oregon, 1812-1859*, March 1st
- Prof. Chris Cameron, University of North Carolina, Charlotte, founder of the African American Intellectual History Society and author of *To Plead Our Own Cause: African Americans in Massachusetts and the Making of the Antislavery Movement,* March 2nd

There are several sightseeing and dining opportunities in Eugene. Conference attendees, who are fans of hiking, may enjoy spending an afternoon visiting some of Eugene's beautiful, natural waterfalls. Sweet Creek Falls and Proxy Falls offer family friendly trails and beautiful scenery.

Eugene's Covered Bridges Scenic Bikeway offers visitors a tour of 20 historic bridges unique to Pacific Northwest culture and history. Many of the covered bridges were established by pioneers who settled the land in the mid-1800's.

Downtown Eugene will satisfy the tourist who is excited about new dining opportunities. Provisions Market Hall, Fifth Street Public Market, Le Café Maison, and the 6th Street Grill are all considered must visits.

For lovers of craft-brew, visitors can download the Eugene Ale Trail app and guide themselves through the many craft bars down Whiteaker neighborhood and downtown Eugene.

Sweet Creek Falls, Eugene, Oregon

This year's conference also features several special topic panels, including:

1.3 What Does Ethical Mentoring Look Like?: An SEA Panel.
Gumwood Room, 245 EMU
Chair: Stacey Dearing, Siena College

In higher education, as in other fields, the #MeToo era has inspired wider awareness of the potential in mentoring relationships for abuse or exploitation by individuals who possess power over those whom they teach and advise. There is a growing, shifting, and still -contested sense of what mentors should not do, but remarkably little discussion about what mentors should do in order to prevent and combat abuses of power In this roundtable, four scholars describe examples and attributes of what they regard as ethical mentoring in academia.

Organized by Laura Stevens, University of Tulsa
Panelists:
Miles Greer (Queens College, CUNY)
Rebecca Rosen (Hollins University)
Thomas Scanlan (Ohio University)
Cassander L. Smith (University of Alabama)

2.3 Racism in the Academy: Panel of the SEA Ad-Hoc Committee on Racism and Equity
Gumwood Room EMU
Chair: Tara Bynum, Hampshire College

The first in a two-panel series organized by SEA's newly-formed Antiracism and Equity Committee,

in an ongoing effort to enact a cultural shift in SEA toward welcoming indigenous scholars and scholars of color and better support them in our field. This panel will address experiences of racism in the academy both inside and outside of Early American Studies, and strategies for countering racism.

Panelists: Brigitte Fielder (University of Wisconsin–Madison)
Jonathan Beecher Field (Clemson University)
Kirsten Silva Gruesz (University of California, Santa Cruz)
Stephanie Fitzgerald (Kinoseo Sipi Cree Nation, Arizona State University)

Extended thanks to the organizers of panel series:

- Early Caribbean Society: Richard Frohock, Cassander Smith, Elizabeth Bohls
- Native/Indigenous Studies: Kelly Wisecup, Caroline Wigginton, Jennifer O'Neal, Drew Lopenzina
- Russian Colonization in the Pacific Northwest: Jeffrey Glover
- Anti-Racist Scholarship: Brigitte Fielder
- Ethical Mentoring: Laura Stevens

Extended thanks goes to the Society of Early Americanists Eleventh Biennial Committee:

- Gordon Sayre, University of Oregon, SEA President, Program Committee Chair
- Patrick Erben, University of West Georgia, SEA Vice President
- Ralph Bauer, University of Maryland, SEA Executive Coordinator
- Michelle Burnham, Santa Clara University
- Jonathan Field, Clemson University
- Brigitte Fielder, University of Wisconsin-Madison
- Kirsten Silva Gruesz, University of California Santa Cruz
- Tom Hallock, University of South Florida
- Elizabeth Bohls, University of Oregon
- Brett Rushforth, University of Oregon

Upcoming Conferences

Northeastern Modern Language Association 50th Anniversary Convention
Washington, DC
March 21-24, 2019

NeMLA will celebrate its 50th Anniversary Convention in Washington D.C. at the Gaylord National Resort Center.

Early American panels include "Generating Debate in the Early American Literature Classroom."

