

**Call for Papers**  
**46th ASECS Annual Meeting**  
**Los Angeles, CA**  
**March 19-21, 2015**

**Seminar Descriptions**

Proposals for papers should be sent directly to the seminar chairs no later than 15 September 2014. Please include your telephone and fax numbers and e-mail address. You should also let the session chair know of any audio-visual needs and special scheduling requests. We actively encourage presentations by younger and untenured scholars.

Seminar chairs are reminded that all papers received up to the deadline **MUST** be considered. Please do not announce that the panel is closed prior to the 15 September deadline. Chairs have until 30 September to send the names of participants, their e-mail addresses and the titles of their papers to the ASECS Business Office ([asecs@wfu.edu](mailto:asecs@wfu.edu))  
(Fax: 336-727-4697)

The Society's rules permit members to present only one paper at the meeting. Members may, in addition to presenting a paper, serve as a session chair, a respondent, or a panel discussant, but **they may not present a paper in those sessions they also chair.**

Please be reminded that if you submit a paper proposal to more than one session, you should notify all the chairs to which you have made a submission. If you fail to notify the session chairs, they will have the right to decide between themselves in which session the paper will be presented or if the paper will be excluded entirely.

All participants must be members in good standing of ASECS or a constituent society of ISECS. Membership must be current by November 1 in order to be printed in the program and to receive pre-registration materials. Those members of constituent societies of ISECS **MUST** furnish a snail mail address to [asecs@wfu.edu](mailto:asecs@wfu.edu) to receive pre-registration materials.

**"Books and the Larger World of Objects in the Long Eighteenth Century" (Roundtable) (American Antiquarian Society)** Paul Erickson, 190 Salisbury Street, Worcester, MA 01609; Tel: (508) 471-2158;  
E-mail: [perickson@mwa.org](mailto:perickson@mwa.org)

This roundtable session will highlight research and conversations that took place at the American Antiquarian Society's 2014 Summer Seminar in the History of the Book in American Culture, which took place in June 2014 and focused on "Books and the Larger World of Objects." Led by David Brewer (Ohio State) and Lynn Festa (Rutgers), this seminar sought to reposition books (and book history) within the larger world of objects and the disciplines devoted to their examination: in particular, social anthropology, material culture studies, and the kinds of philosophy and history of science sometimes characterized as "thing theory." The latter disciplines have largely ignored the book in their attempts to describe and theorize the relations between persons and things, while book history, despite its many achievements, has all too often remained wedded to concepts that these other fields have productively critiqued or moved beyond. Drawing on the matchless collections of the American Antiquarian Society's library, participants engaged with materials from a wide range of print forms to think about the "thingness" of books. This roundtable will feature seminar participants talking about how the experience of the seminar has altered their approach to book history scholarship.

**"Beyond Recovery: Women in the Arts" (The Aphra Behn Society for Women in the Arts, 1660-1830)**  
Robin Runia, 4326 Danneel St., New Orleans, LA 70115; Tel: (505) 730-1157; E-mail: [rrunia@xula.edu](mailto:rrunia@xula.edu)

In recent decades, much important scholarship has been done to make available women's writing for evaluation and examination. Aphra Behn, Eliza Haywood, Charlotte Lennox, and Sarah Fielding have become major figures within our discussions of the period. These developments have been further enhanced by new technological advances extending access to the archive of women's writing. Accordingly, our understanding of women's writing and its role within the world of eighteenth-century publication has become complicated in rich and important ways. For contemporary scholars, the wealth of materials now available through technologies such as digital archives and on-line journals offers a view of the period unprecedented in its breadth, depth, and diversity. New technologies also offer innovative modes of engagement and analysis for understanding the function of texts. Equally significant, the explosion of resources has also exploded categories such as amatory, sentimental, or didactic literature, revealing that much women's writing is the product of sophisticated maneuvering. The phrase "Beyond Recovery" thus refers simultaneously to the current state of scholarship on women's writing, which has

progressed beyond “recovering” female-authored work to include an expanding repertoire of methods for analyzing such work; and to the idea that this methodological and material expansion has exploded old modes and canons “beyond recovery.” This panel will continue the discussion of methods, materials, and opportunities in the eighteenth century and today. Papers might offer new readings of familiar or new texts and contexts, investigate the current state of scholarship on women’s writing, or propose new directions in the field.

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**“Collaborations: Women in the Arts” (The Aphra Behn Society for Women in the Arts, 1660-1830)** Carolyn Woodward, 2109 San Venito Rd NW, Albuquerque, NM 87104; Tel: (505) 715-8463 OR (505) 265-4698; E-mail: [writecjlw@gmail.com](mailto:writecjlw@gmail.com)

During most of the eighteenth century, copyright was still in flux and of benefit mainly to booksellers. Although in the middle of the century, Edward Young put forth an idea of the individual author and his original work, it was Goethe, Wordsworth and Coleridge who turned this notion into something of a manifesto. Before this, people such as Samuel Johnson and George Friderich Handel easily worked collaboratively. This panel seeks to investigate the degree to which women may have found collaborative work particularly fruitful. How do women of the period interact with the discourse on collaboration? Papers might address women’s involvement with the question of collaboration and copyright. Or they might present collaborations by women that bring together an artist and a writer, for example, or collaborations between women artists or writers or musicians. Papers may be either standard-format or collaborative in some way.

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**“Collaborative Research Networks in Bibliography and Book History” (Roundtable) (The Bibliographical Society of America)** Catherine Parisian, UNC-Pembroke, AND Laura Miller, U. of West Georgia, Dept. of English and Philosophy, 1601 Maple Street, Carrollton, GA 30118; Tel: (818) 458-5732 (LM); E-mail: [lmiller@westga.edu](mailto:lmiller@westga.edu), [catherine.parisian@uncp.edu](mailto:catherine.parisian@uncp.edu)

This roundtable was inspired by the research network “Community Libraries: Connecting Readers in the Atlantic World, c.1650-c.1850.” We wish to generate further discussion about collaborative networks and their role in facilitating emerging research in bibliography and book history. Topics that individual participants wish to discuss might include, but are not limited to: digital approaches to library history and the history of the book, publications that emerge from these networks, graduate student participation in collaborative research, interdisciplinary collaboration, and new approaches to visualizing the histories of print and reading. We invite proposals from Community Libraries participants and others in eighteenth-century studies who have participated in or are developing similar networks. Please submit a brief description of what you’d like to focus on in our roundtable discussion as well as a link to—or brief description of—the research network you’d like to discuss.

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**“The Provincial Book Trade in England: Reassessments” (The Bibliographical Society of America)** Norbert Schürer, California State University, Long Beach, English, 1250 Bellflower Blvd., Long Beach, CA 90840; Tel: (562) 985-4213; E-mail: [nschurer@csulb.edu](mailto:nschurer@csulb.edu)

In *The Provincial Book Trade in Eighteenth-Century England* (1985), John Feather claimed “that the provincial trade, despite all the interest in its printing activities, was essentially distributive.” However, in the 30 years since the publication of Feather’s groundbreaking book, much new material about provincial print culture has come to light, and many case studies have contributed to our knowledge of the literary marketplace outside of London. This panel attempts to resituate the provincial book trade in relation to the London metropolis through individual case studies or through comprehensive reassessments.

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**“Bad Burneys” (The Burney Society)** Hilary Havens, Dept. of English, 301 McClung Tower, U. of Tennessee, Knoxville, TN 37996-0430; Tel: (865) 974-5401; E-mail: [hhavens@gmail.com](mailto:hhavens@gmail.com)

This panel invites proposals on the Burney family and “badness,” which can refer to badly-behaved Burneys (i.e. Charles Jr.), their fictional characters (i.e. Madame Duval), or to badly-written works (i.e. *The Memoirs of Doctor Burney*). While papers on the fiction and journals of Frances Burney are anticipated and welcomed, I also encourage proposals on the lives and works of the “other Burneys.” The panel will be concerned with several questions, including: can bad writing be redeemed? When determining whether bad behavior is simply naughty or subversive, do we need to account for gender and/or age? Should badly-behaved characters be read as progressive figures or didactic warnings? And finally and perhaps paradoxically, what rewards can be gleaned by linking “badness” with the Burneys?

**“Frances Burney After Forty” (The Burney Society)** Cheryl D. Clark, Louisiana College, 1140 College Drive, Box 606, Pineville, LA 71359; Tel: ( 601) 319-4521 (cell); E-mail: [cheryl.clark@lacollege.edu](mailto:cheryl.clark@lacollege.edu) or [dr.cheryldclark@gmail.com](mailto:dr.cheryldclark@gmail.com)

This panel seeks proposals that celebrate or investigate any aspect of France Burney's life after her fortieth birthday. With many contemporary women postponing marriage, children, and careers, Burney stands as an example to women that outstanding accomplishments after forty are possible. Such topics could include her marriage, motherhood, Juniper Hall relationships, experiences in France, health issues, and her professional life, which includes a rich literary heritage: two novels, three comedies, memoirs, journals, letters, and a political essay. Questions that might be considered: Does Burney's later works challenge eighteenth-century femininity? Does she help to redefine eighteenth-century femininity? How does she respond to pain, adversity, or the conflict between duty and self-interest? How do her personal experiences impact her works? How does she balance her family responsibilities and professional obligations? Does her age impact her editing practices and choices? Does a mature Burney embrace a political agenda? Please send one-page proposals to Cheryl D. Clark [cheryl.clark@lacollege.edu](mailto:cheryl.clark@lacollege.edu) or [dr.cheryldclark@gmail.com](mailto:dr.cheryldclark@gmail.com) by September 15. Please mention any audio visual requirements.

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**“Shaftesbury: Culture, Politics, and Ideology” (Cultural Studies Caucus)** Robert Markley, U. of Illinois, E-mail: [markley@illinois.edu](mailto:markley@illinois.edu)

This panel invites new historical and theoretical perspectives on the work and influence of Anthony Ashley Cooper, the Third Earl of Shaftesbury. Papers that explore Shaftesbury's interventions into contemporary theological, scientific, and political discourse; his foundational role in aesthetic theory; or his reception by other eighteenth-century authors are particularly welcome. (Cultural Studies Caucus)

**“Ecology, Economics, and the Eighteenth-Century Anthropocene” (Cultural Studies Caucus)** Rajani Sudan, Southern Methodist U., E-mail: [rsudan@smu.edu](mailto:rsudan@smu.edu)

This panel seeks papers that explore ecological and economic networks and relationships during the long eighteenth century, in and beyond Europe. We particularly welcome papers that explore the relationships among science, epistemology, and the environment; long distance trade relations and their ecological as well as economic implications; and commodity culture, desire, and the environment.

**“Defoe, His Contemporaries, and the Americas” (Daniel Defoe Society)** Andreas Mueller, U. of Worcester, Henwick Grove, Worcester, WR2 6AJ, United Kingdom; Tel: +44 (0) 1905 855000; E-mail: [a.mueller@worc.ac.uk](mailto:a.mueller@worc.ac.uk)

The Defoe Society invites proposals for papers that engage with the role and representation of the Americas in the works of Defoe and/or his contemporaries. Specific topics may include, but are not limited to, the Americas as a material resource; colonizing the Americas; encountering native Americans; slavery and the Americas; the Americas and spiritual allegory; the New World vs the Old World; the Americas in English travel literature. Paper proposals concerning the republication of texts and their reception in the Americas are also welcome.

**“Defoe and Architecture” (Daniel Defoe Society)** Rivka Swenson, Dept. of English, Virginia Commonwealth U., 900 Park Ave., P.O. Box 842005, Richmond, VA 23284-2005; Tel: (804) 827-8328; Fax: (804) 828-8684; E-mail: [rswenson@vcu.edu](mailto:rswenson@vcu.edu)

An Act of Union like a mighty arch. A three-sided school for women. A basketwork beehive house for multiple families to live in. A house made entirely from china. A history like a maze. Defoe's ideas and characters and things rarely exist in empty space but are instead articulated within discrete physical (or metaphorically physicalized), indeed architectural, contexts. This Defoe Society panel is devoted to thinking about the ways in which architecture, as both reality and metaphor, figures prominently across Daniel Defoe's writings; Defoe was as interested in finding the right architectural metaphors to describe a given idea or character or thing as he was in describing how the real world (both material and immaterial) is expressed within specific formal-spatial-architectural contexts. Please send (via email) 500-word abstracts for 20 minute papers.

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**“Memorial Roundtable: Adrienne Wadewitz and the Feminist” (Roundtable) (Digital Humanities Caucus)** Tonya Howe, Dept. Literature & Languages, Marymount U., 2807 North Glebe Road, Arlington VA 22207; Tel: (202) 271-5149;

E-mail: [thowe@marymount.edu](mailto:thowe@marymount.edu)

The ASECS Digital Humanities Caucus invites proposals for a roundtable panel in memory of Adrienne Wadewitz. Before her untimely death, April 8, 2014, she was Mellon Digital Scholarship Postdoctoral Fellow in the Center for Digital Learning + Research at Occidental College, and was to begin a new post as Assistant Professor of English at Whittier College in the Fall of 2014. Adrienne was a scholar of late eighteenth-century children's literature and a voice for the digital humanities, notably in her work on a primary source archive focused on the *New England Primer*. Adrienne was also a prominent and eloquent advocate for Wikipedia as an open and democratic source of information. Deeply invested in Wikipedia as a site of teaching as well as learning, she encouraged colleagues and students to become more critically involved in the production of knowledge. Her commitment to making Wikipedia a more inclusive resource was manifest in her strong advocacy both for coverage of women in the encyclopedia, and for participation by women—she was, for instance, instrumental in the #tooFEW (Feminists Engage Wikipedia) campaign. We invite both brief personal remembrances of Adrienne and reflections on the scholarly and methodological questions about which she had only just begun to speak with such force and insight.

#### LCD PROJECTOR PACKAGE, EXTERNAL SPEAKERS

**“Current Conversations in Eighteenth-Century Digital Humanities” (Digital Humanities Caucus)** Tonya Howe AND Mark Vareschi, U. of Wisconsin-Madison 600 N Park St. Madison, WI 53706; E-mail: [vareschi@wisc.edu](mailto:vareschi@wisc.edu)

The aim of this panel is to assess the state of digital humanities work within eighteenth-century studies. We ask what are the conversations, both current and emerging, surrounding digital approaches to research and pedagogy? If, as Alan Liu has suggested, the goal of digital humanities work is to move from “signal” to “meaning,” how are scholars of the eighteenth century approaching this issue in their methods, theory, and teaching? This panel is especially interested in interdisciplinary and cross-disciplinary perspectives and innovative presentation formats.

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**“Disability and Gender” (Disability Studies Caucus)** Jared S. Richman, Colorado College, Colorado Springs, CO 80903; Tel: 719-389-6889; E-mail: [jrichman@coloradocollege.edu](mailto:jrichman@coloradocollege.edu) AND Chris Mounsey, University of Winchester, Sparkford Road, Winchester SO22 4NR UK; Tel: (+44 )7981 883815; E-mail [chris.mounsey@winchester.ac.uk](mailto:chris.mounsey@winchester.ac.uk)

At ASECS 2014, the Disability Studies panels noted that the objectifying pity directed towards disabled people tended to be carried out in language often resembling that of feminization. It was of no surprise then, that such oppression was met with resistance by the objectified disabled subject in a way which resembled feminism. What we would like to explore in this panel is whether these actions and languages used towards disabled people share pathways, terminologies and discursive practices with the now familiar case of gender, or whether there is a distinctness in the case of disabled people.

As such, the ASECS Disability Studies Caucus invites submission of papers dealing with critical disability history or theory of gender and sexuality. Broad themes may include: feminist and gender studies approaches to disability; body image, fetishization, and early modern medicalization of bodies; desire, sexuality, and intimacy; freakery, deformity, and the politics of disgust; queer and crip histories /pre-histories; sex, sexuality, sexual identity, and the disabled body or mind.

We especially welcome papers exploring notions of disability, gender, and sexuality beyond a British context. Please send abstracts of 250 words and a brief c.v. to both chairs. Please note, since increased access is one of the guiding tenets of the caucus, presenters will be asked to make their papers available two weeks prior to the annual meeting as well have large-print copies on hand for audience members. Details on how conference attendees may access pre-circulated papers will be announced in early 2015.

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**“Embodied Experiences(s)” (Roundtable) (Disability Studies Caucus)** Jared S. Richman, Colorado College, Colorado Springs, CO 80903; Tel: 719-389-6889; E-mail: [jrichman@coloradocollege.edu](mailto:jrichman@coloradocollege.edu) AND Chris Mounsey, University of Winchester, Sparkford Road, Winchester SO22 4NR UK; Tel: (+44 )7981 883815; E-mail: [chris.mounsey@winchester.ac.uk](mailto:chris.mounsey@winchester.ac.uk)

Although labeled 'disabled', all disabled people are unique in their disability. However, what is becoming clear in Disability Studies is the way particular embodied experience is the nexus of the debate. What we hope to develop in this roundtable is a discussion about what is shared and what distinct in disabled embodiment, as well as an awareness of the language in which this debate is carried on. We are looking for short papers (5-7 minutes) that take the form of case studies of disabled individuals which illuminate both the distinctness (or not) of embodiment and its languages, modalities, and terminologies. Possible topics for discussion include (but are not limited to) history of disability, definitions of disability, representations of disability in literature and the arts, critical approaches to disability, variability and disability, teaching disability studies, working as a scholar / teacher with a disability.

We especially welcome papers exploring notions of disability beyond a British context. Please send abstracts of 250 words and a brief c.v. to both chairs. Please note, since increased access is one of the guiding tenets of the caucus, presenters will be asked to make their papers available two weeks prior to the annual meeting as well have large-print copies on hand for audience members. Details on how conference attendees may access pre-circulated papers will be announced in early 2015.

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**“Servitude in the Early Caribbean” (Early Caribbean Society)** Richard Frohock, 205 Morrill Hall, English Dept., Oklahoma State U., Stillwater OK 74078; Tel: (405) 744-9474; Fax: (405) 744-6326; E-mail: [richard.frohock@okstate.edu](mailto:richard.frohock@okstate.edu)

The Early Caribbean Society invites proposals for papers that explore any aspect of servitude in connection with the islands of the Caribbean. Papers might address indentured servitude, transportation and enforced labor for convicts, the enslavement of Native Americans and Africans, or articulations of proslavery, antislavery, or ameliorationist positions. Standard format papers are welcome, but proposals for jointly-written papers or other innovative presentations will also be entertained.

The officers of the Early Caribbean Society will consider all proposals and deliberate together in selecting the most promising for presentation. In keeping with the interdisciplinary aims of the Society, the officers will attempt to select a broad range of viewpoints and scholarly approaches in putting together the panel.

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**“Transgender Studies and the Eighteenth Century” (Gay and Lesbian Caucus)** Julie Beaulieu, U. of Pittsburgh, 311.5 Service Way Pittsburgh PA 15201; Tel: (207) 807-0690; E-mail: [jrb107@pitt.edu](mailto:jrb107@pitt.edu)

What can transgender studies offer to eighteenth-century scholarship? What do tensions between transgender studies and eighteenth-century studies reveal about gender or about historicity? Panelists are encouraged to prepare presentations on topics that can be read via a trans studies interpretive lens, including masquerade, cross-dressing, the unsexed, the hermaphrodite, global genders, transgendered sensibilities or styles; the elision of transgender history under “gay,” “lesbian,” or “queer,” or considerations of what gets lost or discarded in transgender readings; the boundaries of overlapping histories of queer gender and queer sexuality; recuperative, redemptive, or curative approaches to transgender history; or any phenomena that unsettle eighteenth-century understandings of gendered embodiment.

**“Race, Colonialism, and Sexuality in the Eighteenth Century” (Roundtable) (Gay & Lesbian Caucus)** Greta LaFleur, Yale U., Dept. of American Studies, #2686A, 320 York St, New Haven CT 06511; Tel: (917) 588-3662; E-mail: [greta.lafleur@yale.edu](mailto:greta.lafleur@yale.edu)

Over the past decade, scholars in eighteenth-century, postcolonial, and settler studies have increasingly turned their attention to the forms of knowledge generated within the experiences of coercive cultural contact animated by colonialism. Scholarship such as that of Scott Morgensen, Mark Rivkin, Felicity Nussbaum, Jennifer Morgan and Ann Laura Stoler has explored the way that changing understandings of race, or the logic of colonial violence itself, has inflected not only *what* people came to know about the world during the eighteenth century, but also, how they came to know it. This panel, “Race, Colonialism, and Sexuality in the Eighteenth Century” seeks to build on this exciting body of work in eighteenth-century studies in order to push forward our work on the history of sexuality during this period. How did emergent epistemologies of race, and/or the structural realities of colonialism, affect eighteenth-century perceptions of sex, sexual behavior, and desire? We seek paper proposals for a roundtable sponsored by the ASECS Queer Caucus that will examine the relationship between race, colonialism and sexuality within a wide range of geographical, cultural, linguistic and religious contexts. Some questions we might consider include: how did changing and deeply culturally contingent understandings of racial differentiation affect local understandings of conventional or aberrant (“queer”) sex and sexual behavior? How did different forms of colonial labor affect cultural assumptions regarding appropriate or conventional gender or sexual behavior, and how did those race- or class-based understandings affect large understandings of human sexual variation? How did the logics of race-based or colonial violence affect the way that sex and sexuality were defined, recognized, codified as acceptable or aberrant, or made scientific during



the eighteenth century? How and in what contexts were “queer” sexualities and behaviors used to justify racial domination and/or colonial violence, and what was the impact of this justificatory logic on developing understandings of the significance of sexual behavior? How might centering or prioritizing the history of sexuality in colonial contexts affect our fundamental assumptions or theses about the history of sexuality during the eighteenth century? These are only suggestions; we welcome proposals that respond to this call at its most broad. We also encourage papers offering meditations on method, archival practices or challenges, and pedagogy.

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**“The Idea of Europe in the Goethezeit” (The Goethe Society of North America)** John H. Smith, Dept. of European Languages and Studies, U. of California, Irvine, CA 92697; Tel: (949) 824-6406; Fax: (949) 824-6416; E-mail: [jhsmith@uci.edu](mailto:jhsmith@uci.edu)

The decades around 1800 in German-speaking countries saw major developments in the arts, society, politics, and philosophy that fostered thinking about both nationalism and cosmopolitanism. But the idea of “Europe,” which one could say lies between those two poles, also became a focus. Paul Michael Lützler explored the topic of “Goethe and Europe” in his South Atlantic Quarterly essay (2000), which we can take as a point of departure for this session. We will explore the way Europe was conceived in relation to questions of both national identity and universalism for thinkers of the late Enlightenment, Classicism, Idealism, and Romanticism.

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**“Creation and Procreation in Eighteenth Century German Literature” (The Goethe Society of North America)** Lauren Nossett, 416 Sproul Hall, Dept. of German, U. of California, Davis, One Shields Ave, Davis, CA 95616; Tel: (404) 641-2734; E-mail: [lnosset@ucdavis.edu](mailto:lnosset@ucdavis.edu)

The concepts of creation and procreation formulated in the eighteenth century by naturalists and philosophers, reflect both the sexual and the aesthetic realm. While women’s reproductive abilities were used to limit their access to the public sphere, male contributions to the literary scene were described as “procreative.” Both male and female-authored representations of the body, maternity, paternity and the artistic process are influenced by theories of nature and generation and have the potential to both challenge and uphold ideas of gender and sexuality. Papers exploring any aspect of creation and procreation are welcome

**“The Rise of Popular Culture in the Eighteenth Century” (German Society for Eighteenth-Century Studies) (Deutsche Gesellschaft für die Erforschung des 18. Jahrhunderts) (DGEJ)** Kristin Eichhorn, Institut für Neuere Deutsche Literatur und Medien, Christian-Albrechts-Universität zu Kiel, Leibnizstrasse 8, 24118 Kiel, Germany; Tel: 0049-431-880-2337; Fax: 0049-431-880-3673; E-mail: [keichhorn@ndl-medien.uni-kiel.de](mailto:keichhorn@ndl-medien.uni-kiel.de)

Due to the attempts of the Enlightenment to teach moral values through art and, thereby, having to reach out to all members of society including those who have no or very little schooling popularity becomes a new significant goal for artists, musicians and writers in the eighteenth century.

Even though this development can be witnessed in every field of art and in every western culture it is not always highlighted enough in academic discourse.

The panel wants to take a look at a few examples from the different fields of art (literature, music, visual arts) to further define the nature of such early attempts to broaden popular culture. Possible topics may include questions such as: What effects has this change on the nature of art in general? Do writers, musicians and artists have an understanding of creating popular art or do they see themselves still as traditional artists only addressing a larger and, in part, less sophisticated audience? To which degree does the claim for popularity lead to the rise of a popular culture of its own shape preceding the one we know today?

To select papers a call for proposals will be sent over various networks of the relevant fields (for example H-Net, newsletter of the German Society for Eighteenth-Century Studies) and to renowned colleagues for further distribution. The papers will be selected based on quality of research and the chosen topic itself. The aim is to cover a wide field of examples from the different disciplines which can enhance a vivid discussion on the question of the nature of popularity in eighteenth-century art. The papers should therefore address the exchange of opinions between disciplines and encourage the participation of the audience.

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**“Eighteenth-Century Science and Literary Form” (Graduate Student Caucus)** Helen Thompson AND Ash Kramer, Northwestern U., 1897 Sheridan Road, Evanston, IL 60208-2240 And U. of Southern California, Dept. of English, 3501 Trousdale Pkwy, University Park, Los Angeles, CA 90089; Tel: (213) 840-1980; E-mail: [htompson@northwestern.edu](mailto:htompson@northwestern.edu) AND [ashley.kramer@usc.edu](mailto:ashley.kramer@usc.edu)

Developments in natural philosophy and science during the long eighteenth century affected how authors constructed their fictional worlds. In Ian Watt's canonical account, empirical observation contributes to the emergence of formal realism, which becomes the novel's defining representational stance. More recently, Steven Shapin and Simon Schaffer's notion of virtual witnessing enlists the novel as a technology of experimental replication. This panel seeks to re-engage the question: how does eighteenth-century science—broadly construed as sense-based understanding, natural history, experiment, and fields like chemistry, physiology, or botany—shape literary form? How do we chart the interplay between "scientific" and "literary" writing? We invite consideration of any aspect of eighteenth-century science in relation to novels, poetry, autobiography, pamphlet and periodical writing, or other literary and visual genres. Topics in the broad field of eighteenth-century science might include scientific constructions of race, gender, species, etc.; empiricism, observation, and experiment; chemistry, geology, botany, physics, anatomy, natural history, or medicine.

This special Grad Caucus-sponsored panel supports graduate student work and fosters scholarly exchange by pairing graduate student presenters with faculty respondents. Completed essays, along with a brief abstract, by graduate students will be submitted to the chairs for review. Those selected for the panel will be paired with a faculty respondent. The essays will be pre-circulated and the panel will consist of short presentations of the essays by the authors, each followed by a prepared comment by the corresponding respondent, and a response by the student author. Please note that in order to be considered for this panel, graduate students must submit a completed 12-15 page essay.

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**“Digital Humanities and Graduate Studies” (Professionalization Panel Sponsored by the Graduate Student Caucus) (Roundtable)** Ash Kramer, U. of Southern California, Dept. of English, 3501 Trousdale Pkwy, University Park, Los Angeles, CA 90089; Tel: (213) 840-1980; E-mail: [ashley.kramer@usc.edu](mailto:ashley.kramer@usc.edu)

Academic job postings increasingly mention the digital humanities (DH) as a desired aspect of candidates' training. As a result, many graduate students feel pressured to add DH to their CVs but express anxiety about their limited knowledge of or training in the field. This panel, a roundtable format, will include brief and informal presentations from scholars working in DH. The purpose of this roundtable is to demystify the digital humanities by offering both personal accounts of presenters who have used DH methodologies in their own projects and introductions to collaborative projects that would offer opportunities for grad students to gain experience in DH. Presenters are encouraged to discuss the benefits and pitfalls of incorporating DH into graduate students' projects. Alternatively, presenters may use their time to discuss digital publishing opportunities or the role of DH in teaching undergraduates.

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**“Bye-Bye Utopia: Intrusions from Home in Female Communities of the Long Eighteenth Century” (Scholarship Panel Sponsored Graduate Student Caucus)** Melissa Antonucci, The U. of Tulsa, Dept. of English, 800 S. Tucker Drive, Tulsa, OK 74104; Tel: (918) 631-2557; E-mail: [Melissa-Antonucci@utulsa.edu](mailto:Melissa-Antonucci@utulsa.edu)

This panel welcomes work exploring the ways in which utopian female communities in both fiction and non-fiction construct or revise images of home. Such ideologies of home, however, are not always actively reimagined in these communities; in some instances, home intrudes unexpectedly on utopian exercises, sometimes with deleterious, or at least undesirable, effects. In this panel, the definition of home is not limited to domestic space but can be, and is encouraged to be, broadly defined. “Home” is more than the physical space of a house and members of the family unit. Instead, it is often part of a larger community that relies on the penetrability of the physical walls of the home wherein both men and women can move through them with ease. This panel will reflect on possible topics including but not limited to how home is structured in these texts and the implications of such constructions. In what ways, if any, are female communities unable to sustain utopian ideology due to an unexpected or unwanted intrusion of home upon utopian practices? Furthermore, because the creation of utopian female communities is often, though not necessarily, preceded by women's departure from original sites designated as home, this panel also welcomes papers broadly exploring women's travel and their constructions of home “on the road.”

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**“Johann Gottfried Herder on Government, Politics, and Administration (International Herder Society)** William Carter, Iowa State

U., Dept. of World Languages & Cultures, 3102 Pearson Hall, Ames, IA 50011; Tel.: (515) 294-1610; Fax: (515) 294-9914;  
E-mail: [wcarter@iastate.edu](mailto:wcarter@iastate.edu)

This panel will investigate Herder's views of government (from feudalism to enlightened despotism) and consider his decades of work in the administrative affairs of Weimar as senior court pastor and general superintendent of schools, among other duties. While his experience in Weimar gave him an inside view, he did not publish extensively on political matters due, in part, to the political situation in Germany during the late eighteenth century and, more directly, because of his position under Duke Carl August. We do, however, find Herder addressing these topics in various works, such as his continuation of Lessing's *Freimaurergespräche*, the *Ideen*, and *Adrastea*, offering insight into Herder's ideas on government, politics, and administration. They also shed light on the role of censorship and self-censorship in late eighteenth-century Germany. We are seeking papers that present new and innovative approaches to Herder's view of government.

**"Pilgrim Arts of the Eighteenth Century" (Historians of Eighteenth-Century Art and Architecture)** Meredith Martin, Dept. of Art History, New York U., 303 Silver Center, 100 Washington Square East, New York, NY 10003; E-mail: [msm240@nyu.edu](mailto:msm240@nyu.edu) AND Noémie Etienne, Institute of Fine Arts

Inspired by Robert Finlay's description of porcelain as the "pilgrim art," this session aims to track the movement and changing materiality of artworks across time, space, and culture during the long eighteenth century. Materiality, along with an interest in displacements, manipulations, and artisanal practices, plays an essential role in art history today. Examining the way art objects were treated, transported, and transformed helps us to understand how they were perceived and reimagined in new physical and cultural environments. Paying attention to gestures, materials, and techniques – as well as to individuals, such as restorers, who mediated between artworks, artists, and the public, is an efficient way to "repeupler les mondes de l'art," ("repopulate the worlds of art"), according to Bruno Latour. It also enables us to go further with some traditional art historical questions – such as authorship, expertise, or authenticity – while opening onto new methodological perspectives. Topics may explore any of these issues or introduce new ones related to materiality and mobility. Interdisciplinary and cross-cultural investigations are especially encouraged.

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**"Anne Schroder New Scholars' Session" (Historians of Eighteenth-Century Art and Architecture)** Amy Freund, Southern Methodist U., Dallas E-mail: [aefreund@gmail.com](mailto:aefreund@gmail.com)

This seminar will feature outstanding new research by emerging scholars.

