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SEAN

The Society of Early Americanists Newsletter

THE SOCIETY OF EARLY AMERICANISTS

From the SEA President

Preparations for the 2021 SEA twelfth biennial conference in Atlanta are in full swing, and I am excited to share with you the Call for (Complete) Panels. The conference will take place March 3-7, 2021 in Atlanta, Georgia, at the Emory Conference Center & Hotel and Emory University campus (panels/keynotes March 4-6; community service, workshops, and field trips March 3 and 7).

The conference committee comprises dynamic colleagues in our field, representing many areas of expertise and hailing from the Atlanta area and beyond. We are planning a diverse and stimulating program, but the vitality and intellectual rigor of our conference, as well as the society at large, relies on the contributions of its attendees and members. You are invited to help shape this conference by contacting me and the program committee, sharing this CFP with your scholarly and professional communities far and wide, and organizing intriguing panels that demonstrate the vastness of early American studies, while opening spaces for new collaborations, methodologies, and questions to take shape.

Biennial conferences serve as the SEA's big tent for members and the wider early Americanist community to gather, present their work, and meet new colleagues while cultivating long-standing relationships. The 2021 Biennial in Atlanta aims to foreground how we create and define our field and scholarly society. We especially envision this conference to serve as a larger and more open tent, providing a place for new members and participants; at the same time, we hope members who have always seen the SEA as their scholarly home will continue to do so. The 2021 conference seeks to launch new initiatives (such as a collaboration with Atlanta University Center's HBCUs) and build on existing practices (including dedicated panel series in Native American and Indigenous Studies as well as African American Studies) in order to join a multiplicity of scholarly perspectives with a diverse and inclusive group of scholars and students.

Atlanta, given its reputation for continually reinventing itself, its Civil Rights heritage, but also its role in racist violence, segregation, and removal, is uniquely situated for discussing "The Many Pasts, Presents, and Futures of Early America." As a 21st-century global hub, Atlanta helps us debate the futures of the field and opportunities

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for public engagement. In addition to the manifold topics and approaches that our participants will bring to the table, therefore, the 2021 Biennial in Atlanta seeks to connect the place and its history deliberately to our scholarly work and community.
We will offer workshops in archives rich in African American literature and culture (Emory's Rose Library) and early American religion (Pitts Theology Library); we will plan visits to landmark sights and museums focused on Indigenous culture and removal as well as slavery and Civil Rights. Our organization will collaborate with the many institutions of higher education in the metro Atlanta area—especially its outstanding HBCUs—to tie conference attendees to the vibrant intellectual culture and history the area has to offer.

Beyond the conference itself, Atlanta offers an array of cultural and entertainment opportunities: not far from our venue at Emory, attendees will find the museums, theaters, and concert halls of Midtown (e.g. the High Museum of Art, the Fox Theater and Alliance Theater, Atlanta Symphony Hall), Midtown's LGBTQ hubs, the historic neighborhoods of Sweet Auburn, Edgewood, Cabbagetown, and Reynoldstown; and the foodie/music hotspots Little Five Points, Virginia-Highland, East Atlanta, and (a bit across town) the West End. Running and biking devotees will enjoy Emory's Lullwater Park, Piedmont Park, and the new Atlanta Beltline.

Most importantly, conference attendees are encouraged to explore the multi-layered history of the city by visiting sites and institutions such as the Martin Luther King Jr. National Historical Park, The King Center, Ebenezer Baptist Church, The National Center for Civil and Human Rights, Atlanta History Center, Historic Oakland Cemetery, the Jimmy Carter Presidential Library & Museum, and many more.

By **May 15, 2020**, we seek proposals for complete panels for 90-minute-long sessions, including traditional panels (with or without commentators), roundtables, colloquies, experiential learning workshops, and experimental formats. We invite proposals on all topics and in all disciplines concerned with the study and teaching of early America.

(Individual paper proposals will be invited between July 1 and August 31, 2020.)

Potential topics and approaches include, but are not limited to:

- Innovations in teaching early American literature,
- history, and culture; undergraduate and graduate student research.
- Significance of early America and early Americanist topics for debating the futures of the field and the public.
- Early America and the Global South; empire, colonialism, neocolonialism, and Post-Colonialism/Post-Colonial criticism.
- Reverberations of early America throughout history and the present; specifically, Atlanta as a window for connecting and discussing the Many Pasts, Presents, and Futures of Early America and Early American Studies.
- Regional approaches to early American studies: early Georgia and the Southeast.
- Native American and Indigenous Studies.
- African American Studies, Africana Studies, and Diaspora Studies.
- Hemispheric Studies, Latin American Studies, Latinx Studies, Chican@ Studies.
- Multilingual, Translingual, and Transnational Studies; Border Studies.
- Transatlantic, Transpacific, Maritime, and Oceanic Studies.
- Early Caribbean Studies.
- Religion, Theology, New Puritan Studies, Quaker Studies.
- Art History; Material and Visual Culture.
- Ecology, Ecocriticism, History of Science, Animal Studies, early American geographical imagination.
- History of the Book, Print Culture, and Periodical Studies.
- Archival Research and Archival Studies.

To submit your panel proposal, please go to the conference website (www.societyofearlyamericanists.org/conferences/sea-2021-biennial) and select "Program" from the menu.

2021 Biennial SEA Conference Program Committee

Program Committee Members:
Patrick Erben (University of West Georgia)
Juliane Braun (Auburn University)
Tara Bynum (Hampshire College)
Betty Donahue (Independent Scholar)
John Garcia (Florida State University)
Carla Gerona (Georgia Institute of Technology)
Lauren Klein (Emory University)
Jason Payton (University of Georgia)
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Stacy Boyd (University of West Georgia)
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Patrick Erben
SEA President

From the SEA Vice-President

In Memory of Annette Kolodny
(21 August, 1941 - 11 September, 2019)

Last September, the Early Americanist community lost one of its most inspirational and cherished members with the passing of Annette Kolodny. For the last half century or so, Annette has been an influential voice at the forefront of the intellectual innovations and professional changes that have ensured our field's growth, diversification, and continued vibrancy. After completing her doctoral work at the University of California at Berkeley in 1969, Annette taught at various institutions during her long and distinguished career, including Yale University, the University of British Columbia, the University of New Hampshire, the University of Maryland, the Rensselaer Polytechnic Institute, and the University of Arizona, where she also served as dean for the College of Humanities between 1988 and 1993.

During the 1970s and 1980s, she brought the theoretical insights of Ecofeminism—then still a fledgling new field of inquiry—to bear on early American literary scholarship. Thus, her first monograph, *The Lay of the Land: Metaphor as Experience and History in American Life and Letters* (Chapel Hill, 1975), examined the ideological role that gendered language played in the justification of early Euro-American settler colonialism, as American land was frequently represented as female and even virginal ready for the taking by the Euro-American male discoverer, conqueror, or settler.

Annette Kolodny, 1941-2019

In the following years, Annette quickly became one of the most influential voices in the vibrant field of Feminist literary criticism, culminating with her seminal essay "Dancing through the Minefield: Some Observations on the Theory, Practice, and Politics of a Feminist Literary Criticism," which was published by the then still relatively new journal *Feminist Studies* (Vol. 6, Spring 1980) and later anthologized in *The Norton Anthology of Theory and Criticism,* ed. Vincent Leitch (New York, 2001).

