American Historical Association

New Orleans and the 127th Annual Meeting

Supplement to the 2013 Annual Meeting Program, January 3–6, 2013
The American Historical Association thanks the History Channel for its sponsorship of the Presidential Reception which will take place on Friday, January 4, 2013, in the New Orleans Marriott’s Riverview (41st Floor). The reception will commence immediately following William Cronon’s presidential address—“Storytelling” (see the box on page 7 for more details)—at the General Meeting, which starts at 8:30 p.m. All annual meeting attendees are cordially invited to both the address and the reception afterward.
# Table of Contents

4 The 127th Annual Meeting
   4 Important Details about the Annual Meeting
      By Sharon K. Tune
   5 Corrections to the 2013 Annual Meeting Program
      Compiled by Sharon K. Tune
   7 The 127th General Meeting
      By Sharon K. Tune
   10 Sessions at a Glance
   21 Hotel Floor Plans
      New Orleans Marriott
      Sheraton New Orleans
      Hotel Monteleone
      Roosevelt New Orleans

28 New Orleans and Historians
   28 The Restaurantgoer: Dining in New Orleans
      By Karen Trahan Leathem and Michael Mizell-Nelson
   32 Music in New Orleans
      By Karen Trahan Leathem
   34 Building a National Museum: Twelve Years of the National WWII Museum
      By Nathan Huegen
   36 The Records of the People: New Orleans’s Notarial Archives
      By Mary Niall Mitchell
   37 Peopling the Sliver by the River: French Colonial New Orleans
      By Erin Greenwald
   39 New Orleans and the African Diaspora
      By Laura Rosanne Adderley

42 Hope in the Midst of Despair: Black New Orleans in Post-War America
   By Leonard N. Moore
44 Blue City, Red State: A Historian’s Reflections on a City’s Politics
   By Alecia P. Long

46 The Job Center, the Exhibit Hall, and Other Items of Interest
   46 Top Ten Job Center Tips for Candidates and Search Committees
      By Liz Townsend
   47 AHA Guidelines for the Hiring Process
      By the AHA Professional Division
   48 Exhibitors’ Index
   49 Map of the Exhibit Hall
   50 Sessions on Featured Themes
   51 AHA Film Festival: The Cinema of John Sayles

## Clarification about Registration Policy

**Discounted or Gratis Guest Registration Not Available**

Given 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.
The 127th Annual Meeting

Important Details about the Annual Meeting

By Sharon K. Tune

General Information

Location of main events: AHA and affiliated societies sessions will be held in the New Orleans Marriott, Sheraton New Orleans, Hotel Monteleone, and Roosevelt New Orleans. The AHA headquarters office will be located in the Marriott’s Mardi Gras Ballroom Salon E.

Registration: Meeting registration counters will be located in the New Orleans Marriott’s Mardi Gras Ballroom and will be open Thursday, January 3, from 12:00–7:00 p.m.; Friday, January 4, from 8:00 a.m.–6:00 p.m.; and Saturday, January 5, from 8:30 a.m.–4:00 p.m. Onsite member registration will be $190 members, $240 nonmembers, $81 student members, $121 student nonmembers, $83 retired and unemployed, and $44 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 and other meeting material. Exhibitors should go to counters marked “Exhibitors” 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 201, located in the Marriott’s Grand Ballroom.

Exhibit Hall: Exhibits will be located in the Marriott’s Grand Ballroom. It will be open Thursday, January 3, from 3:00 p.m.–7:00 p.m.; Friday, January 4, from 9:00 a.m.–6:00 p.m.; Saturday, January 5, from 9:00 a.m.–6:00 p.m.; and Sunday, January 6, from 9:00 a.m.–12:00 p.m.

Job Center: The Job Center, located in the Sheraton New Orleans Napoleon Ballroom, will be open Thursday, January 3, from 12:30 p.m.–6:00 p.m.; Friday, January 4, from 9:00 a.m.–6:00 p.m.; Saturday, January 5, from 9:00 a.m.–6:00 p.m.; and Sunday, January 6, 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 with each other. 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 WiFi options, is posted on the web site. A limited number of internet terminals will also be available in the Sheraton’s Napoleon Ballroom 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 Director of Meetings.
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.

AHA Program Committee Sessions

Doris Bergen (Univ. of Toronto) has been added as a panelist on the session “Professional Development: Turning Your Dissertation into a Book,” on Thursday, January 3, 1:00–3:00 p.m. in the New Orleans Marriott’s La Galerie 2 (Session 2, p. 36).

James P. Mokhiber (Univ. of New Orleans) is a participant on the Session, “Henry Morton Stanley, New Orleans, and the Contested Origins of an African Explorer: Public History and Teaching Perspectives” scheduled for Thursday, January 3, 1:00–3:00 p.m. in the Roosevelt New Orleans’ Chamber Ballroom I (Session 3, p. 36).

The print program’s listing of Session 10’s papers and participants does not separate the presentations of two speakers. Massimo Montanari (Univ. of Bologna) will speak on “Regional versus National Cuisine in Italy” and Paul Freedman (Yale Univ.) will talk about “Regional and National Culinary Cultures in the Nineteenth-Century United States.” The session, “Culinary Identities: Regional and National,” is scheduled for Thursday, January 3, 1:00–3:00 p.m. in the New Orleans Marriott’s Preservation Hall, Studio 7 (p. 37).

Mark Roseman (Indiana Univ.) has withdrawn from the session “Spatial Narratives of the Holocaust: GIS, Geo-Visualization, and the Possibilities for Digital Humanities,” scheduled for Thursday, January 3, 3:30–5:30 p.m. in the Sheraton New Orleans’s Rhythms Ballroom 1 (Session 29, p. 43).

Wien Weibert Arthus (Institut Pierre Renouvin) has been added as a speaker on session 49, “Beyond the Insular Narrative: Haiti, Her Diaspora, and International Relations from 1958–86,” scheduled for Thursday, January 3, 3:30–5:30 p.m. in the Sheraton New Orleans’s Rhythms Ballroom 2. The title of his presentation will be “The U.S. Fight against Duvalier through the Haitian Diaspora: The Destiny of Radio Vonvon.” (p. 46)

Timothy Gilfoyle (Loyola Univ.) has been added as a speaker on session 113, “Negotiating Your Contract,” scheduled for Friday, January 4, 2:30–4:30 p.m. in the Roosevelt New Orleans’ Roosevelt Ballroom III.

Elisabeth Israels Perry (Saint Louis Univ.) has withdrawn from the session “Rethinking the Long Gilded Age,” scheduled for Friday, January 4, 2:30–4:30 p.m. in the Sheraton New Orleans’s Rhythms Ballroom 1 (Session 116, p. 69).

Benjamin Arthur Cowan’s new affiliation is George Mason University. He is a speaker on the session “Queer Souths, Part 3: The Queer U.S. South and Southward: A Comparative Roundtable on Histories of LGBT Activism,” scheduled for Friday, January 4, 2:30–4:30 p.m. in the New Orleans Marriott’s Balcony J (Session 121, p 70).

Julia Foulkes (The New School) will serve as comment and will replace Lawrence Rothfield (Univ. of Chicago) as chair on the session “Historical Approaches to the Role of the Arts in Urban Development,” scheduled for Saturday, January 5, 9:00–11:00 a.m. in the Sheraton New Orleans’s Southdown Room (Session 144, p. 81).

Jean-Michel Hébrard (École des Hautes Études en Sciences Sociales and Univ. of Michigan) will replace Nelly Schmidt (Univ. Paris IV-Sorbonne) as a speaker on the session “Representing the Irrepresentable: Narratives and Visual Images of Slavery, Forced Labor, and Genocide, Part 4: Slavery, Race, and Genocide in Colonial and Post-Colonial France,” scheduled for Saturday, January 5, 9:00–11:00 a.m. in the New Orleans Marriott’s Balcony N (Session 152, p. 82).

Matthew Jacobs (Univ. of Florida) will present a paper on “Re-thinking U.S.-Arab Relations in Light of the Arab Spring,” on the roundtable “The State of the Field of U.S.-Arab Relations,” scheduled for Saturday, January 5, 9:00–11:00 a.m. in the Roosevelt New Orleans’s Conti Room (Session 162, p. 84).

The AHA would like to thank Bloomberg for their sponsorship of the Reception for Graduate Students

Thursday, January 3, 2013: 5:00 –6:30 p.m.

Marriott’s Preservation Hall, Studio 9

Visit Echoes, Bloomberg’s economic-history blog, at www.bloomberg.com/view/echoes
Nancy Jacobs (Brown Univ.) has withdrawn from the presidential roundtable on “Environmental History for the Twenty-First Century,” scheduled on Saturday, January 5, 11:30 a.m.–1:30 p.m. in the New Orleans Marriott’s La Galerie 2 (Session 165, p. 89).

Pamela Sharpe (Univ. of Tasmania) has withdrawn as a poster presenter (Session 193-9, p. 93).

Sarah C. McGrew (César Chávez Public Charter School for Public Policy, Washington, D.C.) replaces Elizabeth Washington (Univ. of Florida) as a speaker on the session “Those Other Texas Standards: The Texas College Ready Standards, Skill Based History Education, and P-16 Alignment.” She will address “The Transition from Content to Skill Standards in High School Planning and Practice.” The session is scheduled for Saturday, January 5, 2:30–4:30 p.m. in the Sheraton New Orleans’s Rhythms Ballroom 1 (Session 208, p. 100).

Monica L. Mercado (Univ. of Chicago) replaces Veronica Anne Wilson (Univ. of Pittsburgh at Johnstown) as a speaker on the session “Out of Place: Woman’s Rights and Use of Space in the Late Nineteenth and Early Twentieth Century Anglo-American World,” scheduled for Sunday, January 6, 8:30–10:30 a.m. in the Roosevelt New Orleans’s Chamber Ballroom 1 (Session 225, p. 108). Her presentation will be entitled “From ‘Summer School Girls’ to ‘Progressive Women’: The Place of Catholic Women’s Culture in Turn-of-the-Century America.”

Several participants’ names are omitted from the participants’ index for Session 264. The founders and directors of interactive oral history projects will present “Using Oral History for Social Justice Activism” on Sunday, January 6, 11:00 a.m.–1:00 p.m. in the New Orleans Marriott’s La Galerie 6. Projects and speakers are Mark Naison (Fordham Univ., “Bronx African American History Project”), Trevor Grifﬁey (Evergreen State Coll., “Seattle Civil Rights and Labor History Project”), Oscar Rosales Cañeteda (Univ. of Washington, “Chicano/a Movement in Washington State History Project”), and Barbara Winslow (Brooklyn Coll.-CUNY, “Shirley Chisholm Project of Brooklyn Women’s Activism, 1945 to the Present”). Candace S. Falk (Univ. of California, Berkeley) will chair and comment (p. 115).

Affiliated Societies and Other Group 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 referring to the print Program are also noted.

Pamela Kirk Rappaport (St. John’s Univ.) was omitted from the American Catholic Historical Association session “Understanding Self, Understanding the Church,” scheduled for Friday, January 4, 2:30–4:30 p.m. in the New Orleans Marriott’s Regent Room. She will present the paper “Another Esther: Sor Juana’s Biblical Self-Portrait” (ACHA Session 13, p. 73).

The location of the American Society of Church History’s session “Pre-revolutionary Russian Theology in Transformation” (ASCH Session 9, p. 55) was listed incorrectly. It will take place in the Sheraton New Orleans’s Salon 825.

Stephen J. Scala (George Mason Univ.) replaces Michael Liddon Meng (Clemson Univ.) as chair of the Central European History Society session “Violence, Ideology, and the Politics of Remembrance in Twentieth-Century Eastern and Central Europe,” scheduled for Saturday, January 5, 9:00–11:00 a.m. in the Sheraton New Orleans’ Oakley Room (CEHS Session 7, p. 85).

Benjamin Arthur Cowan’s new afﬁliation is George Mason University. He is a speaker on the Conference on Latin American History session “Everyday Lives and Gendered Experiences: Social Relations and Authoritarian Regimes in South America,” scheduled for Saturday, January 5, 11:30 a.m.–1:30 p.m. in the Hotel Monteleone’s Beauregard Salon (CLAH Session 55, p. 95).

On the Gilder Lehrman Institute of America’s workshop “Teaching the American Story: Immigration and Migration,” the ﬁnal session “Immigrant Stories: Scholarship and Personal Experience” (4:00–5:00 p.m.) has been cancelled. The all-day workshop is scheduled for Saturday, January 5, beginning at 9:00 a.m. in the Sheraton New Orleans’s Armstrong Ballroom (GLIA workshop, p. 80).

Thomas C. Devaney’s new afﬁliation is Indiana University South Bend. He will present the paper “Murcia and the Body of Christ Triumphant” on the Medieval Academy of America session “Stories of the Mediterranean in the Long Middle Ages, Part 2: Places,” scheduled for Friday, January 4, 10:30 a.m.–12:00 p.m. in the New Orleans Marriott’s Audubon Room (MAA Session 3, p. 66).

The location of the Renaissance Society of America’s session “Religion, Apocalypticism, and Reason of State in Early Modern Spain” (RSA session 2, p. 76) was listed incorrectly. It will take place in the Monteleone’s Iberville Room.

The Society for Military History/George C. Marshall Foundation George C. Marshall Lecture in Military History will take place in the New Orleans Marriott’s La Galerie 5. The location was incorrect in the program (p. 107)

Sharon K. Tune is the AHA’s Director, Meetings.
T
he General Meeting of the AHA will take place on Friday, January 4, 2013, at 8:30 p.m. in La Galerie of the New Orleans Marriott.

President-elect Kenneth Pomeranz (Univ. of Chicago) will announce the recipients of the AHA’s 2012 prizes and awards.

**Equity Awards**

**Individual:** Herman Bennett (Graduate Center, City Univ. of New York)

**Institutional:** W.E.B. DuBois Department of Afro-American Studies, Univ. of Massachusetts at Amherst

**John E. O’Connor Film Award**

*The Loving Story*, Nancy Buirski, director; Nancy Buirski and Elisabeth Haviland James, producers; Icarus Films

**Nancy Lyman Roelker Mentorship Award**

Peter S. Onuf (Univ. of Virginia)

**Roy Rosenzweig Prize for Innovation in Digital History**

*The Clarence Darrow Digital Collection*, University of Minnesota Law Library

**Honorary Foreign Member**

Carlo Ginzburg (UCLA/Scuola Normale Superiore, Pisa)

**Equity Awards**

**Individual:** Herman Bennett (Graduate Center, City Univ. of New York)

**Institutional:** W.E.B. DuBois Department of Afro-American Studies, Univ. of Massachusetts at Amherst

**Theodore Roosevelt-Woodrow Wilson Award**

Richard Gilder (New York, NY)

**Awards for Scholarly Distinction**

Alfred Crosby (Univ. of Texas at Austin)

Sheila Fitzpatrick (Univ. of Chicago and Univ. of Sydney)

Donald Worster (Univ. of Kansas)

**Herbert Feis Award**

Richard Rabinowitz, founding president, American History Workshop

**William Gilbert Award**


**Eugene Asher Award for Distinguished Post-Secondary Teaching**

Nicholas J. Aieta (Westfield State Univ.)

**Beveridge Family Teaching Award for K–12 Teaching**

Sol Joye and Malynda Wenzl (Neil Armstrong Middle School, Forest Grove, Oregon)

**Raymond J. Cunningham Prize**


W. Miles Fletcher, faculty adviser (Univ. of North Carolina at Chapel Hill)

**The Presidential Address**

“Storytelling”

By Sharon K. Tune

Despite profound shifts in its thematic emphases and vast changes occasioned by the digital revolution, history remains, at base, a narrative discipline. Even in the face of theoretical debates calling into question the epistemological assumptions implicit in narrative as a form, and even as other academic disciplines have sought to abandon narrative, most historians have remained steadfastly committed to this ancient rhetorical form. Why? In his presidential address, entitled simply “Storytelling,” scheduled for delivery on the evening of Friday, January 4, 2013, AHA President William Cronon explores the ways in which historians and others reshape memories and the documents of the past to create the stories from which we derive meaning and with which we navigate our individual and collective lives. Contrasting the techniques of professional historians with others who narrate the past—social and natural scientists, politicians, journalists, novelists, filmmakers, web designers, bloggers, tweeters, and others—he seeks to understand why narrative has remained so foundational to historical practice, and offers thoughts on how historians can reconcile the competing demands of scholarly analysis and effective storytelling.
**Book Prizes**

**Herbert Baxter Adams Prize**  
E. Natalie Rothman (Univ. of Toronto, Scarborough), *Brokering Empire: Trans-Imperial Subjects between Venice and Istanbul* (Cornell Univ. Press)

**George Louis Beer Prize**  
Tara Zahra (Univ. of Chicago), *The Lost Children: Reconstructing Europe’s Families after World War II* (Harvard Univ. Press)

**Albert J. Beveridge Award**  
Rebecca J. Scott (Univ. of Michigan) and Jean-Michel Hébrard (Univ. of Michigan), *Freedom Papers: An Atlantic Odyssey in the Age of Emancipation* (Harvard Univ. Press)

**Paul Birdsall Prize**  
Edith Sheffer (Stanford Univ.), *Burned Bridge: How East and West Germans Made the Iron Curtain* (Oxford Univ. Press)

**James Henry Breasted Prize**  
Kyle Harper (Univ. of Oklahoma), *Slavery in the Late Roman World, AD 275–425* (Cambridge Univ. Press)

**John K. Fairbank Prize in East Asian History**  
Jun Uchida (Stanford Univ.), *Brokers of Empire: Japanese Settler Colonialism in Korea, 1876–1945* (Harvard Univ. Press)

**Morris D. Forkosch Prize**  

**Leo Gershoy Award**  
Ethan H. Shagan (Univ. of California, Berkeley), *The Rule of Moderation: Violence, Religion and the Politics of Restraint in Early Modern England* (Cambridge Univ. Press)

**Joan Kelly Memorial Prize in Women’s History**  
Gail Hershatter (Univ. of California, Santa Cruz), *Gender of Memory: Rural Women in China’s Collective Past* (Univ. of California Press)

**Ruth Mazo Karras Prize**  
Unmarried: Women, Men, and Sexual Unions in the Middle Ages (Univ. of Pennsylvania)

**Martin A. Klein Prize**  
Bruce S. Hall (Duke Univ.), *A History of Race in Muslim West Africa, 1600-1960* (Cambridge Univ. Press)

**Gabrielle Hecht Prize**  
Unmarried: Women, Men, and Sexual Unions in the Middle Ages (Univ. of Pennsylvania)

**Littleton-Griswold Prize**  
Serena Mayeri (Univ. of Pennsylvania Law School), *Reasoning from Race: Feminism, Law, and the Civil Rights Revolution* (Harvard Univ. Press)

**J. Russell Major Prize**  
Malick W. Ghachem (Univ. of Maine School of Law), *The Old Regime and the Haitian Revolution* (Cambridge Univ. Press)

**Helen & Howard R. Marraro Prize**  
E. Natalie Rothman (Univ. of Toronto, Scarborough), *Brokering Empire: Trans-Imperial Subjects between Venice and Istanbul* (Cornell Univ. Press)

**George L. Mosse Prize**  

**Premio del Rey**  
Marie A. Kelleher (California State Univ., Long Beach), *The Measure of Woman: Law and Female Identity in the Crown of Aragon* (Univ. of Pennsylvania Press)

**James A. Rawley Prize in Atlantic History**  
Rebecca J. Scott (Univ. of Michigan), and Jean-Michel Hébrard (Univ. of Michigan), *Freedom Papers: An Atlantic Odyssey in the Age of Emancipation* (Harvard Univ. Press)

**John F. Richards Prize**  

**James Harvey Robinson Prize**  
*Reading Like a Historian: Teaching Literacy in Middle and High School History Classrooms* (Teachers College Press); authors Sam Wineburg (Stanford Univ.), Daisy Martin (Stanford Center for Assessment, Learning and Equity), and Chauncey Monte-Sano (Univ. of Michigan)

**Wesley-Logan Prize**  
Erik S. McDuffie (Univ. of Illinois at Urbana-Champaign), *Sojourning for Freedom: Black Women, American Communism, and the Making of Black Left Feminism* (Duke Univ. Press)

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

Thursday, January 3, 4–5 p.m.  
*New Orleans Marriott, Preservation Hall, Studio 10*

First time at the annual meeting? Not sure what to expect? Wondering how to get the most out of the experience? Please join us for an orientation for first-time participants in the annual meeting.

Learn how to get the most out of the professional development opportunities it provides. Get advice about how to use the meeting to advance your professional goals, build your network, and enhance your teaching. Participants will have a chance to ask questions informally, suggest ways to improve the meeting, and meet others attending the meeting for the first time.

Post your questions in advance or during the meeting; on Twitter at #GECC13 and on the AHA’s Facebook page, www.facebook.com/AHAteachers.

Immediately following the sessions, participants can continue the conversation and put networking tips into action at a reception for graduate students in the Marriott’s Preservation Hall, Studio 9, 5–6:30 p.m.

Sharon K. Tune is the AHA’s Director of Meetings.
Breakfasts and Luncheons Scheduled for the 2013 Annual Meeting

Tickets for breakfasts and luncheons (except those sponsored by organizations that sell their own tickets) were available for advance purchase on the printed and online meeting registration forms. Except where indicated, tickets will also be available for purchase during the meeting at the onsite registration counters in the *New Orleans Marriott’s Mardi Gras Ballroom*. Tickets purchased with registration will be distributed with meeting badges.

**Breakfast Schedule**

_Saturday, January 5_

- AHA Committee on Women Historians  
  *Marriott, La Galerie 3*  
  $35 member, $45 nonmember, $15 student, $30 student nonmember

- College Board Advanced Placement  
  *Marriott, Balcony M*  
  $10

**Luncheon Schedule**

_Saturday, January 5_

- American Catholic Historical Association  
  *Antoine’s Restaurant, 713 St. Louis Street*  
  ACHA will sell tickets via its web site (www.achahistory.org).

