

Foreign Trade, Anxiety, and Embargo: Federal Paternity in the Seduction Narrative of Early America

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Abstract: For Americans who devoted themselves to reexport trade in the Atlantic in the 1790s, how to protect their own economic interests under the converging attack of Britain and France is one of their biggest concerns. The seduction narrative, on the one hand, gives vent to the anxiety of Americans who had been pillaged by Britain and France and were unable to protect themselves by repeatedly describing the tragic circumstances of women who were attacked by lotharios. On the other hand, anxiety is utilized to generate a solution strategy for seeking protection from the “father” by emphasizing the threat of others and their own vulnerability. This narrative can be said to provide a platform to reintroduce the patriarchal authority that had been characterized as autocratic during the Independent Revolution into people’s vision and to discuss whether a more “balanced” commodity market can be constructed through the intervention of the federal government.

Keywords: Reexport Trade, Anxiety, Victim, Paternity.

1. INTRODUCTION

From the late 18th century to the early 19th century, a large number of sentimentalist novels appeared in the literary market of the early American Republic (Leonard, 2007). The shortcomings of these stereotyped stories are obvious, most of which involve seduction plots (Cathy, 1986) that are made of fixed elements such as ruthless lotharios, sad parents, ruined women, dead babies, and broken families. Even so, readers at the time still had read and bought such novels with great enthusiasm. Several critics have analyzed the reasons for the popularity of the narrative. For example, the seduction narrative uncovers the misfortunes of women who have long been ignored, striking a chord with readers, especially female readers, in the eyes of Eve Tavor Bannet and Juliet Shields (Bowers & Chico, 2012). There is a stereotype that sentimentalist literature is specifically written by, for and about women, equating sensibility with femininity (Elizabeth, 1997). The two cannot simply be equated. As Stephen Shapiro said, the social background regarding the rise of early American novels inevitably involves the pursuit and concern of the emerging group of commercial bourgeoisie for their interests (Shapiro, 2008). In the War of Independence and the early Republic, Americans had an optimistic attitude that the country could

establish close and friendly relations with other countries. However, with the rise of the Atlantic reexport trade in the 1790s, they saw more American merchant ships plundered by Europeans and many of their crews forcibly detained. The seduction narrative is a metaphor for the fact that Americans were at the mercy of others by virtue of the heroine constantly attacked by lotharios, but does not stop there. Sentimentalist novelists also try to solve the dilemma by using “sensibility”, that is to say, the seduction narrative around the “broken family” is actually closely related to strategies that help the commercial economy of the Republic remain stable.

2. THE VICTIM OF “CORRUPT TRADE”

Historian Toby L. Ditz found that Americans of the early Republic did not avoid talking about their own experiences after a business failure, and were willing to explore the reasons for the failure and carefully classified the business “trade” (Jennifer, 2005). Among them, “rational” speculation and borrowing are considered reasonable trade, called “benign trade”; on the contrary, all kinds of excessive speculation, gambling and fraud involved by “irrational” opportunists are characterized as “corrupt trade” (Karen, 1996). At that time, the word “rationality” had different meanings in the mouths of various enlightenment thinkers. It could refer to a natural order, a “common sense” that makes people “wise”, a very logical argument, or an ability to draw conclusions based on experience. Americans start from the latter rational concept, with a confident attitude, and think that since humans can predict when the Halley Comet will next light up the sky by observing celestial movement and summarizing rules, similarly, people can also observe various economic phenomena to summarize the law of business development and speculate on the future direction of the market (Hankins, 1985). However, Americans who rose and fell in the reexport trade in the 1790s felt less in control and more powerless. Under the intervention of Britain and France, marine trade has become unable to be predicted by “rationality”, and the original “benign trade” gradually moves closer to “corrupt trade” under the interference of various “irrational” factors. Since the 1790s, the risks posed to American marine trade had increased as the conflicts between the British and French empires escalated constantly. Britain and France ostensibly recognized the United States as a neutral country and had promised not to attack its merchant ships. However, British and French privateers never stopped looting American cargo and detaining crew (Joseph, 2003). John Swanwick,

