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## Read Free By Ashli White Encountering Revolution Haiti And The Making Of The Early R Lic Early America History Context Reprint

Ashli White's *Encountering Revolution: Haiti and the Making of the Early Republic* captures the unfolding of the mythmaking surrounding the racial violence in Haiti. Her study is the cultural and political impact of the settlement of refugees from colonial Saint Domingue in the port cities of the United States in the first decades of the American Republic.

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Ashli White specializes in early American history, with particular attention to the connections between North America and the larger Atlantic World. To date, most of her research has concentrated on the political, social, and cultural history of the age of revolutions. White's first book, *Encountering Revolution: Haiti and the Making of the Early Republic* (Johns Hopkins University Press, 2010), explores the far-reaching impact of the Haitian Revolution on the early United States.

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Encountering Revolution looks afresh at the profound impact of the Haitian Revolution on the early United States. The first book on the subject in more than two decades, it redefines our understanding of the relationship between republicanism and slavery at a foundational moment in American history. For postrevolutionary Americans, the Haitian uprising laid bare the contradiction between democratic principles and the practice of slavery. For thirteen years, between 1791 and 1804, slaves and free people of color in Saint-Domingue battled for equal rights in the manner of the French Revolution. As white and mixed-race refugees escaped to the safety of U.S. cities, Americans were forced to confront the paradox of being a slaveholding republic, recognizing their own possible destiny in the predicament of the Haitian slaveholders. Historian Ashli White examines the ways Americans—black and white, northern and southern, Federalist and Democratic Republican, pro- and antislavery—pondered the implications of the Haitian Revolution. Encountering Revolution convincingly situates the formation of

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the United States in a broader Atlantic context. It shows how the very presence of Saint-Dominguan refugees stirred in Americans as many questions about themselves as about the future of slaveholding, stimulating some of the earliest debates about nationalism in the early republic.

At the end of the eighteenth century, a massive slave revolt rocked French Saint Domingue, the most profitable European colony in the Americas. Under the leadership of the charismatic former slave François Dominique Toussaint Louverture, a disciplined and determined republican army, consisting almost entirely of rebel slaves, defeated all of its rivals and restored peace to the embattled territory. The slave uprising that we now refer to as the Haitian Revolution concluded on January 1, 1804, with the establishment of Haiti, the first "black republic" in the Western Hemisphere. The Haitian Revolution cast a long shadow over the Atlantic world. In the United States, according to Matthew J. Clavin, there emerged two competing narratives that vied for the revolution's legacy. One emphasized vengeful African slaves committing unspeakable acts of violence against white men, women, and children. The other was the story of an enslaved people who, under the leadership of Louverture, vanquished their oppressors in an effort to eradicate slavery and build a new nation. Toussaint Louverture and the American Civil War examines the significance of these competing narratives in American society on the eve of and during the Civil War. Clavin argues that, at the height of the longstanding conflict between North and South, Louverture and the Haitian Revolution were resonant, polarizing symbols, which antislavery and proslavery groups exploited both to provoke a violent confrontation and to determine the fate of slavery in the United States. In public orations and printed texts, African Americans and their white allies insisted that the Civil War was a second Haitian Revolution, a bloody conflict in which thousands of armed bondmen, "American Toussaints," would redeem the republic by securing the abolition of slavery and proving the equality of the black race. Southern secessionists and northern anti-abolitionists responded by launching a cultural counterrevolution to prevent a second Haitian Revolution from taking place.

New scholarship on one of the most consequential events in the history of slavery in the Atlantic world

*Dangerous Neighbors* shows how the Haitian Revolution permeated early American print culture and had a profound impact on the young nation's domestic politics. Focusing on Philadelphia as both a representative and an influential vantage point, it follows contemporary American reactions to the events through which the French colony of Saint Domingue was destroyed and the independent nation of Haiti emerged. Philadelphians made sense of the news from Saint Domingue with local and national political developments in mind and with the French Revolution and British abolition debates ringing in their ears. In witnessing a French colony experience a revolution of African slaves, they made the colony serve as powerful and persuasive evidence in domestic discussions over the meaning of citizenship, equality of rights, and the fate of slavery. Through extensive use of manuscript sources, newspapers, and printed literature, Dun uncovers the wide range of opinion and debate about events in Saint Domingue in the early republic. By focusing on both the meanings Americans gave to those events and the uses they put them to, he reveals a fluid understanding of the American Revolution and the polity it had produced, one in which various groups were making sense of their new nation in relation to both its own past and a revolution unfolding before them. Zeroing in on Philadelphia—a revolutionary center and an enclave of antislavery activity—Dun collapses the supposed geographic and political boundaries that separated the American republic from the West Indies and Europe.

Simon P. Newman vividly evokes the celebrations of America's first national holidays in the years between the ratification of the Constitution and the inauguration of Thomas Jefferson. He demonstrates how, by taking part in the festive culture of the streets, ordinary American men and women were able to play a significant role in forging the political culture of the young nation. The creation of many of the patriotic holidays we still celebrate coincided with the emergence of the first two-party system. With the

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political songs they sang, the liberty poles they raised, and the partisan badges they wore, Americans of many walks of life helped shape a new national politics destined to replace the regional practices of the colonial era.