- AHA Modern European History Section  
  *Marriott, Preservation Hall Studio 6*  
  $35 member, $45 nonmember

- Coordinating Council for Women in History  
  *Sheraton, Grand Couteau Room*  
  $35

- Society for Historians of American Foreign Relations  
  *Bourbon House Restaurant, 144 Bourbon Street*  
  $25
Thursday, January 3, 9:00 a.m.–12:15 p.m.
Workshop on Undergraduate Teaching
Borgne Room (Sheraton New Orleans)

Thursday, January 3, 9:00 a.m.–5:00 p.m.
THATCamp (The Humanities and Technology Camp) AHA Notway Room (Sheraton New Orleans)

Thursday, January 3, 1:00–3:00 p.m.
Afternoon Sessions of the AHA Program Committee

1. Challenges Facing History Departments in the Twenty-First Century: Perspectives from Department Chairs
   Balcony N (New Orleans Marriott)

2. Professional Development: Turning Your Dissertation into a Book
   La Galerie 2 (New Orleans Marriott)

3. Henry Morton Stanley, New Orleans, and the Contested Origins of an African Explorer:
   Public History and Teaching Perspectives Chamber Ballroom I (Roosevelt New Orleans)

4. Writing and Rewriting a Past: Lost Histories of Free People of Color in New Orleans
   Preservation Hall, Studio 2 (New Orleans Marriott)

5. Claiming New Orleans for the Early American Republic
   Chamber Ballroom II (Roosevelt New Orleans)

   Napoleon Ballroom D2 (Sheraton New Orleans)

7. Public History and Justice
   Chamber Ballroom III (Roosevelt New Orleans)

8. Migration and Diaspora I: Politics, Nation, and the Role of Transnational Identities in Latin America
   Balcony J (New Orleans Marriott)

   Balcony J (New Orleans Marriott)

10. Culinary Identities: Regional and National
    Preservation Hall, Studio 7 (New Orleans Marriott)

11. Medieval Muslim Imaginings of Place
    Carnet Room (Sheraton New Orleans)

12. Blackouts: Using Energy Regimes to Narrate Place, Race, and Ethnicity
    Chamber Ballroom IV (Roosevelt New Orleans)

13. Native Californian Encounters with the Law: Labor, Place, and Citizenship
    La Galerie 6 (New Orleans Marriott)

14. Undocumented Lives and Stories: Methods for Historical Research of Peoples without Archives
    Southdown Room (Sheraton New Orleans)

15. Trash and Treasure: The Significance of Used Goods in America, 1880–1950
    Balcony N (New Orleans Marriott)

    Balcony K (New Orleans Marriott)

17. Margins, Boundaries, and Transgressions: Chameleons, Duelists, and Gypsies in Early Modern England
    Roosevelt Ballroom II (Roosevelt New Orleans)

18. Christianity’s Shifting Views of “Nature”
    Oak Alley Room (Sheraton New Orleans)

19. Prostitution in Japanese History: The State of the Field
    Roosevelt Ballroom III (Roosevelt New Orleans)

20. Retelling the Bible in a New Place Narratives of Holy War in the Middle Ages
    Roosevelt Ballroom IV (Roosevelt New Orleans)

21. Beyond Sally Hemings: Sex, Race, and Memory in Nineteenth-Century America
    Rhythms Ballroom 1 (Sheraton New Orleans)

22. Artisanal Labor in South Asia: Revisiting Historiography and Material Practices
    La Galerie 3 (New Orleans Marriott)

23. New Directions in the History of Religion and Cultural Interaction in Colonial Latin America
    Bayside Ballroom C (Sheraton New Orleans)

24. Skyscraper Index, Hemline Index, Champagne, Nail Polish, and the Dow Jones
    La Galerie 5 (New Orleans Marriott)

    Conte Room (Sheraton New Orleans)

26. The Changing and Expanding Role of Education in the Realigned Conservative South during the Post-Civil Rights Era
    Rhythms Ballroom 2 (Sheraton New Orleans)

American Society of Church History Session 3:
Orthodox Christian Responses to “the Other”; From Strength and from Vulnerability
Salon 825 (Sheraton New Orleans)

Conference on Latin American History Session 4:
CLAH Presidential Panel I: The Biographical Turn in Latin American History: Challenges of Interpretive Power and Methodology
Reverendard Salon (Hotel Monteleone)

Conference on Latin American History Session 5:
Labor Laws on Paper and in Practice: From the ILO to America and Brazil, 1936–81
Pontalba Salon (Hotel Monteleone)

Conference on Latin American History Session 6:
Geographies of Race in the Andes, Sixteenth to Twentieth Centuries
Ursuline Salon (Hotel Monteleone)

Conference on Latin American History Session 7:
Revisiting Modernity and the Nation in the Andes
Cathilde Salon (Hotel Monteleone)

Conference on Latin American History Session 8:
Modernization, Racialization, and State Violence in the Argentine Interior
Cathedral Salon (Hotel Monteleone)

Coordinating Council for Women in History Session 1:
In Pursuit of Equality: Frederick Douglass in the Transnational and National Paradigms
Ellendale Room (Sheraton New Orleans)

Historical Society for Twentieth-Century China Session 1:
Criminal Law, Legal Education, and Local Courts in the Late Republic and Early People’s Republic of China
Director’s Room (Roosevelt New Orleans)

Labor and Working Class History Association Session 3:
Labor Laws on Paper and in Practice: From the ILO to America and Brazil, 1936–81
Pontalba Salon (Hotel Monteleone)

National History Center Session 1:
New Perspectives on the “Progressive Era”
Preservation Hall, Studio 6 (New Orleans Marriott)

Society for Advancing the History of South Asia Session 2:
Reconceptualizing Hierarchies: Three Case Studies from South Asia
Audubon Room (New Orleans Marriott)

Thursday, January 3, 2:30–5:00 p.m.
Film Festival: Eight Men Out
Waterbury Ballroom (Sheraton New Orleans)

Thursday, January 3, 3:30–5:30 p.m.
Afternoon Sessions of the AHA Program Committee

27. The Entrepreneurial Historian
    La Galerie 3 (New Orleans Marriott)

28. Ethnic Entrepreneurship in Nineteenth-Century New Orleans
    Napoleon Ballroom D3 (Sheraton New Orleans)

29. Spatial Narratives of the Holocaust: GIS, Geo-Visualization, and the Possibilities for Digital Humanities
    Rhythms Ballroom 1 (Sheraton New Orleans)
The 127th Annual Meeting: Sessions at a Glance

30. The Emancipation Proclamation at 150: Dynamics, Contexts, and Legacies
   Roosevelt Ballroom II (Roosevelt New Orleans)

31. Saintly Transformations: Stories about Saints across Time and Space
   Preservation Hall, Studio 3 (New Orleans Marriott)

32. Refugee Care and Control: Changing Regimes in Nineteenth- and Twentieth-Century Central Europe
   Chamber Ballroom II (Roosevelt New Orleans)

33. Imagining the Imperial Space: Spatial Experiences in the Ottoman World and Beyond
   Southdown Room (Sheraton New Orleans)

34. Seizing Control: Understanding American Indian Actions as Exercises in Sovereignty
   Court Order? Tracking Gender History through Legal Records
   La Galerie 2 (New Orleans Marriott)

35. The Odds of Queer History
   Roosevelt Ballroom III (Roosevelt New Orleans)

36. The Nature of Place: Integrating Social and Environmental History in Regional Identity
   La Galerie 5 (New Orleans Marriott)

37. Bringing the “Economic” Back into the Social and Cultural Histories of Latin America: A Conversation
   Baloney J (New Orleans Marriott)

38. Cultural Ethics and Medical Narrative
   Bayside Ballroom C (Sheraton New Orleans)

39. Who Belongs Where? Spaces of Contest in American Conceptions of Disability
   Preservation Hall, Studio 7 (New Orleans Marriott)

40. Everyday Effort: Promoting Positive Population Policies within Nazi Organizations
   Chamber Ballroom I (Roosevelt New Orleans)

41. Black Female Geographies: Places, Bodies, Freedoms
   Baloney K (New Orleans Marriott)

42. Court Order? Tracking Gender History through Legal Records
   La Galerie 2 (New Orleans Marriott)

   Napoleon Ballroom D2 (Sheraton New Orleans)

44. Bodies at War
   Preservation Hall, Studio 2 (New Orleans Marriott)

45. Intoxicants and Empire: Drugs, Alcohol, and Imperial Projects in Asia
   Baloney N (New Orleans Marriott)

46. Where Authentic Blacks Are: Mapping Black-African Authenticity during the 1920s and 1930s
   Canton Room (Roosevelt New Orleans)

47. God and Mammon: The Politics of Religion and Commerce in Mid-Twentieth-Century America
   Chamber Ballroom III (Roosevelt New Orleans)

48. From Decolonization to Globalization: New Research in Twentieth-Century Diplomatic History
   Chamber Ballroom IV (Roosevelt New Orleans)

49. Beyond the Insular Narrative: Haiti, Her Diaspora, and International Relations from 1958–86
   Rhythm Ballroom 2 (Sheraton New Orleans)

50. Women’s Media as Women’s History
   La Galerie 6 (New Orleans Marriott)

51. Telling Stories, Making Places: Establishing Indigenous Authority in Towns and Missions of Spanish and Portuguese America
   Bayside Ballroom A (Sheraton New Orleans)

52. The Time of Literature in History: Considering Literary/Historical Method in South and Southeast Asia
   Oak Alley Room (Sheraton New Orleans)

Thursday, January 3, 3:30–5:30 p.m.

Afternoon Sessions of AHA Affiliated Societies

American Catholic Historical Association Session 4:
   Health Care, Media, and Education: The Franciscan Experience in the United States
   Benaparte Room (New Orleans Marriott)

American Catholic Historical Association Session 5:
   Catholic Missionaries
   Regent Room (New Orleans Marriott)

American Society of Church History Session 4:
   Imagining God’s Kingdom: Natural and Supernatural Landscapes in Nineteenth-Century America
   Salon 817 (Sheraton New Orleans)

American Society of Church History Session 5:
   Conversion, Inversion, Perversion: Medieval Jewish Storytelling about Christians and Stories about Medieval Jews
   Salon 821 (Sheraton New Orleans)

American Society of Church History Session 6:
   When Religious Leaders Die
   Salon 825 (Sheraton New Orleans)

Association of Ancient Historians: Women and Ancient Law
   Ellendale Room (Sheraton New Orleans)

Chinese Historians in the United States Session 1:
   Royal Ballroom A (Hotel Monteleone)

Committee on Lesbian, Gay, Bisexual, and Transgender History Session 1:
   Beyond the Gay Ghetto: Locating LGBT History in Urban Spaces
   Preservation Hall, Studio 4 (New Orleans Marriott)

Conference on Latin American History Session 12:
   Beauregard Salon (Hotel Monteleone)

Conference on Latin American History Session 13:
   Shaping Nations, Shaping Pasts: Women and History in the Maya World
   Pontalba Salon (Hotel Monteleone)

Conference on Latin American History Session 14:
   La Ciudad de Guatemala into History
   Urrutia Salon (Hotel Monteleone)

Conference on Latin American History Session 15:
   Indigenous Authorities of the South Andean Altiplano: Confronting the Bolivian and Peruvian Nation States
   Cabildo Salon (Hotel Monteleone)

Conference on Latin American History Session 16:
   Imperial and Sub-national Stories of Territorial Configuration in Eighteenth- and Nineteenth-Century Spanish America
   Cathedral Salon (Hotel Monteleone)

H-Net Humanities and Social Sciences Online Session 1: Presidential Panel: H-Net and the Discipline: Changes and Challenges
   Preservation Hall, Studio 3 (New Orleans Marriott)

Society for Advancing the History of South Asia Session 4: Gender and Sexuality in South Asia
   Audubon Room (New Orleans Marriott)

Thursday, January 3, 5:30–8:00 p.m.

Film Festival: Amigo
   Waterbury Ballroom (Sheraton New Orleans)

Thursday, January 3, 8:00–10:00 p.m.

Plenary Session: The Public Practice of History in and for a Digital Age
   La Galerie (New Orleans Marriott)

Friday, January 4, 8:30–10:00 a.m.

Morning Sessions of the AHA Program Committee

53. Interviewing in the Job Market in the Twenty-First Century
   Armstrong Ballroom (Sheraton New Orleans)

54. Roundtable on Place in Time: What History and Geography Can Teach Each Other
   La Galerie 3 (New Orleans Marriott)

55. Disability History: Remembering a Past, Revisiting a Discipline, Part 1
   La Galerie 2 (New Orleans Marriott)

56. Bodies of Evidence: Black Women's Bodies in the Atlantic World as Sites of Domination, Experimentation, and Resistance
   Southdown Room (Sheraton New Orleans)

57. Public History Meets Digital History in Post-Katrina New Orleans
   Rhythm Ballroom 1 (Sheraton New Orleans)

January 3–6, 2013

127th Annual Meeting
## The 127th Annual Meeting: Sessions at a Glance

<table>
<thead>
<tr>
<th>Session</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Friday, January 4, 8:30–10:00 a.m.</strong></td>
<td><strong>Morning Sessions of AHA Affiliated Societies</strong></td>
</tr>
<tr>
<td><strong>58. Queer Souths, Part I: Queer Southern Destinations: Tourism, Community, Policing, and Belonging</strong></td>
<td>Bayside Ballroom A (Sheraton New Orleans)</td>
</tr>
<tr>
<td><strong>59. “To See”: Visualizing Humanistic Data and Discovering Historical Patterns in a Digital Age</strong></td>
<td>Royal Ballroom D1 (Sheraton New Orleans)</td>
</tr>
<tr>
<td><strong>60. Elevating Modernity: Mountains and the Making of the Modern World</strong></td>
<td>Roosevelt Ballroom II (Roosevelt New Orleans)</td>
</tr>
<tr>
<td><strong>61. Students as Inspiration: Using Student Inspired Projects and Technology to Teach History</strong></td>
<td>Napoleon Ballroom D3 (Sheraton New Orleans)</td>
</tr>
<tr>
<td><strong>62. Publishing about American Places</strong></td>
<td>Bayside Ballroom C (Sheraton New Orleans)</td>
</tr>
<tr>
<td><strong>63. Representing the Irrepresentable: Narratives and Visual Images of Slavery, Forced Labor, and Genocide, Part I: Crossing Points</strong></td>
<td>Balcony J (New Orleans Marriott)</td>
</tr>
<tr>
<td><strong>64. Causeway of a Nation, Crossroads of Misery: Migration and Diaspora IV, Part II</strong></td>
<td>Nottoway Room (Sheraton New Orleans)</td>
</tr>
<tr>
<td><strong>65. History as Hypothesis: Using “Reacting to the Past” to Teach the French Revolution</strong></td>
<td>Cornet Room (Sheraton New Orleans)</td>
</tr>
<tr>
<td><strong>66. Transatlantic Emancipations, 1830–60</strong></td>
<td>Preservation Hall, Studio 8 (New Orleans Marriott)</td>
</tr>
<tr>
<td><strong>67. Rethinking the Left in 1960s Latin America: Generational Challenges to Social Change</strong></td>
<td>Oak Alley Room (Sheraton New Orleans)</td>
</tr>
<tr>
<td><strong>68. History of Place and Memory</strong></td>
<td>Scholars Room (Sheraton New Orleans)</td>
</tr>
<tr>
<td><strong>69. Migration and Diaspora III: Religious Diasporas of the Americas, 1920s–60s</strong></td>
<td>Balcony I (New Orleans Marriott)</td>
</tr>
<tr>
<td><strong>70. Germans Loving Others: Narrating Interracial Romance in Kenya, North America, and Guatemala</strong></td>
<td>Napoleon Ballroom I (Roosevelt New Orleans)</td>
</tr>
<tr>
<td><strong>71. Places Shaping Men: Investigations into the Role of Place in the Military Elite of the Ottoman Empire</strong></td>
<td>Chamber Ballroom III (Roosevelt New Orleans)</td>
</tr>
<tr>
<td><strong>72. Life Stories, Local Places, and the Networks of Free Women of Color in Early North America</strong></td>
<td>Preservation Hall, Studio 7 (New Orleans Marriott)</td>
</tr>
<tr>
<td><strong>73. Viewfinding: A Discussion of Photography, Landscape, and Historical Memory</strong></td>
<td>Salon 828 (Sheraton New Orleans)</td>
</tr>
<tr>
<td><strong>74. Studying the American Right, Center, and Left—All at the Same Time!</strong></td>
<td>Roosevelt Ballroom II (Roosevelt New Orleans)</td>
</tr>
<tr>
<td><strong>75. Evolutionary History: How Biology Can Help Us Understand History</strong></td>
<td>Gallier Room (Sheraton New Orleans)</td>
</tr>
<tr>
<td><strong>76. Historicizing Openness and Secrecy: Utility, Values, the Foreign Relations of the United States Series, and the Debate over Government Transparency</strong></td>
<td>La Galerie 5 (New Orleans Marriott)</td>
</tr>
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<td>Balcony I (New Orleans Marriott)</td>
</tr>
<tr>
<td><strong>78. Public History and Public Memory: Tensions, Controversies, and Institutional Strategies</strong></td>
<td>Preservation Hall, Studio 2 (New Orleans Marriott)</td>
</tr>
<tr>
<td><strong>79. Environmental History of Asia: Accomplishments and Trends</strong></td>
<td>Roosevelt Ballroom III (Roosevelt New Orleans)</td>
</tr>
<tr>
<td><strong>80. The Christian Origins of the American Century</strong></td>
<td>La Galerie 6 (New Orleans Marriott)</td>
</tr>
</tbody>
</table>

**Conference on Latin American History Session 22:** Landscapes of Memory and Regions of the Mind: Jumping Fences in Latin America’s Historical Terrain (Another Panel Honoring Eric Van Young) | Pontalba Salon (Hotel Monteleone) |

**Conference on Latin American History Session 23:** Edward Emerson’s Caribbean Journal, 1831–32: The Trail of a New Englander’s Search for Health and Meaning in the Tropics | Uruline Salon (Hotel Monteleone) |

**Conference on Latin American History Session 24:** Humor and Memory—Comedy and the Making of the Modern World | Bayside Ballroom A (Sheraton New Orleans) |

**Friday, January 4, 10:30 a.m.—12:00 p.m.** | **Midday Sessions of the AHA Program Committee** |
| **81. Taking a Longer View: The 2012 Election in Historical Context** | La Galerie 3 (New Orleans Marriott) |
| **82. Disability History: Remembering a Past, Revisiting a Discipline, Part 2** | La Galerie 2 (New Orleans Marriott) |
| **83. What Brain Science Can Teach Us about Our Students** | Preservation Hall, Studio 7 (New Orleans Marriott) |
| **84. Early Career Historians: Funding Your Research** | Rhythm Ballroom 1 (Sheraton New Orleans) |
85. Self Defense, Civil Rights, and Scholarship: Panels in Honor of Gwendolyn Midlo Hall, Part 1: Gwendolyn Midlo Hall’s Africans in Colonial Louisiana Twenty Years Later
Bacchus Room 2 (Sheraton New Orleans)

86. New Orleans and the Slave Trade
Chamber Ballroom I (Roosevelt New Orleans)

87. Immigrants and Food Culture in New York and New Orleans
La Galerie 5 (New Orleans Marriott)

88. Queer Souths, Part 2: Locating Southern Lesbian Feminist Political History
Byas Side Ballroom A (Sheraton New Orleans)

89. The United States and Its Informants: The Cold War and the War on Terror
Southdown Room (Sheraton New Orleans)

90. Soldiers and Civilians in Twentieth Century Latin America: The Militarizing of Everyday Life
Balcony 1 (New Orleans Marriott)

Roosevelt Ballroom II (Roosevelt New Orleans)

Chamber Ballroom II (Roosevelt New Orleans)

93. Country Nation: Politics, Rural Cultures, and Landscapes of Normalcy in Twentieth-Century America
Preservation Hall, Studio 2 (New Orleans Marriott)

94. Many Lives, Many Places, Many Stories: Spaces of Childhood in Early Modern Spain
Balcony 3 (New Orleans Marriott)

95. Representing the Irrepresentable: Narratives and Visual Images of Slavery, Forced Labor, and Genocide, Part 2: Images of Slavery and Rebellion
Byas Side Ballroom C (Sheraton New Orleans)

96. Are There Costs to “Internationalizing” History?, Part 1: The Intellectual and Geopolitics of Research Agendas
Roosevelt Ballroom IV (Roosevelt New Orleans)

97. Science and the Human Past: A New Initiative at Harvard University
Nottaway Room (Sheraton New Orleans)

98. The Value of History in American Professional Military Education
La Galerie 6 (New Orleans Marriott)

99. Children in War and Genocide
Preservation Hall, Studio 8 (New Orleans Marriott)

100. Indian Politics and the Politics of Indians in Early America
Balcony N (New Orleans Marriott)

101. The Chicana/o Movement and Its Pedagogical Legacies: An Examination of Critical Pedagogy, Political Activism, and Teaching Chicana/o History
Balcony K (New Orleans Marriott)

102. Roe at Forty: The Legal, Political, and Social Influence of Roe v. Wade
Roosevelt Ballroom III (Roosevelt New Orleans)

103. Globalizing Modern Sugar: Power, Nation-State, and New Histories of Sweetness
Napoleon Ballroom D1 (Sheraton New Orleans)

104. Remembering Intermediaries in Colonial South India: Portuguese, British, and French Paradigms
Gallier Room (Sheraton New Orleans)

105. Children of Empire: The Fate of Mixed-Race Individuals in British India, the Caribbean, and the Early American Republic
Chamber Ballroom III (Roosevelt New Orleans)

106. Technologies of Remembrance: Making Popular Meaning of the American Civil War, 1890–2012
Napoleon Ballroom D3 (Sheraton New Orleans)

107. Historians in the Courtroom: Scholars and Litigation
Oak Alley Room (Sheraton New Orleans)

Coronet Room (Sheraton New Orleans)

109. Cracking the Mormon Monolith: Problematicizing the History of LDS Identity Construction
Salon 828 (Sheraton New Orleans)

Friday, January 4, 10:30 a.m.–12:00 p.m.

