American Historical Association

Boston and the 125th Annual Meeting

Supplement to the 2011 Annual Meeting Program

Boston v January 6–9, 2011
The American Historical Association thanks the History Channel for its sponsorship of the Presidential Reception which will take place on Friday, January 7, 2011, in the Sheraton Boston’s Café Apropos. The presidential reception will commence immediately following Barbara Metcalf’s Presidential Address—“Islam and Power in Colonial India: The Making and Unmaking of a Muslim Prince(ss)”—at the General Meeting, which starts at 8:30 p.m. See the box on page 8 for the abstract of the Presidential Address. All annual meeting attendees are cordially invited to both the address and the reception afterward.
Table of Contents

4 The 125th Annual Meeting
4 Important Details about the 125th Annual Meeting
   By Sharon K. Tune
5 Corrections to the 2011 Annual Meeting Program
8 The 125th General Meeting
   By Sharon K. Tune
10 2011 AHA Film Festival
11 At-a-Glance: Sessions of the AHA Program Committee and AHA Affiliated Societies

28 Boston and Historians
28 History near Boston: Salem, Marblehead, and Gloucester
   By Bethany Jay
30 Revolutionary Boston
   By Stephanie Kermes
32 A Guide to Boston's Religiously Significant Sites
   By Meghan Dwyer-Ryan
34 Experiencing Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) Boston—Past and Present
   By Michael Bronski and The History Project
38 Dining and Services Near the Meeting Hotels
   By Debbie Ann Doyle

40 The Job Center and Exhibit Hall
40 The Job Center: What Candidates Need to Know
   By David M. Darlington
42 AHA Guidelines for the Hiring Process
   By the AHA Professional Division
44 Exhibitors' Index
45 Map of the Exhibit Hall

The 2011 Supplement to the Annual Meeting Program was produced and edited by Debbie Ann Doyle and Chris Hale.
General Information

Location of main events: AHA and affiliated societies sessions will be held in the John B. Hynes Memorial Convention Center, the Boston Marriott Copley Place, and the Westin Copley Place Boston. The AHA headquarters office will be located in the Hynes Main Lobby's Show Office on the plaza level. The Local Arrangements Committee and press office will be in the Hynes Room 108.

Registration: Meeting registration counters will be located in the Hynes Cafeteria Room and will be open Thursday, January 6, from 12:00–7:00 p.m.; Friday, January 7, from 8:00 a.m.–6:00 p.m.; and Saturday, January 8, from 8:30 a.m.–4:00 p.m. Onsite member registration will be $184 members, $206 nonmembers, $81 student members, $92 student nonmembers, $81 retired and unemployed, and $43 precollegiate teachers (evidence of employment is required for the precollegiate teachers’ rate). Individuals who have preregistered should go to preregistration self look-up counters to collect badges. Meeting participants can also pay AHA membership dues and purchase AHA publications at the “Membership” and “Publications” counters. Publications can be examined at the Association’s booth 401 and 500, located in the Hynes Exhibit Hall A.

Refund Policy: Advance registrants who are unable to attend the meeting may request a refund of their registration fee. Cancellations and refund requests should be submitted in writing and postmarked (or e-mailed) by December 22, 2010. Refunds will be processed less a $20 administrative fee. No refunds will be issued for requests postmarked or e-mailed after December 22, 2010. Refunds will not be given for no-shows. Cancellations and refund requests should be submitted to the American Historical Association, Business Office, 400 A Street SE, Washington, DC 20003 or e-mailed to ssobelman@historians.org. Faxed refund requests will not be accepted. Proof of payment—copies of front and back of cancelled check or copy of credit card statement—may also be required.

Exhibit Hall: Exhibits will be located in the Hynes’ Exhibit Hall A. The exhibit hall will be open Thursday, January 6, from 3:00–7:00 p.m.; Friday January 7, from 9:00 a.m.–6:00 p.m.; Saturday, January 8, from 9:00 a.m.–6:00 p.m.; and Sunday, January 9, from 9:00 a.m.–12:00 p.m.

Job Center: The Job Center, located in the Hynes’ Ballroom A, will be open Thursday, January 6, from 12:30–6:00 p.m.; Friday, January 7, from 9:00 a.m.–6:00 p.m.; Saturday, January 8, from 9:00 a.m.–6:00 p.m.; and Sunday, January 9, from 9:00 a.m.–12:00 p.m.

Admission to AHA sessions, the exhibit hall, and the Job Center requires an AHA badge.

Messaging System and Internet Access

The AHA will employ an electronic two-way messaging system to allow everyone registered for the meeting to communicate. The system will be accessible via a link on the AHA annual meeting page (www.historians.org/annual). Meeting attendees are encouraged to use the internet services provided in their hotel rooms and other public locations. Extensive information about the availability and price of internet services, including free Wi-Fi options, is posted on the web site (www.historians.org/annual). A limited number of internet terminals will also be available in the Hynes’ Ballroom A during Job Center hours. The system will be the designated form of communication for those using the Job Center, and interviewers and interviewees can use it to schedule and confirm interviews. AHA staff answering the phones at the meeting will be able to post messages for attendees directly into the system.

Attendees will be able to sign up to receive an SMS/cell phone text message or an e-mail alert when they have a new message. Persons with messages waiting will be able to use any internet-connected computer to log in using a password that will be printed on their badges. More information will be emailed to those who register for the meeting.

Sharon K. Tune is the AHA’s convention director.

Quiet Room
Available in the Hynes Convention Center, Room 301

The AHA will make a Quiet Room available in the Hynes Convention Center, Room 301.

To allow everyone to enjoy the quiet room, please avoid

- cell-phone conversations
- extended conversation
- using the room as an informal or alternate site for job interviews

Since the room will not be monitored continuously, those who enjoy the room’s usage should not leave coats, briefcases, purses, or other personal possessions unattended while attending session(s) or interview(s). If you need a place to deposit such items, there is a coat check on the plaza level near the exit to return to the Sheraton and the Prudential Center Mall.

Sharon K. Tune is the AHA’s convention director.
Corrections to the 2011 Annual Meeting Program

Please note the following corrections to the annual meeting Program, which are listed in session order. Page numbers refer to the print Program, and are noted for additional details.

Jennifer Siegel (Ohio State Univ.) is a member of the 2011 Program Committee and co-chair of the 2012 Program Committee. Her name was misspelled in the listing of committee members.

Brad Austin (Salem State Univ.) is a member of the 2011 Local Arrangements Committee. His name was omitted from the list of committee members in the program.

AHA Program Committee Sessions

Beatriz Jaguaribe (Univ. Federal do Rio de Janeiro) has withdrawn from the session “Photography in Latin America: An Art of Oblivion Creating an Aesthetic of the Future,” scheduled for Thursday, January 6, 9:30–11:30 a.m. in the Hynes Convention Center Room 135 (Session 6, p. 49).

J. Frank Malaret (Sacramento City Coll.) has withdrawn from the session “Getting a Job at a Community College” (Session 42, p. 49). Gisela Ablès (Northwest Coll.) will present “Tips from an Administrator.”

Harold L. Burstyn (Syracuse Univ.) has withdrawn from session 44, “Smallpox Inoculation in Revolutionary America: Doctors, Soldiers, and American Innovation,” scheduled for Friday, January 7, 9:30–11:30 a.m. in the Marriott’s Exeter Room (p. 49).

On the session “Local Markets/Marketing the Local: American Retailing, 1920 to the Present,” presented on Friday, January 7, 9:30–11:30 a.m. in the Boston Marriott’s Berkeley Room, Jennifer Goloboy (independent scholar) will serve as chair, replacing Lizabeth Cohen (Harvard Univ.). In addition, Susan V. Spellman’s affiliation is Miami University. She will present the paper “Breaking the Chains? How Government Regulation Undermined Localism in the Retail Grocery Trade, 1920–50” (Session 52, p. 51).

Ann Blair (Harvard Univ.) will chair and Steven P. Marrone (Tafts Univ.) will comment on the session “The Question of Rationality in History,” presented on Friday, January 7, 9:30–11:30 a.m. in the Hynes Convention Center Room 103. (Session 53, p. 51).

Molly Warsh (Texas A&M Univ.) replaces Mark Hanna (Univ. of California at San Diego) as commentator on the session “Approaching the Americas: Britain and Spain in the New World,” scheduled for Friday, January 7, 9:30–11:30 a.m. in the Boston Marriott’s Simmons Room (Session 63, p. 52).

Robert Johnston (Univ. of Illinois at Chicago) replaces Laura Kalman (Univ. of California at Santa Barbara) on session 85, “Book Roundtable on Beverly Gage’s The Day Wall Street Exploded: A Story of America in Its First Age of Terror,” scheduled on Friday, January 7 from 2:30–4:30 p.m. in the Hynes Convention Centers’ Room 209 (p. 61).

James Muldoon (Rutgers Univ.-Camden and John Carter Brown Library) replaces Aleksandra Osorio (Wellesley Coll.) as chair of the session “From Lisbon to the End of the World: Millenarianisms and Evangelization,” scheduled on Saturday, January 8, 9:00–11:00 a.m. in the Boston Marriott’s Grand Ballroom Salon A (Session 125, p. 75).

Frank Guridy (Univ. of Texas at Austin) will serve as commentator on the session “Creating Cuban: Reexamining Constructions of Race in the Cuban Imagination,” scheduled for Saturday, January 8, 9:00–11:00 a.m., in the Hynes Convention Center’s Room 306 (Session 138, p. 77).

Lary May (Univ. of Minnesota) will deliver Steven J. Ross’s (Univ. of Southern California) paper, “Harry Belafonte, Hollywood, and Movement Politics” on the session “Hollywood and Politics in the 1950s and Beyond,” scheduled for Saturday, January 8, 11:30 a.m.–1:30 p.m. in the Hynes Convention Center’s Room 311 (Session 180, p. 88).

Locations of Annual Meeting Events

| AHA Sessions | Hynes Convention Center | Boston Marriott |
| AHA Job Center | Hynes Convention Center, Ballroom A |
| Exhibit Hall | Hynes Convention Center, Exhibit Hall A |
| AHA Meeting Registration | Hynes Convention Center, Cafeteria Room |
| Information Booth | Hynes Convention Center, Plaza Level Main Lobby |
| Internet and Messaging Center | Hynes Convention Center, Ballroom A |
| Wireless Access | Hynes Convention Center, Boston Marriott, Floors 1 and 2, Sheraton Boston Lobby |
Free Wireless Access

The Hynes Convention Center offers free wireless internet services throughout their meeting rooms, lobbies, and exhibit hall. Connect to the “BCEC” or “Hynes Wireless Network.” The service is designed for casual usage and is not a guaranteed connection.

Free wireless will be available on the first and second floors of the Boston Marriott Copley Place, open 24 hours a day.

The Sheraton Boston has a lobby “connection destination,” the Link. AHA attendees will have access to free Wi-Fi, PC workstations, and printing with PrintMe.com. In addition, AHA attendees staying at the Sheraton will receive a 50 percent discount on the daily charge for in-room internet.

Titles for the presentations on the session “Comparing Modern Nationalisms: Turkey, Crete, and the United States in the Nineteenth and Twentieth Centuries,” scheduled for Saturday, January 8, 2:30–4:30 p.m. in the Boston Marriott’s Dartmouth Room, are: Adam W. Dean (Univ. of Virginia), “A Higher Law than the Constitution: The Republican Party and United States Nationalism”; Selcuk Aksin Somel (Sabanci Universitesi), “How Can the State Be Saved? The Historical and Bureaucratic Roots of Turkish Nationalism”; and Adam Robert Trusner (Virginia Military Inst.), “Nationalism and Europeanization in Modern Crete” (Session 202, p. 94).

Sarah Van Beurden’s new affiliation is Ohio State University. Prof. Van Beurden is presenting the paper “African History and the Trend of Transnationalism” on Session 204, “African World Histories: Reversing the Gaze,” scheduled in the Hynes Convention Center’s Room 104, on Saturday, January 8, 2:30–4:30 p.m. (p. 95).


Marcia Synnott (Univ. of South Carolina, Columbia) was omitted from the index of participants for the poster “Evolution of Fort Devens: From Training Camp to Fort during the Twentieth-Century Wars, and from Closure to Economic Redevelopment,” which she will co-present with Kara E. Fossey (Fort Devens Museum). Prof. Synnott has served on the Board of Directors for the Fort Devens Museum for more than a decade and initiated the development of the poster. The poster session is on Saturday, January 8, 2:00–5:00 p.m., the Hynes Convention Center’s Ballroom C (Session 225-8, p. 99).

Robin O’Sullivan has withdrawn from the poster session (Session 225-21, p. 99).

Christopher C. Lovett (Emporia State Univ.) has withdrawn from session 240, “Teaching the History of Terrorism” (p. 106).

Lucia McMahon (William Paterson Univ.) replaces Jan Ellen Lewis (Rutgers Univ.-New Brunswick) as chair on the session “In Life and Death: The Sacred Ties of Friendship in the Early United States” offered on Sunday, January 9, 11:00 a.m.–1:00 p.m., in the Hynes Convention Center’s Room 109 (Session 267, p. 112).

Daniel Branch (Univ. of Warwick) has withdrawn from the session “New Perspectives on Mau Mau” (Session 278, p. 114).

Charles S. Maier (Harvard Univ.) has withdrawn from session 279, “Open Secrets: The Foreign Relations of the United States Series, Democracy’s ‘Need to Know,’ and National Security” scheduled for Sunday, January 9 from 11:00 a.m.–1:00 p.m. in the Hynes Convention Center’s Room 203 (p. 114).

Session 286, “Debating Muslims(s): South Asia and Muslim Representation of Identity,” has been cancelled (p. 115).

Lynn Stephen (Univ. of Oregon) has withdrawn from the session “Conference

Westin Copley Place Boston Room Changes

Meeting Room Reassignments at the Westin Copley Place Boston on Thursday, January 6

Due to meeting space modifications at the Westin Copley Place Boston, the following events on Thursday, January 6, have been relocated.

The online Program has been updated. Please note these reassignments in your print copy of the program. Full details about the sessions are on pages indicated in parentheses.

- The American Society of Church History’s Information Desk has been relocated from the Essex Ballroom Foyer to the Third Floor Convention Counter. The hours are Thursday, January 6, NOON–5:30 P.M.; Friday, January 7, 8:30 A.M.–NOON and 1:00–5:00 P.M.; and Saturday, January 8, 8:30 A.M.–NOON and 1:00–5:00 P.M.
- The American Society of Church History’s Executive Committee (3:30–5:00 P.M.), Editorial Board meeting (5:00–6:00 P.M.), and Council meeting (7:30–9:00 P.M.) have been moved from the Essex Ballroom to the Adams Room.
- The Chinese Historians of the United States’s Session 1, “The Sacred and the Secular: Religion and Its Encounter with the World,” has been moved from the North Star Room to the Courier Room, from 3:00–5:00 P.M. (p. 46).
- The Conference on Latin American History’s Session 8, “The Home as a Sacred Domain in Latin American History,” has been moved from the Adams Room to the Helicon Room, from 3:00–5:00 P.M. (p. 46).
- The Conference on Latin American History’s Session 10, “La patria sagrada: Exile, Homeland, and Identity,” has been moved from the Great Republic Room to the Gloucester Room, from 3:00–5:00 P.M. (p. 46).
- The Conference on Latin American History’s General Committee meeting has been moved from the Defender Room to the Newbury Room, from 5:00–7:00 P.M.
on Latin American History Presidential Sessions, Modern Latin America, Part 3” (Session 294, p. 117).

**Affiliated Societies and Other Groups Sessions and Events**

The following corrections refer to affiliated societies and other groups sessions and events in the annual meeting Program, and are listed in alphabetical order by affiliate. Page numbers refer to the print Program, and are noted for additional details.

**James F. Powers** (Coll. of the Holy Cross) was omitted from the American Academy of Research Historians of Medieval Spain’s session “Perspectives on Medieval León-Castile I,” scheduled for Friday, January 7, 9:30–11:30 a.m. in the Boston Marriott’s Harvard Room. He will present the paper “Towns on the Edge: Twelfth-Century Municipal War Policy in León-Castile and France” (AARHMS 1, p. 55).

**Paul Mariani**’s new affiliation is Santa Clara University. He is on the American Catholic Historical Association’s session “The Changing Tides of Twentieth-Century Shanghai Catholicism,” scheduled in the Boston Marriott’s Orleans Room on Friday, January 7, from 9:30–11:30 a.m. (ACHA 3, p. 55).

**Larissa Taylor** (Colby Coll. and incoming president) will preside at the American Catholic Historical Association’s luncheon on Saturday, January 8, 11:30 a.m.-1:30 p.m. (p. 89).

**Lawrence Charap** (History and Social Sciences Content Development Group, K-12 Professional Development, College Board) replaces **William Tinkler** (Associate Director, AP Curriculum and Content Development, College Board) as chair at the College Board’s Advanced Placement History luncheon on Saturday, January 8, 12:15–1:45 p.m. in the Boston Marriott’s Grand Ballroom Salon I. **Laurel Thatcher Ulrich** (Harvard Univ.) will speak on “When the Past Isn’t Prologue: Rethinking the ‘Colonial Period’” (p. 92).

The Historical Society for Twentieth-Century China’s session “Civilians Regroup in Wartime China, 1937–45” has a new chair, **Ke-wen Wang** (Saint Michael’s Coll.) replacing **James Carter** (Saint Joseph’s Univ.), and a new speaker, Janet Y. Chen (Princeton Univ.). Prof. Chen will address “Between Heaven and Hell: Subei during the Chinese Civil War.” The session is scheduled for Thursday, January 6, 3:00–5:00 p.m. in the Boston Marriott’s Tufts Room (p. 47).

**Paul Grendler** (Univ. of Toronto, emeritus) has been added as a speaker on the Society for Italian Historical Studies session “Dal Libro Alla Spada: Academic Violence in Early Modern Italian Universities,” scheduled for Saturday, January 8, 9:00–11:00 a.m. in the Westin’s Courier Room. Prof. Grendler will speak on “The Causes of Student Violence in Italian Renaissance Universities, 1400–1650” (SIHS 1, p. 82).

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**New Session:**

**Getting the Most out of the Annual Meeting**

**Thursday, January 6, 4:00–5:00 p.m.**

**Hynes Convention Center, Room 110**

First time at the annual meeting? Not sure what to expect? Stop by this orientation session for advice on using the meeting to advance your professional goals, build your network, and enhance your teaching. Get advice on navigating the Job Center, and hear about sessions of particular interest to graduate students and early career historians.

Panelists include **Carl Ashley**, Office of the Historian, U.S. Department of State (and former staff of the Job Center); **Debbie Ann Doyle**, American Historical Association Convention Assistant; **Katherine Hijar**, California State University at San Marcos and member of the AHA Graduate and Early Career Committee; and **Jason C. Parker**, Texas A&M University, who will offer advice about networking.

