**9:30:    Welcome on behalf of CSM: President Robert Allison, Suffolk University**

**Welcome on behalf of the CSM Graduate Forum Committee: Marla R. Miller, University of Massachusetts Amherst**

**9:45-11:15 Bodies, Spirits & Souls: Religion, Representation, and Gender in Early North America**

Moderator: Ann Little, Colorado State University

Samuel Jennings, Oklahoma State University

“Contesting the Virgin: Diversity and Continuity Among Protestant Marian Cultures in Early North America”

*Instead of solely rejecting Catholic Marian cultures, did Protestants in Early North America create an alternative Marian culture? The goal of this paper is to define and contextualize encounters, perceptions, and integrations of the Virgin Mary in the religious ideas, customs and experiences of Early North American Protestants, including colonists and Indigenous peoples, and to set those practices and experiences into a universal Christian world tradition.*

Annie Powell, William & Mary

“1637: Pequot Captivity and the Antinomian Controversy”

*This paper studies the arrival of Pequot captives into the Massachusetts Bay colony in the summer of 1637 and the impact of their presence on the concurrent colonial religious crisis. The presence of the captives in a colonial setting provided a mirror for English authorities to examine their own community, heightening the ideological tensions between authorities and antinomians.*

Yi He, Brandeis University

“Heavenly Communications: Angels and Media in Early New England”

*While some Puritans approached angels with trepidation, they also became fascinated with the angelic, especially Cotton Mather. My paper examines discussions of angels in testimonies, sermons and other early New England media. I demonstrate how angels shaped Puritans’ concept of different media, including wordless, pre-speech communications. I also am creating an online course on this topic for my project.*

Danielle Kuehn, University of California Santa Cruz

“Sanctified Suffering: Piety, Pain, and Gender”

*Drawing on funeral sermons, memoirs, and journals, I argue that suffering and saintliness were tied together for pious women of the eighteenth century. Ministers emphasized the necessity of submitting to the will of God for all Christians, but the understanding of what that meant was shaped by gender roles and societal expectations of the time.*

**11:30-12:15: The Transatlantic Slave Trade and Anti-Slavery Activism in Revolutionary New England**

Moderator: Alice Nash, University of Massachusetts Amherst

C David Carlson, University of Notre Dame

"’A Ridiculous, Wicked Contradiction’: the End of the Transatlantic Slave Trade in Rhode Island”

*My paper examines Rhode Island’s ban on importation of enslaved Africans in 1774, part of the broader anglophone abolitionist movement in the Atlantic World, and the first effective antislavery legislation in the British Empire and the Atlantic World during the Age of Revolution and Emancipation.*

Aabid Allibhai, Harvard University

“Belinda Sutton's World: Slavery, Legal Activism, and Abolition in Revolutionary New England”

*A study of legal activism and intellectual thought of enslaved people in 18th century New England, told through the life of Belinda Sutton, a woman from the Gold Coast enslaved by Harvard Law Schools co-founder, Isaac Royall.*

**12:15-1:15 LUNCH**

**1:30-2:45 Exploring Tangible Pasts**

Moderator: Marla Miller, University of Massachusetts Amherst

Marina Nye, University of California, Los Angeles

“Beyond Repair: Sartorial Repurposing and Reuse in New England (1750-1830)”

*This paper examines sartorial repurposing and reuse in New England by exploring how all Americans commonly transformed used textiles into other garments, upholstery, dolls, and sartorial tools. By studying the cultural meaning of these objects, this research explores the integral role of sartorial reuse in daily life.*

Eva Landsberg, Yale University

“The Politics of Sugar in the 18th-Century British Atlantic”

*In the 18th-century British Atlantic, the sugar trade was a source of both connection and intense conflict. I explore how the bitter debates it inspired between Northern merchants and West Indian planters gradually reshaped their imperial outlooks. Ultimately, I argue for a reconsideration of the Caribbean’s importance in propelling Revolutionary discourse.*

Camden R. Elliot, Harvard University

“Wood in Wobanak: An Atlantic Environmental History, 1670-1770”

*In this paper I look at trees to study changing relationships between the Wabanaki Confederacy, English settler colonists, and the natural world. By interrogating the varying uses of and relationships to trees and their byproducts, I rethink the Anglo-Wabanaki wars and center them in an Atlantic framework.*

**3:00-4:15: Reflection and Comment**

Moderator: Susan Lively, Harvard University

Jonathan M. Chu, Professor of History, College of Liberal Arts, University of Massachusetts Boston, and editor of the *New England Quarterly*.

Reception to follow