Midday Sessions of AHA Affiliated Societies

American Catholic Historical Association Session 9: The Catholic Experience in Twentieth-Century Africa
Bonaparte Room (New Orleans Marriott)

American Catholic Historical Association Session 10: Changes in American Catholic Participation in National Politics from the New Deal to the Reagan Administration
Regent Room (New Orleans Marriott)

American Catholic Historical Association Session 11: Emerging from War: Catholic Social and Political Transformations in Europe
Bacchus Room (New Orleans Marriott)

American Society of Church History Session 12: Cotton Mather As Historian of Jews in The Biblia Americana
Salon 817 (Sheraton New Orleans)

American Society of Church History Session 13: Gender and Conversion during the Reformation
Salon 821 (Sheraton New Orleans)

American Society of Church History Session 14: Pastoral Responses to Trials and Disasters in Early Christianity
Salon 825 (Sheraton New Orleans)

American Society of Church History Session 15: To Whom Does Christianity Belong? Christianity and National Identity in Asia, Africa, and Latin America
Salon 829 (Sheraton New Orleans)

Association for Spanish and Portuguese Historical Studies Session 1: Revolt of the Municipalities: Localism and Local Experience in the Hispanic World
Evergreen Room (Sheraton New Orleans)

Central European History Society Session 5: Beyond Comparison? Writing the Entangled History of Divided Germany
Oakley Room (Sheraton New Orleans)

Chinese Historians in the United States Session 3: Engendered Mobilization during the Second Sino-Japanese War
Royal Ballroom D (Hotel Monteleone)

Committee on Lesbian, Gay, Bisexual, and Transgender History Session 5: Queering the Household: Family, Children, and Domestic Spaces in 1970s America
Rebeccard Room (New Orleans Marriott)

Conference on Latin American History Session 26: Roundtable: Parents, Children, and the State in Latin America
Rebeccard Room (Hotel Monteleone)

Pompadour Room (Hotel Monteleone)

Conference on Latin American History Session 28: Everyday Forms of State Contestation: The Decline of Political Legitimacy in Late Twentieth-Century Mexico
Uruline Salon (Hotel Monteleone)

Conference on Latin American History Session 29: Gender, Sexuality, and Ethnicity: Household Space and Lived Experience in Colonial and Early National Mexico
Cathilo Salon (Hotel Monteleone)

Conference on Latin American History Session 30: Migration and Diaspora II: Family Economies, Community, and the State in Latin America
Cathedral Salon (Hotel Monteleone)

Coordinating Council for Women in History Session 3: Daughters, Sisters, and Mothers: The Political Utility of Family in Civil Society
Estevan Room (Sheraton New Orleans)

H-Net Humanities and Social Sciences Online Session 4: H-Net As Mentor: Graduate Students, Junior Scholars, and Professionalization
La Galerie 4 (New Orleans Marriott)

H-Net Humanities and Social Sciences Online Session 5: Online Reviewing: Before and After It Was de Rigueur
Iberville Room (New Orleans Marriott)

HISTORIANS tv
AMERICAN HISTORICAL ASSOCIATION
Look for it at the 127th Annual Meeting, and online at: www.historians.tv
112. The Oldest Alternative Profession: What Doctoral Programs Can Do to Improve History Teaching
   Roosevelt Ballroom II (Roosevelt New Orleans)

113. Negotiating Your Contract
   Roosevelt Ballroom III (Roosevelt New Orleans)

114. To Swim in Strange Waters: Memory, Ecology, and Landscape in the United Houma Nation of Southeastern Louisiana
   Swainsdown Room (Sheraton New Orleans)

   Rhythm Ballroom 2 (Sheraton New Orleans)

116. Rethinking the Long Gilded Age
   Rhythm Ballroom 1 (Sheraton New Orleans)

117. Global Consumer Revolutions: Iroquoia, Japan, and South Africa in the Early Modern Period
   Balcony I (New Orleans Marriott)

118. Sexuality and the Unnatural in Colonial Latin America
   Chamber Ballroom I (Roosevelt New Orleans)

119. Decolonization in Transnational Perspective: The View from Africa
   Chamber Ballroom II (Roosevelt New Orleans)

20. Are There Costs to “Internationalizing” History? Part 2: The Domestic Politics of Teaching and Outreach
   Roosevelt Ballroom IV (Roosevelt New Orleans)

121. Queer Souths, Part 3: The Queer U.S. South and Southward: A Comparative Roundtable on Histories of LGBT Activism
   Balcony J (New Orleans Marriott)

   Preservation Hall, Studio 7 (New Orleans Marriott)

123. Another Historiographical Hereyes? Catholic Distinctiveness in American Religious History
   Chamber Ballroom III (Roosevelt New Orleans)

124. Taxation and American Politics: A Roundtable to Commemorate the One-Hundredth Anniversary of the Income Tax in America
   Roosevelt Ballroom V (Roosevelt New Orleans)

   Bayside Ballroom C (Sheraton New Orleans)

126. “He Ain’t Heavy, He’s My Brother”: Experiencing “America and the World” in the Community College Classroom
   Napoleon Ballroom D3 (Sheraton New Orleans)

127. The Mosque in Modern Europe
   Chamber Ballroom IV (Roosevelt New Orleans)

128. Transnational Connections and New Visions of the Nation in 1950s Southeast Asia
   Balcony K (New Orleans Marriott)

129. Running on Empty? Anxieties over Resource Exhaustion across Time and Place
   Preservation Hall, Studio 2 (New Orleans Marriott)

130. From the March on Washington to Tahir Square and Beyond: Tactic, Technology, and Social Movements
   Noteway Room (Sheraton New Orleans)

131. Horstoriographies: Equines and Humans in Africa, Asia, and North America
   Salon 628 (Sheraton New Orleans)

132. Women and Objects: Material Culture and the Social Life of Things in the Middle Ages
   Gallier Room (Sheraton New Orleans)

133. Emotions, Culture, and the Writing of American Foreign Relations
   La Galerie 5 (New Orleans Marriott)

134. Evil in America from the Early Republic to the Christian Right
   Coast Room (Roosevelt New Orleans)

135. Intellectual Histories of Colonial Brazil
   Napoleon Ballroom D1 (Sheraton New Orleans)

136. Captives, Corsairs, and Empires: Networks of Maritime Violence in the Early Modern Mediterranean
   Coronet Room (Sheraton New Orleans)

137. From the Interior to the Coast: Slave Procurement in West Central Africa, 1500–1900
   Balcony N (New Orleans Marriott)

Friday, January 4, 2:30–4:30 p.m.

Afternoon Sessions of AHA Affiliated Societies

Alcohol and Drugs History Society Session 2:
   Drugs and Medicine in the Early Modern Hispanic World
   Ellendale Room (Sheraton New Orleans)

Alcohol and Drugs History Society Session 3:
   American Foreign Policy and the War on Drugs
   Esterswood Room (Sheraton New Orleans)

American Catholic Historical Association Session 12:
   Sex, Gender, and Catholic Identity
   Bonaparte Room (New Orleans Marriott)

American Catholic Historical Association Session 13:
   Understanding Self, Understanding the Church
   Regent Room (New Orleans Marriott)

American Catholic Historical Association Session 14:
   Bacchus Room (New Orleans Marriott)

American Society of Catholic Church History Session 17:
   A Canadian Alternative: Protestant Narratives, Catholic Federalism, and Scriptural History in Comparative Perspective
   Salon 817 (Sheraton New Orleans)

American Society of Catholic Church History Session 18:
   The Private Lives and Social Worlds of Eighteenth-Century Religious Women
   Salon 821 (Sheraton New Orleans)

American Society of Church History Session 19:
   Job in Medieval and Reforma­tion-Era Theology and Exegesis
   Salon 825 (Sheraton New Orleans)

American Society of Church History Session 20:
   Stones, Bones, and Books: Material and Devotional Culture in Medieval England
   Salon 829 (Sheraton New Orleans)
Association for Spanish and Portuguese Historical Studies Session 2: When Global Goes Local: Cuenca and Imperial Spain, 1525–79
Evergreen Room (Sheraton New Orleans)

Central European History Society Session 6: Historicism and Renewal: New Perspectives on Frankfurt School Critical Theory
Oakley Room (Sheraton New Orleans)

Chinese Historians in the United States Session 4: History Lessons: Broadening and Deepening the Understanding of Asia in World History
Royal Ballroom D (Hotel Monteleone)

Committee on Lesbian, Gay, Bisexual, and Transgender History Session 8: New Approaches to Twentieth-Century Masculinity: The Case of Mexico, 1920–50
Pontalba Salon (Hotel Monteleone)

Community College Humanities Association: Bridging Cultures: Strengthening Introductory History Courses
Iberville Room (New Orleans Marriott)

Beauregard Salon (Hotel Monteleone)

Conference on Latin American History Session 33: New Approaches to Twentieth-Century Masculinity: The Case of Mexico, 1920–50
Pontalba Salon (Hotel Monteleone)

Conference on Latin American History Session 34: Constructing Racial Imaginaries: Race, Gender, and Identity in Twentieth-Century Mexico and Brazil
Ursuline Salon (Hotel Monteleone)

Conference on Latin American History Session 35: Protest, Performance, and Public Space in Latin America
Cabildo Salon (Hotel Monteleone)

Conference on Latin American History Session 36: Revolutions in the History of Medicine: Smallpox Eradication in Latin America and the Circum-Caribbean
Cathedral Salon (Hotel Monteleone)

Goldberg Center for Excellence in Teaching Session 2: Current Events in Historical Perspective, Part 1
Bonnet Carre Room (Hotel Monteleone)

National History Center Session 5: The World of Oral History: An International Roundtable
Preservation Hall, Studio 4 (New Orleans Marriott)

New England Historical Association: Redefining America’s Interests Abroad
Gallier Salon (Hotel Monteleone)

Polish American Historical Association Session 4: Polish and Polish American History in the Cold War
Preservation Hall, Studio 5 (New Orleans Marriott)

Renaissance Society of America Session 2: Religion, Apocalypticism, and Reason of State in Early Modern Spain
Iberville Room (Hotel Monteleone)

Society for Historians of the Gilded Age and Progressive Era Session 4: Disaster Progressivism: Urban Crisis, Power, and Reform
Galvez Room (New Orleans Marriott)

Society for Italian Historical Studies Session 1: Jewish Society and Culture in Italy during the Enlightenment and Napoleonic Period, 1750–1815
Salon 816 (Sheraton New Orleans)

Salon 820 (Sheraton New Orleans)

Toyotbee Prize Foundation: Toyobee Prize Lecture on Global History
Orleans Room (Hotel Monteleone)

Friday, January 4, 4:30–6:30 p.m.
Film Festival
2012 John O’Connor Film Award Winner: The Loving Story
Preservation Hall, Studio 3 (New Orleans Marriott)

Friday, January 4, 4:30–7:15 p.m.
Film Festival: Matewan
Waterbury Ballroom (Sheraton New Orleans)

Friday, January 4, 5:00–7:00 p.m.
Afternoon Sessions of AHA Affiliated Societies

Ursuline Salon (Hotel Monteleone)

Conference on Latin American History Session 38: Central American Studies Committee: Archives and Historical Memories: Research in Central America
Pontalba Salon (Hotel Monteleone)

Conference on Latin American History Session 39: Mexican Studies Committee: Beyond the Academy: Possibilities and Challenges for Socially Engaged Scholars
Cabildo Salon (Hotel Monteleone)

Friday, January 4, 7:00–8:30 p.m.
Evening Sessions of AHA Affiliated Societies

Conference on Latin American History Session 40: Gran Colombia Studies Committee: New Work on Gran Colombia during the Long Nineteenth Century
Beauregard Salon (Hotel Monteleone)

Conference on Latin American History Session 41: Colonial Studies Committee: New Branches on the Family Tree: Tales of Kith and Kin in Colonial Spanish America
Pontalba Salon (Hotel Monteleone)

Conference on Latin American History Session 42: Teaching and Teaching Materials Committee: 1973/2013: Chileanists Teach September 11th at 40
Ursuline Salon (Hotel Monteleone)

Conference on Latin American History Session 43: Brazilian Studies Committee: What Ever Happened to the Big Ideas? Brazil’s Twentieth-Century Social Science Paradigms in Twenty-First-Century Perspective
Cabildo Salon (Hotel Monteleone)

Friday, January 4, 8:30–10:30 p.m.
AHA General Meeting
La Galerie (New Orleans Marriott)

Saturday, January 5, 9:00 a.m.–4:00 p.m.
Teaching Workshop: Teaching the American Story: Immigration and Migration
Armstrong Ballroom (Sheraton New Orleans)

Saturday, January 5, 9:00–11:00 a.m.
Morning Sessions of the AHA Program Committee

138. Clo’s Craft: History and Storytelling
La Galerie 2 (New Orleans Marriott)

139. Exploring a Range of Careers outside the Academy
Rhythms Ballroom 1 (Sheraton New Orleans)

140. Climate Change and Big History: From the Origin of Modern Humanity to the Little Ice Age
Napoleon Ballroom D2 (Sheraton New Orleans)

141. Meet the Editors: A Hands-on Workshop with History Journal Editors
Roosevelt Ballroom II (Roosevelt New Orleans)

142. Research Support Services for History Scholars: A Study of Evolving Research Methods in History
Rhythms Ballroom 2 (Sheraton New Orleans)

143. The Power of Cartography: Remapping the Black Death in the Age of Genomics and GIS
Bayside Ballroom A (Sheraton New Orleans)

144. Historical Approaches to the Role of the Arts in Urban Development
Southdown Room (Sheraton New Orleans)

145. New Perspectives on War and Slavery, Part 1: War and Slavery in Africa
Salon 828 (Sheraton New Orleans)

146. Mobility in the Age of Freedom
Cornet Room (Sheraton New Orleans)

147. The Late Colonial State and the End of Colonial Empires in a Comparative Perspective
Barnes J (New Orleans Marriott)

148. Comparative Reflections on the History Major Capstone Experience: A Roundtable
Roosevelt Ballroom III (Roosevelt New Orleans)

149. De-Centering the Welfare State: The Gendered and Imperial Politics of Social Reform in the Twentieth Century
Chamber Ballroom I (Roosevelt New Orleans)
164. Film Screening: Criminal Injustice: Death and Politics at Attica
Preservation Hall, Studio 8 (New Orleans Marriott)

Saturday, January 5, 9:00–11:00 a.m.

Morning Sessions of AHA Affiliated Societies

Agricultural History Society: The Green Revolution and Beyond: Origins and Impacts of Global Technology Transfer in Twentieth-Century Agriculture
Estherwood Room (Sheraton New Orleans)

American Catholic Historical Association
Session 15: Catholicism and the Civil Rights Struggle
Bonaparte Room (New Orleans Marriott)

American Catholic Historical Association Session 16: Early Modern Catholic Women: New Approaches to the Lives of the Nuns at Port-Royal
Regent Room (New Orleans Marriott)

American Society of Church History Session 21: Liberal and Evangelical Women, Social Reform, and the Problem of Categorization
Salon 817 (Sheraton New Orleans)

American Society of Church History Session 22: Considering Paul Lin's Mystery Unveiled: The Crisis of the Trinity in Early Modern England
Salon 821 (Sheraton New Orleans)

American Society of Church History Session 23: Black Catholicism and Black Religion in American Religious History
Salon 825 (Sheraton New Orleans)

American Society of Church History Session 24: Reading and Community in Syrian Christianity
Salon 829 (Sheraton New Orleans)

Center for the Study of Film and History: Placing Lives and Stories in Disney’s Entertainment Films
Chamber Ballroom III (Roosevelt New Orleans)

Central European History Society Session 7: Violence, Ideology, and the Politics of Remembrance in Twentieth-Century Eastern and Central Europe
Oakley Room (Sheraton New Orleans)

Charles Homer Haskins Society Session 1: Medieval Culture in the Context of the Crusades, Part 1: Political Fictions
Royal Ballroom D (Hotel Monteleone)

Chinese Historians in the United States Session 5: Against All Odds: Analytical Studies of the Disadvantaged Groups in Modern China
Royal Ballroom A (Hotel Monteleone)

Conference on Faith and History: From Bible Belt to Sun Belt: Roundtable with Darren Dochuk
Royal Ballroom C (Hotel Monteleone)

Beauregard Salon (Hotel Monteleone)

Conference on Latin American History Session 47: CLAH Presidential Panel II: The Biographical Turn in Latin American History: Challenges of Interpretive Power and Methodology—The Twentieth Century
Postalba Salon (Hotel Monteleone)

Uruline Salon (Hotel Monteleone)

Conference on Latin American History Session 49: Modernity and the Ruptures of Everyday Life in Late Nineteenth- and Early Twentieth-Century Latin America
Cahido Salon (Hotel Monteleone)

Conference on Latin American History Session 50: Sex, Drugs, and Alcohol: Indians, Missionaries, and Vice in New Spain’s Borderlands
Cathedral Salon (Hotel Monteleone)

Forum on European Expansion and Global Interaction Session 1: Cartography in the Age of Enlightenment
Riverville Room (Hotel Monteleone)

Forum on European Expansion and Global Interaction Session 2: Environment, Encounter, and War in Early Anglo-America
Orleans Room (Hotel Monteleone)

Goldberg Center for Excellence in Teaching Session 3: Current Events in Historical Perspective, Part 2
Bonnet Carre Room (Hotel Monteleone)

H-Net Humanities and Social Sciences Online Session 6: H-Net in Africa: Building New Online Audiences
La Galerie 4 (New Orleans Marriott)

H-Net Humanities and Social Sciences Online Session 7: Scholarly Communications and Copyright
Iberville Room (New Orleans Marriott)

Historical Society for Twenty-First-Century China Session 2: Merchant “Smugglers” and Wayward Daughters: Chinese Legal and Social History in Global Contexts, Seventeenth to Twentieth Centuries
Chamber Ballroom IV (Roosevelt New Orleans)

National History Center Session 7: Historians, Journalists, and the Challenges of Getting It Right: The Jews in Europe: 1939
Preservation Hall, Studio 4 (New Orleans Marriott)

Polish American Historical Association Session 5: Topics in Nineteenth-Century Polish and Polish American History
Preservation Hall, Studio 5 (New Orleans Marriott)

Society for Advancing the History of South Asia Session 8: Oral History and Intellectual History in Conversation: Methodological Innovation in Modern South Asia
Beauregard Room (New Orleans Marriott)

Society for Historians of the Gilded Age and Progressive Era Session 6: Reimagining the Doctor, Redefining the Patient: Women, Gender, and Medical Authority in the Gilded Age and Progressive Era
Galvez Room (New Orleans Marriott)

Saturday, January 5, 11:30 a.m.–1:30 p.m.

Midday Sessions of the AHA Program Committee

165. Roundtable on Environmental History for the Twenty-First Century
La Galerie 2 (New Orleans Marriott)

166. Academic Administration as a Career Path for History PhDs
Rhythms Ballroom 1 (Sheraton New Orleans)

Balcony I (New Orleans Marriott)

168. Queer Souths, Part 5: Tales from the Queer South: Desire, Identity, and Community
Chamber Ballroom II (Roosevelt New Orleans)

169. Stories from a Caribbean World: New Orleans in the Age of Revolutions, 1769–1819
Chamber Ballroom III (Roosevelt New Orleans)
<table>
<thead>
<tr>
<th>Session</th>
<th>Title</th>
<th>Room/Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>211</td>
<td>Local Politics on the National Stage: Race and Place in Washington, D.C., 1850–1995</td>
<td>Balcony N (New Orleans Marriott)</td>
</tr>
<tr>
<td>212</td>
<td>Knowledge Production and European Expansion in Modern South and South East Asia</td>
<td>Balcony K (New Orleans Marriott)</td>
</tr>
<tr>
<td>213</td>
<td>Shapeshifting as History: Crosscurrents of People, Nature, and Gender in Latin America and the Caribbean</td>
<td>Napoleon Ballroom D1 (Sheraton New Orleans)</td>
</tr>
<tr>
<td>214</td>
<td>Ecology, Technology, and (Counter) Rebellion in Latin America</td>
<td>Balcony I (New Orleans Marriott)</td>
</tr>
<tr>
<td>215</td>
<td>At Ev'ry Word a Reputation Dies': African Americans, Law, and Reputation in the Antebellum U.S. South</td>
<td>Napoleon Ballroom D2 (Sheraton New Orleans)</td>
</tr>
<tr>
<td>216</td>
<td>“The First Modern State?” Tradition, Innovation, and Extemporization in the Government of Spain's Early Modern Empire</td>
<td>Chamber Ballroom IV (Roosevelt New Orleans)</td>
</tr>
<tr>
<td>218</td>
<td>Genealogies of the Carceral State: Crime Policy, Crisis, Race, and Resistance in Twentieth-Century America</td>
<td>Chamber Ballroom II (Roosevelt New Orleans)</td>
</tr>
<tr>
<td>219</td>
<td>Foods from Places, Foods with Stories: A Roundtable on the State of the Field of Food History</td>
<td>Roosevelt Ballroom II (Roosevelt New Orleans)</td>
</tr>
<tr>
<td>220</td>
<td>Manipulating Freedom: Liberty, Enslavement, and the Quest for Power in the Southwestern Borderlands</td>
<td>Chamber Ballroom 1 (Roosevelt New Orleans)</td>
</tr>
</tbody>
</table>

**Saturday, January 5, 2:30–5:00 p.m.**

**Afternoon Sessions of the AHA Program Committee**

<table>
<thead>
<tr>
<th>Session</th>
<th>Title</th>
<th>Room/Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>221</td>
<td>Poster Session, Part 2</td>
<td>La Galerie 3 (New Orleans Marriott)</td>
</tr>
</tbody>
</table>

**Saturday, January 5, 2:30–4:30 p.m.**

**Afternoon Sessions of AHA Affiliated Societies**

<table>
<thead>
<tr>
<th>Societies</th>
<th>Title</th>
<th>Room/Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>American Catholic Historical Association</td>
<td>18: The Awkward Spaces of Black Catholic Education: Between Freedom and Slavery through the Eyes of Henriette Delille</td>
<td>Bonaparte Room (New Orleans Marriott)</td>
</tr>
<tr>
<td>American Catholic Historical Association</td>
<td>19: Pre-Modern Women</td>
<td>Regent Room (New Orleans Marriott)</td>
</tr>
<tr>
<td>American Catholic Historical Association</td>
<td>20: Catholic Architectural History</td>
<td>Bacchus Room (New Orleans Marriott)</td>
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<tr>
<td>American Catholic Historical Association</td>
<td>21: American Catholic Society</td>
<td>Regent Room (New Orleans Marriott)</td>
</tr>
</tbody>
</table>

**American Society of Church History Session 29:**

- **Presidents at Prayer**
  - Salon 817 (Sheraton New Orleans)

**American Society of Church History Session 30:**

- **Considering Brad Gregory's The Unintended Reformations: How a Religious Revolution Secularized Society**
  - Salon 821 (Sheraton New Orleans)

**American Society of Church History Session 31:**

- **Preaching to Place: Prague Sermons from the Fourteenth to the Sixteenth Centuries**
  - Salon 825 (Sheraton New Orleans)

**American Society of Church History Session 32:**

- **Peter Brown's Through the Eye of a Needle: Wealth, the Fall of Rome, and the Making of Christianity in the West, 350–550 A.D.**
  - Salon 829 (Sheraton New Orleans)

**Association for Spanish and Portuguese Historical Studies Session 3:**

- **Renegotiating Identity: The Process of Democratization in Postautocratist Spain and Portugal**
  - Evergreen Room (Sheraton New Orleans)

**Central European History Society Session 8:**

- **Nature As Practice: Food, Agriculture, Childbirth**
  - Oakley Room (Sheraton New Orleans)

**Charles Homer Haskins Society Session 3:**

- **Medieval Culture in the Context of the Crusades, Part 3: Immaterial Identities**
  - Royal Ballroom D (Hotel Monteleone)

**Conference on Latin American History Session 63:**

- **Working Mothers and Militant Housewives: Understanding Feminine Motivations in the Twentieth-Century Workplace**
  - Beauregard Salon (Hotel Monteleone)