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**"Digital Humanities and Ibero-American Eighteenth Century" (Roundtable) (Ibero-American Society for Eighteenth-Century Studies)** Renee Gutiérrez, 403 Second Ave., Farmville, VA 29301; Tel: (434.395.2155); E-mail: [gutierrezar@longwood.edu](mailto:gutierrezar@longwood.edu)

As Dr. Betsy Lewis stated in her May 27, 2014 blog entry, "cultura digital is part of the many culturas that speak Spanish, and is an undeniable and ever-increasing part of all of our present and future" (<http://blog.elizabethfranklinlewis.net/>). Hispanist scholars are going digital, producing research in literary studies, history, information science, linguistics, visual arts, and philosophy; we are creating digital editions, digitizing texts and images, and generating new databases. This session, one of two hosted by the Ibero-American Society for Eighteenth-Century Studies, will bring together presenters who are part of digital humanities centers, digital initiatives, collections, and archives in Spain, Latin America and the US, or who are fostering interesting projects and new applications that are or could be of interest to scholars of the Eighteenth Century, with special attention to the DH/HD research fields in Spain and Latin America. Presenters may participate in person or virtually.

#### LCD PROJECTOR PACKAGE, EXTERNAL SPEAKERS, HARDWARE INTERNET CONNECTION

**"Twenty-First Century Approaches to Eighteenth-Century Quixotes and Quixotisms: *Don Quijote* II (1615-2015)" (Ibero-American Society for Eighteenth-Century Studies)** Catherine M. Jaffe, Dept. Modern Languages, Texas State U., San Marcos, Texas, 78666, Fax: (512) 245-8298; E-mail: [cj10@txstate.edu](mailto:cj10@txstate.edu)

In 2015 we celebrate the publication four hundred years ago of *Don Quijote* Part II (1615), a work of stunning creativity that explored the complexity of the quixotic model Cervantes first proposed in *Don Quijote* Part I (1605). The Hispanist Stephen



Gilman has described how “within the ocean of prose fiction [there is] a Cervantine Gulf Stream traceable but not rigorously surveyable” (*The Novel According to Cervantes*, xv). This panel seeks papers that bring new perspectives and innovative critical approaches to eighteenth-century quixotes and quixotisms in all disciplines — literature, history, fine arts, art history, history of the book, politics, translation, etc. — and in any national tradition. How did Cervantes’s *Don Quijote* cross national and disciplinary boundaries? How can we trace connections or acknowledge discontinuities between interdisciplinary, transatlantic, or transnational quixotic manifestations?

**“Women and Ireland during the Long Eighteenth Century” (Irish Studies Caucus)** ) Scott Breuninger, Dept. of History; U. of South Dakota; 414 East Clark Street; Vermillion, SD 57069; Tel: (605) 677-5223; Fax: (605) 677-3137; E-mail: [Scott.Breuninger@usd.edu](mailto:Scott.Breuninger@usd.edu)

During the eighteenth century, Ireland was riven with social, economic, and religious divisions; a state of affairs that was further complicated by the political position of Ireland vis-à-vis England. As scholars have begun to investigate the diversity of Irish experiences during the eighteenth century, one area of research that has yielded fruitful research is the study of women during this period. Analysis of the position of women within Irish society, as well as of the specific challenges they faced regarding autonomy and identity, may be a useful way to explore some of the faults that threatened the stability of the nation. This panel welcomes proposals that address the social, economic, political, cultural, or personal experiences of women in Ireland during the long eighteenth-century.

**“The Irish Enlightenment VII” (Irish Studies Caucus)** Scott Breuninger, Dept. of History; U. of South Dakota, 414 East Clark Street; Vermillion, SD 57069; Tel: (605) 677-5223; Fax: (605) 677-3137; E-mail: [Scott.Breuninger@usd.edu](mailto:Scott.Breuninger@usd.edu)

Recent scholarship has increasingly recognized the contributions of Ireland to broader strands of Enlightenment thought and the place of Irish thinkers’ work within the context of European and Atlantic intellectual trends. This research has spawned a number of recent essays and conference panels, illustrating the vitality of debate concerning the Irish dimension of the Enlightenment. While this burgeoning interest suggests that scholars of the eighteenth-century are seeking to better explain the nature of the Irish Enlightenment, there is still a lack of consensus as to the content and character of this movement(s). This panel welcomes participants whose work focuses on Ireland or the Enlightenment world. Of particular interest are scholars whose interests relate Irish thought to other national traditions.

**“Digging Italy (Italian Studies Caucus)** Wendy Wassing Roworth, Dept. Art and Art History, U. of Rhode Island, 112 Slater Avenue, Providence, Rhode Island 02906; Tel: (401) 874-2729; E-mail: [wroworth@uri.edu](mailto:wroworth@uri.edu)

Digging and documenting the remains of Italy’s past were activities pursued as both scientific and profit-making ventures during the eighteenth century, and ancient sculptures and artifacts were sold and sent abroad by foreigners and Italian dealers. Other aspects of Italian culture were appropriated by foreigners in Italy as well as at home in England, Germany, France, Russia, and elsewhere — Italian opera, music, art, science, and literature — and Italian artists, musicians, and writers traveled to perform or work abroad. Italian culture was enjoyed and appreciated (“digging it”) yet Italians themselves were often criticized (“taking a dig”) for their customs, habits, food, etc. This session will explore all aspects of these cultural exchanges and attitudes in the visual arts, literature, criticism, travel accounts and other historical records.

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**“Translating Italy: Eighteenth Century Italian Cultural Importation and Exportation” (Italian Studies Caucus)** Francesca Savoia, U. of Pittsburgh, Dept. of French and Italian, 1328 Cathedral of Learning, Pittsburgh, PA 15260; Tel: (412) 624-6265; Fax: (412) 624-6263; E-mail: [savoia@pitt.edu](mailto:savoia@pitt.edu)

Throughout the Eighteenth century, practicing translation proved essential to most intellectuals, in and outside Italy. On one hand, progressive Italian thinkers wanting to spread new ideas and effect change in the peninsula, Italian writers trying to make their living in a changing publishing world, and Italian educated women seeking recognition in the world of letters read and translated profusely from other European languages. On the other hand, knowledge of Italian culture being still considered very serviceable and travelling to Italy having become more and more prevalent, many were the classical Italian writers being reconsidered and edited anew, and at least some were the modern Italian works being translated and circulated. This session invites contributions that explore either side of this equation and aim to illustrate favored genres or topics, as well as the underlining reasons for their selection.

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**“American Latium: American Artists in and around Rome in the Age of the Grand Tour” (Italian Studies Caucus)** Karin Elizabeth Wolfe, Via Alberico II 33, Rome 00193, Italy; Tel: 39-06-6877269; Fax: 39-06-6877269 E-mail: [karinewolfe@tiscali.it](mailto:karinewolfe@tiscali.it)

The Italian Grand Tour of American artists, including painters, architects and sculptors, is generally considered a typically nineteenth-century phenomenon. *American Latium* intends to analyze the origins and progression of this phenomenon in Rome and Lazio beginning in the 1760's. Specifically, it is hoped to examine the evolution of the figure of the American artist in the cultural context of Grand Tour travelers, ranging from the painters Benjamin West and John Singleton Copley, both still deeply rooted in the system of the British Grand Tour, through personalities such as the architect Charles Bulfinch--in Rome in 1786--up to the landscapist and poet Washington Allston and his contemporaries, who contributed to the creation of an autonomous American Grand Tour identity, later ideally embodied by the émigré American painter and essayist Thomas Cole.

Cole's critical affirmations regarding the profound aesthetic differences between the historicizing landscapes depicting Rome and Lazio and the romantic naturalism inspired by New World landscapes are representative of the culmination and implications of a cultural process of fertile poetic and literary exchange that constitute the thematic threads of this session.

Contributors are invited to address not only the fruition of the aesthetic perception of Rome and Lazio on the part of American artists, but moreover to explore the reception of a distinct American national cultural identity on the international society that constituted the Italian Grand Tour.

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**“Johnson and Life-Writing” (The Johnson Society of the Central Region)** Stephen Karian, English Dept., U of Missouri, 519 S. Ninth St., Columbia, MO 65211; Tel: (573) 882-1784; Fax: (573) 882-5785; E-mail: [karians@missouri.edu](mailto:karians@missouri.edu)

This panel seeks papers ranging across the subject of Johnson and Life-Writing. Papers might address Johnson's theory and/or practice of biography as expressed in various works, such as *The Lives of the Poets*, *Life of Savage*, his periodical writings, his poetry, or other works.

**(The Keough-Naughton Institute for Irish Studies)** Chair: Christopher Fox, Keough-Naughton Institute for Irish Studies, U. of Notre Dame, Notre Dame, IN 46556; [Christopher.B.Fox.1@nd.edu](mailto:Christopher.B.Fox.1@nd.edu)

**“Enlightenment, Theatre, and Education: Lessing's Oeuvre in Transcultural Perspective” (Lessing Society)** Gaby Pailer, UBC Vancouver; Tel: (604) 822-6403; Fax: (604) 822-9344; E-mail: [pailer@mail.ubc.ca](mailto:pailer@mail.ubc.ca)

Using the theatrical stage as a means of education of the people is one of the core Enlightenment ideas, in German literature prominently fostered by Lessing. From a traditional viewpoint, this has been mainly considered within the “national” development of German literature, focusing on the paradigm shift between heroic and bourgeois tragedy, and newly emerging concepts of the individual and society. The ASECS panel could instead focus on the transcultural perspective by investigating the foreign (English, French, Italian, Scandinavian et. al.) cultures of letters and theatre Lessing connects with or may be connected with in various ways, such as:

- Early Enlightenment culture and the theatrical practice of transcultural adaptations
- Engagement with paradigms of English and French theatre and their educational notions (e.g. comedy larmoyant, domestic tragedy)
- Media changes: crossovers between epistolary novel (e.g. Richardson) and drama; visual art and drama.
- Theory of tragedy and comedy, e.g. reception of Aristotle in different European Enlightenment cultures.
- Concepts of state, individual, political education, gendered education.

**“The Life of the Mind” (Roundtable) (Mid-Western American Society for Eighteenth Century Studies)** Kit Kincade, Dept. of English, Indiana State U., Terre Haute, IN 47809; Tel: (812) 237-3173; Fax: (812) 237-3156; E-mail: [kit.kincade@indstate.edu](mailto:kit.kincade@indstate.edu)

This session is a Roundtable designed to investigate major topics of thought, ways of thinking, topics about the mind, and general investigations of the life of thinkers, scholars, and/or philosophers and the topics that engaged them.

**“A Little Learning is a Dangerous Thing” (Mid-Western American Society for Eighteenth-Century Studies)** Jennifer Frangos, Dept. of English, UMKC, Kansas City MO 64110; Tel: (816) 235-2559; Fax: (816) 235-1308; E-mail: [frangosj@umkc.edu](mailto:frangosj@umkc.edu)

With this panel, we are casting a wide net to explore the issue of education in the long eighteenth century, with an emphasis on learning as a transformative experience — personally and/or socially. Potential areas of interest include the education of women, the working classes, and/or enslaved Africans; instruction geared toward the professions (legal, medical, religious, trade, governess); alternative modes or venues of education (autodidacticism, siblings as instructors, Dissenting academies,

colonial schools); literacy, textbooks, and instructional materials; and, of course, as Pope warns us, the dangers of “tast[ing] not the Pierian spring.”

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**“Eighteenth-Century Views of Mozart and his Music” (Mozart Society of America)** Laurel E. Zeiss, 8248 Mosswood Dr. Woodway, TX 76712; Tel: (254) 741-9716; E-mail: [Laurel\\_Zeiss@baylor.edu](mailto:Laurel_Zeiss@baylor.edu)

This session will explore eighteenth-century views of Mozart and his music. How well and in what contexts was the composer known in his mature years? Topics might include themes in eighteenth-century reviews and accounts, the circulation of his music, translations and adaptations of Mozart’s operas, and arrangements of the composer’s works. Papers also could address how one literally viewed Mozart’s music. In what the spaces was his music heard and performed? What did it look like on the page? What do manuscript collections or published editions reveal about the composer’s reception? This could become a double session if there is enough interest.

### LCD PROJECTOR PACKAGE WITH EXTERNAL SPEAKERS

**“Genocide, Enlightenment, and the Consequences of Classification” (New Lights Forum: Contemporary Perspectives on the Enlightenment)** Jennifer Vanderheyden, 375 Still Water Court, Dousman, WI; Tel: (508) 981-0495; E-mail: [jennifer.vanderheyden@marquette.edu](mailto:jennifer.vanderheyden@marquette.edu)

This past April marked the 20th anniversary of the genocide of the Tutsis and moderate Hutus in Rwanda, while the world stood by during the 100 days of atrocities. We propose a consideration of recent genocides and the Enlightenment. Is the Enlightenment still “alive” in recent decades, or are its calls for equality and reason seemingly as distant as the determination to stop genocides? This panel invites discussions of current divisions of ethnicity that often result in genocide, specifically in light of the Enlightenment’s views of such classifications and divisions. Possible topics include Rwanda (or other countries) and the question of: the public sphere; classification; colonialism; the Declaration of the Rights of Man and of the Citizen; and the “Responsibility to Protect” doctrine. Sponsored by the New Lights Forum: Contemporary Perspectives on the Enlightenment, this panel seeks a productive anachronism, on how the contemporary can help us see the Enlightenment anew, and vice versa.

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**“Gothic Fiction, Gothic Events: An Eighteenth-Century Mythopoesis of the Present? (New Lights Forum: Contemporary Perspectives on the Enlightenment)** Lee Morrissey, 309 Oak Street, Clemson, SC 29631; Tel: (864) 654-5616; E-mail: [lmorris@clemson.edu](mailto:lmorris@clemson.edu)

The Gothic emerges in the eighteenth century as a stylized counterpoint to the Enlightenment, and it returns over the last few decades--as a counterpoint to modernities? From collapsing buildings to vampires (and shape-shifting wolves), images of the late eighteenth-century Gothic pervade the popular cultural imaginary at the turn of the twenty-first century. Sponsored by the “New Lights Forum: Contemporary Perspectives on the Enlightenment,” this panel seeks a productive anachronism, asking both why this eighteenth-century Gothic imagery continues to resonate, and what its contemporary iterations can tell us about the Enlightenment.

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**“The Eighteenth Century on Film” (Northeast American Society for Eighteenth-Century Studies)** John H. O’Neill, Dept. of English, Hamilton College, Clinton, NY 13323; Tel: (315) 859-4463; Fax: (315) 859-4390; E-mail: [joneill@hamilton.edu](mailto:joneill@hamilton.edu)

The session encourages proposals for papers on any aspect of this topic, including film and television adaptations of eighteenth century narratives (for example, “Dangerous Liaisons,” “Tom Jones”) films set in the period (e.g., “Stage Beauty,” “Amazing Grace”), and explorations of eighteenth-century history (e.g., Peter Watkins’s “Culloden,” Sofia Coppola’s “Marie Antoinette”).

Although the session is sponsored by NEASECS, all members of ASECS are welcome to submit proposals.

### LCD PROJECTOR PACKAGE WITH EXTERNAL SPEAKERS

**“Take Two *Ramblers* and Call Me in the Morning” (Northeast American Society for Eighteenth-Century Studies)** Lisa Berglund,

English Dept., KH 326, Buffalo State, Buffalo, NY 14222; Tel: (716) 878-5417; Fax: (716) 878-5700; E-mail: [berglul@buffalostate.edu](mailto:berglul@buffalostate.edu)

Boswell said of the *Rambler* essays that “in no writings whatever can be found more *bark and steel for the mind*.” What, for modern readers, is the medicinal value of Johnson’s moral and critical work? When and why do we turn to Johnson for guidance, inspiration, or consolation? This panel seeks papers on the salutary use we make of Johnson; personal narratives as well as essays on criticism or pedagogy are welcome, with preference given to papers that address *The Rambler*. 300-word abstract and one-page cv to Lisa Berglund.

**“Keeping Time” (Northwest Society for Eighteenth-Century Studies – NWSECS)** Marvin Lansverk, English Dept., Montana State U., Bozeman, MT 59717; Tel: (406) 994-5198; Fax: (406) 994-2422; E-mail: [lansverk@english.montana.edu](mailto:lansverk@english.montana.edu)

Papers encouraged on a wide range of topics and from various disciplines about time and/in the long eighteenth century, including measuring time, record keeping and diaries as archives of time, experiencing time, literary awareness of time, and experiments in narrative time.

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**“Novels and Not Novels” (Northwest Society for Eighteenth-Century Studies – NWSECS)** Marvin Lansverk, English Dept., Montana State U., Bozeman, MT 59717; Tel: (406) 994-5198; Fax: (406) 994-2422; E-mail: [lansverk@english.montana.edu](mailto:lansverk@english.montana.edu)

Whether one subscribes to the view that the novel emerged in the long eighteenth century or not, the period remains one of genre experimentation and genre competition, with a growing dominance of long fictional narratives we recognize as novels. This panel welcomes papers on the emergence of boundaries between what are eventually seen as novels and not novels. Papers addressing genre theory, literary reception, and individual works are welcomed, especially treatments with an awareness of competing genres. Thus we welcome attention to novels addressed in the context of works that aren’t novels and attention to non novels addressed in the context of works that are.

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**“Empires and Oceans” (Race and Empire Caucus) (Roundtable)** James Mulholland, NC State U., English Dept.; 221 Tompkins Hall, Campus Box 8105, Raleigh, NC 27695-8105; Tel: (732) 207-2427; E-mail: [jmulholli@gmail.com](mailto:jmulholli@gmail.com)

Over the course of the eighteenth century, European countries competed amongst themselves and with powerful non-European empires in multiple geographic arenas for control of territories and trade routes. Yet very often scholarship tends to focus on only one imperial power or region of the world at a time, isolating it from other theatres of conflict. What changes if we think across empires and oceans? This roundtable aims to spark a conversation that straddles traditional disciplinary, linguistic, and geographic divides. We are especially eager for submissions that reflect on the conceptual demands of comparative work: how can we best connect multiple imperial projects or bring into a single analytic frame the histories of multiple geographical regions that are not conventionally thought together? In turn, what are the limits of comparative methodologies? Relevant topics might include comparative “Company” colonialisms, caste and casta, ambassadors and emissaries, and territorial/oceanic imperialisms. We welcome work that considers the history, literature, or material culture of any of the eighteenth-century’s various European or non-European imperial powers, including the Chinese, Dutch, English, French, Iberian, Mughal, Ottoman, Persian, Portuguese, or Safavid empires. This roundtable will feature 7-10 minute “flash talks” that aim to stimulate rigorous discussion. Collaborative presentations will also be considered.

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**“Racial Capitalism” (Roundtable) (Race and Empire Caucus)** Ashley L. Cohen, Georgetown U., English Dept., New North 306, 37th and O Streets, NW, Washington DC 20057; E-mail: [alc258@georgetown.edu](mailto:alc258@georgetown.edu)

In *Black Marxism: The Making of the Black Radical Tradition*, Cedric Robinson writes: “The tendency of European civilization through capitalism was not to homogenize but to differentiate—to exaggerate regional, subcultural, and dialectical differences into ‘racial’ ones.” This roundtable invites participants to reflect on the co-constitutive histories of race and capitalism. Following Robinson, and in the spirit of the late Stuart Hall, this roundtable will ask: How did capitalism promote the production of ideologies of racial difference in the eighteenth century? We invite papers that tend to this question by at once working to elucidate a particular example of the historical articulation of race and capitalism from the global eighteenth century, while at the same time evaluating the theoretical and methodological stakes of bringing the analytic category of capitalism to bear on histories of race. In the other words, we are looking for presentations that will be nuanced but not limited by the particularities of each scholar’s archive. The format for this roundtable will be 7-10 minute “flash talks” that aim to stimulate rigorous

discussion. We are particularly interested in fostering interdisciplinary dialogue, and invite proposals from scholars working in the fields of history, literature, performance studies, art history, and material culture.

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**“New Directions in Epistolary Studies” (Roundtable) (Samuel Richardson Society)** Rachael Scarborough King, Dept. of English, U. of California, Santa Barbara, Mail Code 3170, Santa Barbara, CA 93106-3170; Tel: (646) 508-4162; E-mail: [rking@english.ucsb.edu](mailto:rking@english.ucsb.edu)

Recent work on eighteenth-century epistolarity has often taken a materialist bent, but interest in the epistolary novel—the focus of much post-structuralist and/or feminist criticism—also remains strong. This roundtable brings together these trends to look anew at Samuel Richardson’s use of the letter genre. Presentations could address, among other topics, mid-eighteenth century letter-writing practice; earlier and later epistolary fictions; other forms of epistolary print in circulation; British and global postal systems; neglected areas of Richardson’s oeuvre such as *Letters Written to and for Particular Friends* or his output as a printer; or the field of epistolary studies in relationship to (or against) Richardson. Overall, we will consider Richardson’s outsized role in scholarly considerations of eighteenth-century letters and letter writing.

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**“Queering Richardson’s Novels and Their Readers” (Samuel Richardson Society)** Emily MN Kugler, 230 South Main Street, Unit 2 Providence, RI; Tel: (858) 397-3355; E-mail: [EMNKugler@gmail.com](mailto:EMNKugler@gmail.com)

Amidst her fainting spells, Pamela’s verbal and epistolary self-representations frequently align her virtue with the moral and physical force of male figures. Clarissa, too, recognizes herself in terms of a masculine heroism, which scholars have tied to the construction of an androgyny that rejects gender essentialism. The possible virtues of polygamy found in Richardson’s letters are mirrored in Sir Charles Grandison. Beyond homophobic caricatures like Pamela’s Mrs. Jewkes, how can we connect Richardson’s work and the responses it generated to histories of queer genders and sexualities?

The Samuel Richardson Society invites proposals dealing with Richardson’s novels and other writing, as well as those focusing on readers and their responses; proposals dealing with sequels and parodies are encouraged.

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**“Richardson and Materialism” (Samuel Richardson Society)** Kate Parker, Dept. of English, 426C Wimberly Hall, U. of Wisconsin-La Crosse, 1725 State St., La Crosse, WI 54601; Tel: (608) 785-8304; E-mail: [kparker@uwlax.edu](mailto:kparker@uwlax.edu)

The Samuel Richardson Society invites papers dealing with any aspect of Richardson’s work from the perspective of eighteenth-century and/or new materialism. How, we will ask, did Richardson’s texts engage (New) science, empiricism, the body, desire, objects, agency, action? This open-access seminar will pre-circulate papers in the weeks leading up to the ASECS conference in Los Angeles. An invited respondent will open the seminar with remarks on the papers and engage the panel and audience in a workshop-style discussion. Papers (works-in-progress especially invited) will be requested by February 1<sup>st</sup> and should be no more than 15 pages in length. Graduate students and non-tenure track faculty particularly welcome.

**“Themes from Smith and Rousseau” (Rousseau Association)** Ourida Mostefai, Boston College, E-mail: [Ourida\\_Mostefai@brown.edu](mailto:Ourida_Mostefai@brown.edu)

In preparation for its joint meeting with The International Adam Smith Society at The University of Glasgow in July 2015, the Rousseau Association will offer a session on the ideas and shared concerns of Adam Smith and Jean-Jacques Rousseau. The session invites scholars with an interest in the work of these thinkers in order to stimulate discussion of their shared interests and the relationship between two prominent members of the Enlightenment.

Proposals for papers are invited on any aspect Smith and Rousseau’s shared intellectual interests including (but not limited to) pitié, sympathy, commerce, freedom, nature and science.

**“New Materialism in Eighteenth-Century Studies” (Science Studies Caucus)** Helen Thompson, Northwestern University, and Sarah Ellen Zweig, Rice University; E-mail: [hthompson@northwestern.edu](mailto:hthompson@northwestern.edu) AND [sellenz@rice.edu](mailto:sellenz@rice.edu)



Materiality has long been a critical issue for fields as diverse as literature, political theory, feminism, and science studies. What has recently been proposed as a “new materialism” asks us to rethink certain long-held assumptions about the stuff of the universe. Marshaling a revisionist view of matter’s agency as an actant, as part of an assemblage, or as something perceived, new materialism challenges the Cartesian legacy it finds in present-day notions of objecthood and in an ontology that privileges volitional subjectivity. Describing matter as immanently vital, “a complex open system subject to emergent properties” (Hird, 2004), new materialism conceives matter in opposition to an “old” materialism comprised of mechanical forces and inert, passive objects. The effort to reconstruct matter’s philosophical and political tradition calls for critical engagement from those of us specializing in eighteenth-century literature, science, and philosophy. This panel thus seeks to ask: what is the novelty in new materialism’s notion that matter is inherently active? Can new accounts of lively matter be appraised in light of earlier versions of this thesis in the history of science, literature, and philosophy? What modalities of vibrant matter does the eighteenth century offer? And, might eighteenth-century science, empiricism, or matter theory admit variant accounts of materiality, understanding, or human personhood than the new materialism concedes?

Proposals exploring any features of new materialism in relation to early modern and eighteenth-century materialism and science are welcome. Possible topics include: Descartes, Hobbes, and Spinoza and their reception; the Epicurean revival; Boyle, Locke, and empirical science; mechanism and vitalism; Diderot, La Mettrie and eighteenth-century French materialism; chemistry or alchemy.

**“How Do We Study Eighteenth-Century Science? (Roundtable) (Science Studies Caucus)** Chairs: Courtney Weiss Smith, Wesleyan University, and Alexander Wragge-Morley, Cal Tech/Huntington Library; E-mail: [csmith03@wesleyan.edu](mailto:csmith03@wesleyan.edu) AND [wraggem@hss.caltech.edu](mailto:wraggem@hss.caltech.edu)

This roundtable seeks to provoke debate and discussion about the various ways in which scholars engage with the eighteenth-century sciences. This panel seeks to bring together scholars working on eighteenth-century science from different disciplinary, methodological and theoretical perspectives—including the history of science, science studies, literature, art history and material culture. Indeed, we invite participants to reflect on these differing disciplinary, methodological and theoretical perspectives.

In asking “How do we study eighteenth-century science,” we are motivated by two main considerations about disciplinarity. First, widespread disagreement persists among scholars of different disciplines about the very basics of studying the sciences of the past. Despite the growth of interdisciplinary and cross-disciplinary studies, scholars still can find themselves at odds over fundamental issues about the aims and methods of inquiry. Further, our period is one in which understandings of science, religion, history and literature were interconnected and in flux; it is also a period that was important in shaping the disciplinary divisions that we have inherited. To ask how we study eighteenth-century science is thus to encourage reflexive meditations on the emergence, importance, and limits of our own sense of disciplinarity.

Pertinent questions to explore might include:

- What counts as evidence? How do scholars from different fields treat evidence differently?
- To what extent do scholars looking at the sciences from different disciplinary perspectives ask different questions or start from different fundamental assumptions?
- To what extent do you feel you risk anachronism by studying the eighteenth-century sciences with the questions and strategies of modern disciplines? How do you deal with this issue?
- What are the possibilities and the pitfalls posed by genuine interdisciplinarity?
- What are the chief advantages of methods employed by scholars outside your discipline? What disadvantages do you perceive?
- How has your own discipline been shaped by work being done in other disciplines?
- How does the study of the eighteenth-century sciences differ from the study of other socio-cultural phenomena?
- Are there significant differences between the study of the ‘hard’ and ‘soft’ eighteenth-century sciences? Do we need more cultural histories of mathematics and fewer of natural history and collecting?

**“Science, Medicine and the Environment in Eighteenth-Century Scotland (Eighteenth-Century Scottish Studies Society)”** Anita Guerrini, School of History, Philosophy, and Religion, Oregon State U., 322 Milam Hall, Corvallis, OR 97331; Tel: (805) 252-6342 mobile); Fax: (541) 737-1257; E-mail: [anita.guerrini@oregonstate.edu](mailto:anita.guerrini@oregonstate.edu)

In the 15 years since Chris Smout’s landmark *Nature Contested*, historical and literary study of early modern environments has grown exponentially. This seminar will offer new assessments of this field with particular attention to Smout’s topic,

Scotland, and the interactions of science and medicine – signature pursuits of the Scottish Enlightenment – with the environment

**“Ossian’s Legacy” (Eighteenth-Century Scottish Studies Society)** Deidre Dawson, 2713 Timber Ridge Dr., Temple, Texas 76502; Tel: (254) 228-5572 or 265-743-8669; E-mail: [deidredawson@aol.com](mailto:deidredawson@aol.com)

2015 will mark the two-hundredth anniversary of the publication of *The Works of Ossian* (1765), which had an enormous impact on Continental arts and literature. Goethe translated parts of the 1765 edition in *Werther* (1774), which in turn became a foundational text of Romanticism, and Le Tourneur’s 1777 French translation, Napoleon’s favorite reading, traveled as widely throughout Europe as the emperor. In recent years, Ossian has continued to inspire artists and poets, as evidenced by Calvin Colvin’s *Ossian: Fragments of Ancient Poetry* (2002) and Samuel Baudry’s 2013 French translation, *Oeuvres d’Ossian*. This panel welcomes papers from all disciplines discussing the legacy of Ossian, from the eighteenth-century up to the present day.

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**“Performance and Scottish Musical Culture” (Eighteenth-Century Scottish Studies Society)** Andrew Greenwood, Southern Illinois U. Edwardsville, Dept. of Music, Box 1771, Edwardsville, IL 62026; Tel: (224) 725-9900; Fax: (214) 768-4669; E-mail: [andyg@uchicago.edu](mailto:andyg@uchicago.edu)

Musical performance is a topic too often neglected in traditional studies of eighteenth-century Scottish musical culture, whose approaches often privilege the composer and the idea of music as simply notated artifact. Yet performers were vital in bringing this music to life in various social contexts. Performers were held in high esteem, such as the Scottish fiddler Niel Gow and the castrato Tenducci who sang Scots songs in Edinburgh. This seminar will reconsider the fundamental importance of specific musicians, singers, and accounts of performance to Scottish musical culture and its transplantations in America and beyond in the long eighteenth-century.

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**“Markets and Models in Eighteenth Century Literature” (International Adam Smith Society)** Sandra J. Peart, 28 Westhampton Way, U. of Richmond, VA 23173; Tel: (804) 287-6086; Fax: (804) 287-6694; E-mail: [speart@richmond.edu](mailto:speart@richmond.edu)

Standard accounts of markets and models have focused on Adam Smith’s *Wealth of Nations* and, more recently, *Theory of Moral Sentiments*. More recently scholars have explored Smithian themes in 18 century novels. In this session we examine accounts of market interactions and trade alongside the Smithian theme of the invisible hand. Our intention is to shed light on the wide acceptance of these eighteenth century economic ideas and to explore the interrelationships between what have now become separate domains, literature and economics.

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**“Eighteenth-Century Morals: Sympathy and Virtue in Political Economy and Literature” (International Adam Smith Society)** Sandra J. Peart, 28 Westhampton Way, U. of Richmond, VA 23173; Tel: (804) 287-6086; Fax: (804) 287-6694; E-mail: [speart@richmond.edu](mailto:speart@richmond.edu)

Brief description of nature, intent, format, etc. of seminar: Moral theorists have struggled for centuries with the relationship between the self and others and the implications of that relationship for economic actions. Political economists in the eighteenth century tradition of Adam Smith regarded this as the central question for economic analysis, for the wealth and flourishing of nations. For Smith and the economists who follow in his tradition, exchange occurs in more than one, incommensurate dimension: in material goods, and in approval. Language is important for both – to convey what belongs to whom for material trades; and to convey what action is proper and how much self-command is necessary, for trades in approbation. The virtuous society is one in which self-command exists in both spheres.

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**“Eighteenth-Century Miscellany and Its Social Impact” (Society for Eighteenth-Century Music) (Roundtable)** Bethany Cencer, 106 Superior St Port Jefferson Station, NY 11776; Tel: (631) 553-7007; E-mail: [bcencer@gmail.com](mailto:bcencer@gmail.com)

This roundtable invites interdisciplinary scholars to consider the social significance of the miscellany and its prevalent manifestations throughout the long eighteenth century. While the term “miscellany” is perhaps most associated with English literary periodicals containing critical essays, song texts, poetry and drama, as a broader conceptual approach it undergirds

much of British culture. Other examples of written miscellanies include commonplace books, diaries, monthly periodicals, and music books. Yet concerts featuring diverse musical genres and styles, public exhibits, and private home curiosity cabinets also exemplify miscellany. As the century progressed, Britain witnessed a period of increasingly rigid identity formation in the areas of class, gender, sexuality, and nation. The miscellany approach to presenting information, moral advice, and social, political and artistic critiques may suggest new ways of understanding British cultural identities.