While her first monograph focused on the gendered language employed by primarily male early American writers, in her second monograph, *The Land before Her: Fantasy and Experience of the American Frontiers, 1630-1860* (Chapel Hill, 1984), she focused on early American women writers, hereby making also an important contribution to the archival recovery of many hitherto little known writers. During the 1990s, Annette spearheaded the radical expansion of the early American literary canon to include not only Anglophone authors writing on or about the Eastern seaboard but also authors of diverse ethnic and linguistic backgrounds writing on the cultural frontiers throughout the Americas.

During the late 1990s, Annette marshalled her substantial experience in Higher Ed administration in her sustained and acute analysis of the persistent gender and racial inequities in the profession, which came to fruition with her monograph *Failing the Future: A Dean Looks at Higher Education in the Twenty-first Century* (Durham, 1998). And during the 2000s and 2010s, she was at the forefront of the intellectual convergence between Early and Native American studies, a long-standing critical commitment of hers that resulted in her edition of Joseph Nicolar's *The Life and Traditions of the Red Man* (Duke University Press, 2007) and culminated with her seminal monograph *In Search of First Contact: The Vikings of Vinland, the Peoples of the Dawnland, and the Anglo-American Anxiety of Discovery* (Durham, 2012).

Employing an impressively innovative multi-disciplinary methodology that draws not only on literary criticism but also on archaeology, anthropology, ethnology, and history, she focused in this book on the literary record of the "first contact" between the Americas and Europe in the eleventh century resulting from the voyages of Leif Eiriksson and other Norsemen, in particular the so-called Vinland Sagas first preserved among the Norse as oral traditions and then written down in the fourteenth century, as well as various Native American artifacts and oral traditions possibly bearing testimony to this first contact. In addition, the book considers the cultural history of the *idea* of a "first contact" resulting from the Norse discovery in Anglo-American letters from colonial times to the twentieth century.

Although Annette retired from her post at the University of Arizona in 2007 and was in increasingly poor health in recent years, she continued to be an important presence in the (early) Americanist community, taking part in our conferences if not in person then always in spirit, as well as continuing to write and publish (some of her pieces are still forthcoming).

If the field of (Early) American literature as understood today has come to include multiple approaches and perspectives—including multi-cultural, multi-lingual, trans- and circum-Atlantic, as well as hemispheric perspectives—hereby utterly transforming what we mean by both "American" and "Literature," it is in great part owing to Annette's tireless efforts in opening up new archives beyond the New Critical canons to include texts written in English as well as other languages by white men as well as non-white men and women many of whom originated from outside the traditional Anglo-American elites. A true intellectual pioneer in (Early) American literary scholarship as well as a tireless activist and advocate for women in the profession, Annette Kolodny will be sorely missed but not forgotten.

Ralph Bauer
SEA Vice-President

From the Executive Coordinator

"Life after the Editorship: A View of the Field"

I am honored to join the SEA Executive Committee this month, following a brief deferral during my fall semester research leave. Heartfelt thanks to Ralph Bauer for covering the Executive Coordinator job while also serving as the Society's Vice President over these last few months. In June 2018 I completed a ten-year term as editor of *Early American Literature*. Since then my perspective on the journal's role in the field has grown a bit more distant, but it has not fundamentally changed. Editing *EAL* was a rewarding way to contribute to early American studies.

Founded in connection with the Modern Language Association in 1965, *EAL* added a second affiliation with the SEA during my editorship. The journal has had four long-serving editors over its 55-year history. Philip Gura was the first to limit his tenure to a decade, and David Shields followed Gura's precedent. As the journal's first female editor, I continued the practice not only out of a sense of tradition, but also because I believe there is value to regular rotation in journal editing, as in other arenas such as elective office and university leadership.

Limited terms are not the norm for academic literary journals. Many editors serve for two or three decades, while a few with real endurance last even longer. Change brings fresh perspectives and new energy. Continuity and experience also have value. The best transitions balance these factors.

I am led to reflect on continuity and change as the SEA responds to criticisms mirroring those directed toward other academic organizations around the United States. Many professional organizations are confronting longstanding practices of marginalization and worse—harassment and discrimination. The *New York Times* recently reported on efforts at the annual meeting of American Economic Association to address gender and racial imbalances, and similar reforms are being pursued in a number of humanities organizations.

What sets the SEA apart from many of these organizations is its proud history of gender equity and intellectual diversity. Even as there have been distressing episodes involving individual early American scholars, the tenor of the organization itself has been welcoming. Its founders were women: Carla Mulford was the organization's founding president, assisted by Sharon Harris, who became the SEA's second president. Mulford and Harris pursued diversity in their scholarly work as well as in the SEA. Among her many contributions, Mulford edited the early materials for the first three editions of the field-altering *Heath Anthology of American Literature*, while Harris likewise produced anthologies and monographs with a broad view of early America.

Meanwhile, the SEA's sister organization, the Omohundro Institute of Early American History and Culture, produced landmark work in Native American history, the history of slavery, and women's history, while also extending the field's geographic focus beyond the original thirteen colonies. "Vast Early America," as Omohundro Institute director Karin Wulf has memorably dubbed it, is a decades-old approach to the field, with a robust network of practitioners and sustained institutional support at the highest levels. I worked to advance this vision of early America throughout my editorship. Four of my issues particularly reflect these goals. A joint issue with *American Literary History* on "Projecting Early American Studies" (45:2) included essays and responses on hemispheric approaches to the literatures of early America, African American literature, and Native American literature.

A themed issue on "'Race,' Writing and Representation in Early America" (46:2) echoed the title of a landmark collection edited by Henry Louis Gates, Jr. A symposium on Gates's *Signifying Monkey* (50:3) – a work that importantly emphasized the African sources of American literature – included contributions from prominent

From the Executive Coordinator cont'd...

African Americanist scholars.

A special issue to mark the journal's fiftieth anniversary (50:1) contained essays by scholars from neighboring fields, including Rolena Adorno, Wai Chee Dimock, Simon Gikandi, and Priscilla Wald. Further, I guided a number of guest-edited special issues and forums, notably the forum on Materials and Methods in Native American and Indigenous Studies (53:2); and an issue on the literature of the Spanish Americas (53:3). The journal routinely published work by equal numbers of women and men without any special effort. No quotas or other strategies were needed to produce that outcome, because a sufficiently large proportion of women work in the field to make it happen organically.

While journals offer a window into the state of scholarship in the field, anthologies and course syllabi suggest how students experience the study of early America. When I joined the editorial team for the *Norton Anthology of American Literature*, I learned that Puritan writings continue to be central for many instructors, as are the various literatures of Revolution and independence. At the same time, all the major anthologies now devote significant space to Native American and African American texts. Phillis Wheatley and Olaudah Equiano are among the most frequently taught early American writers. Another widely taught work, Mary Rowlandson's captivity narrative, presents a vision of colonial America that has resonated with leading contemporary writers, from Susan Howe, to Sherman Alexie, to Louise Erdrich. Lisa Brooks took Rowlandson's narrative as an orienting point for her revisionary cultural history *Our Beloved Kin: A New History of King Philip's War* (2018), which won the *EAL* Book Prize for 2019.

As these examples demonstrate, early American studies has evolved to become increasingly layered and inclusive, embracing the contradictions of this history. Moreover, the field is a proven leader, producing outstanding scholarship about previously understudied topics. Yet as attendees at any SEA conference can attest, the scholars present at these events are mainly white, more so than at some other Americanist gatherings. Efforts to diversify predominantly white academic organizations such as the SEA face some shared obstacles as well as distinctive circumstances. One of the distinguishing characteristics of the SEA has been its founding commitment to inclusivity. While the organization clearly has room to grow in this area, there is great enthusiasm and good will. I look forward to extending the efforts that I made with *Early American Literature* in my new role on the Executive Committee of the SEA.