**Conference on Latin American History Session 64:**

- **Beyond Reaction: New Approaches to Catholic Anticommunism in Latin America**
  - Pontalba Salon (Hotel Monteleone)

**Conference on Latin American History Session 65:**

- **Boundaries, Subjectivity, and Knowledge Production in Colonial Río de la Plata**
  - Urvuline Salon (Hotel Monteleone)

**Conference on Latin American History Session 66:**

- **Imagined Spaces: Colonial Highland and Lowland Maya Perceptions of Land, Bounday, and Sacred Place**
  - Cabildo Salon (Hotel Monteleone)

**Conference on Latin American History Session 67:**

- **Beyond the Polemics of Barbarism: New Studies on Caudillos in the Andes and Southern Cone**
  - Cathedral Salon (Hotel Monteleone)

**Central European History Society Session 8:**

- **Nature As Practice: Food, Agriculture, Childbirth**
  - Oakley Room (Sheraton New Orleans)

**Central European History Society Session 9:**

- **Food History**
  - Evergreen Room (Sheraton New Orleans)

**Central European History Society Session 10:**

- **Boundaries, Subjectivity, and Knowledge Production in Colonial Río de la Plata**
  - Urvuline Salon (Hotel Monteleone)

**Central European History Society Session 11:**

- **Imagined Spaces: Colonial Highland and Lowland Maya Perceptions of Land, Boundary, and Sacred Place**
  - Cabildo Salon (Hotel Monteleone)

**Central European History Society Session 12:**

- **Beyond the Polemics of Barbarism: New Studies on Caudillos in the Andes and Southern Cone**
  - Cathedral Salon (Hotel Monteleone)

**Central European History Society Session 13:**

- **Coordinating Council for Women in History Session 6:**
  - Gallier Room A (Sheraton New Orleans)

**Central European History Society Session 14:**

- **Coordinating Council for Women in History Session 7:**
  - Gallier Room B (Sheraton New Orleans)

**Central European History Society Session 15:**

- **Goldberg Center for Excellence in Teaching Session 4:**
  - Bonnet Carre Room (Hotel Monteleone)

**Central European History Society Session 16:**

- **Goldberg Center for Excellence in Teaching Session 5:**
  - Johann Strauss Room (Sheraton New Orleans)

**Central European History Society Session 17:**

- **Goldberg Center for Excellence in Teaching Session 6:**
  - Johann Strauss Room (Sheraton New Orleans)

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**PLEASE NOTE:** Although the AHA welcomes members of its affiliated societies, the costs of organizing and holding the annual meeting are considerable. As a result, only REGISTRANTS with an AHA BADGE can participate in the AHA JOB CENTER, visit the EXHIBIT HALL, and access the MESSAGING SYSTEM!
## The 127th Annual Meeting: Sessions at a Glance

### Saturday, January 5, 6:00–7:00 p.m.

**Graduate and Early Career Committee Open Forum**  
La Galerie 1 (New Orleans Marriott)

### Saturday, January 5, 8:30–10:00 p.m.

**Plenary Session: A Conversation with John Sayles**  
Rhythms Ballroom (Sheraton New Orleans)

### Sunday, January 6, 8:30–10:30 a.m.

**Morning Sessions of the AHA Program Committee**

- **222. Sacrifice for Freedom: The Normandy Institute – Telling the Stories of America’s D-Day Soldiers, Sailors, and Marines**  
  Bayou Room (Sheraton New Orleans)
- **223. New Orleans in the World: Race, Culture and Transnational Identity**  
  Bayou Room (Sheraton New Orleans)
- **224. Building a Swiss Army Knife: A Panel on DocTracker, a Multi-Tool for Digital Documentary Editions**  
  Southdown Room (Sheraton New Orleans)
- **225. Out of Place: Woman’s Rights and Use of Space in the Late Nineteenth and Early Twentieth Century Anglo-American World**  
  Chamber Ballroom I (Roosevelt New Orleans)
- **226. “Peopling” U.S. History: Migration and Demographics in the Revised Advanced Placement United States History Course**  
  Preservation Hall, Studio 2 (New Orleans Marriott)
- **227. Stories/Histoires: The Historical Production of Lives in French Imperial Networks**  
  Chamber Ballroom II (Roosevelt New Orleans)
- **228. Vaccination Controversies in Historical Perspective**  
  Preservation Hall Studio 8 (New Orleans Marriott)
- **229. The Science of Improvement: Race, Public Health and Politics in Latin America, Part 1**  
  Preservation Hall Studio 10 (New Orleans Marriott)
- **230. Religion, Rhetoric, and Ritual in the Political Culture of the Early American Republic, 1776–1815**  
  Roosevelt Ballroom II (Roosevelt New Orleans)
- **231. Founding Villains: Liars, Scoundrels, and Thieves in the Making of America**  
  Preservation Hall, Studio 7 (New Orleans Marriott)
- **232. Disaster and Disease: Managing Natural Environments in Late Colonial and Early National Latin America**  
  Bayou Room C (Sheraton New Orleans)
- **233. Writing the Political History of Hollywood**  
  Roosevelt Ballroom III (Roosevelt New Orleans)
- **234. Politics of Remembrance and Oblivion: Memories of War in Postwar Japan**  
  Napoleon Ballroom D2 (Sheraton New Orleans)
- **235. New Directions in the Study of Global Evangelicalism**  
  Chamber Ballroom III (Roosevelt New Orleans)
- **236. City Stories: Placemaking Narratives in the Rise and Fall of Urban America**  
  Napoleon Ballroom D3 (Sheraton New Orleans)
- **237. Kinship, Democracy, Modernity**  
  Bayou Room B (Sheraton New Orleans)
- **238. Urban Latinidad: New Directions in Latino History**  
  Napoleon Ballroom D3 (Sheraton New Orleans)
- **239. Chile in Circulation: Transnational Histories of Politics and Place**  
  Rhythms Ballroom 3 (Sheraton New Orleans)
- **240. Constructing Historical Narratives from the Early Modern Atlantic World**  
  La Galerie 1 (New Orleans Marriott)
- **241. Queens, Merchants, and Captives: African Enslavement from Matamba to Mexico through the Long Seventeenth Century**  
  La Galerie 5 (New Orleans Marriott)
- **242. Legal Geographies and Imperial Authority in the Colonial Caribbean**  
  La Galerie 6 (New Orleans Marriott)
- **243. Transnational Places in the History of Abolition**  
  Roosevelt Ballroom IV (Roosevelt New Orleans)
- **244. The Transnational Geographies of Music in the Americas, 1920s–1940s**  
  Preservation Hall, Studio 9 (New Orleans Marriott)
- **245. Precious Metals, Precious Places: Silver, Gold, and Lead Mining Cities and Settlements in the Colonial Americas**  
  Preservation Hall Studio 5 (New Orleans Marriott)
- **246. Commemoration, Celebration, and Memory in Spanish America before the Bicentennials, 1780–1975**  
  Preservation Hall, Studio 3 (New Orleans Marriott)

### Sunday, January 6, 8:30–10:30 a.m.

**Morning Sessions of AHA Affiliated Societies**

- **American Catholic Historical Association Session 21: Monasteries**  
  Preservation Hall, Studio 1 (New Orleans Marriott)
- **American Catholic Historical Association Session 22: American Catholics and the Virgin Mary: Defining, Distancing, and Domesticating Marian Devotion**  
  Preservation Hall, Studio 4 (New Orleans Marriott)
- **American Catholic Historical Association Session 23: Nineteenth-Century America**  
  Preservation Hall, Studio 5 (New Orleans Marriott)
- **American Society of Church History Session 34: The Science and Spirit of Race in Twentieth-Century American Protestantism**  
  Oakley Room (Sheraton New Orleans)
- **American Society of Church History Session 35: American Protestant Constructions of the “Holy Land”**  
  Gallier Room A (Sheraton New Orleans)
- **American Society of Church History Session 36: Humanism, Reform, and Christian Identity in Early Modern Europe**  
  Gallier Room B (Sheraton New Orleans)
Conference on Latin American History Session 79: "Traditional in the Mountains, Revolutionary in the Cities: Gendered Places and Stories of Nicaraguan Women from Sandino to the Contras"
Gallier Salon (Hotel Monteleone)

Conference on Latin American History Session 80: Exports and Elites in Latin America’s Long Twentieth Century
Beauvoir Salon (Hotel Monteleone)

Conference on Latin American History Session 81: Escape and the City: Violence, Movement, and Women’s Lives in Urban Spanish America
Pontalba Salon (Hotel Monteleone)

Ursuline Salon (Hotel Monteleone)

Conference on Latin American History Session 83: Intervening the City: Feminist Photography, Conceptual Art, and Experimental Cinema in Mexico City in the 1970s–80s
Cahildo Salon (Hotel Monteleone)

Conference on Latin American History Session 84: Another Black Like Me: Identities, Solidarities, and Resistance in Brazil in the Nineteenth and Twentieth Centuries
Cathedral Salon (Hotel Monteleone)

National History Center Session 10: Roots of the Eurozone Crisis: Jean Monnet, Helmut Kohl and Economic and Monetary Union (EMU)
Preservation Hall, Studio 6 (New Orleans Marriott)

Sunday, January 6, 11:00 a.m.–1:00 p.m.
Midday Sessions of the AHA Program Committee

La Galerie 2 (New Orleans Marriott)

248. Integrated World History in a Humanities Program at the New Orleans Center for Creative Arts: A Four-Year Study of Humanity
Rhythm Ballroom 1 (Sheraton New Orleans)

249. Beyond Bordellos: Race, Sex, and Jazz in Turn-of-the-Century New Orleans
La Galerie 5 (New Orleans Marriott)

250. Being and Building Wealth: Gendered Paths of Connection for Africans and Afro-Creoles in Early New Orleans
Preservation Hall, Studio 7 (New Orleans Marriott)

251. Teaching Digital Methods for History Graduate Students
Rhythm Ballroom 3 (Sheraton New Orleans)

252. Human Rights in Recent History: Local, National, and Transnational Perspectives
Chamber Ballroom I (Roosevelt New Orleans)

253. Vatican Diplomacy from the Third Reich to the Cold War
Chamber Ballroom II (Roosevelt New Orleans)

254. Anti-Slavery Principle and Imperial Power in the Atlantic World
Southbend Room (Sheraton New Orleans)

Notoul Room (Sheraton New Orleans)

256. The Science of Improvement: Race, Public Health and Politics in Latin America, Part 2
Preservation Hall Studio 10 (New Orleans Marriott)

257. Stories of Race, Place, and National Belonging in Native North America, 1900–40
Bayside Ballroom A (Sheraton New Orleans)

258. Imagining Lives/Places/Stories: Historians and Fiction
Napoleon Ballroom D2 (Sheraton New Orleans)

259. Remembering and Rethinking Postwar Black Student Power and the Black Campus Movement
Napoleon Ballroom D3 (Sheraton New Orleans)

260. Sacred Places, Devout Motions, and Pious Narrations in Early Modern Europe
Preservation Hall, Studio 8 (New Orleans Marriott)

261. Documenting Runaway Slaves in the Americas: Sources and Methods
Preservation Hall, Studio 9 (New Orleans Marriott)

262. Religion and Sexuality in America’s Cold War Chamber Ballroom III (Roosevelt New Orleans)

263. In Pursuit of the Natural: Humans, Bodies, and Making Sense of Nature in American History
Preservation Hall Studio 8 (New Orleans Marriott)

264. Using Oral History for Social Justice Activism
La Galerie 6 (New Orleans Marriott)

265. Modernization, Planning, and Urban Political Culture in Post-World War II Latin America
La Galerie 1 (New Orleans Marriott)

266. Disentangling and Uniting: Interverse Middle Eastern Populations and the Problem of Territory
Bayside Ballroom C (Sheraton New Orleans)

267. The Study of Religion and the Teaching of History
Roosevelt Ballroom II (Roosevelt New Orleans)

268. Loyalty and Disloyalty in the Spanish Empire
Borgou Room (Sheraton New Orleans)

269. Revisiting Maternalism and Its Legacy: Gender, Power, Health Policy, and Place in the United States, 1912–55
Roosevelt Ballroom III (Roosevelt New Orleans)

270. “Resistance, Negotiation, and Transcendence”: Varieties of Prisons and Prison Cultures in East Asian Political History
La Galerie 3 (New Orleans Marriott)

271. Feeding Tomorrow’s Citizens: Conflicts and Negotiations over Food for Children in Twentieth-Century North America
Rhythm Ballroom 2 (Sheraton New Orleans)

272. Inventing Tradition, Mastering Modernity: Russia and the Ottoman Empire, 1700–1914
Roosevelt Ballroom IV (Roosevelt New Orleans)

Sunday, January 6, 11:00 a.m.–1:00 p.m.
Midday Sessions of AHA Affiliated Societies

American Catholic Historical Association Session 25: Outgrowing Catholic Action? Transforming the Parochial Identity of American Lay Apostolates in the Vatican II Generation
Preservation Hall, Studio 1 (New Orleans Marriott)

American Catholic Historical Association Session 26: One-Hundred and Fifty Years of Catholic Education in America, 1840–1990: From Pre-Civil War to Post-Cold War
Preservation Hall, Studio 4 (New Orleans Marriott)

American Catholic Historical Association Session 27: Power to the People of God: Catholic Activism, Political Protest, and the Global Religious Sixties
Preservation Hall, Studio 5 (New Orleans Marriott)

American Society of Church History Session 37: Christianity and Politics in the Early Nineteenth-Century Americas
Oakley Room (Sheraton New Orleans)

American Society of Church History Session 38: Disaster, Disunity, and Dispersion: Theological and Ecclesiastical Challenges from Byzantium to Central Asia
Gallier Room A (Sheraton New Orleans)

American Society of Church History Session 39: Protestantism, Modernity, and Institution-Building in the Chinese Diaspora
Salon 825 (Sheraton New Orleans)

Conference on Latin American History Session 88: Beyond the Sugar Plantation: Caribbean Slave Experiences in Coffee and Tobacco Farms and Urban Settings
Gallier Salon (Hotel Monteleone)

Conference on Latin American History Session 89: Latin America in the Aftermath of the Chinese and Cuban Revolutions
Beauvoir Salon (Hotel Monteleone)

Conference on Latin American History Session 90: Mexican Lives: Wills, Sermons, Pilgrimages, and Ex-votos
Pontalba Salon (Hotel Monteleone)

Conference on Latin American History Session 91: Artists without Borders: Cultural Practice, Politics, and Place in Modern Latin America
Ursuline Salon (Hotel Monteleone)

Conference on Latin American History Session 92: Coercion and Mediated Consent in Mexico during the Long Nineteenth Century
Cahildo Salon (Hotel Monteleone)

Conference on Latin American History Session 93: Revolutions in the History of Medicine: Smallpox Eradication in Latin America and the Circum-Caribbean, Part II
Cathedral Salon (Hotel Monteleone)

Conference on Latin American History Session 94: The Hemispheric Caribbean
Bienville Room (Hotel Monteleone)

National History Center Session 11: Historians, Journalists, and the Challenges of Getting It Right: The Death and Life of Great American Newspapers
Preservation Hall, Studio 6 (New Orleans Marriott)
Hotel Floor Plans: New Orleans Marriott

New Orleans Marriott, 2nd Floor

New Orleans Marriott, 3rd Floor

Grand Ballroom
Exhibit Hall
Registration
Mardi Gras Ballroom
Information Desk
Hotel Floor Plans: Sheraton New Orleans

Sheraton New Orleans, 3rd Floor
Job Center

Napoleon Ballroom
Salon A
Interview Tables

Waiting Area
Candidate Check-in
Search Center
Bulletin Board
CV Collection
Internet & Messaging Center

Entrance to the Job Center

Canal Street
Common Street
Poydras
Camp Street

Borgne
Maurepas (Quiet Room)

Service Area
Napoleon D1
Napoleon D2
Napoleon D3

Guest Elevators
Escalators

Men
Women
Hotel Floor Plans: Roosevelt New Orleans

Roosevelt New Orleans, Mezzanine

Roosevelt New Orleans, Blue Room / Lobby Level
The Restaurantgoer: Dining in New Orleans

By Karen Trahan Leathem and Michael Mizell-Nelson

The restaurants and eating houses of New Orleans are famous, and deservedly so! The typical...restaurant is a bare room with pine tables and a sawdusted or saw-dusted floor. Not much for looks are they, but the food they serve is most delicious.

—John Martin Hammond (1916)

There is no shortage of splurge-worthy restaurants in the Crescent City, from the venerable Galatoire’s to John Besh’s flagship, Restaurant August. Meeting attendees on a budget, however, need not feel deprived—just as it was a century ago, New Orleans is known for mouthwatering meals on the cheap. Pick up a po-boy at a corner store and picnic alongside the Mississippi or enjoy a plate of red beans and rice at a local watering hole.

The centrality of food in New Orleans can be gauged by the popularity of a long-running radio show focused on cuisine. Food entrepreneur and restaurant reviewer Tom Fitzmorris talks with callers about dining out and cooking from 4:00–7:00 p.m. each weekday on 1350-AM (streaming link: www.nomenu/FAQ). And check out Poppy Tooker’s Louisiana Eats! at WWNO-FM (www.wwno.org), the blog Blackened Out (www.blackenedout.com) and the web site Eater NOLA (nola.eater.com).

For an evocative look at New Orleans food culture, grab Sara Roahen’s Gumbo Tales: Finding My Place at the New Orleans Table. Those interested in the history of the city’s foodways may wish to delve into New Orleans Cuisine: Fourteen Signature Dishes and Their Histories, which explores such culinary mainstays as gumbo, shrimp remoulade, and Oysters Rockefeller. The book was written by members of the New Orleans Culinary History Group, which has also assembled an online New Orleans culinary bibliography, available at nolaresearch.org.

Within walking distance

Check a map to determine whether these locations fit your definition of walking distance.

Mena’s Palace, 200 Chartres St., 504-525-0217, menaspalace.com. No reservations. 7 a.m.–3:00 p.m., Sunday until 1:00 p.m. Inexpensive. A neighborhood-style restaurant, a rarity in the French Quarter. Classic New Orleans food, including red beans and rice, roast pork with oyster dressing, and po-boys.

K-Paul’s Louisiana Kitchen, 416 Chartres St., 504-596-2530, www.chefpaul.com. Tuesday–Saturday, 11:00 a.m.–2:00 p.m., Monday–Saturday, 5:30–10:00. Moderate lunch, expensive dinner. Paul Prudhomme, who helped propel the Cajun food craze in the 1980s, established this restaurant in 1979. Lunch is quick and delicious. Don’t miss the sweet potato pecan pie.

Napoleon House, 500 Chartres Street, 504-524-9752, napoleonhouse.com. Monday, 11:00 a.m.–5:30 p.m.; Tuesday–Thursday, 11:00 a.m.–10:00 p.m.; Friday–Saturday, 11:00 a.m.–11:00 p.m. Inexpensive. Loads of atmosphere in this 1814 building. Traditional New Orleans dishes (gumbo, po-boys), plus salads, panini, and a cheese board. Many locals swear allegiance to the Napoleon House’s muffuletta—a New Orleans sandwich of deli meats, cheese, and olive salad—which is served warm, in contrast to most places. You can also order a vegetarian version.

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Restaurant Suggestions

The listings below are far from comprehensive. Instead, they reflect some of our favorite places. For fine-dining strong-holds and a wider range of choices, check out the Times-Picayune’s restaurant reviews at www.nola.com/dining-guide and Ian McNulty’s reviews at the alternative weekly Gambit, www.bestofneworleans.com. You’ll find a cornucopia of information and reviews at Tom Fitzmorris’s www.nomenu.com. Food truck fans should look at NOLA Food Trucks (nolafoodtrucks.com).

Vegans and vegetarians may want to consult the Happy Cow directory (www.happycow.net), the blog Vegan New Orleans (www.veganneworleans.com), and Vegan New Orleans on Facebook (www.facebook.com/VeganNewOrleans).

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Check a map to determine whether these locations fit your definition of walking distance.

Mena’s Palace, 200 Chartres St., 504-525-0217, menaspalace.com. No reservations. 7 a.m.–3:00 p.m., Sunday until 1:00 p.m. Inexpensive. A neighborhood-style restaurant, a rarity in the French Quarter. Classic New Orleans food, including red beans and rice, roast pork with oyster dressing, and po-boys.

K-Paul’s Louisiana Kitchen, 416 Chartres St., 504-596-2530, www.chefpaul.com. Tuesday–Saturday, 11:00 a.m.–2:00 p.m., Monday–Saturday, 5:30–10:00. Moderate lunch, expensive dinner. Paul Prudhomme, who helped propel the Cajun food craze in the 1980s, established this restaurant in 1979. Lunch is quick and delicious. Don’t miss the sweet potato pecan pie.

Napoleon House, 500 Chartres Street, 504-524-9752, napoleonhouse.com. Monday, 11:00 a.m.–5:30 p.m.; Tuesday–Thursday, 11:00 a.m.–10:00 p.m.; Friday–Saturday, 11:00 a.m.–11:00 p.m. Inexpensive. Loads of atmosphere in this 1814 building. Traditional New Orleans dishes (gumbo, po-boys), plus salads, panini, and a cheese board. Many locals swear allegiance to the Napoleon House’s muffuletta—a New Orleans sandwich of deli meats, cheese, and olive salad—which is served warm, in contrast to most places. You can also order a vegetarian version.

Restaurant Suggestions

The listings below are far from comprehensive. Instead, they reflect some of our favorite places. For fine-dining strong-holds and a wider range of choices, check out the Times-Picayune’s restaurant reviews at www.nola.com/dining-guide and Ian McNulty’s reviews at the alternative weekly Gambit, www.bestofneworleans.com. You’ll find a cornucopia of information and reviews at Tom Fitzmorris’s www.nomenu.com. Food truck fans should look at NOLA Food Trucks (nolafoodtrucks.com).

Vegans and vegetarians may want to consult the Happy Cow directory (www.happycow.net), the blog Vegan New Orleans (www.veganneworleans.com), and Vegan New Orleans on Facebook (www.facebook.com/VeganNewOrleans).

Within walking distance

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Johnny’s Po-boys, 511 St. Louis St., 504-525-8037, johnnyspoboy.com. No reservations. 8:00 a.m.–4:30 p.m. Inexpensive. You have to love a place with the motto “Even our failures are edible!” One of the largest po-boy menus in town, plus such local standards as red beans and rice and gumbo.

Sylvain, 625 Chartres St., 504-265-8123, www.sylvainnola.com. Sunday–Thursday, 5:30–11:00 p.m.; Friday–Saturday, 11:30 a.m.–2:30 p.m., 5:30 p.m.–midnight. Moderate/-expensive. Reservations recommended. Named after the first opera performed in New Orleans (and North America), André Grétry’s Sylvain, this atmospheric restaurant near Jackson Square serves up high-end cocktails and such dishes as garlic sausage with black lentils and braised beef cheeks.

