

the jury refused to indict them. The evidence can cut both ways. Haberlein occasionally missed a good story. Christian Sensenig, a Mennonite farmer, came to town to buy a horse and was testing the horse's responses by galloping up and down Duke Street. Bernhard Hubele, shopkeeper and Lutheran trustee, picked up a stone and hurled it at the rider. Sensenig was fatally injured. Lutheran Pastor Helmuth visited him and Sensenig told the minister that he forgave Hubele and did not want him prosecuted if he should die. The court acquiesced. This was the practice of pluralism.

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Rosalind Beiler. *Immigrant and Entrepreneur: The Atlantic World of Caspar Wistar, 1650–1750*. (University Park: Pennsylvania State University Press, 2008. Pp. xii, 208, illustrations, maps, tables, notes, bibliography, index. Cloth, \$55.00.)

At first glance Caspar Wistar's early years, in what he called the "small, wretched village" of Waldshilsbach in the German Palatinate, stand in stark contrast to his successful life in America as a brass button maker, merchant, land speculator, and glassmaker. Growing up poor, with little education, and seemingly destined to follow his family's profession as a forester, Wistar embodies, in many ways, the prototypical American success story. He arrived in Philadelphia, in 1717 at the age of 21, with nine pence in his pocket. Benjamin Franklin-like, he used most of that money to buy a meal of bread. To support himself he labored for sixteen months doing "very hard work"—hauling ashes for a soap maker. Yet, Wistar went on to come enormously influential and wealthy; by the time he died in 1752, his net worth was 60,000 Pennsylvania pounds at a time when elite men were worth on the average only 24,000 pounds.

It would be logical to attribute this meteoric rise to the economic opportunities available in Pennsylvania, known at the time as the "Best Poor Man's Country." Beiler, however, demonstrates that Wistar's story is more complicated than this. She argues that Wistar's European background provided necessary capital that he used "creatively and effectively" to advance himself in the New World. Thus Wistar's story adds complexity to the usual understanding of early America as a place of opportunity because of scarce labor and plentiful, cheap land. This was true, of course—Wistar made a fortune

in land deals—but his experience also emphasizes that immigrants had additional opportunities available to them through commerce and existing transatlantic trade networks.

Beiler emphasizes the dramatic contrast between Wistar's two worlds by neatly dividing the work into two sections, yet in each part she skillfully draws parallels with the other to demonstrate how European experiences informed Wistar's actions in America. Part I, "Wistar's Palatine World," provides a window into life in the forest villages of the Palatinate in the seventeenth century and establishes the social, economic, and religious background of the Wistar family.

Wistar's grandfather Andreas Wüster, a forester in Neunkirchen, used his government position to attain a measure of success and improve, albeit tenuously, his social and economic standing. Hans Caspar Wüster, Andreas's son and Caspar's father, also worked as a forester. Though he married well, real success eluded him. Foresters had difficult jobs, caught as they were between the dictates of their work (preserving timber and game for state use) and the needs of their often-impoorished neighbors who were prohibited free use of the woods and the game in it. Hans Caspar Wüster became embroiled in public disputes with another official and was charged with overstepping his authority and using his position for personal gain.

His father's struggles, along with the promotional information that was circulating in the Rhineland, were factors in the younger Wistar's decision to emigrate, and Part II places Caspar Wistar in his American world. These chapters detail Wistar's establishment of professional connections in Pennsylvania, his wildly successful real estate investments, his use of transatlantic trade networks, his role as cultural mediator for German immigrants in America, and, finally, his establishment of the United Glass Company.