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**Presentation of the Seventh Theodore Roosevelt-Woodrow Wilson Public Service Award**

**Thursday, January 6, 8:00 p.m.**

**Boston Marriott Copley Place, Grand Ballroom Salon E**

**Presiding:** **Barbara D. Metcalf**, University of California, Davis, *emerita*

**Recipient:** **The Honorable Lee H. Hamilton**, Director, The Center on Congress at Indiana University

The Theodore Roosevelt-Woodrow Wilson Award is given by the Council of the American Historical Association to honor a public official or other civil servant who has made extraordinary contributions to the study, teaching, and public understanding of history. Named for Theodore Roosevelt and Woodrow Wilson—two historians who served as president of both the American Historical Association and the United States—the award serves as a reminder that history should be not just the domain of professional scholars, but a living legacy and ongoing responsibility for all citizens.
The 125th Annual Meeting

The 125th General Meeting

The General Meeting of the AHA will take place on Friday, January 7, 2011, at 8:30 p.m. in Ballroom C of the John B. Hynes Memorial Convention Center.

President-elect Anthony Grafton (Princeton Univ.) will announce the recipients of the AHA’s 2010 prizes and awards.

Awards for Scholarly Distinction

Susan Naquin, Princeton Univ.
Peter Stansky, Stanford Univ.

Troyer Steele Anderson Prize

Arnita A. Jones, executive director emerita, American Historical Association

Eugene Asher
Distinguished Teaching Award

Peter H. Wood, Duke Univ.

Beveridge Family Teaching Prize

Maine East High School, Park Ridge, Illinois

The 2011 Presidential Address:

“The Islam and Power in Colonial India: The Making and Unmaking of a Muslim Prince(ss)”

AHA President Barbara D. Metcalf (Univ. of California, Davis, emerita) will deliver her presidential address at AHA’s General Meeting on Friday, January 7, 2011, 8:30 p.m. in Ballroom C of the Hynes Convention Center. President Metcalf writes:

Overt Islamic behavior is often interpreted by outsiders as inevitably tending to dangerous radicalism. In the mid-1880s, one of the most able and flamboyant colonial officials of the era, Sir Lepel Griffin, did exactly that. Blind to the ways in which Islamic projects were a resource for the power and everyday life of the ruler of princely Bhopal, Shah Jehan Begum, and of her consort, Siddiq Hasan, he set out to marginalize Shah Jehan, remove Siddiq Hasan from the court—and cry “jihad” to do so. Shah Jehan was the author of numerous published works including a reformist guide for women. She sponsored an imaginative and ambitious array of building and urban planning projects. She also kept parda. Siddiq Hasan was the leader of an emerging Islamic sectarian movement with extensive India-wide and international ties. This talk hopes to tell some of the story that Lepel Griffin missed.

Attendees are also invited to the Presidential Reception to be held immediately following the address, in the Sheraton Boston Café Apropos.
Clarification about Registration Policy

Discounted or Gratis Guest Registration Not Available

Due to the high cost of organizing and staging the annual meeting, the AHA Council has determined that it is not financially possible to provide discounted or gratis guest or spousal registration.

Guests of members are, of course, welcome to attend AHA-sponsored events and receptions, including the awards ceremony, as well as the presidential address and the reception that follows, and most sessions.

Registration badges will be required, however, to use AHA professional services, including the messaging system, the Internet Center, the Exhibit Hall, and the Job Center.

Making Presentations Accessible

Annual meeting speakers should be aware of the need to engage the attention of listeners, including those with disabilities. In the spirit of creative and continued dialogue, and in the hope of making the sessions more accessible to all, we offer some suggestions.

Presenters at the annual meeting should take steps to ensure that their presentations are accessible to all audience members:

- Make eye contact with the audience and avoid monotone and/or rushed speech, which can make it difficult for many people to absorb the ideas in a presentation.
- Share copies of your talk, notes, or outline with audience members. Many people benefit from reading as well as hearing presentations.
- Presenters using visual aids like PowerPoint, photographs, and video clips should describe all images, providing vital information to those with visual impairments.
- If the session will be sign-language interpreted, presenters should provide a copy of their talk to the interpreter. Interpreters need time to prepare adequately for a panel to become familiar with the specific terminology, names, or concepts in the presentation.

Crafting accessible presentations demonstrates a commitment to AHA’s mission of promoting good practices, disseminating historical studies as broadly as possible, and fostering a network of scholars.

For more information on making scholarly presentations accessible, see the Modern Language Association’s Access Guidelines for Convention Session Organizers and Speakers (www.mla.org/conv_access_guide) or the American Academy of Religion’s guidelines on “Making Your Presentations Disability Friendly” (www.aarweb.org/Meetings/Annual_Meeting/Current_Meeting/Presentation_Tips/disability.asp).

Based on an article by Susan Burch, Middlebury Coll., a member of the 2008 Local Arrangements Committee.
Film Screening 1. Thursday, January 6, 3:00–5:00 p.m.

The Heavenly Court in Song Family Village: Gender, Hierarchy, and Religious Power in a North China Village
Hynes Convention Center, Room 210

Gary Seaman, producer and writer; Zhifang Song, director (Center for Visual Anthropology, University of Southern California, 2009)

The film focuses on a contemporary Chinese village where religious life is highly gendered with female shamans dominating most religious activities. These shamans and their gods are organized as a “court” that expresses a hierarchy of prestige analogous to the traditional Chinese imperium.

Gary Seaman (University of Southern California) and producer and writer of the film will introduce the film and lead a discussion afterward.

Film Screening 2. Thursday, January 6, 5:30–7:30 p.m.

God in America
Hynes Convention Center, Room 210

Frontline and American Experience

This documentary, part two in a series, focuses on the rise of Thomas Jefferson and the Baptists and events that led to the establishment of freedom of religion in the Bill of Rights.

Randall Stephens (Eastern Nazarene College) and Stephen Prothero (Boston University) will introduce the film and lead a discussion afterward.

Film Screening 3. Friday, January 7, 9:30–11:30 a.m.

2010 John O’Connor Film Award Winner: The Most Dangerous Man in America: Daniel Ellsberg and the Pentagon Papers
Hynes Convention Center, Room 210

Judith Ehrlich and Rick Goldsmith, directors (First Run Features, 2009)

Winner of the 2010 John O’Connor Film Award, The Most Dangerous Man in America: Daniel Ellsberg and the Pentagon Papers focuses on Daniel Ellsberg and the intellectual and emotional decisions that led to his publication of the Pentagon Papers, which exposed the top-secret military history of the United States involvement in Vietnam. The engrossing documentary was also nominated for the Academy Award Best Documentary Feature.

Film Screening 4. Friday, January 7, 12:00–2:00 p.m.

God Is a Negro from This Far by Faith: African American Spiritual Journeys
Hynes Convention Center, Room 210

June Cross, producer and director (Blackside Inc. and The Faith Project, Inc., 2003)

This film tells the story of Henry McNeil, founder of the Southern AME church. McNeil embodies the fusion of politics and the sacred that informed much of black religion in America through much of the 19th century: the Civil War, Reconstruction, the rise of a distinct African American aesthetic of music and spirituality, the creation of a separate black church, the back-to-Africa movement, feminism, and the rise of a distinct African American aesthetic of music and spirituality.

Producer and director June Cross (Columbia Graduate School of Journalism), who has received two Emmy Awards for documentary film making, will introduce the film and lead a discussion afterward.

Film Screening 5. Friday, January 7, 4:30–6:30 p.m.

Freedom Riders
Hynes Convention Center, Room 210

Stanley Nelson, producer, writer, and director (A Stanley Nelson Film, A Firelight Media Production for American Experience, 2010)

Freedom Riders, an American Experience film, tells the powerful, harrowing, and ultimately inspirational story of six months in 1961 that changed America forever. From May until November 1961, more than 400 black and white Americans deliberately challenged Jim Crow laws and risked their lives by traveling together on buses and trains as they journeyed through the Deep South. The film features testimony from a fascinating cast of central characters: the riders themselves, state and federal government officials, and journalists who witnessed the ride firsthand. The fill will air on PBS in May 2011.

Ray Arsenault (University of South Florida), the author of the book that provides the historical foundation for the documentary, will introduce the film and lead a discussion afterward.

Film Screening 6. Saturday, January 8, 12:00–2:00 p.m.

Banaras Mubarram and the Coals of Karbala
Hynes Convention Center, Room 210

Produced, directed and written by Marc Katz (Center for South Asia, University of Wisconsin–Madison, 2004)

The film focuses on the annual Mubarram festival in honor of Imam Husayn, grandson of the prophet Muhammad, his horse and followers who died in the battle of Karbala, in present day Iraq in 680 CE. Through Banaras streets, Shia and Sunni men join in processions vowing “Never again shall we raise our hands against our brothers, never again Karbala!”

Michael Fisher (Oberlin College) will introduce the film and lead a discussion afterward.

Film Screening 7. Saturday, January 8, 2:30–4:30 p.m.

Wings of Defeat
Hynes Convention Center, Room 210

Linda Hoaglund, producer and writer, and Risa Morimoto, producer and director (Edgewood Pictures, 2007)

The film punctures the myth of the “suicide bombers” of their day. Interviews with surviving Kamikaze pilots, rare battle footage, and Japanese propaganda presents a story never before seen in the United States. The film shatters the myth of fanatical Kamikazes dedicated to the sacred and state religious symbols of the Japanese Empire.

Risa Morimoto, producer and director and Linda Hoaglund, producer and writer, will introduce the film and lead a discussion afterward.

Film Screening 8. Saturday, January 8, 5:00–7:00 p.m.

Tecumseh’s Vision from We Shall Remain: American Through Native Eyes
Hynes Convention Center, Room 210

Ric Burns, writer and producer; Ric Burns and Chris Eyre, directors (American Experience, 2009)

Tecumseh’s Vision recreates the story of the Shawnee leader Tecumseh and his brother Tenskwatawa, known as the Prophet. After the American Revolution, the Prophet led a spiritual renewal movement that drew thousands of followers from Indian nations across the Midwest of the United States. His brother forged a pan-Indian political and military alliance from that movement to forge an independent Indian state.

Collin G. Calloway (Dartmouth College), a consultant on the film, will introduce the film and lead a discussion afterward.

Sponsored Film:
Saturday, January 8, 7:00–9:00 p.m.

The Conspirator
Marriott Boston Copley Place, Grand Ballroom G

The American Film Company presents an exclusive screening of their debut film, The Conspirator, directed by Robert Redford, written by James Solomon, and starring Robin Wright, James McAvoy, Kevin Kline, and Tom Wilkinson.

In the wake of Abraham Lincoln’s assassination, seven men and one woman are arrested and charged with conspiring to kill the president, the vice president, and the secretary of state. The lone woman charged, Mary Surratt, 42, owns a boarding house where John Wilkes Booth and others met and planned the simultaneous attacks. Against the ominous backdrop of post-Civil War Washington, newly minted lawyer Frederick Aiken, a 28-year-old Union war hero, reluctantly agrees to defend Surratt before a military tribunal. As the trial unfolds, Aiken realizes his client may be innocent and that she is being used as bait and hostage in order to capture the only conspirator to have escaped a massive manhunt, her own son.

Immediately following the screening, we invite AHA members to take part in a panel discussion of the film with consulting historians Frederic L. Borch III, Kate Clifford Larson, and Thomas R. Turner.

The American Film Company will also host a reception in the Marriott’s Ballroom G starting at 10 p.m. after the panel discussion.

Register to attend this exclusive screening of The Conspirator by visiting: www.TheAmericanFilmCompany.com/AHA.
### The 125th Annual Meeting: Sessions at a Glance

#### THURSDAY, JANUARY 6, 8:45 A.M.—3:45 P.M.
**Teaching Workshop**
Recognizing Excellence in Undergraduate Teaching  
*Room 110 (Hynes Convention Center)*  
Free advance registration is required.

#### THURSDAY, JANUARY 6, 3:00–5:00 P.M.
**Afternoon Sessions of the AHA Program Committee**

<table>
<thead>
<tr>
<th>Session</th>
<th>Room/Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Climate Change and Its Contested Histories</td>
<td><strong>Room 207 (Hynes Convention Center)</strong></td>
</tr>
<tr>
<td>2. From Religious Self-Sacrifice to Suicide Terrorism: Martyrdom in the West during the Nineteenth Century Compared with the Middle East Today</td>
<td><strong>Room 208 (Hynes Convention Center)</strong></td>
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<tr>
<td>3. Careers in History: The Variety of the Profession</td>
<td><strong>Room 302 (Hynes Convention Center)</strong></td>
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<tr>
<td>4. Wise Use of the Methods Course: Teaching Historical Thinking while Preparing Future Teachers to Do the Same</td>
<td><strong>Room 304 (Hynes Convention Center)</strong></td>
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<tr>
<td>5. Photography in Latin America: An Art of Oblivion Creating an Aesthetic of the Future</td>
<td><strong>Suffolk Room (Marriott Boston Copley Place)</strong></td>
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<td>6. The Ku Klux Klan of the 1920s: Activist Protestants or Intolerant Americans?</td>
<td><strong>Room 103 (Hynes Convention Center)</strong></td>
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<tr>
<td>7. Navigating Religious and Secular Identities in the (Post-)Ottoman Balkans</td>
<td><strong>Room 204 (Hynes Convention Center)</strong></td>
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<td>8. Women of Independent Means! The Construction of Spiritual Life Stories in Late Medieval and Early Modern European Society</td>
<td><strong>Room 202 (Hynes Convention Center)</strong></td>
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<td>10. The Righteous Fast: Nation of Islam, Mormon, Jewish, and Christian Perspectives</td>
<td><strong>Fairfield Room (Marriott Boston Copley Place)</strong></td>
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<td>11. The Tensions of Religion and Empire: Early Modern Russia</td>
<td><strong>Exeter Room (Marriott Boston Copley Place)</strong></td>
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<tr>
<td>12. Spy Reports: Content, Method, and Post-1940 Historiography in Mexico’s Intelligence Archives</td>
<td><strong>Room 209 (Hynes Convention Center)</strong></td>
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<td>14. New Religions, Intentional Communities, and Society</td>
<td><strong>Clarendon Room (Marriott Boston Copley Place)</strong></td>
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<tr>
<td>15. Crossing Borders, Transcending Boundaries: How Migrants Overcome Obstacles to Reach Their Destinations</td>
<td><strong>Berkeley Room (Marriott Boston Copley Place)</strong></td>
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<td>16. Communities without Borders: Missionaries, Ministers, and Merchants in the Early Modern World</td>
<td><strong>Room 205 (Hynes Convention Center)</strong></td>
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<td>17. The South in the Modern American Political Imagination</td>
<td><strong>Room 203 (Hynes Convention Center)</strong></td>
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<tr>
<td>18. Fascist Imperialism and Imperial Fascists in Europe and Asia, 1930–45</td>
<td><strong>Room 101 (Hynes Convention Center)</strong></td>
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<td>19. Beyond the Battlefield: Labor and Military Service in Twentieth-Century Latin America and the Caribbean</td>
<td><strong>Room 104 (Hynes Convention Center)</strong></td>
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<td>20. New Histories of American Philosophy: International and Interdisciplinary Perspectives</td>
<td><strong>Room 311 (Hynes Convention Center)</strong></td>
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<td>21. Cross-cultural Contacts between Europeans and West Central Africans, 1730–1910</td>
<td><strong>Room 111 (Hynes Convention Center)</strong></td>
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<td>22. De-centering the Cultural Cold War: United States and Asia</td>
<td><strong>Room 102 (Hynes Convention Center)</strong></td>
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<tr>
<td>23. The Production of Maps in New Spain</td>
<td><strong>Room 201 (Hynes Convention Center)</strong></td>
</tr>
<tr>
<td>24. Keywords in American Religious History: Diaspora, Sexuality, Liberalism, Pentecostalism, Martyr</td>
<td><strong>Room 303 (Hynes Convention Center)</strong></td>
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<tr>
<td>25. The State of Abolition Studies: From the Sacred to the Secular?</td>
<td><strong>Room 306 (Hynes Convention Center)</strong></td>
</tr>
<tr>
<td>26. Medieval and Modern Perceptions of Transgression</td>
<td><strong>Room 305 (Hynes Convention Center)</strong></td>
</tr>
<tr>
<td>27. Religious Legal Institutions and Economic Performance in Comparative Jewish-Muslim Perspective</td>
<td><strong>Grand Ballroom Salon B (Marriott Boston Copley Place)</strong></td>
</tr>
<tr>
<td>28. Global Markets and Local Communities: Social Histories of International Business</td>
<td><strong>Arlington Room (Marriott Boston Copley Place)</strong></td>
</tr>
<tr>
<td>29. Ireland, India, and Palestine: Connections across the Decolonizing British Empire</td>
<td><strong>Grand Ballroom Salon C (Marriott Boston Copley Place)</strong></td>
</tr>
<tr>
<td>30. Diagnosing Society: Medicine and the State in Modern Latin America</td>
<td><strong>Grand Ballroom Salon D (Marriott Boston Copley Place)</strong></td>
</tr>
<tr>
<td>31. Diplomacy by the People: Non-state Actors in the Practice of Foreign Policy</td>
<td><strong>Room 312 (Hynes Convention Center)</strong></td>
</tr>
<tr>
<td>32. Knowing Animals and Insects in the Spanish Atlantic, 1500–1800</td>
<td><strong>Grand Ballroom Salon A (Marriott Boston Copley Place)</strong></td>
</tr>
<tr>
<td>33. Printing before Gutenberg: Buddhist and Daoist Woodblock Prints from China</td>
<td><strong>Tremont Room (Marriott Boston Copley Place)</strong></td>
</tr>
<tr>
<td>34. The Counter-Enlightenment and its Skeptics</td>
<td><strong>Boynton Room (Marriott Boston Copley Place)</strong></td>
</tr>
<tr>
<td>35. Marginality in Colonial Latin America and the Pacific World</td>
<td><strong>Sewanee Room (Marriott Boston Copley Place)</strong></td>
</tr>
</tbody>
</table>

#### THURSDAY, JANUARY 6, 3:00–5:00 P.M.
**New Afternoon Session of the AHA Program Committee**
Getting the Most Out of the Annual Meeting  
*Room 110 (Hynes Convention Center)*