Bayona, 430 Dauphine, 504-525-4455, www.bayona.com. Lunch, Wednesday–Saturday, beginning at 11:30; dinner, Monday–Saturday, beginning at 6:00. Reservations are essential—book early. Expensive. This French Quarter restaurant is a fixture on the city’s best-restaurant lists. Award-winning chef Susan Spicer offers a seasonal menu that incorporates Mediterranean and Asian influences and a thoughtful wine list with affordable choices.

Drago’s, 2 Poydras St., Hilton New Orleans Riverside Hotel, 504-584-3911, www.dragos-restaurant.com. 11:00 a.m.–10:00 p.m. No reservations. Moderate/expensive. Drago’s is operated by a Croatian family with deep ties to Louisiana’s Croatian oystering community. The Cvitanoviches opened their first restaurant more than forty years ago; this newer location serves up the same sort of food that made original place popular—grilled shrimp pasta, grits and grillades, and fried seafood platters. Drago’s is best known for its addictive garlicy charbroiled oysters—if you don’t want to spring for full meal, think about indulging in a half-dozen at the bar.

Grand Isle, 575 Convention Center Blvd., 504-520-8530, www.grandislerestaurant.com. 11:00 a.m.–10 p.m., until 11:00 p.m. Friday and Saturday. Moderate. A modern version of a classic Louisiana seafood restaurant, offering such dishes as oysters on the half shell, duck debris po-boy, chicken and andouille gumbo, and shrimp and grits.

Domenica, 123 Baronne Street, Roosevelt Hotel, 504-648-6020, domenicarestaurant.com. 11:00 a.m.–11:00 p.m. Reservations recommended. Moderate. Part of the John Besh empire, this stylish Italian restaurant serves up house salumi, thin-crust pizza, pasta, and much more. A daily happy hour (3:00–6:00 p.m.) offers half-price pizza (try the Gorgonzola with apples, speck, and pecans), cocktails, wine, and beer.

René Bistrot, 700 Tchoupitoulas St., Renaissance New Orleans Arts Hotel, 504-613-2330, www.renебistrotneworleans.com. 11:30 a.m.–2:30 p.m., 6:00–9:00 p.m., until 10:00 p.m. Friday and Saturday. Expensive. Lorraine, France, native René Bajeux has been a celebrated part of the New Orleans dining scene since the late 1990s. Enjoy house charcuterie, onion soup, Basque seafood ragout, and other French standards.

Rouses, 701 Baronne Street, 504-227-3838, shop.rouses.com. 6:00 a.m.–midnight. This upscale grocery store is part of a regional chain. A well-stocked deli and a variety of prepared foods, including well-seasoned boiled shrimp and other local specialties, make takeout a cinch, or you can eat inside the store near the gelato bar. Pizza, burritos, and sushi are prepared to order 10:30 a.m. to 8:00 p.m. This is also a good place to stock up on coffee with chicory, hot sauce, and other local items, and you’ll find a nice selection of cheese, wine, beer, and liquor. If you’re in the French Quarter, you might seek out a more compact Rouses at 701 Royal Street.

Farther afield (a short cab ride, or for some an ambitious walk)

RioMar, 800 S. Peters St., 504-525-3474, www.riomarseafood.com. Monday–Friday, 11:30 a.m.–2:00 p.m.; Monday–Saturday, 6:00–10:00 p.m. Reservations recommended. Moderate/expensive. RioMar blends Spanish and Latin American influences. Don’t miss the excellent ceviches. The lunch menu is tapas-only.

a Mano, 870 Tchoupitoulas St., 504-208-9280, www.amanonola.com. Friday, 11:30 a.m.–2:30 p.m., Monday–Saturday, 6:00–10:00 p.m. Reservations recommended. Moderate/expensive. Chef Adolfo García’s a Mano (“by hand” in Italian) offers regional Italian specialties, including house-cured salumi. Don’t miss goat if it’s on the menu.

Cochon, 930 Tchoupitoulas St., 504-588-2123, cochonrestaurant.com, 11:00 a.m.–10:00 p.m., until 11:00 p.m. Friday and Saturday. Closed Sunday. Reservations are essential. Moderate/expensive. Here, you’ll enjoy James Beard Award-winning chefs Donald Link and Stephen Stryjewi-iski’s dressed-up version of rustic Cajun country food. As the name suggests (cochon is French for pig), pork reigns supreme. But you can’t miss with the seafood, chicken,
and rabbit, either. If this is your kind of food, you’ll want Link’s splendid cookbook, Real Cajun.

**Coqon Butcher**, 930 Tchoupitoulas St., 504-588-7675, www.coconbutcher.com. 10:00 a.m.–10:00 p.m., until 11:00 p.m. Friday and Saturday, until 4:00 p.m. Sunday. Inexpensive. Limited seating. Just around the corner from the restaurant Coqon, you’ll find this meat market and sandwich shop. Not much here for vegetarians, but if head cheese and boudin are your idea of heaven, step right up.

**Herbsaint**, 701 St. Charles Ave., 504-524-4114, herbsaint.com. Monday–Saturday, 11:30 a.m.–10:00 p.m. Reservations recommended. Moderate/expensive. Chef Donald Link’s first restaurant offers a blend of Louisiana, French, Spanish, and Italian cuisine, resulting in dishes like duck confit and dirty rice and pork belly with Cajun risotto. The well-thought-out wine list makes a good pairing easy. Moderate. 11:30 a.m.–10:00 p.m. Friday and Saturday. Closed Tuesday. No reservations. Inexpensive. Arrive early (doors open at 4:00) for a seat at this popular live music/small plate venue. Excellent food from well-regarded chef Daniel Esses; look for lamb sliders.

**Adolfo’s**, 611 Frenchmen St., 504-948-3800, no web site. 5:30-10:30 p.m. No reservations; arrive early to avoid a long wait. Moderate. Regulars flock to this hole-in-the-wall Italian restaurant for the cannelloni, oysters Pernod, and Gulf fish. If you have to wait, you’ll do so outside or at the Apple Barrel bar on the first floor. Either place is a great way to take in the Frenchmen Street scene.

**Maurepas Foods**, 3200 Burgundy St., 504-267-0072, maurepasfoods.com. Thursday–Tuesday, 11:00 a.m.–12:00 a.m. No reservations. Moderate. Avoid the dinner rush at this popular new local-foods-centric eatery. Creative cocktails and vegetable dishes are favorites at this restored corner store in the Bywater neighborhood.

**Elizabeth’s**, 601 Gallier St., 504.944.9272, www.elizabethrestaurantrnola.com. Tuesday–Saturday, 8:00 a.m.–3:00 p.m., 6:00-10:00 p.m., Sunday, 8:00 a.m.–2:30 p.m. Inexpensive/moderate. Best known for Saturday and Sunday brunch, Elizabeth’s motto is “Real Food, Done Real Good.”

**The Joint**, 701 Mazant St., 504-949-3232, alwayssmokin.com. Monday–Saturday, 11:30 a.m.–10:00 p.m. No reservations. Inexpensive. Sample everything from ribs and pulled pork to brisket and chicken at this tasty barbecue eatery.

**Even farther afield (longer cab rides/bus or streetcar rides)**

See www.norta.com for bus and streetcar routes

**Coquette Bistro & Wine Bar**, 2800 Magazine St., 504-265-0421, www.coquette-nola.com. Tuesday–Saturday, 11:30 a.m.–3:00 p.m., dinner every day 5:30–10:00 p.m., Sunday brunch 10:30 a.m.–2:00 p.m. Reservations are essential. Magazine St. bus, #11. Expensive. Chef Michael Stoltzfus serves up a local, seasonal menu in this 1880s building.

**La Petite Grocery**, 4238 Magazine St., 504-891-3377, www.lapetitegrocery.com. Tuesday–Saturday, 11:30 a.m.–2:30 p.m., dinner every day 5:30–9:30 p.m., Friday–Saturday until 10:30 p.m., Sunday brunch 10:30 a.m.–2:30 p.m. Reservations are essential. Magazine St. bus, #11. Expensive. Enjoy French-influenced dishes in this former corner grocery.

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**2013 Program Committee**

**Chair:** Paul Sutter  
University of Colorado Boulder

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The Webb Schools

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University of Wisconsin–Madison

**Dan DuBois**  
University of Colorado Boulder

Program Committee Assistant
ly lands on the city’s top-ten lists. Since its establishment in 2007, this bistro consistent-
where every course is outstanding. Since its brunch, 10:30 a.m.–2:00 p.m. Reservations
10:00 p.m., Friday–Saturday, 5:30-10:30 p.m.,
are essential. Expensive. One of those places
patoisnola.com. Wednesday–Thursday, 5:30-
10:00 p.m., Friday–Saturday, 5:30 p.m.–10:00 p.m.,
until 10:30 p.m. Friday–Saturday. Reserva-
tions recommended. Moderate/expensive. Modern New Orleans cuisine; the gumbo
du jour is a safe bet.
Magasin Vietnamese Café, 4201 Magazine St., 504-896-7611, www.magas-
incafe.com. Monday–Saturday, 11:00 a.m.–
3:45 p.m., 6:00–9:00 p.m. No reservations.
Magazine St. bus, #11. Inexpensive. An exa-
ample of the new generation of Vietnam-
ese restaurants in New Orleans, this casual,
stylish spot serves up pho, spring rolls, banh
mi, and rice dishes.

St. James Cheese, 5400 Prytania St.,
com. Monday–Wednesday 11:00-6:00,
Thursday–Saturday, 11:00-8:00 p.m.,
Sunday 11:00-4:00. No reservations. In-
expensive/moderate. Just one block from
the St. Charles Avenue streetcar. A serious
cheese shop that serves first-class sandwich-
es, salads, and cheese and charcuterie boards,
with a well-chosen wine and beer list.

Patois, 6078 Laurel St., 504-895-9441,
patoisnola.com. Wednesday–Thursday, 5:30-
10:00 p.m., Friday–Saturday, 5:30-10:30 p.m.,
Friday lunch, 11:30 a.m.–2:00 p.m., Sunday
brunch, 10:30 a.m.–2:00 p.m. Reservations
are essential. Expensive. One of those places
where every course is outstanding. Since its
establishment in 2007, this bistro consistently
lands on the city’s top-ten lists.

Brigtsen’s, 723 Dante St., 504-861-7610,
www brigtsens.com. Tuesday–Saturday,
5:30-10:00 p.m. Reservations are essential.
Expensive. St. Charles Avenue streetcar, exit
Maple Street. Traditional New Orleans food
served in a 19th-century house. You won’t
go wrong with roasted duck or seafood, or
anything else for that matter.

Boucherie, 8115 Jeannette St., 504-862-
Saturday, 11:30 a.m.–3:00 p.m.; 5:30–9:30
p.m. St. Charles Avenue streetcar, exit Jean-
nette Street. Reservations recommended.
Moderate. This restaurant began as a food
truck. Innovative dishes using local ingredi-
ents. If we were Michelin, we’d award this
place a best-value Bibendum icon.

Ye Olde College Inn, 3000 S. Carrollton
com. Tuesday–Saturday, 4:00–11:00 p.m.
Moderate. Dating back to the 1930s, this
restaurant has undergone a transformation
in recent years. Traditional dishes are supple-
mented by more modern culinary creations, all
prepared with ingredients from the inn’s farm
and other local providers. After dinner, you can
head to the owner’s famous live-music venue/
bowling alley next door, Mid-City Lanes.

Mandina’s, 3800 Canal St., 504-482-
9179, www.mandinasrestaurant.com. 11:00
a.m.–9:30 p.m., until 10:00 p.m. Friday–
Saturday, Sunday 12:00 p.m.–9:00 p.m. In-
expensive/moderate. Canal St. streetcar, stop
at Scott St. Locals treasure this classic Cre-
ole restaurant. Read about how the owners
brought it back to life after Katrina’s
flooding in Brett Anderson’s James Beard
Award-winning series at blog.nola.com/brett-
tanderson/mandinas_rising.

Parkway Bakery & Tavern, 538 Hagan
Ave., 504-482-3047, www.parkwaypoor-
boys.com. Wednesday–Monday, 11:00 a.m.–
10:00 p.m. No reservations. Inexpensive.
Savor po-boys in this 19th-century building
overlooking Bayou St. John. Try Parkway’s
well-regarded roast beef po-boy (called “poor
boy” here, following the original terminol-
ogy), or any of the other options, which
include some vegetarian choices.

Karen Trahan Leathem (Louisiana State Mu-
seum) and Michael Mizell-Nelson (University
of New Orleans) contributed essays to New
Orleans Cuisine: Fourteen Signature Dishes
and Their Histories (2009) and are members
of the New Orleans Culinary History Group.
They are members of the Local Arrangements
Committee. The title of this essay is inspired
by Walker Percy’s novel The Moviegoer, in
which the character Binx Bolling goes to a
New Orleans theater whose marquee reads,
“Where Happiness Costs So Little.”

Notes
1. John Martin Hammond, Winter Journeys in the South (Philadelphia: J. B.
Lippincott, 1916), 122.
2. Sara Roahen, Gumbo Tales: Finding My Place at the New Orleans Table (New York: W. W. Norton, 2008). For a portrait of food
and restaurants in New Orleans on the eve
of Hurricane Katrina, see Pableaux Johnson,
Eating New Orleans: From French Quarter
Creole Dining to the Perfect Poboy (Wood-
3. Full disclosure: the authors contribut-
ed to this volume. Susan Tucker, ed., New
Orleans Cuisine: Fourteen Signature Dishes
and Their Histories (Jackson, Miss.: Univer-
sity Press of Mississippi, 2009).

2013 Local Arrangements Committee

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New Orleans and Historians

Music in New Orleans

By Karen Trahan Leathem

In New Orleans," says pianist, composer, and producer Allen Toussaint, "the music isn't just in the clubs or on the dance floor, it's in everything. You can feel it in the street, see it in the buildings and taste it in the food." AHA meeting attendees would do well to follow Toussaint's lead and experience the Crescent City through its music. Walk around, and you'll encounter it, especially in the French Quarter. On most days, a brass band performs in front of the Cabildo on Jackson Square and a jazz ensemble plays at the corner of Royal and St. Peter streets. As you wander, you'll hear everything from a solitary accordionist to an eight-piece band.

Catching music in clubs has never been easier. Many performances begin in the late afternoon, particularly on Frenchmen Street, which is a healthy walk or a short cab or bus ride from the meeting hotels. Most places have either a modest cover or no cover at all, which is great for customers but not for musicians. Please support them by contributing to the tip jar and buying a CD.

New Orleans nightclubs and other venues offer an astounding variety of music these days, from traditional jazz to bounce, the local variation of hip-hop. You might be able to see such icons as Dr. John, Irma Thomas, and the Neville Brothers, or the acclaimed funk/rock trombone band Bonerama. Fans of HBO's Treme will want to seek out Kermit Ruffins, Trombone Shorty, and John Boutte. Or you might check out rising stars like singer-songwriter Mia Borders.

For the latest news, reviews, and performance listings, visit the monthly music magazine Offbeat's web site (www.offbeat.com); you can grab a free print edition when you arrive. Offbeat also offers a smart phone app that makes club-hopping easy. The Lagniappe section of the Friday Times-Picayune (www.nola.com) is another source for information, as is the free alternative weekly, Gambit (www.bestofneworleans.com).

Don't forget to tune in to local radio. Community-supported WWOZ (90.7 or www.wwoz.org) plays primarily Louisiana music, with a dash of Celtic and world music on the weekends. Tulane University WTUL (91.5 or www.wtulneworleans.com) offers an eclectic mix of local and other music.

The Louisiana Music Factory 210 Decatur St., 504-586-1094, www.louisianamusicfactory.com. 10:00 a.m.—7:00 p.m., Sunday, noon—6:00 p.m.) stocks a wide selection of Louisiana CDs, DVDs, and music-related books. Check the store's calendar for free in-store concerts.

Music Clubs

The following list, divided roughly by location, includes the best-known clubs with active music calendars. For a more comprehensive listing, see the sources noted above. Smoking in bars is not prohibited by law, but a growing number of venues are smoke-free.

Near the Meeting Hotels

Irvin Mayfield's I Club, JW Marriott, 614 Canal St. (Common St. entrance), 504-527-6712, www.iclubneworleans.com. Smoke-free. Enjoy a variety of music, from jazz to blues and Mardi Gras Indian music, at this club run by trumpeter Irvin Mayfield.

The Carousel Bar & Lounge, Monteleone Hotel, 214 Royal St., 504-523-3341, hotelmonteleone.com/carouselbar. This lounge sparkles after its recent remodel. Sit on a barstool, and you'll slowly revolve around the bar. Happy-hour entertainment, plus later shows.


One Eyed Jack's, 615 Toulouse St., 504-569-8361, www.oneeyedjacks.net. Alternative touring acts in a 400-person venue.

Hermes Bar, Antoine's Restaurant, 713 St. Louis St., 504-581-4422, www.antoines.com. Smoke-free. Great music Friday and Saturday nights at 9:30 p.m., with a special bar menu.

Preservation Hall, 726 St. Peter St., 504-522-2841, preservationhall.com. Live music nightly except for occasional closures, 8:00–11:00 p.m., $15 admission, all ages. Preservation Hall remains a great place to hear traditional jazz and brass band music. An exhibition at the Louisiana State Museum's Old U.S. Mint marks the fiftieth anniversary of this historic hall.

Irvin Mayfield's Jazz Playhouse, 300 Bourbon St., 504-553-2299, Royal Sonesta Hotel, www.sonesta.com/RoyalNewOrleans. No cover most nights, but a one-drink minimum. Great jazz, with brass bands performing at midnight on Saturdays.

Fritzel's European Jazz Club, 733 Bourbon St., 504-586-4800, fritzeljazz.net. Excellent traditional jazz nightly.

Lower French Quarter/ Frenchmen Street

Old U.S. Mint, Louisiana State Museum and the New Orleans Jazz National Historical Park. 400 Esplanade Ave., 504-568-6993, musicatthemint.org and 916 N. Peters St., 504-589-4841, www.nps.gov/jazz. The National Park Service sponsors free noon and afternoon jazz concerts and programs Tuesday through Saturday; the Louisiana State Museum hosts ticketed evening concerts.

Palm Court Jazz Café, 1204 Decatur St., 504-525-0200, www.palmcourtjazzcafe.com. Wednesday-Sunday, 7:00–11:00 p.m. Traditional jazz.

The Maison, 508 Frenchmen St., 504-371-5543, maisonfrenchmen.com. Traditional and swing jazz, starting as early as 4:00 p.m.

Blue Nile, 532 Frenchmen St., 504-948-2583, www.bluenilelive.com. You'll hear jazz, blues, and funk at this popular club.

Three Muses, 536 Frenchmen St., 504-252-4801, www.thethreemuses.com. Closed Tuesday. No reservations. Arrive early (doors open at 4:00) for a seat at this popular live music/small plate venue.
d.b.a., 618 Frenchmen St., 504-942-3731, www.drinkgoodstuff.com. Early evening music with no cover most days; $5–10 cover for shows starting at 10:00 or 11:00 p.m. Smoke-free. This venue showcases a wide variety of local and Louisiana music, from jazz to funk and Cajun. A great selection of premium beer and liquor.


Treme, 1535 Basin St., 504-309-5828. www.facebook.com/pages/Kermits-Treme-Speakeasy-Restaurant-Bar/228489110603709. Jazz trumpeter Kermit Ruffins usually performs Sunday and Monday; check the schedule for other nights. The kitchen serves a changing menu of inexpensive homestyle food, including red beans and rice, stewed rabbit, and turkey wings.

St. Claude Avenue/Faubourg Marigny/Bywater


The Hi-Ho Lounge, 2239 St. Claude Ave., 504-945-4446, www.hiholounge.net. On Mondays, join the bluegrass pickin’ session and enjoy red beans and rice; on Thursdays, you might find a brass band.


Mimi’s in the Marigny, 2601 Royal St., 504-872-9868, www.mimisinthemarigny.net. This very good tapas bar also features live music.

Treme

The Mother-in-Law Lounge, 1500 N. Claiborne. www.k-doc.com/lounge.shtml. This shrine to R&B great Ernie K-Doe, whose best-known hit was “Mother-in-Law,” is now owned by jazz trumpeter Kermit Ruffins. At press time, Ruffins has not yet opened the club, but check the listings. For more on K-Doe and the lounge, see Ben Sandmel’s engaging Ernie K-Doe: The R&B Emperor of New Orleans (2012).

Kermit’s Treme Speakeasy Restaurant and Bar, 1535 Basin St., 504-309-5828. www.facebook.com/pages/Kermits-Treme-Speakeasy-Restaurant-Bar/228489110603709. Jazz trumpeter Kermit Ruffins usually performs Sunday and Monday; check the schedule for other nights. The kitchen serves a changing menu of inexpensive homestyle food, including red beans and rice, stewed rabbit, and turkey wings.

Lee Circle & Uptown

The Circle Bar, 1032 St. Charles Ave. (at Lee Circle), 504-588-2616, no web site. This club showcases an eclectic mix of music from local and touring acts.

Tipitina’s, 501 Napoleon Ave., 504-895-8477, www.tipitinas.com. Dedicated fans opened this club in 1977 to give legendary R&B performer Professor Longhair a regular venue, naming it after one of the pianist’s most popular songs. Tipitina’s quickly became the iconic New Orleans nightclub. A weekly highlight: Bruce Daigrepon’s Fais Do-Do (Cajun dance) on Sunday afternoons starting at 5:30.

Carrollton/Mid-City

Maple Leaf Bar, 8316 Oak St., 504-866-9359, www.mapleleafbar.com. This classic bar with great atmosphere showcases brass bands and funk.

Mid-City Lanes Rock ’n’ Bowl, 3000 S. Carrollton, 504-861-1700, www.rocknbowl.com. Smoke-free. Great New Orleans and Louisiana music, and you can bowl, too. The dance floor is enormous, and you’ll have no trouble finding a partner, especially on Thursday, which is zydeco night.

Chickie Wah Wah, 2828 Canal Street, 504-304-4714, www.chickiewawah.com. Smoke-free. This club features a variety of local and touring acts playing jazz and regional roots music. Garage Pizza runs the kitchen.

Karen Trahan Leathem (Louisiana State Museum) is developing a permanent exhibition on Louisiana music, which is scheduled to open at the Old U.S. Mint in New Orleans in late 2014. She is a member of the Local Arrangements Committee.