Sandra Gustafson
SEA Executive Coordinator

Announcements

SEA 2018-19 Essay Contest Winner

Shelby Johnson, Assistant Professor of English at Florida Atlantic University, is the winner of the 2018-2019 SEA Essay Contest. Her essay is titled, "The fate of St. Domingo awaits you': Robert Wedderburn's Unfinished Revolution."

Honorable mention went to Nan Goodman, Professor of English and Jewish Studies at the University of Colorado at Boulder for "The Jewish Apostate and the American Expatriate: Leave-Taking in the Early American Republic."

Shelby Johnson

Nan Goodman

New ASECS Liaison Named

Ana Scwartz has been named the new SEA liaison to ASECS. Ana is an Assistant Professor of English at the University of Texas at Austin. She specializes in pre-1800 American literature and earned her Ph.D at the University of Pennsylvania in 2017. She is completing revisions on a book manuscript on the affective complexity of settler colonialism, tentatively titled *Why Should You Be So Curious?*

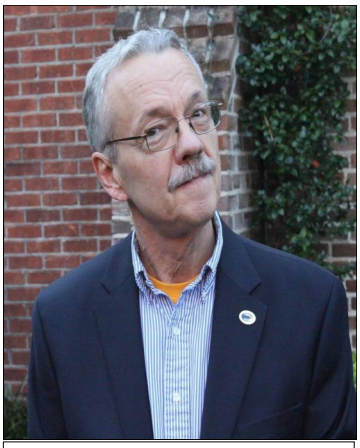
Ana Schwartz

On the Retirement of Dennis Moore

By Susan Imbarrato, Minnesota State University, Moorehead and Thomas W. Krise, University of Guam

As you may have heard, Dennis Moore, Past President of the Society of Early Americanists, 2005-2007, has recently retired from Florida State University where he has taught since 1991. Over the years, Dennis gave tireless efforts and outstanding service to the SEA and other societies and institutions that include, for example, his introduction of the "Colloquy with Author" panels, which have enlivened SEA and other societies' conferences, and his reputation as a model mentor.

In the spring of 1990, Professor Moore was in on the founding of ASECS's 18C-Americanist affiliate group, which merged later in the decade with the SEA. In 2007 he co-chaired, with Fredrika Teute, the SEA's first ever joint conference with the Omohundro Institute. more recently, Dennis agreed in 2015 to serve as Founding Mentor for the SEA's then-brand-new Junior Scholars Caucus. For a more thorough overview of Dennis Moore's impressive accomplishments, please see this link to an article from Florida State University: https://english.fsu.edu/article/dennis-moore-retires-his-academic-home. Congratulations, Dennis!



Dennis Moore

Joy Howard Named SEA Treasurer

Joy Howard has been appointed as the new treasurer of the SEA. Joy is a writing coach who lives in West Philadelphia and owns her own coaching business. Her Ph.D. is from Purdue, where she worked with Kris Bross. Joy's research interests focus on how the tools of literary studies help us listen more effectively for silenced voices in the archives, especially those voices of women and of Native Christians in early America.

Joy held professor positions at several mid-Atlantic universities before moving to open her own business as a writing coach and academic leadership coach Researchers across all disciplines and at all stages of their careers hire her for one-on-one writing coaching when they need more research productivity and much less stress. Joy previously served the SEA as a co-organizer for the first two Graduate Student Breakfasts, as the SEA Twitter manager, and as the liaison to ASECS. She would like to say that she feels honored to step into the Treasurer position moving forward and she looks forward to serving the organization in this way. We thank Joy for agreeing to serve the SEA in this important capacity.

Joy Howard

SEA Junior Scholars Mentoring Program

This year the SEA Junior Scholar Caucus has the pleasure of rolling out a new mentorship program that will enable senior scholars to aid and guide junior members as they navigate the field. Currently, the academic job market is immensely unsteady and leaves prospective applicants feeling defeated and overwhelmed. Junior scholars can often feel lost amid a sea of academic expectations, and this is part of the reason for creating the SEA Mentorship Program. As careers in the humanities are dependent on networking, we hope to link junior scholars with mentors who can provide them with positive, concrete advice and feedback on their scholarship, teaching, and job materials. That might include:

- Help with writing, from grant applications to syllabi to thesis chapters
- Advice on the job market, collaborative ventures, and workplace professionalism
- A phone call, coffee meet-up, or Zoom meeting to share ideas
- To receive feedback on application documents
- Workshopping specific teaching or professionalization concerns

Prospective mentors should fill out the application form: https://docs.google.com/forms/d/e/1FAIpQLScBztS1IicVLh_x8b7YM5EzoIwvuggcvreMk7l1ZbIoMoODgw/viewform

Contact Kaitlin Tonti, SEA Junior Scholars Co-Chair, at kaitlin.tonti@shu.edu with questions or for further information.

Early American Literature *Book Prize*

The 2019 *Early American Literature* Book Prize is awarded to Lisa Brooks for *Our Beloved King: A New History of King Phillip's War* published by Yale University Press in 2018. According to Professor Brooks's professional and biographical statement, *Our Beloved Kin: A New History of King Philip's War*

> reframes the historical landscape of "the first Indian War," more widely known as King Philip's War (1675–78), by focusing on the stories of Weetamoo, a female Wampanoag leader, and James Printer, a Nipmuc scholar, whose stories converge in the captivity narrative of the Puritan "mistress," Mary Rowlandson. *Our Beloved Kin* also highlights a wide map of Indigenous spaces, including the northern front of the war in Wabanaki country.

Drawing on tribal histories, a detailed knowledge and analysis of landscape, and underutilized written and printed sources, *Our Beloved Kin* ensures that, as one committee member puts it, "early American literary studies should never be the same."

Dr. Brooks will be presented with her award at the SEA Conference in Exeter, England this June.

Lisa Brooks

An Interview with Lisa Brooks

What was the inspiration for *Our Beloved Kin*?

There were many inspirations -- the book truly emerged from multiple questions, projects and conversations. But one important one was the recovery of the story of James Printer and his brothers. When I was very new to Harvard, a group of committed graduate students, faculty and staff organized a symposium on the history and legacy of the Harvard Indian College, "From the Gospel to Sovereignty." This included both the honoring of the Native students and scholars, like James, who studied, lived and worked at the Indian College in the seventeenth century and bringing together many Native alums who had attended Harvard more recently. It also involved collaboration and conversation with Wampanoag and Nipmuc people who are descendants of those early scholars and reclaiming Harvard as Native space.

As I said, I had just arrived, so I was not one of the main organizers, but I was a grateful participant. They asked me to do a talk on James Printer -- I had always thought his story deserved greater attention -- and I found that doing that research in that space moved me to want to understand much more, especially about the ways in which he and his family adapted to colonization but also how their family was torn apart by colonial war. It also showed me how important James's story of survival, loss and adaptation is for us in Native New England today.

What were some of the challenges you encountered while working on the book?

This is a difficult subject to talk about. Writing about violence against women, and children, and seeing how hard leaders like Weetamoo, the Wampanoag saunkskwa, and James Printer, a Nipmuc scholar and teacher, worked to protect their kin made me feel a great weight and responsibility. One of the greatest challenges came when I was deep into the book, thinking I was near the "end," and found more evidence of violence against noncombatants during King Philip's War, particularly in the summer of 1676, that I could not let lie. I had to halt the writing process and go back into the archives, dragging my student researchers with me. My students were instrumental to that phase of the project, which took a couple of years. They were willing to go to some difficult places alongside me and they felt that sense of responsibility, too. The result is not only a more complex ending for the book, but the digital companion, which allows readers to unravel the multiple "ends" of the war, or to confront the possibility that the war never really ended at all.