a businessman, poet and member of parliament, mentioned this dilemma at the Congress of 1796: "When we send a ship to sea, we may not even know which port it will reach; our trade is so uncertain (Congress, 1849)." Just as the Stamp Act made British Americans in North America feel hurt, Americans in the late 18th century began to describe themselves as victims and express their hurt feelings. Martha Meredith Read's second novel, *Margaretta; or, The Intricacies of the Heart* (1807), takes 17-year-old Margaretta as the protagonist and recreates the helplessness and pain by telling the young and kind beauty's bumpy life after leaving her father. Just as the commercial disputes during the reexport trade involved the United States, the West Indies and Europe. In the novel, Margaretta travels around Philadelphia, the West Indies and England, and ends with a return to the United States. Wherever she goes, she will be attacked and slandered by lotharios. Four or five other pursuers like Montanan acted in an impulsive passion (*Margaretta*: 231), tried to destroy Margaretta's virtue, and possessed her body; Vernon saw her as prey in a "game" manner; The innkeeper constantly slandered Margaretta's virtue, (*Margaretta*: 3); On the way to Philadelphia, Archibald Couston, who was traveling with De Berlin, vowed to take possession of Margaretta "at all costs" (*Margaretta*: 69); In Santo Domingo, Lurant was struck by her beauty and kidnapped her by risking his reputation. It can be said that Margaretta's wandering life has encountered numerous physical and moral attacks. This fragile and threatening mood was the portrait of the American heart, which claimed to be running around for the national good, bringing great commercial wealth to the country, but was subjected to the "most brutal" attack from Europeans, and unilaterally endured the slaughter for being unarmed and gradually lost their autonomy. At the time, Americans were seen as vulnerable as women threatened by lotharios and fell into an embarrassing situation. European "irrational" attacks are so terrible that they have to suffer huge property losses, such as From the Weekly Oracle on the Norwich Packet. The article cries out: "Have not our citizens lost millions of dollars due to this unprecedented plunder initiated by the French and the British?", "Isn't that why businesses across the country fell into the Great Depression?" In the petition of businessmen, this victim mood is more obvious, and they claim that they are always worried, and have fallen into "anger", "anxiety" and other emotions, which are difficult to extricate themselves (Joseph, 2003). In the face of these injuries that are hard to predict by "rationality", sentimentalist writers, such as Martha Meredith Reed and Judith Sargent Murray, suggest that they may be able to respond with feminine emotions. First, in Reed's opinion, Americans threatened by

“irrationality” can resist harm by upholding and clarifying their moral positions. Due to the frequent changes of Britain and France to the United States trade policy, Americans especially yearn for a kind of transparency and stability. The moral philosophers of the time were confident in the fact that it was possible to tell whether a person had inner virtue from the person’s appearance. An article published in *The Neiv-Hampshire Magazine* mentioned that a man of poor appearance if he is a true gentleman, we could see energy in his face, “filled with respect and love for truth” (Andrew, 1999). Therefore, when Margaretta first felt Berlin’s “sharp scrutiny”, she immediately blushed (Margaretta: 4), and when Berlin promised her great wealth, she also responded by blushing (Margaretta: 22). “Blushing” is seen here as the external expression of her inner character, such as humility and purity, which is the natural expression of her noble quality. In Reed’s pen, when lotharios saw Margaretta’s instant reaction like the window of heart, they would give up the attack on her. Berlin’s intention to kiss Margaretta was offset by her “genuine modesty” and “dignified reserve” (Margaretta: 34). When drunken Lulant imprisoned and tried to rape her, Margaretta got away by fainting, too. This method of resisting by showing pallor, exhaustion, illness, or nervousness appears many times in the novel, and the most evil attacker would also sympathize with Margaretta, feel pity for her, and give up the assault on her. That is to say, the heroine’s anger of the “tyrant” and “cry” over the misfortunes are not only a passive emotional reflection. When she is “pure, honest, and open” (Margaretta: 307), she can naturally, truly present her inner character through appearance, and “blushing” and “crying” can protect her. Besides these emotional responses giving Margaretta a defensive force against foreign attacks, Reed also believes that emotions may be used to help Americans “create the best market for themselves” (Margaretta: 268). In addition to being attacked by lotharios, Margaretta also received much help. For example, the noblewoman Miranda Stewart cares about her own interests but sincerely wants to help Margaretta, because the girl “evokes every tenderness in our hearts” (Margaretta: 8-9). Judith Murray also captures this “tenderness” that exists in women’s hearts in *On the Equality of the Sexes* (1790) (Judith, 1994). Throughout the 18th century, individuals were thought to have a perception of the world around them, that is, sensibility, which is both the natural basis of social action, the key to healthy self-shaping, and the medium of individuals associated with external society. With the development of commercial society and the wavering of the original hierarchy of society, people believe that sensibility is the basic characteristic of human beings that slows down the chaos of

