


As for the American side of the equation, the literature on antislavery is far too vast to summarize here. The works most relevant to the present article are those on the so-called Founders and slavery; of these, the books that have most shaped my thought are Winthrop D. Jordan, White over Black: American Attitudes toward the Negro, 1550–1812 (Chapel Hill, N.C., 1968); Edmund S. Morgan, American Slavery, American Freedom: The Ordeal of Colonial Virginia (New York, 1975). Other works I have found important are cited in François Furstenberg, In the Name of the Father: Washington’s Legacy, Slavery, and the Making of a Nation (New York, 2006), 251 n. 10. It should be noted that only a few studies of slavery and the Founders have incorporated an Atlantic context, most notably David Waldstreicher, Runaway America: Benjamin Franklin, Slavery, and the American Revolution (New York, 2004); Gary B. Nash and Graham Russell Gao Hodges, Friends of Liberty: Thomas Jefferson, Tadeusz Kościuszko, and Agrippa Hull: A Tale of Three Patriots, Two Revolutions, and a Tragic Betrayal of Freedom in the New Nation (New York, 2008). A few scholars have begun to examine American abolitionism in the nineteenth century in a more transatlantic context. See for instance Matthew Mason, “The Battle of the Slaveholding Liberators: Great Britain, the United States, and Slavery in the Early Nineteenth Century,” WMQ 59, no. 3 (July 2002): 665–96; William Caleb McDaniel, “Our Country Is the World: Radical American Abolitionists Abroad” (Ph.D. diss., Johns Hopkins University, 2006).


Relative to the excessive scope of Washington historiography, there is a real absence of work on his reading. The one outstanding discussion I know of is Paul K. Longmore, The Invention of George Washington (Berkeley, Calif., 1988), 213–26. See also Eugene E. Prussing’s work, which focuses more on his books than on his reading. See Prussing, The Estate of George Washington, Deceased (Boston, 1927), 137–53. One example of the way that texts shaped Washington’s thinking can be found in the influence of Joseph Addison’s famous play Cato. See Frederic

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