The 50th Annual Meeting of the American Society for Eighteenth-Century Studies
Denver, Colorado
March 21-23, 2019

The American Society for Eighteenth-Century Studies celebrates its quinquagenary at the Grand-Hyatt in Denver, CO. ASECS will once again host the 2019 Graduate Student Conference Paper Contest; all entries will be due by March 25, 2019.

The Society of Early Americanists will be sponsoring the panel, "Rethinking Agency in the Long Eighteenth-Century."

California American Studies Association
San Diego State University
April 12-13, 2019

This year's CASA conference will take place at San Diego State University and feature the theme, "Localisms, Regionalisms, Nationalism and Internationalisms." Papers will reflect all major aspects of American critical studies.

American Literature Association
Boston, Massachusetts 2019
May 23-26, 2019

This year's American Literature Association will take place at the Westin Copley Place in Boston, MA. The Society of Early Americanists will be sponsoring three panels at this year's ALA conference, including:

- Speaking American?: Multilingualism and Translation in early America
- Women's Authorship Unbound
- Teaching early American Literature and the Public Humanities

Call for Papers

Databases and Print Cultural Studies
Modern Language Association Conference 2020
Deadline: March 1, 2019

Mass-digitized archives of newspapers and books have revolutionized print culture studies. Data-rich collections and their impact on knowledge production and methods. Including use of data science and artificial intelligence. 300-word abstract + 1-page CV.

Contact: *Lise Jaillant*, *Loughborough U* (l.jaillant@lboro.ac.uk)

Improvisation in Nineteenth-Century Literature
Modern Language Association Conference 2020
Deadline: March 15, 2019

In "Intellect," Emerson wrote, "Our spontaneous action is always the best." How do improvised oratory, impromptu music, spontaneous writing, and other extemporaneous creative practices inform the development of nineteenth-century American literature? Please submit 300-word abstracts.

Contact: *Gerard Holmes*, *U of Maryland, College Park* (gholmes@umd.edu)

Dissent of the Governed, c18 and c21
University of Kentucky
Lexington, Kentucky
Deadline: March 15, 2019

While the long-eighteenth century gave rise to "the consent of the governed" as a principle of legitimate government, this period also witnessed inventive forms of dissent by many who were presumed to have given, or who had never been asked for, their consent. Recent developments in the U.S. and across the globe spur to mind these earlier contexts in which the law was deemed immoral or incorrect. Black Lives Matter has powerfully challenged ideas of the law and its enforcers as supposedly neutral. High school students' responses to the spate of school shootings raise questions about political rights and avenues of participation for the disenfranchised, in this case, the underaged – but also non-citizens, felons, the homeless, and more.

The uncertain legal standing of non-persons—Are corporations individuals? Who or what represents "the environment," and on what basis?—recalibrate conventional understandings of consent and dissent. These issues provide a fitting opportunity to reconsider Brown's time and our own.

What were the forms of dissent in the final decades of the eighteenth century and the early decades of the nineteenth? Who were the participants? How did contemporaries understand the impact of disagreement and disobedience on republicanism? On democracy? How was the Revolutionary tradition of dissent eventually tempered and managed by elites from the ratification of the Constitution onward? The Twelfth Biennial Conference of the Charles Brockden Brown Society invites papers on all aspects of dissent in the Atlantic World of the long eighteenth century (to approximately 1820s).

Proposals may be sent to michelle.sizemore@uky.edu

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Society of Early Americanists

To Our Members

The SEA thanks its new and renewing members for their invaluable support of our Society. Your contributions make early American studies thrive. Please remember to keep your membership current and direct any membership inquiries to the Executive Coordinator, Ralph Bauer (seacoord@gmail.com).

You can also help build our membership by referring colleagues in the field to the Society's homepage: *https://www.societyofearlyamericanists.org*

Society Information/Membership

The Society of Early Americanists provides a forum for scholarly and pedagogical exchange and professional support among scholars of various disciplines who study the literature and culture of America to approximately 1830. Our membership of over 500 individuals enjoys a bi-yearly newsletter detailing activities in our field, a website that links to many documents of interest to early American scholars and teachers, and a listserv. We also offer opportunities for networking and dissemination of professional work. If you are interested in joining the Society, please see the membership information on our homepage: *http://www.societyofearlyamericanists.org/membership.html*

Opportunities for Giving

In addition to keeping your SEA membership active, you can contribute to the Fund to Honor Excellence in Teaching: https://www.societyofearlyamericanists.org/teaching-resources/honored-teachers

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