

the new college gymnasium was located behind, rather than to the north of, the College Building at Franklin & Marshall College. I could add more, but the assertion that the Centennial Exposition in Fairmount Park was the “greatest popular event of the century” (21) is a colossal blunder; 27.5 million people attended the World’s Columbian Exposition in Chicago in 1893, three times the number who ventured to Philadelphia seventeen years earlier—and, of course, the White City had a profound impact on American architecture and planning for a generation to come. Donnelly attests to the significance of the Columbian Exposition in *Pittsburgh and Western Pennsylvania*, both in the numerous Beaux Arts-style buildings erected in the aftermath of the fair and in the development of the Oakland section of Pittsburgh (66–67). Donnelly, though, errs in describing Daniel H. Burnham as “chief architect of the World’s Columbian Exposition of 1893” (53), a remarkable claim considering that Burnham did not design a single building for the fair. Frederick Law Olmsted and his young partner Henry Sargent Codman did the site planning, and Burnham coordinated design and construction as director of works.

These two volumes devoted to buildings of Pennsylvania are important and welcome. I regret one decision made by the Society of Architectural Historians at the outset of the project—to concentrate on extant buildings. In a way, this makes sense; I’ve often looked for buildings to photograph that had long since been razed. But given the amount of demolition that has taken place over the last century, focusing only on surviving buildings necessarily omits a significant part of our architectural history. Nevertheless, what the authors have accomplished in these books is commendable; they should take justifiable pride in what they have accomplished in documenting the history of architects and builders whose legacy is ours to cherish.

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DAVID SCHUYLER

Ulster to America: The Scots-Irish Migration Experience, 1680–1830. Edited by WARREN J. HOFSTRA. (Knoxville: University of Tennessee Press, 2012. 296 pp. Maps, illustrations, notes, index. \$45.)

This volume consists of eleven pieces about one of the most numerically and culturally significant immigrant populations in colonial and early independence America. Written by academic stars in Scots-Irish studies, the essays that editor Warren Hofstra has selected yield a new, luminous constellation. The text removes us from a “broad brushstroke” understanding of the Ulster people of Lowland Scottish ancestry who settled in North America in numbers estimated at 150 thousand for the period 1680–1830. A more subtle and nuanced appreciation of the group’s composite, adaptable character is the book’s gift and achieve-

ment. The contributors concern themselves with the diversity of experiences undergone and narratives produced by America's Scots-Irish—for example, Michael Montgomery's analysis of trading and intersocial arrangements that developed as entrepreneurial Ulstermen like George Galphin encountered Native American peoples in the "rough hinterland" of South Carolina (148).

Eschewing simplifying myths—"an imaginary past to serve present purposes" (xv)—*Ulster to America* uses a host of contemporary sources to establish revelatory facts about the Scots-Irish and the multiple physical and cultural landscapes they settled in and helped reshape during America's long eighteenth century. The text's intellectual openness is manifest in such matters as its acceptance of the terms Scots-Irish, Scotch-Irish, and Ulster-Scots, regularly the stuff of academic turf wars. The concluding contribution, by Robert Calhoon, posits that political moderation may be the seminal Scots-Irish legacy in America.

Whether the topic be the dynamic between the "great" and "little" traditions within Scots-Irish Presbyterianism or that between individualism and community in emerging settlements, one finds nothing loose about the scholarship, and the chronological and geographical arrangement of the topics helps render the book accessible to and worthwhile for the novice. At the same time, those already versed in Scots-Irish history across the "broad arc of [an] interior frontier extending from central Pennsylvania to the Georgia upcountry" (xii) are sure to find their knowledge enhanced by the well-written, meticulously researched essays. Particularly useful are efforts to expose the ethnic heterogeneity of places regularly deemed Scots-Irish. One also gleans much about the strategic importance of the Scots-Irish within commercial, religious, and other imperial and Atlantic world networks.

David Miller's early essay detailing the backgrounds of Scots-Irish immigrants provides a solid foundation for the succeeding, place-specific accounts, beginning with Marianne Wokeck's data-rich investigation of New Castle, Delaware, as a site for "unloading emigrants" and "loading [Ulster-bound] agricultural goods . . . especially flaxseed" (38). Wokeck considers the half-century through the 1770s, while, towards the end of the book, Patrick Griffin examines "revolutionary Kentucky" (212) vis-à-vis tensions between the Scots-Irish and Shawnees, Cherokees, and other aboriginal peoples. Two essays by Richard MacMaster and a third by Peter Gilmore and Kerby Miller detail the creation of Scots-Irish community and identity in Pennsylvanian locales, not least Carlisle and Washington. The editor's essay about Scots-Irish economic emergence in Virginia's Opequon Settlement complements Katherine Brown and Kenneth Keller's piece interrogating the "Scotch-Irish elite" that formed in the "Irish Tract," further southwest in Virginia.

The Scots-Irish that this collection compellingly reveals were products of geographically and ethnically complex frontiers—in Ulster during the seventeenth century and in eastern North America during and beyond the eighteenth.

Ulster to America's faithfulness to local and family history in the context of such big immigrant phenomena as memory and social order, theology and education, and sustenance and commerce makes it a transcendent frontier text—a signal and welcome corrective to essentializing practices in Scots-Irish historiography.

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Industrious in Their Stations: Young People at Work in Urban America, 1720–1810. By SHARON BRASLAW SUNDUE. (Charlottesville: University of Virginia Press, 2009. 278 pp. Notes, index. \$45.)

Industrious in Their Stations is a work of old-fashioned social history in the very best sense. Sharon Braslaw Sundue has put in the time-consuming archival work required to reconstruct the lives of young people in three important port cities: Boston, Philadelphia, and Charleston. Using the limited data at her disposal, she does a wonderful job of outlining both the larger structures of a market in youthful labor and of depicting the daily working lives of young people. The book also functions as a useful introduction to the history of education in British North America, tracing a gradual shift toward greater emphasis on formal schooling, at least for the emergent middling sort.

Much of the early part of the book is devoted to analyzing the labor market for young workers. Sundue notes the moral imperatives to work voiced by colonial commentators, but she also demonstrates that demand for youthful labor was not a constant. Tied to the vagaries of agricultural and mercantile exchange, the demand for young workers rose when the adult labor pool shrank, and vice versa. Sundue also does a fine job of exploring the racial and gender segregation of the youthful labor market, noting, for instance, how the rising slave population in Charleston acted to limit opportunities for parish apprentices.

The long story of youthful labor has always been tied to the history of education, and Sundue is careful to connect these narratives. After 1740, she argues, colonial elites became more concerned about disorder among the lower sort, and a wave of school building ensued. More than ideology drove these efforts; volatility in the labor market meant that middling families now had to look more to education to find opportunities for sons. By the Revolutionary era, schooling for middle-class boys expanded, and by the 1780s, formal education was available to boys in all three cities.

By then, important divergences had appeared between the labor markets of Boston, Philadelphia, and Charleston. In Charleston, growing reliance on slavery further reduced the demand for young workers. In Boston, youth continued to supplement the labor pool in the surrounding countryside, while in