#### THURSDAY, JANUARY 6, 4:00–5:00 P.M.
**New Afternoon Session of AHA Affiliated Societies**

- American Italian Historical Association: Transnational Perspectives on Italian American Identity  
  **Harvard Room (Marriott Boston Copley Place)**
- American Society for Eighteenth-Century Studies: Religion, War, and Nation: Philadelphian Quakers in the Revolutionary Atlantic  
  **MIT Room (Marriott Boston Copley Place)**
- American Society of Church History Session 1: Pope Pius XII (1939–58) between History and Polemic  
  **St. George Room A (The Westin Copley Place)**
- American Society of Church History Session 2: The Material Imagination in Late Antique Christianity  
  **St. George Room B (The Westin Copley Place)**
- American Society of Church History Session 3: Echoes of the Crusades in the West  
  **St. George Room C (The Westin Copley Place)**
- American Society of Church History Session 4: Women’s Ritual and Religious Authority in Early Mormonism  
  **St. George Room D (The Westin Copley Place)**
- Chinese Historians in the United States Session 1: The Sacred and the Secular: Religion and Its Encounter with the World  
  **Courier Room (The Westin Copley Place)**
- Committee on Lesbian, Gay, Bisexual, and Transgender History Session 1: Fantasies of Desire: Sex, Race, and the Politics of Performance  
  **Hyannis Room (Marriott Boston Copley Place)**
- Conference on Latin American History Session 8: The Home as a “Sacred Domain” in Latin American History  
  **Helicon Room (The Westin Copley Place)**
- Conference on Latin American History Session 9: Creating Haiti: Colonial Times to the Present  
  **Parliament Room (The Westin Copley Place)**
- Conference on Latin American History Session 10: La patria sagrada: Exile, Homeland, and Identity  
  **Gloucester Room (The Westin Copley Place)**
- Forum on European Expansion and Global Interaction: Race, Labor, and Interactions in Atlantic Urban Spaces  
  **Vineyard Room (Marriott Boston Copley Place)**
- Historical Society for Twentieth-Century China: Civilians Regroup in Wartime China, 1937–45  
  **Tufts Room (Marriott Boston Copley Place)**
- Society for Historians of the Gilded Age and Progressive Era Session 1: Becoming “Real” Americans: Returning to the Past in the Progressive Era  
  **Orleans Room (Marriott Boston Copley Place)**
The 125th Annual Meeting: Sessions at a Glance

**Thursday, January 6, 7:30–10:00 p.m.**

**Presentation of the 7th Roosevelt-Wilson Award and AHA Plenary Session**

History and the Public: A Session in Honor of Arnita Jones' Commitment to the Public Work of Historians

Grand Ballroom Salon E (Marriott Boston Copley Place)

**Friday, January 7, 8:00–9:30 a.m.**

**Morning Session of AHA Affiliated Society**

National Endowment for the Humanities: EDSITEment Info Session

Room 110 (Hynes Convention Center)

**Friday, January 7, 9:30–11:30 a.m.**

**Morning Sessions of the AHA Program Committee**

37. Interviewing in the Job Market in the Twenty-First Century

Grand Ballroom Salon E (Marriott Boston Copley Place)

38. Ethnic Minorities in the Structures of Multi-ethnic Empires

Room 207 (Hynes Convention Center)

39. Sacrifice and Suffering, Scripture and the State: Americans’ Pursuit of Divine Meaning in Times of War

Room 208 (Hynes Convention Center)

40. Subalternity and Difference: Investigations from India and the United States, Part 1

Room 201 (Hynes Convention Center)

41. Strategies for Effectively Mentoring Students at All Levels

Room 101 (Hynes Convention Center)

42. Getting a Job at a Community College

Room 302 (Hynes Convention Center)

43. Transnationalism and the Citizen: Solidarity and Human Rights in Cold War Latin America

Fairfield Room (Marriott Boston Copley Place)

44. Smallpox Inoculation in Revolutionary America: Doctors, Soldiers, and American Innovation

Exeter Room (Marriott Boston Copley Place)

45. The Occult and Court Politics in Russia and Central Europe, Sixteenth to Eighteenth Centuries

Dartmouth Room (Marriott Boston Copley Place)

46. Racial Silences and Twenty-First-Century Transitions: Mexico, Brazil, Bolivia, the Caribbean, and the International Remaking of Race

Clarendon Room (Marriott Boston Copley Place)

47. Beyond “Chaps and Maps”: A Roundtable on Publishing International History

Room 306 (Hynes Convention Center)

48. New Research in the History of Women’s Transnational and International Social Movements

Arlington Room (Marriott Boston Copley Place)

49. Sanctifying Social Struggles across the Mid-Twentieth-Century South

Room 311 (Hynes Convention Center)

50. Popular and Profane: Race, Gender, and Regionalism in Peyton Place

Room 202 (Hynes Convention Center)

51. Crises of Belief and Survival of the Sacred in Postwar Soviet Society

Room 308 (Hynes Convention Center)

52. Local Markets/Marketing the Local: American Retailing, 1920 to the Present

Berkeley Room (Marriott Boston Copley Place)

53. The Question of Rationality in History

Room 103 (Hynes Convention Center)

54. Power and Authenticity in the Nazareth Baptist Church of South Africa

Room 205 (Hynes Convention Center)

55. U.S. Global Power and Transnational Perceptions of the Arab-Israeli Conflict, from the 1967 War to the Camp David Accord

Room 305 (Hynes Convention Center)

56. Disrupting the Bonds of Motherhood: Maternal Violence in the Pre-Civil War South

Room 102 (Hynes Convention Center)

57. Aviation, Spaceflight, and the Culture of American Technological Development in the Twentieth Century

Suffolk Room (Marriott Boston Copley Place)

58. Creating a Sacred History for Aragon in the Medieval and Early Modern Period

Wellesley Room (Marriott Boston Copley Place)

59. Defending Legitimacy: Papacy and Empire in Late Medieval Political Thought

Room 209 (Hynes Convention Center)

60. Public Spheres and Social Change in the Persiangate World

Room 204 (Hynes Convention Center)

61. Same-Sex Marriage in Historical and Transnational Perspective

Room 111 (Hynes Convention Center)

62. The Power of Disease: Medical Hierarchies in East Asia from the Meiji Period through World War II

Room 203 (Hynes Convention Center)

63. Approaching the Americas: Britain and Spain in the New World

Simmons Room (Marriott Boston Copley Place)

64. The Bible in the Enlightenment

Grand Ballroom Salon A (Marriott Boston Copley Place)

65. Captivity, Conversion, and Islamic Law in the Medieval Sephardic Empire

Room 104 (Hynes Convention Center)

66. Sacred Politics: Rethinking the Rise of the Religious Right

Trenton Room (Marriott Boston Copley Place)

67. The Borders of Immigration History: Citizenship and Politics from the Local to the Global

Boston Room (Marriott Boston Copley Place)


Grand Ballroom Salon C (Marriott Boston Copley Place)

69. On the Fringes of Freedom: Reconsidering Slavery and Forced Servitude in the Greater Caribbean and Mexico

Grand Ballroom Salon B (Marriott Boston Copley Place)

70. From Enslavement to Freedom: The Significance of the Life of Venture Smith, Then and Now

Grand Ballroom Salon D (Marriott Boston Copley Place)

71. From Weimar to the Cold War

Room 312 (Hynes Convention Center)

72. Politics of Memory: Making Slavery Visible in the Public Space, Part 2: Memory, Slavery, and Tourism

Room 310 (Hynes Convention Center)

73. The Environmental History of India, Part 1

Room 303 (Hynes Convention Center)


Room 304 (Hynes Convention Center)

**Friday, January 7, 9:30–11:30 a.m.**

**Morning Sessions of AHA Affiliated Societies**

Alcohol and Drugs History Society Session 1: Alcohol among Soldiers, Seamen, and Whalers in the Nineteenth Century United States

Gloucester Room (The Westin Copley Place)

American Academy of Research Historians of Medieval Spain Session 1: Perspectives on Medieval León-Castile I

Harvard Room (Marriott Boston Copley Place)

American Catholic Historical Association Session 2: Roman Catholic Modernism and the Role of Leon de Grandmaison

Hynes Room (Marriott Boston Copley Place)

American Catholic Historical Association Session 3: The Changing Tides of Twentieth-Century Shanghai Catholicism

Orleans Room (Marriott Boston Copley Place)

American Society of Church History Session 6: Transmuting Christianity: Alchemical Speculation and Christian Doctrine in the Late Middle Ages

St. George Room A (The Westin Copley Place)

American Society of Church History Session 7: Protestants and the Sacrament of Marriage in the Early Modern World

Evans Room Northeneter (The Westin Copley Place)

American Society of Church History Session 8: Religion and the Reforming Spirit in America

St. George Room C (The Westin Copley Place)

American Society of Church History Session 9: The Philokalia: Reconsidering a Christian Spiritual Classic

St. George Room D (The Westin Copley Place)

American Society of Church History Session 10: Considering Carlos Eire’s A Very Brief History of Eternity

St. George Room B (The Westin Copley Place)

Chinese Historians in the United States Session 2: The Reconstruction of Modern Nationhood in China during the Second World War

North Star Room (The Westin Copley Place)

Conference Group for Central European History Session 3: Christianity During the Era of Total War

Tufi Room (Marriott Boston Copley Place)

Conference on Latin American History Session 15: Black Experiences and the Sacred in Latin American Cities: A Rio de la Plata-Brazilian Counterpoint, 1770–1930

Great Republic Room (The Westin Copley Place)
The 125th Annual Meeting: Sessions at a Glance

| Session 1: Sacred Belief, Secular Action: The Politics of Religion in the Twentieth Century | U.S. Left
| Room 104 (Hynes Convention Center) |
| --- | --- |
| Session 2: Subalternity and Difference: Investigations from India and the United States, Part 2 | Room 206 (Hynes Convention Center) |
| Room 206 (Hynes Convention Center) |
| Session 3: Revisiting the Teaching of Religious History | Room 103 (Hynes Convention Center) |
| Session 4: Sacred Peripheries in the Early Modern Catholic World | Fairfield Room (Marriott Boston Copley Place) |
| Session 5: New Perspectives on the Renaissance of the Twelfth Century | Exeter Room (Marriott Boston Copley Place) |
| Session 6: Performing across Borders: Representations of Race, Class, and Gender in the United States, 1880–1925 | Dartmouth Room (Marriott Boston Copley Place) |
| Session 7: Sacred History and Ancient Near Eastern Antiquity | Claremont Room (Marriott Boston Copley Place) |
| Session 8: Human Rights and Humanitarianism, 1870s to 1970s | Room 305 (Hynes Convention Center) |
| Session 9: The Trials of Translation: Early Modern Interpreters, Courts, and Empires | Berkeley Room (Marriott Boston Copley Place) |
| Session 10: Russian Empire as a Multiconfessional State: Orthodox Authority and Non-Orthodox Communities, 1700–1917 | Room 308 (Hynes Convention Center) |
| Session 11: Publishing the Sacred: The Religious Uses of Popular Print in Early America | Room 311 (Hynes Convention Center) |
| Session 12: The Freedom Rides in History and Film: A 50-Year Retrospective | Room 206 (Hynes Convention Center) |
| Session 13: Lesbian and Feminist Activisms in the Americas: Contested Norms of Solidarity and Citizenship in the Neo-liberal Reagan Era | Saffolk Room (Marriott Boston Copley Place) |
| Session 14: Politics of Sacred Space in Nineteenth- and Early Twentieth-Century East Asia | Room 206 (Hynes Convention Center) |
| Session 15: Hollywood Celebrities in American Politics | Bogdan Room (Marriott Boston Copley Place) |
| Session 16: Museums as Sacred Spaces: Constructions of National Identity | Wellesley Room (Marriott Boston Copley Place) |
| Session 17: Museums as Sacred Spaces: Constructions of National Identity | Room 206 (Hynes Convention Center) |
| Session 18: Healing, Wellness, and Religion in East Africa: Modern Historical Perspectives | Room 206 (Hynes Convention Center) |
| Session 19: Intellectual Families in Early Modern Europe | Trenant Room (Marriott Boston Copley Place) |

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### Friday, January 7, 12:00–2:00 P.M.

**Noon Session of AHA Program Committee**

When Universities Put Dissertations on the Internet: New Practice, New Problem?

**Room 207 (Hynes Convention Center)**

### Friday, January 7, 1:00–2:00 P.M.

**AHR Open Forum**

Meet the Editors and Staff of the *American Historical Review*

**Room 110 (Hynes Convention Center)**

### Friday, January 7, 1:00–2:00 P.M.

**Social Science Research Council: SSRC Fellows Information Session**

**Room 305 (Hynes Convention Center)**

### Friday, January 7, 2:30–4:30 P.M.

**Afternoon Sessions of the AHA Program Committee**

75. The Crisis in Public Higher Education

**Room 207 (Hynes Convention Center)**

76. Religion and the Cold War: Global Perspectives

**Room 208 (Hynes Convention Center)**

77. The Battle over Assessment and Ranking of History Departments

**Room 203 (Hynes Convention Center)**

78. Subalternity and Difference: Investigations from India and the United States, Part 2

**Room 201 (Hynes Convention Center)**

79. Teaching the Survey

**Room 306 (Hynes Convention Center)**


**Room 101 (Hynes Convention Center)**

81. Violence and Sovereignty in Europe, 1300–1800

**Room 104 (Hynes Convention Center)**

82. The American Century: Assessing the Crucial Decade, 1965–74

**Room 102 (Hynes Convention Center)**

83. Investigating “Frontier Orientalism” in the Habsburg-Ottoman Borderlands

**Room 204 (Hynes Convention Center)**

84. Revisiting the Teaching of Religious History

**Room 103 (Hynes Convention Center)**

85. Book Roundtable on Beverly Gage’s *The Day Wall Street Exploded: A Story of America in Its First Age of Terror*

**Room 209 (Hynes Convention Center)**

86. Sacred Peripheries in the Early Modern Catholic World

**Fairfield Room (Marriott Boston Copley Place)**

87. Transnationalisms and the Modern Indian Ocean: South Asians in East and Southern African History

**Room 205 (Hynes Convention Center)**

88. New Perspectives on the Renaissance of the Twelfth Century

**Exeter Room (Marriott Boston Copley Place)**

89. Performing across Borders: Representations of Race, Class, and Gender in the United States, 1880–1925

**Dartmouth Room (Marriott Boston Copley Place)**

90. “Sacred History” and Ancient Near Eastern Antiquity

**Claremont Room (Marriott Boston Copley Place)**

91. Human Rights and Humanitarianism, 1870s to 1970s

**Room 305 (Hynes Convention Center)**

92. The Trials of Translation: Early Modern Interpreters, Courts, and Empires

**Berkeley Room (Marriott Boston Copley Place)**

93. Russian Empire as a Multiconfessional State: Orthodox Authority and Non-Orthodox Communities, 1700–1917

**Room 308 (Hynes Convention Center)**

94. Publishing the Sacred: The Religious Uses of Popular Print in Early America

**Room 311 (Hynes Convention Center)**

95. The Freedom Rides in History and Film: A 50-Year Retrospective

**Room 206 (Hynes Convention Center)**

96. Lesbian and Feminist Activisms in the Americas: Contested Norms of Solidarity and Citizenship in the Neo-liberal Reagan Era

**Saffolk Room (Marriott Boston Copley Place)**

97. Politics of Sacred Space in Nineteenth- and Early Twentieth-Century East Asia

**Grand Ballroom Salon A (Marriott Boston Copley Place)**

98. Hollywood Celebrities in American Politics

**Bogdan Room (Marriott Boston Copley Place)**

99. Museums as Sacred Spaces: Constructions of National Identity

**Wellesley Room (Marriott Boston Copley Place)**

100. Healing, Wellness, and Religion in East Africa: Modern Historical Perspectives

**Grand Ballroom Salon B (Marriott Boston Copley Place)**

101. Intellectual Families in Early Modern Europe

**Trenant Room (Marriott Boston Copley Place)**

102. Cosmopolitanism and Religion in the Turn of the Twentieth Century

**U.S. Left**

**Orleans Room (Marriott Boston Copley Place)**

103. Wheat Markets, Wheat Politics?

**Room 111 (Hynes Convention Center)**

104. From Basics to Books: Writing, History, and Composition Pedagogy

**Room 302 (Hynes Convention Center)**

105. Indians and Blacks in the Political History of Latin America

**Room 312 (Hynes Convention Center)**

106. Rethinking Advertising in the 1960s and 1970s: A Roundtable on African American Consumers and the Soul Market

**Arlington Room (Marriott Boston Copley Place)**


**Grand Ballroom Salon C (Marriott Boston Copley Place)**

108. Convents and Canoerien in the Counter-Reformation: Three Central European Examples

**Grand Ballroom Salon D (Marriott Boston Copley Place)**

109. Ethnic Minorities in the Structures of Multi-ethnic Empires, Part 2: From China to Iran

**Room 303 (Hynes Convention Center)**


**Room 310 (Hynes Convention Center)**

111. The Environmental History of India, Part 2

**Room 305 (Hynes Convention Center)**

112. Toward an Intellectual History of Black Women, Part 2: Black Women and Intellectual Activism

**Room 304 (Hynes Convention Center)**

### Friday, January 7, 2:30–4:30 P.M.

**Afternoon Sessions of AHA Affiliated Societies**

Alcohol and Drug History Society Session 2: Regulation and Repression of Drugs and Alcohol: An International Perspective

**Gloucester Room (The Westin Copley Place)**

American Academy of Research Historians of Medieval Spain Session 2: Perspectives on Medieval León-Castile II

**Harvard Room (Marriott Boston Copley Place)**

American Catholic Historical Association Session 4: American Catholic History: The State of the Conversation

**Yarmouth Room (Marriott Boston Copley Place)**

American Catholic Historical Association Session 5: German Catholics Negotiate National Socialism: Three Case Studies

**Falmouth Room (Marriott Boston Copley Place)**

American Society of Church History Session 12: Religous Landscape of Italy

**St. George Room A (The Westin Copley Place)**

American Society of Church History Session 13: America's First Bible Commentary: A Roundtable on the Edition of Cotton Mather's *Biblia Americana*

**St. George Room C (The Westin Copley Place)**

American Society of Church History Session 14: Rethinking American Slavery and the History of Christianity

**St. George Room D (The Westin Copley Place)**
The 125th Annual Meeting: Sessions at a Glance

Friday, January 7, 5:00–7:00 p.m.
Early Evening Sessions of AHA Affiliated Societies

Conference on Latin American History Session 22:
Colonial Studies Committee Part I: Festschrift for Karen Spalding
Great Republic Room (The Westin Copley Place)

Conference on Latin American History Session 23:
Chile-Rio de la Plata Studies Committee: State and Nation Building in the Nineteenth Century
Empire Room (The Westin Copley Place)

Room 207 (Hynes Convention Center)

Polish American Historical Association Session 3:
Book Forum: New Works in Polish and Polish American Studies
Ipswich Room (The Westin Copley Place)

Friday, January 7, 7:00–8:30 p.m.
Evening Sessions of AHA Affiliated Societies

Conference on Latin American History Session 25:
Teaching and Teaching Materials Committee: Teaching Abroad
Empire Room (The Westin Copley Place)

Conference on Latin American History Session 26:
Central American Studies Committee: Historicizing Revolution: A Workshop on Central American History
Defender Room (The Westin Copley Place)

Conference on Latin American History Session 28:
Colonial Studies Committee Part II: Festschrift for Karen Spalding
Great Republic Room (The Westin Copley Place)

Friday, January 7, 8:30–10:30 p.m.
AHA General Meeting

General Meeting of the American Historical Association
Ballroom C (Hynes Convention Center)

Saturday, January 8, 8:30 a.m.–3:00 p.m.
TeachingHistory.org Workshop
Teachinghistory.org Workshop
Grand Ballroom Salon F (Marriott Boston Copley Place)

Saturday, January 8, 9:00–11:00 a.m.
Morning Sessions of the AHA Program Committee