Quiet Room Available

at the Sheraton New Orleans Maurepas Room (3rd Floor)

The AHA will make a Quiet Room available in the Sheraton’s Maurepas Room (3rd floor), nearby the Job Center facility in the Sheraton’s Napoleon Ballroom. The room will have free wireless Internet access and is available for all conference attendees. The room is an emergency escape from the hubbub of the annual meeting—including mobile phone conversations—and is a quiet place to prepare for a job interview or an appointment, await an upcoming session, rest tired feet, send a text message, etc. To allow everyone to enjoy the Quiet Room, please avoid:

• cell-phone conversations—there are hallways and numerous other venues throughout the hotels and elsewhere for these conversations
• using the room as an informal or alternate site for job interviews
• extended conversation

Those who enjoy the room’s usage should not leave coats, briefcases, purses, or other personal possessions unattended or left in the room while they attend session(s) or interview(s). To deposit such items, the Sheraton has a coat check on the lobby level. AHA staff will check the room periodically, but the space will be self policing: please bus your own table if you dine, throw away any unwanted papers or other trash, straighten seating if you’ve move tables and chairs around, etc. For serious concerns or issues, report to the AHA headquarters office in the Marriott’s Mardi Gras Ballroom Salon F. If there are problems or repeated distractions, the AHA reserves the right to close the room to further use.
In just over one week, The National WWII Museum will celebrate the grand opening of the US Freedom Pavilion: The Boeing Center. Highlights of this new pavilion include a Boeing B-17 “Flying Fortress,” an SBD Dauntless, and an interactive submarine experience based on the last war patrol of the USS Tang in the Pacific Theater. This latest expansion dramatically increases the museum’s ability to tell the story of America’s involvement in World War II and is another milestone for this 12-year-old institution.

From a backyard conversation between founder Dr. Stephen Ambrose and current Museum President and CEO Dr. Gordon H. “Nick” Mueller in 1990, The National WWII Museum became a reality on June 6, 2000 when it opened its doors as The National D-Day. Over the next twelve years, the museum would receive a congressional designation, survive Hurricane Katrina, and push forward on an ambitious expansion.

The roots of the museum’s New Orleans location were laid in the 1960s as Ambrose was interviewing Dwight D. Eisenhower. The former president and Supreme Commander of the Allied Expeditionary Forces in Europe credited Andrew Jackson Higgins, the CEO of Higgins Industries in New Orleans, as the “man who won the war for us.” The 12,000 landing craft designed and built by Higgins Industries in New Orleans made possible the amphibious invasions of World War II and carried American soldiers ashore in every theatre and campaign of the war.

Through the years, as he researched a book on the D-Day invasion in Normandy, Ambrose had piled up donated World War II helmets and guns, along with oral histories. He needed a home for this prized, swelling collection. He also wanted to tell the story of a bold New Orleans entrepreneur whose plants built many thousands of landing craft that delivered Allied soldiers to hostile shores, making victory possible.

“I want to build a D-Day Museum, to honor Andy Higgins and to preserve the story of the great Allied invasion,” Ambrose said. Ambrose asked Mueller, a University of New Orleans colleague, if he would help. Mueller didn’t hesitate. “It’s the best idea you’ve ever had,” he said. “Let’s go do it.”

The original idea was for a small D-Day Museum to be located near Lake Pontchartrain and the University of New Orleans. Instead, the museum was invited to become a part of New Orleans’s downtown resurgence. A four-story, 70,000 square foot 19th-century warehouse became the museum’s home. The museum collection included about 5,000 artifacts with oral histories, posters, props, video and animation. “Nearly every artifact has a story connected to it, whether it be a hole in a helmet or a belt that a medic carried around with him as he treated the wounded on the beach,” Ambrose told CNN at the time.

The grand opening ceremonies were set for June 6, 2000, the 56th anniversary of the beach landings in Normandy. 10,000 World War II veterans attended, along with celebrities Stephen Spielberg, Tom Hanks, and Tom Brokaw. Veterans such as Bill True spent the day telling their stories to reporters, visitors, and each other. True, a paratrooper who jumped on the night of June 5, 1944, recalled, “We could see the tracer bullets and anti-aircraft just outside the door. I still remember the startling feeling that people down on the ground were trying to kill me.”

The next year, on the 60th anniversary of the Japanese attack on Pearl Harbor, the museum opened its first major expansion with the D-Day Invasions of the Pacific gallery. The celebrations held from December 7–9, 2001 rivaled those of the grand opening. Thousands of World War II veterans, including 14 Medal of Honor winners, attended. A large crowd turned out to catch a glimpse of former President George H.W. Bush, who spoke and helped cut the ribbon on the expansion.
Veterans of the Pacific battles in particular welcomed the expansion. Peter Beninati Jr., a former marine sergeant who landed on Guam, remarked, “When people say D-Day they think June 6, 1944, but every two months or so we had D-Days in the Pacific. You didn’t hear as much about the Pacific as you did Europe, but now it’s all coming out and veterans appreciate it.”

The momentum continued. On July 30, 2003, just three years after opening, the museum welcomed its one millionth visitor and received a congressional designation as “America’s World War II Museum.” Mueller remarked that the designation was a tribute to Ambrose and said, “we are grateful to the entire Congress and for the leadership of Senators Ted Stevens of Alaska and Daniel Inouye of Hawai’i, who shepherded this resolution in a bi-partisan way.”

Even bigger expansion plans were underway in August 2005, when Hurricane Katrina and the resulting flood threw the future of New Orleans and the museum into flux. The museum escaped the flooding, but its future depended upon the return of tourism to the city. As a sign of commitment to New Orleans, the museum reopened after a 93-day closure to the boom of WWII artillery and the cheers of an enthusiastic crowd. A banner proclaiming, “We Have Returned” alongside an iconic photo of General Douglas MacArthur striding through the surf hung over the ceremony. Daily attendance struggled to reach half of the pre-storm total in the months following the reopening, but the museum embarked on a road of continued expansion to build momentum as the city recovered.

The museum’s board of directors vowed that “The Museum which portrays and celebrates the courage and fortitude of the WWII generation will play an integral role in rebuilding New Orleans.” The first step was a 2006 renovation of the museum’s original building, renamed E.J. Ourso Discovery Hall. This section of the museum houses the education department, a student resource library, a student resource center, and a virtual classroom studio. Tens of thousands of students nationwide now benefit from programs run from Discovery Hall.

To reflect its expanded scope and vision, the museum officially changed its name from The National D-Day Museum to The National WWII Museum in 2006. An ambitious $300 million expansion that would dramatically increase the museum’s footprint began soon after.

In April, 2007, site preparations began for four new buildings. In 2009, the first stage of this expansion was completed with the Solomon Victory Theater, the American Sector Restaurant, and the Stage Door Canteen performance venue. The Solomon Victory Theater is the home of the Museum’s 4-D cinematic experience Beyond all Boundaries. The film combines archival footage with sensory elements to create an experience that is appealing and informative to all generations.

The American Sector Restaurant, where classic American food is given a gourmet twist, is helmed by noted New Orleans chef John Besh. The next stages of the expansion will occur rapidly between now and 2015. At the opening of the US Freedom Pavilion: The Boeing Center next week, visitors will notice that construction has already begun on both the Campaigns of Courage: European and Pacific Theaters and the Liberation Pavilions. Campaigns of Courage will present the larger context of the war with an increased focus on North Africa, the Mediterranean, and the roads to Berlin and Tokyo. The Liberation Pavilion will focus on the closing months of the war and the immediate postwar years, connecting the lasting significance of the war to our lives today.

Nathan Huegen, coordinates Louisiana’s National History Day program and is a lead mentor on the National WWII Museum’s Norman Academy, which brings high school students to the shores of Normandy. He is also a member of the 2013 Local Arrangements Committee.

Andrew Jackson Higgins: New Orleans Entrepreneur Paves the Way for Amphibious Assaults

Stephan Ambrose wanted a museum in New Orleans to “honor Andy Higgins and to preserve the story of the great Allied invasion.” His vision is realized in The National WWII Museum.

New Orleans was home to Higgins Industries, a small boat company owned by flamboyant entrepreneur Andrew Jackson Higgins. Higgins rose to prominence among fur trappers and oil companies in the 1930s with his Eureka boats, which were able to traverse both shallow and open water. The boats featured a rounded bow, and could easily maneuver through and around obstacles. The boats could also run up onto a shore and reverse off with little difficulty.

With the realization that defeating Japan and Germany would require landing large amounts of troops on hostile shores, Higgins’ boats were suddenly in high demand. With some modifications, the Eureka boats were turned into wartime landing craft. His wartime craft included several types of amphibious landing craft, patrol torpedo (PT) boats, and supply vessels. He is best known for designing and manufacturing thousands of LCVPs—Landing Craft, Vehicle, Personnel—special craft designed to carry infantry platoons and jeeps to shore. The ramp in the front allowed the boats to be loaded and unloaded very quickly. These “Higgins Boats” were used in every major American amphibious operation in the European and Pacific theaters.

During the war, Higgins was competing with the more established shipyards of the Northeast. Higgins’ designs won him huge government contracts and his business expanded dramatically. In 1938, he operated a single boatyard employing less than 75 workers. By late 1943, his seven plants employed more than 25,000 workers. The Higgins workforce was racially integrated, a rarity for New Orleans in the 1940s. His employees included whites, blacks, men, women, seniors, and people with disabilities. All were paid equal wages according to their job functions. They responded by shattering production records, turning out more than 20,000 boats—12,500 of them LCVPs—by the end of the war. His achievements earned him countless accolades, but none was greater than the one he received from General Eisenhower. Higgins, Eisenhower said years later, “won the war for us.”
The Records of the People: New Orleans’s Notarial Archives

By Mary Niall Mitchell

There seems to be no end to what people will say about the uniqueness of New Orleans. While much of it is true, and fair parcels of it boosterism, there is one institution here that is truly unique among American cities. The New Orleans Notarial Archives is the only extant archive of its kind in the United States. Louisiana, the only civil law state in the country, has preserved the civil law notarial tradition, unintentionally creating a treasure trove for historians.

According to the archives’ consulting archivist Sally Reeves, under civil law “the notary acts as an archivist,” collecting and cataloging all consensual contracts. Wills, inventories, mortgages, transfers and sales of property (including slaves), building contracts—all of these documents entered the office of a notary, not just for a signature (as under common law) but also for permanent safekeeping. The purpose of this process is the protection of property rights through the creation of an evidentiary record, so that if disputes arise, parties can refer to the original contract. According to Reeves, the records come with “a guarantee of authenticity contributed by public perusal” since any errors could be found and amended. “We tell people all the time, believe the evidence you’re reading.” By the nature of the notarial process, she insists, “there are no mistakes.”

Notaries passed along their files to whoever took over their office when they died or retired. Hence, they possessed both their own notarial acts and those of their predecessors. When the Notarial Archives was created in 1867, in a postbellum effort to gather and protect all notarial documents under one roof, “it was a battle royal,” according to Reeves, to convince notaries to surrender decades-worth of contracts to a central archivist. One notary, for instance, had contracts in his possession going back to 1750.

The collection remained organized by notary until 1970. (Today it is numerical only.) Each notary produced an index of names for every bound volume he recorded, and many of these indexes are available in digital form on the archives website (www.notarialarchives.org/notaryalpha.htm). One way to find the documents you need is to start with conveyance records, which are organized by the names of the parties involved in a transaction (www.orleanscde.com/regcon.html), and find the name of the notary there, then go to that notary’s collection at the archive. This typically leads to many more documents, since notaries catered to family, friends, particular ethnic groups, or neighborhoods. J.B. Marx, for instance, was a Jewish notary who catered to Anglo families in the 1830s and 1840s. Louis Martinet handled the contracts of many Creoles of color. William Castell’s volumes contain agreements entered into by members of the local Irish population. And then there are the volumes of Marc Lafitte, a notary in Saint-Domingue before the revolution, who came to New Orleans with other refugees. His volumes document where the refugees lived in Saint-Domingue, where they resided in Santiago de Cuba (where many stopped before coming to Louisiana) and where they settled in New Orleans.

In addition to the files of individual notaries, the Notarial Archives in New Orleans holds nineteenth-century watercolors of lot surveys, many of which include detailed architectural renderings of buildings on a given lot—everything from plantations to shotgun houses, Creole cottages, markets, and servant quarters—including floor plans and landscape designs. They were created as legal descriptions and advertisements for public auctions and displayed in large public spaces. The plans (some of which you can see on the archive’s website at www.notarialarchives.org/planbook.htm) are quite large in size, exquisite in detail, and provide rich visual evidence for historians interested in daily life in nineteenth-century New Orleans. They are also a favored resource for historic restoration projects.

What makes the Notarial Archives compelling for historians, according to Reeves, is that they were created and maintained for private, not public, purposes. The documents, in turn, are full of stories about family finances, marriages and deaths, property acquired and sold, children and inheritances, which might not surface in other types of documents. “We do not hold government records,” says Reeves, “but the records of the people. We hold only amicable agreements, not the adversarial transactions found in court records. Notarial acts represent what functions in society, not what malfunctions.”

Mary Niall Mitchell is the Joseph Tregle Professor in Early American History at the University of New Orleans.

A Note on the AHA’s Recording Policy

The AHA and the press occasionally record sessions for use in broadcast and electronic media, and videotape or photograph public areas at the meeting. Registration, attendance, or participation at the meeting constitutes an agreement to the use of the attendee’s image in photographs, video, audio, and electronic communications. Presenters who do not wish for their session to be recorded may opt out when submitting a proposal to the Program Committee, or by contacting aha@historians.org. In order to encourage open debate and allow members to speak as freely as possible, the AHA does not permit audio or video recording of its Business Meeting. Anyone who wishes to audio or videotape must obtain permission of participants. The AHA is not responsible for unauthorized recording, but does reserve the right to revoke registration of anyone who records sessions without appropriate permissions.
Nearly eight years after Hurricane Katrina things are looking up in the Crescent City. Many streets and sidewalks are less crater-ridden than before the storm; the convention calendar is packed with groups of visiting neurosurgeons, chemical engineers, and historians in numbers not seen in nearly a decade; and the recently branded Mercedes-Benz Superdome is set to host America’s most anticipated sporting event—Super Bowl XLVII—smack dab in the middle of Carnival season.

As I ponder the lengths to which city planners have gone to make New Orleans more attractive to visitors and prospective residents, I’m left wondering about the motivations of the city’s earliest settlers. Why did they come here, and what did they find at the end of their journey?

The peopling of French colonial New Orleans spanned nearly five decades from 1718 to 1762, but Settlement on the site now occupied by the French Quarter predated Jean-Baptiste Le Moyne de Bienville’s 1718 christening of *Nouvelle-Orléans* by at least fifty years. Archaeological investigations in the French Quarter confirm the presence of a “proto-historic Indian village or encampment” dating to the mid-17th century, a site abandoned around 1690 after the river overtopped its banks. The area was also used as a trade entrepôt by dozens of *petites nations* well before the arrival of the Le Moyne brothers in 1699. It was a native guide, in fact, who first showed Pierre Le Moyne d’Iberville the nearby portage, between what is now Bayou St. John and Lake Pontchartrain, which influenced Bienville’s selection of the site for a new settlement.

John Law’s Company of the West (later the Company of the Indies) took over the colony’s charter in 1717 hoping to turn Louisiana into a French version of the Chesapeake, growing tobacco to allow France to eliminate its dependence on imported English leaf. Its directors pushed local authorities to find a suitable base for trade—one that, unlike the colony’s first capitals at Mobile and Biloxi, was somewhat protected from coastal storms and the prying eyes of rival European powers. Bienville’s site, located in a deep bend of the Mississippi about a hundred miles from the Gulf of Mexico, won out.

When royal engineers arrived in 1721, New Orleans already had a population of nearly five hundred people. Most early residents were connected to the company as administrators, clerks, artisans, soldiers, and sailors, or to businesses and trades that supported the birth of a port city. Others were there against their will as enslaved laborers or domestics, or as punishment for violating either moral codes or company monopolies in France. All were crammed in temporary shelters huddled along the Mississippi’s eastern bank or in makeshift cabins scattered throughout the nearby swamp. These structures, along with a dense growth of cypress and live oak trees, were soon cleared (in part by a devastating hurricane that struck in 1722) to make way for the 66-block rectangular grid that composes New Orleans’s original footprint.

Within seven years of New Orleans’s becoming Louisiana’s official capital in 1722, the population had more than doubled and 34 of those 66 blocks boasted improvements. The parade ground, surrounded by church, company, and government buildings, formed the settlement’s core, while company-owned structures...
dominated the adjoining riverfront. Two storehouses, one each for inbound and outbound trade goods, stretched from the docks between St. Ann and Dumaine Streets nearly to Conti, and the company bakery supplied outbound ships with bread and hardtack from its location just downriver from headquarters. A hospital stood ready to receive the sick at the downriver corner of Arsenal (now Ursulines) Street and the docks. Those who did not survive were interred in New Orleans’s first official burial ground, St. Peter’s Cemetery, which was located at the back of the settlement on present-day Rampart Street, between St. Peter and Toulouse.

Most residences, workshops, and businesses were clustered along the river or within a three-block radius of the church. An assortment of artisans, building tradesmen, company employees, and hospital workers lived along the quay, as did more prominent colonists, including military officers and concessionaires. The townhouses of major planters were also located along the river. Chartres-Condé Street, home to two of the five members of the colony’s superior council, the notary, and the public works inspector, was the most densely populated street, followed by Royal and Bourbon. Bourbon was the last named street running parallel to the river, but a street housing poorer residents sprung up behind it. On the up- and downriver ends of the grid were the munitions storehouse and powder magazine. Company troops, laborers, and craftsmen were also housed on the outskirts of the developed core, in one of four barracks. Across from New Orleans, on the west bank of the Mississippi River, the company operated a four-thousand-acre plantation, complete with rice mill, brickworks, forge, warehouse, slave quarters, hospital, and overseer’s residence. With a labor force of 228 slaves—including 138 men, 57 women, and 33 children—spread across three sites (New Orleans, Natchez, and the Balize at the river’s mouth), the company was the largest slaveholder in the colony.

Between 1719 and 1731 the Company of the Indies carried more than 24,000 Africans into New World slavery. The first African laborers arrived along the Mississippi Gulf Coast in 1719 aboard the Aurole and Duc du Maine, 450 enslaved men, women, and children were unwillingly deposited in Louisiana that year. By the time France covertly transferred the colony to Spain in 1762, just over 6,000 slaves had been imported. Ninety-seven percent of all Africans brought to Louisiana during the French colonial period arrived during the last twelve years of company rule; many of them came through New Orleans.

In 1731, shortly after the Natchez Indians destroyed the colony’s nascent tobacco industry—setting fire to fields, drying sheds, homes, and warehouses and killing more than two-hundred French settlers—the French Company of the Indies relinquished its charter and returned Louisiana to the Crown. The 1732 census of the capital records 893 individuals residing in New Orleans. Of these, slightly more than two-thirds were white. Women were in the minority, especially white women, who were outnumbered by both white men and white children. Gender imbalances among Africans mirrored those among whites, though there was a relatively equal number of male and female Indian slaves.

Immigration—voluntary and forced—slowed to a trickle in the remaining years of French colonial rule. Though all segments of the population grew by natural increase, including a burgeoning population of free people of color, it is difficult to say exactly how many individuals called New Orleans home by the time it had become a fully creolized society in the mid-18th century. There were no colonial censuses taken in the 1740s, 50s, or 60s and very few colonial maps of New Orleans after 1732, making it difficult to determine how much of the city’s original footprint was occupied at the dawn of the 19th century. What is clear, however, is that by the time the French colonial period drew to a close, New Orleans was an established base for commerce in the Lower Mississippi Valley. The nature of that commerce, as in many historic urban centers throughout the Atlantic world, has changed over time, and yet New Orleans continues to draw spectators, visitors, and new New Orleanians into its fold.

Erin Greenwald is curator and historian at The Historic New Orleans Collection. She is the editor of A Company Man: The Remarkable French-Atlantic Voyage of a Clerk for the Company of the Indies, a critical edition of Marc-Antoine Caillot’s 18th-century memoir (forthcoming, April 2013).

Notes
2. The street now known as Chartres was formally known as Chartres from the upriver border of the French Quarter to the Place d’Armes and Condé from there to the downriver border.

AHA members are cordially invited to the following Open Forums:

Committee on Women Historians Brainstorming Session
Saturday, January 5, 9:00–10:00 a.m.
New Orleans Marriott, La Galerie 3
The Committee on Women Historians cordially invites all interested AHA members to a brainstorming session to a brainstorming session to help think through the question of the mission of the CWH as we go forward.

Graduate and Early Career Committee
Saturday, January 5, 6:00–7:00 p.m.
New Orleans Marriott, La Galerie 1
The GECC invites graduate students and early career professionals to a forum to discuss issues of interest to graduate students.
Any people conceptualize the study of the “African diaspora” as focused on black experience beyond or separate from “African American” experience in the United States. But black experience in the United States fits fully within the wider African diaspora. Similarly, while black populations in New Orleans shared many—perhaps even most—of their experiences with the rest of the United States, they also lived through distinctive waves of multiple European colonizers and black and white emigration, with the concomitant rise of locally specific cultural production, social experience, and racial norms.

**Africans in Early New Orleans**

The city’s distinctive place in the development of African diaspora history and culture in the Americas began with the arrival of over 5,000 enslaved Africans in the first decade after the city’s founding in 1718. Legal enslavement of Africans and their descendants would continue in the city until the Civil War a century and a half later. Over the course of that period, people of African descent, both free and enslaved, regularly made up one third or more of the city’s population. A second large influx of new African arrivals came in the 1780s, halfway through the period from 1763 to 1802 when the city fell under Spanish rule. The relatively high percentage of enslaved people of African descent in the city and its environs, their critical role in building many of the city’s oldest neighborhoods (including the French Quarter), and generally making colonial life and commerce possible, has led historian Larry Powell to note that “France may have founded Louisiana as we know it, but it was [enslaved people] from Senegal and Congo who laid the foundation.”

The legacy of the labor of enslaved Africans literally surrounds every visitor to the city.

Enslaved Africans shaped the city’s distinct culture. Histories of music in New Orleans highlight the possible influence of Congo Square—an open area at the back of the French Quarter and at the front of what would become the Treme neighborhood—where, in the 18th and 19th century, enslaved and free blacks were permitted to congregate on Sunday afternoons (in practice and later in law). Their social interaction included public musical performance and religious practice. The presence of such a site points to the character of a city where, simultaneous to suffering the restrictions and brutalities of slave society, Africans and their descendants had the opportunity to create significantly independent cultural and social spaces, which in turn influenced the larger city. Opportunities for local mobility, independent marketing, and social interaction, including public musical performance, were not completely unknown for enslaved and free blacks in English-colonized areas of the United States, but such experiences were much more common in the slave societies of the Caribbean and Latin America.