What would you like to be one or two key takeaways for readers?

That although this war has been studied and written about for centuries, there is much more work to do. I was hoping to open up streams of inquiry and to offer Indigenous methodologies for the next generation of tribal scholars and historians, as well as early Americanists, just as many of my mentors, friends and colleagues have done for me, making this work possible.

How does the associated website enrich our understanding of your study?

I love the website -- this was an amazing collaborative project, which emerged through an interactive, challenging, but organic process. Hopefully, it helps readers navigate Native spaces, through maps and images taken in the places that

are described in the book. It also emphasizes the presence of these places now, as continuing Native space. I hope the website also gives that next generation of scholars, as well as tribal communities in general, access to documents that might be otherwise difficult to see. It also pulls people into a process of rhizomatic reading, and hopefully, creates opportunities for different kinds of insights and connections because of the many paths that the reader can follow.

What scholars have had the greatest influence on your work?

Too many to name. Colin Calloway was an early inspiration -- I first read his book on Western Abenakis while I was working in the tribal office (of the Abenaki Nation of Missisquoi) -- it was a manuscript in a yellow binder that folks passed around. I was hooked before my dad bought me my first real copy for Christmas. I spent many years following Colin's footnotes! And my teachers at Missisquoi and in Abenaki country generally -- they were incredibly patient with me as I learned, made mistakes, but they also believed in me -- people like Lenny Lampman, Louise Lampman Larivee, Lester Lampman, Homer St. Francis, and Cheryl Savageau. Mentors at Cornell, years later, were also incredibly supportive and influential -- people like Robert Warrior, Kate Shanley, David Moore, Dan Usner and Mary Beth Norton, who believed in the work that I was doing and also gave me needed guidance and advice, but also provided strong models for how to do this work.

My fellow grad students there also were vital teachers -- like Alyssa Mt. Pleasant, who has played an incredible leadership role in Early American Studies and NAIS since we graduated. At the same time, there is a phenomenal community of scholars working at the intersection of these two fields who are in conversation with each other, and my own work emerges from, and hopefully, contributes to that ongoing conversation. I am mindful that many of my inspirations have been creative writers who are willing to delve into the most challenging parts of our history on this continent -- writers like Leslie Marmon Silko, Susan Power, LeAnne Howe, Daniel Heath Justice, Craig Womack -- and emerge from the wreckage with compassion, humor and imagination.

In his review, Drew Lopenzina refers to your work as participating in the "project of decolonization, which is "to devise strategies for recovering Indigenous lives and histories from the accumulated mass of colonial documentation and placing before us a path, a history, a world that we have essentially been denied as a result of the racial biases so firmly packed into the known historical archive." What advice would you give other scholars who want to engage in similar "projects of decolonization"?

I am so grateful to Drew -- he is one of those scholars who I admire. For me, decolonization is always a process, and it may not ever end.

I think one of the important things that Drew is seeing here is my own decision to focus narrowly on the particular Indigenous people and places -- like Weetamoo and Pocasset, James Printer and Menimesit and their relations-- whose stories can be difficult to decipher from the massive amounts of colonial documentation and narrations.

I am often drawn to recovering the histories that emerge from single documents, with little known Native places and Native people, whose lives turn out to be crucial in illuminating the context of wars, or diplomatic negotiations, or resistance movements that we think we know well. I learn from their stories and through the process of research and writing, I want others to have the capacity to learn from them, too. I think he's right that we've been denied access, not only to the homelands that have been taken through deeds, wars, and dispossessions, but also to the histories of our relations, which often lie just beneath the surface of colonial archives. I don't know that I have advice, but if a story is trying to rise to the surface, listen. And create opportunities for listening to the Indigenous people who are telling those stories now.

What are you currently working on?

A new book project, "Tracking Molsemsis: An Indigenous and Environmental History of Eastern Coyote," which might be familiar to the other folks who attended the SEA conference in Eugene. I'm spending as much time as I can out in the land this winter, learning from this story of adaptation to colonization and climate change that is happening all around us.

2020 EAL Book Prize

The editors of *Early American Literature* are pleased to announce the sixth annual Early American Literature Book Prize, which will be given for an author's first academic monograph about American literature through the early national period (roughly 1830).

EAL invites work treating Native American traditional expressions, colonial Ibero-American literature from North America, colonial American Francophone writings, Dutch colonial, and German American colonial literature as well as writings in English from British America and the US.

First monographs published in 2018 or 2019 are eligible for the 2020 prize, which carries a cash award of $2000. The deadline for nominations is March 1, 2020. For more information, go to http://eal.uky.edu/announcements.

SEA Scholars and Junior Scholars of the Month July-December 2019

July Scholars

Kathleen Donegan is July's Scholar of the Month. She is Associate Professor at the University of California, Berkeley. She is currently working on a project she calls *The Spectral Plantation: The Other Worlds of Slavery,* which considers psychic departures from plantations.

Sam Sommers is July's Junior Scholar of the Month. She is a President's Postdoctoral Scholar in the English Department at The Ohio State University. She is working on two manuscripts, including an essay on Catharine Maria Seddgwick's *Hope Leslie.*

August Scholars

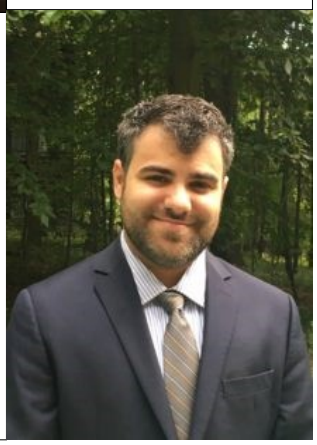
Patrick Erben is August's Scholar of the Month. He is the current President of the Society of Early Americanists and Professor of English at the University of West Georgia. His most recent project is *The Francis Daniel Pastorius Reader.*

Andy Ross is August's Junior Scholar of the Month. He is a postdoctoral researcher at the University of Delaware and is currently working on his book, titled *A Natural History of the Eye: American Scientific Arts Before the Civil War*.

September Scholars

James M. Greene is September's Scholar of the Month. He is Assistant Professor of English at Indiana State University. He just published his first book, titled, *The Soldier's Two Bodies: Military Sacrifice and Popular Sovereignty in Revolutionary War Veteran Narratives*.

Michael Monscalchi is September's Junior Scholar of the Month. He is an English Instructor at Rutgers University and an article version of his second dissertation chapter was recently published in *Early American Literature.*



October and December Scholars

Lucas Hardy is October's Scholar of the Month. He is Associate Professor of English at Youngstown State University and is completing a monograph titled, *Theologies of Pain: The Human Body and Spiritual Conversion in American Puritanism.*

Blevin Shelnutt is December's Junior Scholar of the Month. She is Assistant Professor of English at Concord University. She is currently working on a monograph titled, *Print Capital: American Literature and the Marketplace in Nineteenth-Century New York City*.

Two Years in Review: Reflecting on the Scholar of the Month

A little over two years ago the Society of Early Americanists' launched the Scholar and Junior Scholar of the Month feature. The goals for the Scholar of the Month include building community among SEA members and highlighting the diversity of people and ideas within our organization—goals that we continue to work toward as each Scholar of the Month nominates a future honoree. While facilitating these interviews, I have noticed several interesting trends that speak volumes about our community. First, I have been surprised by how many of our members inadvertently became early Americanists.