The panel will consist of three to six presenters, chosen through blind review of abstracts. Each presenter will prepare a written position paper. All of the papers will be made available online as a combined pdf document prior to the beginning of the conference. During the conference, the chair will introduce the roundtable, and each presenter in turn will formally introduce his or her position. The panel will then be opened for discussion among the panel members and audience.

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**“Storms: Robust, Turbulent, and Extreme Weather in Art, Science, Literature, Music, and Philosophy” (South Central Society for Eighteenth-Century Studies)** Kevin L. Cope, Dept. of English, Louisiana State U., Baton Rouge, Louisiana 70803; Tel: (225) 578-2864; Fax: (225) 751-3161; E-mail: [jovialintelligence@cox.net](mailto:jovialintelligence@cox.net) or [encope@lsu.edu](mailto:encope@lsu.edu)

Favorite riffs, phrases, and motifs such as the “light of reason,” “the sun king,” and “the Enlightenment” give the impression that the long eighteenth century abounded in fair weather. Had it not been for inclement episodes, however, our world would not have benefitted from Ben Franklin’s electrifying kite-and-key experiment, nor would we have given the time of day to Defoe’s and Falconer’s charming stories of tempest-induced shipwrecks. This panel will look at the full range of rough weather, from paintings that reveal the ferocity of the heavens and the seas to the first efforts in meteorology to tympani solos resounding of thunder and on to philosophical speculations on the utility of the acrimonious action of the air. For this topic, the sky’s the limit!

**“Buy, Borrow, or Steal: Finding Books in the Long Eighteenth Century” - I (Society for the History of Authorship, Reading & Publishing—SHARP)** Hannah Doherty Hudson, Dept. of English, The U. of Texas at San Antonio, One UTSA Circle, San Antonio, TX 78249; Tel: (210) 458-8185; E-mail: [hannah.hudson@utsa.edu](mailto:hannah.hudson@utsa.edu)

The study of eighteenth century reading culture rests on two basic beliefs: first, that the century saw a proliferation of printed books; second, that people often read them. This panel seeks papers that explore the points of connection between these two commonplaces; that is, the ways that eighteenth-century readers actually obtained the books that they read, and the mechanisms that might have led a reader to choose one book, or kind of book, rather than another. Possible topics include—but are not limited to—booksellers and circulating libraries; literary advertising; books published by subscription, lent, or given as gifts; literary fads and fashions, and book recommendations (whether by professional reviewers or well-meaning friends). How did readers navigate the increasingly large pool of books from which to choose, and how did authors, publishers, and booksellers ensure that their wares found their way into readers’ hands and libraries?

Proposers need not be members of SHARP to submit, but panelists must be members of both ASECS and SHARP in order to present. For questions about SHARP membership, please direct inquiries to Eleanor F. Shevlin, Membership Secretary, at [eshevlin@wcupa.edu](mailto:eshevlin@wcupa.edu)

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**“Interrogating Methodologies in Eighteenth Century Americanist Scholarship” (Society of Early Americanists)** Joy A. J. Howard, William L. Clements Library, U. of Michigan, 909 South University, Ann Arbor, MI 48109-1190; Tel: (734) 476-5149; E-mail: [JAJHoward@icloud.com](mailto:JAJHoward@icloud.com)

This panel seeks to explore the numerous ways scholars are approaching eighteenth century American texts and topics. We invite papers that investigate a specific interdisciplinary method through which individual and collective voices might be heard in the Americas during the long and deep eighteenth century. This panel is neither limited to North America nor to sources written only in English. We are especially interested in innovative methodologies that seek to access recorded experiences assumed to be inaccessible. Papers may cover (but certainly are not limited to) retelling and rehearing, microhistories, close reading, the challenges and benefits of the archive, implications of digital humanities, GIS visualization, data mining, and navigating publishing of understudied texts and people. This panel seeks to foreground new research and interdisciplinary methodologies. We welcome work from junior scholars and graduate students. 5-7 scholars will be selected and asked to present brief 8-10 minute summary statements of research so that there will be ample time for audience participation, questions, and responses.

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**“Colloquy with Hilary Wyss on English Letters and Indian Literacies” (Society of Early Americanists)** Dennis Moore, Dept. of English, Florida State U., Tallahassee, FL 32306-1580; Tel: (850) 644-1177; Fax (850) 644-0811, c/o English Dep’t command module; E-mail: [dennis.moore@fsu.edu](mailto:dennis.moore@fsu.edu)

Rather than presenting a paper, each participant in this interdisciplinary roundtable, including Hilary Wyss, author of *English Letters and Indian Literacies: Reading, Writing, and New England Missionary Schools, 1750-1830* (U. Pennsylvania P., 2012) and Auburn University’s Hargis Professor of American Literature, will make a four- or five-minute opening statement that lays out a specific issue or question related to this book. That round of brief opening statements frees up time for lively, substantive discussion that engages members of the audience as well as panelists. Dennis Moore (Florida State University) is organizing this round-table, which will be one of two sessions sponsored by ASECS’s Americanist affiliate, the Society of Early Americanists; at the most recent ASECS, in Williamsburg, the SEA sponsored a colloquy on his *Letters from an American Farmer and Other Essays* (Harvard U.P., 2013). While Moore did not arrange that session, he has organized and occasionally chaired sessions along these lines at ASECS conferences (e.g., with art historian Wendy Bellion, at San Antonio in 2012, on *Citizen Spectator: Art, Illusion & Visual Perception in Early National America*; with Matt Cohen, at Vancouver in ’011, on *The Networked Wilderness: Communicating in Early New England*; with Len Tennenhouse, at Albuquerque in ’010, on *The Importance of Feeling English: American Literature and the British Diaspora, 1750-1850*; with Joseph Roach, at Montréal in ’006, on *Cities of the Dead: Circum-Atlantic Performance*; with Srinivas Aravamudan, at New Orleans in ’001, on *Tropicopolitans*; and with Marie-Hélène Huet, at Charleston in ’94, on *Monstrous Imagination*), as well as at national conferences of the Society of Early Americanists (e.g., with ASECS’s most recent Clifford Lecturer, historian Marcus Rediker, on *The Slave Ship: A Human History* at the SEA’s biennial conference at Hamilton, Bermuda, in 2009, and with Annette Gordon-Reed on *The Hemingeses of Monticello*, at Philadelphia in ’011) and of the American Studies Association (e.g., with Annette Kolodny in November 2013 on *In Search of First Contact: The Vikings of Vinland, the Peoples of the Dawnland, and the Anglo-American Anxiety of Discovery*, one of two sessions sponsored by the A.S.A.’s Early American Matters Caucus; the colloquy he has organized and will chair at the A.S.A.’s ’014 annual conference is on Kathleen Donegan’s *Seasons of Misery: Catastrophe and Colonial Settlement in Early America*, and it will also be one of the two which that Caucus will sponsor). Organizing these sessions involves working hard at avoiding two extremes: on the one hand, assembling a tableful of sycophants ready to drool on cue and/or the author, and, on the other, assembling a lineup that would include someone intent on an academic ambush: trashing author over her or his methods, conclusions, and maybe parents. *No fan club, then, and no food fights.*

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**“Know Your Enemies” (Society for Eighteenth-Century French Studies)** Theodore E.D. Braun, U. of Delaware, E-mail: [braun@udel.edu](mailto:braun@udel.edu)

**“Enlightenment Science and Religion” (Society for Eighteenth-Century French Studies)** Tili Boon Cuillé, Washington U. in St. Louis, Dept. of Romance Languages and Literatures, Campus Box 1077, One Brookings Dr., St. Louis, MO 63130-4899; Tel: (314) 935-7950; E-mail: [tbcuille@wustl.edu](mailto:tbcuille@wustl.edu)

Horkheimer and Adorno’s declaration that “Enlightenment’s program was the disenchantment of the world,” a process that Nietzsche and Weber associated with modernity, has proven difficult to shake. Investigations of religious or occult strains in Enlightenment thought have frequently been set off by the prefixes “radical,” “counter,” or “dark.” Recently, however, increased interest has been shown in the process of re-enchantment or resacralization. This panel seeks papers prepared to nuance the perceived opposition between science and religion in both mainstream and marginal Enlightenment thought. Investigations of physicotheology, natural theology, rational theology, and other posited relationships between the physical and the metaphysical are welcome, including those that predate, subtend, or arise from the era. Convergence in the areas of politics, natural or moral philosophy, economics, or aesthetics are encouraged.

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**“Appropriating the Restoration and Eighteenth Century: Fictionalized Place and Time on Film and Television” (Southeastern American Society for Eighteenth-Century Studies)** Judith Slagle, East Tennessee State U., Johnson City, TN; Tel: (423) 439-6669; Fax: (423) 439-7193; E-mail: [slagle@etsu.edu](mailto:slagle@etsu.edu)

While authors have appropriated literary works for centuries, they have also appropriated historical settings and places well outside their own realities, creating new works in historical settings that reflect a new cultural purpose. The Restoration and eighteenth century are frequent subjects of popular formula-fiction romances due to the distinctive, easily replicated atmospheres; but the period has also inspired serious, traditional historical fiction and fictionalized biography as well as productions of novels from the period. This panel focuses on the long eighteenth century and the period's intrigue for filmmakers, TV producers and audiences in a modern-day culture.

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**“Dictionaries and Encyclopedias” (Southeastern American Society for Eighteenth-Century Studies)** David Eick, Grand Valley State University, Dept. of Modern Languages and Literatures, Allendale, MI 49504; Tel: (616) 260-3258; Fax: (616) 331-3025; E-mail: [eickd@gvsu.edu](mailto:eickd@gvsu.edu)

Research on any aspect of the long eighteenth century's dictionaries and encyclopedias. These may include, from England, Johnson's Dictionary of the English Language or the Encyclopedia Britannica; France's monumental Encyclopédie (1751-72) and rival dictionaries of the Jesuits or the Benedictines of St. Maur; as well as works from other countries.

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**“Family Affairs / Affaires de famille (Germaine de Staël Society for Revolutionary and Romantic Studies, and the Société des études staéliennes) (Bi-lingual session)** Nanette Le Coat, Trinity U., One Trinity Place, San Antonio, TX 78212; Tel. 210-999-7550; vx-210-999-7550; Fax-210-999-7305; E-mail: [nlecoat@trinity.edu](mailto:nlecoat@trinity.edu)

A wave of books published in the last five years testifies to the persistent fascination with Germaine de Staël's biography and especially her relations with intimate family members. Recent works include Catherine Dubeau's *La lettre et la mère* (2014), Auguste de Staël's *Correspondance. Lettres à sa mère* (published by Othenin d'Haussonville and Lucia Omacini, 2013), and Sonia Boon's *The Life of Madame Necker: Sin, Redemption and the Parisian Salon* (2011). Does this renewed fascination with the entanglements of Staël's personal life signal a new thread in the biographical wave or does it reassert the conviction that Staël's life history, thought, and political engagements are inseparable thereby demanding a pluri-disciplinary approach?

L'individu staélien semble aujourd'hui trouver une place plus légitime. L'assourdissement des préjugés, comme l'ouverture focale des monographies désormais soucieuses d'associer à la trajectoire singulière l'étude d'une pensée, fût-elle politique ou sociologique (Michel Winock, *Mme de Staël*, 2010 ; Geneviève Lafrance, *Qui perd gagne. Imaginaire du don et Révolution française*, 2008) témoignent d'un autre équilibre entre l'auteur et l'oeuvre. Cette articulation soulève cependant de nouvelles questions : affranchie de l'acharnement misogynne et de la projection beuvienne, la relation entre Staël et son oeuvre doit être redéfinie. Au discours pensé sur sa propre vie s'ajoute, à l'échelle du Groupe de Coppet, l'élaboration de récits, d'éloges et de notices qui témoignent de l'enjeu politique et philosophique du biographique (voir le n°63 des *Cahiers staéliens*, « Ecritures intimes dans le Groupe de Coppet »). L'individu, ouvert à l'histoire et sujet singulier, constitue aussi le pivot du libéralisme tel que le définissent Staël et Constant (Lucien Jaume, *L'Individu effacé*, 1997). La complexité de ces prérogatives – la vie ne se raconte pas : elle s'éprouve comme lieu de résistance – requiert d'élargir le champ des disciplinaires : la place de l'auteur ne mobilise pas seulement les modèles, problématiques à Coppet, de la grandeur. Elle exige de prendre en compte une obscurité qui résiste à la connaissance : comment envisager « l'inexplicable phénomène de l'existence » (*De l'Influence des passions*, OCS, p. 294) ?

The GSRRS and the Société des études staéliennes invite contributions discussing Staël's relationship with Jacques and Suzanne Necker and with her children. Particularly welcome are submissions reflecting new approaches to the study of the individual and the family, generational conflicts, and family studies.

Proposals in French or in English should be addressed to Stéphanie Genand ([stephanie.genand@univ-rouen.fr](mailto:stephanie.genand@univ-rouen.fr)) and Nanette Le Coat ([nlecoat@trinity.edu](mailto:nlecoat@trinity.edu)).

**“Recent Research on Voltaire” (The Voltaire Society of America)** Jack Iverson, Whitman College, 345 Boyer Ave., Walla Walla, WA 99362; Tel: (509) 526-4750; E-mail: [iversonjr@whitman.edu](mailto:iversonjr@whitman.edu)



This session will continue the tradition of dedicating one open session at the annual meeting to work on or related to Voltaire. Proposals from all fields are welcome. In past years, contributors have included specialists in French literature, philosophy, art history, history, and German Studies.

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**“Race, Gender, and the Pacific World” (Western Society for Eighteenth Century Studies)** Regulus Lynn Allen, Dept. of English, Cal Poly San Luis Obispo, 1 Grand Ave., San Luis Obispo, CA 93407-0322; Tel: (805) 756-2596; Fax: (805) 756-6374; E-mail: [rlallen@calpoly.edu](mailto:rlallen@calpoly.edu)

The goal of this panel is to explore eighteenth-century constructions of race, culture, masculinity and/or femininity, as they influence and are influenced by representations of men and women, as natives, travelers, or consumers of commodities of the Pacific Rim.

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**“The ASECS Women’s Caucus at Forty” (Roundtable) (Women’s Caucus)** Alison Conway, English, UC 173, Western University, London ON N6A 3K7 Canada; Tel: (519) 661-2111, x. 85818; Fax: (519) 661-3776; E-mail: [amconway@uwo.ca](mailto:amconway@uwo.ca)

This roundtable celebrates the fortieth anniversary of the ASECS Women’s Caucus. You are invited to reflect on how the Women’s Caucus has shaped your career: your teaching, scholarly interests, sense of community and field, etc. Possible subjects include: the influence of a particular senior scholar’s work, the mentoring among women that takes place at ASECS meetings, the fostering of alliances that reach beyond ASECS into larger institutional arenas.

**“Let’s Get Engaged: Innovative Approaches to Teaching Gender and Eighteenth-Century Texts” (Women’s Caucus)** Srividhya Swaminathan, Long Island U., One University Plaza, Brooklyn, NY 11201; Tel: (718) 594-7910; E-mail: [srividhya.swaminathan@liu.edu](mailto:srividhya.swaminathan@liu.edu)

This seminar will combine teaching presentation with workshop to highlight innovative classroom exercises that participants have newly tried or are planning to try. The proposal should describe a specific classroom activity that helps students to examine gender in eighteenth-century texts. Interactive or technology-focused strategies are of particular interest and relatively untested strategies would be welcome. The purpose of the panel will be two-fold: to exchange ideas about teaching gender and the eighteenth century; and, to workshop the activities and help with implementation. The participants will be asked to develop a 10-minute presentation explaining the activity and any challenges experienced or foreseen. The balance of the session will be a workshop format in which the audience will discuss implementation and any additional challenges that may arise given the differences in classroom structure. All activities and suggestions will be collected and made available through Dropbox after the session. Please send a 250-word abstract to [Srividhya.swaminathan@liu.edu](mailto:Srividhya.swaminathan@liu.edu)

**“The Circuit of Apollo: Women’s Tributes to Women in the Long Eighteenth-Century (Roundtable) (Women’s Caucus Scholarly Panel)** Laura L. Runge, Dept. of English, CPR107, 4202 E. Fowler Ave., U. of South Florida, Tampa, FL 33620; Tel: (813) 974-9496; Fax: (813) 974-2270; E-mail: [runge@usf.edu](mailto:runge@usf.edu)

In honor of the Women’s Caucus 40<sup>th</sup> anniversary, and the planned celebration honoring the work of our female academic pioneers, the scholarly panel for the Women’s Caucus focuses on eighteenth-century examples of female commemorations. Turning away from the patriarchal, heterosexual paradigm of sexual chastity, this panel puts a twist on eighteenth-century notions of “female honor” and foregrounds memorable or remembered female relationships among women. From the Anne Finch poem of our title, to the Duchess of Portland’s gold and enameled friendship box of miniature portraits, to Austen’s famous commendation of Radcliffe, Edgeworth and Burney in *Northanger Abbey*, eighteenth-century women participated in a femino-centric discourse of praise and collegiality that bears further scrutiny. Though these examples are from England, the panel is open to commemorations from other national contexts as well. Such tributes include dedications, inscriptions, personal letters, gifts, portraits, poems, songs, and any notable artistic (or otherwise) expression of gratitude, friendship or respect. What forms did female tributes take and how might formal and gender analysis intersect? How might these examples inform our understanding of sociability, sexuality, gender, friendship, professionalism, education, materiality, embodiment or emotion? What does it mean to historicize female tribute and how do we reanimate the objectified emotional bond of the past?

This panel seeks to place up to six presenters on the subject of women’s tributes to women. We ask for proposals for 10-minute presentations on the tribute, preferably with some form of representation (visual image, auditory performance, reading, etc.). The organizer requests that presenters distribute their papers in advance of ASECS so she can prepare some framing questions for a lively discussion period.

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**“Innovative Course Design” ASECS**, PO Box 7867, Wake Forest University, Winston-Salem, NC 27109; Tel: (336) 727-4694; E-mail: [ASECS@wfu.edu](mailto:ASECS@wfu.edu)

Proposals should be for a new approach to teaching a unit within a course on the eighteenth century, covering perhaps one to four weeks of instruction, or for an entire new course. For example, participants may offer a new approach to a specific work or theme, a comparison of two related works from different fields (music and history, art and theology), an interdisciplinary approach to a particular social or historical event, new uses of instructional technology (e.g., web sites, internet resources and activities), or a new course that has never been taught or has been taught only very recently for the first time. Participants are encouraged to include why books and topics were selected and how they worked. Applicants should submit five (5) copies of a 3-5 page proposal (double-spaced) and should focus sharply on the leading ideas distinguishing the unit to be developed. Where relevant, a syllabus draft of the course should also be provided. Only submissions by ASECS members will be accepted. A \$500 award will be presented to each of the participants, and they will be invited to submit a twelve-page account of the unit or course, with a syllabus or other supplementary materials for publication on the website.

**“The Eighteenth Century in Hollywood” (ASECS Executive Board Sponsored Session)** Kathleen Wilson, Dept. of History, SUNY, Stony Brook, Stony Brook, NY 11793-5354; Tel: (646) 709-4862; Fax: (631) 632-7367; E-mail: [Kathleen.Wilson@stonybrook.edu](mailto:Kathleen.Wilson@stonybrook.edu)

This panel will bring together a screenwriter, a historian and novelist, and a historical adapter in order to discuss the perils and pleasures of adapting eighteenth century lives, fiction and biographies, for the modern screen, and indeed how ‘the eighteenth century’, as period and commodity, are produced and re-invented through Hollywood and filmic adaptations. The panelists—Dr. Stella Tillyard (*Aristocrats*, *Tides of War*, *A Royal Affair*), Jeffrey Hatcher (screenwriter for *The Duchess*), and Paula Byrne (advisor and historian for the film and book, *Belle*)—will each talk about their experiences in trying to re-present the age to contemporary viewers, and then engage in an open field discussion with academic panelists (Linda Troost, Devoney Looser, Kathleen Wilson, Misty Anderson and John O’Neill) and the ASECS audience.

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**“Beyond Equiano: Africa, America and the Varieties of Blackness in the Atlantic World” (ASECS Executive Board Sponsored Session)** Kathleen Wilson, Dept. of History, SUNY, Stony Brook, Stony Brook, NY 11793-5354; Tel: (646) 709-4862; Fax: (631) 632-7367; E-mail: [Kathleen.Wilson@stonybrook.edu](mailto:Kathleen.Wilson@stonybrook.edu)

This panel will explore the various ways in which recent histories have altered our vision of the role of African culture and people in creating the Atlantic world and its various forms of blackness, or race. . Each of the speakers—James Sweet of UWisconsin-Madison, James Sidbury of Rice, and Chris Brown (Commentator) of Columbia University—will speak about their current and future research, describing the ways in which the historical disciplines have engaged with them, what they would do differently, and what future paths of investigation have been opened. We’d like to add one or two more panelists—preferably non-historians—to the group, out of the paper proposals that will be soon generated. Chris Brown has agreed to serve as commentator only.

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**“Scandalous Women: Private Lives, Public Reputations, and Gendered Transgressions in the Long Eighteenth Century” (ASECS Executive Board Sponsored Session)** Parissa DJangi, Stony Brook U., History Dept., 3rd Floor, Social & Behavioral Sciences Building, Stony Brook, NY 11794; Tel: (630) 730-7987 (email preferred); E-mail: [parissa.djangi@stonybrook.edu](mailto:parissa.djangi@stonybrook.edu)

What makes a scandal? As events that breach the barrier between public and private lives, scandals are social novels produced under specific cultural conditions—what is scandalous to one society is not necessarily scandalous to another. This panel unpacks these conditions and considers the complex relationship between gender and scandal in the long eighteenth century from a variety of social, regional, temporal, and disciplinary perspectives. Scandals occurred only when there was a public to be shocked: in the long eighteenth century, a society increasingly animated by diverse forms of media and an expanding public sphere, scandals heightened gender distinctions and reflected social and political attitudes toward women. Women who caused or found themselves caught up in scandals—women who loved too publicly, acted too boldly, or lived too adventurously—transgressed boundaries of proper femininity and, as a result, were often subject to intense public scrutiny as their actions challenged dominant gender notions. At the same time, scandals sometimes revealed women to be actors in their own destiny, not necessarily passive victims who were mercilessly lampooned and judged. By investigating the adventures and misadventures of scandalous women, this panel explores constructions of femininity in the long eighteenth century.

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**“Alta and Baja: California in the Eighteenth Century” (ASECS Executive Board Sponsored Session)** Karen Stolley, Dept. Of Spanish and Portuguese, Callaway 501N Emory U., Atlanta, GA 30322; Tel: (404) 727-0857; Fax: (404) 727-4072; E-mail: [kstolle@emory.edu](mailto:kstolle@emory.edu)

California has a rich and colorful history in the eighteenth century – one whose global dimensions are sometimes overlooked as the focus narrows in the nineteenth century to US national and state histories. This session proposes an exploration of eighteenth-century California (understood to include Alta California and Baja California) that will take advantage of the geographical location of ASECS 2015. Possible topics include negotiations between the region’s various communities – indigenous, Spanish, Anglo; military and political (mis)government; the Camino Real; the establishment of Jesuit and Franciscan missions by Junípero Serra and others; exploration of the California coast; pueblos and presidios; California as an eighteenth-century frontier that symbolized both wealth and privation; the visual arts and ethnomusicology. We encourage proposals that cross disciplines, and we plan to circulate the CFP to local historical societies, colleges and universities in California as well.

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**“Enlightenment News: A Re:Enlightenment Perspective” (Roundtable) (ASECS Executive Board Sponsored Session)** William B. Warner, Dept. of English, UC/Santa Barbara; Santa Barbara CA 93117; E-mail: [warner@english.ucsb.edu](mailto:warner@english.ucsb.edu)

The newspaper and the magazine were innovative genres indispensable to the Enlightenment in Europe and America. The chair welcomes 1-paragraph abstracts for a proposed presentation. Each presentation will identify one important sub-genre of newspaper or periodical or one key factor concerning news publication and suggest what and how it contributed to the emergence of the newspaper and/or the periodical between 1665 and 1800. For information about the Re:Enlightenment Project, please see: <http://www.reenlightenment.org/>

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**“Conceptual Architectures for Re-Enlightenment” (ASECS Executive Board Sponsored Session)** Peter De Bolla, King's College, Cambridge, CB2 1ST, UK; Tel: (011 44) 1763261311; E-mail: [pld20@cam.ac.uk](mailto:pld20@cam.ac.uk)

Re:Enlightenment is an effort to participate actively in reshaping our Enlightenment inheritance. In this session, panel participants and the audience will join together to try out and to create new conceptual architectures for thinking in a Re:Enlightenment mode—tools, if you will, that we may use for advancing knowledge now. These pieces of prose are experimental in form as well as in content. They are not meant to be exhaustive but suggestive; they are short, clear, and free of proper names and documentation. Most of all, they are intended not to be prescriptive but useful. The session will try to make use of conceptual architectures that will be available to ASECS members via the WEB prior to the convention (on, for example, “mediation,” “stuckness,” “platform,” “fiction”), and we will take the first steps to build new ones generated within the session itself.

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**“The Re-Enlightenment Labs” (ASECS Executive Board Sponsored Session)** Clifford Siskin, 11 Fifth Avenue, Apt. 11N, NY, NY 10003; Tel: (212) 260-1299; E-mail: [clifford.siskin@nyu.edu](mailto:clifford.siskin@nyu.edu)

Re:Enlightenment is an effort to participate actively in reshaping our Enlightenment inheritance. In this session, panel participants and the audience will join together to test out and to propose alternatives to such Enlightenment legacies as departmentalized disciplines and the system of refereed print publication. What if, for example, we started over with a new classification system for what we do that asked us to self-describe not as English or History but as producers of explanation or description or critique or metrics? We will involve everyone in the room in this experiment—conceived at a recent event at UVA—and we will also introduce the work of an active lab that has already been in operation on both sides of the Atlantic over the past year: the Experimental Concept Lab. With those examples in place, the session will move toward generating new labs to help us imagine and enact answers to the question “What forms might Enlightenment take now?”

## **LCD PROJECTOR PACKAGE**

**“Teaching the Eighteenth Century: A Poster Session”** Diane Kelley, U. of Puget Sound, Department of French Studies, 1500 N. Warner, Box 1073, Tacoma, WA 98416; Tel: (253) 879-3534; E-mail: [dkelley@pugetsound.edu](mailto:dkelley@pugetsound.edu)

How do we communicate our enthusiasm for the eighteenth century to our students? This poster session will provide a forum for lively discussion of creative ways to teach the eighteenth century in any discipline. Participants also presenting on a “traditional” panel are also welcome to participate in the poster session. Presenters may consider submitting their course ideas to the ASECS Innovative Course Design Competition, but this is not at all requisite. Posters will remain on display throughout the conference.

**“Historical Criticism”** Robert D. Hume and Howard D. Weinbrot ; E-mail: [Hb1@psu.edu](mailto:Hb1@psu.edu) [weinbrot@wisc.edu](mailto:weinbrot@wisc.edu)

This session will consist of three pre-selected speakers plus a commentator who will be given ample time to make a serious contribution. We wish to address a variety of questions concerning such things as earlier historical critics’ modes of proceeding (and whether their work can be usefully integrated into present-day criticism and scholarship); the uses and limitations of historical reading to illumine or judge literary texts; and the application of historical criticism to particular texts. We propose to trade papers in advance so the discussion can be intense and well-informed, and we hope for extensive questions and commentary from the floor.

**“Medical Biography in the Eighteenth Century”** Marilyn Holquin, U. of Illinois Urbana-Champaign; E-mail: [holquin2@illinois.edu](mailto:holquin2@illinois.edu)

Medical biography can be a useful tool for historical studies. However, exploration has been rare since William B. Ober’s *Boswell’s Clap* (written 1970, published 1987). It is still common for retro diagnosis of sexually transmitted infections to take place in the arts but retro diagnosis could be argued to be fraught with the author’s own prejudices (as was certainly the case with Ober) and also by the suggestion that disease is trans-historical. But what was the actual experience of eighteenth-century people who were suffering from sexually transmitted infections, as treatments were limited and obviously not as effective as today’s mass produced antibiotics and antivirals. Proposals for papers are invited to explore this particular class of disease, from many perspectives including, Archival Objects (newspaper advertisements), Poetry and Prose, Disability/Variability, Bodies and Minds, Trans & Homophobia, Letters and Diaries, Propaganda, Religion/Theology, Zoophilia, The Grotesque, Aesthetics, Science and Technologies. The treatments for such diseases and the attitudes toward them have roots in established practices from the time of Hippocrates but by the Enlightenment, there was a wide and public discussion.

**“Flipping the Grand Tour: The Italian Response”** Blair Davis AND Carole Paul, 228 Cantor, Irvine, CA 92620; Dept. of History of Art and Architecture, U. of California, Santa Barbara, CA 93106-7080; Fax: (805) 893-7117; E-mail: [bhixsondavis@gmail.com](mailto:bhixsondavis@gmail.com) AND [paul@arthistory.ucsb.edu](mailto:paul@arthistory.ucsb.edu)

Scholarly literature on the Grand Tour has focused largely on the manifold influence of journeys to Italy on travelers. Less well explored are the numerous ways that Italians actively responded to the growing influx of foreigners in their land during the eighteenth century, forging the beginnings of the modern tourist industry. This session seeks papers that address the Italian side of the experience. Possible topics include, but are not limited to subjects such as the professionalization of tour guides, the creation of public museums, the development of the souvenir industry, and the characterization – and caricaturing – of northern Europeans.

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**“Ballads, Songs, Tales and Stories: Orality and its Representations During the Long Eighteenth Century”** Ruth Perry, 14N-415 Literature Faculty, MIT, Cambridge, MA 02139; Tel: (617) 253-8876; Fax: (617) 253-6105; E-mail: [rperry@mit.edu](mailto:rperry@mit.edu)

This panel invites papers on songs and stories that were, for part of their existence, orally transmitted as well as analyses of texts illustrating the oral transmission of songs or stories. Illustrations of the works so transmitted are welcome either in live performance or recorded versions. The idea is to examine the place of orality and literacy in the culture.

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**“Eighteenth-Century Utopias”** Jason H. Pearl, Dept. of English, Florida International U., MMC Campus, DM 459 A, 11200 SW 8<sup>th</sup> Street, Miami, FL 33199; Tel: 305-348-3367; Fax: 305-348-3878; E-mail: [jpearl@fiu.edu](mailto:jpearl@fiu.edu)

A.L. Morton once proclaimed, “Utopian literature reached its lowest level in England during the eighteenth century.” Nevertheless, for better or worse, in theory and in practice, various kinds of utopia seem to have been everywhere: in fantastic voyages and travel accounts; in political satires and social reforms; in commercial projects and colonial ventures. Despite efforts to recover and reassess anti-mimetic features of the novel and radical or idealistic aspirations in the Enlightenment more generally, the history of utopia in the eighteenth century remains understudied and underappreciated. Accordingly, this panel invites papers on any aspect of utopia, broadly defined. What role did utopian ideals play in literature and politics? What were the outcomes and effects of attempts to bring utopian schemes to fruition?

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**“Microgenres in the Eighteenth Century”** Anne H. Stevens, Dept. of English, U. of Nevada, Las Vegas 4505 S. Maryland Pkwy, Box 5011 Las Vegas, NV 89154-5011; Tel: 702-895-3500; Fax: 702-895-4801; E-mail: [anne.stevens@unlv.edu](mailto:anne.stevens@unlv.edu)

The long eighteenth century was a glorious age for “microgenres,” highly specific, temporally bounded subgenres like the “it-narrative,” the dressing room poem, and the “she tragedy.” This panel invites papers that consider eighteenth-century microgenres from formal, historical, or theoretical perspectives.