society. The traditional view also holds that compared with the rational ability of calculation, speculation, and supposition, sensibility is particularly obvious in women. Murray as a female writer does not agree that men and women are intellectually different, but paradoxically she took the traditional view that sensibility is an important part of women and put forward that under the blessing of the natural advantage, as long as women are given certain knowledge training, the two characteristics of rationality and sensibility can be perfectly integrated on women (Ruth, 1987). In *The Medium* (1795), Murray constructed a particularly feminine character that men can also follow, which is between rationality and passion, can balance calculation and also realize that human reason is not universal, and deal with a variety of anxiety caused by foreign trade failure by using emotion to refine the thinking pattern. The female investor Matronia Aimwell as a broker between debtors and creditors made “punctual” repayments to win the respect of partners with an honest attitude, who is seen by Maitland as an equal business partner without gender bias. Also, Matronia Aimwell gave her niece’s husband George Bloomville, who went bankrupt due to the overdue goods, financial help for a temporary breath. As a businesswoman, respect for the business contract is key to Matronia’s success, and helping George pay off his debt is another example of her compassionate side. With the help of her intervention, the dispute between the debtor and the creditor was not only resolved but also had a positive impact: the business crisis allowed Matronia to exert sympathy and promoted the formation of a harmonious and friendly social relationship. Based on the investigation of the social background of the rise of sentimental novels, some critics put forward that this is with the development of the market economy, and it is the response of novelists to individual depersonalization to alleviate the financial capital. However, the bourgeoisie at the time preferred to believe that the rise of sentimentalism was the positive impact brought by economic change. Individuals are trapped in the social cooperative network due to the existence of credit and speculative economic networks, and the relationship between people may become more harmonious because of the commodity economy (Sarah, 2009). In short, sentimentalist writers represented by Reed and Murray describe the negative effects of “corrupt trade” by creating a variety of threatened women images, and also try to explore whether Americans can act like the heroine to solve external threats by showing the virtuous position and helping others. At the same time, they purify “corrupt trade” with compassion and turn the crises of business into an opportunity to help bring communities together. The practice of using emotion to adapt and

understand the changing world around us actually shows that American intellectuals at that time were making a crucial attempt, that is as a “victim”, whether they can establish a stable value position and further give themselves a sense of security to deal with the uncertainty of foreign trade.

3. SHACKLES AND FREEDOM: THE DEATH OF THE COQUETTE

The Americans in the 1790s may have lamented the fickleness of the British and French policies on the surface. Actually, they are concerned that despite successfully establishing a new republic without the rule of the suzerain, Americans are still unable to control their own economic autonomy. As conceived by Reeds, Margaretta could take virtue as a shield to refuse wanderers, while when the story progressed to the latter half, there was another plot as follows. Margaretta was still kidnapped by Sir Henry when she became the heir to the property of the Barton family. This promiscuous man does not believe that she is his niece and wants to forcibly treat her as his lover. Refusing that clearly, Margaretta claimed that the law which represents republican values could “defend her”. Despite agreeing with this point, Sir Henry sarcastically reminded her that she was “not in America” and this power could not work. Just as he said, Margaretta was rescued finally with the help of Lord Euman. Similar to Margaretta, who could not fully control her own destiny, Americans at that time also vaguely felt that the virtues and sympathy they admired did actually soothe Americans who experienced ups and downs in the business field and had a strong sense of powerlessness. However, there are still questions on whether this value position could be respected and recognized, and this social psychology can be seen in the establishment and modification of American foreign policies in the early days of the Republic. After the founding of the Republic, to prevent the New Republic from getting involved in the European turmoil, George Washington, the first leader of America, made an statement on April 22, 1793. In the statement, it is stipulated that to better safeguard its interests, America will sincerely deal with the relations between Britain and France in both a friendly and just manner. In his famous farewell speech in 1796, he again said that an independent country cannot display habitual hatred or favor towards another country, or that country will “become a slave to some extent” (George, 2013). In 1801, Thomas Jefferson also proposed that the foundation of US foreign policy was “to establish peaceful, commercial and

