

The chapter on whether or not Barton wrote the 1764 tract *The Conduct of the Paxton-Men* particularly illuminates the strengths and weaknesses of Myers's analysis. As Myers takes the reader through the process by which he determined authorship, he provides an engaging exposition and spirited defense of the literary critic as historical detective. But when he moves from the evidence of authorship to explanations of why Barton may have written what he did, Myers overdoes the psychological analysis, though his points about possible political coercion and material concerns are valid. Myers confirms the latter concerns in the next chapter when he shows Barton's desire for Sir William Johnson's patronage by deconstructing their mutual correspondence.

Barton served and directed spiritual and secular plans in the westernmost counties for over twenty years after 1755, executing the policies of the church, Crown, and Penn proprietorship. He was also a chronicler of the frontier as he tried to stabilize it. However, Barton—a person who had labored for conformity in church and state—was deemed a dangerous nonconformist by the revolutionaries. Although like many Church of England missionaries, he tried to disengage from the escalating crisis, he faced only increasing isolation and hostility and in the end exile and death in New York. Myers honors Barton and the other rural Pennsylvania clergy who “did not capitulate before appeals to expediency” as did their Philadelphia brethren such as William Smith (137). In doing so he rescues these Loyalists from obscurity.

Myers also offers eight appendices, running sixty-six pages, which include transcriptions of Barton's journal when he accompanied the Forbes Expedition in 1758, reports to the Society for the Propagation of the Gospel, and two petitions to Pennsylvania's revolutionary government. The inclusion of these documents and Myers's highly readable text make *The Ordeal of Thomas Barton* a valuable work both for the insight that it provides on a middling official caught in challenging events and for the documents valuable to students and scholars.

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David Franks: Colonial Merchant. By MARK ABBOTT STERN. (University Park: Pennsylvania State University Press, 2010. 263 pp. Appendices, notes, bibliography. \$60.)

David Franks (1720–1793) was one of Philadelphia's earliest Jewish residents and among the region's premier merchants. From the time of the French and Indian War until his death, much of his business activity coincided with political events. Despite Franks's central role in commerce in Pennsylvania, his membership in Philadelphia's elite circles, and his family's prominence in trans-Atlantic trade, no full-length treatment of his life had previously been published. The rea-

son for this omission is likely the absence of any large archival collection dedicated to Franks, making it difficult to compile a coherent record. Mark Abbott Stern, a retired engineer, has located scattered sources and reconstructed the details of Franks's life.

Born into a successful New York merchant family with ties to England, Franks moved to Philadelphia as a young man. He engaged in international and Indian trade, ship building and ownership, manufacturing, and land speculation. The French and Indian War provided Franks with lucrative opportunities, including supplying British troops with food and necessities. He continued to contract to the British army into the revolutionary period, when the Continental Congress also appointed him to supply their troops in Pennsylvania. The opportunities that these conflicts afforded him did not always result in gains for Franks. He sustained enormous losses from damaged goods and contracts that went unpaid. Much of his wealth was tied up in companies that claimed vast swaths of western land, and efforts to gain government support for these companies' land rights remained unresolved during Franks's lifetime. Worse still, authorities intercepted a 1778 letter to Franks's wife's cousin, a captain in a Loyalist brigade, with an enclosure addressed to Franks's brother in London seeking supplies. Franks was accused of treason and, after a series of trials, banished from Pennsylvania.

Stern claims that Franks felt a deep connection to his home and was a victim of Pennsylvania radicals. But the evidence suggests that Franks was ambivalent about where his allegiance lay. His friends and family included Tories (a fact that his accusers did not ignore), and he received a Loyalist's pension. Stern emphasizes that "the question of who was a loyalist and who a patriot" was complicated (2), but he misses an opportunity to analyze the nuances of Franks's and his contemporaries' interests and alliances or the often blurred boundary between loyalism and patriotism during the Revolution.

Franks's religious identity is another important theme. Stern concludes that Franks remained true to his faith, but his evidence reveals the clash Franks and other family members experienced between their desire to engage with the broader Christian society and the demands of Jewish observance. Franks married a Christian woman, they raised their children as Christians, and he frequently accompanied his wife to Christ Church. He also maintained his membership at Congregation Shearit Israel, New York's first synagogue, where his parents were prominent members. These ambiguities and many other details beg for a more nuanced discussion of what it meant to be Jewish in the fluid environment of the eighteenth-century Atlantic world. Nevertheless, Stern's superbly researched book provides valuable information about Franks's integral role in commerce in Pennsylvania.