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**“The Royal Mistresses of Eighteenth-Century France”** Mary Trouille, Dept. of Languages, Literatures, & Cultures, Illinois State U., Campus Box 4300, Normal, IL 61790-4300, Tel: (309) 438-3604; Fax: (309) 438-8038; E-mail: [mstroui@ilstu.edu](mailto:mstroui@ilstu.edu)

To commemorate the tercentennial of Louis XIV's death in 1715, this panel will examine the relationship of the kings of the eighteenth-century France to their official mistresses and how these women were viewed by the French court and by French society at large. Why were some *maîtresses en titre* (like Mme du Barry) reviled and scorned, while others were generally respected and admired? How did their rank, background, and education affect the way they were perceived? Another question to be addressed is the connection made in the minds of the French court and public between royal power and the king's presumed sexual potency (or lack thereof), his abilities as a lover and his competence as ruler of his kingdom. This of course became a crucial issue during the rule of Louis XVI, mocked for his prolonged inability to consummate his marriage and to produce an heir, as well as for his fidelity to Marie-Antoinette.

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**“Migrants, Exiles, and the State of Statelessness in the Eighteenth Century”** Juliet Shields AND JoEllen DeLucia, U. of Washington; E-mail: [js37@uw.edu](mailto:js37@uw.edu) AND DeLucia, Central Michigan U.; E-mail: [deluc1jm@cmich.edu](mailto:deluc1jm@cmich.edu)

In his “Reflections on Exile,” Edward Said asked “if true exile is a condition of terminal loss, why has it been transformed so easily into a potent, even enriching, motif of modern culture?” Arguably, this motif emerged in the eighteenth century, as colonialism and the consolidation of the modern nation-state made more visible the movement--sometimes voluntary and sometimes forced--of peoples across and within political and geographical borders.

This interdisciplinary panel invites papers that address exile, migration, and statelessness in the long eighteenth century. Papers may focus on historical individuals or populations who experienced migration or exile, or on literary and artistic representations of migrants and exiles. In addition to migrations associated with colonialism, the slave trade, and the removal of indigenous peoples in the Americas and Indies, papers might consider figures of exile and images of wandering from traveling gypsies and itinerant laborers to hermits and vagabonds.

By bringing together papers from a range of disciplines, we hope to explore the following questions. Under what circumstances were migration and exile understood as sources of personal empowerment or cultural enrichment, and in what conditions were they depicted as states of “terminal loss?” What did it mean to be stateless in an age before the emergence of



participatory democracy? How might attending to the “motif” of exile change our understandings of eighteenth-century social and aesthetic practices or ask us to revise historical narratives about the rise of the modern nation-state?

**"Animals and Animal Rights in the Long Eighteenth Century: Literary, Theological, and Philosophical Approaches"** Valentina Denzel, 1316 Westview Ave, Apt. 231 B, 48823 East Lansing, MI; Tel: (443) 453- 3503; E-mail: [vdenzel@msu.edu](mailto:vdenzel@msu.edu)

This panel (4 papers) seeks to explore the importance and significance of the literary representation of animals in philosophical, literary, and theological works and to analyze the political and ideological meaning of the representation of animals and animal rights in the long Eighteenth century. Questions and topics that could be discussed include (but are not limited to): animals in satires, vegetarian and pre-revolutionary concepts, women rights and animal rights, the transgression of the Cartesian dichotomy between body and mind, libertinism and animals/animality, colonialism and anti-colonialism and animals.

**"Can You Keep a Secret?: Loose Lips and Sunken Ships on Stage and in Print"** Mary Vance, U. of Nevada, Las Vegas, 50 E. Serene Avenue, #106, Las Vegas, Nevada 89123; Tel: (702) 253-6898; Fax: (702) 895-4801; E-mail: [catania2@unlv.nevada.edu](mailto:catania2@unlv.nevada.edu)

This panel welcomes submissions which examine the continually shifting, slippery figure of the secret in drama, prose, and visual culture. In addition to the popular genre of the secret history, secrets as rhetorical devices play a vital role in both narrative progression and effect throughout the long eighteenth century. Withholding information nearly always results in dramatic irony, for example, to both comic and tragic ends. Additionally, the keeping or divulging of secrets simultaneously embodies societal exclusion and inclusion, ultimately demonstrating the workings of power. Papers might particularly consider the role of the voyeur, secret pacts, disguised identities, political intrigue, hidden objects (letters, birth records, etc.), clandestine relationships/meeting places, and unreliable narrators.

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**"Reading/Reciting Eighteenth-Century Verse: A Roundtable on Teaching Poetry" (Roundtable)** John Richetti, U. of Pennsylvania, 276 Riverside Drive (9E), New York, NY 10025; Tel. and Fax: (212) 865-2967; E-mail: [jrichett@english.upenn.edu](mailto:jrichett@english.upenn.edu) or [jrichett@gmail.com](mailto:jrichett@gmail.com)

This roundtable will invite participants (five or six) to read or (preferably) recite from memory a short poem or a part of a longer eighteenth-century English poem and to present their thoughts on how such performance can help students to understand such verse. Audience members will be invited to critique these performances and to offer their views on the role of oral performance as a crucial adjunct to understanding and , especially, as a means of teaching eighteenth-century verse.

**"The Directoire (1795-99): A Forgotten Milestone in European Immigration"** Julia Douthwaite, 1207 Riverside Drive, South Bend, IN 46616; Tel: (574) 232-0543 (h) or (574) 631-9302 (w); Fax: (574) 631-3493; E-mail: [julia.v.douthwaite.1@nd.edu](mailto:julia.v.douthwaite.1@nd.edu)

2015 is the bicentenary of Battle of Waterloo, when Napoleon was defeated and the First French Empire finally ended, a sad moment in French history. However, 2015 is also the 220<sup>th</sup> anniversary of the period when the seeds were sown for the renewal of French society—a renewal delayed by Napoleon's rise to power. Neglected by scholarship as it falls between the all-important Revolution and the beginning of the Empire, the Directoire (1795-1799) remains the forgotten milestone on the cusp of modernity. Bourdin and Gainot's seminal 2-volume book came out in 1998 and left some crucial questions unanswered. New directions in scholarship and particularly the advent of work on transnational migration in Europe past and present make this a good moment to reconsider the Directoire. The notions of center and periphery changed within Europe's shifting borders during this time, caused by the mass movement of people set off by the persecution of the aristocracy and clergy in France during the early 1790s, and their progressive return during the Directoire. Such migrations led to increased cultural transfers within mainland Europe but also further afield (including the US, the Caribbean, Egypt, and Russia). This moment may thus be considered a major stage in the creation of European identity.

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**"Japan as Fiction and Fiction in Japan"** Mika Suzuki, Faculty of Humanities and Social Sciences, Shizuoka U., 836 Oyha Shizuoka-shi , Shizuoka-ken, 422-8529 Japan; Tel: +81 (054 )238-4955; E-mail: [jmsuzuk@ipc.shizuoka.ac.jp](mailto:jmsuzuk@ipc.shizuoka.ac.jp)

In eighteenth-century western literature we find descriptions of Japan sometimes imaginative on purpose or inadvertently. The seminar will include papers on sources and interactions of information and how the facts and fiction found their ways in

literature. It also invites studies of eighteenth-century fiction in Japan, how their own tradition incorporated or refused stimuli from abroad

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**“Licentiousness Revoked: The Censorship of Eighteenth-Century British Theatre”** David O'Shaughnessy, School of English, Trinity College Dublin, Dublin 2, Ireland; Tel: (00 353) 1 896 4721; E-mail: [doshaug@tcd.ie](mailto:doshaug@tcd.ie)

This session will examine the consequences and effects of the Stage Licensing Act 1737. The creation of the office of Examiner of Plays in the wake of this piece of legislation meant that all theatrical performances at the licensed theatres were subject to regulation but the effect of the act went beyond this first line of 'defence'. Proposers are thus asked to take into account both formal and informal censorship. Formal censorship may be understood as the state regulation of stage performances as described above. Informal censorship may be understood as the degree to which playwrights, theatre managers, and audiences themselves internalized a regime of self-regulation in the wake of the Stage Licensing Act. In other words, this session will reflect on the fact that the instigation of state surveillance of theatrical production resulted in self-policing cultural production, something of a panopticon effect.

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**“Eighteenth-Century Texts and Paratexts”** Leah Orr, 34 N. Hanover St. Apt. 1, Carlisle, PA 17013; Tel: (206) 250-6154; E-mail: [LeahOrr1105@gmail.com](mailto:LeahOrr1105@gmail.com)

From fictional pseudonyms to elaborate descriptions of textual provenance, from author biographies and portraits to illustrations and maps, eighteenth-century writers and publishers made much use of the print format to include paratextual apparatus that shape meaning. Such additions change how original readers encountered eighteenth-century texts, though not always in the ways that they were apparently intended. At the intersection of book history, literary criticism, and material studies, the paratextual apparatus calls attention to the book as a commercial and physical object with particular aims and audiences. This panel invites contributions of papers on any type of paratextual material found in eighteenth-century texts. Papers may consider a single work or edition, a type of paratextual addition, the role of the author or publisher in crafting meaning, or the ways in which these materials are altered or changed in later editions and subsequently influence interpretation. Papers taking interdisciplinary approaches are especially welcome.

Intent and selection (this is not part of the formal topic description): Many of the past ASECS meetings have had exciting and well-attended panels on bibliography and book history, but they were separated in topic from the more theoretical or interpretive panels. This panel seeks to remedy that by bringing together questions of interpretation and questions of material studies and book history under a single topic. I hope this will encourage interdisciplinary conversations about how meaning and form intersect in eighteenth-century publications, and bring together scholars with common interests from various parts of the discipline. With this aim in mind, I would try to select papers that speak to a range of approaches to connect history, bibliography, criticism, biography, and other areas of the field in new and productive ways.

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**“Eighteenth-Century Epistolarity: Contested / ‘Contexted’ and Contextualized Letters”** Mark Malin, Dept of Modern Languages, Randolph-Macon College, P.O. Box 5005, Ashland, VA 23005; Tel: (804) 752-7252 (home - (804)-264-0292); Fax: (804) 752-8990; E-mail: [mmalin@rmc.edu](mailto:mmalin@rmc.edu)

The letter in the long eighteenth century took on many forms and functioned in myriad ways. Artists employed the letter in newspapers, journals, travelogues, erudite treatises and in novels in their efforts to convey moral or satirical observations. Others answered in open forums, musical compositions, editorial pages, novels or in other literary creations. Cadalso's *Cartas marruecas* for instance, reveals the intertextual influence of Montesquieu's *Lettres persanes*. In opera, Rossini's *Il Turco in Italia* and his *L'Italiana in Algeri* use the same format of a foreigner in an exotic land to satirize social mores. Published in London in 1822, *Vargas, a Tale of Spain*, borrows plot elements from the Inquisition-banned *Cornelia Bororquia*, which in turn can be seen as a response to Olavide's *El evangelio en triunfo* as it simultaneously reflects the philosophy of Locke's *Letters on toleration*. Letters are contested, “contexted” and contextualized and this panel welcomes abstract submissions on how these operations were carried out in art, music, literature or periodicals during the long eighteenth century. Send abstracts to Mark Malin ([mmalin@rmc.edu](mailto:mmalin@rmc.edu)) by the specified deadline.

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**“Dr. Benjamin Franklin: Printer, Author, Soldier, Spy”** Robert Craig, 51 Hedge Row Rd., Princeton, NJ 08540; Tel: (609) 452-8474; E-mail: CRAIGRBCM@AOL.COM

From the many faces of Benjamin Franklin come the many features of Benjamin Franklin as a master printer, prolific author, military commander, and consummate spy. As a printer of great renown, Franklin was called upon for many of the early publications of the colonies and undertook projects as diverse as publishing some of the earliest American editions of English novels and the printing of colonial money. As an author, he entertained the colonists with his humor and promoted many publications, sometimes using various aliases such as Silas Dogood. As a non-professional military officer his talents were requested in the defense of his homeland from marauding French and Indian forces of the Pennsylvania backcountry and later from British Regulars and loyalist militia, and also to control refugees fleeing the oncoming British army. Finally, as a leader in the Colonial intelligence community, Franklin participated in clandestine operations, acts remarkable for his age and background. His efforts in what is known today as covert action were wide-ranging and usually successful. During the Revolutionary War period, Franklin engaged in propaganda operations and agent-of-influence activities and directed paramilitary operations against British property. The purpose of this panel is to offer each panelist an opportunity to expose, criticize and or highlight some of the more critical or lesser known aspects of Franklin's features in these fundamental areas of his life.

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**“Pop! Goes the Eighteenth Century”** Guy Spielmann, Georgetown U., Dept. of French, 3700 O st., NW, Washington, DC 20057; Fax: (202) 687-0079; E-mail: [spielmag@georgetown.edu](mailto:spielmag@georgetown.edu)

We scholars envision "the Eighteenth Century"—events, people, objects, intellectual and creative works, etc.—on the basis of research and extensive exposure to both original documents and authoritative secondary literature. However, to a "general audience"—which in fact includes *most* people, including colleagues in other disciplines and our own students—"the Eighteenth Century" is largely construed through images conveyed in various media belonging to popular culture.

In addition to its most conspicuous forms, such as film and novels, popular culture has featured elements from the Eighteenth Century in a vast range of genres and formats: comics and cartoons, commercials and advertisements, miscellaneous merchandise (calendars, postcards, tee-shirts, figurines, dolls, plates...), television shows, toys, clothes and fashion accessories, performances, etc..

The purpose of this session is a critical examination of the impact that such popular culture productions exert on how the public at large envisions the Eighteenth Century. Beyond the obvious (vague chronology, anachronisms, common misconceptions, stereotyping), how exactly is this 18th Century different from the one we scholars envision, and why? More importantly perhaps, given our own limited range of influence, how should we position ourselves towards such representations? Taking for granted that simple dismissal or unequivocal condemnation are not productive options, but that it is not acceptable either to merely embrace the Eighteenth Century created by popular culture in order to relate to a general audience (or try to appear cool in the eyes of our students), what can we possibly do to mediate this competing vision?

Successful proposals will

1. focus on items that have received little scholarly attention thus far (as opposed to relatively mainstream productions such as studio films)
2. examine specific works, products, genres, so as to avoid broad generalizations
3. engage the material critically, after a very brief description and/or display
4. seek to explain how the chosen materials contribute to a non-scholarly vision of the 18th Century, but also why Eighteenth-Century events, works or people were chosen.

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**“Eighteenth-Century Songs in Plays”** John Richetti, U. of Pennsylvania, 276 Riverside Drive (9E), New York, NY, 10025; Tel. and Fax: (212) 865-2967; E-mail: [jrichett@english.upenn.edu](mailto:jrichett@english.upenn.edu) or [jrichett@gmail.com](mailto:jrichett@gmail.com)

Literary critics typically regard songs embedded in drama as static, even superfluous, moments in a text to be passed over, preferably, in silence the better concentrate on the 'more important' literary matters at hand. This panel wants to take song seriously: if songs *are* dilatory, static moments of emotional reflection, then what is their effect in context? How do their scores accentuate or counterpoint their libretti? On the other hand, if a song is narrative, what formal work does the song do in

narration that dialogue does not do? Panelists are invited to perform a short song from an eighteenth-century text and reflect on what that performance changes about the larger work.

**“What We Learned Teaching Jane Austen” (Roundtable)** Linda Troost, Dept. of English, Washington & Jefferson College, 60 S. Lincoln Street, Washington, PA 15301; Tel: (724) 223-6144; Fax: (724) 222-2991; E-mail: [ltroost@washjeff.edu](mailto:ltroost@washjeff.edu)

This session investigates the effects of Austen’s popularity on her place in the classroom, not only in terms of Austen and her work but also in terms of canonicity, popularity, and teaching. What possibilities, challenges, or opportunities does Austen’s cultural position offer instructors, whether they are teaching Austen and/or her work or grappling with the interface of the “popular” and the “literary” in the classroom? What forms of thinking, interpretation, or teaching become (un)necessary or (im)possible in the current cultural environment? What is the effect of technology (websites, digital libraries, film adaptations, YouTube, and the like) on teaching and studying Austen? What innovations or discoveries arise from or are foreclosed by “Jane-o-mania”? Conversely, in what ways might Austen’s cultural position outside the academy be irrelevant, a red herring, or a distraction? Using a roundtable format, this session seeks to gather a variety of perspectives and facilitate discussion about the once and future state of teaching Austen.

**“English Novels and European Journalism in the Long Eighteenth-Century”** Sandra Parmegiani, 50 Stone Road East, Guelph ON, N1G 2W1 CANADA; Tel: (519)824-4120 x54989; E-mail: [sparmegi@uoguelph.ca](mailto:sparmegi@uoguelph.ca)

In their peripatetic travels around Europe, English novels were frequently announced and reviewed in national periodical publications. Commentaries and reviews were often ‘lifted’ from other national traditions (mostly English and French), translated and tweaked to match the national taste of the target readership. This seminar wishes to address the transcultural reception of English novels in the European literary press in the Long Eighteenth Century, to unveil cultural networks of early European journalism and - through them - the processes that enabled the circulation of ideas and texts in Europe in the modern age.

**“His Digressions are the Digressions of a Gentleman’: Anecdote and Tangential Thinking as Rhetorical Devices”** Amanda Weldy Boyd, 2398 S. Willowbrook Ln., Unit 12, Anaheim, CA 92802; Tel: (760) 408-4757; E-mail: [weldy@usc.edu](mailto:weldy@usc.edu)

Like the legendary English garden, narratives in the long eighteenth-century have long been accused of being unwieldy, unmanageable, and ungoverned. In 1804, the actor J. Moody sent his compliments to the author of the heavily anecdotal *Memoirs of Charles Macklin*, William Cooke. Moody writes approvingly: “The book has, from the Beginning to the End, the glowing Finger of the Master. His Digressions (by far the best Part of the Work) are the Digressions of a Gentleman.” Present-day readers, however, may become vexed by the constant detours from the immediate subject matter that characterizes many narratives of the period. What draws eighteenth century writers (and readers) towards the anecdotal and/or the digressive? What purposes do these tangents serve in advancing narratives or characterizations in a given work? This panel carries on the work of the ASECS 2014 panel on anecdote, while expanding the field of inquiry to include any kind of textual interruption that might seem to frustrate a narrative’s immediate line of thought.

**“Beyond the Didactic: Children’s Literature in the Long Eighteenth Century”** Deborah Weiss, Dept. of English, The U. of Alabama, Box 870244, Tuscaloosa, AL 35487; Tel: (205) 348-7950; Fax: (205) 348-1388; E-mail: [dweiss@ua.edu](mailto:dweiss@ua.edu)

Around the middle of the eighteenth century, the genre we now term “children’s literature” emerged, and within a few decades it was flourishing. Children’s literature attracted talented writers, male and female alike, who were interested in exploring the possibility of using this new genre for educational purposes. Writers such as Sarah Fielding, Maria Edgeworth, Thomas Day, and Anna Laetitia Barbauld, to name just a few, wrote and published books that were purchased by eager parents and read by countless children. By the beginning of the new century a wide range of books designed to instruct children through the delight of narrative had become available, and parents could purchase and bring into the home educational materials on religious, scientific, moral, and economic topics. Until relatively recently, eighteenth-century children’s literature was described and dismissed as “didactic” or “moralistic” because of the genre’s aim to instruct its readers. However, new research into these texts has opened up important discussions that go beyond the issue of didacticism—discussions about the formation of gender definitions, the construction of class consciousness, the spread of scientific education, and the growth of consumerism, as well as new insights into religious and moral education and the expanded role of mothers in the home. This panel welcomes submissions from any perspective on the topic of eighteenth-century children’s literature including, but not limited to, book history, the development of genres, individual authors, pedagogical texts, and the social/ideological implications of particular texts.

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**“Teacher-Scholar? Doing Research at Liberal Arts/Undergraduate-Focused Institutions” (Roundtable)** Shawn Lisa Maurer AND Miriam L. Wallace, College of the Holy Cross, 9 Bishop Street, Jamaica Plain, MA 02130; or New College of Florida, 5800 Bay Shore Rd, Humanities-ACE116, Sarasota, FL 34243; Tel: (617) 610-3873 OR (941) 487-4335; Fax: (941) 487-4479; E-mail: [smaurer@holycross.edu](mailto:smaurer@holycross.edu) AND [mwallace@ncf.edu](mailto:mwallace@ncf.edu)

For many of us at liberal arts/undergraduate institutions, the teacher-scholar model has come under increasing pressure from multiple sources, not least the intense demands of teaching and service and the belief that our scholarship is somehow “extra,” something to be pursued “in our own time.” At the same time, publication-related expectations (for tenure and promotion) often remain comparable to those for faculty at research universities.

This roundtable invites panelists at different stages in their academic careers to begin a conversation about what all of us can learn from these struggles at undergraduate-focused institutions by sharing challenges, successes, and innovations. By highlighting approaches to engaging in fulfilling scholarship despite or in relation to the demands of teaching and service, we hope the panel will offer *practical strategies*, both individual and institutional, for returning research to its fundamental role in our professional lives and careers.

**“Talking Women/Talking Things”** Beth Kowaleski Wallace, English Dept., Boston College, Chestnut Hill, MA, 02467; Tel: (617) 697-7212; Fax: (617) 552-4006; E-mail: [kowalesk@bc.edu](mailto:kowalesk@bc.edu)

This panel seeks to reflect on the relationship between women and things in the eighteenth century. It invites papers using thing theory, as well as material culture approaches, and it aims to discuss the intersection between feminist and gender theory and thing theory. How were women seen in relationship to the burgeoning world of things? At the same time, how were things processed in relationship to women? How was femininity itself understood as a kind of elusive thingness to be managed or controlled? Lastly, how do new understandings of materiality, accessed through thing theory, or material cultural approaches, help us to revisit questions of femininity in the eighteenth century?

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**“Translating the Novel: Beyond Case Studies of a Pan-European Rise”** Gillian Dow, U. of Southampton, Highfield, Southampton, SO17 1BF, United Kingdom; Tel: 0044 (0)1865 200 214; E-mail: [g.dow@soton.ac.uk](mailto:g.dow@soton.ac.uk)

Pan-European exchanges in the rise of the novel in the long eighteenth century has become an emerging area of scholarly interest in recent decades, informed by new work on cultural exchanges and on translation theory, and earlier work on book history and reception studies. However, this is an area that is yet to move beyond exceptional case studies of individual translations and translators, much less to fully articulate what is at stake for the study of the eighteenth-century novel, or indeed eighteenth-century studies more generally.

This seminar invites papers that consider the role of translation in the development of this new genre, and that suggest what direction our work should now take to move beyond the ‘exceptional’ to an integrated history of the European novel.

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**“Economic Criticism in Eighteenth-Century Studies”** Katherine Binhammer, Dept. of English and Film Studies, 3-5 Humanities Center, U. of Alberta, Edmonton, Alberta, CANADA T6G 2E5; Fax: (780) 492-8142; E-mail: [kb1@ualberta.ca](mailto:kb1@ualberta.ca)

This panel will explore the impact of “New Economic Criticism” on eighteenth-century studies. Mary Poovey has recently noted the “veritable avalanche of cultural commentary about economic matters”; in literary criticism, this “avalanche” goes by the name of ‘new economic criticism’, so-titled by the 1999 watershed anthology *The New Economic Criticism* (Woodmansee & Osteen). Fifteen years later, is there anything ‘new’ in economic criticism in eighteenth-century studies? While our field has been deeply influenced by classical Marxist criticism and has always attended to economic history, this panel proposes to reflect on the current theories and methodologies for engaging in the interdisciplinary study of economics and literature, art history, cultural studies, philosophy, etc.



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**“George Farquhar and Ireland”** David Clare, Moore Institute, National U. of Ireland-Galway, University Road, Galway, IRELAND; Tel: +353-87-2430401; E-mail: [DClare1@eircom.net](mailto:DClare1@eircom.net)

Surveys of Irish literature often ignore or marginalise the Derry-born playwright, George Farquhar, due to what Christopher Morash has justly called the “vicious anti-Catholicism” in his plays. For example, Farquhar is not even mentioned in celebrated surveys of Irish literature, such as Declan Kiberd’s *Irish Classics* (2000), Norman Vance’s *Irish Literature: A Social History* (1999), and Daniel Corkery’s *Synge and Anglo-Irish Literature* (1931). Likewise, he is only mentioned once or twice in passing in seminal studies such as Nicholas Grene’s *The Politics of Irish Drama* (1999), Malcolm Brown’s *The Politics of Irish Literature* (1972), and Vivien Mercier’s *The Irish Comic Tradition* (1962). When critics of Irish literature do engage with his work, it is often to praise the first two plays (*Love and a Bottle* and *The Constant Couple*) for their perceived Irishness, and to worry over the sectarian portrayals of Irish Catholics – and Catholics in general – in his last three and best-known plays (*The Twin Rivals*, *The Recruiting Officer* and *The Beaux Strategem*). While Farquhar’s sectarianism is certainly distasteful to people involved in Irish Studies who are from Roman Catholic backgrounds (or, indeed, to anyone who supports the spirit of tolerance and respect behind the Good Friday Agreement), ignoring him is a capital error. As a Protestant writer of Ulster Scots and Anglo-Irish descent, his work expresses the sentiments of Irish communities who have too often been excluded from broader, more tolerant definitions of the word “Irish”. This panel seeks to address the neglect of Farquhar within Irish Studies by soliciting papers that consider Farquhar’s relationship with his native country.

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**“Is Historicism Over”** Michael Gavin, English Dept., Welsh Humanities Building, U. of South Carolina, Columbia, SC 29208; Tel: (803) 233-1468, E-mail: [mgavin@mailbox.sc.edu](mailto:mgavin@mailbox.sc.edu)

This panel invites scholars to reflect on the question of whether “historicism” is in decline. Recent work in cognitive philosophy and digital humanities, for example, has challenged traditional modes of intellectual and cultural history. As Ted Underwood recently argued in *Why Literary Periods Mattered* (Stanford UP: 2013), literary studies has since its earliest inception been defined by sharp historical contrasts. Historical periodization puts the past into a “perspective” that “allows an observer to rise above his or her own location and survey the diversity of human history.” Especially in light of the recent controversy surrounding proposed changes to the Modern Language Association’s period divisions, the time is again right for eighteenth-century scholars to publicly debate what’s at stake in the period itself. If it’s true that certain kinds of historicism are exhausted and in need of new questions, new methods, or new agendas, what does this imply for a field that defines itself by period? Under what rubrics of historicism does the eighteenth century (whether or not it’s “long”) make sense as an organizing category? Will it and should it continue to make the same kind of sense it’s made in the past?

**“De-Centering Garrick in Georgian Theater Studies” (Roundtable)** Kristina Straub, Dept. of English, Carnegie Mellon U., 5000 Forbes Ave. Pittsburgh, PA 15213; Tel: (412) 427-0036; E-mail: [ks3t@andrew.cmu.edu](mailto:ks3t@andrew.cmu.edu)

Scholars studying London theater from mid to late 18th century often find David Garrick at the center of a complex universe of relationships between theater professionals, artisans, investors, newspaper editors and writers, musicians, artists, and politicians. Studying Georgian theater can be like staring at the sun as a way of understanding the solar system: while undeniably central to theater studies, Garrick can blind scholars to everything else that is important to understanding that system and how it works. We call for discussants of mid to late eighteenth century theater who wish to address the historical, critical, and theoretical implications of taking Garrick out of the center and approaching Georgian theater as a amalgamation of complex systems: artistic, literary, performative, social, and economic.

**“Fans and Fandoms in the Eighteenth Century”** Kate Hamilton, Dept. of English, Carnegie Mellon U., 5000 Forbes Avenue, Baker 259, Pittsburgh PA 15213; E-mail: [khamilton@cmu.edu](mailto:khamilton@cmu.edu)

Facilitated by an expanding literary marketplace and what has been called “the birth of a consumer society” in Britain, the eighteenth century saw the rise of fandoms. Fandoms and fan worship could manifest via individual or group consumption, production, or even representation. For instance, fan worship could take the form of the individual (such as Boswell’s admiration of Johnson) or even group behavior (like the hand-held fans purchased by readers of Richardson’s *Pamela*). This panel seeks to understand fans and fandoms in art, literature, theater, and even politics of the long eighteenth century. How did cultural producers negotiate their relationship with audiences during this period? How did eighteenth-century audiences intervene in the creative or artistic process? And how did fandom evolve throughout the century in response to specific legal and socioeconomic changes?

The specific examples given above are English, since that is the panel chair's area of specialization, but proposals representing other countries (and from fields other than literary studies) are welcomed and encouraged. If a proposal is accepted, a full draft paper of no more than 3000 words should be submitted to the chair two weeks before the conference.

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**"The *Persian Letters*, the Exotic and the Enlightenment"** Suzanne R. Pucci, 1055 Patterson Office Tower, Dept. of Modern and Classical Languages, Literatures and Cultures, U. of Kentucky, Lexington, KY 40506; Tel: (859) 396-7197; Fax: (859) 257-3743; E-mail: [spucci1@gmail.com](mailto:spucci1@gmail.com)

Montesquieu's extraordinary epistolary novel (1721), told from individual Persian /Parisian perspectives, raises issues regarding both the intersections and misunderstandings, the differences and similarities between East and West, Christian and Muslim worlds, tolerance and prejudice, despotism and monarchy, individual liberty and authority, and between the exotic and the domestic. Submissions are welcome to address any element of the *Persian Letters*' literary and multidisciplinary Introduction to the Enlightenment. Papers of twenty minutes, in either English or French, will allow time for discussion.

**"Jane Austen and Multimedia"** Devoney Looser, Dept. of English, Arizona State U., P.O. Box 870302, Tempe, AZ 85287-0302; Tel: (480) 965-3925; E-mail: [Devoney.looser@asu.edu](mailto:Devoney.looser@asu.edu)

The study and teaching of Jane Austen have become important in recent years for their investments in multi-media content. Many have used video adaptations to enhance the teaching of her novels, but new opportunities have arisen with the popularity of the *Lizzie Bennet Diaries* web series and, in 2013, with the *Sanditon* series that invited viewers to participate directly, by uploading their own Austen-inspired characters and videos to add to the story. Scholarly webbased work, such as the *Jane Austen Fiction Manuscripts* project out of Oxford University and Janine Barcah's *What Jane Saw*, have offered us important new ways to bring scholars and students into conversations about digital texts and tools and how they create meaning and enhance learning. In July 2014, the first Vintage Books e-book of *Pride and Prejudice* is slated for publication, and it promises to transform reading Austen with multimedia by yoking textual, visual, audio, and video content in one platform. This roundtable session seeks to explore how new digital and multimedia tools are being incorporated into our scholarship and our classrooms. It will consider not only what is being done by instructors but will seek participation from those who are *creating* the new content. I have approached (and have tentative commitments to participate) from two such individuals: the Random House executive editor overseeing the production of the new e-book, Keith Goldsmith, and the creator and leader of the multi-player online game, Ever Jane, Judy Tyrer. With Goldsmith and Tyrer, I will invite roundtable participants to ask, "What are the benefits, problems, and challenges of using multi-media in the study and teaching of Austen's fiction? What is the future of Austen and multi-media?"

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**"Postsecularism and Literary Form"** Corrinne Harol, U. of Alberta; Tel: (780) 492-4639; E-mail: [charol@ualberta.ca](mailto:charol@ualberta.ca)

This session will examine how authors of the long eighteenth century use literary form to shape and define their understandings of secular and religious experience. How do formal choices help to explicate the nature of religious experience and theological ideas? How does secularism evolve out of formal experimentation, and how does religion persist in secular literary forms? To what extent does secular criticism elide the religious aspect of eighteenth-century literary forms? Does postsecular criticism offer ways to recover these aspects?