honest friendships with all countries instead of forming alliances with any country” (Jefferson & Cunningham, 2001). However, this neutral, non-aligned and independent foreign policy actually generates unsatisfactory practice effects. In the novel *The Coquette* (1797), Hannah Webster Foster metaphorically discussed this foreign policy by describing the experiences of a woman who handled marriage issues in the late 18th century. In the final tragic ending of the female protagonist Elizabeth Wharton, it can be seen that America reaching independence seems to be in a similar situation to Elizabeth and can only become a passive victim, which makes it difficult to imagine freedom transcending the alliance. Carroll Smith-Rosenberg once proposed that the marriage views of the protagonist Elizabeth Wharton in *The Coquette* can be juxtaposed with the foreign policy of America at that time. This is because Elizabeth clearly mentioned that despite the sadness caused by her fiancé’s death, she could break free from the “shackles” imposed by her parents (Hannah, 1986). The idea of comparing marriage to “shackles” was similar to “slaves” mentioned by Washington. As proposed by Rosenberg, instead of taking Foster’s use of Washington’s classic language as a coincidence, it is more accurate to say that Foster took Eliza’s experience, which placed her as a representative of the New Republic, to describe and analyze the foreign policies at that time (Carroll, 2010). Indeed, Eliza mentioned her emotional situation in the first letter of *The Coquette*. Her fiancé Mr. Harry had just passed away, and she was not ready to get engaged again (*Coquette*: 5-6). According to Rosenberg, the reason why she did not want to get married was that “a recent sad event freed her from the shackles imposed by her parents on her thoughts. It enabled her to enjoy the freedom she highly valued (*Coquette*: 13). The “freedom” yearned by Eliza is to accept the chasing of various men when she is unmarried and can autonomously choose whether to start or end the relationship when facing an alliance-like marriage. The problem, however, is that at the time of doing so, it is much more difficult for Eliza to convince her friends and chasers that she is simply interested in maintaining her autonomy rather than being coquettish. For instance, both Boyer and Sanford misread or refuse to believe in Eliza’s desire to be independent. Eliza wrote in the letter: “[Sanford] very urgently asked me to dissolve my relationship with Mr. Boyer and made me promise not to marry him [Boyer] without his consent”. This suggests that while Sanford “enthusiastically affirms her desire to continue to enjoy the freedom and independence of being single” (*Coquette*: 87), he subconsciously tries to control Eliza’s interactions with Boyer, implying that Eliza’s previous statements do not justify her neutrality. Boyer does not trust Eliza, and he

