

on it” represents a most welcome intervention (7). *Citizen Bachelors* is thus a thoughtful, intriguing, and valuable contribution to our understanding of early American social, cultural, and political life.

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Richard K. MacMaster. *Scotch-Irish Merchants in Colonial America*. (Belfast, Northern Ireland: Ulster Historical Foundation, 2009. Pp. xii, 324, notes, index, bibliography. Paper £11.99.)

Richard MacMaster has written a thorough and detailed account of the role of Scotch-Irish merchants in colonial America that focuses on the history of the trans-Atlantic trade in flaxseed, Irish linen, and indentured servants before 1774. A map of Ulster, which would be helpful for American readers, is not included in the book. The author traces commercial and immigration patterns and the web of business alliances, family connections, and personal friendships that made the trade possible. His work is based on industrious research in primary source material in archives and manuscript collections at the Public Record Office in Northern Ireland and collections at the Library of Congress, the Pennsylvania State Archives, the Historical Society of Pennsylvania, the Tennessee State Library, and several colleges and local historical societies. He also employs records of the indentured servant trade from the office of the Mayor of Philadelphia and South Carolina emigration that have not been used to study the settlement of the Scotch-Irish in America. MacMaster also places his findings in the context of work by scholars R. J. Dickson, Timothy Breen, Marianne Wokeck, Thomas Doerflinger, and Sally Schwartz, whose work he supplements but does not challenge.

MacMaster’s account emphasizes how merchants and their connections directed the emigration of people from Ulster to the American colonies, the impact of the trade on the Ulster economy, the domination of Philadelphia and New Castle in the trade, and the role of merchants involved in the trade in the evolution of colonial backcountry towns like Carlisle. The names of many ship owners and captains, ships, and voyages fill this book. While Philadelphia remains the center of the trade, the author also highlights the importance of merchants from Ulster in the early growth of Baltimore and the

role of New York and Charleston, South Carolina, in the trade's development. Other Ulster traders established themselves in colonial New England.

The linen trade began early in the eighteenth century, and by 1731, when Parliament opened Irish ports to flaxseed from the American colonies, shipping of American seed began in earnest. So as not to return to America with empty holds, the proprietors of ships sailed for America with Irish indentured servants and redemptioners and fine Irish linen. To produce prized fine linen, Irish flax cultivators harvested their plants before they came to seed, so the Irish flax growers had to rely on the American colonies for their supply of seed even though it was less clean than the seed from Holland and the Baltic region that linen producers originally preferred. By the middle of the eighteenth century, most linen producers used American seed. The book discusses problems and setbacks in the trade that naval warfare and poor harvests produced, but nevertheless by the 1750s the trade MacMaster describes began to reach its peak, so that by the years before 1770, traders in flax had reached their "golden age." As the Philadelphia and New Castle merchants in flax and dry goods prospered, they extended their trade network into the Pennsylvania backcountry and the Valley of Virginia. The merchants in the trade were not the most well-to-do Philadelphia traders, but their growing assets allowed them to join various Philadelphia nationality social clubs and immigrant aid societies like the Hibernian Society and the St. Andrew's Society and to become influential in Presbyterian churches. With the outbreak of the violence of the Paxton Boys on the Pennsylvania frontier and these frontiersmen's march to Philadelphia, MacMaster believes the Ulster merchants began to develop a sense of "identity" as others in Philadelphia began to blame all people of Ulster background for the outrages of the Paxton trouble-makers. MacMaster agrees with Thomas Truxes's conclusion that the Philadelphia Ulster merchants had the strongest sense of unity of any group of Ulstermen in the colonies, and they seem not to have been troubled by religious divisions that vexed the Presbyterian churches. Such a finding differs from conclusions of historians Patrick Griffin and Liam Riordan, who see less of a sense of group identity among the Scotch-Irish. According to MacMaster, this sense of common identity helped push the Ulster merchants into the colonial protests against the Stamp Act, the Townshend duties, and the Coercive Acts, so much so that observers called the revolutionary leadership of Philadelphia "the Presbyterians." Historians of Pennsylvania will find much to appreciate in this work about Pennsylvania's role in the trans-Atlantic world.

While the account is a thorough one reflecting many years of research, it does not venture a guess on the total number of Scotch-Irish emigrants to the colonies, since the records of the emigration are so fragmentary. There is a short explanation of the process of flax cultivation and linen production that may require further development for American readers unfamiliar with how linen was made. The total amount of goods involved in the trade is also not in the book, but again the records are inadequate for a proper estimate. MacMaster prefers to use the term "Scotch-Irish" to refer to the Ulster people in the story he tells, and he has found several new references to them from the time using this expression, including one from Edmund Burke, who never visited the colonies. Some of the sources mentioned in the book also used the term "Irish" to refer to these people in the eighteenth century, so exactly what to label what Patrick Griffin calls "the people with no name" is not definitively settled. This reviewer wishes that the author had written more about what he calls the Ulster merchants' "consciousness and culture," much as Timothy Breen has done for tobacco merchants or as Bernard Bailyn did for New England. Were the merchants something more than a calculating people, focused on the details of the counting house, profit and loss, and the practical problem of economic survival in the American colonies?

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Diane E. Wenger. *A Country Storekeeper in Pennsylvania: Creating Economic Networks in Early America, 1790–1807*. (University Park: Pennsylvania State University Press, 2008. Pp. x, 263, illustrations, tables, appendices, notes, bibliography, index. Cloth, \$55.00.)

Samuel Rex came to Schaefferstown, a village of five hundred in south central Pennsylvania, in 1789 to work as a clerk in a general store. He went into business for himself in December 1790, operating a country store until he sold it to his brother in 1807. A large number of documents survive from his business, including daybooks, ledgers, receipts, and an inventory. Diane Wenger utilizes these papers to examine the role that Rex and, by implication, other country shopkeepers played in the local and regional economy around the turn of the nineteenth century. At once a biography of Samuel Rex, a business history of a country store, a study of the consumption patterns of a rural