113. Historical Narratives and the Future of the Religious State
Room 207 (Hynes Convention Center)

114. The Sacred Politics of Decolonization: Algerian Muslim, Christian, and Jewish Responses to the End of Empire
Room 208 (Hynes Convention Center)

115. The Academic Job Market: Finding Solutions in a Time of Crisis
Room 302 (Hynes Convention Center)

116. Nourishing Ideas: Food History in the Archives and the Classroom
Room 201 (Hynes Convention Center)

117. Rites and Rights of Passage: Enslaved Girls and Women in the United States South and Barbados
Room 204 (Hynes Convention Center)

118. Carolingian Emotions: Image, Rhetoric, and Reality in Ninth-Century Europe
Fairfield Room (Marriott Boston Copley Place)

119. A Temple without Walls: Environmentalism as “Secular Religion”
Exeter Room (Marriott Boston Copley Place)

120. Intercultural Violence in Early America: Conflict in a Comparative Perspective
Dartmouth Room (Marriott Boston Copley Place)

121. Cold War Sport in Global Context
Room 104 (Hynes Convention Center)

122. Comparative and Transnational Perspectives on the History of Gay and Lesbian Organizing
Room 205 (Hynes Convention Center)

123. Words and Deeds: New Perspectives on Catholic Laywomen in Twentieth-Century America
Clarendon Room (Marriott Boston Copley Place)

124. Disrupting the Sacred Narrative in the Early Modern Catholic World
Berkeley Room (Marriott Boston Copley Place)

125. From Lisbon to the End of the World: Millenarianisms and Evangelization
Grand Ballroom Salon A (Marriott Boston Copley Place)

126. Faithful Narratives: The Challenge of Religion in History
Room 209 (Hynes Convention Center)

127. When “Real” is “Magical”: Supporting Teaching Innovations with Online, Archival, and Material Primary Sources from Elementary Grades through Graduate Studies
Room 203 (Hynes Convention Center)

128. Trends in Colonial Latin American Studies: A “Spatial Turn”?
Room 101 (Hynes Convention Center)

129. Heroes and Victims, Bodies and Burials: Remembering the Dead in Poland, Hungary, and Romania
Grand Ballroom Salon D (Marriott Boston Copley Place)

130. Fathers and Daughters in Islam: Spiritual Inheritance and Succession Politics, Thirteenth to Nineteenth Centuries
Room 305 (Hynes Convention Center)

131. Combat and World War I: The Impact of Cultural Identities on Combat Performance and of Combat Experience on Cultural Identities
Room 308 (Hynes Convention Center)

132. Historicizing Feminist Discourse and Debate in Japan, from the 1950s to the Present
Grand Ballroom Salon B (Marriott Boston Copley Place)

133. At the Imperial Margins and Beyond: State, Territory, and Identity in the Late Qing Era
Grand Ballroom Salon C (Marriott Boston Copley Place)

134. Law and Violence on the British Indian Frontier: Colonialism and Exceptional Jurisdiction
Room 103 (Hynes Convention Center)

135. Law and Order in Early Modern East Asia
Room 303 (Hynes Convention Center)

136. Rural Modernities and United States History
Room 202 (Hynes Convention Center)

137. American Anticolonialisms in Global Perspective
Room 311 (Hynes Convention Center)

The 125th Annual Meeting Program is also available online at www.historians.org/annual/program.cfm.
American Society of Church History Session 22:
Retelling the History of American Christianities
Eurasian Ballroom Northeast (The Westin Copley Place)

Association for the Bibliography of History:
Critical Issues in Bibliography and Libraries in the Digital Age
Harvard Room (Marriott Boston Copley Place)

Committee on Lesbian, Gay, Bisexual, and Transgender History Session 6:
Homosexuality and Radicalism in International and Comparative Perspectives
Orleans Room (Marriott Boston Copley Place)

Conference on Faith and History: Bracketing Faith and Historical Practice: A Roundtable
Maine Room (Marriott Boston Copley Place)

Conference on Latin American History Session 32:
Sport, Culture, and Politics in Latin America and the Caribbean
Parliament Room (The Westin Copley Place)

Conference on Latin American History Session 33:
Shaping Future Citizens: State Interventions in Maternal and Child Health, Culture, and Society across Twenty-First Century Latin America and the Caribbean
Great Republic Room (The Westin Copley Place)

Conference on Latin American History Session 34:
Crafting and Contesting Modern Brazilian National Identity in the Twentieth Century Empire Room (The Westin Copley Place)

H-Net Humanities and Social Sciences
Online Session 2: Piloting Lesson Study: The Intersection between History and Pedagogy in a Teaching American History Project
Nantucket Room (Marriott Boston Copley Place)

Hungarian Studies Association: Hungarian Fiscal Crises after World War I and World War II
Vermont Room (Marriott Boston Copley Place)

Institute of International Education—CIES:
Fulbright Scholar Program Information Session Room 313 (Hynes Convention Center)

Polish American Historical Association Session 4:
Catholicism, Schism, Urban Politics, and the Law: Recent Research in Polish American History
Ipswich Room (The Westin Copley Place)

Society for Italian Historical Studies Session 1:
Dad L libero Alla Spada: Academic Violence in Early Modern Italian Universities
Cassirer Room (The Westin Copley Place)

Society for Medieval Feminist Scholarship Session 3:
Women, Reform, and Monastic Culture
Northeastern Room (Marriott Boston Copley Place)

United States Commission on Military History:
Insurgency and Counterinsurgency: Theory and Experience
St. Botolph Room (Marriott Boston Copley Place)

satURnay, January 8, 9:00–11:00 a.m.
MoRning SesSions OF AHA Afiiliated SocietieS

American Catholic Historical Association Session 6:
Cultural Conflicts, Cultural Change: Catholic Higher Education in Twentieth-Century America
Falmouth Room (Marriott Boston Copley Place)

American Society of Church History Session 18:
The Invention of Early Christian Monasticism
St. George Room A (The Westin Copley Place)

American Society of Church History Session 19:
Rethinking the “Savage” in French Catholicism
St. George Room B (The Westin Copley Place)

American Society of Church History Session 20:
Christian Hebrews, Biblical Archaeologists, and Hebrew Christians: American Protestants’ Encounters with Jews and the Holy Land in the Twentieth Century
St. George Room C (The Westin Copley Place)

American Society of Church History Session 21:
Religion in the Great Depression: Global Collapse, Local Crises
St. George Room D (The Westin Copley Place)

146. History, Society, and the Sacred in the Middle Ages, Part 1: Thinking about the City
Simonow Room (Marriott Boston Copley Place)

147. Politics of Memory: Making Slavery Visible in the Public Space, Part 4: Plural and Contested Memories of Slavery and the Slave Trade in Africa
Room 310 (Hynes Convention Center)

148. South Asia and the Future(s) of Feminist Historiography: A Workshop on the Politics of Comparison, Part 1
Vineyard Room (Marriott Boston Copley Place)

147. Politics of Memory: Making Slavery Visible in the Public Space, Part 4: Plural and Contested Memories of Slavery and the Slave Trade in Africa
Room 310 (Hynes Convention Center)

148. South Asia and the Future(s) of Feminist Historiography: A Workshop on the Politics of Comparison, Part 1
Vineyard Room (Marriott Boston Copley Place)

149. Narrativizing the Visual: Images and Identity
Suffolk Room (Marriott Boston Copley Place)

saturday, January 8, 11:30 a.m.–1:30 p.m.
MiDDay SesSions OF THE AHA ProGrAM CoMMiTeE

150. The Public Uses of History and the Global War on Terror
Room 207 (Hynes Convention Center)

151. Belief and Morality, Spirituality, and Songs of War and Conquest
Room 208 (Hynes Convention Center)
The 125th Annual Meeting: Sessions at a Glance

**SATURDAY, JANUARY 8, 2:00–5:00 P.M.**

**Afternoon Session of the AHA Program Committee**

225. Poster Session

Ballroom C (Hynes Convention Center)

**SATURDAY, JANUARY 8, 2:30–4:30 P.M.**

**Afternoon Sessions of the AHA Program Committee**

188. Valuing the Environment

Room 207 (Hynes Convention Center)

189. Religious Identity and Violence in Ancient Warfare

Room 208 (Hynes Convention Center)

190. LGBTQ Historians Task Force Open Forum

Room 111 (Hynes Convention Center)

191. What’s Next? Patterns and Practices in History in Print and Online

Room 302 (Hynes Convention Center)

192. Generations: The Past, Present, and Future of Histories of Women and Gender

Room 102 (Hynes Convention Center)

193. Art Historians and the Uses of History

Room 306 (Hynes Convention Center)

194. The Media in the Modern Age: A New Approach to Historical Sources

Tremont Room (Marriott Boston Copley Place)

195. The American 1980s as a Historical Period: Problematising the Standard Narrative

Room 201 (Hynes Convention Center)

196. Italian Identities in the Renaissance: Theory and Practice

Room 204 (Hynes Convention Center)

197. Genocide Studies: Challenges and New Directions in Teaching about Genocide

Room 209 (Hynes Convention Center)

198. Primitivism and Cosmopolitanism: Anthropology between the Wars in Germany, France, and China

Fairfield Room (Marriott Boston Copley Place)


Room 205 (Hynes Convention Center)

200. Transplanting the Sacred: Missionary and Immigrant Uses of Religion in Foreign Lands

Exeter Room (Marriott Boston Copley Place)

201. Slavery and the American Experience: Family, Politics, and Society in the Nineteenth Century

Room 305 (Hynes Convention Center)

202. Comparing Modern Nationalism: Turkey, Crete, and the United States in the Nineteenth and Twentieth Centuries

Dartmouth Room (Marriott Boston Copley Place)

203. Teachers as Historians: Creating a Content-Based Teaching American History Program

Room 101 (Hynes Convention Center)

204. African World Histories: Reversing the Gaze

Room 104 (Hynes Convention Center)

205. Sacred Mountains: How Science, Medicine, and Leisure Transformed Alpine Spaces into Spiritual Places

Room 308 (Hynes Convention Center)

206. Contesting Honor: Recognizing Status, Ethnicity, and Gender in the Atlantic World, 1720–1830

Clarendon Room (Marriott Boston Copley Place)

207. Fathers of Feminism? Transatlantic Perspectives on Men’s Engagement with Women’s Rights

Room 303 (Hynes Convention Center)

208. Muslims and the Negotiation of Difference in Postwar Europe

Berkeley Room (Marriott Boston Copley Place)

209. The Long Shadow: Culture and the Footprint of 9/11

Room 103 (Hynes Convention Center)

210. Politics and Policy in the Post-Civil Rights City

Room 202 (Hynes Convention Center)

211. Sacralizing Rebels, Riots, and Rituals: Early Veneration of the American Revolution

Grand Ballroom Salon A (Marriott Boston Copley Place)

212. Fighting for the State and for the Self: Military Service and the Historical Contests over the Meaning of U.S. Citizenship

Grand Ballroom Salon B (Marriott Boston Copley Place)

213. Dislocated Lives Caught in the Web of Global Systems

Grand Ballroom Salon D (Marriott Boston Copley Place)

214. French Catholicism and the Crises of the Twentieth Century

Vineyard Room (Marriott Boston Copley Place)

**SATURDAY, JANUARY 8, 11:30 A.M.–1:30 P.M.**

**Midday Sessions of AHA Affiliated Societies**

**American Society of Church History Session 24:**

The Reception of Early Church Traditions through History

St. George Room A (The Westin Copley Place)

**American Society of Church History Session 25:**

The Sermon as a (New) Tool for the Study of the History of Christianity

St. George Room B (The Westin Copley Place)

172. Illiberal Modernism 1900–50: A Global Moment?

Room 103 (Hynes Convention Center)


Room 308 (Hynes Convention Center)

174. Del Otro Lado: Critical Analyses of Mexican (Homo)sexualities as History, from the Colonial Period to the Present

Boynton Room (Marriott Boston Copley Place)

175. New Enlightenments

Wellesley Room (Marriott Boston Copley Place)


Room 202 (Hynes Convention Center)

177. Science and the Sacred in National History Scholarship in Prewar and Wartime Japan

Room 209 (Hynes Convention Center)


Room 203 (Hynes Convention Center)

179. The Sacred and the Secular: The Effects of Ecclesiastical Literary Culture on Early Irish Society

Arlington Room (Marriott Boston Copley Place)

180. Hollywood and Politics in the 1950s and Beyond

Room 311 (Hynes Convention Center)

181. Mission Sites as Spaces for Sacred and Unholy Interactions: Mozambique, Japan, and the Ottoman Empire

Room 302 (Hynes Convention Center)

182. Middle Eastern Modern: Becoming National on an International Stage

Orleans Room (Marriott Boston Copley Place)

183. Spain’s Imperial Margins and the Native Arts of Flight, Resistance, and Negotiation, 1500–1800

Room 306 (Hynes Convention Center)

184. Entering by the Narrow Gate: Catholicism and American Identity in the Early Republic

Tremont Room (Marriott Boston Copley Place)

185. Polities of Memory: Making Slavery Visible in the Public Space, Part 5: Public Memory of Slavery in Britain and France

Room 310 (Hynes Convention Center)

186. South Asia and the Future(s) of Feminist Politics

Room 102 (Hynes Convention Center)

187. Religious Difference

Rotunda Room (Marriott Boston Copley Place)

188. Sacred Mountains: How Science, Medicine, and Leisure Transformed Alpine Spaces into Spiritual Places

Room 308 (Hynes Convention Center)

189. Sacred Mountains: How Science, Medicine, and Leisure Transformed Alpine Spaces into Spiritual Places

Room 308 (Hynes Convention Center)

190. Sacred Mountains: How Science, Medicine, and Leisure Transformed Alpine Spaces into Spiritual Places

Room 308 (Hynes Convention Center)
The 125th Annual Meeting: Sessions at a Glance

1. Society and the Sacred in a Transnational Mission World: Rethinking the Place of British Protestant Missions, National Identity, and Concepts of Well-Being during the End of Empire
   - Room 304 (Hynes Convention Center)

2. Moral Economies and Emotion
   - Grand Ballroom Salon C (Marriott Boston Copley Place)

3. Creating, Nurturing, and Sustaining Collaborative Professional Development Programs through and beyond Teaching American History Grant Projects
   - Room 203 (Hynes Convention Center)

4. Why Study Religion in the American West?
   - Room 311 (Hynes Convention Center)

5. Entanglements and the City: Urban Imaginaries and State Practices in Modern Asia
   - Suffolk Room (Marriott Boston Copley Place)

6. Women and Electoral Politics in the Long 1920s: Race, Gender, and Political Culture
   - Orleans Room (Marriott Boston Copley Place)

7. War and Peace on the Air: Radio and the Shaping of National Belonging in Polish-German Borderlands during the Twentieth Century
   - Witley Room (Marriott Boston Copley Place)

8. Conference on Latin American History
     - Boylston Room (Marriott Boston Copley Place)

9. History, Society, and the Sacred in the Middle Ages, Part 2: Thinking about the End
   - Sixteenth Room (Marriott Boston Copley Place)

    - Room 310 (Hynes Convention Center)

**Saturday, January 8, 2:30–4:30 p.m.**

**Afternoon Sessions of the AHA Affiliated Societies**

**Alcohol and Drugs History Society Session 3:** Individual Biography in Alcohol and Drug History
   - Gloucester Room (The Westin Copley Place)

**American Catholic Historical Association Session 9:** The Franciscan Movement in the United States since 1840: A Roundtable
   - Hyannis Room (Marriott Boston Copley Place)

**American Catholic Historical Association Session 10:** Graduate Student Networking
   - Yarmouth Room (Marriott Boston Copley Place)

**American Society of Church History Session 28:** Are You Alone Wise? The Search for Certainty in the Early Modern Era
   - St. George Room A (The Westin Copley Place)

**American Society of Church History Session 29:** Faith in the City: Urban Religions and the Narratives of Modernity
   - St. George Room B (The Westin Copley Place)

**American Society of Church History Session 30:** Things True and Useful: Writing History in the Mormon Tradition
   - St. George Room C (The Westin Copley Place)

**American Society of Church History Session 31:** Religious Intolerance in American History
   - St. George Room D (The Westin Copley Place)

**Chinese Historians in the United States Session 5:** Ritual, Law, and Religion: Filial Piety in History
   - North Star Room (The Westin Copley Place)

**Committee on Lesbian, Gay, Bisexual, and Transgender History Session 8:** Black Queer Politics: Intersectional Approaches to Postwar African American Urban History
   - Nantucket Room (Marriott Boston Copley Place)

**Conference on Latin American History Session 41:** Atlantic Discourses: Politics, Science, and Identities in Eighteenth-Century Spanish America
   - Parliament Room (The Westin Copley Place)

**Conference on Latin American History Session 42:** War and the Nation-State in Modern Latin America
   - Great Republic Room (The Westin Copley Place)

**Conference on Latin American History Session 43:** Mexican Studies Committee: Espacios Dobles: Reflections on Mexico’s 2010 Centennial Commemorations
   - Parliament Room (The Westin Copley Place)

**Conference on Latin American History Session 44:** Andean Studies Committee: New Shining Path Studies at the Intersection of Anthropology and History
   - Great Republic Room (The Westin Copley Place)

**Conference on Latin American History Session 45:** Brazilian Studies Committee: Empire Room (The Westin Copley Place)

**Conference on Latin American History Session 46:** Gran Colombia Studies Committee: Law and Rebellion in Gran Colombia
   - Defender Room (The Westin Copley Place)

**Saturday, January 8, 6:00–7:00 p.m.**

**Evening Sessions of the AHA Affiliated Societies**

**American Society of Church History:**
   - Presidential Address
     - Essex Ballroom North (The Westin Copley Place)

SUNDAY, JANUARY 9, 8:30–10:30 A.M.

**Early Morning Sessions of the AHA Program Committee**

26. Beyond Nation: Intellectual Genealogies of Pakistan
   - Room 207 (Hynes Convention Center)

27. Gandhi, Garvey, and the Transnational Dimensions of Anti-racist Social Movements in the Interwar Period
   - Room 208 (Hynes Convention Center)

   - Room 111 (Hynes Convention Center)

29. John Hope Franklin: Life and Legacy
   - Room 202 (Hynes Convention Center)

30. Fabulous Donations: England and Italy, 1350–1550
   - Fairfield Room (Marriott Boston Copley Place)

31. Exploiting the Fear of Violence: Creating Solidarity during the Revolutionary and Post-Revolutionary Era
   - Exeter Room (Marriott Boston Copley Place)

32. Revisioning National Histories in the Age of Global Media
   - Dartmouth Room (Marriott Boston Copley Place)

33. Women’s Religious Patronage in Early Medieval Europe: Medieval and Modern Connections
   - Clarendon Room (Marriott Boston Copley Place)

34. Beyond the Protestant Nation: Religion and the Narrative of American History
   - Room 110 (Hynes Convention Center)

35. New Perspectives on Masculinity: Race, Class, and the Performance of Manhood in the Era of the Civil War and Reconstruction
   - Room 109 (Hynes Convention Center)

36. Refugee Politics: New Research on European Jewish Refugees in the 1930s and 1940s
   - Berkeley Room (Marriott Boston Copley Place)

37. New Directions and Perspectives on Teaching Religious History
   - Arlington Room (Marriott Boston Copley Place)

38. Boundaries of Bondage, Frontiers of Freedom: Mobility and Slavery, Race, Nation, and Religiosity in the Atlantic World
   - Grand Ballroom Salon A (Marriott Boston Copley Place)

39. How to Ensure Successful Collaboration among Historians, Professors, and K–12 Teachers to Improve Student Achievement in History
   - South Room (Marriott Boston Copley Place)

40. Teaching the History of Terrorism
   - Room 104 (Hynes Convention Center)

41. Sacred Commodities: Fragrant Materials and Religious Consumerism across Asia and the World
   - Grand Ballroom Salon B (Marriott Boston Copley Place)

42. Making Capitalism Sacred: The Image of Business in the American Mind
   - Room 201 (Hynes Convention Center)

43. Christianity under Asian and African Domination in the Early Modern Period
   - Grand Ballroom Salon C (Marriott Boston Copley Place)
SUNDAY, JANUARY 9, 8:30–10:30 A.M.