thinks Eliza's refusal to date is not a sincere desire to remain single, but a sign of her devotion to Sanford. In their last conversation, Boyer argued that he was a completely different person from Sanford, that they have opposite pursuits and interests, and that Eliza must select one between them (Coquette: 79). After Boyer saw Eliza meeting with Sanford to end her relationship with Sanford, he did not think that Eliza was refusing, "Your behavior...cannot be proven to be true; No need to explain your motives; it is very obvious!" (Coquette: 81). In the eyes of Boyer, unmarried women would only meet a man alone if they are trying to woo him. Like Lucy, he sees Eliza's desire for freedom as playing "a game of words" (Coquette: 31), and thus he rejects Eliza, leading her to despair and eventually accept Sanford's chasing. Sanford similarly interprets Eliza's willingness to talk with him as a sign that he is allowed to continue his "pursuit" after she becomes pregnant (Coquette: 139), thereby shifting the blame. Like Eliza, who was accused of coquettish behavior, America is often likened to a disgraceful woman who casually lavishes affection on others. Around the time of the signing of the Treaty of Amity and Commerce (1795) with the British, the United States was accused of destroying the "memory and value" arising from "the first" friendship with France, after "receiving a warm feeling in return (Political, 2014b)." "This country has quietly divorced from France and secretly married Great Britain, though I would try not to use the word perfidious (Political, 2014a)." Another article interpreting the treaty in figurative form also argued that it was like a husband who had taken up with a woman sent by an old enemy, instead of showing decent mourning after losing his "wife" (Stanley & Eric, 2014). Whether it is a disgraceful women or a chaotic love relationship, these metaphors indicate that American society is full of unease and worry; that is, when the United States has chosen to construct its relations with other countries in an independent and equal attitude like Eliza, will the United States be accused by the other side for its dealings with Britain and France? Given the reaction of the French to the Jay Treaty at the time, these worries were not unfounded. After learning that the United States had signed the Jay Treaty with Britain, France declared that it would "break off diplomatic relations with the United States." In the famous XYZ Affair of 1797, a French minister told the American representative that "all nations must come to the aid of France, or it will be regarded as an enemy of France." In 1800, the conflict between Britain and France reached a peak during the "Quasi-War" of the Caribbean (1798-1800), during which the fledgling U.S. Navy engaged the French several times, eventually successfully repelling repeated French raids on American

merchant ships (Stanley & Eric, 1995). However, one message from these conflicts is: Like a woman who is positioned as a coquette, the United States seems to have a hard time getting France to recognize its autonomy and neutrality, even if it makes its position as clear as Margareta and Eliza. Feminist critics, when analyzing the ending of Eliza's death, believe that it is Forster's way of showing that women are in a powerless and passive situation due to social inequality. They would probably reject Rosenberg's argument that Eliza could be "positioned as a representative of the new Republic". Because from a feminist point of view, Eliza was indeed not granted the right to be a citizen of an independent republic, people would not be able to discuss national issues centered on the role of women (Lauren, 2015). However, from the point of view of political economy, Eliza's death makes her a national fable." Throughout the novel, Eliza Wharton insists that happiness can be combined with the desire for independence and freedom" (Carroll, 1988). However, her death tells readers that like Eliza, Americans are trapped in a situation that they cannot control. They had to admit that even the creation of a sovereign state would hardly guarantee that the United States would not be constrained by other European countries. In 1806, a similar lament was made by some New York merchants, who felt so deeply that the virtues of which the Republic had always been so proud were being repeatedly trampled upon by foreign raiders. Thus, they could only repeat the inviolability of the republican virtues while acknowledging their fragility (Joseph, 2003). This contradictory psychology actually shows that for Americans at that time, the rapid changes in the Atlantic commodity market made them at a loss in how to survive in the market and how to get rid of this passive situation. The faction represented by Jefferson had to adjust its foreign policy with a retreating attitude, which was reflected in the emergence of a marriage form different from the "free" relationship Eliza yearned for in literature.

4. "BALANCED" MARKET UNDER THE PROTECTION OF THE FEDERAL "FATHER"

As mentioned above, Americans often use the tragic situation of seduced women to insinuate the "irrational" attacks imposed by Europeans. However, the seduction narrative is not just a passive response to social problems. During the period from 1789 to 1796, the Massachusetts Magazine alone published more than 100 novels containing the plot of "seduction". These stories are very similar. The ending is basically