Like Cristobal Silva and Martin Brückner, many of us took "convoluted" or "circuitous" paths into Early American Literature. Or perhaps, like Cassander Smith, we might describe our route into EAL as "serendipitous"; we might even say, as has Matthew Suazo, that we were "converted." Several Scholars of the Month have noted that they did not begin focusing on EAL until their MA programs, and that they initially studied or intended to study another period. "Perhaps like many of us, I enrolled in an early American literature class as a course requirement," Katy Chiles recalls, "and what I read caught fire with me—so I've never left." As Sari Altschuler reflects, "when I got to graduate school I realized that the answers to the questions I wanted to ask were so much more interesting (and weirder!) the earlier I looked."

Second, a consistent theme across the interviews is how "strange and delightful" we find the "weird and wonderful" literature(s) that comprise our field (Sari Altschuler, Helen Hunt). Helen Hunt, for instance, wrote that after "Reading Charles Brockden Brown's *Wieland*" she "wanted to investigate this literature that seemed so different than how I viewed the world, and that (truth be told) didn't seem to make much sense." Julia Dauer had a similar reaction to *Wieland*, recalling that in undergrad she was "overwhelmed by its strangeness. I was just like – wait – did that person just spontaneously combust?!" Not only do we find early American literature(s) surprising, many of us, like Kaitlin Tonti, Kimberly Takahata, and Daniel Diez Couch, delight in challenging students' preconceived notions about early America and early American texts. While we find the field entertaining—and often a little bizarre—we are also focused on power dynamics in the literature(s) we study, and on dismantling dominant narratives in EAL. As Christine "Xine" Yao notes, "Power and poetics are so intertwined — I believe there is an urgency to recognizing the development of American structures of power and the violences of these early moments of US settler colonialism."

As a field, we continue to grapple with these dynamics and to push our interdisciplinary scholarship in important and exciting directions—including Betty Booth Donahue's work examining how early colonial writers "subconsciously absorbed and expressed Native poetics" and Miles Grier's questions about "settlers' dreams and the realities of intercultural contact." In her interview, Lisa Brooks notes how the field is growing; she is dedicated to ensuring "that the presence, complexity and diversity of Native writers and histories would become central to Early American literature and history. I'm still working toward that goal, alongside a growing number of academic and community-based scholars, now!"

To that end, our research and teaching continue to interrogate and expand the definitions of "canon", "text(s)", and "authorship." Christine DeLucia sums it up well when she notes that she defines early American literature "in a capacious way." Reflecting on the vibrant community in the SEA, Hilary Wyss reflects, "I find it especially exciting that interdisciplinarity defines us as a field, and we generally have incredibly fruitful collaborations that stretch us in many productive ways, in terms of chronology, of what we consider literature, and how we best approach our diverse materials." Authorship can be particularly complicated. Brigitte Fielder reminds us that "Early African American literary studies has shown how focus on authorship, though sometimes quite interesting, may significantly limit our view of early American writing and culture." Many SEA members engage with complicated questions of mediation and authorship in nuanced ways.

Finally, we understand the profound ways in which our field speaks to our current cultural moment. In the words of Ana Schwartz, early American "texts contain data that help illuminate some of paradoxes and injustices of the present." Our members engage with this vital work in a variety of ways as we focus on educating our students, and grappling with the legacy of racism and settler colonialism.

Heather Finch writes, "My interest in Early American literature began with my strong contemporary concerns with racism and oppression. I craved a clearer understanding of how America continues to struggle with viewing all people as human beings." Of his entry into EAL, Thomas Doran recalls, "Like a lot of my students now, I believed early American literature would reveal to me new origin stories for understanding the weirdness, distorted mythologies, and troubling postures of contemporary American identity and culture." While we enjoy our work, we also recognize the importance of our teaching and scholarship.

These are a few of the dominant trends that have stood out to me as I have edited the Scholar of the Month interviews for the past two years. I hope you continue to enjoy reading about the important and interesting work being done by members of the SEA!

Stacey Dearing
Siena College

Graeme Park, the home of poet and salonniere Elizabeth Graeme Fergusson (1737-1801) is located in Horsham, Montgomery county, PA. The Pennsylvania Historical and Museum Commission owns the historical landmark and the site is run by the non-profit group "The Friends of Graeme Park." The organization offers guided tours of the house and the grounds, educational programs for K-12 school students, as well as hosts a variety of seasonal events from historical reenactments to ghost searching parties. The garden area is also rented out for weddings and other private events. The image of the place today is one that both ties to and contrasts with the images of Graeme Park that one finds scattered through the story of the life that Elizabeth Graeme Fergusson tells us in her commonplace books and the many letters she wrote. Fergusson spent her childhood summers at Graeme Park, got married there, witnessed births and deaths of her family members, and was ultimately forced to sell the place for lack of a sufficient income to support its maintenance.

Graeme Park's history began in the early 1720s when Provincial Governor of Pennsylvania Sir William Keith bought the then called Fountain Low and built a malthouse in 1721. The construction of the original house began around 1723. In 1739, Dr. Thomas Graeme, who had married Keith's stepdaughter Ann Diggs, bought the property as his family's summer residence, and Fountain Low became Graeme Park. The family spent summers and holidays there and by 1765 after his wife death, Thomas Graeme and Elizabeth, his only surviving child, moved to Graeme Park permanently. During the following seven years until Thomas Graeme's death (1772), the house underwent a series of renovations that left it in its current structure.

The asymmetry in the windows' positioning, visible in the image (right), is the consequence of the interior transformation that Graeme made during those years when, to add one room to the three existing ones, one of two doors leading outside was closed and turned into a window. The upper floor was not touched, and the three bedrooms reflect the three-cell design of the original construction. The second floor has a staircase that leads to the attic where there are two smaller bedrooms and storage space. The structural asymmetry brought to the house by Dr. Graeme's renovations resembles what Susan Stabile has appropriately described as the "disjointed experience" Elizabeth had with the house.

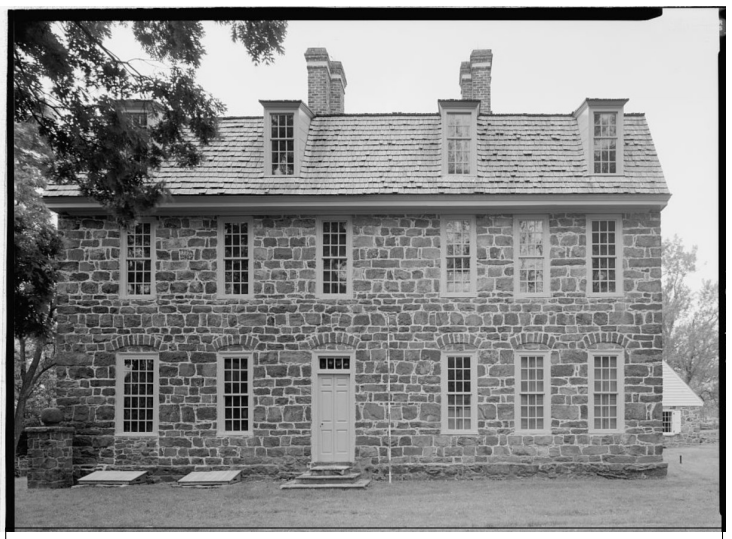
While Graeme Park was always home to her until the end of 1793, life events made her ownership always precarious. Right before her father's death, she secretly married the Scottish Henry Fergusson, who according to contemporary law became the effective owner of the property. In response to Henry's open loyalism and suspicions about loyalist leanings, the property was confiscated by the government.