**"Beyond the *Encyclopédie*: The Business of Censorship in Translated Encyclopedias"** Clorinda Donato, 721-B Elvira Ave, Redondo Beach, CA 90277; Tel: (310) 316-4530; Fax: (310) 386-2114; E-mail: [Clorinda.Donato@csulb.edu](mailto:Clorinda.Donato@csulb.edu)

In 1947 Douglas H. Gordon and Norman L. Torrey published *The Censoring of Diderot's "Encyclopédie" and the re-established text* in which they revealed Le Breton's heavy censoring of Diderot's philosophical pen. Though Diderot had long suspected the publisher of attenuating the impact of the *philosophes*' prose (which he repeatedly mentioned in his letters), proof was his upon inspection of the last volumes prepared for distribution in 1765 when he noticed the discrepancy between what he and his fellow encyclopedists had written and what had been printed on the page. As Daniel Mornet has argued, Le Breton's caution as he maneuvered the minefield of controversy following in the wake of Volume 7, with the article "Genève," can be seen in direct contrast with Diderot's unflagging commitment to speaking truth to ignorance, fanaticism, intolerance, and superstition as a perfect example of the politics of knowledge transfer. Indeed, the vulnerability of information transfer in encyclopedic works became palpable, and would prove to be a defining feature of future compilations, especially those that

were translated. This session seeks submissions that address the question of censorship in encyclopedias were being translated for new, national audiences which aspired to “owning” knowledge and knowledge transfer in ways that conformed to local sensibilities and standards. Papers that address the criteria and goals that translators were expected to adhere to in their recasting of knowledge and the consequences that were imposed when such expectations were not met are of particular interest. Please send a 300-word abstract and title with a bio to Clorinda Donato, [Clorinda.Donato@csulb.edu](mailto:Clorinda.Donato@csulb.edu).

**“The Short Eighteenth Century” (Roundtable)** Crystal B. Lake AND Brad Pasanek, Lake: 3640 Colonel Glenn Hwy, Dayton, OH 45435; Pasanek: P.O. BOX 400121, Charlottesville, VA 22904; Fax: (937) 775-2707; (434) 927-1478; E-mail: [crystal.lake@wright.edu](mailto:crystal.lake@wright.edu) [bmp7e@virginia.edu](mailto:bmp7e@virginia.edu)

Miniatures, heroic couplets, micro-histories, prefaces, inches, moments, shallow plots, Alexander Pope, bon mots, and similar all welcome. Experimental formats and theoretical approaches encouraged. Send short abstracts for short presentations.

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**“Distantly Reading the Long Eighteenth Century”** Michelle Levy, 8888 University Drive, Burnaby, BC V5A 1S6, Canada; Tel: (604) 340-4838; E-mail: [mnl@sfu.ca](mailto:mnl@sfu.ca)

How do new methodologies, particularly of quantitative analysis, enable new understandings of periodization, canonicity, genre, and authorship? This panel invites papers that either present new research, or examine the successes, and limits, of these new methodologies.

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**“Jonathan Swift and His Circle XII”** Donald Mell, Dept. of English, U. of Delaware, Newark, DE 19716; Tel: (302) 831-3660; Fax: (302) 831-1586; E-mail: [dmell@udel.edu](mailto:dmell@udel.edu)

This special session will explore literary, political, religious, economic, philosophical, and other cultural concerns that occupied Swift and his Irish and English friends and enemies during the late seventeenth and eighteenth centuries. Persons, topics, and critical issues may be familiar to readers of Swift or they may involve lesser known figures, areas of interest, or critical inquiries reflected in Swift scholarship and criticism over the years.

**“Advertising and the Arts of Persuasion in Eighteenth-Century Britain”** Darryl P. Domingo, Dept. of English, U. of Memphis, 467 Patterson Hall, Memphis, TN 38152-3510; Tel: (901) 678-3458; E-mail: [dphnrhd@memphis.edu](mailto:dphnrhd@memphis.edu)

One of the most conspicuous manifestations of the so-called “consumer revolution” in eighteenth-century Britain was a proliferation in the forms and functions of advertising in the public sphere. Hawkers had always cried their wares in the streets and bills of fare had always been nailed to posts, but, with the expansion of the publishing trade and the development of the retailing industry, sellers employed increasingly sophisticated and innovative techniques to fasten the eyes, win the ears, engage the minds, and secure the purses of potential buyers. This session will explore the broad range of these techniques, discussing what the distinctive devices of handbills and playbills, street cries, shop-window displays, signboards and banners, trade cards, product labels, lost property lists, “this just published” columns, sales and exhibition catalogues, and newspaper ads can tell us about the hopes, fears, and desires of eighteenth-century Britons. Although we welcome proposals that treat advertisement as such, we are particularly interested in papers examining advertising as a mode of discourse that pervades the literature and culture of the period and that comes to stand for “modernity.” How and why does eighteenth-century advertising assimilate, as a means of persuasion, the ornaments of the traditional *ars rhetorica*? What do the marketing strategies of entrepreneurs and entertainers have in common with the textual and paratextual devices of commercial authors? To what degree does the “world of goods” sustain an interest in rhetoric even as satirists were claiming that commercialism was responsible for the decline of humanist values. What are the literary and cultural implications of what Daniel Defoe paradoxically dismisses in *The Complete English Tradesman* (1726) as “*Shop-Rhetorick*”?

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**“Lyric Verse and Print”** Thomas Van der Goten, Dept. of Literary Studies, Ghent U., Blandijnberg 2, B – 9000 Ghent, Belgium; Tel: (0032)2643695; Fax: (0032)2644774; E-mail: [thomas.vandergoten@UGent.be](mailto:thomas.vandergoten@UGent.be)

This panel aims to provide a platform for the discussion of a shift of emphasis in the study of eighteenth-century lyric poetry and print culture. It will promote a quantitative approach, recharting and amplifying well-known corpora of eighteenth-century

verse, and will complement traditional, book-centred narratives with examinations of ephemeral forms of production such as single-sheet verse and poems published in periodicals such as newspapers and magazines.

Scholarship on the lyric of the twentieth and twenty-first centuries has focused too narrowly on the monolithic format of the bound book, detaching it from the print and publishing cultures in which lyric verse was produced and consumed. Although alternative practices of manuscript circulation, musical performance, and other forms of social or coterie verse have been studied, little attention has been paid to the publication of lyric poetry in such cheap, mass-produced, and ephemeral media as the broadside, slip-song, or newspaper. Equally, the modal and generic hybridity of lyric poems has not sufficiently been informed by considerations of the complexity of the cultural materialism at the root of verse production. As text objects, many lyric poems demonstrate interrelationships on the level of paratext (ornamental frames and illustrations) and layout (developing graphic codes that would establish cultural literacy on the basis of typographical aids or generic similarity). Bearing such processes of production, material fashioning, and consumption in mind, it is essential to identify the multifarious textual condition of those poems that were initially published separately, as single-sheet cheap print media, and subsequently appeared in other formats such as anthologies, miscellanies, and single-author collections of verse. A consideration of (re)issues of popular lyric poems in such hitherto unexplored outlets as the pocket-book and pocket-diary will not only qualify scholarly knowledge of the wide-spread distribution across social strata, but also of the transnational dissemination engendered by these alternative forms of print-cultural production.

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**“The European Chapbook and Eighteenth-Century Cultural Literacy”** Sandro Jung, Dept. of Literary Studies Ghent U., Blandijnberg 2, B – 9000 Ghent, Belgium; Tel: (0032)2643691; Fax: (0032)2644774; E-mail: [Sandro.Jung@UGent.be](mailto:Sandro.Jung@UGent.be)

Recent interest in the study of cheap print traditions has increasingly focused on the chapbook as an important literacy-enhancing medium that was produced, disseminated, and consumed in numbers far larger than those of individual editions of belles lettres texts. While attempts at classifying the multifarious kinds of chapbooks have been undertaken, the varying generic hybridity and textual condition of chapbooks, including the often complex text-image relationship of illustrated chapbooks, has to this day not been properly understood, nor have examinations of the form gone beyond focused studies of individual collections or titles. This is regrettable, especially since the digital tools exist today to facilitate examinations that concentrate on a range of different repositories, even across country borders. Equally, while being confined by narrow cheap print definitions of the chapbook, scholars have deliberately omitted from their narratives those chapbooks that are considered as aberrations, those chapbooks that seem to resist the neat tag of ‘simple reading for the people’. The narrowness of definition and approach that has characterised literary historians’ engagement with the form is clear when examples of illustrated chapbooks are considered which, rather than using wood-cut ornaments, include copper-engraved plates advancing more sophisticated readings of the texts they illustrate. The prime example, in this respect, is the large body of (Gothic) chapbooks published by Thomas Maiden at the end of the eighteenth and beginning of the nineteenth centuries; similar examples exist in Germany but have insufficiently been acknowledged in terms of their relationship to the chapbook genre. The chapbook format was significantly more pervasive in the (high-end) print culture of the late eighteenth century than has previously been assumed—so much so that even Blake used the format for one of his ‘tractates’, ‘There’s no natural religion’.

The limitations of current chapbook definitions are obvious once the chapbook is considered not as a national phenomenon and nationally/geographically defined publishing practice, but as a print culture genre that was thriving throughout Europe during the period covered by this panel. Popular reading and cultural literacy (as well as familiarity with folklore and current events) were furthered substantially through the medium of the chapbook in European countries, where different kinds of chapbooks developed—at times demonstrating variation in their material packaging but boasting a range of generic repertoires that clearly identify these mass-produced publications as chapbooks.

It is the aim of this panel to bring together chapbook scholars and to facilitate discussion of the cultural pervasiveness of the chapbook form throughout Europe. The panel organiser invites speakers to reflect on how chapbooks obtained such a prominent position in the reading communities of different countries and how—through the historiography of literature—this prominence was erased from dominant models of the high-cultural consumption of belles lettres. The organiser welcomes proposals, among many other subjects, on particular groups and genres of chapbooks, particular chapbook collections, the transmission of different texts via chapbooks, both nationally and transnationally, the digital study of chapbooks, the illustrative paratexts of chapbooks, and the ways in which the study of chapbooks contributes to a new history of reading and literature.

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**“Missionaries as Political and Cultural Ambassadors”** Susan Mokheri AND Naomi Taback, Dept. of History, Rutgers U., Camden,

429 Cooper St., Camden, NJ 08102; Dept. of History, U. of California, Los Angeles, 6265 Bunche Hall, Los Angeles, CA 90095; Tel: (856) 225-2712; (310) 908-1511; E-mail: [s.mokhberi@rutgers.edu](mailto:s.mokhberi@rutgers.edu) OR [naomit@ucla.edu](mailto:naomit@ucla.edu)

This panel examines the role of missionaries by drawing on the methods of the new diplomatic history. How did missionaries abroad serve as formal and informal ambassadors? How were missionaries political and cultural interpreters and brokers? Did they have influence over European foreign policy? What did they bring as “bargaining chips” to the diplomatic table? What problems did they encounter? What networks did they establish? How did they represent their experiences in writing? What were the relations of power? And finally, how can we understand their actions in the context of the global eighteenth century. We are interested in papers with different geographical foci, and both historical and literary analyses are welcome.

**“Classroom as Coffeehouse: Encouraging Critical Thinking and Debate in Discussion of Primary Sources”** Anne Wohlcke, History Dept., California State Polytechnic U., Pomona, 3801 West Temple Ave., Pomona, CA 91768; Tel: (949) 491-6933; E-mail: [aewohlcke@csupomona.edu](mailto:aewohlcke@csupomona.edu)

The twenty-first century university classroom is sorely in need of coffeehouse culture. The coffeehouse historically alludes to a male-dominated space, a public realm for men to read about and debate current issues. This panel takes the idea of the coffeehouse and adapts it to the twenty-first century learning environment. Like the eighteenth-century coffeehouse, the contemporary university provides a space for thinking about embedded structures and inequalities in society. Unlike that same coffeehouse, the population of the university is not such a male-dominated space. The percentage of women attending universities in the U.S. hovers at roughly 56%. Nevertheless, the culture of the coffeehouse can be readily adapted and integrated into the modern classroom in exciting ways.

This panel solicits papers that explore ways to bring the convivial sociability, intellectual stimulation and diversity of opinion of the coffeehouse to modern university classrooms of all sizes and types – from large, traditional lecture halls, to technology-infused seminars – in ways that represent the gendered constituency of campus culture. Specifically, we seek proposals from scholars of History, Literature, Theatre, Art History or Music that explore multiple ways to engage students using eighteenth-century primary sources to develop critical analysis and encourage discussion of multiple types of source material from the period. We are interested in proposals that address innovative uses of primary materials used to promote critical thinking. Primary source materials discussed could include a variety of media – visual, textual, or musical, and those from digital repositories. We especially welcome discussions of sources that focus on women's lives and gendered constructions.

#### **LCD PROJECTOR PACKAGE / INTERNET CONNECTION**

**“Mandeville’s *Fable* at 300”** Anthony Pollock, U. of Illinois, Dept. of English, 608 S Wright St; Urbana, IL 61801; Tel: (217) 417-7616; Fax: (217) 333-4321; E-mail: [ajp2@illinois.edu](mailto:ajp2@illinois.edu)

Prompted by the publication tercentenary of the *Fable of the Bees* (1714/2014), this seminar aims to consider the significance of Bernard Mandeville’s work (within and beyond the *Fable*) for current interdisciplinary studies of eighteenth-century culture. Papers from a wide range of topics and methodological approaches are welcomed, with particular emphasis on the implications of Mandeville’s texts for new work in the areas of economic criticism and sustainability studies; histories of gender and sexuality; materialisms (old and new); histories of authorship, reading, and publishing; eighteenth-century Anglo-Dutch cultural relations; and, finally, Mandeville’s often unacknowledged impact on contemporaneous and subsequent strands of eighteenth-century thought (e.g. histories of politeness and civility, benevolist ethics after Shaftesbury, economic and political ideologies of the Scottish Enlightenment).

**“Commonplace Books and Eighteenth-Century Information Management”** Dahlia Porter, Dept. of English, U. of North Texas, Auditorium Building Room 112, 1155 Union Circle #311307, Denton, TX 76203; Tel: (940) 222-9074; Fax: (940) 565-4355; Email: [Dahlia.Porter@unt.edu](mailto:Dahlia.Porter@unt.edu)

Commonplace books have their historical roots in Renaissance humanist education, but their use and application expanded and changed in the eighteenth century. Commonplace books were used to collect and collate information from various sources by a range of professionals and amateurs, including physicians, lawyers, artists, literary authors, and musicians. This panel will examine how such compilations functioned across nascent disciplines to organize knowledge in ways that diverged from other genres of information management (encyclopedias, dictionaries of arts and sciences, etc.). Papers that explore how commonplace books circulate within and define social networks or professional status, or the way the commonplace evolved as a print genre and a material practice in the eighteenth-century, are especially welcome.

**“Broken English: Representing Slang, Dialects, and Jargons in Eighteenth-Century English-speaking Worlds”** Janet



Sorensen, English Dept., U. of California, Berkeley, 322 Wheeler-1070, Berkeley, CA 94720; Tel: (510) 642-2770; E-mail: [jsorensen@berkeley.edu](mailto:jsorensen@berkeley.edu)

Representations of cant, slang, dialects, creoles, pidgins, jargons, and specialized languages in writing and performance in eighteenth-century British and/or Transatlantic and other colonial contexts.

**“Working Girls in the Eighteenth Century”** Kristina Booker, Southern Methodist U., Dept. of English, Southern Methodist U., PO Box 750435, Dallas, TX 75275; Tel: (214) 768-2945 (English Dept); Fax: (214) 768-1234; E-mail: [kbooker@smu.edu](mailto:kbooker@smu.edu)

This seminar seeks papers that explore questions of gender and labor in the long-eighteenth century. Possible topics might include the literary or artistic representation of working women, the economic or political history of female labor, or the writing of working women themselves. The session aims to honor the interdisciplinary aims of the society by selecting a group of papers that explore the issue of gender and labor in a variety of genre/media (literature, visual art, print culture, historical narrative, etc.) and from diverse perspectives. Using the standard format, the session would include 3-4 individual presentations, with plenty of time for questions and discussion.

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**“The New Science: Rhetorical Effectiveness in Eighteenth Century British Encyclopedias and Medical Journals”** Krista Kennedy, The Writing Program, Syracuse U., Huntington Beard Crouse Hall 239, Syracuse NY 13244; Tel: (651) 646-1506; E-mail: [krista01@syr.edu](mailto:krista01@syr.edu) (preferred)

The British Enlightenment saw tremendous developments in what we now consider to be scientific fields. Careful, effective, and varied arguments made within both private and public spheres fostered the transition from nascent, broadly-framed natural philosophy to a methods-driven science based upon replicable observations. By the end of the century, these central rhetorical constructs had been established and agreed upon. Without them, the development and professionalization of scientists in the nineteenth century would have been impossible. Print culture played a central role in circulating these successful rhetorical arguments, leading to the stabilization of two new genres: the modern comprehensive, alphabetized encyclopedia and the scientific journal article (Yeo; Gross; Gross, Harmon & Reidy). These genres facilitated two different strategies for scientific argument: the encyclopedic presentation of information as already accepted, codified, and legitimized, and the more agile presentation of emerging information in journals that were targeted at members of professional societies.

This panel explores effective scientific rhetoric and the circulation of vital arguments in both genres. Speaker #1 examines broad arguments for Newtonian science in the foundational 1728 Chambers' Cyclopaedia. Speaker #2 traces central rhetorical debates concerning the formation of chemistry as a field of study through successive editions of related encyclopedias. Speaker #3 maps the rhetorical development of medicine as a scientific discipline in the Royal Society of Edinburgh's *Medical Essays and Observations*. Together, we offer a set of rhetorical studies that demonstrate the ways that these successful texts played a crucial role in the successful dissemination of Newtonian science and the development of two enduring scientific fields of study.

**“Sisterhoods’: Female Friendships, Networks, Dis-identifications”** Nicola Parsons AND Alison Winch, Dept. of English, U. of Sydney, Australia; Middlesex U., London.; Fax: +61 2 9351 2434; E-mail: [nicola.parsons@sydney.edu.au](mailto:nicola.parsons@sydney.edu.au) OR [a.winch@mdx.ac.uk](mailto:a.winch@mdx.ac.uk)

This panel interrogates the varieties of female relationships, networks and dis-identifications in eighteenth-century women's writing. It contests the familial metaphor of a 'sisterhood', asking whether this is a productive frame with which to read literary lives and texts. We invite papers that examine the ways in which women writers negotiate the complexities of women's intimacy, both in their working lives and in their representations of female relationships. We especially welcome papers looking at representations or examples of so-called 'ugly feelings' (Ngai 2004), which are enacted, unpacked and critiqued by women writers. Papers might explore how friendship intersects with religious belief, sexual desire, or literary collaboration, and whether these configurations depart from our received understanding of male literary friendship. They could also address women's relationships in an intersectional frame, emphasizing the conflicts, dependencies, collaborations engendered in women's collectivities, networks or patronage. Analyses of intergenerational connections and imagined relationships in the context of literary afterlives are also welcome.

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**“Characters of Note: Celebrity and the Novel”** Kevin Bourque, Elon U., 3769 Aguilar Street, Los Angeles, CA 90065; Tel: (512) 680-7210; E-mail: [bourque@utexas.edu](mailto:bourque@utexas.edu)

Although the rise of the novel and the rise of celebrity were concomitant, research on the two has remained separate – a peculiar division for eighteenth-century studies, given that, as Catherine Gallagher has demonstrated, Britain lacked a stable category of fiction for much of the era. In the uncertain light cast by the dawn of mass media, eighteenth-century audiences consumed fictional characters much as real-life personalities: hanging engraved portraits of “the celebrated Moll Flanders,” humming *Joseph Andrews*-themed pop songs, and thumbing through the true-life, rags-to-riches *Memoirs of the Life of Lady H\_\_\_\_\_*, the *Celebrated Pamela*.

This panel invites proposals that investigate relationships among celebrity, the development of fiction and the emergent genre of the novel. What might be gained by positioning fictional characters as celebrities? Did the invention of authorship supplant the celebrated character with the celebrated writer? And what might celebrity culture studies learn from the novel, once we remove the division between fiction and fact?

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**“Race and Revolution in the Eighteenth-Century Atlantic World”** Jamie Rosenthal, Dept. of English and Comparative Literature, U. of North Carolina at Chapel Hill, Greenlaw Hall, CB #3520, Chapel Hill, NC 27599-3520; Tel: (919) 962-5481; E-mail: [jrosent@email.unc.edu](mailto:jrosent@email.unc.edu)

The eighteenth-century Atlantic world saw numerous slave revolts, culminating with the Haitian Revolution and the establishment of the first independent black republic. As scholars such as Michel-Rolph Trouillot and Sibylle Fischer have argued, the Haitian Revolution was unthinkable and unspeakable within the framework of Western thought; yet literary and archival sources reveal that the Haitian Revolution and other slave revolts had a profound impact on the transatlantic cultural imaginary. This panel seeks papers that examine representations of slave rebellion in the Caribbean or elsewhere in the Atlantic world. Papers may address a variety of questions, including the following: How are real or imagined slave revolts represented in fictional texts, newspapers, archival sources, or visual images? Where and how did these representations circulate? What rhetorical strategies did writers employ to invoke fears or hopes of black liberation? What do literary, historical, and archival sources reveal about the relationship between gender, sexuality, race, and revolution? What do these sources suggest about the relationship between forms of everyday resistance and organized rebellion?

**“Gothic Austen: Within and Beyond *Northanger Abbey*”** Irene Fizer, Dept. of English, Hofstra U., Hempstead, New York, 11549; Tel: (732) 249-9623; Fax: (732) 249-9623; E-mail: [irenefizer@outlook.com](mailto:irenefizer@outlook.com) OR [Irene.fizer@hofstra.edu](mailto:Irene.fizer@hofstra.edu)

In 1816, thirteen years after *Northanger Abbey* was accepted by a London publisher, slated for “immediate publication,” and then unceremoniously shelved, without explanation, Austen appended a brief prefatory note to the manuscript. “That any bookseller should think it worth while to purchase what he did not think it worth while to publish seems extraordinary,” she writes. With consummate dispassion, she retrospectively gothicizes her aborted authorial debut—turning the bookseller into an unnamed figure of irrational malevolence. A cruel tempter, who suffered her to give up her first completed novel, he then doomed her to silence, by refusing to say why her words would never see the light of day. Although Austen anticipated that *Northanger Abbey* would soon come into print, after all, her preface carries more than a touch of the uncanny, as the declared return of the repressed, and the resurrected manifesto of a young woman writer.

Moreover, this preface, no matter how brief, bears witness to the fact that Austen herself never fully repressed the gothic novel, and that the formative influence of this populist eighteenth-century genre continued to leave its traces on her writerly imagination, as well as on her subsequent work. With this in mind, submissions are invited for this panel on a wide range of prospective themes, inclusive of, but not limited to: manifestations of the gothic in Austen’s work outside of *Northanger Abbey*; “gothicized” readings of Austen’s protagonists and antagonists, in novels other than *Northanger Abbey*; new critical approaches to *Northanger Abbey* itself; critical readings of one or more of the gothic novels referenced in works such as *Emma*; and innovative re-assessments of Austen’s reading practices, prior to and/or after her composition of *Northanger Abbey*.

**“The Doctor is IN: Help Desk and Mentoring”** Rebecca Shapiro, Dept. of English, CUNY, 300 Jay Street, Brooklyn, NY 11201; Tel: (201) 456-7924; E-mail: [rshapiro@citytech.cuny.edu](mailto:rshapiro@citytech.cuny.edu)

The idea for this proposal originated from the 2014 ASECS Women’s Caucus round table on mentoring, which I chaired. Despite its title and host caucus, the session was heavily attended by both sexes. The result of the session was that colleagues—from students to mid-career faculty and at all manner of institutions—are in need of mentoring. It was suggested that we have a table in the book area with a sign saying, “The doctor is IN.” (The idea emerged from a program I started for our underclass students whereby faculty from Liberal Arts sit at a table under a sign labeled “Ask a Professor”—and we get

asked *everything*. The ASECS round table demonstrated that the needs of our profession are as important, though more focused, as those of undergraduate students beginning their careers.)

The questions during and after the mentoring round table were varied and many: what are appropriate fonts for CVs, how to (nicely) say no to more service, how to interpret readers' comments after an article is returned, what are good venues for grants, how does one write a job letter to a 4/4 institution when one is a student at an R1, what are ways to incorporate research at teaching institutions, how to choose a journal for an article, how to track citations of one's work, how does one write an attractive book proposal, what kinds of publishing and scholarly venues are helpful for people with access needs, what are allied professions but not teaching, and so on.

After the roundtable, many ASECS members discussed the idea, asked for help, offered to help, and suggested people who might be resources next year. A number of people have already agreed to assist, and others are tentatively amenable to participating. Practically, the booth or desk could be staffed for about two days, by one-three people, and for a few hours at a time. Perhaps both a sign-up sheet and walk-in questions would be useful. Questions and answers could also be posted anonymously, displayed at the conference or afterwards on C18-L, or perhaps in one of the weekly announcements from Vickie.

Because this is not strictly "scholarly" but seems to fall in the area of "professional development," and because it does not fall into the categories of seminar, session, or roundtable, I thought it best to submit the proposal using the seminar application form but indicating how the proposal differs from the usual sort of session and request permission to create this event, and seek guidance on how to make it possible.

**"Satire as/and Religious Tolerance"** David Alvarez, DePauw U., 100 East Seminary Street, Greencastle, IN 46135; E-mail: [davidalvarez@depauw.edu](mailto:davidalvarez@depauw.edu)

How does Enlightenment satire work to define and regulate "religion"? And vice-versa? Revisionist scholarship on the secular argues that "the religious" and "the secular" are, in Saba Mahmood's words, "interdependent and necessarily linked in their mutual transformation and historical emergence." This panel seeks papers that explore "religious satire" in this dual sense, as a practice that targets and thus constitutes "religion" and yet is also bound to Christian practices, concepts, and affective structures.

**"The Longitude at 300"** Jeremy Wear, Dept. of English, U. of Illinois at Urbana-Champaign, 608 S. Wright St., Urbana, IL 61801; Tel: (931) 797-5098; E-mail: [wear3@illinois.edu](mailto:wear3@illinois.edu)

July 2014 witnesses the tercentenary of the passage of the Longitude Act (1714). Although the act was passed to solve the age's preeminent navigational problem, it was not until over fifty years later during Captain Cook's voyages that the longitude problem was considered solved. Following the passage of the act, rival methods of measurement emerged, but it was ultimately John Harrison's marine chronometers that were deemed the most reliable—and allowed Cook to make the first truly accurate European charts of the South Seas. This panel seeks innovative, interdisciplinary approaches reexamining the significance of the search for longitude and its "discovery" during the eighteenth century. What sort of cultural changes did longitude—and the corollary technologies of accurate clocks and maps—cause? Papers for this panel might examine longitude's impact in fields of early modern science like navigation, cartography, and horology, or consider longitude in its imperial contexts. How does the quest for and advent of longitude transform, challenge, or reconfirm the way people in the eighteenth century thought about space and sovereignty? How might Harrison's chronometers create new ways of thinking about time that influence subjectivity and narrative theory in the novel and travel literature, or fields like stadial theory? In what ways do longitude and its technologies influence conceptions of race and gender? Finally, given longitude's status as an eighteenth-century "project," papers might also investigate what exactly the numerous satires produced on longitude were meant to lampoon.

**"The Mad-Doctor and the Mind: The Rise of Mental Healthcare in the Eighteenth Century"** Stephanie Harper, California State U., Northridge, 632 Sidney Lane, Ventura, CA 93003; Tel: (805) 477-8846; E-mail: [Stephanie.harper.15@my.csun.edu](mailto:Stephanie.harper.15@my.csun.edu)

From mad-doctors and restraint behavior modification to the controversial homeopathy of John Wesley, the eighteenth century ushered in a gradual shift in considering mental illness as no longer a religious issue, but one that is intrinsically connected to a disregard of societal roles and a lack of reason. This shift resulted in increased numbers of confined persons as well as the much-needed reformation of institutional practices and policies. This panel seeks papers that explore any aspect of madness and mental healthcare in the eighteenth-century. Although all papers are encouraged, some suggested topics include literary responses to madness, the conflation of artistic temperaments and madness, stigmatization of mental illness in the eighteenth century, teaching the history of psychiatry, and issues of gender and confinement.

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**“Queering Blake”** Edward J. Kozaczka, U. of Southern California, Dept. of English, Taper Hall of Humanities, 404, 3501 Trousdale Parkway, Los Angeles, CA 90089; Tel: (213) 359-7701; E-mail: [edward.kozaczka@gmail.com](mailto:edward.kozaczka@gmail.com)

When we consider Blake’s profoundly unconventional (and unrelenting) irony, as well as the innovative ways in which he reconciled the literary and the visual, it might come as a surprise that queer scholars working within the field of eighteenth-century studies haven’t examined Blake’s radical work from more fabulously queer perspectives. This panel welcomes papers that do just that. The primary objective of this panel is to consider how we might use queer methodologies—and, considering Blake’s illuminated books, queer visions—to interpret Blake’s work in freshly creative ways. But to blast Blake out of what Walter Benjamin has referred to as “the historical continuum,” another objective of this panel is to explore how Blake shocks today’s readers out of complacency, and how the act of reading and viewing his work permits more deliciously flexible gender and sexual expression. In other words, we aren’t merely queering Blake—we’re stopping to wonder how Blake queers us.

**“Circulation Records in a Digital Age: The New York Society Library”** Jennifer Furlong, Graduate Center; 365 Fifth Avenue; New York, NY 10016; Tel: (212) 817-7416; E-mail: [JennyFurlong@gmail.com](mailto:JennyFurlong@gmail.com)

In the past, the examination of circulation records was a painstaking task, requiring multiple hours spent in a library or archive tabulating circulation transactions. Now, projects such as the New York Society Library’s (NYSL) online circulation records, 1789-1792 (<http://nysoclib.org/collection/ledger/circulation-records-1789-1792/people>), have facilitated scholarly access to this information. In addition, it is now easy to sort these by frequency of circulation, borrower, and to see bibliographic information on any given title. The NYSL is working to expand this project to include its 1799-1805 circulation records, and to build a database that will allow scholars to examine increasingly complex relationships between readers and texts.

This panel seeks to understand what new insights scholars can gain from this set of data. Now that computers can count transactions for us and bibliographic information can be relatively reliably pulled from online sources, what else can circulation records tell us about reading in the long eighteenth century? Can digital work with library records fully account for the idiosyncrasies of those records? If not, what are the reasons to continue to frequent the archive, and closely examine records and the books themselves? We welcome papers on the New York Society Library in particular, as well as other community libraries. Possible topics include unexpectedly popular works, prolific readers, or tracing the fate of a given work/volume/genre.

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**“Food, Form, and Genre”** Julia K. Callander, U. of California, Los Angeles, UCLA Dept. of English, 149 Humanities Bldg Box 951530, Los Angeles, CA 90095-1530; Tel: (773) 918-5054; E-mail: [jcallander@ucla.edu](mailto:jcallander@ucla.edu)

This panel will explore the relationships between food, the consuming body, form, and genre in the long eighteenth century. How do authors and critics employ metaphors of consumption, ingestion, and digestion in discussing literary influence and the literary marketplace? How do writers conceive of the shifting relationships between the politics of taste and the body politic? How does the recipe, as a semi-narrative, semi-accretive, semi-embodied, semi-generic form, relate to other contemporary forms including the heroic couplet, the verse epistle, the lyric, the epistolary novel, and gothic and sentimental novels?

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**“Public Images, Private Identities: Professional Women in the Eighteenth Century”** Caroline Gonda, St Catharine’s College, Cambridge, CB2 1RL, United Kingdom; Tel: (44) 1223 338358; Fax: (44) 1223 338340; E-mail: [cjg29@cam.ac.uk](mailto:cjg29@cam.ac.uk)

“But grant, in Public Men are sometimes shown, A Woman’s seen in Private life alone.” (Alexander Pope, Epistle to a Lady). Professional women were highly visible in eighteenth-century society, but this visibility was often difficult to manage. This seminar will explore the fractures and dissonances between women’s public personas and private identities in a period where the nature of identity itself was undergoing profound change. Papers are invited which draw on print culture (including satires and other ephemera), visual culture (including portraiture and caricature), and life-writing (including letters, journals and notebooks as well as published works) to explore how professional women and their public(s) engaged with the problematic nature of female identity.