Rather than assimilating totally into British North American culture, Wistar melded assimilation with skillful application of knowledge and skills brought from Europe. To advance in his business dealings (and to ensure his right to buy and sell land) he was naturalized in both Pennsylvania and New Jersey. To become part of the uppermost social and political circles, he switched to the Quaker religion and married the daughter of a Quaker justice of the peace. In making these choices Wistar was applying lessons learned from his father and grandfather, who had shown by example the value of using good political connections to get their jobs as foresters, the usefulness of marrying the right woman, and the need to be flexible about religion. In the Palatinate, the state religion changed when that of the ruler changed; while

there were clearly advantages in having the same religion as those in power there was also much intermingling of faiths. Although Lutherans, his grandfather and father each baptized and educated their children in the Reformed Church. Wistar's parents, like many others in their region, had a "mixed marriage." His father was Lutheran and his mother was Reformed, and they were buried separately in the cemeteries of their respective churches.

Even as he learned English and adopted the Quaker religion, Wistar retained and used his Palatinate ethnicity, and, through his business dealings, he became well known as a mediator and patron within the German immigrant community. He made much of his fortune buying land from the Pennsylvania proprietors (who welcomed this influx of capital during the uncertain time in the colony following Penn's death) and then selling it to German immigrants. In addition, Wistar maintained and used both professionally and personally a transatlantic network that included childhood friend Goerg Friderich Hölzer. Hölzer, a merchant in Neckargemund, supplied Wistar with store goods (including German psalters and ABC books) that would appeal to his German customers. Hölzer was of particular use in locating a skilled gunsmith to craft the special kind of rifle that Wistar knew (drawing on his experience using hunting rifles as a forester) would best suit the American market. Wistar was also able to offer assistance to German clients, through Hölzer, in retrieving their European legacies, and, in return he assisted Hölzer's friends who wished to settle in the colonies. When Wistar's father died, leaving Wistar patriarch of the family, he was able to fulfill his duties long distance by employing Holzer to see to the needs of his widowed mother.

Wistar is perhaps best known for the United Glass Company and the industrial village of Wistarburg, New Jersey. When he set out to become a glassmaker Wistar again looked to Europe. He was familiar with the type of wood needed to fuel a glassworks because, as a forester in Waldshiltsbach, he had supervised timbering for the glassworks at Peterstal, several miles away. After he purchased land for his American glassworks, Wistar partnered with four German glassmakers, including Simeon Griebmeyer, whose father and uncle had worked at Peterstal. By demonstrating how much of Wistar's operation drew on European expertise and closely comparing it with Peterstal, Beiler dispels the notion of American exceptionalism while illustrating the advantages that the growing American economy and the colonies' vast resources offered.

This highly readable comparative study is an important contribution to the history of Pennsylvania, Pennsylvania Germans, Colonial America, and the Atlantic world. Based on her extensive research into German and American primary and secondary sources, Beiler makes her argument economically and clearly. The book serves as a welcome reminder that colonial America, though very different from Europe, did not exist in isolation from that “old world,” and it complicates issues involving immigrants’ resistance, accommodation, and assimilation to American culture as well as ideas about American exceptionalism.

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Nicole Eustace. *Passion is the Gale: Emotion, Power, and the Coming of the American Revolution*. (Chapel Hill: University of North Carolina Press for the Omohundro Institute of Early American History and Culture, 2008. Pp. x, 613, illustrations, tables, notes, index. Cloth, \$45.00.)

Nicole Eustace’s *Passion is the Gale: Emotion, Power, and the Coming of the American Revolution* offers fresh insight into colonial Pennsylvania society and will likely influence future interpretations of early American studies. Eustace uses emotion—or, as the title states, “passion”—as her frame of analysis. Eustace does not claim to uncover individual experiences of emotional feeling. Instead, she traces the meaning of emotional expressions through language and displays intended to reify a hierarchical social order. Nevertheless, emotions became hotly contested in colonial Pennsylvania, a colony of great social and economic mobility.

Eustace emphasizes the tension between self and society and demonstrates how expressions of emotion captured a contest between those who embraced communal values and those who supported more individualistic ones. She dubs the mid-eighteenth century the “era of the passion question” (21) and casts the period as a transition from “communal visions of the self” to “modern individualized notions of the self as autonomous and independent” (12). She concludes that the American Revolution ushered in an era that emphasized the universality of emotional feeling, which symbolized the rise of individualism. “Emotion,” she writes, “contributed