

whose Voluntary Association considered them cowards. Once again, colonists sought to find a linguistic affinity in order to promote spirituality.

Overall, Erben's book is an insightful study of the importance of language in colonial Pennsylvania. He occasionally lapses into outmoded references (such as referring to the indigenous population as "Pennsylvania Indians," considering all of the tribes to be the same), and he neglects to mention that Franklin opposed foreign-language usage yet published German-language texts. Nevertheless, this book provides a fascinating explanation why some of Pennsylvania's religious leaders appreciated the linguistic diversity of the province and used it as a means to spread God's word.

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Jennifer Hull Dorsey. *Hirelings: African American Workers and Free Labor in Early Maryland* (Ithaca, NY: Cornell University Press, 2011). Pp. xvi, 210. Illustrations, notes, bibliography, index. Cloth, \$45.00.

In early 1814 John Kennard, a Talbot County farmer on the Eastern Shore of Maryland, knew that his next hire would be different. He had published the following advertisement in the *Eastern Shore General Advertiser* with change in mind: "Wanted to Hire: A Negro man who understands the farming business" (21). Those who read or heard of the notice understood that Kennard's desire to hire a freed or freeborn African American rather than buy a slave or pay a white laborer reflected a shift in local labor practices. With the disappearance of northern slavery underway, roughly two generations of African Americans were entering an emerging "free labor" workforce for the first time. Their agricultural skills took on new value as commercial interests sought to exploit the Mid-Atlantic's coastal harvests as well as the crops and natural resources from the hinterlands of western Maryland and southern Pennsylvania. In *Hirelings: African American Workers and Free Labor in Early Maryland*, Jennifer Hull Dorsey investigates how African Americans understood this change and attempted to shape the expectations of free labor by their entry into it.

It is this convergence of emancipation and the rise of wage labor that interests Dorsey most as she explores what she considers a historiographical

gap regarding the lives of working African Americans in the early republic. To focus her study, she concentrates on the Eastern Shore of Maryland because of its large population of freed blacks and persistent dual labor system of slave and free labor during this period. By introducing examples of white employers such as Kennard, as well as black laborers such as agricultural worker Jacob Ross and tradesman Joseph Cain, Dorsey explains how the shift from slave to wage labor occurred and how a range of agriculture-related jobs (including truck agriculture and seasonal work) created opportunities for manumitted blacks in the arena between year-round field workers and urban-based roles. This gap has geographical dimensions, too, as Dorsey teases out the stories of those laborers physically moving and interacting with other commercial actors between plantation and port. The results build nicely upon Seth Rockman's *Scrapping By: Wage Labor, Slavery, and Survival in Early Baltimore*, a recent comprehensive look at Baltimore's laborers during roughly the same period.

As their bonds loosened, free African Americans challenged the economic and social norms associated within a community so reliant on slave labor. By pursuing a wage for work when it could be obtained and relocating when new employment opportunities beckoned, some African Americans achieved small measures of freedom, as merchants, farmers, and plantation owners created a more efficient allocation of available labor by seeking rural workers with skills. During this shift, and in practices that would be repeated in later decades and elsewhere by other newly freed blacks, Dorsey's cohort and their children tried to curtail white employers' authority by restoring families splintered by slave auctions when possible, creating community institutions such as churches and neighborhoods where practical, and negotiating their own work contracts when allowed.

Manumitted and freeborn African Americans turned to two institutions to establish their stake in the rising free labor ideology: the court system and the custom of issuing certificates of freedom. Both have been interpreted by historians as largely tools of white plantation masters who sought to limit the actions of manumitted slaves and their freeborn counterparts. In a particularly good effort, Dorsey flips the historical assumptions associated with these institutions to reveal examples in which blacks went to court to secure employers' contract obligations (especially in securing better futures for children bound to labor) and pursue certificates of freedom to ensure their mobility (a necessity and an advantage during an era of free labor opportunities).

Ultimately, *Hirelings* demonstrates a need for further scholarship along similar lines, particularly on other coastal and backcountry regions during

the early republic. Lacking other rural labor studies to consult, Dorsey draws comparisons to other manumissions based on venerable works that mostly focus upon later periods and distinctly different locales. One cannot help but wonder if some of her comparisons lack a full framework because of this. Scholars of labor history and the early republic harboring a similar willingness to reassess and add to current historical understandings of how African Americans participated in the shift to wage labor will better flesh out Dorsey's results. A reader can envision her well-researched Mid-Atlantic-based work as a piece of a larger narrative puzzle regarding the connections between merchants, farmers, slaves and free laborers in a market economy challenged by manumission. Most important to readers of this journal, by focusing on the Eastern Shore of Maryland while also opening up her analysis to make regional comparisons that reach into Pennsylvania, Dorsey reinvigorates the broader study of economic integration from the port cities of Baltimore and Philadelphia to the resources and markets within their shared hinterland. A future scholar might ask: How did African Americans move from slavery to wage labor in these inland areas and how did that experience differ from those within Dorsey's Eastern Shore cohort? Mid-Atlantic studies in particular would benefit from the answer.

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Kenneth E. Marshall. *Manhood Enslaved: Bondmen in Eighteenth- and Early Nineteenth-Century New Jersey* (Rochester, NY: University of Rochester Press, 2011). Pp. 222. Illustrations, notes, bibliography, index. Cloth, \$75.00.

Kenneth E. Marshall's compelling new book recreates the lives of bondmen in the rural North and demonstrates slavery's pernicious persistence in the Middle Atlantic. The author takes Somerset County, New Jersey, as his primary area of study, though he also makes forays into neighboring locales on both sides of the Delaware River.

Marshall constructs the narrative flow of *Manhood Enslaved* around the lives of three different bondmen in eighteenth- and early nineteenth-century New Jersey: Yombo Melick, Quamino Buccau (also known as Smock), and Dick Melick. The essential primary sources for this investigation are two nineteenth-century histories, the *Memoir of Quamino Buccau* (1851), by Quaker abolitionist William J. Allinson, and *The Story of an Old Farm* (1889), by