While authorities allowed her to live there, it took Elizabeth a full decade of continued negotiations to have ownership restored. Elizabeth Fergusson never recovered from the traumatic experience of those years and by the end of the American Revolution, she retired at Graeme Park in a semi-imposed exile.

The references to Graeme Park in her writings of those years reflect the complexity of the feelings that these life events produced. The majority of her letters from the revolutionary years are concerned with her husband's return to England, her refusal to follow him, her attempt at curbing former friends' "Base assertions" and "mean Suspicions," and her requests for help from those who remained by her side, such as Elias Boudinot and Richard Stockton.

But letters about abandonment and dispossession appear together with other letters and poems in which the house, its contents, and the grounds outside reveal her profound emotional and physical connection to the place, such as when she fondly remembers being "at the Door of Graeme Park, Strolling on the Terrass or watching the Moon that Friend of Contemplation."

The love and devotion Fergusson had for the place are reflected in most of the words she uses to describe it. And when visiting the site this connection is made visible in the traces of the life Elizabeth led there. The house's east parlor, the room where the Saturday evening Graeme Park salon took place and her bedroom on the second floor, where one of her commonplace books is kept on a glass covered table are such places.



Front of Graeme's house

In the parlor, while none of the furniture remains, the original wood paneling, and the decorative molding around the ceiling speak of its past wealth and elegance. This is the place where, in Benjamin Rush's words, "she was instructed by the stores of knowledge contained in the historians, philosophers, and poets of ancient and modern nations, which she called forth at her pleasure."

The physical beauty of the room and the geometrical symmetry of the paneling and the side doors (one of which is ornamental) oppose the asymmetry of the outside and remind us of how Fergusson's life of the mind kept her balanced while her everyday life was in disarray

In a letter to her friend Annis Stockton written on January 12, 1794, eighteen days after her final departure from Graeme Park, Elizabeth wrote that: "At 12 on [December 25], I left that Spot for this place; I have not time to enter into feelings and all that, I mentiond in the last part of my Willow ode all that I felt at an adieu to Dear G Park." The final stanzas of that ode describe two women, Stella and Fawnia (Annis and Elizabeth respectively), living "Sequestered in Graeme Park," where they renew "their friendly Vows" while calmly sliding into "the Shape of Age."

It is befitting that the ode is copied in the book kept in Elizabeth's bedroom, the place where she wrote to keep her friendships alive. The blog on the Graeme Park website tells the story of a ghost sighting in the room. During a guided tour, the blog entry says, a child saw a woman sitting on a chair near the window overlooking the garden. Fantasy or reality, it is nice to imagine that Elizabeth Fergusson's spirit lives at her home and has a chance to see her house and gardens filled with life again.

Chiara Cillerai
St. John's University

East Parlor

Digital Early America
Boston's Pirate Walking Trail

Proposed and built during the Cold War, Boston's Freedom Trail is a purposeful monument to a particular version of New England—and U.S.—history. A famous 2.5 mile red-painted and red-brick line, the Freedom Trail leads walking visitors to 16 historically significant Boston locations, from churches and burying grounds to monuments and the *U.S.S. Constitution*. These sites tell more than three million people per year a popular and palatable story of self-determining Puritans and brave Patriots in which eighteenth-century Massachusetts is a locus of national bravery and American exceptionalism. And yet as any good early Americanist will know, such a celebratory view of the past is both narrow and simplified.

Hence, taking a cue from the other historic trails that have been created to flesh out the histories of Boston and its surrounds, students in *On the High Seas*, a course on pirates and piracy that I co-taught with Stephen Berry (a historian) at Simmons University, created a digital walking trail about the pirate history of Boston. In the seventeenth century, Boston had supported and welcomed pirates who brought needed supplies and money to the port city. By the eighteenth century, however, Boston had enough merchant ships that they turned against the pirates who threatened their lucrative trading. In fact, Boston became notorious for its hostility to pirates.

We invite you to explore this history by walking our Pirate Trail (either actually or virtually). Download the free PocketSights app (which allows you to use your phone to navigate the trail) and search for "Boston Pirate Trail" or explore the (clunkier) desktop version here: https://pocketsights.com/tours/tour/Boston-Boston-Pirate-Trail-3643 As I describe below, the trail will step you through stories of Boston's piratical past.

Our 3-mile Pirate Trail leads walkers from Long Wharf, where a sharp eye can see the remains of a sunken island on which pirate William Fly was gibbeted in 1724, all the way to Copp's Hill, where fictional pirate captain named Fanny Campbell plotted a mutiny and a Cuban prison-break. While all 19 stops on the trail are related to piracy, some touch on historic pirates, others think about the history of pirate publishing, and a third group considers slavery. To take the last first, the transatlantic slave trade legally becomes piracy in 1808 and many including Frederick Douglass made comparisons between enslavers and pirates.

The African Meeting house, located in Boston's Beacon Hill, hosted notable abolitionist speakers (including

Douglass) and was the location in which the New England Antislavery Society was formed under William Lloyd Garrison's aegis. Garrison, editor of the *Liberator*, would later write passionately about the paradoxical court case in which the formerly enslaved captives of the *Amistad* were tried as pirates—for the crime of rising up and stealing themselves. Phillis Wheatley, who was named after the piratical slave-ship that brought her to Boston, the *Phillis*, also makes an appearance on the trail; she is (probably) buried in an unmarked grave in the Copp's Hill Burial Ground.

In contrast, no one knows exactly what happened to the brutal Boston pirate Ned Lowe, one of the many swashbuckling marauders featured on the trail. After his son and wife died, Lowe sailed to Honduras, turned pirate, and employed particular violence against New England merchants. Captain Kidd and Joseph Bradish, two notable Golden Age pirates, were held at the Old Boston Gaol before being shipped to London for trial in 1700.

John Quelch, who was found guilty by a Court of Admiralty in a Boston townhouse, became the first pirate to be tried outside of London. He was condemned to hang, and in his honor, Cotton Mather preached his first—but not his last—pirate execution sermon. Rachel Wall, a female pirate who would sit on her ship's deck after large storms and feign distress until another boat came close enough for her associates to attack, became the last woman hanged in Massachusetts in 1789.

For those in Boston and beyond, pirates have long made for good reading, whether as reportage or entertainment. A young printer's apprentice named Ben Franklin penned a ballad about Blackbeard and hawked it on the street. Franklin and many others were reading news of the then-contemporary pirates in the *Boston News-Letter*, the first continuously published English-language newspaper in the Americas.

A best-selling anthology of pirate lives, Charles Ellms's *The Pirates' Own Book* (1837) was first published in Boston. Cheap novels followed quickly after: Marturin Murray Ballou's *Fanny Campbell, or the Female Pirate Captain* (1845) was successful enough to spawn the country's largest publishing plant (Frederick Gleason, owner).

Earlier, in 1839, N.P. Willis considered naming his short-lived literary magazine *The Pirate*. Instead, he called it *The Corsair* and used it to protest legal literary piracy and weak international copyright.

Most explicitly through its discussion of John Hancock's smuggling and slave-owning, but generally throughout, the Pirate Trail offers a counter-history to that represented by the Freedom Trail. We hope that our accounts of piracy help walkers think more critically about eighteenth-century and nineteenth-century New England and the limits on the freedoms of different populations in both past and present Boston. Precisely because they are considered enemies of the state, pirates can help us understand how we construct and police national identity, though the categories of citizenship, property, and historic remembrance.

