

even during the period when European women held considerable authority within the Moravian community, showed relatively little interest in the work and lives of Lenape women. Perhaps this underscores scholars' dependence on the available sources. Female missionaries' diaries might have told a more nuanced tale. Interestingly, while the Moravian missionaries come across as unsympathetic toward Lenape women, David Zeisberger provided the best evidence of why Delawares used "sister" in peacemaking.

Fur offers a convincing explanation of many Lenapes' understanding of their status as women. But not all Delawares accepted a role as peacemakers, as some men fought in the mid to late eighteenth century to preserve native lands. The "Delawares-as-Women" metaphor retains the aura of an identity imposed from outside by Iroquois, English, and modern scholars. The role of Delaware women was similar to that of other native women in the eastern woodlands of North America. What apparently distinguished some Delaware men was their willingness to accept the role of peacemaker and to adopt the metaphor of women as peacemakers as part of their identity.

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Scotch-Irish Merchants in Colonial America. By RICHARD K. MACMASTER. (Belfast: The Ulster Historical Foundation, 2009. xii, 324 pp. Bibliography, index. \$25.)

In 1718 and 1719, seven thousand people left Ulster for America, marking, according to Richard K. MacMaster, the "beginning of large-scale emigration . . . that would in time have significant impact on the societies of both Ireland and the American Colonies" (1). The mid-Atlantic was the favored destination, but some emigrants chose South Carolina, where the government offered inducements for settling the backcountry. MacMaster argues convincingly that this exodus, prompted by high rents demanded by landlords and periodic crop failures, was aided by an extensive trade in American flaxseed that made regular Atlantic crossings possible and contributed to the rise of Scots-Irish merchants in America.

In order to produce the best quality linen, Irish weavers pulled flax plants before they set seed; they relied on imported flaxseed for the next year's crop. In the 1700s, Britain enacted laws allowing Irish merchants to export linen directly to the colonies and the colonies to export flaxseed to Ireland. Trade was informal at first. "Scowbankers" and peddlers brought linen with them to sell in America, and some dealt in flaxseed. Soon Scots-Irish merchants established themselves in American port cities. They created networks within Ireland, across the Atlantic, and extending into the backcountry, and they began regular shipments of flour,

bread, and, most significantly, flaxseed from Philadelphia, the center of the trade, to Ireland. On the return trip, their ships brought, along with linen and butter, paying passengers, redemptioners, and indentured servants wishing to try their luck in the colonies.

After 1763, when the Paxton Boys brought criticism down upon all Scots-Irish, merchants formed groups such as the Presbyterian Committee to represent their ethnic interests, even as they simultaneously enjoyed a dual identity as British and American subjects. They became involved in politics and made common cause with Scots-Irish and German farmers in the backcountry against Pennsylvania's Quaker bloc. Scots-Irish merchants were also instrumental in Baltimore's rising status as a seaport that rivaled Philadelphia. During the imperial crisis, some merchants even led Baltimore's Sons of Liberty. As tensions with Britain increased, flaxseed was initially excluded from nonexportation, but the flaxseed-emigrant shipments ended when the Continental Congress suspended all exports to Britain on the eve of war.

MacMaster's research on both sides of the Atlantic is truly impressive. However, this extensive research contributes to both the strength and weakness of the book. Those with interests in particular merchants will revel in the wealth of detail, which, at times, may overwhelm other readers. Maps would have been a welcome addition, and tables could have illustrated succinctly the rising immigration and flaxseed trade and compared flaxseed with other exports such as tobacco and rice. While MacMaster expertly taps into a rich trove of primary sources, sometimes I wanted more background—about the Irish weavers and linen drapers, for example, and bleaching meadows and brown linen markets. The book closes somewhat abruptly by claiming that the flaxseed trade came to an end “at least for the present” in 1775 (298). I was left longing for a conclusion that explained what happened after the war. Perhaps, though, that is the mark of a good book—it made me want to learn more.

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The Correspondence of Heinrich Melchior Mühlenberg, Volume 3, 1753–1756.

Translated and edited by WOLFGANG SPLITTER and TIMOTHY J. WENGERT.
(Rockland, ME: Picton Press, 2009. 416 pp. Index. \$64.50.)

It has been well over a dozen years since the first volume of the *The Correspondence of Heinrich Melchior Mühlenberg* was published by Picton Press. Publication of the third translated and edited volume is a welcome step toward making the letters of the German Mühlenberg edition accessible to scholars and students whose familiarity with eighteenth-century German is limited but who are interested in learning more about a significant group of