EARLY MORNING SESSIONS OF THE AHA

AMERICAN CATHOLIC HISTORICAL ASSOCIATION SESSION 12:
Twentieth-Century American Catholicism
Addressed by the Social Question: Three Vignettes

HYANNIS ROOM (MARriott BOSTON Copley PlAce)

AMERICAN CATHOLIC HISTORICAL ASSOCIATION SESSION 13:
Getting Published: An Introduction

FALMOUTH ROOM (MARriott BOSTON Copley PlAce)

AMERICAN CATHOLIC HISTORICAL ASSOCIATION SESSION 14:
Reimagining Christianity in the Early Middle Ages: Communities and Contexts

ORLEANS ROOM (MARriott BOSTON Copley PlAce)

AMERICAN SOCIETY OF CHURCH HISTORY SESSION 32:
Religious Experiences of Women in the Carolingian World

ST. GEORGE ROOM A (THE WESiTIN Copley PlAce)

AMERICAN SOCIETY OF CHURCH HISTORY SESSION 33:
Huguenots in Seventeenth-Century France

ST. GEORGE ROOM B (THE WESiTIN Copley PlAce)

AMERICAN SOCIETY OF CHURCH HISTORY SESSION 34:
Religious History’s Digital Future

ST. GEORGE ROOM D (THE WESiTIN Copley PlAce)

AMERICAN SOCIETY OF CHURCH HISTORY SESSION 35:
Alternative Social Gospels: Unconventional Sources of Protestant Reform in a Transatlantic Context, 1877–1930

ST. GEORGE ROOM C (THE WESiTIN Copley PlAce)

AMERICAN SOCIETY OF CHURCH HISTORY SESSION 52:
Rethinking the State in Post-independence Brazil: Parliament Room (THE WESiTIN Copley PlAce)

AMERICAN SOCIETY OF CHURCH HISTORY SESSION 53:
Scoundrels, Politicos, and Prostitutes: Mythmaking in Latin American History

EMPIRE IN GLOBAL HISTORY: REFLECTIONS ON KENETH POMERANZ’S EMPIRE IN GLOBAL HISTORY: REFLECTIONS ON KENETH POMERANZ’S

AMERICAN SOCIETY OF CHURCH HISTORY SESSION 54:
Economic History Association: Wealth, Poverty, and

MERTON ROOM (MARriott BOSTON Copley PlAce)

AMERICAN SOCIETY OF CHURCH HISTORY SESSION 55:

VINEYARD ROOM (MARriott BOSTON Copley PlAce)

LATE MORNING SESSIONS OF THE AHA PROGRAM COMMITTEE

262. Religion and the Dead Body

ROOM 207 (HYANNIS ROOM)


ROOM 101 (HYANNIS ROOM)

264. Remapping the Historical Terrain: Approaches to the Research and Writing of History

ROOM 102 (HYANNIS ROOM)

265. No Sacred Story: Reframing Abraham Lincoln in Historical Memory

ROOM 103 (HYANNIS ROOM)

266. “The Global War on Terror”: Historical Perspectives and Future Prospects

ROOM 104 (HYANNIS ROOM)

267. In Life and Death: The Sacred Ties of Friendship in the Early United States

ROOM 109 (HYANNIS ROOM)

268. Gendered Economies of Slavery and Freedom: Women as Agents in the Perpetuation and Denial of the Peculiar Institution

FAIRFIELD ROOM (MARriott BOSTON Copley PlAce)

269. Enhancing Historical Thinking Skills Through Teaching American History Grants

EXETER ROOM (MARriott BOSTON Copley PlAce)

270. Women and the Sacred in the History of Health Care and Hospitals

SUFFOLK ROOM (MARriott BOSTON Copley PlAce)

271. (Re)Constructing Ethnic Identity among Migrants and Their Descendants: Cutting through Generations

DARTMOUTH ROOM (MARriott BOSTON Copley PlAce)

272. Social Movements and Globalization since 1945

WELLESLEY ROOM (MARriott BOSTON Copley PlAce)

273. Finding Common Ground! Comparing the Practice of Clerical Concubinage in Northern Europe and the Western Mediterranean during the Middle Ages

ROOM 110 (HYANNIS ROOM)

274. Indian “Problems,” Indian Solutions: New Sources for Understanding the Nation-Building Process

GRAND BALLOON SALON A (MARriott BOSTON Copley PlAce)

275. Uncovering the “Religious” in Religious History

CLARENDON ROOM (MARriott BOSTON Copley PlAce)

276. Does 1500 Matter?: Society and the Sacred in Late Medieval and Early Modern Europe

ROOM 111 (HYANNIS ROOM)

277. The Relativity of Freedom in Atlantic and U.S. Slavery

ROOM 201 (HYANNIS ROOM)

278. New Perspectives on Mau Mau

ROOM 202 (HYANNIS ROOM)

279. Open Secrets: The Foreign Relations of the United States During the Civil War

ROOM 203 (HYANNIS ROOM)

280. Therese Neumann: Modern Stigmatic, International Cult Figure, and Anti-Nazi Symbol

ROOM 204 (HYANNIS ROOM)

281. Snagging in the Early Modern Atlantic World

ROOM 208 (HYANNIS ROOM)

282. Modern Rites: Politics and Antisemitism in Europe, 1880–1918

BERKELEY ROOM (MARriott BOSTON Copley PlAce)

283. The Modern Lives of Hindu Temples

BOYLSTON ROOM (MARriott BOSTON Copley PlAce)
The 125th Annual Meeting: Sessions at a Glance

284. On the Air and in the Kitchen: Women, Technology, and the State in Twentieth-Century Argentina
   Arlington Room (Marriott Boston Copley Place)

285. Historicizing Love and Hate: Emotion and the Human Sciences after World War Two
   Tremont Room (Marriott Boston Copley Place)

286. CANCELLED: Debating Muslim(s): South Asia and Muslim Representation of Identity

287. Motor Transportation and the Infrastructure of Colonialism in Africa
   Grand Ballroom Salon B (Marriott Boston Copley Place)

288. Landscapes of National Security: Cold War Military Installations, Political Change, and the Transformation of Place
   Grand Ballroom Salon C (Marriott Boston Copley Place)

289. Technology and Agency: Objects, Spaces, and Bodies
   Grand Ballroom Salon D (Marriott Boston Copley Place)

290. Transatlantic Revolutionaries: Nineteenth-Century Radicals Envision a New World Order
   Room 209 (Hynes Convention Center)

291. Property Rights, Contracts, and Economic Development in the Late Qing
   Room 303 (Hynes Convention Center)

292. Martyrs, Memorials, Pageants, and Parades: Race and the Politics of Remembering (and Forgetting) in Nineteenth-Century America
   Simmons Room (Marriott Boston Copley Place)

293. The Influences of Slavery on Colonial Christianity
   Room 308 (Hynes Convention Center)

   Province Room (Marriott Boston Copley Place)

295. Politics of Memory: Making Slavery Visible in the Public Space, Part 8: Slavery in Museums and Memorials
   Room 310 (Hynes Convention Center)

296. Teaching Slavery and Abolition in the Twenty-First Century, Part 2
   Room 205 (Hynes Convention Center)

SUNDAY, JANUARY 9, 11:00 A.M.-1:00 P.M.
LATE MORNING SESSIONS OF THE AHA AFFILIATED SOCIETIES

American Catholic Historical Association Session 16: American Catholics and Print Culture
   Hyannis Room (Marriott Boston Copley Place)

   St. George Room B (The Westin Copley Place)

   St. George Room B (The Westin Copley Place)

American Society of Church History Session 38: Authors Meet Critics: Christian Nonviolence in the Twentieth Century
   St. George Room C (The Westin Copley Place)

   North Star Room (The Westin Copley Place)

Conference on Latin American History Session 58: Youth, Intergenerational Conflict, and Transnational Processes in the 1960s: Chile, Argentina, and Mexico
   Parliament Room (The Westin Copley Place)

Conference on Latin American History Session 59: Negotiating Authority: Bureaucratic and Cultural Logics in the Early Modern Spanish Empire
   Great Republic Room (The Westin Copley Place)

   Empire Room (The Westin Copley Place)
Reckoning with Pinochet
The Memory Quandary in Determining the Last Dictatorship
STEVE J. STERN
Lecturer, American Studies
shaping the policies, paper, $29.95

A Century of Revolution
1900 and Confronting a World Order by Latin America's Cold War
GREG GRANDIN and GILBERT M. JOSEPH
shaping the policies, paper, $29.95

Into the Archive
Writing and Power in Colombia, Peru
KATHRYN BURNS
shaping the policies, paper, $29.95

The New Cultural History of Peronism
The Federal City's History of Peronism, Country Argentina
MATTHEW B. KARUSH and OSCAR CHAMOSA
shaping the policies, paper, $29.95

Transatlantic Fascism
shaping the policies, paper, $29.95

Crossing Borders, Claiming a Nation
A History of Argentine Jews in Argentina and Chile, 1955-1975
SANDRA McGEE DEUTCH
shaping the policies, paper, $29.95

Hotel Trópico
Lost and Found Image of African Diaspora, 1895-1980
JERRY DÁV LA
shaping the policies, paper, $29.95

Crafting Mexico
Religious Art and the State after the Revolution
RICK A. LÓPEZ
shaping the policies, paper, $29.95

Blacks and Blackness in Central America
Between Past and Place
LOWELL GODWINSON and JUSTIN WOLFE
shaping the policies, paper, $29.95

In the Name of El Pueblo
Race, Subversion, and the Politics of History in Vietnam
PAUL J. LIES
Lecturer, American Studies
shaping the policies, paper, $29.95
Call for Volunteers

Interviewing in the Job Market in the Twenty-First Century

The AHA needs volunteer interviewers to participate in the interview workshop for scholars entering the job market to be held Friday, January 7, 2011, 9:30–11:30 a.m. in the Marriott Boston’s Grand Ballroom Salon E. The workshop, sponsored by the AHA’s Professional Division, the AHA Graduate and Early Career Committee, and the Coordinating Council for Women in History, will be chaired by Trudy Peterson (consulting archivist) and acting vice president of the AHA’s Professional Division.

The 2011 Annual Meeting marks the 20th year the workshop has been offered. The AHA has invited all former division vice presidents who have chaired the workshop to participate and to share advice and experiences during the informal discussions.

The informal discussions and mock interviews offered at the workshop give job candidates the chance to practice their interview skills and to receive advice about how best to present themselves and their qualifications in the job market. This is good for the candidates, good for hiring departments, and good for the profession.

To make the workshop as useful as possible, it is essential to have a large number of volunteer interviewers. Anyone who has sat on the hiring side of an interview would be an appropriate and helpful volunteer, especially recently hired PhDs and members of search committees who have previously conducted interviews at the AHA annual meeting. This experience and expertise will be invaluable to current job candidates.

There is no preparation needed to participate. Simply show up between 9:00 and 9:15 a.m. at the Grand Ballroom, Salon E.

John Hope Franklin
Life and Legacy

Special session sponsored by the AHA Committee on Minority Historians

Sunday, January 9, 8:30–10:30 a.m.

Chair:
Tiffany Ruby Patterson,
Vanderbilt University

Panel:
John W. Franklin,
National Museum of African American History and Culture
David Barry Gaspar
Duke University
Evelyn Brooks Higginbotham
Harvard University
Leon F. Litwack
University of California at Berkeley
Genna Rae McNeil
University of North Carolina at Chapel Hill

Hynes Convention Center,
Room 202
The Borderlands and Frontiers Studies Committee of the Conference on Latin American History Joins the AHA Council to Present a Memorial Session at the 125th Annual Meeting

David J. Weber and the Borderlands: Past, Present, and Future

Friday, January 7, 2011:
5:00–7:00 p.m.
Hynes Convention Center, Room 207


Teachinghistory.org Workshop
Saturday, January 8,
8:30 A.M.–3:00 P.M.
Marriott Boston Copley Place, Grand Ballroom Salon F

See page 73 of the Annual Meeting Program for full workshop details.

This workshop is co-sponsored by Teachinghistory.org, the American Historical Association, and the National History Center with funding from the U.S. Department of Education.
The 123rd Annual Meeting

January 6–9, 2011

The Society for Military History
and
The George C. Marshall Foundation
extend an invitation to you to attend:

The George C. Marshall Lecture
on Military History

Saturday, January 8, 2011, 5:00–6:30 p.m.

Boston Marriott Copley Place, Grand Ballroom Salon F

Gerhard L. Weinberg, University of North Carolina at Chapel Hill

will speak on

“Some Myths of World War II”

Gerhard Weinberg’s address will examine some myths of the war that have been widely shared by many. This will include those pertaining to the war as a whole as well as others about individual leaders and groups of individuals. Among the latter will be Adolf Hitler and his generals, Winston Churchill, Benito Mussolini, Joseph Stalin, Franklin Roosevelt, and Yamamoto Isoroku. Professor Weinberg will also touch on such issues as the Yalta Conference and the Morgenthau Plan. As the war recedes in time, much new information has become available that was closed earlier, but some of the myths enjoy a long life.

A reception will follow in the Boston Marriott Grand Ballroom Salon E beginning at 6:30 p.m.

Lecture sponsored by the Society for Military History
and the George C. Marshall Foundation

Presiding:
Brian M. Linn, Texas A & M University
and president, Society for Military History
Mark A. Stoler, University of Vermont,
and editor, The Papers of George C. Marshall
Visit Us in Booth #321!

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Herman Marion Sweeney, Thurgood Marshall, and the Long Road to Justice
By Gary M. Laperski
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January 6–9, 2011
125th Annual Meeting
History near Boston: Salem, Marblehead, and Gloucester

By Bethany Jay

For a historian, no trip to Massachusetts would be complete without venturing north of Boston to visit three of the most historic towns in the country: Salem, Marblehead, and Gloucester. While visitors today are greeted with three very different communities, each of these cities had similar beginnings in the 17th-century world of Puritan Massachusetts.

Unlike migrants to the Chesapeake, Massachusetts colonists were not greeted with fertile soil that would yield a cash crop. Instead, as any backyard gardener in New England will tell you, they found a rock-filled landscape that supported only subsistence agriculture. New Englanders would therefore have to look to the sea to find their riches. The histories of Salem, Marblehead, and Gloucester speak to the complicated relationship between Massachusetts residents and the sea.

The most immediately marketable commodity that Massachusetts colonists found was fish, specifically the cod whose abundance gave Cape Cod its name. Europeans had been fishing the waters off the New England coast for years before English colonists established permanent settlements in North America. As Daniel Vickers points out in his definitive account of the early industry, Farmers and Fishermen: Two Centuries of Work in Essex County, Massachusetts, 1630–1850, those with the will or experience to exploit the abundance of the sea were not part of the Puritan migration. Unlike the sober Puritan families guided by their desire to create a “city upon a hill,” the settlers attracted to the New England fisheries were mostly young, single men from the West Country of England. The lives of these British laborers were ruled not by religious doctrine but by the rhythms of the sea. The fishing communities in Gloucester, Salem, and Marblehead, characterized by hard drinking, frequent fighting, and economic instability, bore a much closer resemblance to the Wild West than they did to the city on a hill. Eventually, Cotton Mather became so concerned about this “numerous tribe [of fishermen] in our Israel” that he wrote “The Fisherman’s Calling,” a 1712 essay that preached religious doctrine in terms that Mather was sure the fishermen would understand, describing the Bible, for example, as a “rich Bank in the Ocean of truth.”

Many of Salem’s most prominent merchants were able to parlay profits from the fishing industry into more lucrative shipping ventures. The history of Elias Hasket Derby of Salem clearly illustrates the potential of the sea. Derby’s father, Richard Derby, had been a successful sea captain and merchant, primarily trading between New England and the West Indies, where the enslaved population of the sugar islands provided a ready market for any substandard cod that could not be shipped to Europe. While Elias Hasket Derby never went to sea, he managed and enlarged the West Indian business that his father started. When this trade network was disrupted by the Revolutionary War, Elias Hasket Derby outfitted many of his trading vessels as privateers. Through a combination of skill, planning, and luck, the Derby privateers were remarkably successful and Elias Hasket Derby quickly became the richest and most revered man in Salem. As trade with the familiar markets continued to falter in the years after the Revolution, Derby’s ship Grand Turk was the first Salem vessel to engage in the China trade. This trade network brought back exotic goods such as silks, tea, porcelain, and pepper from ports such as Java, Sumatra, Fiji, Canton, and Hong Kong and made Salem a major player in the national economy, at one time contributing 5 percent of the national treasury through its tariffs. Internationally, Salem’s residents were such familiar faces in far-off places such as Macau and Whampoa that accounts, though probably apocryphal, exist of Chinese maps that labeled much of North America as “Salem.”

Today, Salem’s maritime history is still visible in sites such as the Salem Maritime National Historic Site (160 Derby St., 978-740-1650, www.nps.gov/sama), which includes Elias Hasket Derby’s home and the replica China trade vessel, The Friendship. Nearby, one can also find The House of the Seven Gables (115 Derby St., 978-744-0991, www.7gables.org), which inspired Nathaniel Hawthorne’s book of the same name and features the merchant histories of the home’s various owners. Last, the Peabody Essex Museum (161 Essex St., 978-745-9500, www.pem.org), whose collection began as a “cabinet of curiosities” for items brought back from Salem’s exotic trading ventures, is a leading repository for art and artifacts associated with the China trade.

The upscale community of Marblehead today bears no resemblance to the rough and tumble fishing world that it once was. This disconnect between Marblehead’s past and present is likely due to the fact that the town’s involvement with fishing came to an abrupt end in 1846, when a hurricane on the Grand Banks off Newfoundland virtually destroyed the town’s entire fleet. Marblehead’s fishing industry never recovered from the Great Gale of 1846 and shoemak-
ing quickly became the dominant industry in town. Later in the 19th century, Marblehead became a popular resort community for wealthy Bostonians. Two yacht clubs were founded to service the wealthy population and the town quickly became known as the "yachting capital of the world." 6

Today, Marblehead is still an elite suburb of Boston with a charming historic core. The town’s Historic District features 200 colonial homes. Its centerpiece is the Marblehead Museum and Historical Society (170 Washington St, 781-631-1768, www.marbleheadmuseum.org), which offers tours of the Lee Mansion, home to forgotten patriot Jeremiah Lee and one of the most stunning and well-preserved examples of colonial architecture in the country.