Area historic trails, some of which are more loosely organized, include:
The Boston Literary District (http://bostonlitdistrict.org/map/)
The Boston Women's Heritage Trail (http://bwht.org/, which actually has a number of different themed walking tours)
The Boston Black Heritage Trail (http://maah.org/trail.htm)
The Cambridge African American Heritage Trail (https://www.cctvcambridge.org/timelineafricanamericanheritagetrail, which isn't well maintained)
The Salem Heritage Tour (https://salemheritagetours.rezgo.com/ for which you have to buy tickets)
Salem Maritime (https://www.nps.gov/sama/planyourvisit/maps.htm, which is a National Parks Site).

Lydia G. Fash
Simmons University

Early Map of Boston's Long Wharf. 1768. Engraving by Paul Revere.

A Penny Saved?: Teaching Early America with No-Cost Reading Materials

When Benjamin Franklin and members of his Junto drew up articles to establish the Library Company of Philadelphia in 1731, their goal was to consolidate resources so men of modest means could have access to a variety of books that would prove unaffordable for the individual. By its own account "The Library Company flourished because it adopted a purchasing policy responsive to the needs of its intellectually alert, economically ambitious, but non-elite membership." As the Library Company's motto--*Communiter Bona profundere Deum est*—suggests, democratizing access to knowledge pays dividends to society as a whole. While our ideas about who should have access to knowledge have expanded, so has the Library's mission. Willingness to serve everyone from "high school students to senior scholars" has kept the institution vibrant and relevant.

What can faculty who teach about early America learn from the Library Company's example in ways that resonate with twenty-first century students' barriers to knowledge? One area where faculty can make an immediate and tangible difference is by evaluating the cost of materials we assign for our courses. A serious consideration of textbook affordability supports the values that most scholars of early America hold dear: equality of opportunity, freedom of speech, and participatory democracy, among others. In this essay, I will recount my experiences teaching a class on eighteenth-century transatlantic literature in which I assigned only freely accessible readings. I argue that participating in (or starting) textbook affordability initiatives can democratize access to our national history and literature in ways that are vital for non-privileged students and necessary for our field to remain energized with diverse voices.

First, allow me to give some background on the course and my home institution. During the 2018-2019 academic year, I was awarded a small ($1,000) grant through the Open and Affordable Textbooks Program (OAT) sponsored by the Rutgers University Libraries. This initiative aims to encourage faculty to think carefully about the cost of assigned materials, which often prove prohibitive to our students. (For reference, my campus, located in Camden, New Jersey, is the smallest of the 3 Rutgers campuses. Over 60% of our roughly 5,700 students will be the first in their family to earn a bachelor's degree. We have a "majority minority" student population with 55% of students identifying as people of color.) Asking students to spend $50-100 per class for books creates an undue financial burden that might inhibit their taking a class not related to their immediate employment plans.

I chose Transatlantic Literature (Spring 2019) as the course in which I wanted to begin my "zero cost" experimentation for both practical and ideological reasons. First, the practical: the class fulfilled a general education requirement for which most primary texts had to be pre-1800. Therefore, public domain source texts were more readily available. Also, because the class was a general education requirement, this opportunity might be my first and only chance to convince enrolled students of the important legacy created by early American literature. I was wary of engendering resentment by asking them to purchase a stack of expensive books they (initially thought) they would never read again.

Ideologically, I wanted to model the dissemination practices of many of the eighteenth-century writers we were studying. The course contained 5 units, 3 of which addressed the "Rights of Man" debate, the emergence of early feminism, and the transatlantic slave trade.

Within each of these units, the authors (and in some cases institutions) sought inexpensive and accessible ways to circulate their ideas that, to varying degrees, appealed to the public for an expansion of human rights to marginalized groups. It seemed incongruous at best, or hypocritical at worst, to require a text such as Thomas Paine's *Common Sense* in an expensive format.

As with all idealistic endeavors, there were moments of triumph and disillusionment. As part of a multimodal approach meant to appeal to non-majors, I assigned two high-quality podcasts from "Ben Franklin's World" and "C19." Because these podcasts are pitched to lay audiences, yet have engaging scholars as guests, students responded enthusiastically to their content while learning a great deal.

I did not anticipate our discussion about the early postal system being so lively on a glacial February morning. Students loved the ingenuity used by early Americans to get the parcel post rate for a letter by attaching bits of hay to the paper. My students also wrote enthusiastic and engaging letters to George III after reading some of his correspondence from *The Georgian Papers Programme* as part of a low-stakes writing assignment.

There were also some difficult moments. In retrospect, it was quixotic to assign an electronic version of *Wieland* that did not have an introduction and notes. I attempted to supply context with readings from the Brockden Brown Archive, The Library Company's "Philly Gothic" and "Early Medicine" virtual exhibits, and the Library of Congress's primer on Early American religion; however, my students really needed a scholarly apparatus, especially an annotated text, to anchor them while reading a book that plays with epistemological uncertainty. The $7-8 spent for a standard "Classics" teaching edition would have been worth the investment.

There are also a few caveats I want to address. My students might not be especially wealthy, but my institution is comparatively resource rich, especially regarding database subscriptions and staffing.

I took advantage of having a library staff person dedicated to creating electronic reserves to assign readings that fall under "fair use." When it could not be avoided, I assigned readings from the Oxford Dictionary of National Biography, a database to which not every institution subscribes. I was also able to license the films *Amistad* and *The Madness of King George* through my library's "Digital Campus" program.

If I had not had access to Rutgers's wonderful libraries, I would still be able to find a wide variety of free, high-quality sources from institutions and scholars who have committed to their electronic dissemination. These included Phillis Wheatley's letters digitized by the Massachusetts Historical Society; Judi Schorb's excellent edition of *The Female Review* prepared for *Just Teach One*; Mary Prince's *Narrative*, available from the University of North Carolina's "Documenting the American South;" and information on Charles Brockden Brown through the Archive hosted at the University of Central Florida, among many others. Thus, developing such a course is achievable if one is willing to invest some time researching what is available and remain flexible about the final choice of primary texts.

In the spirit of the free exchange of knowledge, I am happy to share my syllabus and a detailed list of the readings to anyone who is interested in committing to low/no cost reading materials. Taking on this challenge demanded that I think creatively and empathetically about how and what I teach about the eighteenth-century Atlantic world.

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1. "*At the Instance of Benjamin Franklin": A Brief History of the Library Company of Philadelphia* (Philadelphia: The Library Company of Philadelphia, 2015), 10.
2. Translated as "To pour forth benefits for the common good is divine" by J.A. Leo Lemay, *The Life of Benjamin Franklin: Printer and Publisher, 1730-1747* (Philadelphia: University of Pennsylvania Press, 2006), 2:96.
3. Library Company of Philadelphia FAQ Sheet, accessed October 9, 2019, https://librarycompany.org/about-lcp/lcp-faq-sheet/

Ellen Malenas Ledoux
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Interested in writing a column?

We are always looking for SEA members who are willing to contribute to our feature columns:

- Early American Historical Sites
- Digital Early America
- Teaching Early America

If you or someone you know is interested, please send a brief inquiry including your name, institution, and idea for a column to the SEA newsletter editor, Mary Balkun at mary.balkun@shu.edu.

