

*Thomas Barclay (1728–1793): Consul in France, Diplomat in Barbary.* By PRISCILLA H. ROBERTS and RICHARD S. ROBERTS. (Bethlehem, PA: Lehigh University Press, 2008. 408 pp., Illustrations, appendices, notes, bibliography, index. \$62.50.)

Surprised that few Americans had heard of Thomas Barclay, Priscilla H. Roberts and Richard S. Roberts embarked on a campaign to acquaint readers with Barclay's role in eighteenth-century American business and international relations. Their task proved difficult. Relatively few of Barclay's papers survived and those that did are widely dispersed. However, they left no stone unturned, pursuing archival research in Philadelphia, New York, Boston, Richmond, Bordeaux, Lorient, London, and Amsterdam.

In the resulting biography, the Robertses detail Barclay's life, a life at once ordinary and exceptional. Like other immigrants, Barclay often associated with men from his home country. Born in Ulster, Ireland, Barclay moved to Philadelphia in the 1760s to facilitate the family business—exporting American flaxseed to Ireland and importing Irish linen to British North American colonies. He joined Irishmen Hugh Davey and Samuel Carson, his uncle, and set up shop with William Mitchell, originally of Ulster. In 1771, Barclay and other Philadelphia Irishmen organized the Friendly Sons of St. Patrick, a social club that included brother-in-law James Mease and honorary members John Dickinson and Robert Morris. Social clubs such as the Sons of St. Patrick and the Jockey Club, to which Barclay also belonged, were important sites for establishing and maintaining business and political connections.

Like other North American colonials, Barclay's business thrived until the 1760s, when British regulations, and later war, interrupted trade. He threw his support behind the insurgents, serving on several committees, such as the Philadelphia Tea Committee and Philadelphia Committee of Correspondence. By 1778, Barclay was investing in privateers and supplying the Continental army. Appointed vice consul to France in 1780, he was charged with securing army supplies and supporting American naval affairs. Success garnered him the position of commissioner of public accounts in Europe by 1783.

When Moroccans seized an American ship in 1784, Thomas Jefferson recommended that Barclay be sent to parley with the Moroccan sultan; John Adams agreed. The "selfless" Barclay consequently travelled to Morocco in 1786, where he arranged a treaty that, surprisingly, did not require the United States to pay tribute (164). The authors hint that the favorable treaty was due not only to Barclay's diplomatic skill, but also to Sultan Muhammad's desire to increase trade with other nations. After several more years of service in France and a return to Philadelphia, Barclay was set to return to Morocco in 1792 to finalize a new treaty with the new sultan. Sadly, he died in transit and was buried in Lisbon, the "first American diplomat to die in a foreign country in the service of the United

States" (264).

The Robertses set out to write about Barclay's "life and times." In delineating the "supporting role" Barclay played to the founding fathers, they succeed in returning a previously lesser-known, and yet important, Philadelphian to the context of his times (19). Along the way, readers see the complex and dangerous "ins" and "outs" of eighteenth-century business and international affairs. Those interested in Barclay, early diplomacy, and business practices will find this work a useful monograph.

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*The Political Philosophy of Benjamin Franklin.* By LORRAINE SMITH PANGLE.  
(Baltimore: Johns Hopkins University Press, 2007. 278 pp. Notes, recommended readings, index. \$20.95.)

In *The Political Philosophy of Benjamin Franklin*, Lorraine Smith Pangle returns to the preoccupations of her earlier work. Her first book (with Thomas L. Pangle), *The Learning of Liberty: The Educational Ideas of the American Founders* (1993), spoke to the classical foundations of American educational ideals and described the educational goals of Thomas Jefferson, George Washington, James Madison, Benjamin Franklin, Benjamin Rush, Noah Webster, and others. According to the Pangles, the founders' beliefs, formulated around classical educational models along with John Locke's theories of learning, centered upon creating an enlightened self-interest in students that would lead to virtuous action. Smith Pangle returned to the theme of self-interested virtue, in *Aristotle and the Philosophy of Friendship* (2002), by focusing on moral choice and the positive function of self-interest in friendship.

This most recent contribution on Benjamin Franklin revises some of the more engaging aspects of the earlier work. Smith Pangle examines Franklin's views and his educational program on behalf of the cultivation of morality, civic virtue (including the ideal of political liberty), and the intellectual life of social beings. While offering a synoptic view of some of the more tangled aspects of Franklin's thinking and his career, Pangle (frequently labeling as "ambiguities" any conflicts in his expressions) places Franklin in the stream of classical learning and of nineteenth- and twentieth-century tendencies to link Franklin with bourgeois capitalist notions. She concludes that "If our quarrel is with modernity and the soulless, humorless spirit of capitalism, we cannot lay the fault at Franklin's door. . . . He represents the best of America and a human type that the world would have been much poorer never to have seen" (223).

Smith Pangle begins with the astounding assessment—especially for a book purporting to be on Franklin's political philosophy—that "Franklin never wrote