**Haiti Connections**

The most-discussed African cultural legacy in New Orleans is perhaps the African-derived religious system known—with simultaneous respect, derision, and misunderstanding—as voodoo. As with the related religious system of Haiti, the word voodoo derives from a Fon word *vodunsi*, referring to certain supernatural spirits. In Haitian *vodun*, Cuban Santería, and Brazilian *candomble* black populations (and others) follow a set of beliefs focused in part around a creator god, but mostly centered on human interaction with a variety of other spirits known as *loas* (*orishas*) from the Fon, or *orixas* from the Yoruba. Prior to the Atlantic slave trade, these cultures shared similar religious systems in a region roughly corresponding to parts of present day Nigeria and Benin. From this background, African-derived religious practices developed in the Americas in places where...
significant numbers of either Yoruba or Fon people arrived enslaved, and found themselves in circumstances that permitted some degree of ongoing practice. One particularly significant factor was the presence of Roman Catholicism. The Roman Catholic Church not only encouraged baptism of enslaved people, but also included veneration of a body of saints that in some circumstances became associated with corresponding African spirits. Louisiana certainly received numbers of enslaved Africans from Fon and Yoruba areas of West Africa via the same slave trade networks that took such people to the Caribbean. Roman Catholicism was the predominant Christian religion in the colony. So some version of voodoo may have developed here in the 18th century, much as it did in Haiti.

Most significantly however, in the early 19th century an enormous migration of black and white immigrants from the French Caribbean colony of Saint-Domingue entered New Orleans after the anti-slavery revolution that created the Haitian Republic. This migration consisted of over 9,000 people, roughly one third identified as white, one third black and enslaved, and one third free people of color. Many scholars surmise that these immigrants introduced voodoo to New Orleans. The Saint-Domingue migrants soon comprised more than half of the black and mixed race population. People descended from these refugees continued to remember their heritage into the 20th century and many became renowned members of the local African American community. So, New Orleans before the 20th century had a prominent self-conscious community of black people who had arrived from elsewhere in the Americas, continued to share ties with populations in the Caribbean and were attuned to comparative experiences of colonialism and blackness.

**Racial Patterns and Racial Politics**

Another distinctive aspect of New Orleans’s black diaspora developed in the late 18th century as Spanish legal practices increased the population of free people of color through much more liberal rules allowing masters to manumit or free enslaved people. Many, although by no means all, of those manumitted were people of mixed race. The presence of this large population of sometimes white-appearing mulattoes, looked similar to patterns in parts of the Caribbean, and contributed to New Orleans’s often-exaggerated reputation as a city of widespread racial mixture and greater racial tolerance than elsewhere in the United States. As several scholars have noted, ideas about what the mulattoes and quadroons of New Orleans signified were much more powerful in shaping perceptions of the city than knowledge of the day-to-day lives of people of mixed race, which could be alternately prosperous or relatively impoverished, comparatively privileged or fraught with racial and social uncertainty, and many steps in between. For all the significance of the large population of people of mixed race, most residents of the city continued to fit generally into communities defined largely as black or white, in ways similar to racial experience elsewhere in North America. Also, for all the comparisons with Caribbean slave societies, most parts of Louisiana—with notable exceptions in some sugar plantation areas in the 19th century—did not have slavery-era population ratios comparable to the overwhelming black majorities that existed in many Caribbean islands.

While 19th-century black New Orleans history was significantly shaped by the Saint-Domingue migrants and the large populations of free people of color, the city was equally shaped by the shift to U.S. control in 1803. In the decades afterward, New Orleans became the largest domestic slave market in North America, receiving tens of thousands of enslaved African Amer-

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**AHA members are cordially invited to the following Receptions:**

**Reception for Graduate Students**

*Thursday, January 3, 5:00–6:30 p.m.*
*New Orleans Marriott, Preservation Hall Studio 9*
*Sponsored by Bloomberg*

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

**Two-Year College Faculty**

*Friday, January 4, 5:30–7:00 p.m.*
*New Orleans Marriott, Balcony I*

Faculty teaching at two-year and community colleges are invited to attend a reception to meet each other and to discuss informally how the AHA might better serve their needs.

**Public Historians**

*Friday, January 4, 6:00–7:30 p.m.*
*New Orleans Marriott, Balcony J*

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

**Committee on Minority Historians**

*Saturday, January 5, 6:00–7:30 p.m.*
*New Orleans Marriott, Balcony I*

The CMH invites minority scholars, graduate students, and others to meet colleagues and AHA officers.
ications being sold from states in the upper south to the growing cotton economy in the Deep South. New Orleans thus served as the nexus for one of the most significant internal migrations of African Americans in U.S. history, a geographic and cultural diaspora in its own right.

After the Civil War, New Orleans also received thousands of new domestic black migrants from Mississippi, rural Louisiana, and elsewhere. In part because of the large historic presence of free people of color and some of their cosmopolitan ideas about race and citizenship, Reconstruction politics in the city were particularly rich. But as elsewhere in the South, African American political ambitions were crushed both by political forces and by crude, extreme, and sometimes deadly racial violence. Tourists who visit Congo Square or the historic Treme neighborhood (home to numerous notable African Americans since the early 1800s), might also visit the Liberty Place monument, constructed in 1891 to celebrate the actions of organized white supremacists who attempted to overthrow Louisiana’s Reconstruction government by force in 1874.

Contemporary Black New Orleans

The city’s history as a place of contrasts and complexities for African Americans continued in the 20th century. New Orleans’ played a significant part in the anti-discrimination struggle of blacks in the U.S. Black immigrants—mostly from Honduras, many descended from earlier Anglo-Caribbean migrants to Central America—added a notable new presence to New Orleans’s African diaspora. Like other parts of the United States, over the past century the city has also seen other new black immigrants from Africa and the Caribbean, albeit in small numbers.

While this is the not the place for full elaboration of the politics of civil rights in the city, the gains of the civil rights era opened the way for black political participation and leadership in the late 20th century, and also for the city to nurture and promote New Orleans’s unique black heritage. Such promotion, geared at both locals and tourists, has taken diverse forms, many with government support. Activities have ranged from cultural festivals to the creation of Louis Armstrong Park. Locals and some newcomers also revived a more serious interest in vodun practice, with leaders conducting study trips to Haiti and Benin. Predictably, this interest has coexisted with caricatured or distorted versions of New Orleans’ African-derived religious history, often created mostly for tourist consumption.

Caricatured voodoo, French and Spanish colonial architecture, and overstated legacies of racial tolerance remain easy and enticing stories, even for visitors expressly interested in black history. Perhaps what New Orleans most offers for the understanding of African diaspora history is a compelling reminder that black history in the Americas always came not only from Africa, but from many turns of shared experience, migration, and happenstance across political, social, and geographic borders. Although often starkly delineated by racism, lived black experience was always complicated. Geographically narrow or overly simple explanations of that racial and cultural history rarely suffice, nor in New Orleans, not anywhere.

Laura Rosanne Adderley, Tulane University, is a member of the 2013 Local Arrangements Committee. She specializes in comparative black history in the Americas, and the history of slavery and slave trading.

For Further Reading:


Note

The Second Great Migration

As in many urban centers across America, the black population of New Orleans exploded during the years immediately after World War II. While the rest of the nation was in the midst of the second great migration of African Americans from the rural south to the industrial North and West, New Orleans witnessed a mass influx of other black southerners. New Orleans was a prime location for black migrants wanting to stay in the South but looking for another experience. Although New Orleans was in the South, it was by far the most unique city in the United States. French, Spanish, African, and Caribbean influences, along with the city’s deep ties to the Catholic Church, made New Orleans culturally more progressive than other cities in the Jim Crow South. Further, the city’s large Creole population often served as a buffer between native-born Southern blacks and local whites. Indeed, visitors to New Orleans, noting its low level of residential segregation often concluded that New Orleans was a model city for race relations. Because of the city’s reputation for being carefree, easygoing, and a place to have a good time, New Orleans appeared to lack any visible racial problems.

When black migrants arrived in New Orleans after World War II and settled into the city’s notorious housing projects, shanties, and shotgun houses. The city’s white community fled to the surrounding suburbs of Chalmette, Arabi, Meraux, Kenner, Slidell, Mandeville, and Covington. The black presence in the city went from roughly 33% in 1940 to 43% by 1970. White flight out of the city led to disinvestment in economic development, jobs, housing, and education. The city’s power structure refused to listen, let alone address, black issues, placing the city on a racial powder keg by 1960.

Civil Rights/Black Power

These tensions were first exposed in the fall of 1960 when members of New Orleans CORE launched direct-action protests on Canal Street. In November of that same year Judge Skelly Wright ordered the local school system to desegregate. The city exploded as conservative whites mobbed the central business district, assaulting African Americans, verbally abusing police officers, and rampaging through city hall. The presence of protestors on Canal Street and the resulting violence in the aftermath of the school desegregation order made it apparent that the Crescent City was unfortunately not that distinct from other locales in the South.

Throughout the early part of the 1960s, the black freedom movement in New Orleans was largely lead by members of New Orleans CORE launched direct-action protests on Canal Street. In November of that same year Judge Skelly Wright ordered the local school system to desegregate. The city exploded as conservative whites mobbed the central business district, assaulting African Americans, verbally abusing police officers, and rampaging through city hall. The presence of protestors on Canal Street and the resulting violence in the aftermath of the school desegregation order made it apparent that the Crescent City was unfortunately not that distinct from other locales in the South.
less of skin tone, social class, or economic standing. The arrival of the Black Panthers in 1970 elevated the racial consciousness of the city. The city produced other black power organizations, such as the Free Southern Theater, Adhiambo, black student groups, and myriad cultural nationalist organizations who wanted to liberate black folks from European ways of thinking and doing.

**From Politics to Protest**

But liberating the minds of black folks did not address their material needs. For this, African Americans looked to the political structure. The city’s black vote began to show its strength beginning in the late 1960s to the mid-1970s, following the 1965 Voting Rights Act. Two organizations, the Southern Organization for Unified Leadership (SOUL) and the Community Organization for Urban Politics (COUP), institutionalized the black vote in New Orleans. SOUL catered to the more politically active and militant, like those that were active in New Orleans CORE, while COUP catered to young black professionals who were more assimilationist and conservative in their outlook. Since the black population still represented a minority, both organizations functioned as powerless patrons to the larger white political establishment.

Activism in New Orleans shifted from protest to politics with the 1977 election of Ernest “Dutch” Morial as the city’s first black mayor. While Morial was in many ways a bit more conservative than his black predecessors such as Cleveland’s Carl Stokes or Atlanta’s Maynard Jackson, he attempted to make change where he could. One of his major strategies involved reforming the rogue New Orleans Police Department, which was well on its way to becoming the most corrupt and brutal law enforcement division in the United States. During his two-term tenure Morial spent an inordinate amount of time dealing with public safety issues that included white officers accusing him of favoring black officers, as well as black activists labeling him a sell-out.

**White Flight, Disinvestment, and Hurricane Katrina**

When Morial left office in 1985, New Orleans was in the midst of a steep economic decline, white flight, urban disinvestment, Reagonomics, and an oil bust that cost over 60,000 workers their jobs, all buttressed by federal and social indifference. Faced with astounding rates of poverty, high unemployment, and meteoric rises in homicides and violent crimes, inner-city New Orleans was becoming a place that care forgot. Much of the crime problem in New Orleans throughout the mid 1980s and mid 1990s was directly related to the crack epidemic, which city officials were unable to adequately address.

By the early 1990s, some critics would argue that New Orleans was simply out of control. The white power structure made no effort to address black issues, preferring instead to focus on maintaining the city’s tourist appeal. Indeed, with the Sugar Bowl, Mardi Gras, JazzFest, Essence Fest, the Bayou Classic, and the Super Bowl, on occasion, the white elite had no reason to invest in areas outside of the Central Business District and the French Quarter.

The city experienced something of a resurgence during the eight-year, two-term tenure of Marc Morial, Dutch’s son, who was elected mayor in 1993. The young attorney decreased the crime rate, reformed the police department, and secured investment in the core areas of the city. However, the structural problems of poverty, unemployment, poor housing, limited educational opportunities, a lack of health care, and decreasing city budget, left far too many black residents struggling. It took a natural and man-made disaster named Katrina to highlight the unfortunate social and economic realities of black New Orleans. Now, more than seven years after Hurricane Katrina, too many black Orleanians are still trying to find hope in the midst of despair.

Leonard N. Moore is currently a professor of history at the University of Texas at Austin and he is working on a book on the life of Adam Clayton Powell. Jr. He is a member of the Local Arrangements Committee.

**For Further Reading**


The American Historical Association is excited to announce new membership benefits for our individual and departmental members. Effective January 2013 AHA members will receive a complimentary 1-Year Interfolio Dossier subscription and departments will receive a 1-Year complimentary license for Interfolio ByCommittee Search to manage their faculty searches. Please visit booth 420 for more information.

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*Interfolio*
New Orleans and Historians

Blue City, Red State: A Historian’s Reflections on a City’s Politics

By Alecia P. Long

New Orleans is a defiantly blue city in an otherwise overwhelmingly red state. Many of its residents see themselves as constantly besieged by Herculean efforts to control New Orleans’s politics and change its culture, and they strive to remain an island of political liberalism and social and cultural laissez-faire, even as parishes dominated by more conservative “values voters” surround the city on all sides. A “live and let live” ethos has survived continued efforts by state legislators intent on regulating and restricting the city’s legendary joie de vivre. New Orleanians have a long and robust history of refusing to bend to the desires of those who would try to determine their fate or interfere with their pursuit of the good life as they define it. As a progressive New Orleanian—and, by default, a gambler—my bet is that the city’s legendary ethos will outlast what many residents see as powerful legislative assaults on the civil rights and personal freedoms of so many of our citizens.

New Orleans has been shaped by and has benefitted from a healthy disrespect for authority and a stubborn streak of self-interest for its entire existence. The city’s very location is evidence of how a few colonists, led by Jean Baptiste Le Moyne, Sieur de Bienville, outmaneuvered the designs of the French colonial authorities. Despite repeated directives and strong Parisian preferences for sites further upriver, Bienville simply ignored them and began building the city at its current location.

France largely abandoned New Orleans in the 1730s and surrendered it to Spain near the end of the Seven Years’ War. Spain agreed to absorb French holdings west of the Mississippi River, including the inaccurately named “Isle of Orleans”. This clever diplomatic sleight of hand gave Spain control of a promising port city even though, in actuality, New Orleans was neither an island nor located on the west bank of the river.

Despite differences with France, the citizens defended their French cultural identity once the Spanish arrived. A small revolt and a few strategic executions later, the Spanish secured effective control of the city in 1769. Despite establishing political control, the Spanish gave in to the strength of the city’s French cultural heritage—often by marrying the daughters of the colony’s most prominent families.

After the Louisiana Purchase gave the United States control of the city, the people of New Orleans pushed back yet again, this time against what they saw as American cultural incursion. After several decades, the English language and American political institutions triumphed. Yet the people and their culture remained stubbornly singular and proudly out of step with the rest of the nation.

The city’s current differences with and from the rest of the state are also nothing new. For two centuries rural legislators have taken issue with the city’s inordinate economic power and cultural prominence. The state’s first constitution privileged large landowners, in part to wrest political influence from New Orleans. In a campaign designed to remove the gem of political power from the state’s urban crown jewel, the legislature shifted the capital away from and, revealingly, back to New Orleans half a dozen times between 1825 and 1879, when Baton Rouge finally secured that distinction for good. Even the legislators who led the drive for these transfers of political authority were ambivalent about sacrificing their yearly sojourns to the “Great Southern Babylon.”

The city has long had this kind of vexing appeal—even for its most vocal moral critics. In describing this kind of schizophrenic behavior on the part of the state’s early 20th century advocates of prohibition, New Orleans mayor Martin Behrman remarked that “people from the country were for prohibition at home but when they came to New Orleans they were wet and wanted New Orleans to be saturated.”

That reputation for being saturated, even obsessed, with intoxication endured despite and throughout prohibition. So did the Crescent City’s pursuit of good times. People in the city see themselves as culturally distinct from the rest of the nation in general and their red-state brethren in particular. In short, there is still an Isle of Orlean.

Voters in New Orleans remain reliably Democratic, but the state’s political agenda is set entirely by Republicans. Their power is underwritten and heavily supported by culturally conservative groups like the Family Research Council and the Louisiana Family Forum. Though he is not an elected official, Gene Mills, president of the Louisiana Family Forum, is widely perceived to have the ability to arrest the progress or seal the success of bills in which his organization has interest.
To progressive New Orleanians, this means legislation designed to control the bodies and choices of women, to privilege the lives of heterosexuals, and to find ingenious ways to punish, demean, and deny civil rights to the state’s gay and lesbian citizens. Each year as the legislature goes into session, social liberals in New Orleans watch in powerless astonishment as the legislature passes laws seemingly designed to control the private lives of those they deem unrepentant, heathen urbanites.

Yet, despite all this, New Orleans remains one of the nation’s most gay-friendly cities. This has not always been the case. In the 1950s and 60s queer people who met or gathered in public were routinely harassed, arrested, and had their names and addresses printed in local newspapers. In the years after Stonewall, however, gay people in New Orleans began to come out and come together forming a vibrant and very visible local community in the early 1970s. In 1972 a small group of friends threw a Southern Decadence-themed costume party, which, over ensuing decades, has become the city’s largest annual gay event. Each Labor Day weekend thousands of gay people from around the region and nation gather in New Orleans for Southern Decadence.

Cultural creativity and resilience against the odds has been the city’s long-time hallmark. Historically, this resilience can be detected in the dancing and drumming of enslaved people in Congo Square despite the deprivations of enslavement. A century later, their descendants joined with other derided immigrant groups to create the unique American art form, jazz. That strength and cultural resourcefulness in the face of powerful challenges extends into the here and now. Many of the people who refused to pull up stakes and move away after the devastation visited on the city by Hurricane Katrina in 2005 opted to remain largely because of their love for their city’s cultural vibrancy.

In August 2012, The American Political Science Association (APS) wrote Louisiana’s governor informing him that while the organization would honor a contract to meet in New Orleans in 2012, it would not hold future meetings the city. The decision was based on a 2004 amendment to the state constitution that not only banned gay marriage but also prohibited legal recognition of domestic partnerships or same-sex unions recognized by other states. The response from the governor’s office was unsurprisingly brusque and very nearly sarcastic. That New Orleanians at all levels of society depend on such conferences and the income they generate did not seem to make much of a difference to the current administration.

It would be hard for any social liberal to argue with the equititarian grounds upon which the APSA based its protest. As a progressive New Orleanian, I regret the governor’s position. At the same time, I would still defend all the good things New Orleans stands for, as well as any organization’s decision to gather here. One might also observe that there are many other blue cities hemmed in by red state politics. If professional organizations decide to abandon New Orleans, other cities, like Austin, Atlanta, and Charlotte could reasonably come in for the same kind of prohibition.

In her important study of how Christian nationalism has shaped the contemporary Republican Party, author and journalist Michelle Goldberg acknowledges the resentment for red states that often seethes in progressive citizens of blue ones. After all, most “blue states subsidize the red ones with their tax dollars. Goldberg concludes that “it would be cruel for liberals to leave their progressive allies in right-wing states to the tender mercies” of cultural conservatives, suggesting that, “there should be a much greater effort to reach out to liberals living in Christian nationalist strongholds” since they are “often the people fighting the hardest.”

In other words, blue cities in red states need the support of organizations like the American Historical Association as a show of support for the people who hold out against the rising red state tide. The support of allies is critical to keeping blue cities economically stable which, in turn, helps to keep them culturally vibrant.

The New Orleanians who are fighting hard in these political battles often do so in idiosyncratic ways. The post-Katrina years have witnessed a resurgence of grassroots organizing, but those efforts have been aimed mostly at finding effective ways to reduce the violent crime that plagues our city, or trying to draw the nation’s attention to the critically important issue of coastal erosion. Having said that, most New Orleanians are not politically engaged in the traditional sense. The explanation for this might be found in the deeply corrupt politics that have always defined the city and state. When you know for sure the system is stacked against or hostile toward you, turning inward and concentrating on cultural creativity and the joys of private life is an understandable response and reasonable survival strategy.

For all of its faults, New Orleans is a city with a rich past that its people still treasure, preserve, and are eager to share. It is a city that, despite many challenges, has a vibrant present. And—though I am betting again—I wager it may have a brighter, more equalitarian future ahead. More than anything else, New Orleans has magic, and no amount of red-state self-righteousness can denude it of that ineffable but very real quality.

Alecia P. Long is a resident of New Orleans and an associate professor in the department of history at Louisiana State University in Baton Rouge where she teaches course on Louisiana history and the history of sexuality. She is a member of the Local Arrangements Committee.

Notes

3. Ibid., 180.

Service Animals Welcome!

The American Historical Association is committed to making the annual meeting accessible. Service animals are welcome at all events, sessions, and venues.

The Americans with Disabilities Act protects the right of people with disabilities to be accompanied by trained service animals in public places. Remember, not all disabilities are visible and service animals are not required to wear special equipment or tags.

Service animals are working and should not be distracted without permission.
The Job Center

Top Ten Job Center Tips for Candidates and Search Committees

By Liz Townsend

The Job Center at the AHA annual meeting, located this year in the Sheraton New Orleans, Napoleon Ballroom, Salon A, provides facilities and assistance to both job candidates and search committees. Those who went through the job market years ago might not even recognize the current setup of the Job Center; the AHA is constantly evaluating the effectiveness of our services and making changes where possible.

No longer just a bare room filled with tables and noise, the Job Center headquarters consists of an information/waiting area and another room with interview tables separated from each other by drape. Interviews taking place in privately arranged suites are displayed on an electronic list; there are many chairs for candidates to use while waiting for their interviews; there are free terminals with access to the Messaging System and the Internet in the same room; and there is a nearby Quiet Room complete with WiFi where candidates can get away for a while to decompress.

Extensive information about the Job Center is available at www.historians.org/annual/jobs/, or from the Job Center Information Booth in the Napoleon Ballroom, Salon A on the Sheraton’s third floor. We’ll be happy to answer any questions you may have about the interviewing process or about the annual meeting.

Don’t forget to bring your badge; everyone entering the Job Center room is required to display a 2013 annual meeting badge. Here are some quick tips to get you started.

Candidates

1. Come prepared. You’ll need copies of your c.v. or other professional information and all interview details from the search committees, including names and contact info.
2. Pick up a Job Center Handout in the Napoleon Ballroom, Salon A, and look for open positions you may want to apply for. The Handout is also available online.
3. Check the bulletin boards for late-breaking announcements and new positions.
4. Submit c.v.’s early in the meeting for open positions. Most search committees fill their open slots quickly, and there are only a few open positions this year.
5. Go to the Registration Resource Center at www.historians.org and set up your account to receive e-mails or texts from the Messaging System. Check messages often from any Internet-connected device or the free terminals in Salon A.
6. Confirm interview locations at the Information Booth. Ask for help if you don’t find your position listed.
7. Check in for table interviews about 10 minutes before the scheduled time in Salon A.
8. For interviews in suites, go directly to the room at your scheduled time. Knock once on the door at the exact time if it hasn’t been opened by then.
9. Spend time in the Quiet Room in the Sheraton’s Maurepas Room near the Job Center.
10. Attend sessions, receptions, and network with other historians. You’ll be a member of the history profession for years to come, so use this opportunity to meet and talk with historians from across the country and around the world.