The Haitian Revolution began in 1791 as a slave revolt on the French colonial island of Saint Domingue and ended thirteen years later with the founding of an independent black republic. Waves of French West Indians -- slaves, white colonists, and free blacks -- fled the upheaval and flooded southern U.S. ports -- most notably New Orleans -- bringing with them everything from French opera to voodoo. Alfred N. Hunt discusses the ways these immigrants affected southern agriculture, architecture, language, politics, medicine, religion, and the arts. He also considers how the events in Haiti influenced the American slavery-emancipation debate and spurred developments in black militancy and Pan-Africanism in the United States. By effecting the development of racial ideology in antebellum America, Hunt concludes, the Haitian Revolution was a major contributing factor to the attitudes that led to the Civil War.

Colorful memoirs from a wide range of Americans just after the nation's birth.

"This will be the first monograph-length study of U.S. diplomacy toward Saint-Domingue during the Adams administration. The book offers a detailed examination of the relationship between U.S. President John Adams and Toussaint Louverture, military commander of the French colony Saint-Domingue. Ronald Johnson presents the complex history of the bilateral relations between these two Atlantic leaders representing the first diplomatic relationship the United States had with a government of black leaders. Over the course of seven chapters, Johnson looks beyond the diplomacy itself to find the long lasting effects it had on the evolving meanings of race, the struggles over emancipation, and the formation of an African identity in the Atlantic world. Johnson argues that this brief moment of cross-cultural cooperation, while not changing racial traditions immediately, helped to set the stage for incremental changes in American and Atlantic world discussions of race well into the twentieth-century. *Diplomacy in Black and White* suggests that President John Adams and his administration abetted the idea of independence for people of color on the island of Hispaniola. This proposal represents an interpretative shift in the historiography. The book illuminates U.S. diplomacy in Saint-Domingue to explain how Americans and Dominguans worked together as relatively equal partners, occupying a similar position within a volatile Atlantic context"--

Tom Paine ' s America explores the vibrant, transatlantic traffic in people, ideas, and texts that profoundly shaped American political debate in the 1790s. In 1789, when the Federal Constitution was ratified, "democracy" was a controversial term that very few Americans used to describe their new political system. That changed when the French Revolution—and the wave of democratic radicalism that it touched off around the Atlantic World—inspired a growing number of Americans to imagine and advocate for a wide range of political and social reforms that they proudly called "democratic." One of the figureheads of this new international movement was Tom Paine, the author of *Common Sense*. Although Paine spent the 1790s in Europe, his increasingly radical political writings from that decade were wildly popular in America. A cohort of democratic printers, newspaper editors, and booksellers stoked the fires of American politics by importing a flood of information and ideas from revolutionary Europe. Inspired by what they were learning from their contemporaries around the world, the evolving democratic opposition in America pushed their fellow citizens to consider a wide range of radical ideas regarding racial equality, economic justice, cosmopolitan conceptions of citizenship, and the construction of more literally democratic polities. In Europe such ideas quickly fell victim to a counter-Revolutionary backlash that defined Paineite democracy as dangerous Jacobinism, and the story was much the same in America ' s late 1790s. The Democratic Party that won the national election of 1800 was, ironically, the beneficiary of this backlash; for they were able to position themselves as the advocates

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of a more moderate, safe vision of democracy that differentiated itself from the supposedly aristocratic Federalists to their right and the dangerously democratic Painite Jacobins to their left. -- -- Rosemarie Zagari, George Mason University, author of *Revolutionary Backlash: Women and Politics in the Early American Republic*

In 1770, tavernkeeper Abigail Stoneman called in her debts by flourishing a handful of playing cards before the Rhode Island Court of Common Pleas. Scrawled on the cards were the IOUs of drinkers whose links to Stoneman testified to women's paradoxical place in the urban economy of the late eighteenth and early nineteenth centuries. Stoneman did traditional women's work—boarding, feeding, cleaning, and selling alcohol—but her customers, like her creditors, underscore her connections to an expansive commercial society. These connections are central to *The Ties That Buy*. Historian Ellen Hartigan-O'Connor traces the lives of urban women in early America to reveal how they used the ties of residence, work, credit, and money to shape consumer culture at a time when the politics of the marketplace was gaining national significance. Covering the period 1750-1820, the book analyzes how women such as Stoneman used and were used by shifting forms of credit and cash in an economy transitioning between neighborly exchanges and investment-oriented transactions. In this world, commerce reached into every part of life. At the hearths of multifamily homes, renters, lodgers, and recent acquaintances lived together and struck financial deals for survival. Landladies, enslaved washerwomen, shopkeepers, and hucksters sustained themselves by serving the mobile population. A new economic practice in America—shopping—mobilized hierarchical and friendly relationships into wide-ranging consumer networks that depended on these same market connections. Rhetoric emerging after the Revolution downplayed the significance of expanding female economic life in the interest of stabilizing the political order. But women were quintessential market participants, with fluid occupational identities, cross-class social and economic connections, and a firm investment in cash and commercial goods for power and meaning.

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