In the Cape Ann community of Gloucester today’s visitors will encounter the most visible reminders of the region’s fishing history. The fishing community of Gloucester was able to sustain itself even after the industry had died down in Salem and Marblehead. As the 19th century progressed, mackerel, hake, haddock, and pollock joined cod as marketable commodities and Gloucester fishermen adapted to these tastes, following each species in an annual cycle. Well placed geographically to take part in these new fishing ventures and too remote to participate in emerging industrial pursuits, Gloucester’s fishing industry remained vibrant even as nascent industry lured fishermen in other towns away from the sea. 7 Today, travelers can visit Gloucester’s working waterfront, anchored by the Gorton’s fish factory and the iconic Gloucester Fishermen’s Memorial, which features the names of those lost at sea from 1623 to today. Those interested in the historic fishing industry can also visit the Gloucester Maritime Heritage Center (23 Harbor Loop, 978-281-0470, www.gloucestermaritimcenter.org), dedicated to exploring the city’s maritime past. In addition to fishing, Gloucester boasts the country’s longest continually operating artists’ colony, Rocky Neck (www.rockynecartcolony.org). Visitors can explore Rocky Neck today and can also explore the city’s history and culture at the Cape Ann Museum (27 Pleasant St., 978-283-0455, www.capeannmuseum.org).

Despite their similar beginnings, the divergent paths of Salem, Marblehead, and Gloucester make them rich repositories of New England history that will engage a broad spectrum of today’s visitors.

**Notes**

2. Cotton Mather, *The Fisher-Man’s Calling* (Boston: 1712), 1, Boston Public Library Rare Books Collection, Boston, MA.
Boston and Historians

Revolutionary Boston

By Stephanie Kermes

Boston played an important role in the American Revolution by serving as a model for other towns and colonies in resisting British rule. Puritan tradition provided Bostonians with the belief that God favored their city, and this self-conscious identity clashed with the British policy of increasing imperial control. Furthermore, the Great Awakening had created an anti-authoritarian culture in Boston that allowed for a spirit of resistance to authorities. Other towns followed its example.

At the same time, the number of poor people in Boston had doubled in the first half of the 18th century, creating anxiety among the town’s population. Boston attracted the strolling poor, many of whom were single women or widows. The War with Spain and the French and Indian Wars left Boston with a population of more women than men. These women supported themselves by working as nurses, schoolmistresses, maids, or seamstresses. A few women had taken over the trades of their husbands.

Boston was a major center of trans-Atlantic trade, a waterfront community oriented toward goods, immigrants, and opportunities coming from the Atlantic Ocean. This identity, with its own ties and information networks, helped the town to define itself as separate from the British. Economic self-interest also turned Boston merchants against the British. Forced enlistment into the Navy, customs duties, and unfair competition were local issues that destroyed loyalty to the British government.

Bostonians expressed their anger in riots and petitions against British policies. The unpopular Stamp Act of 1765, which imposed taxes on printed materials, triggered such mob action. Merchant Andrew Oliver, who administered the Stamp Act, and Governor Hutchinson became major targets. A crowd of angry Bostonians hung Oliver in effigy and damaged his home and one of his buildings. In response, Oliver resigned as stamp distributor. Later, a mob plundered Governor Hutchinson’s house. On November 1, the first day of the stamp tax, Bostonians hung a number of British officials in effigy.

While loyalty to the British government had faded, most Bostonians still preferred nonviolent means of expressing their frustration with imperial policies. During the Townshend Crisis, Bostonians tried to avoid mob actions and decided instead to send petitions to the government. Tensions rose, however, when the British began to occupy Boston in 1768. The British soldiers stationed in town were perceived as symbols of oppression. Soldiers in Boston streets radicalized the resistance movement. On March 5, 1770, these tensions boiled over. A mob surrounded troops outside of the Boston Town House. The nervous soldiers opened fire and killed five civilians and wounded six others. As defense attorney in the soldiers’

Luncheons at the 125th Annual Meeting

Friday, January 7

(see page 58 of the Program for complete details)

Conference on Asian History
Ticket cost: $50
Location: Marriott, Regis Room

Conference on Latin American History
Ticket cost: CLAH will sell tickets separately via its web site clah.h-net.org.
Location: Westin, Staffordshire Room

Organization of History Teachers
Ticket cost: $20
Location: Marriott, Provincetown Room

Saturday, January 8

(see pages 89 and 92 of the Program for complete details)

American Catholic Historical Association
Ticket cost: ACHA will sell tickets separately via its web site www.achahistory.org.
Location: Marriott, Regis Room

AHA Modern European History Section
Ticket cost: $40
Location: Marriott, Provincetown Room

College Board
Ticket cost: $20
Location: Marriott, Grand Ballroom Salon I

Coordinating Council for Women in History
Ticket cost: $45
Location: Marriott, Grand Ballroom Salon J

Society for Historians of American Foreign Relations
Ticket cost: $25
Location: Turner Fisheries, 10 Huntington Avenue

Tickets for the luncheons (except those sponsored by organizations that sell their own tickets) will be available for purchase during the meeting at the onsite registration counters in the Hynes Convention Center’s Cafeteria Room if sponsoring organizations extend sales onsite. There will be no separate meal ticket cashier counter.
Boston remained relatively calm until 1773, when Parliament gave the East India Company a monopoly on selling tea in the colonies in order to protect it from bankruptcy. This pushed Boston’s resistance movement into the last crisis leading into the Revolutionary War. On December 13, a crowd dressed as Mohawk Indians dumped all the tea on the ship Dartmouth into the harbor. In an attempt to immobilize the rebellious town, the British government closed the port, quartered soldiers in private homes, and increased the power of the new governor General Gage. Ironically, this attempt to constrain Boston underlined the town’s importance as a cultural and economic center.

In this second phase of Boston’s resistance movement, from 1767–74, the women of the town played a very important role. While women had mostly observed mock trials and riots in Boston during 1765–66, they got much more actively involved in the years to follow. Women encouraged men to participate in actions such as the Boston Tea Party. Most importantly, women helped Boston survive the embargo by producing goods to substitute for British imports. Locally made goods increased the town’s independence from the British and strengthened women’s identity as female patriots who served as examples for the values of economic and cultural fairness, justice, and independence.

Although a number of loyalists from other Massachusetts towns fled to Boston during the years of the Revolutionary War, its population shrank to a third of what it had been—from 15,000 to about 5,000 inhabitants. There was actually not much fighting going on until the Battle of Bunker Hill, in June 1775. The British prevailed but lost more than twice as many soldiers as the colonists. In the aftermath of the battle, food became very scarce for Bostonians because British soldiers received most of the rations.

When George Washington forced the British to evacuate the town on March 17, 1776, Bostonians could return to what was most important to them: Atlantic trade and commerce. Four months later, on July 18, Thomas Crafts, a commander and participant in the Tea Party, read the Declaration of Independence from the balcony of the Boston State House.

For Boston the Revolution had been a catalyst, transforming it from a provincial town into a cultural and commercial center of the new nation. After the Peace Treaty of 1783, the seaport’s economy recovered relatively quickly. Boston harbored about 800 cargo vessels a year in the 1790s. The town’s 30 distilleries indicated the growth of its domestic industry. With good employment opportunities, Boston remained an attractive destination for immigrants. Unfortunately, the new republican ideology created only limited opportunities for women, African Americans, and poor whites in Boston. The loss of young men in the war left many women with little security. A large number of single women and widows appeared on Boston poor relief rolls. The African American community in Boston’s West End lived in a reality of inequality and discrimination.

As elsewhere, the American Revolution in Boston was not a social revolution. With its thriving economy, postrevolutionary Boston certainly created opportunities for some, but many of the prerevolutionary political and economic elites still controlled the town after the Revolution.

Stephanie Kermes is author of Creating an American Identity: New England 1789–1825 and is presently studying girls’ education in the 19th century. She teaches at Boston University.
A Guide to Boston’s Religiously Significant Sites

By Meaghan Dwyer-Ryan

From its founding as the Puritan “City on a Hill” in 1630, Boston has played a key role in America’s religious history. Bostonians were instrumental in the establishment of new denominations, as well as in applying Christian traditions to social and political causes. As you plan your visit for the AHA’s annual meeting, here is a guide to some of Boston’s most significant religious sites, highlighting their historical, social, and architectural importance.

Boston’s first Puritan congregation was established in 1632 on State Street; in 1649, members formed a breakaway church in Copley Square. Over the years, the First Church and Second Church were home to famous churchmen like Cotton Mather, Ralph Waldo Emerson, and Henry Ware Jr. They gradually adopted a more liberal theology, becoming Unitarian after the Civil War. In 1868, First Church moved to its present Back Bay location. In 1968, after a fire destroyed the church, the two congregations merged, building a new structure in 1972 (66 Marlborough St., 617-267-6730, www.firstchurchboston.org).

Several historic churches are located on the Freedom Trail. Built in 1723, the Old North Church (193 Salem St., 617-523-6676, www.oldnorth.com) in the North End is Boston’s oldest surviving church. From its steeple in April 1775, Paul Revere and the Episcopal sexton, Robert Newman, lit two lanterns to signal the departure by water of the British regulars to Lexington and Concord. The Old South Meeting House (310 Washington St., 617-482-6439, oldsouthmeetinghouse.org) in Downtown Crossing is Boston’s second-oldest church. Here, colonists held meetings to debate colonial policies, including a tax on tea, which led to the Boston Tea Party in 1773.

The Park Street Church (1 Park St., 617-523-3383, www.parkstreet.org) is also on the Freedom Trail, next to the Granary Burial Ground. Founded in 1809, it has made notable contributions to cultural, social, and political causes. In 1815, America’s oldest musical organization, the Handel and Haydn Society, was founded here. In 1829, William Lloyd Garrison delivered his first abolitionist speech from Park Street’s pulpit. In 1949, Billy Graham introduced his evangelical crusades.

Located at the foot of Beacon Hill next to the Harrison Gray Otis House, the Old West Church (1806) (131 Cambridge St., 617-227-5088, oldwestchurch.org) was America’s first integrated congregation and served as a stop on the Underground Railroad. By the 1890s, increasing numbers of immigrants led members to leave the West End, and the structure became the West End branch of the public library, under the direction of librarian Fanny Goldstein, founder of Jewish Book Month. After much of the neighborhood was razed for urban renewal in the 1950s, the Methodist Church purchased the building. Many Protestant congregations relocated to the newly filled-in Back Bay after 1860. The first was the Arlington Street Church (351 Boylston St., 617-536-7050, www.ascboston.org), designed by Arthur Gilman and famous for its Tiffany windows. Located opposite the Public Garden, it was completed in 1861. Trinity Church (206 Clarendon St., 617-536-0944, www.trinitychurchboston.org) was built in Copley Square in 1877. Designed by Henry Hobson Richardson, the Romanesque Revival church contains the work of such artists as John LaFarge, William Morris, and Augustus Saint-Gaudens. There are free guided tours and Friday organ concerts. In 1894, Mary Baker Eddy established the First Church of Christ, Scientist (Massachusetts Ave. and Huntington Ave., christianscience.com). A Renaissance Revival basilica was constructed in 1896 to envelop the original granite church. Administration buildings were added later, including those designed by I.M. Pei in 1973. Visitors can tour the plaza and hear free recitals featuring the famed Aeolian-Skinner organ.

Non-Protestant immigrants established their own churches. In 1788, eight years after the state instituted freedom of worship, the first Catholic mass was held in Holy Cross Church, a converted Huguenot Chapel on School Street (near the Old South Meeting House). Charles Bulfinch designed a new church, constructed on Franklin Street in 1803, which served as the diocese’s cathedral from 1808 until 1860. A new Cathedral of the Holy Cross (1400 Washington St., 617-542-5682, www.holycrossboston.com) was built in 1875 in the South End as the seat of the Catholic Archdiocese. Designed by the Irish-American architect Patrick Keely in the Gothic Revival style, it today serves a vibrant and diverse community.

Other sites of Catholic importance include St. Augustine Cemetery in South Boston, established in 1818, and Mount Benedict Ursuline Convent in Charlestown, built in 1826 as a girls’ school. In 1834, mobs burned...
the convent in anti-Catholic rioting—a sign of the growing discord between native-born Protestants and Irish Catholics. Catholic immigrants continued to arrive from Ireland, Germany, Italy, Poland, Canada, and elsewhere, necessitating the establishment of parishes, schools, and charitable institutions throughout Boston. For example, in 1862, St. Stephen’s Church was established in a re-consecrated Unitarian Church on Hanover Street in the then Irish-dominated North End. Built in 1804, it is Boston’s only extant Belfinch church. It is also known as the parish of Rose Kennedy, matriarch of the Kennedy clan. For other Catholic institutions, see www.bostoncatholic.org and www.irishheritagetrail.com.

German and Polish immigrants established Congregation Ohabei Shalom, Boston’s first Jewish congregation, in 1842 in the South End, and the first Jewish cemetery in East Boston in 1849. In 1852, the congregation constructed a synagogue on Warren Street, modeled after Newport’s Touro Synagogue. Increasing membership prompted further moves: in 1863, to the Warren Street Universalist Church (now the Charles Playhouse) and in 1886, to the Union Park Street Church (now a Greek Orthodox Church) in the South End. In 1928, the congregation built its current temple center on Beacon Street in Brookline (1187 Beacon St., 617-277-6610, ohabei.org).

In 1854, seceding German members formed Congregation Adath Israel on Pleasant Street in the South End. Increasing membership and prominence prompted the congregation to build a Romanesque Revival synagogue on Columbus Avenue (now an AME Zion Church) in 1885. In 1907, it dedicated a Byzantine-style synagogue on Commonwealth Avenue (now owned by Boston University). Home to well-known rabbis like Solomon Schindler, Charles Fleischer, Harry Levi, and Joshua Loth Liebman, the temple was the city’s first Reform synagogue, adopting such practices as a choir and organ, confirmation, and Sunday services (discontinued in 1938). In 1928, it constructed a temple center on the Riverway in the Fenway district. The complex was completed in 1977 with a new sanctuary designed by The Architects Collaborative (477 Longwood Ave., 617-566-3960, www.tisrael.org).

Later Jewish immigrants from eastern Europe continued this pattern of settlement in the North, South, and West Ends, and then movement to the surrounding suburbs. Various Jewish organizations hold walking tours of the former Jewish neighborhoods (see bostonwalks.tripod.com). One of the few remaining synagogue structures in Boston proper is the Vilna Shul in the West End (18 Phillips St., 617-523-2324, www.vilnashul.org), established by Jews from Vilna, Lithuania. Modeled after medieval synagogues, the two-story brick building was completed in 1919. The structure was purchased in 1985 by the Boston Center for Jewish Heritage.

The greater Boston area also has active Buddhist, Hindu, and Muslim communities. The city’s Chinatown is the third largest in the United States (after San Francisco and New York), first populated in the 1870s by groups of Chinese laborers and laundrymen. Middle Eastern Muslim immigrants first arrived in the early 1900s to work in the Quincy granite mines. They formed the state’s first Islamic cultural society in 1934 and the first mosque in 1964. Islam was also increasing among Boston’s African American population during the civil rights era. Malcolm X and Louis Farrakhan helped to organize local congregations of the Nation of Islam in Roxbury and Dorchester in the 1950s and 1960s. The Dorchester mosque moved more toward traditional teachings in the 1970s. In 1958, Middle Eastern Muslim students organized the Harvard Islamic Society; in 1981, the society joined with other groups at local universities to form the Islamic Society of Boston. By 1994, it had expanded to include families and established a new mosque in a Cambridge Knights of Columbus hall. Continued growth encouraged fundraising for a new mosque and cultural center to be built in Roxbury on land purchased from the city. Although ground was broken in 2002, problems with permits, neighborhood resistance, and accusations of extremist funding for the project after the events of September 11, 2001, have delayed the structure’s completion (www.islamicsoocietyofboston.org).

Hopefully, this short guide to Boston’s religiously significant sites has given you some information to help you plan your trip. Enjoy your visit!

Meaghan Dwyer-Ryan is a visiting assistant professor at Boston College and the archivist at Temple Israel, Boston. Her dissertation is entitled, “Ethnic Patriotism: Boston’s Irish and Jewish Communities, 1880–1929.” Dwyer-Ryan is co-author of Becoming American Jews: Temple Israel, 1854–2004 (Brandeis University Press, 2009) and has contributed to various journals and publications.
By Michael Bronski

Boston has a long history of being one of the queerest cities in the United States. Not only does it still have a vibrant LGBTQ political and social culture—the colleges and universities turn out new streams of activists each year—but Boston's history is filled with queer figures both noted and obscure.

Consider starting your visit to Boston and its environs—which include Jamaica Plain and Cambridge—at Calamus Bookstore (92B South St., one minute from South Station, 617-338-1931, www.calamusbooks.com). Calamus is one of the few remaining women's or LGBTQ bookstores in the country and has a wide selection of LGBTQ books (including a great history section and a large used-book section), magazines, DVDs, and local and international guides. You can also pick up local newspapers to read about what is going on around town. Be sure to pick up a copy of The Improper Bostonians by The History Project, one of the oldest LGBTQ community-based history projects in the country. It will tell you everything you need to know about Boston's queer past. (The book is worth picking up online if the bookstore is sold out.)

Boston is a wonderful walking city, and you may want to start exploring in the North End, Boston's Little Italy. In addition to great restaurants and bakeries, the neighborhood is the birthplace of Charlotte Cushman (110 Richmond St.), the famous 19th-century actor who lived openly with her female lovers, including noted sculptor Emma Stebbins. At the turn of the 20th century, educator Edith Guerrier founded the Saturday Evening Girl's Literary Club for working women at Richmond St.), the famous 19th-century actor who lived openly with her female lovers, including noted sculptor Emma Stebbins. At the turn of the 20th century, educator Edith Guerrier founded the Saturday Evening Girl's Literary Club for women at the North End branch of the public library. (Guerrier later lived in nearby Brighton with her lover, the noted potter Edith Brown.)

From the North End you can easily walk to Beacon Hill. Several women lived together in famous long-term Boston marriages in the neighborhood, including Sarah Orne Jewett and Annie Fields and Alice James and Katherine Loring. Louisa May Alcott (if not a lesbian, she was beloved of millions of lesbian readers) also lived here (at 10 Louisberg Sq.), as did F. Holland Day, the photographer who exhibited the first frontal male nude in Boston in 1896.

Beacon Hill was Boston's gay neighborhood in the 1950s and 1960s. Charles Street and the Esplanade (which runs along the Charles River) were popular cruising territory. Prescott Townsend, the noted Boston Brahmin and eccentric, lived in the neighborhood. He attempted to establish a Boston chapter of the Mattachine Society in 1957 and founded the Boston Demophile Center in 1963. The Charles Street Meeting House (70 Charles St.) functioned as the city's first gay community center in the early 1970s, when it was a Unitarian church. Gay Community News published its first issue there, the Gay Liberation Front sponsored weekly dances, and one of the country's first programs for gay teens, Project Lambda, met there. The coffeehouse on the first floor was a popular spot among mid-1970s gay libbers.