Search Committees

1. If you’re interviewing in a privately arranged suite, let us know the hotel and room number by e-mail at ltownsend@historians.org or by coming to the Information Booth in Salon A. Help us help your candidates have as stress-free an experience as possible.
2. If you arranged a room through the Job Center, pick up your key at the Information Booth in Salon A.
3. If interviewing in a room arranged through the Job Center, let us know if there is anything wrong with the room or if you need any assistance. We’ll provide a local number when you pick up the key.
4. Check in for table interviews in Salon A when you’re ready to begin for the day.
5. Let the Search Committee Check-in Booth know when you’re leaving for lunch or when you’re done for the day. We don’t want candidates to be left waiting for a committee that has already gone.
6. Let staff at the Check-In Booth know if there are any problems in the table area or if you’d like to move to another table.
7. Collect c.v.’s often from the C.V. Collection Booth if you have an open position.
8. If you wish to decline the interview request, give the c.v. back to the Information Booth, which will send a generic decline message through the Messaging System. To schedule interviews, contact candidates directly through their cell/local numbers or the Messaging System.
9. Give a copy of the job description to the Information Booth if you have a new position to display on the bulletin boards.
10. Take a look around your table and room when you’re done to be sure you haven’t left anything behind.

Please Note:

Please help us to accommodate attendees who are sensitive to fragrances and other scented products by refraining from wearing perfume, aftershave, scented lotions, and other similar products.

Liz Townsend is AHA coordinator, Job Center and professional data. She is also editor of the AHA’s print and online Directory of History Departments, Historical Organizations, and Historians.
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, disability, 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 on History. If hiring institutions intend to interview at the AHA annual meeting, they should make every effort to advertise in the Perspectives on History 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 the Job Center guidelines, available online at [http://historians.org/annual/jobs](http://historians.org/annual/jobs). 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.

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**For Further Reading**

The following online resources are also available:

- The AHA Job Advertising Policy
  [www.historians.org/support ADPOLICY.htm](http://www.historians.org/support ADPOLICY.htm).

- The AHA Statement on Standards of Professional Conduct

- The AHA statement, Best Practices on Spousal/Partner Hiring
# Exhibitors' Index

The following list of 2013 annual meeting exhibitors has been updated from the Exhibitors' Index printed on page 134 of the 2013 Annual Meeting Program:

<table>
<thead>
<tr>
<th>Name of Exhibitor</th>
<th>Booth Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Columbia University Press</td>
<td>407</td>
</tr>
<tr>
<td>Conference of Historical Journals</td>
<td>321</td>
</tr>
<tr>
<td>Cornell University Press</td>
<td>114</td>
</tr>
<tr>
<td>Duke University Press</td>
<td>236, 238</td>
</tr>
<tr>
<td>EBSCO Publishing</td>
<td>108</td>
</tr>
<tr>
<td>First Peoples/New Directions in Indigenous Studies</td>
<td>235</td>
</tr>
<tr>
<td>German Historical Institute</td>
<td>337</td>
</tr>
<tr>
<td>Hackett Publishing Co.</td>
<td>227</td>
</tr>
<tr>
<td>HarperCollins Publishers</td>
<td>310, 312</td>
</tr>
<tr>
<td>Harvard University Press</td>
<td>206, 208</td>
</tr>
<tr>
<td>Hill &amp; Wang</td>
<td>303</td>
</tr>
<tr>
<td>HistoryIT</td>
<td>343</td>
</tr>
<tr>
<td>Johns Hopkins University Press</td>
<td>122, 124, 126</td>
</tr>
<tr>
<td>JSTOR</td>
<td>329</td>
</tr>
<tr>
<td>Lexington Books</td>
<td>109</td>
</tr>
<tr>
<td>Louisiana State University Press</td>
<td>335</td>
</tr>
<tr>
<td>Macmillan</td>
<td>301</td>
</tr>
<tr>
<td>MapStory Foundation</td>
<td>418</td>
</tr>
<tr>
<td>McGill-Queen's University Press</td>
<td>311</td>
</tr>
<tr>
<td>McGraw-Hill Higher Education</td>
<td>210, 212</td>
</tr>
<tr>
<td>Milestone Documents</td>
<td>320</td>
</tr>
<tr>
<td>The Nation</td>
<td>123</td>
</tr>
<tr>
<td>New York University Press</td>
<td>119</td>
</tr>
<tr>
<td>Northern Illinois University Press</td>
<td>125</td>
</tr>
<tr>
<td>Ohio University Press</td>
<td>112</td>
</tr>
<tr>
<td>Omohundro Institute of Early American History and Culture</td>
<td>307</td>
</tr>
<tr>
<td>Oxford University Press</td>
<td>302, 304, 306, 308</td>
</tr>
<tr>
<td>Palgrave Macmillan</td>
<td>203, 205, 207</td>
</tr>
<tr>
<td>Penn State University Press</td>
<td>336</td>
</tr>
<tr>
<td>Penguin Group USA</td>
<td>410, 412</td>
</tr>
<tr>
<td>Perseus Books Group</td>
<td>409, 411</td>
</tr>
<tr>
<td>Princeton University Press</td>
<td>221, 223</td>
</tr>
<tr>
<td>Project MUSE</td>
<td>126</td>
</tr>
<tr>
<td>ProQuest</td>
<td>417</td>
</tr>
<tr>
<td>Provalis Research</td>
<td>415</td>
</tr>
<tr>
<td>Rachel Carson Center for Environment and Society</td>
<td>110</td>
</tr>
<tr>
<td>Random House Inc.</td>
<td>101, 103, 105, 107</td>
</tr>
<tr>
<td>Routledge/Taylor and Francis</td>
<td>406, 408</td>
</tr>
<tr>
<td>Rowman &amp; Littlefield Publishers</td>
<td>111, 113</td>
</tr>
<tr>
<td>Scholar's Choice, The</td>
<td>324</td>
</tr>
<tr>
<td>M.E. Sharpe Inc.</td>
<td>222</td>
</tr>
<tr>
<td>Signature Books</td>
<td>405</td>
</tr>
<tr>
<td>Soomo Publishing</td>
<td>229</td>
</tr>
<tr>
<td>Stanford University Press</td>
<td>218, 220</td>
</tr>
<tr>
<td>Transaction Publishers</td>
<td>121</td>
</tr>
<tr>
<td>Ultimate History Project, The</td>
<td>343</td>
</tr>
<tr>
<td>University of California Press</td>
<td>217, 219</td>
</tr>
<tr>
<td>University of Chicago Press</td>
<td>127, 129, 131</td>
</tr>
<tr>
<td>University of Georgia Press</td>
<td>117</td>
</tr>
<tr>
<td>University of Illinois Press</td>
<td>237, 239</td>
</tr>
<tr>
<td>University of Massachusetts Press</td>
<td>309</td>
</tr>
<tr>
<td>University of Nebraska Press</td>
<td>216</td>
</tr>
<tr>
<td>University of New Mexico Press</td>
<td>341</td>
</tr>
<tr>
<td>University of North Carolina Press</td>
<td>305</td>
</tr>
<tr>
<td>University of Pennsylvania Press</td>
<td>318</td>
</tr>
<tr>
<td>University of Pittsburgh Press</td>
<td>225</td>
</tr>
<tr>
<td>University of Texas Press</td>
<td>327</td>
</tr>
<tr>
<td>University of Toronto Press</td>
<td>224</td>
</tr>
<tr>
<td>University of Virginia Press</td>
<td>331</td>
</tr>
<tr>
<td>University of Washington Press</td>
<td>226</td>
</tr>
<tr>
<td>University of Wisconsin Press</td>
<td>404</td>
</tr>
<tr>
<td>University Press of Kansas</td>
<td>313</td>
</tr>
<tr>
<td>U.S. Department of State</td>
<td>338</td>
</tr>
<tr>
<td>W. W. Norton &amp; Company</td>
<td>400, 402</td>
</tr>
<tr>
<td>Wiley-Blackwell</td>
<td>209, 211, 213</td>
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For the 2013 Annual Meeting, the Program Committee has organized the following series of themed sessions (numbers in parentheses refer to the page number in the 20113 Annual Meeting Program):

**The Malleable PhD**

The AHA Professional Division sponsors a series of workshops to promote broader thinking about careers for history PhDs.

- **Thursday, January 3, 3:30–5:30 p.m.** Session 27. The Entrepreneurial Historian (p. 43)
- **Friday, January 4, 2:30–4:30 p.m.** Session 111. Front Lines: Early-Career Scholars Doing Digital History (p. 68)
- **Saturday, January 5, 9:00–11:00 a.m.** Session 139. Exploring a Range of Careers outside the Academy (p. 81)
- **Saturday, January 5, 11:30 a.m.–1:30 p.m.** Session 166. Academic Administration as a Career Path for History PhD’s (p. 89)
- **Saturday, January 5, 2:30–4:30 p.m.** Session 195. Transforming History Graduate Education to Make the PhD “Malleable” (p. 98)
- **Saturday, January 5, 3:30–4:30 p.m.** Workshop: Finding and Loving a Government Job (p. 106)
- **Sunday, January 6, 11:00 a.m.–1:00 p.m.** Session 247. Public History in the Federal Government: Continuing Trends and New Innovations (p. 115)

**New Orleans and the Wider World**

The AHA Program Committee solicited sessions on the rich history of New Orleans in the context of colonization and empire; slavery and the African diaspora; music and food; empire and trade; city and country; natural and human disasters.

- **Thursday, January 3, 1:00–3:00 p.m.** Session 3. Henry Morton Stanley, New Orleans, and the Contested Origins of an African Explorer: Public History and Teaching Perspectives (p. 36)
- **Thursday, January 3, 1:00–3:00 p.m.** Session 4. Writing and Rewriting a Past: Lost Histories of Free People of Color in New Orleans (p. 36)
- **Thursday, January 3, 1:00–3:00 p.m.** Session 5. Claiming New Orleans for the Early American Republic (p. 36)
- **Thursday, January 3, 3:30–5:30 p.m.** Session 28. Ethnic Entrepreneurship in Nineteenth-Century New Orleans (p. 43)
- **Friday, January 4, 8:30–10:00 a.m.** Session 57. Public History Meets Digital History in Post-Katrina New Orleans (p. 51)
- **Friday, January 4, 8:30–10:00 a.m.** Session 58. Queer Souths, Part 1: Queer Southern Destinations: Tourism, Community, Policing, and Belonging (p. 51)
- **Friday, January 4, 10:30 a.m.–12:00 p.m.** Session 85. Self Defense, Civil Rights, and Scholarship: Panels in Honor of Gwendolyn Midlo Hall, Part 1: Gwendolyn Midlo Hall’s *Africans in Colonial Louisiana* Twenty Years Later (p. 59)
- **Friday, January 4, 10:30 a.m.–12:00 p.m.** Session 86. New Orleans and the Slave Trade (p. 59)
- **Friday, January 4, 10:30 a.m.–12:00 p.m.** Session 87. Immigrants and Food Culture in New York and New Orleans (p. 59)
- **Friday, January 4, 2:30–4:30 p.m.** Session 114. To Swim in Strange Waters: Memory, Ecology, and Landscape in the United Houma Nation of Southeastern Louisiana (p. 69)
- **Friday, January 4, 2:30–4:30 p.m.** Session 115. Self Defense, Civil Rights, and Scholarship: Panels in Honor of Gwendolyn Midlo Hall, Part 2: Armed Self Defense during the 1950s and 1960s: The Other Side of the Southern Civil Rights Movement (p. 69)
- **Saturday, January 5, 11:30 a.m.–1:30 p.m.** Session 167. Possessing Indigenous Places: American Indian Land, Law, and Identity in Louisiana (p. 89)
- **Saturday, January 5, 11:30 a.m.–1:30 p.m.** Session 168. Queer Souths, Part 5: Tales from the Queer South: Desire, Identity, and Community (p. 89)
- **Saturday, January 5, 11:30 a.m.–1:30 p.m.** Session 169. Stories from a Caribbean World: New Orleans in the Age of Revolutions, 1769–1819 (p. 89)
- **Saturday, January 5, 2:30–4:30 p.m.** Session 198. Before Katrina: The Decline of New Orleans from the Civil War to the Twenty-First Century (p. 98)
- **Saturday, January 5, 2:30 p.m.–4:30 p.m.** Session 199. Lives, Places, and Stories of Oil in Water (p. 98)
- **Sunday, January 6, 8:30–10:30 a.m.** Session 223. New Orleans in the World: Race, Culture and Transnational Identity (p. 107)
- **Sunday, January 6, 11:00 a.m.–1:00 p.m.** Session 248. Integrated World History in a Humanities Program at the New Orleans Center for Creative Arts: A Four-Year Study of Humanity (p. 113)
- **Sunday, January 6, 11:00 a.m.–1:00 p.m.** Session 249. Beyond Bordellos: Race, Sex, and Jazz in Turn-of-the-Century New Orleans (p. 113)
- **Sunday, January 6, 11:00 a.m.–1:00 p.m.** Session 250. Being and Building Wealth: Gendered Paths of Connection for Africans and Afro-Creoles in Early New Orleans (p. 113)

**The Public Practice of History in and for a Digital Age**

Following up the sessions on digital history at the 2012 Annual Meeting, the 2013 Program Committee solicited sessions that not only address digital history, but also examine how the practices of all historians are being altered by digital technologies and the habits they instill.

- **Thursday, January 3, 9:00 a.m.–5:00 p.m.** THATCamp (The Humanities and Technology Camp) AHA (p. 35)
- **Thursday, January 3, 3:30–5:30 p.m.** Session 29. Spatial Narratives of the Holocaust: GIS, Geo-Visualization, and the Possibilities for Digital Humanities (p. 43)
- **Thursday, January 3, 8:00–10:00 p.m.** Plenary Session: The Public Practice of History in and for a Digital Age (p. 50)
- **Friday, January 4, 8:30–10:30 a.m.** Session 57. Public History Meets Digital History in Post-Katrina New Orleans (p. 51)
- **Friday, January 4, 8:30–10:00 a.m.** Session 59. “To See”: Visualizing Humanistic Data and Discovering Historical Patterns in a Digital Age (p. 52)
- **Friday, January 4, 10:30 a.m.–12:00 p.m.** Session 85. Self Defense, Civil Rights, and Scholarship: Panels in Honor of Gwendolyn Midlo Hall , Part 1: Gwendolyn Midlo Hall’s *Africans in Colonial Louisiana* Twenty Years Later (p. 59)
- **Friday, January 4, 2:30–4:30 p.m.** Session 111. Front Lines: Early-Career Scholars Doing Digital History (p. 68)
- **Saturday, January 5, 9:00–11:00 a.m.** Session 142. Research Support Services for History Scholars: A Study of Evolving Research Methods in History (p. 81)
- **Saturday, January 5, 9:00–11:00 a.m.** Session 143. The Power of Cartography: Remapping the Black Death in the Age of Genomics and GIS (p. 81)
- **Saturday, January 5, 11:30 a.m.–1:30 p.m.** Session 170. Beyond “Plan B” for Renaissance Studies: A Roundtable (p. 89)

- **Saturday, January 5, 11:30 a.m.–1:30 p.m.** Session 171. Mapping the Past: Historical Geographic Information Science (GIS) (p. 90)
- **Saturday, January 5, 2:30–4:30 p.m.** Session 200. The Deep History of Africa: New Narrative Approaches (p. 99)
- **Saturday, January 5, 2:30–4:30 p.m.** Session 201. Space, Place, and Time: GIS Technology in Ancient and Medieval European History (p. 99)
- **Saturday, January 5, 2:30–4:30 p.m.** Session 202. Factionalism and Violence across Time and Space: An Exploration of Digital Sources and Methodologies (p. 99)
- **Sunday, January 6, 8:30–10:30 a.m.** Session 224. Building a Swiss Army Knife: A Panel on DocTracker, a Multi-Tool for Digital Documentary Editions (p. 108)
- **Sunday, January 6, 11:00 a.m.–1:00 p.m.** Session 251. Teaching Digital Methods for History Graduate Students (p. 113)
The Cinema of John Sayles

_Eight Men Out_ (John Sayles, writer and director, Orion Pictures, 1988). _Thursday, January 3, 2:30–5:00 p.m., Sheraton New Orleans, Waterbury Ballroom_. Sayles presents a deft examination of capitalism and the relationship between management and labor amid the backdrop of a sports film, in this case the “Black Sox scandal” in which eight members of the Chicago White Sox conspired with gamblers to throw the 1919 World Series. Sayles and Elliott Gorn (Loyola Univ. Chicago), will introduce the film and lead a discussion afterward.

_Amigo_ (John Sayles, writer and director, Anarchist’s Convention Films, 2011). _Thursday, January 3, 5:30–8:00 p.m., Sheraton New Orleans, Waterbury Ballroom_. Using the Philippine-American War of 1900 as a backdrop, Sayles focuses on the history of American imperialism, and its continuity with the international conflicts of today. Sayles and Paul Kramer, (Vanderbilt Univ.), will introduce the film and lead a discussion afterward.

_Lone Star_ (John Sayles, writer and director, Columbia Pictures, 1996). _Friday, January 4, 4:30–7:15 p.m., Sheraton New Orleans, Waterbury Ballroom_. In this film, Sayles delves into the murder mystery genre, but with a multicultural and historical twist, exploring the racial, cultural, institutional, and personal borders within a small Texas border town. As it cuts back-and-forth between the past and the present, _Lone Star_ is also an affecting examination of memory. Sayles, and Rachel St. John (NYU), will introduce the film and lead a discussion afterward.

_Matewan_ (John Sayles, writer and director, Cinecom Entertainment, 1987). _Friday, January 4, 4:30–7:15 p.m., Sheraton New Orleans, Waterbury Ballroom_. One of Sayles’s better-known films, _Matewan_ is a riveting look at the struggle of the American working class in the interwar period. It focuses on a small West Virginia coal-mining town to explore one of the most violent clashes between management and labor in American history. Sayles and Walter Licht (Univ. of Pennsylvania), will introduce the film and lead a discussion afterward.

_Men with Guns_ (John Sayles, writer and director, Clear Blue Sky Productions, and Anarchist’s Convention Films, 1997). _Saturday, January 5, 12:00–2:30 p.m., Sheraton New Orleans, Waterbury Ballroom_. _Men with Guns_ is one of the more personal and lyrical of Sayles’s films, using the journey of a Latin American doctor as an allegory for human endurance, faith, and love, amid brutality and hopelessness. Sayles and Susan Fitzpatrick-Behrens (California State Univ., Northridge), will introduce the film and lead a discussion afterward.

_Sunshine State_ (John Sayles, writer and director, Sony Pictures Classics, 2002). _Saturday, January 5, 4:45–7:45 p.m., Sheraton New Orleans, Waterbury Ballroom_. In this film, Sayles examines the relationship between community and history amid the promises and changes brought on by capitalism. As a sleepy Florida coastal town invites outside investors to revitalize their community, the film looks at the importance of history and place (this film earned Sayles the Duke University LEAF Award for Lifetime Environmental Achievement in the Fine Arts). Sayles and Nathan Connolly (Johns Hopkins Univ.), will introduce the film and lead a discussion afterward.

Also Showing at the AHA Film Festival:

2012 John O’Connor Film Award Winner: _The Loving Story_

_Friday, January 4, 4:30–6:30 p.m._

_New Orleans Marriott, Preservation Hall, Studio 3_

Nancy Buirski, writer, director, and producer; Elisabeth Haviland James, producer and editor; Susie Ruth Powell, writer (Icarus Films, 2012)

_The Loving Story_ explores the history of the landmark 1967 Supreme Court decision that legalized interracial marriage by narratively weaving together rare 16mm archival footage, documentary photographs and contemporary interviews with the plaintiffs’ daughter Peggy Loving and the two attorneys who tried the case, Phil Hirschkop and Bernard Cohen. The documentary takes viewers behind the scenes of the legal challenges and the emotional turmoil that they entailed, documenting a seminal moment in American history and reflecting a timely message of marriage equality in a personal, human love story.

Nancy Buirski will introduce the film and lead a discussion afterward.
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The 127th Annual Meeting

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 5, 2013, 5:00–6:30 p.m.
New Orleans Marriott, La Galerie 5

David Hackett Fischer, Brandeis University
will speak on Open Societies at War: A Comparative History, 1939–45

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

Presiding:
Gregory J. W. Urwin, Temple University, and vice-president, Society for Military History
Mark A. Stoler, University of Vermont, and The George C. Marshall Foundation

A reception will follow in New Orleans Marriott’s La Galerie 2 beginning at 6:30 p.m.

Tours Organized by the Local Arrangements Committee

Tickets are still available for the following tours and can be purchased up to an hour prior to each tour in the Registration area of the Mardi Gras Ballroom, New Orleans Marriott (3rd Floor):

Tour 2: Government Archives in New Orleans: City Archives and Special Collections, New Orleans Public Library and Clerk of Civil District Court Notarial Archives Research Center
Thursday, January 3, 10:00 a.m.–12:00 p.m. Tour leaders: Irene Wainwright (City Archives, New Orleans Public Library) and Christina Bryant (Notarial Archives).

Tour 3: Exploring the Roots of Historic Preservation in the Lower Garden District and Irish Channel
Thursday, January 3, 1:00–4:00 p.m. Tour leader: Jane S. Brooks (Univ. of New Orleans).

Tour 9: The Williams Research Center, The Historic New Orleans Collection: 300 Years of Louisiana History
Friday, January 4, 2:00–3:00 p.m. Tour leader: Alfred Lemmon (Williams Research Center of the Historic New Orleans Collection).

Tour 10: The National WWII Museum
Saturday, January 5, 9:00 a.m.–1:00 p.m. Tour leader: Nathan Huegen (The National WWII Museum).

Tour 11: New Orleans Black History Tour of St. Louis Cemetery #2
Saturday, January 5, 9:30–11:00 a.m. Tour leader: Raphael Cassimere (Univ. of New Orleans).

Tour 13: The National WWII Museum
Saturday, January 5, 1:00–5:00 p.m. Tour leader: Nathan Huegen (The National WWII Museum).

Tour 14: Louisiana History Galleries Tour, the Historic New Orleans Collection
Saturday, January 5, 2012, 2:00–3:00 p.m. Tour leader: Bunny Hinckly (The Historic New Orleans Collection).
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