predictable, that is, under the impact of the "seduction" carried out by the lotharios, the whole family where the seduced "daughter" was located gradually disintegrated. Unlike Pamela or *Virtue Rewarded* by Samuel Richardson, a British sentimental novelist, Pamela's virtue has enabled her to resist the sexual seduction and spiritual control of the lotharios. However, in the seduction narrative of Americans, virtue always seems to be unable to overcome the lewd plot of the lotharios. The stability and tranquility of the original family will be subverted by the lotharios, which makes readers feel a strong sense of loss and loss. Taking *Amelia, or The Faithbriton* written by an anonymous writer in 1787, as an example, the author tells the story of a young American woman who was seduced by British soldiers in the context of the War of Independence. Compassionate Amelia brought the wounded soldier Doris home. After being lured into pregnancy by him, she was abandoned by him. Amelia's brother died because she asked her sister for an explanation. However, it is worth noting that until the end of the story, the author did not blame the tragedy of this family on the bad corruption of the British aristocracy, but thought it was a tragedy caused by "anarchy" (Elizabeth, 1997). Americans think of themselves as women. Then when the prodigals who may defile their inner qualities come in from "all directions" and they are unable to fight against them, they think of one way to deal with this problem is to seek shelter and isolate any factors that may lead to insecurity (Sian, 2014). In 1801, Read published an article entitled *A Second Vindication of the Rights of Women* in *Ladies' Monitor* by Isaac Newton Ralston. This article agrees with Mary Wollstonecraft's point of view. It agrees that if we want to contain and remedy the "widespread evil", we must seize the "root cause". Unlike Wollstonecraft, who traced it back to European culture, Read focused on the word "custom". "Custom" here can refer to both daily family activities and habits, as well as social practice. Commercial activities are also included. In Read's view, if all human behaviors can be guided by "nature", then the world will become a perfect system. However, because of the existence of "customs", it is necessary to protect internal values from these external factors. For a family, if the father is only obsessed with "mercenary" and is unwilling to take a little time from "business" to guide his daughter to a "dignified field", then the "daughter" will go astray and be "corroded" by "custom". If the father protects the intrinsic virtues of "daughters", then they will find husbands who can appreciate and admit their conduct. Then they will be respected and married (Joseph, 2003). In *Margaretta*, Margaretta declared that a qualified wife should have the right taste, and correspondingly, a qualified husband should know how to

appreciate the value of his wife. Berlin, who can appreciate Margareta's intrinsic value, has changed from a lotharios to an emotional and moral ideal man. That is to say, in the community protected by the father without external disturbance, a series of "natural" characteristics such as women's virtue, sensibility and sympathy can play a stable role. Hence, the harmony of marriage and even the whole community can be ensured. This is why, at the end of Margareta, she settled in the American countryside with her parents and Berlin. The reason is that such a semi-closed and restrictive environment is more conducive for them to practice their virtues internally and stay away from "customs". The solution proposed in this novel published in 1807 actually predicted the Embargo Act of 1807 promulgated by Jefferson in December of the same year. It made most foreign trade businessmen complain. In Jefferson's view, Britain is already a place of brutal violence, where reason or moral norms can no longer play a prescriptive role. What Americans need to do is stay away from the "irrational" European market and repair domestic commercial trade. That is, under the regulation of the federal government, seek an appropriate proportion between "agriculture, manufacturing and commerce", implement an order and achieve a "balance" (Joseph, 2003). If the United States can carry out trade activities according to local needs, then compared with the cruelty and turmoil of the Atlantic commercial market, domestic commerce will be a quiet protected area. The commodity market can flourish in the United States according to the laws of nature. As early as in the 30th article of *The Federalist*, Alexander Hamilton mentioned that the emergency that the new country of the United States has to deal with at present and in the future can be predicted. However, it should also be admitted that there are indeed some unexpected events beyond the scope of prediction (Alexander et al., 1992). To deal with this, his solution strategy is to reform the official political structure and establish a centralized federal government. As far as the economy is concerned, in the Second Report on Public Credit submitted to Congress in 1790, he proposed that the government should regulate the financial market, control the money flow, implement the credit system and establish a central bank (Henry, 1971). Jefferson at that time rejected Hamilton's policy, and he thought that this centralized institution would only bring corruption. At first, Americans, like Eliza, refused the shackles imposed by their parents, that is, they had a contradictory attitude towards centralized authority. For centuries, the king under the monarchy generally represents the "father" of the people and pursues a tough political management order. During the American War of Independence, to get rid of the rule of the suzerain country and gain