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**“Manuscript Studies in the Long Eighteenth Century” (Roundtable)** Alyssa Connell and Marissa Nicosia, U. of Pennsylvania, Dept. of English, 3340 Walnut St. Fisher-Bennett 127 Philadelphia, PA 19104; Tel: Connell: (717) 571-2098; Nicosia: (973) 477-2763; E-mail: [connella@sas.upenn.edu](mailto:connella@sas.upenn.edu) AND [mnicosia@sas.upenn.edu](mailto:mnicosia@sas.upenn.edu)

The eighteenth century's reputation for bookishness can be traced to its proliferation of print material. Authors, poets, and publishers masterminded the production of Grub Street doggerel, the popularity of novels, the circulation of daily newspapers, the culture of collecting and gathering texts, and the wide dissemination of many more print forms. The richness of this printed archive continues to yield fruitful insights into eighteenth-century literary life. But alongside this flurry of printed texts, manuscript production and circulation also thrived throughout the long eighteenth century. From the licentious satires and clandestine newsletters of the Restoration era to the diaries and letters of mid-century travelers, from handwritten cookbook collections to commonplace books, manuscripts can extend our archive in many directions. This roundtable will assess the roles of manuscripts in current eighteenth-century scholarship across a range of topics, genres, and decades. What particular challenges and pay-offs does manuscript study involve? How can attentiveness to non-print material broaden our understanding of eighteenth-century literary culture, readership, genre? When can attentiveness to manuscript texts reshape our understanding of well-known printed works? How can digital humanities introduce eighteenth-century manuscripts to a wider audience? Participants will present brief papers discussing the role of manuscripts in their current research, leaving ample time for a roundtable discussion of methodologies, challenges, developments, and future directions of manuscript study in the long eighteenth century.

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**“Professor Michael McKeon”** Danielle Bobker, English Dept, Concordia U., 1455 de Maisonneuve Blvd W, Montreal QC, Canada H3G 2M8; Tel: (514) 523 4483; E-mail: [daneille.bobker@concordia.ca](mailto:daneille.bobker@concordia.ca)

Taking place in the year of the fortieth anniversary of the publication of his first book, *Politics and Poetry in Restoration England* (Harvard, 1975), the proposed roundtable will explore Michael McKeon's significant contributions to the field of eighteenth-century studies as a teacher and advisor in the graduate program in Literatures in English at Rutgers University. McKeon is widely recognized as a leading scholar of British literature and culture, whose *Origins of the English Novel* (Hopkins, 1987), which won the MLA James Russell Lowell Prize for best book of the year, and *Secret History of Domesticity* (Hopkins, 2005), in particular, have shaped our understanding of the English novel as a form that both mirrors and propels an ongoing dialectical process of historical change. The roundtable will provide a forum for personal reflections on McKeon's critical legacy to date.

McKeon has described the classroom as “the first front where interpretation is tested and refined through discussion.” On this panel, a group of McKeon's former doctoral students will in turn consider his influence on our research and teaching, and open up a broader conversation about current and future directions in our field.

**“A Sum of Its Parts: Symmetry in the Eighteenth Century”** Daniella Berman and Changduk (Charles) Kang, Berman – 416 E 89th Street, Apt. 2R, New York, NY 10128; Kang – 129 E 90th Street, Apt. 2W, New York, NY 10128' Tel: Berman – (203) 687-6666; Kang – (917) 562-3742; E-mail: [daniella.berman@nyu.edu](mailto:daniella.berman@nyu.edu) AND [cdk2118@columbia.edu](mailto:cdk2118@columbia.edu)

The *Encyclopédie* defines symmetry as “le rapport, la proportion & la régularité des parties nécessaires pour composer un beau tout.” Although not extensively articulated outside architectural discourses, the notion of symmetry remained integral to a wide variety of eighteenth-century cultural productions. From interior decoration to literary construction, from the arrangement of artworks to the design of parterres, symmetry permeated aesthetics conceptually and practically—as essential to individual objects as to the composition of an overall environment, *un beau tout*. The duality of symmetry as a principle to observe and as a value to contradict resulted in its persistence across media and contexts. This panel invites papers that explore affirmations or negations of symmetry throughout the long eighteenth century. Rather than considering symmetry and asymmetry as binaries, we posit that they are rhetorical byproducts of each other (consider, for example, the self-reflexivity of such decorative elements as the arabesque).

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**“Form and Feeling: Materiality in Eighteenth-Century History and Literature”** Julie Park and Lisa Cody, Julie Park: 215 C Street SE, Apt. 205, Washington DC, 20003 (until August 1, 2014); 1600 West Drive, San Marino, CA 91108 (August 1-July 1, 2015); Tel: (845) 332-8697; E-mail: [parkjuliej8@gmail.com](mailto:parkjuliej8@gmail.com) AND [lisa.cody@cmc.edu](mailto:lisa.cody@cmc.edu)



While materialist research in historical and literary studies has characterized the direction of both fields in recent years, not enough conversations have taken place between the different disciplines about their mutual concerns. By staging a more deliberately interdisciplinary conversation between fields like history, art and architectural history, the history of science, and literary studies, this panel proposes to spark and uncover new understandings about the integral relationships between materiality and mind, and form and feeling in the long eighteenth century. Some questions to address include, how might the nature and design of one's archival resources—account books, costume, scientific instruments, or manuscript love letters and other handwritten sources—complicate and deepen claims about the relationship between materiality and subjectivity in the eighteenth century? How have the different disciplines come to understand how the props, items, and descriptions of the material world shape the identities of eighteenth-century subjects in fiction, visual representation, physical spaces, or history itself?

Submissions from all fields are welcome.

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**“Women on the Wrong Side of History?”** Nicole M. Wright, U. of Colorado at Boulder and Emily M. N. Kugler, Colby College; E-mail: [nicole.wright@colorado.edu](mailto:nicole.wright@colorado.edu) AND [emkugler@colby.edu](mailto:emkugler@colby.edu)

Building on past scholarship in recovery projects featuring female authors, and drawing on work in postcolonial and subaltern studies, this panel seeks new approaches to research on women who may be perceived as falling on “the wrong side of history.” When we study contested sites of memory, such as the slave economies of the Atlantic or colonial South Asia, into whose histories are we intervening, and how do structural asymmetries continue to impede such negotiations, rendering common ground difficult to find?

We seek a broad range of approaches, and welcome different formats and scholarly platforms (such as intersections with architecture, art history, historical musicology, history of science, law, digital humanities, network analysis, visual arts, music history, etc.).

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**“The Politics of Personal Abuse”** Michael Brown, Dept of History, U. of Aberdeen, Meston Walk, Aberdeen, Ab24 3FX, United Kingdom; Tel: (00441224) 272472; E-mail: [m.brown@abdn.ac.uk](mailto:m.brown@abdn.ac.uk)

The eighteenth century was a golden age for the ad hominem attack. Pamphleteers such as John Toland, Daniel Defoe and Jonathan Swift used the resources of Grub Street to demolish the reputations of their political masters; Edmund Burke mastered the art, savaging his political and intellectual rivals. In France, the vein of abuse was if anything more sexualized, more scatological, more prurient and pervasive, while in America the polarized politics of the Early Republic ensured personal characteristics were a common source of abuse. This panel discusses why the public discourse of the period was shaped by personal inventive; what purpose was fulfilled by libeling political enemies, and how the personal attack related to other forms of public criticism.

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**“Pierre Bayle and the Enlightenment”** Anton Matytsin, 3485 Alameda de las Pulgas, #10, Menlo Park, CA, 94025; Tel: (202) 386-2026; E-mail: [matytsin@stanford.edu](mailto:matytsin@stanford.edu) or [anton.matytsin@gmail.com](mailto:anton.matytsin@gmail.com)

Pierre Bayle, commonly known as the *philosophe* de Rotterdam, was a foundational figure for Enlightenment thought. His hypercritical and encyclopedic approach to all areas of human knowledge influenced the way in which scholars treated the presumptive authority of the past and approached Biblical scholarship. His justification of religious toleration inspired Voltaire and other *philosophes* to promote the cause and make it a political reality in eighteenth-century Europe. His skeptical critique of human reason pushed philosophers, such as d'Alembert and Hume, to define more clearly the extent and limits of rational enquiry. Indeed, Bayle casts a long shadow over the Enlightenment, as his *Dictionnaire historique et critique*, first published in 1697, was the most widely owned text in French private libraries in the eighteenth century. Bayle was a complex figure, whose legacy and whose own ideas with respect to reason, religion, and politics continue to be a contested topic in contemporary scholarship. Nevertheless, Bayle's thought is understudied, relative to other thinkers of his time, and it deserves significantly more attention than it has received. This panel seeks to revisit the most recent developments in the scholarship on Bayle and

to propose new avenues of exploration. Papers exploring various aspects of Bayle's philosophical, theological, and political views as well as those that focus on his influences on eighteenth-century thought are welcome.

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**"The Eighteenth Century and the End of the World"** Jonathan Kramnick, English Dept., Yale U.; E-mail: [kramnick@gmail.com](mailto:kramnick@gmail.com)

This panel takes up the problem of the Anthropocene, a geological era that begins in the eighteenth century and ends presumably with our species. The Anthropocene is thus "ours" in a double sense: as scholars of the eighteenth-century writing literary history at a moment when the "end of history" has become an ontological rather than a methodological postulate. The panel is imagined as an occasion to reflect upon the eschatological conditions of the work we do, asking 1) how do we practice literary criticism in the Anthropocene? 2) how does the fact that "the ends of Enlightenment" have become literalized affect their conceptualization or historicization?; and 3) are there other possibilities for thinking Anthropocene literary history than the optimism endemic to much post-humanism.

**"The Milanese Enlightenment and its Networks"** Shane Agin, Dept. of Modern Languages and Literatures, Duquesne U., 600 Forbes Ave., Pittsburgh, PA 15282; Tel: (412) 396-1520; E-mail: [aginr@duq.edu](mailto:aginr@duq.edu)

This panel seeks papers that examine the intellectuals based in Milan and associated with the Accademia dei pugni and the journal *Il Caffè*. These figures include, among others, Cesare Beccaria, Pietro and Alessandro Verri, Alfonso Longo, Giambattista Biffi, Luigi Lambertenghi, Giuseppe Gorani, Giambattista Vasco and Paolo Frisi. Of particular interest are papers that analyze the networks that these Milanese writers established with other thinkers inside and outside of Italy and that assess the importance of Milan as a center of Enlightenment thought.

**"The Gendering of Space and Architecture"** Leah Thomas, 4605 Hanover Avenue, Richmond, VA 23226; Tel: (804) 252-5121; E-mail: [thomaslm9@vcu.edu](mailto:thomaslm9@vcu.edu)

Literature of the long eighteenth century explores frontiers, landscapes, seascapes, gardens, spaces of confinement, such as ships and carriages, and more whether in seduction novels, captivity narratives, or satire. This panel examines the gendering of these spaces especially through, but not limited to, language, imagery, and architectural renderings but also considers larger and more nuanced perspectives on this gendering through blurred boundaries of spaces understood to be gendered and how these spaces are "sexed."

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**"Wise Quacks"** Rachel A. Seiler, Dept. of English, Indiana U., 442 Ballantine Hall, 1020 E Kirkwood Ave, Bloomington, IN, 47405; Tel: (248) 470-7702; E-mail: [rseiler@indiana.edu](mailto:rseiler@indiana.edu)

Frequently the butt of the joke, but not as often the focus of sustained analysis, the figure of the quack is widely recognized for his pervasive—and at times, invasive—cameos in art, drama, literature, legal and medical productions in the long eighteenth century. But in what ways is this seemingly sideline character part and parcel of larger cultural investments that seek to arrive at a range of knowledges, calcified, falsified, or otherwise? Whether he's attending to the Rake's plot in *The Country Wife* or that of Hogarth's libertine in *Marriage à la Mode*, acting as the King's personal surgeon or selling what he calls a cure for the plague in the flesh on London's street corners, this panel would invite papers that explore some of the quack's more central and controversial roles in (arresting) the development of knowledge production in the period. Possible paper topics might explore the quack on stage or in art and architecture; (un)popular medicine; quack doctors in narrative or sermons; street peddling and "wonder" cures; "hack" science and medicine; debates over the progression, digression, regression of the medical and physical sciences, etc.

**"Gone Girls: Eighteenth-Century Women Rejecting Home"** Kathryn Strong Hansen, The Citadel, Dept. of English, 171 Moultrie St., Charleston, SC 29409; Tel: (843) 469-0999; E-mail: [kathryn.hansen@citadel.edu](mailto:kathryn.hansen@citadel.edu)

In the long eighteenth century, travel presented practical difficulties for even the most capable, independent men who chose to leave home. Women who left home, therefore, took on a host of satellite difficulties. Questions arise as to why women would leave the purported safety and comfort of their homes, and in what ways these factors help extend our knowledge of women's experience and social conditions in the eighteenth century. This panel seeks 15-20 minute presentations that engage the topic of women rebelling against home in fiction or non-fiction literature, music, or art; presentations that limn the concept of "home" in an architectural sense are also welcome. Paper topics may include, but are not limited to: gendered notions of "home," female emigration to the colonies, women the country for life in urban centers, "home" as distinct from "domesticity,"

women's travel narratives, novelistic explorations of women who reject their homes, women's riding dress or other accoutrements of travel, women's relationship with the material elements that comprise a home.

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**"Slaves, Ships, and Specters: Gothic Across the Oceans"** Seth Rudy AND Lenora Warren, Address: Prof. Warren: 13 Oak Drive, Lathrop Hall, Hamilton NY, 13346; Prof. Rudy: 2000 North Parkway, Palmer Hall, Memphis, TN 38112; Tel: Prof. Warren: (312) 375-5454; Prof. Rudy: (901) 843-3135; E-mail: [lwarren@colgate.edu](mailto:lwarren@colgate.edu), [rudys@rhodes.edu](mailto:rudys@rhodes.edu)

We seek papers that address the gothic on a variety of fronts, from its traditional European manifestations to its new frontiers in the North American continent and particularly with respect to the emerging notion of an Oceanic Gothic. This panel will explore the intersections of these localities and the dynamics of gothic features, forms, and functions as they travel across them. We invite papers that discuss the ways in which the gothic frames a variety of discussions surrounding economics, empire, gender, politics, race, religion, and the uncanny.

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**"Pain, Suffering, and Evil in the Eighteenth Century"** Michael J. Lee, 17 South Forge Manor Drive, Phoenixville, PA 19460; Tel: (610) 933-1975; E-mail: [mlee2@eastern.edu](mailto:mlee2@eastern.edu)

This panel seeks papers on eighteenth-century responses to pain and suffering. Traditionally, Christians believed that God used suffering, such as that caused by natural disasters, to speak to his people. Thus, people believed that although God was loving, his ways were mysterious. However, according to the Enlightenment model of a mechanical universe, events such as earthquakes and plagues were just part of a natural process. This view suggested a God who seemed cold and distant. Increasingly, in the eighteenth century, some concluded that God was either insufficiently powerful or insufficiently loving. This problem provoked a variety of responses. For example, Leibniz attempted to defend God in his *Théodicée* (1710) while Voltaire mocked God in *Candide* (1759). The approaches presented in this session's papers need not be limited to theological or philosophical responses, but could also include responses represented in literature, art, and/or historical documents.

**"Teaching Eighteenth-Century Ireland" (Roundtable)** Michael Brown, Dept of History, U. of Aberdeen, Meston Walk, Aberdeen, AB24 3FX, United Kingdom; Tel: (0044-1224) 272472; E-mail: [m.brown@abdn.ac.uk](mailto:m.brown@abdn.ac.uk)

This roundtable discusses the challenges teachers of Irish history and literature confront in the classroom, either when providing a survey course on Irish history, or incorporating Irish materials and topics into courses concerning British and European themes. The panel will debate how to use material from a 'peripheral nation' where developments often run against the grain of standard narratives derived from elsewhere. Also to be considered is the extent to which Irish-language material provides particularly challenges, and how far the incorporation of Irish writers, such as Swift and Goldsmith, into traditions of English literature affects our reading of these works.

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**"Landscape and Sensory Perception" (Roundtable)** Judith Broome, English Dept., William Patterson University, 300 Pompton Rd., Wayne, NJ 07470 AND Nicolle Jordan, English Dept., U. of Southern Mississippi, 118 College Dr. #5037, Hattiesburg, MS 39406; Tel: Judith Broome: 973-720-3065; Nicolle Jordan: 601.447.1497; E-mail: [BROOMEJ1@wpunj.edu](mailto:BROOMEJ1@wpunj.edu); [nicolle.jordan@usm.edu](mailto:nicolle.jordan@usm.edu)

Denis Cosgrove's influential theory of landscape as a 'way of seeing' has profoundly influenced scholarship on eighteenth-century theories and representations of landscape. This panel seeks to interrogate the dominance of visuality as a category of analysis in discussions of landscape. The impact of empiricism on Western conceptions of land and its value, use, and management constitutes an important convergence of two of the century's most prominent preoccupations: land and

perception. Yet visibility may not be the most important or interesting model with which to interpret landscape in the eighteenth century. This panel seeks to promote a dialogue among various sensory perceptions of the land—certainly the visual, but also the olfactory, the tactile, the aural, the ‘tasted.’ Possible topics include texts that interrogate the relative authority of one sense over another vis à vis landscape; the reliability of the sense(s); epistemological questions posed by empirical approaches to understanding or appreciating landscape, etc. In the spirit of including as many approaches as possible, we invite papers of no more than 10 minutes so that we can feature 5-6 speakers and then have ample time for discussion.

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**“Remembering the ‘15 and Other Failed or Forgotten Revolutions”** James Horowitz, Sarah Lawrence College, 154 West St, 2nd Fl. Brooklyn, NY 11222; Tel: (917) 543-2294; E-mail: [jhorowitz@slc.edu](mailto:jhorowitz@slc.edu)

We all know that the eighteenth century was an era of revolutions—Glorious, American, French, Financial, Scientific, Industrial. But what about the revolutions we don’t talk about, or that never came to fruition? On the 300th anniversary of the ill-fated Jacobite rebellion of 1715, this panel invites papers on overlooked or unsuccessful eighteenth-century revolutions in politics, culture, or social practice, as well as on the idea of revolution itself, as it moved from the early modern sense of *rotation* or *renewal* to its more familiar meaning of *upheaval* or *uprising*. Possible topics include the current state of Jacobite studies; abortive eighteenth-century social, religious, artistic, or political movements; Enlightenment theories of historical progress and cyclicity; and revolutions within eighteenth-century studies.

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**“The Cultures of Sport in the Eighteenth Century”** Alexis Tadie, Maison de la Recherche, Université de Paris-Sorbonne, 28, rue Serpente, 75006 Paris, FRANCE; E-mail: [alexis.tadie@stcatz.ox.ac.uk](mailto:alexis.tadie@stcatz.ox.ac.uk)

This panel, which is part of a joint Canadian-French research programme, proposes to examine the various forms of sport in Europe in the eighteenth century and in particular the transition from games to sports. From the eighteenth century, definitions and perceptions of sport were altered. These changes were characterised by the publication of rules for certain activities : the first attempts at regulating fighting date back to the middle of the eighteenth century (Jack Broughton’s “London Prize Rules”); the laws of cricket are written down more or less at the same time. Clubs and competitions are born, for example in horse-riding (the Jockey Club is created in 1752, the Derby in 1780). The end of the Early Modern period is therefore characterised by the superimposition of two types of sporting activities: the first belongs to a culture of festivals, and is rooted in local celebrations; the second is characterised by greater organisation (rules, clubs, public displays, etc.). Papers dealing with this transformation, or more generally with any aspect of sport in the eighteenth century will be considered.

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**“Politics, Disability, and the Medicalized Body in/and Eighteenth-Century Literature”** Amy Mallory-Kani, Mississippi State U., AND Mary Evans, U. at Albany, Dept. of English, Mississippi State U., P.O. Box E, Mississippi State, MS 39762; Phone: (518) 496-2701; E-mail: [amymallorykani@yahoo.com](mailto:amymallorykani@yahoo.com) AND [mevans@albany.edu](mailto:mevans@albany.edu)

In *The History of Sexuality*, Michel Foucault describes a shift in forms of power away from “an anatomo-politics of the human body” towards “a biopolitics of the population,” that occurred in the eighteenth century (139). This shift was contingent upon medicine’s intervention in the political life of the population as well as its construction, and regulation, of a normative human body. Recent work on “biopolitics” by Giorgio Agamben, Roberto Esposito, and others has extended Foucault’s analysis on biopower to include more specific discussions on immunity, sovereignty, and disability (141). What has been largely missing from these theoretical accounts of biopolitics is any historically-grounded analysis of the role that literature plays in the development, or subversion, of modern biopower. This panel seeks papers that investigate how literature of the long eighteenth century contributes to the formation of the modern, medicalized, able-bodied subject, but also how literature potentially disrupts the normative subject formation characteristic of, in particular, the formal realist novel of the period. Possible topics include: 1) the intersections between politics and medicine in literature; 2) disability studies’ approaches to the body in literature; 3) literary treatments of vitalism, death, and/or disease; 4) the relationship between literary form and biopower; 5) literature’s connections to sovereignty and surveillance. This panel will include three main participants and a possible respondent.

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**“Anonymous, Pseudonymous, and By a Lady”** Jennie Batchelor, School of English, U. of Kent, Canterbury, Kent, CT2 7NX; Tel: (+44)7747 617636; E-mail: [j.e.batchelor@kent.ac.uk](mailto:j.e.batchelor@kent.ac.uk)

This panel invites papers that address the culture of anonymous or pseudonymous publication across the course of the long eighteenth century. Despite the important work of scholars including Margaret Ezell, Robert Griffin and John Mullan, eighteenth-century studies remains an author-centred field that associates the rise of literary professionalism with the demise of anonymous publishing practices. Although legal and commercial changes in the literary marketplace made the 'author-function' more visible and arguably more important as the century progressed, many authors actively chose to keep their names from their works throughout parts or indeed the entirety of their careers, and many eighteenth-century novels, periodical contributions, poems and translations remain unattributed to this day.

This panel seeks to challenge longstanding accounts that associate anonymous publishing with deference, modesty, and authorial reluctance or amateurism. Topics may include, but are not confined to: the methodical and theoretical problems that unnamed publication poses to various types of literary scholarship (book history, gender studies, etc.); the various motives that writers may have had for not publishing under their own names; the various cultures of anonymous publication (such as in periodicals, for example); and the alternative literary historical narratives that are opened up when anonymous works are placed at the centre, rather than the periphery, of our field.

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**"The Picaresque: A Reconsideration"** Richard Squibbs, DePaul U., Arts & Letters Hall 312-06, 2315 N. Kenmore Ave., Chicago, IL 60614; Tel: (773) 325-7657; Fax: (773) 325-7328; E-mail: [rsquibbs@depaul.edu](mailto:rsquibbs@depaul.edu)

The picaresque has tended to skulk in the margins of critical accounts of the origins of the English novel. The roguish protagonists, retrospective first-person narration, and the grubby realism that mark Spanish picaresque fiction were quickly absorbed into English narrative fiction at the start of the 17<sup>th</sup> century and proliferated over the following hundred years. Yet while scholars of the novel have duly acknowledged this body of writing they mostly downplay its significance, either by emphasizing the formal features of the English novel that differentiate the new genre from picaresque precedents, or by dissolving the picaresque into the rogue tales and criminal autobiographies that poured from the presses in the early 18<sup>th</sup> century. Simon Dickie's suggestion that we adopt the term "ramble novels" rather than the admittedly anachronistic "picaresque" marks one significant recent attempt to bring such tales back into the center of our understanding of popular fiction in the period. Even this, however, tends to marginalize the distinctive features of picaresque narrative as they persisted in English translations of *Lazarillo*, *Alemán*, and *Quevedo*, which were reprinted throughout the 18<sup>th</sup> century. Smollett's tireless experimentation with picaresque conventions, in both his novels and translations, bears further witness to the literary appeal of specifically picaresque conventions in British Enlightenment writing. This panel thereby invites proposals for papers that explore the multifaceted character of picaresque fiction in the period: in translation and adaptation, as an element of mid-century experimental novel writing, in relation to other forms of "low-life" writing, in its British anti-Jacobin and/or early American variants, or in any other respect.

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**"Irreligion in Eighteenth-Century France: Genres and Registers / Irréligion en France au XVIII<sup>e</sup> siècle: genres et registres"** M. Mladen Kozul, 12030 Rochester Avenue Apt 204, Los Angeles, CA 90025; Tel: (213) 422 5367; E-mail: [mladen.kozul@mso.umt.edu](mailto:mladen.kozul@mso.umt.edu)

This panel's starting point is the dissemination of irreligion that affects "all the genres of literature", as noted by the Assembly of the Clergy of France in 1775. It aims at exploring the ways particular genres and/or stylistic and linguistic registers shift the emphases in the expression of hostility to religious principles and to what they stands for and imply during the eighteenth century. The papers should address the relations between the arguments used in the critique of the religion and the form used to convey it. While traditional approach to this subject tends to highlight the philosophical aspect of irreligious texts and disconnect it from their communicational forms, this panel hopes to accentuate the importance of the enunciation for the message conveyed. It welcomes the approaches based on philosophical, thematic, stylistic, communicational or cultural analysis of texts and discourses belonging to a wide range of genres and discursive types, including novel, theater, treatise, dictionary entry, poetry, memoirs, dialogues, correspondence, etc.

**"Epistolary Fiction in the Early Eighteenth Century, 1660-1740"** Mallory Anne Porch, Dept. of English, Auburn U., Auburn, AL; Tel: (256) 347-5565; E-mail: [map0030@auburn.edu](mailto:map0030@auburn.edu)

This panel seeks to illuminate and advance the current state of scholarship on early eighteenth-century epistolary fiction. Paula R. Backscheider's recent publication *Elizabeth Singer Rowe and the Development of the English Novel* (2013) highlights the importance of epistolary fiction to the development of the novel, as well as the overwhelming popularity of the genre in the earlier half of the century. In an effort to capitalize on the momentum generated by Backscheider's important work, this panel invites papers that either explore popular works of epistolary fiction written from 1660-1740, recover lesser-known works, or offer new avenues of study for scholars of this important genre. Topics and authors might include, but are certainly not limited



to: Margaret Cavendish's *Sociable Letters*, *Five Lover-Letters from a Nun to a Cavalier*, Aphra Behn's *Love-Letters from a Nobleman to his Sister*, Mary Davys' *Familiar Letters betwixt a Gentleman and a Lady*, Elizabeth Singer Rowe's *Friendship in Death* and *Letters Moral and Entertaining*, Eliza Haywood's *Love Letters on All Occasions*, and David Crawford's *The Unfortunate Dutchess*.

**"Scientists, Artists, and Artisans in the Eighteenth Century"** Dena Goodman, Women's Studies Dept., 1122 Lane Hall, U. of Michigan, 1014 So. State Street, Ann Arbor, MI 48109; Tel: (734) 647 0771; Fax: (734) 647 4943; E-mail: [goodmand@umich.edu](mailto:goodmand@umich.edu)

In the eighteenth century, scientists, artists, and artisans, worked, lived, and interacted together in a variety of ways and spaces. This seminar aims to explore the spaces, practices, products, and implications of those interactions. We are inspired by a symposium held at the Wallace Collection (London) in 2013 on the "Louvre before the Louvre," in which historians of art and architecture explored the Louvre as space of family, work, and sociability in the two centuries before it became a museum. We propose to expand their inquiry to include two other groups, artisans and scientists, who also lived and worked in the Louvre, and to ask what other spaces in Europe (and the Americas) fostered interactions among them. We encourage papers that focus on the interactions among two of these groups (artists and scientists, scientists and artisans, artisans and artists) rather than on one or the other of them. We recognize also that the lines among these professional classifications and identities were in the process of being drawn in the eighteenth century and hope to stimulate discussion about the changing meanings of art, science, artisanship, technique, and labor and how they were achieved through interaction and in practice through this seminar.

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**"Women in Retreat: British and American Women's Experience of Solitude"** Stephen Bending, English Dept., U. of Southampton, Highfield, Southampton, SO17 1BF, United Kingdom; Tel: 0044 (0)2380 593411; E-mail: [sdb2@soton.ac.uk](mailto:sdb2@soton.ac.uk)

Solitude appears in eighteenth-century women's writing as wished for and dreaded, as penance and pleasure, as selfish and as the only sensible response to sociability. With its close companion retirement, solitude figures in letters and diaries on both sides of the Atlantic as dangerously self-regarding and as the necessary condition for religious meditation. As the abstract subject of Bluestocking debate it offers a powerful model of female self-awareness and intellectual self-control; as the subject of letters between friends it is as likely to mark a sense of loneliness, failure, and punishment. This seminar invites papers that consider public constructions and private experiences of female solitude on either side of the Atlantic.

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**"Slaves and Slavery in the Global Eighteenth Century"** Karen Stolley, Dept. of Spanish and Portuguese, Emory U., Callaway 501N Atlanta, GA 30322; Tel: (404) 727-0857; Fax: (404) 727-4072; E-mail: [kstolle@emory.edu](mailto:kstolle@emory.edu)

This session proposes an exploration of the ways in which slavery was imagined, defined, practiced and contested in the global eighteenth century by putting into dialogue a range of texts and contexts from (but not limited to) the French, English, and Spanish-speaking worlds. Eighteenth-century experiences and narratives of slavery predate and complicate a discussion that has been largely informed by the story of nineteenth-century plantation economies in the Americas and the Caribbean and that has tended to overlook the various ways in which collective and individual racial, social and legal identities emerged over time through place-based practices and through legal, moral, theological, economic, and political transactions that were both public and private.

We welcome proposals that cross disciplines and national traditions, as well as proposals from members of the Race and Empire Caucus. We anticipate that, pending approval, this session will provide opportunities for dialogue with the session "The Success of Science: Natural Histories of Race and Empire."

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**"Loss" (Roundtable)** George Haggerty, English Dept., U. of California, Riverside, 900 University Ave., Riverside, CA 92521-0323; Tel: (310) 766-3592; E-mail: [george.haggerty@ucr.edu](mailto:george.haggerty@ucr.edu)

How is loss expressed in the literature of the 18<sup>th</sup> century? How is melancholy articulated? And what do 18<sup>th</sup>-century versions of these experiences have to tell those who subscribe to Freud's accounts of "Mourning and Melancholia"? I hope we can answer some of these questions and start to articulate an eighteenth-century response to loss that defies the Freudian description. Several short presentations (5-7 minutes) to be followed by a general conversation.

**“What’s in the stars?...Transcending Cosmic Dust”** Enid Valle, 3886 Greenleaf Circle, Kalamazoo, MI 49008; Tel: [\(269\) 337-7121](tel:2693377121); cell: [\(269\) 447-0555](tel:2694470555); Fax: (269) 337-5740; E-mail: [valle@kzoo.edu](mailto:valle@kzoo.edu)

Almanacs, crystal balls, palm and card readings, provided in the Eighteenth Century an illusory glimpse into the futures and fortunes of individuals. The heavens and their stars offered yet another form of divination which some believed held answers to the unknown, thus predictions ensued that led to catastrophes, successes, or uncertainties. The art of divination took hold in England, France, and Spain as evidenced by the concern expressed in various ways: Jonathan Swift’s calling into question the predictions of Partridge’s almanac; some of the short writings of French historian Henri de Boulainvilliers; *L’Encyclopédie*’s article on “*astrologie*”; Benito Feijóo’s desire to eradicate popular beliefs by examining the meaning of the word “*astrología*,” just to mention a few salient examples. This session seeks interdisciplinary presentations that would address, though are not limited to, the role of divination (in its many forms) vis-à-vis superstitions and public health, divination as a commercial enterprise, divination and material culture (makers of almanacs, cartomancy, etc.), representations of divination in literature, fine arts and architecture, divination and legal/maritime/political/social history, in any of the known regions of the globe in the Eighteenth Century. In keeping with the mores of said century, performances of divinations are welcome as well.