Upcoming Conferences

ASECS (American Society for Eighteenth-Century Studies)
51st Annual Meeting
St. Louis, MO
March 19-21, 2020

Updated program and conference information is available online at https://www.asecs.org/asecs-2020

NeMLA (Northeast Modern Language Association)
51st Annual Convention
Boston, MA
March 5-8, 2020

This year's theme is "Shaping and Sharing Identities: Spaces, Places, Languages and Culture." Professor Maurice Lee, author of *Uncertain Chance: Science, Skepticism, and Belief in 19th-Century American Literature*, will provide the opening address.

ALA (American Literature Association)
31st Annual Convention
San Diego, CA
May 21-24, 2020

Early American panels include "Teaching Early American Environments" and "Migration and Refuge in Early America."

SEA Special Topics Conference
Exeter, UK
June 24-27, 2020

The Special Topics Conference theme is "What Does it Mean to Remember?" and will be hosted by the University of Exeter and the University of Plymouth. This year's plenary speaker is Lisa Brooks of the University of Amherst, MA.

The program committee includes Kristina Bross, Purdue University; Hilary Emmett, University of East Anglia; Kathryn Gray, University of Glasgow; Bryce Traister, University of British Columbia; Sinéad Moynihan, University of Exeter; and Hilary E. Weiss, Trinity College.

Fellowship Opportunities

Fellowship Opportunity
James P. Danky Fellowships 2020

The Danky Fellowship provides $1000 per recipient for expenses while conducting research in the collections of the Wisconsin Historical Society (please see details of the collections at http://www.wisconsinhistory.org/libraryarchives/collections/).

There is no application form. Applicants must submit the following:

- A cover sheet with name, telephone, permanent address and e-mail, current employer/affiliation, title of project, and proposed dates of residency.
- A letter of two single-spaced pages maximum describing the project and its relation to specifically cited collections at the society and to previous work on the same theme, and describing the projected outcome of the work, including publication plans. If residents of the Madison area are applying, they must explain their financial need for the stipend.
- Curriculum vitae.
- Two confidential letters of reference. Graduate students must include their thesis adviser.
- Please use your last name as the first word of all file names (for example: Name CV.pdf) and email materials to: Dr. Heather Wacha at chpdc@ischool.wisc.edu

Prior to applying, it is strongly suggested that applicants contact Lee Grady at the Wisconsin Historical Society (lee.grady@wisconsinhistory.org or 608-264-6459) to discuss the relevancy of WHS collections to their projects.

Preference will be given to:

* Proposals undertaking research in print culture history
* Research likely to lead to publication
* Researchers early in their career
* Researchers outside Madison

Calls for Papers

Living with Disabilities in New England, 1600-1900

The Dublin Seminar is now accepting proposals for papers and presentations that address the history of people living with disabilities in New England and adjacent areas of New York and Canada from 1600 to 1900. The principal topic examined by this conference is how children and adults with disabilities experienced disability in everyday life.

Proposals might address the following questions:

- How was disability defined during this period?
- How did gender, race, and class intersect with the experience and meaning of disability?
- What was the relationship between the law and disability?
- How did people with disabilities interact with institutions ranging from religious organizations to state-sponsored hospitals to schools?
- What is the history of disability within the context of military or industrial settings?

To submit a paper proposal for this conference, please submit (as a single email attachment, in Word or as a pdf) a one-page prospectus that describes the paper and its sources and a one-page vita or biography by **March 10, 2020**. Contact email: dublinseminar@historic-deerfield.org

Indigenous Literatures and Languages: MLA 2021

MLA 2021 panel sponsored by the Forum on Indigenous Literatures of the United States and Canada ask for papers on the following:

How do Indigenous literatures and languages address Algonquian and Haudenosaunee (Iroquoian) geographies/peoples and their connections, relations, alliances, and crossings, particularly in Tkaronto (Toronto) and surrounding areas? 300-word abstracts and short bios to Angela Calcaterra (angie.calcaterra@gmail.com) and Margaret Noodin (noodin@uwm.edu) by **March 15.**

Anthropocene Gothic: MLA 2021

How and why is the gothic being used to narrate the anthropocene? How is the gothic transformed by this focus? Papers on literature, film, or other media. 250-word abstracts (March 1): teresa.a.goddu@vanderbilt.edu
Deadline for submissions: Sunday, 1 March 2020

Capitalism and the Gothic: MLA 2021

What is the relationship between the Gothic as a genre and capitalism as an economic mode? 250-word abstracts by March 1st to Jeffrey.Weinstock@cmich.edu.
Deadline for submissions: Sunday, 1 March 2020

Power and Abuse in the 18th-Century World: MLA 2021

Efforts to ensconce and enforce social, political, and economic hierarchies punctuated much of eighteenth-century life and letters around the world. This was an era that bore witness to abuses of power at every level: the transatlantic slave trade, imperial expansions and contractions, democratic uprisings, libertine sexuality, and scientific projects to classify human, non-human, and less-than-human life. This panel welcomes papers that explore eighteenth-century concepts of power, abuse, and transgression, viewed variously from the perspective of elite actors, state forces, and social institutions as well as marginalized subjects, subaltern knowledge producers, and popular movements.

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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, Sandra Gustafson (seacoord@gmail.com).

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

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 350 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

Opportunities for Giving

In addition to keeping your SEA membership active, you can contribute to the Fund to Honor Excellence in Teaching: http://www.societyofearlyamericanists.org/honored_teachers.html

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1. Midtown Atlanta, Georgia. Photo courtesy of Wikipedia. https://en.wikipedia.org/wiki/Midtown_Atlanta

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8. Lisa Brooks. Photo courtesy of Lisa Brooks.

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10. Sam Sommers. Photo courtesy of SEA. https://www.societyofearlyamericanists.org/whats-new-announcements/sea-junior-scholar-of-the-month-july-2019-sam-sommers

11. Patrick Erben. Photo courtesy of SEA. https://www.societyofearlyamericanists.org/whats-new-announcements/sea-scholar-of-the-month-august-2019-patrick-erben

12. Andy.Ross. Photo courtesy of SEA. https://www.societyofearlyamericanists.org/whats-new-announcements/sea-junior-scholar-of-the-month-august-2019-andy-ross

13. James M. Greene. Photo courtesy of SEA. https://www.societyofearlyamericanists.org/whats-new-announcements/sea-scholar-of-the-month-september-2019-james-m-greene

14. Michael Monscalchi. Photo courtesy of SEA. https://www.societyofearlyamericanists.org/whats-new-announcements/sea-junior-scholar-of-the-month-september-2019-michael-monescalchi

15. Lucas Hardy. Photo courtesy of SEA. https://www.societyofearlyamericanists.org/whats-new-announcements/sea-scholar-of-the-month-october-2019-lucas-hardy

16. Blevin Shellnutt. Photo courtesy of SEA. https://www.societyofearlyamericanists.org/whats-new-announcements/sea-junior-scholar-of-the-month-for-december-2019-blevin-shelnutt

17. Front of Graeme's House. Photo courtesy of Chiara Cillerai.

18. East Parlor. Photo courtesy of Chiara Cillerai.

19. Boston's Long Wharf. Photo courtesy of Wikipedia. https://en.wikipedia.org/wiki/Long_Wharf_(Boston).

20. A View of the Bombardment of Fort McHenry. John Bower. Photo courtesy of Wikimedia Commons. https://commons.wikimedia.org/wiki/File:John_Bower_-_A_View_of_the_Bombardment_of_Fort_McHenry_-_Google_Art_Project.jpg