While you are on "the Hill" you may want to stop into the famed Boston Athenaeum (10 ½ Beacon St., 617-227-0270, www.bostonathenaeum.org), a membership library with collections in the humanities, art, and Boston history.

As you walk through the Boston Common on your way to the Boston Garden and the Back Bay, look for the statue of Mary Dyer, who was executed for being that other "q word" (Quaker) in 1660. The statue is outside the Massachusetts State House (Beacon St.), where in 1974 State Senator Elaine Noble became the first openly gay person in the nation to hold an elective state office. She and (then) Representative Barney Frank sub-

Night Life

Boston has an active, engaged, and diverse gay, lesbian, bisexual, and transgender community. Many consider Boston's South End to be the contemporary center of the community. Since 1993, Boston's annual PRIDE March has wound its way from Copley Square (Back Bay) through the South End before ending at the Boston Common, though in recent years the march has ended at Government Center, near Boston City Hall.

Club Café (209 Columbus Ave., 617-536-0966, www.clubcafe.com) and Fritz (26 Chandler St., 617-482-4428, www.fritzboston.com) are two popular gay bars/ restaurants that have been part of the South End for many years.

Bay Village, adjacent to the South End, is home to Jacques Cabaret (79 Broadway, 617-426-8902, www.jacques-cabaret.com).

Something of an institution since the 1980s, the Midway Café (3496 Washington St. in Jamaica Plain, 617-524-9038, www.midywaycafe.com) hosts a Women's Dance Night and Queeraoke every Thursday evening.

sequently sponsored a gay rights bill, which the legislature rejected. Over the years, the state house has been the site of numerous protests and rallies for LGBTQ rights.

In 1970, lesbian and gay activists gathered outside the JFK Federal Building (City Hall Plaza) on Tax Day to protest the war in Vietnam. The protest was one of the first times that self-identified gay people rallied in Boston.

In 1984 at Boston City Hall (City Hall Plaza), the City Council passed the Boston Human Rights Ordinance, authored by openly gay city councilor David Scondras. It was the first legislation in the state to protect the civil rights of lesbians and gays.

22 Bromfield Street was another mid-1970s community center. This building housed such diverse groups as Glad Day Bookshop (before its move to Copley Square), Boston Asian Gay Men and Lesbians (the first gay Asian group in the nation), the Black Men’s Caucus, the Committee for Gay Youth, Gay Community News, and Fag Rag. A fire of mysterious origin gutted the building in 1982. Across the street at 30 Bromfield was Other Voices, Boston’s first gay bookstore.

The original Boston Public Library building (700 Boylston St. at Copley Sq.), the first municipally funded library in the United States, features John Singer Sargent’s elaborate, and often homoerotic, famed mural complex “The Triumph of Religion.”

From the library you can easily walk to Bay Village, a charming nook of a neighborhood that harbored some of Boston’s most famous gay bars including Cavana’s, The Other Side, and The Punch Bowl, all of which closed in the late 1960s. The Napoleon Club (52 Piedmont St.) opened in the 1920s and began catering to a gay clientele in the 1950s. Napoleon’s closed in 1998. Jacques Cabaret is still open for business at 79 Broadway. Jacques has been a gay bar since the mid-1940s and is well known for its drag performances. Colorful local celebrity Sylvia Sidney (1930–98) was a performer at the bar from the age of 17. Near Jacques (on Broadway) was the Empty Barrel (99 ½ Broadway) — for many years a speakeasy frequented by lesbians. Visitors can still see the stairs leading down to the entrance of the basement bar. The Kit Kat (26 Fayette St.) was also a speakeasy, known by the cat silhouette cut into the shutters. The shutters were moved a number of years ago to the house next door.

Other important bars in the city’s LGBTQ history include Playland (21 Essex St.), which opened in 1938 and, until it closed in 1999, was Boston’s longest continually operating gay bar. One of the most successful lesbian bars from Boston’s past was the Saints (112 Broad St.), which operated from 1972–80. Located in Boston’s financial district, the Saints was run by a collective and only open in the evenings.

From Bay Village you can walk into the South End, Boston’s current LGBTQ neighborhood, have a drink at Club Café, and admire the beautiful parks and architecture. This is the neighborhood where Henry James’s feminist and reformers lived in The Bostonians.

From the South End you can walk back toward a Red Line station and take the subway to Cambridge’s Harvard Square. Harvard University is the home of numerous archives, but the Schlesinger Library on the History of Women in America is of enormous interest to feminist and queer historians. Located in Radcliffe Yard, it is...
breakfast meeting of the committee on women historians

saturday, january 8, 7:30–9:00 a.m.

marriott boston copley place, grand ballroom salon e

continental breakfast is open to all and will be preregistered through the registration form (available via aha’s home page at www.historians.org/annual). preregistration is urged—a very limited number of tickets will be available through the meal ticket cashiers at the meeting. cost: $36. prepaid tickets will be distributed with registration badges.

presiding: margaret a. strobel, univ. of illinois at chicago

speaker: janet afary, university of california at santa barbara

an invaluable resource. (check for hours and specifics at 617-495-8647, www.radcliffe.edu/schles.)

just north of the harvard square stands a statue of abolitionist senator charles sumner, who was involved in a passionate romantic friendship with reformer samuel gridley howe. their relationship caused problems in howe’s marriage to feminist julia ward howe, and her unfinished (and unpublished during her lifetime) novel, the hermaphrodite, charts her attempts to understand her husband’s sexuality. if you venture into harvard yard look for wigglesworth hall—a first year dormitory—named after minister michael wigglesworth, who famously noted in a 1653 diary entry that “if the unloving carriages of my pupils can go so to my heart as they do; how then do my vain thoughts, my detestable pride, my unnatural filthy lust that ... even this day in some measure stirring in me.”

the women’s center, in the cambridgeport/central square section of cambridge (46 pleasant st.), is the oldest community-based women’s center in the country, founded in 1972. the center houses many different groups and activities, including lesbian liberation, which began meeting in march 1971 during a 10-day occupation of a harvard university building by several hundred women—an event that led to the founding of the women’s center. the women had several demands including that harvard fund a community-based women’s center.

also in central square is cambridge city hall (795 massachusetts ave.) where, one minute past midnight on may 17, 2004, the city of cambridge became the first in the state to begin issuing marriage licenses to same-sex couples.

a very short bus ride from harvard square will take you to mount auburn cemetery, which aside from being lovely, contains the graves of many of the most notable figures in boston’s lgbtq history. charlotte cushman, annie fields, and samuel gridley howe are buried there, as is poet amy lowell, collector and patron of the arts isabella stuart gardner, painter winslow homer, and feminist dr. harriet kezia hunt (whose grave marker was sculpted by lesbian artist edmonia lewis). a cenotaph honors margaret fuller, who perished at sea. after viewing their graves—many of which are quite beautiful—take the bus back into harvard square or beacon hill and have a drink to toast them all—they are the very soul and spirit of boston history.

michael bronski is a senior lecturer at dartmouth college. he is the author of numerous books and essays. his a queer history of the united states is being released in spring 2011 by beacon press. additional text and information contributed by the history project: documenting lgbtq boston. www.historyproject.org.

about the history project

www.historyproject.org

founded in 1980 by a group of activists, archivists, and historians, the history project (or thp) documents and preserves the history of boston’s lgbtq communities, and shares that information with lgbtq individuals, organizations, allies, and the public. the organization’s first project was the development of a one-and-a-half-hour narrated presentation on boston’s lesbian and gay history.

in 1998, beacon press published improper bostonians: lesbian and gay history from the puritans to playland, based on thp’s groundbreaking 1996 exhibition at the boston public library, public faces/private lives, which drew 55,000 visitors. today, thp produces exhibitions and regularly sponsors readings, lectures, historical tours, and other events that shed light on the multifaceted histories of boston’s lgbtq communities.

the history project’s extensive archives include personal and organizational records, audio and visual recordings, oral histories, periodicals, photographs, buttons, t-shirts, and other records and objects. recent acquisitions include

* the records of bagly (the boston alliance of gay, lesbian, bisexual, and transgender youth). founded in 1980, bagly is a youth-led, adult-supported social support organization committed to social justice and to creating, sustaining, and advocating for programs, policies, and services for lgbtq youth 22 and under.

* the records of the massachusetts transgender political coalition (mtpc). founded in 2001, mtpc is an education and advocacy organization that works toward ending discrimination on the basis of gender identity and gender expression.

* records from the international foundation for gender education. founded in 1978 and until recently based in waltham, massachusetts, the foundation promotes acceptance for transgender people through education and publishes the magazine, transgender tapestry.

submitted by the history project: documenting lgbtq boston
The American Film Company Sponsored Film Screening:

The Conspirator

Saturday, January 8, 2011, 7:00–9:00 p.m.
Marriott Boston Copley Place, Grand Ballroom G

The American Film Company presents an exclusive screening of their debut film, The Conspirator, directed by Robert Redford, written by James Solomon, and starring Robin Wright, James McAvoy, Kevin Kline, and Tom Wilkinson. The Conspirator will be released in theaters in spring 2011.

The Conspirator takes place in the wake of Abraham Lincoln’s assassination, as seven men and one woman are arrested and charged with conspiring to kill the president, the vice president, and the secretary of state. The lone woman charged, Mary Surratt, 42, owns a boarding house where John Wilkes Booth and others met and planned the simultaneous attacks. Against the ominous backdrop of post-Civil War Washington, newly minted lawyer Frederick Aiken, a 28-year-old Union war hero, reluctantly agrees to defend Surratt before a military tribunal. As the trial unfolds, Aiken realizes his client may be innocent and that she is being used as bait and hostage in order to capture the only conspirator to have escaped a massive manhunt, her own son.

Immediately following the screening, we invite AHA members to take part in a panel discussion of the film with consulting historians Frederic L. Borch III, Kate Clifford Larson, and Thomas R. Turner.

Colonel Fred L. Borch (Ret.) is the regimental historian and archivist for the U.S. Army Judge Advocate General’s Corps. He served 25 years as a military lawyer in the Army Judge Advocate General’s Corps and was the first Department of Defense Office of Military Commission Chief Prosecutor (2003 to 2004). In that position, Borch was responsible for directing the overall prosecution efforts of the United States in military commissions involving alleged terrorists detained at Guantanamo Bay, Cuba.

Kate Clifford Larson is the author of The Assassin’s Accomplice: Mary Surratt and the Plot to Kill Abraham Lincoln among other books. Larson is an adjunct faculty member at Simmons College.

Thomas R. Turner, is a historian and professor at Bridgewater State College in Massachusetts. He is the editor-in-chief of the quarterly journal Lincoln Herald, the oldest continuously published journal devoted to the study of Abraham Lincoln, which includes articles examining all facets of Lincoln’s life and the Civil War. Turner wrote The Assassination of Abraham Lincoln, an analysis of the Civil War and the motivations of assassin John Wilkes Booth and his co-conspirators.

Founded on the belief that real life is often more compelling than fiction, The American Film Company produces feature films about incredible, true stories from America’s past.

The American Film Company will also host a reception in the Marriott’s Ballroom F starting at 10 p.m. after the panel discussion.

In the photo at left, historians Fred L. Borch (left) and Thomas R. Turner (right) consult with actor James McAvoy on the set of The Conspirator; in a scene from the film at right, Frederick Aiken (McAvoy) confers with Sen. Reverdy Johnson (Tom Wilkinson). The Conspirator will have an exclusive screening at the AHA’s 125th Annual Meeting. Photos courtesy Claudette Barius / (c) 2010 The American Film Company.
Dining and Services Near the Meeting Hotels

By Debbie Ann Doyle

Dining

An annual meeting participants will find a number of dining options within easy walking distance of the meeting hotels. Those not yet acclimatized to the New England winter will be happy to learn that many can be reached without going outside.

The Hynes Convention Center, Boston Marriott Copley Place, Sheraton Boston, and Westin Copley Place Boston are part of a complex connected by climate-controlled walkways to the Shops at Prudential Center and Copley Place malls.

Numerous lunch options can be found in the Prudential Center food court. Local chain Legal Sea Foods has two locations in the complex (Prudential Center, 617-266-6800, legalseafoods.com/Restaurants/Boston-The-Prudential-Center; Copley Place, 617-266-7775, www.legalseafoods.com/Restaurants/Boston-Copley-Place). National chains such as P.F. Chang’s (Prudential Center, 617-378-9961, www.pfchangs.com), The Cheesecake Factory (Prudential Center, 617-399-7777, www.thecheesecakefactory.com), and Wagamama (Prudential Center, 617-778-2344, www.wagamama.us) operate restaurants in the malls. See www.prudentialcenter.com for a complete list of dining options.


Farther Afield


Getting around in Boston

Perhaps the best way to visit downtown Boston is by walking or by public transportation. Boston is a relatively small city, and most sites are located within walking distance of each other. One of Boston’s many nicknames is “America’s Walking City”; however, Boston’s cobblestone streets are charming, but hard on your feet. Wear study walking shoes or sneakers when touring on foot.

The Massachusetts Bay Transportation Authority’s (MBTA) logo is the letter T in a circle. It runs subways, trolleys, buses, and ferries in and around Boston and many suburbs. Subways and trolleys transport visitors faster than any mode of transportation other than walking. The subways are color-coded: the Red, Green, Blue, and Orange lines. The Silver Line is the name for the bus line; the Waterfront branch runs from South Station to the airport via the South Boston waterfront, including the convention center. Route and fare information and timetables are available through mbta.com and at centrally located stations.

In driving around the city, be prepared to navigate a few tricky one-way streets. The best advice is to know before you go—figure out where you’re going, plan out your day, and map out your route. Make advance reservations for prime dining hours at popular restaurants. Carry cash and coin for the many self-pay lots and parking meters around town.

Insider’s Tip

No self-respecting history nerd should miss the Boston Public Library, which is dripping with old-timey atmosphere and usually host to an art exhibit or two (700 Boylston St., 617-536-5400, www.bpl.org). If you need the full Boston Brahmin effect, splurge on high tea in the library’s courtyard (700 Boylston St., 617-536-5400, www.mandarinoriental.com/boston).Participants with time for a short cab ride or trip on the T will find many dining options in Boston’s neighborhoods. Across the Charles River in Cambridge, dine on contemporary cuisine at The Blue Room (1 Kendall Sq., 617-494-9034, www.theblueroom.net), Indian food at Tanjore (18 Eliot St., 617-868-1900, www.tanjoreharvardsq.com), or Mediterranean at Casa blanca (40 Brattle St., 617-876-0999, www.casablanca-restaurant.com). The North End is known for Italian food; try Strega (379 Hanover St., 617-523-8481, www.stregaristorante.com), Lucca (226 Hanover St., 617-742-9200, www.luccaboston.com), Taranta (210 Hanover St., 617-720-0052, www.tarantarist.com), or Massiminos (207

**Services**

Historians who can’t start their day without a banana and yogurt or like some cookies and milk at bedtime will be happy to know that there is a 24-hour Shaw’s Supermarket across the street from the Marriott (53 Huntington Ave., 617-262-4688, shaws.com). For those in search of a quick, thrifty meal, the store also sells prepared foods.


Debbie Ann Doyle is the AHA Convention Assistant. She thanks Walter Penk and Jaine L. Darwin for the restaurant tips.

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**Parking in Boston**

A full day at most parking garages in Boston costs approximately $30. Spaces on the street are metered. Time limits range from 15 minutes to two hours.

**Hynes Convention Center**

The convention center does not operate its own garage; see “Additional Parking Options” below for suggestions within a few blocks of the Hynes.

**Hotels**

All hotels have valet parking available. Current published rates for each 24-hour period at all hotels are $44. Valet includes unlimited in-and-out privileges.

**Additional Parking Options**

Several parking facilities are within a three-block walk of the Sheraton, Marriott, and Westin.

**Prudential Center Parking Garage**, 800 Boylston Street (www.prudentialcenter.com; 617-267-3060; 2,350 spaces; $39 for a 24-hour period). The main entrance is located below street level of the Prudential Tower on Boylston Street on the right side after the convention center. The back entrance is off of Huntington Avenue in a service road/side lane behind the Prudential Tower, which intersects Belvedere and Dalton Streets.

**Copley Place Parking Garage**, 100 Huntington Avenue (corner of Huntington Avenue and Dartmouth Street) (617-369-5025; 830 spaces; $35 for 24-hour period). This garage is on Boylston Street, past the convention center. Turning right onto Exeter Street, the garage is directly across the street.

**Auditorium Parking Garage**, 50 Dalton Street (www.pilgrimparking.com; 617-247-8006; 500 spaces; $30 for a 24-hour period). This garage is on Boylston Street, immediately before the convention center. Turning right onto Dalton Street, the garage is on the right. The garage is also known as the Loews/Cheri Theater Garage since they are in the same building.

**Motor Mart Garage**, 201 Stuart Street (www.motormartgarage.com; 617-482-8380; $31 for a 24-hour period) is located directly across the street from the Boston Park Plaza.

**Cheaper Options**

Central Parking, which has several garages in the Back Bay neighborhood, offers coupons on its website at boston.centralparking.com/Boston-Back-Bay-Parking.html.

Those who will not need access to their car during the meeting might consider parking in a discount lot near Logan Airport, where rates can be as low as $18 a day, or leaving their car at an outlying T station, where rates are as $8 per day; see www.mbta.com/riding_the_t/parking/ for details.

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**About Taxicabs in Boston**

All rides within the city are by metered rate, $2.60 for the first one seventh of a mile and then $0.40 for each 1/7 mile, or $2.80 per mile after the one seventh of a mile. There is also an idling time clock in the meter that amounts to $28 per hour of waiting time. For trips from downtown to Logan Airport, there is a $2.25 fee. For trips from the airport to downtown, there is a $2.75 fee plus a $5.25 tunnel toll fee added to the meter for a total of $8. The passenger is also responsible for all other tolls such as the Mass Pike or Tobin Bridge.
The Job Center

The Job Center: What Candidates Need to Know

By David M. Darlington

So you’re a member of the history profession and the time has come to look for a new job. The Job Center is one of the places you’ll need to be. A big part of each and every AHA annual meeting, at the Job Center we hope to connect you as a candidate with the search committee that has the right position for you. Here, you can find out about and submit c.v.’s to newly opened job searches, have an interview at a table or in a private room, or, if you’re lost, find guidance and be reconnected with your interviewing institution. As there are a lot of new people in the job market every year, here we thought we’d answer the most frequent questions candidates have about the Job Center.

Do I need to be registered for the annual meeting to use the Job Center? Yes, job candidates and all search committee members need to be registered for the meeting to use official Job Center facilities. There will be no exceptions.

Is there a separate registration or sign-up to needed to use the Job Center? For candidates, there is no additional charge or registration beyond conference registration needed to use the Job Center.