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**“Re-defining Romanticism in the Eighteenth Century” (Roundtable)** Jeff Strabone, 202 Baltic Street, Apt. 3, Brooklyn, New York 11201; Tel: (347) 407-1012; E-mail: [jeff@strabone.com](mailto:jeff@strabone.com)

The dates, definitions, and contents of Romanticism have been under new pressure since the rise of four-nations approaches in the 1990s. Where once Romanticism was widely held to begin in 1789, after the French Revolution or in reaction to Enlightenment, it is now common to see its emergence dated decades earlier. The eighteenth-century ballad revival, Macpherson’s works of Ossian, and Percy’s *Reliques* are mid-century events now widely regarded as Romantic. The genres and concepts of Romanticism commanding the most scholarly attention are likewise changing. In lieu of emphases on lyric poetry and the imagination, recent studies have focused new scrutiny on ballads, song collections, dialect poetry, medievalism, and national questions. Leith Davis, Ian Duncan, and Janet Sorensen (2004) have argued for the nation as ‘the excluded category that bears Romantic value’. Maureen McLane (2008) has prophesied that ‘the partitions between eighteenth-century studies and Romanticism will not stand’. Murray Pittock (2008) has made the case for seeing Scots poet Allan Ramsay (fl. 1720s) as a Romantic.

This timely roundtable will consider the stakes of this ongoing transformation in the definition, periodization, and theorization of Romanticism. It will ask such questions as, Why has the starting point of Romanticism become such a forward-moving target? What does this shift mean for the study of the eighteenth century and the study of Romanticism? Is the long eighteenth century becoming a long Romantic century? Why have eighteenth-century scholars, more so than those of other periods, so readily adopted a four-nations approach? Why are we now constructing a more encompassing Romanticism? Alternatively, why had post-war Romantic canons omitted so many figures (e.g., Charlotte Smith, Macpherson, Burns) now readily acknowledged as Romantic? What new blind spots might we be creating? What other questions should we be asking?

The roundtable will proceed by a series of five or six informal presentations, followed by discussion between the panelists and audience in a true roundtable format. Please send a proposal of up to 250 words and a c.v.

**“Rethinking Moral Economy” (Roundtable)** Mike Hill, English, HU 333 1400 Washington Ave., SUNY Albany, Albany, NY 12222; Tel: (518) 253-4350; E-mail: [Mhill@albany.edu](mailto:Mhill@albany.edu)

Panelists should have general knowledge of the moral sympathy tradition in the 18<sup>th</sup> long century (i.e. from Locke forward), specifically as it gains traction in the Scottish Enlightenment in the writing of Francis Hutcheson through others writing before and after Adam Smith. Might we rethink the emphasis placed on affective association, on personal experience as the basis for social organization, beyond the confines of communicative reason that usually circumscribes the period? And how might subjectivity, translated into action, work outside traditional paradigms of inter-subjective consensus? E. P. Thompson’s “Moral Economy of the English Crowd”—or more generally, riot, tumult, martial virtue, popular Jacobitism, street rituals, and the like—would be of special interest. All forms of eighteenth-century media (history, novels, philosophy, visual arts) are welcome in this discussion.

**“George Whitefield at 301”** Nancy B. DuPree, U. of Alabama, Tuscaloosa; Tel: (205) 348-1489; E-mail: [ndupree@ua.edu](mailto:ndupree@ua.edu)

Ironically for one of the most famous men of his time, George Whitefield's tercentenary has passed with little notice in North America. Indeed, with some notable exceptions, critical attention to the grand itinerant has slowed to a trickle in the twenty-first century. Yet the life and career of Whitefield is central to the development of his time, not only in his impact on religion but on the cultural, social, and political life of the eighteenth century. Papers on any aspect of Whitefield's career and impact will be considered, including his role in the development of higher education in the colonies and his activities as an author and a traveler, as well as the question of his continuing impact.

**“Maritime Matters: Writing and Material Cultures of Seafaring”** Adriana Craciun, Dept. of English, U. of California, Riverside; Tel: (951) 827-1454; Fax: (951) 827-3967; E-mail: [adriana.craciun@ucr.edu](mailto:adriana.craciun@ucr.edu)

Papers on writing and material cultures generated in maritime contexts and/or representing sailors, ship life, or maritime exploration.

**“Eighteenth-Century Cosmopolitanisms”** Jason Solinger, English Dept., Bondurant Hall, U. of Mississippi, University, MS 38677; Tel: (662) 832-6772; E-mail: [solinger@olemiss.edu](mailto:solinger@olemiss.edu)

This panel seeks papers that offer new ways of thinking about eighteenth-century cosmopolitanism and its legacy. What does it mean to think of the long eighteenth century as the age of cosmopolitanism? How does attention to cosmopolitanism change the way we view the rise of nations and national cultures? What is the relation between cosmopolitanism and globalization? How might the globalization of eighteenth-century studies enable a re-examination of cosmopolitan figures: citizens of the world, connoisseurs, peace plans, global markets, baubles and bon mots. How are our own academic disciplines cosmopolitan, or not?

#### **LCD PROJECTOR PACKAGE, EXTERNAL SPEAKERS**

**“New Approaches to Material Culture”** Chloe Wigston Smith, Dept. of English, 254 Park Hall, U. of Georgia, Athens, GA 30602; Fax: (706) 542-1261; E-mail: [cws3@uga.edu](mailto:cws3@uga.edu)

The 2014 ASECS meeting in Colonial Williamsburg featured numerous panels that engaged material culture, thing theory, textiles, and a broad range of personal possessions. This panel builds on these exciting conversations by focusing on new approaches to objects and artifacts. I am interested in papers that model innovative methodologies, address pressing questions about interdisciplinary inquiry, present unusual approaches to archival sources, and/or develop new ways of theorizing the role and representation of material culture during the eighteenth century.

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**“Anthologies and the Rise of Critical Editorial Practice”** Scott Krawczyk, Dept. of English and Philosophy, USMA, West Point; Tel: (845) 938-3659/2501; E-mail: [scott.krawczyk@usma.edu](mailto:scott.krawczyk@usma.edu)

This panel seeks to rethink some of the prevailing assumptions that have infused the last twenty years of scholarship on anthologies, reading habits, and the development of editorial practice. It is surprising just how frequently critics have casually labeled the anthology a “genre,” and the question of categorization certainly informs this panel's inquiry. One argument for applying the label “genre” derives simply from, well, the *generic* use of the term: a type. Thus, the anthology is certainly a type of book. But is it a literary genre? Do anthologies necessarily invite “discontinuous reading” in the eighteenth century, as some have argued? Can we legitimately make such a claim from observing methods of collection (actually the results of collection) and not actual reading practices themselves? If the anthology is not a genre, is it simply a stage in the development of the codex? Is it perhaps the final stage, the pinnacle of codex technology when packaged by critical editorial practice? And when does critical editorial consciousness emerge in a form recognizable to scholarly editors today? What kinds of readers did that editorial consciousness envision—continuous, discontinuous? When did arrangement and apparatus become principal concerns? And what does any of this suggest about the influence of an increasingly sophisticated readership—context-hungry readers with canonical sensibilities—on editors and editorial conventions?

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**“Legacy of French Women Writers in the English Long Eighteenth Century”** Nicole Horejsi, Dept. of English and Comparative Literature, Columbia U., 602 Philosophy Hall, 1150 Amsterdam Avenue, NY NY 10027; Tel: (347) 552-2982; E-mail: [njh2115@columbia.edu](mailto:njh2115@columbia.edu)

In a recent issue of *The Eighteenth Century* devoted to “The Future of Feminist Theory in Eighteenth-Century Studies” (Spring 2009), Joan DeJean compares the disciplinary fortunes of English and French literature. For English, just “three short decades contain a triumphal story,” so that “English literary history will never again be able to write women out of the story of the long eighteenth century” (21). Noting the absence of a similar triumphal narrative in French literary history, DeJean poses the titular question, “And What About French Women Writers?”

Taking inspiration from DeJean’s observations about the relative states of eighteenth-century English and French literary studies, this seminar seeks to encourage papers on the substantial influence French women writers exerted over the English imagination. How, and to what ends, do eighteenth-century writers and readers appropriate the legacies of their forebears and contemporaries, authors such as Scudéry, Graffigny, Riccoboni, Lafayette, Villedieu, and d’Aulnoy, among others? Possible avenues for discussion include the continued formal and thematic appeal of the seventeenth-century heroic romance in Restoration and eighteenth-century England (in prose fiction, the heroic drama, etc.); how the heroic romance informed historical fiction and historiographic practices; the historical circumstances that encouraged an admiration for seventeenth-century French women writers; parallels to *salon* culture; the deployment of genres associated with the *salon*, such as the oration and conversation; and the relationship between French women writers’ classicism and English neoclassicism.

**“The Woman of Color in the Eighteenth Century”** Regulus Allen, Dept. of English, California Polytechnic State U., San Luis Obispo, 1 Grand Avenue, San Luis Obispo, CA 93407-0322; Tel: (805)756-2596; Fax: (805)756-6374; E-mail: [rlallen@calpoly.edu](mailto:rlallen@calpoly.edu)

The recent republication of the 1808 novel *The Woman of Colour, A Tale*; the debut of *Belle*, a film inspired by the 1779 portrait of Dido Elizabeth Belle; and work by scholars such as Lyndon Dominique, Felicity Nussbaum, and Sarah Salih have facilitated a greater focus on eighteenth-century representations of women of color, and have indicated that such depictions are more prevalent and complex than the criticism has previously suggested. This panel invites papers that consider verbal and visual depictions of women of color and their impact on eighteenth-century culture and society.

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**“Educating Women in France, 1780-1814”** Melissa Hyde; 1326 NW 12<sup>th</sup> RD Gainesville FL 32605; Tel: (352) 335 2771; E-mail: [mlhyde@gmail.com](mailto:mlhyde@gmail.com)

This session invites papers that deal with any aspect of women’s education during the ‘long eighteenth-century’ – particularly the years leading up to the French Revolution and the first Empire. Topics of special relevance to this session might include: the establishment of new schools for girls (public and private) and their importance; the role of women as governesses or founders of schools (the examples of Mme Genlis and Mme Campan come to mind); women as teachers or students of art and music; representations of women as teachers or students. Also very welcome will be papers that consider questions about what was at stake philosophically and politically in the education of women for the Republic and then the Empire? In what ways did elite education differ from popular or public education? How did education shape the lives of individual women?

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**“Sources for ‘Somewhere’: Novelistic Setting and Other Ideas of Place”** Erik L. Johnson, Stanford U., Dept. of English, 450 Serra Mall, Building 460, Room 201, Stanford, CA 94305; Tel: (203) 543-3972; Fax: (650) 725-0755 attn: Erik Johnson; E-mail: [erikj09@stanford.edu](mailto:erikj09@stanford.edu)

Eighteenth-century fiction draws on diverse sources to visualize locations—from the use of travel literature in Restoration prose fiction to Ann Radcliffe’s appropriation of Salvator Rosa’s painted landscapes. In the same period, philosophies proposing conjectural worlds found wide mainstream acceptance. Leibniz’s optimistic version of possible worlds theory even provoked a harsh fictional rejoinder in Voltaire’s *Candide*. This panel seeks conference papers of standard length (15–20 minutes) examining how prose fiction adapts ideas of place from other genres and disciplines, including history, art, drama, and natural philosophy, during the long eighteenth century. Papers might ask: How do novelists who also wrote for the stage, like Aphra Behn and Fanny Burney, respond to conventions of dramatic setting? Do some fictional settings, like Robinson Crusoe’s island, have afterlives as rich as those traced for fictional characters? Can handling of place and space distinguish a novel of ideas from straightforward allegory? The chair will aim to balance graduate student and faculty presenters and to mix submissions focused on literary sources of setting with interdisciplinary work.

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**“Thinking Accidents”** Sean Silver, U.of Michigan; 435 S. State Street; Ann Arbor, MI, 48109; Tel: (310) 703-3019;  
E-mail: [rsilver@umich.edu](mailto:rsilver@umich.edu)

This panel invites proposals for papers addressing accidents in the long eighteenth century. Especially welcome are papers that directly address rhetorical, philosophical, or artistic attempts to make sense of things falling outside the settled rule of nature or law. In the tradition inherited from Aristotle, the accidental is what has no philosophy; mainstream traditions of eighteenth-century thought seem similarly dedicated to thinking accidents out of existence. But important counter-traditions clearly exist, not least in print, sermons, painting, and drama. Papers might address accidents in the philosophical sense of some nonessential quality, property, or attribute. They might also study the accident in the word's more common meaning: something happening unintentionally, by chance, or seemingly without cause. They might also treat the sudden swerves in philosophy and art made possible by accident, catastrophe, or serendipitous happenstance. What sorts of rhetorical or philosophical resources were developed in making accidents thinkable? What sorts of thoughts do accidents make possible?

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**“Perspectives on Habermas” (Roundtable)** Andrew Black, 704 North 18th Street, Murray, KY 42071; Tel: (901) 604-7192;  
E-mail: [ablack9@murraystate.edu](mailto:ablack9@murraystate.edu)

2014 marks the 25th anniversary of Thomas Burger's translation of Jurgen Habermas' *The Structural Transformation of the Public Sphere*. While Habermas' work had enjoyed some prominence, Burger's translation resulted in the proliferation of exciting scholarship that engaged Habermas' key concepts: the public sphere, communicative rationality, the ideal speech situation, and discourse ethics. Because so much of Habermas' work is indebted to eighteenth century thinkers, his ideas continues to resonate at this conference, whether in applications or critiques.

This roundtable will present perspectives, followed by what should be compelling conversation, about Habermas' continuing relevance or lack thereof. Proposals considering any perspective on Habermas are warmly invited from scholars working in a wide variety of disciplines. 4-5 presentations will be 10-15 minutes to allow time for discussion.

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**“Theatrical Texts and Subtexts in Spain and the Colonies during the long Eighteenth Century”** Gloria Eive, 1814 Marineview Drive, San Leandro, CA 94577; Tel: (510) 895-9118; E-mail: [geive@silcon.com](mailto:geive@silcon.com)

Eighteenth-century dramatic texts, both serious and comic, often served dual purposes, as straight-forward entertainment and as veiled criticism of the ruling secular and religious establishment. In their apparent dramatic purpose, that of simple entertainment, the texts usually appeared sufficiently innocuous to satisfy the censors' scrutiny and exacting requirements, and to absolve the authors of any suspicion of treasonous or heretical intent. Social and political criticism, protest, dissent, and satire, concealed but implicit in the sub-texts, was revealed in performance however, expressed in the actors' gestures and delivery, and was clearly understood by audiences in both Spain and its Colonies.

An examination of the popular dramas performed in Spain and in the Colonies during the long eighteenth century offers new insights to understanding the covert intent of these dramas, the implicit critical and mocking sentiments in their texts, and their social and political consequences.

Papers from all disciplines are invited.

#### LCD PROJECTOR PACKAGE, CD/DVD PLAYER AND EXTERNAL SPEAKERS

**“Monkey Business: Simians in Eighteenth-Century Culture and Society” (Roundtable)** Sören Hammerschmidt, Interdisciplinary Humanities and Communication, Arizona State U. – Polytechnic, 240C Santa Clarita Hall, 7271 E Sonoran Arroyo Mall, Mesa, AZ 85212; Tel: (480) 727-1850; Fax: (480) 727-1529; E-mail: [soren.hammerschmidt@asu.edu](mailto:soren.hammerschmidt@asu.edu)

This roundtable invites short position papers on the roles of simians in eighteenth-century culture and society. What changed in the perception and uses of simians and simian figures in our period when compared to earlier periods (Renaissance, Middle Ages, Classical Antiquity), and were there continuities? How did the eighteenth century repurpose earlier understandings and uses? What were the functions assigned to simians and simian figures within eighteenth-century moralistic, religious, or philosophical thought? How were they deployed in literature, art, music, etc. – what goals did they help achieve, what roles did they assume? What was the place of simians in pet culture, in material culture, in scientific and colonial perspectives? Did monkeys have any agency in all of this??



The goal of this roundtable is above all to stimulate a broadly cross-disciplinary debate, so provocative ideas from and across all areas of enquiry suitable to this topic are strongly encouraged; presenters will be held to a strict 5-minute limit so that ample time will remain for plenary discussion.

### LCD PROJECTOR PACKAGE WITH EXTERNAL SPEAKERS

**“Superlative Conditions: ‘The Most...that ever he felt’”** Morgan Vanek, Dept. of English, U. of Toronto, St. George Campus, 170 St. George St., Toronto, ON M5R 2M8; Tel: [\(647\) 668-6091](tel:6476686091); E-mail: [morgan.vanek@utoronto.ca](mailto:morgan.vanek@utoronto.ca)

In *The General History of the Air* (1692), Robert Boyle worries about the influence of short memories on records of superlative weather: it is “much more commendable,” he insists, “for a man to preserve the history of his own time...than to say, upon every occasion that offers itself, this is the hottest, or this is the coldest, or this is the rainiest, or this is the most seasonable or unseasonable weather, that ever he felt; whereas it may perhaps be nothing so.” To correct the problem, Boyle recommends daily observation of the carefully placed weatherglass – or, better still, standardized comparison across geographical difference rather than time. This panel invites papers that explore the relationship between place, time, and superlative conditions, particularly in the context of natural history, chorography, travel writing, or discovery literature. Papers also might consider the techniques used to define and verify ‘superlative’ (or extreme) conditions in other forms of scientific writing, or discuss the place of the superlative in literary treatments of travel and variety. Interdisciplinary approaches are very welcome.

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**“Ibero-American Feminisms and the Eighteenth Century” (Roundtable)** Elizabeth Franklin Lewis, Dept. of Modern Languages and Literatures, U. of Mary Washington, 1301 College Avenue, Fredericksburg, VA 22401; Fax: (540) 654-1088; E-mail: [elewis@umw.edu](mailto:elewis@umw.edu)

Many histories of feminism in the Ibero-American context, and even Ibero-American feminists themselves, trace their intellectual roots to the second half of the nineteenth and early twentieth centuries, ignoring the importance eighteenth-century writers to the development of modern feminist thought. This panel seeks to explore eighteenth-century influences on feminism in Spain, Portugal and Latin America. We invite proposals for this roundtable discussion that will address Ibero-American writers and their works during the long eighteenth century that advocated for women’s political, social, or economic rights. Presentations may address questions such as individual writers’ specific contexts (for example, intellectual or social networks, regional context or language, class or family connections); their relation to feminist writers from other national language traditions; their connection to feminisms from earlier centuries; or their influence on the development of post-eighteenth-century feminisms.

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**“Revisiting Personification”** Kevis Goodman, Dept. of English, U. of California, 322 Wheeler Hall-1030, Berkeley, CA 94720-1030; Tel: (510) 684-2695; Fax: (510) 642-8738; Email: [kgoodman@berkeley.edu](mailto:kgoodman@berkeley.edu)

There was a time – not long ago – when personification invariably had a bad name, under siege from sources as differently situated as Wordsworth’s demotion of the figure for its supposed artifice in 1800 and Raymond Williams’s later criticism of personification for its mystifying abstraction of labor and extraction of laborers from the landscape. But recent work has chipped away considerably at the disrepute, by suggesting that personification is a way of “knowing the world, not merely decorating it” (John Sitter), an indication of the instability of the categories of persons and things (Heather Keenleyside), an epistemology of emotion (Adela Pinch), and a way of representing forces at work within the social totality and scrutinizing their performative promise (Tobias Menely). More generally, theoretical movements across historical periods and disciplines have implicitly reframed personification even when they do not mention it. These include – but are not limited to – “vital materialism,” “thing theory,” and other new materialisms; animal studies; post-humanism; new work on the history of rhetoric; and, in the history of science, studies of the development of the complex concept of life. This panel will gather scholars who seek to understand and re-envision the important work that personification did during the eighteenth century and may still do now. The question of eighteenth-century personification bears not only on the historical constitution of personhood but also on problems of agency, autonomy, cognition, the ethical and the ecological relationships between humans and non-humans, afterlives of allegory, and the dialectical relationship between secularization and re-enchantment – and more. I invite papers raising any of these issues as well as others not mentioned, and approaching personification from diverse critical approaches and disciplines. At present, I plan a session with the standard format. However, should there be an unexpectedly large number of compelling submissions, I might consider a round-table format. No matter what, there will be time for questions and comments from the audience.

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**“Reading for the Picture”** Timothy Erwin, Dept. of English, UNLV, 4505 Maryland Pkwy, Las Vegas, NV 89154-5011; Tel: (702) 895-3437; Fax: (702) 895-4601; E-mail: [timothy.erwin@unlv.edu](mailto:timothy.erwin@unlv.edu)

In *Reading for the Plot* Peter Brooks takes readers on an elegant tour of the textual features that move a story forward as the narrative streams through space and time toward meaning, often eddying back to recover an omitted or forgotten aspect of emplotment. Pictures, on the other hand, are normally thought to inhibit narrative movement. We typically brake for ekphrases, pause over illustrations, or take a moment to envision mental imagery along the way. This panel encourages the discussion of what happens when the textual image confounds convention; for instance when Elizabeth's Bennet's viewing of Darcy's portraits at Pemberley paradoxically hurries *Pride and Prejudice* toward closure. Does her recollection of his 'regard' also function as a form of narrative recuperation? What are some of the counterintuitive aspects of reading for the picture? Does the interpretive practice ever inform surprising contexts?

Participants may use any aspect of visual theory from the *pictura-poesis* doctrine of classical rhetoric to the spatial form of twentieth-century modernism, and are especially invited to conduct close readings of either text or image or both.

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**“Pedagogy Roundtable: Approaches to Teaching Oral Presentation and Performance” (Roundtable)** Heidi Oberholtzer Lee, 17 S. Forge Manor Dr., Phoenixville, PA 19460; Tel: (610) 933-1975; E-mail: [HLee8@eastern.edu](mailto:HLee8@eastern.edu)

Most scholars of eighteenth-century studies are at some point called upon or inspired to incorporate into their classrooms assignments or activities that develop students' public speaking, oral communication, or performance abilities and fluencies. Whether these requirements are prompted by university-wide or departmental assessment needs or by a faculty member's own commitment to cultivating students' abilities to articulate, recite, dramatize, or perform ideas orally, these assignments demand careful formulation, execution, and grading. In this 6-8 person roundtable, presenters will offer brief (5-10 minute) explanations of an effective, interesting, and/or innovative oral assignment or activity that they have used in an eighteenth-century studies class. Examples might include poetry recitation, theater assignments, oral exams, or creatively designed group or individual oral presentations. Session participants should plan to distribute electronically or by paper the assignment description and grading rubric that they use. Submissions are welcome from faculty of any rank, full-time or adjunct, of any discipline represented at ASECS.

**“Practices of Attribution in the Long Eighteenth Century”** Rob Koehler, New York U., English Dept., 244 Greene St. Rm. 710, New York, NY 10003; Tel: (309) 208-2291; E-mail: [rdk252@nyu.edu](mailto:rdk252@nyu.edu)

Recent debates about the texts that should be attributed to figures such as Daniel Defoe and Eliza Haywood have drawn new attention to the difficulties of determining authorship for many texts published during the eighteenth century. These debates have highlighted concerns about what types of evidence can be considered definitive for scholars to accept attributions but set aside questions of how readers, writers, booksellers, politicians, artists, lawyers, divines, and printers of the eighteenth century developed, refined, challenged, or established practices of attribution in various media and domains of knowledge. As a means of reassessing current scholarly methods of attribution and of developing perspectives that offer new avenues for considering the process of attribution itself, this panel will consider the material, legal, formal, and theoretical underpinnings of practices of attribution in the long eighteenth century across domains of knowledge, including—but not limited to—literature, music, law, theology, politics, and natural philosophy. Papers investigating non-literary domains of knowledge are especially welcome, as are those that consider these questions from an international or cross-cultural perspective.

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**“The Habsburgs, 1740-1792”** Rebecca Messbarger, Washington University, 7401 Cromwell Drive, Saint Louis, MO 63105; Tel: (314) 863-3694; Fax: (314) 726-3494; E-mail: [rmessbar@gmail.com](mailto:rmessbar@gmail.com)

This session is dedicated to an exploration of Habsburg influence on eighteenth-century Europe. From Austria, Hungary, and Bohemia to Spain, France, Portugal and dominant regions of Italy, the Habsburg dynasty has served to define crucial aspects of enlightened absolutism. Papers are invited on any aspect of Habsburg sway in the realms of administrative, social, legal, agricultural, economic, and political reforms as well as the patronage of the arts and modern science.

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**“Digital Search, Data Mining, and New Research Tools”** Laura Mandell, Director of the Initiative for Digital Humanities, Media, and Culture, 4227 Tamu, Dept. of English, Texas A&M University, College Station, TX 77843-4227; Tel: (513) 560-7860; Fax: (979) 862-2292; E-mail: [laura.mandell@gmail.com](mailto:laura.mandell@gmail.com)

Individuals and companies are invited to present at this session, showing off their data sets, data-mining results, search as research and discover, and/or new research tools. The session will be in the pecha kucha format: each tool or data set would be displayed and explained in 4 minutes using slides and fast talk.

### **LCD PROJECTOR PACKAGE AND HARDWIRE INTERNET**

**“Eighteenth-Century Queer Vision(s)” (Roundtable)** Ula Klein, 212 E 16<sup>th</sup> St, Cookeville, TN 38501; Tel: (301) 471-7896; E-mail: [ula.e.klein@gmail.com](mailto:ula.e.klein@gmail.com)

Eighteenth-century plays, novels, memoirs and even art and poetry are often concerned with what we know and how we know it. Vision plays a key role in defining and understanding knowledge in this period, especially with regard to knowledge of the gender and sexuality of eighteenth-century persons and characters. Consider the moment in which Fanny Hill looks through the peep hole and watches two young men engaging in a homosexual act only to fall over and faint before she can report them, or how actresses in breeches roles were admired and desired by both men and women for the spectacle they provided on stage. This roundtable solicits papers that will examine the various ways in which vision is queered in the eighteenth-century as well as how vision and the ability to see “queerly” affects who or what is understood to be “queer.”

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**“Minor Authors and Minor Genres: Re-examining the Creation of the Eighteenth-Century Literary Canon”** Lindsay E. Moore, U. of North Texas, Auditorium Building Room 112, 1155 Union Circle #311307, Denton, TX 76203; Tel: Cell: (940)224-4161, Department: (940)565-2050; Fax: (940)-565-4355; Email: [lindsaymoore@my.unt.edu](mailto:lindsaymoore@my.unt.edu)

By the end of the eighteenth-century, thanks to literary histories such as Samuel Johnson’s *Lives of the Poets* and Thomas Warton’s *The History of English Poetry*, along with the beginning of literary criticism, the framework of the eighteenth-century canon we still use today had already been created. Writers who were lauded by Johnson and Warton as the writers of the age are for the most part still anthologized and taught in undergraduate courses in today’s universities. However, an entire oeuvre of white male authors of the dominant political party—such as Elkanah Settle, Colley Cibber, and Warton himself—are relatively unexplored even though they exerted influence over literary culture as City Poet and Poets Laureate, respectively. The corresponding state-sponsored poetry and drama these men wrote have generally been coded as minor. The assumption to date seems to have been that these authors and their works are *minor* because they are simply *bad*; this panel will consider other hypotheses:

- How did certain genres become coded as minor?
- Which authors were writing major genres and which authors were writing minor genres?
- What were the different rhetorical purposes of these major/ minor genres?
- Did authors become coded as major or minor as a result of the genre they were writing in, OR did genres become minor as a result of which authors were employing them?

Essays that focus on economic or material culture approaches to the creation of major or minor authors or genres are welcome.

**“New Approaches to Trans-Pacific Studies” (Roundtable)** Jacqui Grainger, U. of Sidney AND Danielle Spratt, California State U, Northridge; Dept. Of English, 18111 Nordhoff Street, Northridge, CA 91330; Tel: (818) 677-7207; E-mail: [jacqueline.grainger@sydney.edu.au](mailto:jacqueline.grainger@sydney.edu.au) and [Danielle.spratt@csun.edu](mailto:Danielle.spratt@csun.edu)

Description: From the French and English travel accounts of China during the late 17th century, to the founding of the California Missions in the 1740s, to Captain James Cook’s memorable travels to Australia, New Zealand, and his ultimate death in Hawaii in the 1770s, the eighteenth century saw increased scientific, colonial, artistic, and commercial activity across the continents and islands that frame the Pacific, causing a proliferation of both cultural and imaginative textual productions. In recognition of the conference location this year, this roundtable panel seeks talks that address innovative cross-disciplinary approaches to the literary, textual, visual, and/or cultural productions of the trans-pacific eighteenth century: these approaches might offer new arguments to seminal texts, or they might consider new scholarly, methodological, pedagogical, and/or archival techniques or discoveries. How did the cultural output from the period define a distinctive trans-pacific eighteenth-

century identity? We are especially interested in presentations from fields within and beyond literary studies, particularly those that consider interdisciplinary fields such as art history, history of science/medicine, or bibliographic/archival studies.

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**“Secular Rites in the Eighteenth Century”** Annelle Curulla, Williams College, 85 Mission Park Drive, Williamstown, MA 01267; Tel: (413) 458–4705; Fax: (413) 597-3028; E-mail: [ac8@williams.edu](mailto:ac8@williams.edu)

If Enlightenment and revolutionary France had much to do with “disenchantment,” (Weber) rites, rituals, and ceremonies nevertheless persisted. This panel invites work on people, places, and materials of ritual. What do old and new forms of ritual suggest about the changing face of the French city? As performance, how does ritual create spaces of exclusion and belonging? How does ritual help us to theorize shifts or overlaps in conceptual categories over time (religious and secular, public and private, colony and metropole)?

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**“Re-assessing Richard Savage” (Roundtable)** Nicholas Seager, Dept. of English, School of Humanities, Keele U., Staffordshire, ST5 5BG, United Kingdom; Tel: (+44 1782) 733 142; E-mail: [n.p.seager@keele.ac.uk](mailto:n.p.seager@keele.ac.uk)

Three hundred years ago, in 1715, a young shoemaker’s apprentice, known as Richard Smith, claimed to be the illegitimate product of an adulterous aristocratic liaison; he adopted his putative father’s family name, and styled himself Richard Savage, Son of the Late Earl Rivers. Failing to gain recognition from his supposed mother, he became a professional writer and enjoyed success as a playwright, poet, and satirist, as well as notoriety as a murderer and scapegrace. Upon his premature death in a debtors’ jail in 1743, his story was immortalized by Samuel Johnson in that writer’s first major literary biography. Perhaps because of the scandalous circumstances of his life and because he is known primarily as the subject of a more famous writer’s work, Savage’s literary career is often assessed with minimal regard to his writings. He was the author of several plays, much poetry, and the exposé of Grub Street, *An Author to be Let*. This roundtable will bring together scholars to reassess Savage’s contributions to poetry, drama, and prose satire with the aim of complementing attention to the sensational life he led and the masterful *Life* Johnson wrote.

**“Technologies of Belief”** Jennifer Snead, Dept. of English, Texas Tech U., Box 43091, Lubbock, TX 79409–3091; Tel: (806) 742–2501; Fax: (806) 742–0989; E-mail: [jennifer.snead@ttu.edu](mailto:jennifer.snead@ttu.edu)

This panel seeks examinations of the dynamic relationships between technology and belief during the long eighteenth century. “Technology” is here considered at its broadest—either the process of human manipulation of the physical world by the means of tools or machines, or the very artifacts (tools, machines) employed by that process—and “belief” equally broadly, as trust, assumption, faith, confidence, acceptance, fear, superstition. Proposals for papers that explore the complex dynamics between technologies and their contexts; concepts of progress or regress; technological determinism or fatalism; agency; compliance; resistance; or ambivalence, are welcome. Examples might include but are not limited to: books and print; “Celestial Beds”; slavery; microscopes; telescopes; Luddism; ships; automatons; firearms; encyclopedias.

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**“Philosophical Fictions”** Sarah Ellenzweig, Dept. of English- MS 30, Rice U., Houston, TX 77251-1892; Tel: (713) 348-3208; Fax: (713) 348-5991; Email: [sellenz@rice.edu](mailto:sellenz@rice.edu) AND Michael Gavin, Dept. of English, Humanities Office Building, U. of South Carolina, Columbia, SC 29208; Tel: (803) 777-4203; Fax: (803) 777-9064; Email: [Michael.a.gavin@gmail.com](mailto:Michael.a.gavin@gmail.com)

This panel explores the use, role, and place of philosophy in eighteenth-century literary studies. We invite papers on any topic at the intersection of philosophy and literature in the long eighteenth century, but we are especially interested in questions of form: How do philosophical ideas find expression through novels, drama, or poetry? Conversely, how does fictional discourse (hypothetical cases, conjugal histories, or thought experiments) inform philosophical inquiry during the period?