independence, Americans associated this patriarchy with the tyrannical king of England. They put forward that the most ideal government is one that upholds laissez-faire and allows individuals to freely display their talents and gain wealth. However, at the beginning of the 19th century, faced with the uncontrollable re-export trade, Jefferson had to adopt a strategy similar to Hamilton's. He practiced a business model of state intervention and sought a balanced market within a safe local scope. This is the creative motivation of Daniel Raymond's *Thoughts on Political Economy* (1820), the first economic monograph in the United States. Raymond realized that the international market is an irrational place of competition, and all countries are fighting with each other for the greatest benefit. He suggested that the domestic market in the United States is different, and there is fairness and justice here. The best way to promote this goal is for the government to maintain a balance: "The main goal of the government, or at least one of its main goals, should be to protect the political body from the disease of unsalable sales, not to stifle industrial or production activities, but to say that the government should kill it. The brutal autocratic rule implemented by European countries has made their commodity markets tend to be deformed. "Hope gradually disappears and business becomes rigid because of fear." The only country that can achieve this orderly market is the United States. The Federalist Party is accused of being pro-British and the Republican Party is accused of being pro-French. However, there is the same worry behind all these disputes surrounding foreign trade: even if Americans gain political independence, will they still be deprived of their autonomy again and will they be colonized by European countries again? When Jefferson first came to power, he didn't think about overthrowing Hamilton's financial system. However, after the irrational attacks from Britain and France, he had to admit that to get rid of the control of European countries on the American economy, the strategy of "taking the government as the leading factor and actively guiding the development of domestic manufacturing industry" has more long-term significance. The Embargo Act of 1807 he promulgated was too extreme, which led to a serious decline in the domestic economy and rampant smuggling. However, its presidency was replaced by Madison three days after the repeal of the Embargo Act of 1807. The American government after him, taking Madison and Monroe as examples, basically followed Jefferson's footsteps and practiced the practice of "we consume every raw material we produce ourselves" (Joseph, 2003). It can be said that by Jefferson's time, the administrative power held by Republicans was so great that it even far exceeded the imagination of federalists in

Washington's time. They had become "more federalist than federalists". American intellectuals intended to get this kind of government intervention to gain the recognition of Americans and let the patriarchal authority, which was originally regarded as a threat to a new country, be born out of this country's salvation. They began to constantly emphasize the destructiveness of the lotharios and the fragility of virtue with the help of the experience of seduced women. Readers' anxiety was used to shape a controlled fable. Jefferson and his party tried to convey to Americans that American society was an exception. It is a natural field. Just like a fragile "daughter" needs the protection of a "father", Americans who have been hurt by foreign trade can regain control of their destiny in the business scope defined by the government. Since the period of the War of Independence, to give the War of Independence legitimacy, the American revolutionary generation claimed that the North American people were "squeezed" by the "insensitive" "British king and parliament". It is precisely because George III turned a blind eye to the demands of his subjects seeking reasonable happiness that Americans chose to resort to war to get rid of the rule of the suzerain country after suffering the emotional "final blow". As Joseph Fichtelberg said, in a sense, this kind of emotional catharsis expression of panic and self-proclaimed victim has not disappeared after the founding of the People's Republic of China. In the face of any aggressive behavior that may pose a threat to the United States and under the influence of cultural inertia, Americans tend to position themselves as victims with anxious psychology. They believe that there are a series of "others" that threaten the stability of the country. Confronted with the trade attacks from Britain and France, the seduction narrative is to create an atmosphere in which the country is in a critical moment by repeatedly emphasizing the dangerous situation of seduced women. Readers infected by this language will naturally begin to yearn for a power that can help them get rid of their anxiety. The patriarchal authority that was originally excluded will be rationalized as a defensive measure. Here we are not trying to over-classicize this sentimental novel with seductive plots, nor to deny the feminist analysis angle, or to cover up the importance of women's role in American history. However, it aims to regard seductive narrative as a platform that can be used to explain various arguments along the research direction of Brycchan Carey. The plot of "seduction" in sentimental novels is regarded as an attempt by American intellectuals to cope with the social and economic crisis in new America. If the traditional British patriarchy brings freedom deprivation to Americans, then the federal patriarchy, which is rationalized and promoted by the seduction

narrative, has become a father who protects his daughter from the attack of the lotharios. It also serves as a protector of the injured citizens, which can not only free the United States from the economic control of European countries but can also maintain the balanced and orderly development of the domestic commercial market and maintain the overall stability of society. This is probably one of the reasons why the seduction narrative was published in large quantities in the early days of the Republic, even though the routine plot was serious. It was continuously published in many magazines in the form of serials and short stories.

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