Where is the Job Center? The Job Center interviewing tables, the information booth, the c.v. collection booth, and the Electronic Search Committee Locator System will be in the Hynes Convention Center, Ballroom A. Job Center interview rooms will be located in the Sheraton Boston and Boston Marriott Copley Place.

More importantly, Where is my interview? If the interviewers haven’t told you beforehand, please visit the Job Center Information Booth in Hynes Convention Center Ballroom A. Here we have a large monitor (the “Electronic Search Committee Locator System”) with a scrolling display of all the Job Center searches and all the independently arranged searches that have told us where they are interviewing. If the display says something like “Table B-1,” that means the interview is at a table in the convention center ballroom. If the display has a hotel name and room number, that means the interview is in a hotel room or suite. If the interviewing institution is not listed, that means they haven’t told us, so come back later or contact a member of the search committee.

When is my interview? The Job Center staff does not schedule interviews. That is between you and the search committee. We cannot “double check” interview times because we do not know them. If you do not have an interview time beforehand or cannot remember your time, please try to contact a member of the search committee. We can try to help you track them down, of course.

Ok, I know when and where my interview is. Now what? If your interview is at a table, just show up at Ballroom A and sign in at the waiting area about 10 minutes before your scheduled interview. A search committee member will come out and call your name when they are ready to interview you. If your interview is in a hotel room, just go there 10 minutes before your interview and wait outside the room—no need to sign in at the Job Center first.

When is the Job Center open? Interview tables and c.v. collection will be open Thursday, January 6, 12:30–6:00 p.m.; Friday and Saturday, January 7 and 8, 9:00 a.m.–6:00 p.m.; and Sunday, January 9, 9:00 a.m.–noon. Rooms will be available Thursday, January 6, 1:00–5:00 p.m.; and Sunday, January 7 and 8, 8:00 a.m.–5:00 p.m.; and Sunday, January 9, 8:00 a.m.–noon.

Is there free wifi at the Job Center? There is free wifi throughout the Hynes Convention Center, where the Job Center waiting area and the interview tables are located.

What do I as a candidate need to bring? You should definitely bring multiple copies of your c.v. One of the services that the Job Center provides is to collect c.v.’s for open searches. The c.v. collection booth will be in the Hynes Convention Center, Ballroom A. Although more and more searches every year are conducting prearranged interviews only, you may be able to get an interview by submitting a c.v. to an open search at the booth. Submit your c.v. early (Thursday or Friday), so the search committee has time to review it and to schedule an interview.

You should also bring dissertation chapters, letters of recommendation, cover letters, teaching evaluations, or any other supporting materials that search committees may require. You should save those for your in-
terviews though, rather than submit them at the c.v. collection booth. Search committees collecting c.v.’s usually have many candidates to review (especially in popular fields), so too much paperwork may hurt rather than help. Use your supporting materials to help make your case at the interview.

You should also bring a notepad and pen or electronic personal planner for taking notes and writing down interview locations, a cell phone so you can be reached, and business cards for networking opportunities.

Any way I can know if institution X is going to be at the annual meeting beforehand? Check out our blog AHA Today (http://blog.historians.org) in mid-December for when we post the Job Center Handout. This document will have all the Job Center searches listed and should give you a fair idea of who is going to be there and who is collecting c.v.’s. Of course, the late schedulers and a goodly number of the independent searches will not be included, and will only be known in Boston (because that’s when we find out about them!).

Ok, these late-announcing searches, where can I find out about them? There will be a bulletin board at the Job Center with the newest searches, updated regularly throughout the meeting. And if they’re actually interviewing in Boston, their location will be added to the scrolling monitor as well.

What else do I need to know before going through this? I would personally recommend candidates and familiarize themselves with the AHA’s Guidelines for the Hiring Process (on page 42) and the appropriate sections in the Statement on Standards of Professional Conduct. Know your rights.

Is it as bad as I’ve heard? You’ve got a job interview, or are looking for one. It’s a naturally stressful situation. But don’t panic. Take care of what you can—be on time, bring your supporting materials, dress appropriately, and try to relax. Present yourself as someone the search committee would actually like to have as a colleague! A little professionalism goes a long way (that goes for search committee behavior too, by the way).

And also remember we’re here to help if you need it. Best of luck! See you in Boston.

David Darlington is associate editor of Perspectives on History and is a co-manager of the Job Center.

AHA Open Forums and Receptions at the 125th Annual Meeting

AHA members are cordially invited to the following open forums:

Open Forum on Disability and Tribute to the Life and Work of Paul Longmore Friday, January 7, 4:45–7:00 p.m.
Hynes Convention Center, Room 209

Members of the AHA Professional Division and the Task Force on Disability are gathering information for an upcoming report. They invite historians with disabilities, department chairs, directors of graduate studies, members of search committees, graduate students, and anyone interested in fair and open access to the profession to discuss professional issues relating to disability.

The open forum will be followed by a tribute to the life and work of Paul Longmore, San Francisco State University, cosponsored by the Disability History Association.

Graduate and Early Career Friday, January 7, 5:30–6:30 p.m.
Boston Marriott, Harvard Room

The AHA Graduate and Early Career Committee invites graduate students and early career professionals to a forum to discuss issues of common interest.

Chair: Aaron W. Marrs, Office of the Historian, U.S. Department of State

Two-Year College Faculty Friday, January 7, 5:30–7:00 p.m.
Boston Marriott, Regis Room

Beginning at 5:45 p.m. during the Two-Year College Faculty reception, an open forum will be devoted to sharing ideas about how the AHA can better serve two-year faculty.

Public History: Making Equitable Tenure Decisions for Public History Faculty Saturday, January 8, 9:00–11:00 a.m.
Hynes Convention Center, Room 111

The AHA Professional Division invites all colleagues, including public and academic historians, to discuss the recommendations of the report, “Tenure, Promotion, and the Publicly Engaged Academic Historian.” See Session 152 of the Program for complete details (p. 93). The Task Force on Disability invites public historians and anyone with an interest in public history to join them for informal conversation with colleagues.

Part-time and Adjunct Reception Saturday, January 8, 7:30 p.m.
Boston Marriott, Simmson Room

Members of the AHA Professional Division welcome part-time and adjunct faculty to this reception.

LGBTQ Historians Task Force Saturday, January 8, 2:30–4:30 p.m.
Hynes Convention Center, Room 111

Members of the task force will present plans for their upcoming report and solicit feedback from the audience. See Session 190 (p. 93) of the Program for complete details.

Chair: Leisa D. Meyer, College of William and Mary

AHA members are cordially invited to the following receptions:

Two-Year College Faculty Friday, January 7, 5:30 p.m.
Boston Marriott, Regis Room

The AHA cordially invites faculty teaching at two-year and community colleges to attend a reception to meet each other and to discuss informally how the Association might better serve their needs.

Graduate Students and Early Career Committee Friday, January 7, 6:30 p.m.
Boston Marriott, Suffolk Room

The AHA’s Graduate and Early Career Committee cordially invites graduate students and historians at the beginning of their careers to meet with each other and the Association’s leadership.

Committee on Minority Historians Saturday, January 8, 6:00 p.m.
Boston Marriott, Suffolk Room

The CMH cordially invites minority scholars, graduate students, and others to meet colleagues and AHA officers.

Public History Saturday, January 8, 6:00 p.m.
Boston Marriott, Wellesley Room

The AHA’s Professional Division cordially invites public historians and anyone with an interest in public history to join them for informal conversation with colleagues.

125th Annual Meeting
In an effort to better serve members of the AHA, and to promote the highest standards of professional conduct in the hiring process, we provide these guidelines for search committees and job candidates.

**General Criteria**

1. Job discrimination is illegal. Interviewing and hiring should be based solely on professional criteria. Interviewers should not ask questions about a candidate’s marital status or family, race or national origin, age, or personal lifestyle. Candidates may, however, volunteer such information in the course of their own inquiries about the hiring institution, although this sort of discussion is usually more appropriate during an on-campus interview than in the preliminary stages of a candidacy.

2. All positions for historians should be advertised in the Employment Information Bulletin (classified ads) of Perspectives. If hiring institutions intend to interview at the AHA annual meeting, they should make every effort to advertise in the Perspectives issues for the fall months.

3. Advertisements for positions should contain specific information regarding qualifications and clear indication as to whether a position has actually been authorized or is contingent upon budgetary or other administrative considerations.

4. Candidates should seek interviews only for those jobs for which they are qualified, and under no circumstances should they misrepresent their training or their qualifications. To do otherwise is unprofessional and wastes the time and energy of everyone concerned.

5. All applications and inquiries for a position should be acknowledged promptly and courteously (within two weeks of receipt, if possible), and each applicant should be informed as to the initial action on the application or inquiry. No final decision should be made without considering all applications received before the closing date.

6. At all stages of a search, affirmative action/equal opportunity guidelines should be respected.

7. As candidates are eliminated, they should be notified promptly and courteously. Some hiring institutions notify all candidates when their search is completed. Unsuccessful candidates may wish to ask how their chances might have been improved. Hiring institutions often respond helpfully to such inquiries but they are not obliged to disclose the reasoning leading to their ultimate choices.

**Interviews at the AHA Annual Meeting**

1. All participants in an interview should be prompt, efficient, and courteous. Job candidates should bring a sufficient supply of c.v.’s and writing implements to the meeting.

2. Interviews should take place on time, and candidates should be allowed enough time in interviews to develop their candidacies in some depth. This means that interviewers have to watch the time carefully, and try to avoid departing from the schedule they have established. It also means that job candidates should not schedule interviews too close together. Appointments often run over the allotted times.

3. Interviews should proceed in a manner that respects the professional and personal integrity of candidates and interviewers. Whenever possible, interviewing committees should include male and female representation.

4. Interviews should take place in a professional setting. The AHA strongly urges institutions interviewing at the AHA annual meeting to use the facilities provided through the Job Center.

Beginning with the 2000 annual meeting in Chicago, the AHA has made special arrangements with institutions conducting interviews outside of designated Job Center facilities. For more details, please see page the Job Center guidelines, which can be viewed and downloaded here. See “Interviews for Non-Job Register Facilities”* for guidelines for those conducting interviews outside of designated Job Center facilities.

The AHA discourages holding interviews in hotel bedrooms. If an interviewer thinks it is necessary to use a facility outside the Job Center, the Association strongly advises that a parlor—rather than a sleeping—room be used, and that a third person always be present in the room with the candidate. Interviewers using facilities outside the Job Center bear sole responsibility for establishing an appropriate professional atmosphere and should take special care to ensure that all interviews are conducted courteously and in a proper and professional manner.

If for any reason the interviewers choose not to take advantage of the AHA facilities, they should be specific when making other arrangements. Let the candidates know when, where, and with whom they will be meeting. Provide this information to the Job Center staff, who will then make it available to candidates.

* Please Note: The Job Center was formerly called the Job Register.
The American Historical Review

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The American Historical Review's mission is to engage the interests of the entire discipline of history. Aligning with the American Historical Association’s mission, AHR is unparalleled in its efforts to choose articles that are new in content and interpretation and make a contribution to historical knowledge. The journal publishes approximately one thousand book reviews per year, surveying and reporting the most important contemporary historical scholarship in the discipline.

Edited by
Robert A. Schindler
5 issues/year
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## Exhibitors' Index

The following list of 2011 annual meeting exhibitors has been updated from the Exhibitors' Index printed on page 139 of the 2011 Annual Meeting Program:

<table>
<thead>
<tr>
<th>Name of Exhibitor</th>
<th>Booth Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alexander Street Press</td>
<td>300</td>
</tr>
<tr>
<td>The American Film Company</td>
<td>608</td>
</tr>
<tr>
<td>American Historical Association</td>
<td>401, 500</td>
</tr>
<tr>
<td>American History TV on C-SPAN3</td>
<td>704</td>
</tr>
<tr>
<td>Ashgate Publishing</td>
<td>700, 601</td>
</tr>
<tr>
<td>Athabasca University Press</td>
<td>213</td>
</tr>
<tr>
<td>Baylor University Press</td>
<td>706</td>
</tr>
<tr>
<td>Bedford/St. Martin's</td>
<td>400, 402, 404</td>
</tr>
<tr>
<td>Berghahn Books</td>
<td>319</td>
</tr>
<tr>
<td>BRILL</td>
<td>607, 609</td>
</tr>
<tr>
<td>Cambridge University Press</td>
<td>518, 520, 522</td>
</tr>
<tr>
<td>Cengage Learning</td>
<td>201, 203, 205</td>
</tr>
<tr>
<td>Colonial Society of Massachusetts</td>
<td>708</td>
</tr>
<tr>
<td>Columbia University Press</td>
<td>316</td>
</tr>
<tr>
<td>Conference of Historical Journals</td>
<td>606</td>
</tr>
<tr>
<td>Consortium</td>
<td>317</td>
</tr>
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<td>Continuum International Publishing Group</td>
<td>207</td>
</tr>
<tr>
<td>Cornell University Press</td>
<td>423</td>
</tr>
<tr>
<td>Duke University Press</td>
<td>620, 622</td>
</tr>
<tr>
<td>Early American Places</td>
<td>419</td>
</tr>
<tr>
<td>EBSCO Publishing</td>
<td>702</td>
</tr>
<tr>
<td>First Peoples: New Directions in Indigenous Studies</td>
<td>208</td>
</tr>
<tr>
<td>Hackett Publishing Co.</td>
<td>519</td>
</tr>
<tr>
<td>Harlan Davidson, Inc.</td>
<td>513</td>
</tr>
<tr>
<td>HarperCollins Publishers</td>
<td>613, 615</td>
</tr>
<tr>
<td>Harvard University Press</td>
<td>507, 509</td>
</tr>
<tr>
<td>Hill &amp; Wang</td>
<td>405</td>
</tr>
<tr>
<td>The Johns Hopkins University Press</td>
<td>521, 523</td>
</tr>
<tr>
<td>JSTOR</td>
<td>212</td>
</tr>
<tr>
<td>Lexington Books</td>
<td>720</td>
</tr>
<tr>
<td>LSU Press</td>
<td>318</td>
</tr>
<tr>
<td>Macmillan</td>
<td>403</td>
</tr>
<tr>
<td>Massachusetts Historical Society</td>
<td>716</td>
</tr>
<tr>
<td>McFarland Publishers</td>
<td>206</td>
</tr>
<tr>
<td>McGill-Queen’s University Press</td>
<td>722</td>
</tr>
<tr>
<td>McGraw-Hill Higher Education</td>
<td>407, 409</td>
</tr>
<tr>
<td>Milestone Documents</td>
<td>214</td>
</tr>
<tr>
<td>Mirarchive</td>
<td>215</td>
</tr>
<tr>
<td>The Nation</td>
<td>621</td>
</tr>
<tr>
<td>National Archives &amp; Records Administration</td>
<td>701, 703</td>
</tr>
<tr>
<td>New England Historic Genealogical Society</td>
<td>708</td>
</tr>
<tr>
<td>The New York Times</td>
<td>612</td>
</tr>
<tr>
<td>New York University Press</td>
<td>415</td>
</tr>
<tr>
<td>Northern Illinois University Press</td>
<td>413</td>
</tr>
<tr>
<td>Ohio University Press</td>
<td>616</td>
</tr>
<tr>
<td>Omohundro Institute of Early American History &amp; Culture</td>
<td>508</td>
</tr>
<tr>
<td>Oxford University Press</td>
<td>217, 219, 221, 223</td>
</tr>
<tr>
<td>Palgrave Macmillan</td>
<td>406, 408</td>
</tr>
<tr>
<td>Pearson</td>
<td>600</td>
</tr>
<tr>
<td>Penguin Group (USA)</td>
<td>603, 605</td>
</tr>
<tr>
<td>Penn State University Press</td>
<td>517</td>
</tr>
<tr>
<td>Perseus Books Group</td>
<td>313, 315</td>
</tr>
<tr>
<td>Potomac Books</td>
<td>614</td>
</tr>
<tr>
<td>Princeton University Press</td>
<td>420, 422</td>
</tr>
<tr>
<td>Project Muse</td>
<td>623</td>
</tr>
<tr>
<td>ProQuest</td>
<td>216</td>
</tr>
<tr>
<td>Random House Inc.</td>
<td>302, 304, 306, 308</td>
</tr>
<tr>
<td>Research Institute for Hawaii USA</td>
<td>718</td>
</tr>
<tr>
<td>Routledge</td>
<td>501, 503, 505</td>
</tr>
<tr>
<td>Rowman &amp; Littlefield Publishers</td>
<td>712, 714</td>
</tr>
<tr>
<td>The Scholar’s Choice</td>
<td>617</td>
</tr>
<tr>
<td>Name of Exhibitor</td>
<td>Booth Number</td>
</tr>
<tr>
<td>-----------------------------------------</td>
<td>--------------</td>
</tr>
<tr>
<td>M.E. Sharpe Inc.</td>
<td>323</td>
</tr>
<tr>
<td>Stanford University Press</td>
<td>512, 514</td>
</tr>
<tr>
<td>University of California Press</td>
<td>502, 504</td>
</tr>
<tr>
<td>University of Chicago Press</td>
<td>602, 604</td>
</tr>
<tr>
<td>University of Georgia Press</td>
<td>417</td>
</tr>
<tr>
<td>University of Illinois Press</td>
<td>515</td>
</tr>
<tr>
<td>University of Massachusetts Press</td>
<td>309</td>
</tr>
<tr>
<td>University of Missouri Press</td>
<td>618</td>
</tr>
<tr>
<td>University of Nebraska Press</td>
<td>312, 314</td>
</tr>
<tr>
<td>University of New Mexico Press</td>
<td>322</td>
</tr>
<tr>
<td>University of North Carolina Press</td>
<td>506</td>
</tr>
<tr>
<td>University of Pennsylvania Press</td>
<td>421</td>
</tr>
<tr>
<td>University of Pittsburgh Press</td>
<td>307</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Name of Exhibitor</th>
<th>Booth Number</th>
</tr>
</thead>
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<tr>
<td>University of Texas Press</td>
<td>321</td>
</tr>
<tr>
<td>University of Toronto Press</td>
<td>516</td>
</tr>
<tr>
<td>University of Virginia Press</td>
<td>210</td>
</tr>
<tr>
<td>University of Wisconsin Press</td>
<td>301</td>
</tr>
<tr>
<td>University Press of Kansas</td>
<td>412</td>
</tr>
<tr>
<td>University of Press of Kentucky</td>
<td>706</td>
</tr>
<tr>
<td>U. S. Department of State, Office of the Historian</td>
<td>619</td>
</tr>
<tr>
<td>Wiley Blackwell</td>
<td>200, 202, 204</td>
</tr>
<tr>
<td>Wm. B. Eerdmans Publishing Co.</td>
<td>320</td>
</tr>
<tr>
<td>Woodrow Wilson International Center for Scholars</td>
<td>209</td>
</tr>
<tr>
<td>W. W. Norton &amp; Company</td>
<td>303, 305</td>
</tr>
<tr>
<td>Yale University Press</td>
<td>414, 416, 418</td>
</tr>
</tbody>
</table>

Map of the Exhibit Hall

Hynes Convention Center
Plaza Level, Exhibit Hall A
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