**“(Re)Writing the 1750s: Literary Culture in England, 1750-1759”** Patricia L. Hamilton, English Dept., Union U., 1050 Union University Dr., Jackson, TN 38305; Tel: (731) 661-5313; Fax: (731) 661-5175; E-mail: [phamilto@uu.edu](mailto:phamilto@uu.edu)

For many years, histories of the English novel treated the 1750s as a dead space following a profusion of important works in the 1740s. However, more than two decades’ worth of scholarship focused on reinserting women writers into the historical narrative as well as studies in book and publishing history, manuscript culture, periodical literature, social and professional

networks, and patronage have shown the 1750s to have been a rich, complex, and vibrant decade, one that was particularly hospitable to women writers.

How do we need to continue to refine or revise our understanding of the literary landscape of England in the 1750s? How might a more nuanced understanding of social, political, economic, or religious currents throughout the decade enhance our understanding of literary culture or production?

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**“Textiles and the Long Eighteenth Century”** Heidi A. Strobel, U. of Evansville; 501 S. Rotherwood, Evansville, IN, 47714; Tel: (812) 746-9711; E-mail: [hs40@evansville.edu](mailto:hs40@evansville.edu)

As material culture has become a more integral part of art history, textiles have increasingly been the focus of scholarly and popular attention. Significant museum exhibitions that have contributed to this change include the Met’s “The Worldwide Textile Trade, 1500–1800” (2013–2014) and “Threads of Feeling: The London Foundling’s Hospitals Textile Tokens 1740–1770,” a featured exhibition at the 2014 ASECS conference in Williamsburg, Virginia.

This session will focus on textiles in eighteenth-century art or literature. Papers could address textiles and their production, particularly in relation to global trade networks, textiles as an artistic medium, and/or for furniture, interior decoration, or clothing. In particular, papers are encouraged that relate to appropriation through embroidered copies of other media or ones that consider the relationship(s) between textiles and gender. Power point presentations will be the standard format, but the physical presentation of textiles as part of the session will be also welcome.

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**“New Approaches to Louis Sébastien Mercier / Nouvelles perspectives sur Louis Sébastien Mercier”** Geneviève Boucher, Département de français, 60, rue Université, Ottawa (Ontario), K1N 6N5, Canada; Tel: (613) 562-5800 x1105; Fax: (613) 562-5981; E-mail: [genevieve.boucher@uottawa.ca](mailto:genevieve.boucher@uottawa.ca)

If Louis Sébastien Mercier has long been considered as an insignificant scribbler, he now arouses enthusiasm among a growing number of scholars, both in Europe and in North America. This renewed interest is largely attributable to the works led by Jean-Claude Bonnet and his team in the middle of the 1990s (critical edition of the *Tableau de Paris* and the *Nouveau Paris* and publication of *Louis Sébastien Mercier : un hérétique en littérature*, a collective work that greatly revitalized Mercier studies). Since then, research on Mercier’s work has not ceased to develop in a wide variety of disciplinary fields. Twenty years after the kick-off of this new critical wave, the time has come to assess the current state of Mercier studies and to discuss new approaches to his work. It is precisely this reflection that we wish to initiate in this seminar.

Papers will be selected by the chair of the session. Priority will be given to proposals that address the interdisciplinary nature of Louis Sébastien Mercier’s work, in particular its relation to science, journalism and the French Revolution. Proposals in French and English will be considered.

**“Debt and the Maiden: Women Writers and the Economics of Authorship”** Marilyn Francus, Dept. of English, West Virginia U., 100 Colson Hall, P.O. Box 6296, Morgantown, WV 26506; Tel: (412) 956-3205; Fax: (304) 293-5380; E-mail: [Marilyn.Francus@mail.wvu.edu](mailto:Marilyn.Francus@mail.wvu.edu)

If, as Johnson claimed, “No man but a blockhead ever wrote except for money,” then no woman ever wrote without thinking about money either. This session seeks papers on women writers, economics, and authorship, to highlight current research in book history, women’s history, and the material conditions of women’s literary production. Avenues of inquiry may include (but are not limited to): women’s negotiations with publishers, their profit margins, and/or their marketing strategies to expand profits; women writers’ assessments of the literary marketplace, readers, genres, and the extent to which the market determined the genre and content of their works; the professionalization of the woman writer; women writers mentoring each other in the literary marketplace; women publishers, and the presses that welcomed women writers; women and copyright; and women writing (publicly or privately) about the economics of authorship.

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**“The Paradox of Human Progress in Late-Eighteenth-Century Enlightenment Thought”** Robert Olwell, Dept. of History, U. of Texas at Austin, 1 University Station, Austin, Texas 78712; Tel: (512) 475-7226; E-mail: [rolwell@austin.utexas.edu](mailto:rolwell@austin.utexas.edu)

This panel will focus on the tensions and contradictions within Enlightenment ideas regarding the natures of man and of society. These might be encapsulated briefly as a contest between a depiction of men (and culture) as being dictated by forces that were inherent, unchanging, and inescapable; for example, the Linnaen taxonomy divided man into four essential “varieties” (i.e., races), and theories of the dominant influence of climate on culture (the best known version was that of Montesquieu) averred that environment was destiny. On the other side, theorists of the Scottish Enlightenment conceived of a progressive vision of history and mankind that had evolved through economic stages from a barbaric past toward a more civil and peaceable present (and future). In this view, both men and cultures were mutable, shaped more by their immediate social environment and by modes of behavior than by “nature.” In political terms, it would be wrong to see one view as “conservative” and the other as “revolutionary.” Advocates of both views could be found on both sides of the revolutions of the age, likewise arguments either for or against slavery might draw from either conception. The organizer welcomes submissions that examine authors of either fact or fiction (or both) that can speak to this tension.

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**“Remembering Critical Pasts” (Roundtable)** Dustin Stewart and Claude Willan, U. of Colorado, Colorado Springs (Stewart) / Stanford U. (Willan); Tel: (512) 560-9956 (Stewart) / (650) 644-8737 (Willan); E-mail: [dstewart@uccs.edu](mailto:dstewart@uccs.edu) / [cwillan@stanford.edu](mailto:cwillan@stanford.edu)

How did eighteenth-century critics, editors, and theorists anticipate their twentieth-century counterparts? We invite reflections on how journalists, essayists, and critics in prose and verse of our period imagined ways of organizing, mediating, and responding to texts that persisted into twentieth-century literary criticism and theory. Participants are welcome to discuss how popular or academic writers of the twentieth century articulated or co-opted powerfully dix-huitièmiste critical views on (for example) the novel, drama and dramatic theory, poetry and prosody, music and musicology, dance and performance, or criticism itself.

Some participants might propose continuities between specific authors. Which twentieth-century editors, for instance, are Bentley’s true heirs? Which critics extended paths opened by Addison, Dennis, Akenside, the Wartons, Johnson, Montagu, Barbauld, or Wollstonecraft? Other participants might examine eighteenth-century cultural values and structures of thought that shape the work of major twentieth-century theorists: Woolf, Eliot, Empson, Leavis, Brooks, Barthes, Kermode, Sontag, Said, Sedgwick, Hall, or Levinson. Still others might consider historiographies of these two periods. What are the debts of our current histories of twentieth-century criticism to earlier models and patterns? What so-far unexamined historical roots might lie beneath such twentieth-century critical flowerings as practical criticism, close reading, ideology critique, historicism, critical race theory, queer theory, or disability studies? Participants will excavate the mutually illuminating worlds of eighteenth- and twentieth-century critical writing and interrogate the origins of our received critical forms. As the division of literary study by sequential chronology faces new scrutiny, and as transhistorical and other comparative alternatives find fresh support, this roundtable will remember critical pasts that might once more anticipate critical futures.

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**“Against History”** Sandra Macpherson, Dept. of English, Ohio State U. 64 W. 17<sup>th</sup> Avenue, Columbus, OH, 43202; Tel: (614) 214-5461; E-mail: [macpherson.4@osu.edu](mailto:macpherson.4@osu.edu)

In his 2010 *SEL* review of recent works in eighteenth-century studies, Jonathan Kramnick observed that the dominant way in which our field rationalizes its practice is historicist, and suggested that since such a rationale fails to offer a way of distinguishing what we (as literary historians) do from what others (historians proper) do, “historicism had perhaps run its course.” This panel seeks to take up Kramnick’s challenge to “find some space apart from or alongside historical orthodoxy,” some new conversations, some “emerging polemics.” In its spirit of methodological self-reflection, the panel promises to attract a wide audience, and to showcase work by a generation of scholars taking the field away from the archive. The panel would work best as a roundtable offering an array of types of projects. But rather than stacking the deck entirely with speakers I have chosen, I would like to solicit abstracts in a general CFP so as to guarantee a range in scholarly rank as well.

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**“The Temporal Turn in Eighteenth-Century Studies”** Jesse Molesworth, 1020 E. Kirkwood Ave., Ballantine Hall 442, Bloomington, IN, 47401; Tel: (812) 360-2300; E-mail: [jmoleswo@indiana.edu](mailto:jmoleswo@indiana.edu)

Numerous critics and thinkers—among them Michel Foucault, E. P. Thompson, James Chandler, Stuart Sherman, Benedict Anderson, Mary Favret, and Reinhart Koselleck—have described shifts in the lived experience of time during the long eighteenth century. Moreover, as Koselleck and others have suggested, eighteenth-century modalities of time—abstract clock and calendrical time, the time of crisis and revolution, synchronic temporal comparison—underlie modern historicism, our familiar ways of ordering past and present. Such analyses suggest a “temporal turn” within eighteenth-century studies: the view that time structures and organizes what marks our period as distinctly “modern.”

This seminar therefore solicits papers addressing the cultural, philosophical, material, aesthetic, and historiographic dimensions of this temporal modernity. Also quite welcome are papers addressing unmodern temporalities, such as ecclesiastical, eschatological, dynastic, mythic, and seasonal time.

Papers might explore any of the following topics:

- Cartesian and Newtonian “absolute time”
- the aesthetics of time, as seen in the novel, life writing, theater, music, or the visual arts
- duration and identity, as seen in Locke, Hume, and others
- futurity, in relation to progress, finance capital and speculation, eschatology, or messianism
- geological “deep” time and/or the time of natural history
- the time of revolution and/or crisis
- the technology of clocks and clock-time; calendars and calendar reform
- the impact of periodicals and print culture on notions of the “everyday” or the “present”
- urban time and rural time
- nostalgia and obsolescence

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**“The Eighteenth Century in the Later Derrida”** James Smith, 2a Fleet Road, Belsize Park. London. NW3 2QS; Tel: 07980689148; E-mail: [J.A.Smith@Outlook.com](mailto:J.A.Smith@Outlook.com)

Deconstruction’s considerable engagement with the 1700s is witnessed in a 2007 special issue of *Eighteenth Century Studies* on ‘Derrida’s Eighteenth Century’, which reminds us that, from *De la grammatologie* onwards, Derrida regarded the eighteenth century as ‘the place of combat and crisis’ in which ‘the problem of writing’ was most clearly brought to the fore. Since Derrideans last gathered to discuss the philosopher’s relationship to the period, the publication of the first three volumes of Derrida’s *Seminars* has promised to considerably alter our understanding of it. In the seminar of 1999-2000, on *The Death Penalty*, Derrida addresses philosophy’s ever-disavowed relationship with state execution, finding in Kant, the great advocate of Enlightenment, the only philosopher to make his discipline’s complicity with the death penalty clear. In the final teaching of his life, on *The Beast and the Sovereign*, delivered between 2001-2003, Derrida’s lectures sparkle with a palpable sense of discovery and rediscovery of long eighteenth-century engagements with the limits of the human and human authority. The perennial interrogations of Rousseau and Kant remain, but are joined by La Fontaine, Hobbes and Defoe.

In this panel, we want to address the effect of the publication of these seminars in the past few years on our understanding of Derrida’s work, the eighteenth-century texts and ideas he considers, and his thematic interests in authority and animality which have so disseminated in the academy in general in the past decade. We also invite scholars to think about the ways in which Derrida might have revised or developed his early engagement with ‘the age of Rousseau’ in the later stages of his career after 1990. 20-minute papers on any aspect of Derrida’s relationship to eighteenth century culture in this later phase of his career will be considered.

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**“The Art of Collecting Poetry”** Jennifer Batt, Dept. of English, School of Humanities, U. of Bristol, 3/5 Woodland Road, Bristol, BS8 1TB; E-mail: [jennifer.batt@bristol.ac.uk](mailto:jennifer.batt@bristol.ac.uk)

In the eighteenth century, poetry was collected in a number of different ways: in single-author complete works; in multi-author collections such as the *Works of the English Poets*; and in miscellanies and commonplace books, both in print and manuscript. This session is designed to shine a spotlight on the art of collecting verse, and seeks to explore what these various kinds of collections might reveal about poets and poetic culture in the long eighteenth century. Questions addressed in the session might include: who collected verse, and what were their motivations? What might individual collections, in manuscript or print,

reveal about their editors' preoccupations? How did editors alter, adapt, or repurpose the verse they collected? How did editors of printed collections balance literary and aesthetic judgements with commercial pragmatism? Is there such a thing as a 'complete works' in the period? What does the art of collecting reveal about particular genres, individual poets, or specific poems? In what way might acts of collecting challenge or contribute to canon formation in the period? Proposals are invited for papers of 20 minutes length which explore any aspect of the art of collecting poetry in the long eighteenth century.

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**"Shakespeare in the Long Eighteenth Century"** Mark A. Pedreira, U. of Puerto Rico, Dept. of English, College of Humanities, P.O. Box 22586, San Juan, Puerto Rico 00931; Tel: (787) 409-9044 [CELL#]; E-mail: [prof.pedreira@gmail.com](mailto:prof.pedreira@gmail.com)

In the long eighteenth-century, editors, critics, poets and novelists opened up new venues for studying, adapting, and appropriating Shakespeare's dramatic poetry. This session proposes to examine the broad scope of Shakespeare's influence in this era. To this end, a standard format will be adopted, with three or four speakers and time allotted for questions and answers.

**"Taking Stock: Character Types in Restoration and Eighteenth-Century Theatre"** Diana Solomon, Simon Fraser U. AND Fiona Ritchie, McGill U., Dept. of English, Academic Quadrangle 6129, 8888 University Drive, Burnaby, BC, Canada, V5A 1S6; Tel: (778) 782-5436; Fax: (778) 782-5737; E-mail: [diana\\_solomon@sfu.ca](mailto:diana_solomon@sfu.ca) and [fiona.ritchie@mcgill.ca](mailto:fiona.ritchie@mcgill.ca)

This panel invites studies of stock character types in Restoration and eighteenth-century theatre in Britain: the fop, the religious zealot, the Frenchman, the lascivious widow, the ingénue, and so on. Why were these particular character types popular, and how did their popularity wax and wane throughout the long eighteenth century? What kind of "work" do they perform in various plays? Did the use of these character types in drama smooth over or exacerbate social and political tensions? How did the actors and actresses who became associated with certain stock characters fight against typecasting or use it to enhance their careers? Participants are welcome to deliver a standard conference paper, or they may deliver a short speech or scene featuring a stock character and then briefly analyze that passage.

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**"Age and the Stage: Women and Aging in Long Eighteenth-Century Drama"** Kalissa Hendrickson, Arizona State U., Dept. of English, 851 S. Cady Mall Tempe, AZ 85281; Tel: (480) 262-0250; Fax: (480) 965-3451; E-mail: [kalissa.hendrickson@asu.edu](mailto:kalissa.hendrickson@asu.edu)

This panel proposal, "Age and the Stage," is inspired by this year's ASECS location in Los Angeles, a city deeply connected to an entertainment industry that foregrounds the complicated intersection of the feminine, aging, and cultural representations of both. It will seek papers that investigate the place of older and aging women in the long eighteenth-century's very own "entertainment industry:" the English theater. When the theaters of London opened their doors to women, young actresses were given the opportunity to enter the public spotlight, and, as demonstrated in recent works by Laura Engle, Felicity Nussbaum, and Joseph Roach, star actresses became the driving force behind the success of Restoration and eighteenth-century theater. For good or for ill, the presence of women on the English stage helped to define and shape attitudes regarding the role of women in the public sphere. In spite of the increased scholastic focus on women in English theater, the place of older women as both actresses and characters in eighteenth-century drama remains a relatively underdeveloped area of scholarship. Shearer West's fascinating work on the portraiture of an aging Sarah Siddons stands out as a notable exception and a demonstration of the cultural and literary insight this line of inquiry can provide. Turning to the subject of women and aging in long eighteenth-century drama opens up questions of if and how the public perception of women was influenced by age. Papers for this traditional format panel session might approach this topic from a variety of angles, including celebrity studies, theater history, and/or dramatic analysis, while addressing such questions as, "How were older women defined or portrayed in long eighteenth-century drama?"; "What is the relationship between genre/character conventions and the subject of the aging woman?"; "How were the subjects of sex, love, and marriage addressed in relation to older or aging women?"; "How did male and especially female playwrights address the subject of age and/or portray the aging woman?"; "How did celebrity actresses such as Elizabeth Berry, Kitty Clive, and Frances Abington manage their public personas as they aged?"; and, finally, "Were the roles of famous, older actresses limited, or were they, like Thomas Betterton who played Hamlet well into his sixties, allowed to take up the part of the young heroine?".

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**“Teaching Literary Relatives” (Roundtable)** Sharon Harrow, English Dept., Shippensburg, U., 1871 Old Main Drive, Shippensburg, PA 17257; Tel: (717) 385-8307; E-mail: [srharr@ship.edu](mailto:srharr@ship.edu)

For most Twenty-first-century readers, the only widely recognizable eighteenth-century author is Jane Austen. Even those who have heard of *Robinson Crusoe* have likely not heard of Daniel Defoe. Yet historical fiction set in the eighteenth century has achieved a measure of popularity. Professors of the eighteenth century have used this to their advantage in the classroom, where they have paired eighteenth-century texts with twentieth - and twenty-first - century texts as a way to flesh out the period for students. Such pairings also move eighteenth-century texts into non-eighteenth-century classes and allow students to theorize about adaptations. This roundtable will address the ways that teachers approach such textual pairings. How do we teach literary relatives?

Literary relatives have manifested in various ways. Teachers have paired eighteenth-century texts with contemporary revisions or reimaginings. In the case of *Robinson Crusoe* and J.M. Coetzee's *Foe*, for instance, the eighteenth-century novel evolved from the primordial to the postmodern. In other instances, historical fiction has imagined eighteenth-century lives based on a particular text, as with Sophia Gee's *The Scandal of the Season*, which is based on Alexander Pope's *Rape of the Lock*. At the same time, professors have paired novels whose consanguinity is based upon theme. Aphra Behn's *Oroonoko* could be taught with Charles Johnson's *Middle Passage*. Henry Fielding's *Jonathan Wild* could be taught with David Liss's *A Conspiracy of Paper*. Charles Brockden Brown's *Arthur Mervyn* could be paired with John Edgar Wideman's *The Cattle Killing*.

The panel seeks participants who will share strategies for teaching literary relatives. What sort of adaptation theory have teachers used? Panelists might address challenges of guiding students to engage with the period, syllabi, innovative assignments, creative modes of interpretation, etc. Our goal will be a productive, practical exchange of pedagogical ideas.

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**“Rejuvenating Juvenilia: Child-created Works in the Long Eighteenth Century”** Jeffrey Kahan, U. of La Verne AND Katharine Kittredge, Ithaca College, Dept. of English, Ithaca College, 953 Danby Rd., Ithaca, NY, 14850; Dept. of English, U. of La Verne, 1950 3rd Street, La Verne, CA, 91750; Tel: (607) 222-2896; E-mails: [kkittredge@ithaca.edu](mailto:kkittredge@ithaca.edu) AND [vortiger@hotmail.com](mailto:vortiger@hotmail.com)

Juvenilia is an anomalous term: It says nothing about the work itself, only the status of its creator. Juvenilia is seen as a formative stage necessary to a writer's "mature" or finished work; it is read as a precursor of things to come, a work not yet "ready for prime time." But juvenilia need not be read solely as a harbinger. On its own, juvenilia can offer valuable, first-hand information about the experiences of childhood; likewise, many young authors of the long Eighteenth-Century created interesting and original work; some attained celebrity status. But how well do our interpretative methodologies, designed to engage mature or "serious" works, function when applied to juvenilia? How does eighteenth century juvenilia relate, if at all, to faux juvenilia (ie., poems and novels narrated by idealized children) or to Romanticism's more general interest in first or early drafts (what Zachary Leader refers to as "textual primitivism")? This panel seeks to promote a serious discussion of child-created works by prodigies (Chatterton, Mathew Lewis, W.H. Ireland, to name a few) and by ordinary school children as recorded in letters, journals, personal writing, prize poems, formal compositions, artistic renderings, and school-yard rhymes, or child-conveyed oral histories.

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**“Beyond Orientalism: Consumer Agency and Producer Adaptation in Asia-Europe Exchanges”** Emily Kugler AND Samara Cahill, Kugler: 230 South Main Street, Unit 2, Providence, RI 02903; AND Cahill: 14 Nanyang Drive, HSS-03-73, Singapore 637332; Tel: Emily Kugler: 858-397-3355 / Samara Cahill: 65-6592-1534; Fax: (65) 6795-6525; E-mail: Kugler - [emnkugler@gmail.com](mailto:emnkugler@gmail.com) AND Cahill - [sacahill@ntu.edu.sg](mailto:sacahill@ntu.edu.sg)

Due to early modern globalization, Chinoiserie, curry, Persian poetry, calicoes, and other "exotic" imports entered European markets, where they were adapted and imitated. In the eighteenth-century world of goods, how did the importation and/or representation of foreign goods reflect cultural exchanges that complicate our ideas of European-Asian relations? As Prasannan Parthasarathi and Brijraj Singh have recently observed (independently), much more research is needed on the reception of European imports in Asia: Europeans were not the only consumers. How were European imports (textile designs, music, painting, fashion) adapted within Asian contexts to suit local tastes? How did Asian technologies advance European industries? This panel is particularly interested in papers and projects that complicate conceptions of a colonized East with passivity and imitation.

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**“Things That Didn’t Happen”** John McTague, 3.01, 34 Tyndall's Park Road, Dept. of English, U. of Bristol, Bristol, UK BS8 1TB; Tel: (+44) 1173311028; E-mail: [john.mctague@bristol.ac.uk](mailto:john.mctague@bristol.ac.uk)

Rather a lot of things happened in the long eighteenth century. However, there are also a great number of things that – importantly – didn't. This session is interested in how those things were used and represented in eighteenth-century culture, seeking to explore three (or more) kinds of non-occurrence: things that (only just) failed to happen; things that were said to have happened, but didn't; and speculative futures that failed (or are still failing) to come to pass. The conjuring or imagining of alternative histories and futures – the Jacobite threat, for instance – was central to the ways in which contemporaries oriented themselves in time and culture, shaping identities national, partisan, literary, religious, professional and even personal. Polemicists, literary combatants and professional historiographers often justify their positions with reference to historical disasters narrowly avoided (as with the revolution of 1688), or, more straightforwardly, by fabricating histories (the warning pan scandal; the Popish Plot; the Rowley poems). One of the benefits of such historiographical brinkmanship is its incorrigibility: things that didn't happen function as a rehearsal space for the practice of historical, political and literary orientation and argument. Counterhistorical writing often brings with it the benefits of literary narration, for such narratives are frequently applied to indeterminate or complex historical episodes in order to simplify, straightening out the subtleties of agency and causation. ('What caused the revolution of 1688?' 'A supposititious child, delivered by a papist').

Proposals are sought from scholars working across the long-eighteenth century, in all disciplines. Possible subjects include: historical failures; hoaxes; conspiracies and conspiracy theories; forgeries; historical denial; archival ghosts; chance and accident; counterhistory and counterhistorical propaganda; the history of historiography; historical causation; memory and forgetting; prophecy and prediction; millenarian thought and practice; hallucination and delusion; authorship controversies; legislative revisionism (Acts of Oblivion, etc.); slander and libel, seditious or otherwise.

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**“The Experiential Eighteenth Century: Cross-Cultural Connections from the Eighteenth to the Twenty-First Centuries” (Roundtable)** Bridget Draxler, Monmouth College AND Danielle Spratt, California State U., Northridge, 700 East Broadway, Monmouth, IL 61462 and 18111 Nordhoff Street, Northridge, CA 91330; Tel: (309) 457-2167; (818) 677-7207; Fax: (818) 677-3872; E-mail: [bdraxler@monmouthcollege.edu](mailto:bdraxler@monmouthcollege.edu) AND [danielle.spratt@csun.edu](mailto:danielle.spratt@csun.edu)

One challenge that scholars and teachers of the long eighteenth century almost universally and inevitably face is that of access: how can we help our students and the community members within and beyond the gates of our universities engage with the literary and historical texts and concepts from the period? How can we help them recognize the eighteenth century's ever-present influence over the intellectual, literary, and cultural issues that we continue to encounter today? This roundtable panel seeks projects (ideally those that include multimedia or multimodal presentations) that offer innovative approaches to forging these connections; especially encouraged are those techniques that both emphasize community engagement, service-learning, digital humanities, or other experiential activities and incorporate them with scholarly, pedagogical, and/or community-based activities.

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**“The Scriblerus Club and Its Influence Revisited”** Tim Parnell, Dept. of English & Comparative Literature, Goldsmiths, U. of London, New Cross, London SE14 6NW; Tel: +44 (0)20 7919 7452; Fax: +44 (0)20 791917453; E-mail: [t.parnell@gold.ac.uk](mailto:t.parnell@gold.ac.uk)

There have been a number of recent attempts to question not only the validity of assuming that the Scriblerians—Swift, Pope, Gay, Arbuthnot and Parnell—were recognised as a club of writers in the early eighteenth century, but also that they influenced or informed the work of contemporary and near-contemporary authors. This seminar will revisit the vexed question of whether the collective noun, ‘the Scriblerians’, has any meaning as a category, and the extent to which Fielding and Sterne were indebted to them.

**“The English Catholic Community in Eighteenth-Century Literature and Culture”** Jeremy Carnes, 305 Butler Hall, Lindenwood U., 209 S. Kingshighway, St. Charles, MO 63301; Tel: (734) 332-3776; Fax: (636) 949-4386; E-mail: [GCarnes@lindenwood.edu](mailto:GCarnes@lindenwood.edu)

Discussions of English Catholicism in the eighteenth century often treat Catholics as an “Other” against which English Protestant culture defined itself. Of course, English Catholics in the period also sought to define or represent themselves—sometimes to distinguish themselves from a Protestant “Other,” and sometimes to bridge the divide between themselves and Protestants. This panel welcomes papers investigating representations of English Catholics in literary or non-literary writings and art produced by English Catholics, or papers investigating any aspect of English Catholic culture.

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**“Reproducing (Dis)Order: Classifying the Monstrous in the Eighteenth Century” (Roundtable)** Adela Ramos AND Danielle Spratt, Hauge 222-I 1 8111 Nordhoff Street, Pacific Lutheran U., California State U., Northridge, Tacoma, WA., 98447 Northridge, CA 91330; Tel: (253) 535-7776 Tel: (818) 677-7207; Fax: (253)-535-7295 E-mail: [danielle.spratt@csun.edu](mailto:danielle.spratt@csun.edu) AND [ramosam@plu.edu](mailto:ramosam@plu.edu)

From Margaret Cavendish's *Blazing World* (1666) and Sarah Scott's *Millenium Hall* (1762) to Mary Wollstonecraft's *A Vindication of the Rights of Women* (1792), writers across the eighteenth century challenged traditional ideas of gender, race, species and class by creating alternative worlds or societies where monsters, anthropomorphic or zoomorphic, are far from unusual. In fact, humans were often the (supposed) source of this monstrosity, as exemplified in the rabbit births from the infamous Mary Toft case. Cavendish's zoo-men, Jonathan Swift's Yahoos, Hogarth's pictorial versions of Mary Toft, and Sarah Scott's caged dwarves would ostensibly be classified as monsters by the likes of Linnaeus and Comte de Buffon. In fictional texts and scientific treatises, however, these “monstrous” figures serve as a means to naturalize the unclassifiable, or, as critics have recently shown, to trouble the notion of the scientific fact.

Inspired especially by the upcoming anniversaries of Dennis Todd's *Imagining Monsters* (1995) and Lisa Forman Cody's *Birthing the Nation* (2005), our roundtable panel invites talks that explore how eighteenth-century prose—fiction or non-fiction—participates in the creation, production, or reproduction of monsters as a means of questioning existing ideas of order. Among other possible questions, we seek to investigate how textual monsters are in conversation with major scientific and philosophical debates about the definition of the conceptual categories of the human and the animal, the nature of women and racial others, and debates about nature and nurture.

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**“250 Years of Common Sense”** John Knox, 413 Bonham Rd, Columbia, SC, 29205, Tel: (919) 820-3041; E-mail: [johnthomasknox@gmail.com](mailto:johnthomasknox@gmail.com)

2014 marked the 250<sup>th</sup> anniversary of the publication of Thomas Reid's *An Inquiry into the Human Mind on the Principles of Common Sense*. From the publication of Reid's *Inquiry* through the early decades of the nineteenth century, Common Sense philosophers were among the most influential thinkers in the Atlantic world. Accordingly, this panel invites proposals that explore any aspect of Common Sense philosophy and philosophers from 1764 to the present.

**“The Eighteenth Century and the Rise of Fictionality”** Emily Hodgson Anderson, E-mail: [ehanders@usc.edu](mailto:ehanders@usc.edu)

The development of eighteenth-century literature, as Catherine Gallagher has so persuasively claimed, reflects a “rise of fictionality”: in her argument, readers and spectators became increasingly acclimated to the notion of fiction as non-referential—as divorced from some real-world source. Yet if the boundary between fiction and real life seemed more distinct throughout the century, it also became more porous. In this panel, we will explore the ways in which eighteenth-century readers and authors blurred that boundary, actively conflating the real world and fiction. We invite panelists to consider the textual practices that encouraged such conflation, as well as the historical evidence that it occurred (e.g. public memorials to fictional characters, pilgrimages to fictional sites). What formal aspects of fiction encouraged such responses? What was it

about eighteenth-century audiences that allowed them to see fiction as both distinct from and continuous with the actual world? What might these phenomena suggest about eighteenth-century approaches to representation?

**“Paper War!: Politics, Party, Pamphlets, Poetry and other P’s in the Print Marketplace”** Andrew Bricker, McGill University, Montreal, Canada, 2029 48<sup>th</sup> Ave, San Francisco, CA, 94116; Tel: (415) 832-9133; E-mail: [andrew.bricker@gmail.com](mailto:andrew.bricker@gmail.com)

“Lying is a serviceable Talent in a Paper War,” Ned Ward observed. But what, beyond the “Art of Mendaciloquence,” as he put it, was also needed to wage such battles? How did one win a paper war? Is winning, in fact, even the right term? This panel welcomes 20-minute presentations on the history and theory, rhetoric and writing, and politics and poetry of paper wars during the long eighteenth century. I am especially interested in presentations that use one or a series of related battles in a paper war over a specific event—say, the violent pamphlets and sermons attacking dissenters during the first decades of the century, the skirmish over the *Dunciad*, or the scuffle over Fielding’s doomed *Amelia*—to study the militaristic tactics of the paper war. What often set such paper wars off? Why did so many feel compelled to join in? What were these battles supposed to accomplish? And did they, in fact, accomplish anything?

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**“Materialism and Freedom”** Julia Simon, Dept. of French and Italian, 1 Shields Ave., U. of California, Davis, Davis, CA 95616; Tel: (530) 902-7209; Fax: (530) 752-8630; E-mail: [jsimon@ucdavis.edu](mailto:jsimon@ucdavis.edu)

Scientific and philosophical materialism in the eighteenth century articulates paradigms for understanding matter in motion that are often at odds with conceptions of freedom. Particularly in its most radical and dynamic forms, French materialism confronts mind/body dualism with a rejection of the distinction between spirit and matter, often leading to atheistic positions, as well as philosophical conundrums for political and moral action. Submissions are invited that explore the tensions and struggles between materialism and notions of freedom.

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