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Muskingum eventually (in late 1781) fell victim to the suspicions of tribes associated with the British. The missionaries and their several hundred converts were forced to relocate to the Upper Sandusky area, amid great suffering; later when a large contingent of converts returned to their villages to recover supplies, they were massacred by Revolutionary militiamen.

Third, one is able to glean from Zeisberger's pages the personalities of many of the converts. There is, for example, the case of Sister Lucia (pp. 155-56), who despite illness "was a faithful co-worker among her fellow women." She "endured many trials when people tried to lead her away from the congregation." Or that of Brother Anton (pp. 157-58) who served as an interpreter for his fellows and "carried out this office with much faithfulness." He was also a preacher who was often asked by Indians "to repeat in his house what he had heard in the service."

One of the many benefits of this outstanding volume is the lengthy "Register of Persons" included as an appendix (pp. 573-611); the longest section gives the native and mission names of all those mentioned in the diaries, along with vital statistics and other information, often amounting to mini-biographies. Also in the "Register" is information on "Euro-Americans" and "Unconverted Indians" whose names appear in the text.

Space does not permit further itemization of the great merits of this volume, but the judicious assessments of both primary and secondary sources included in the often extensive footnotes should be cited. In sum, this is an excellent and informative volume recommended for all libraries and scholars of frontier America.

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In 1766, after British Prime Minister William Pitt guided a repeal of the Stamp Act through Parliament, English pottery manufacturer Josiah Wedgewood hit upon an idea to boost sales in the American colonies. If he could quickly produce and market "crockery ware" bearing Pitt's likeness, "a quantity might certainly be sold there now & some advantage made of the
American prejudice in favor of that great man.” As Wedgewood sensed, colonial Americans increasingly mingled their imperial politics with their desire for British-made consumer goods. To this day, collectors and museums display British teapots manufactured for the American market, bearing the slogan, “No Stamp Act.”

In *Marketplace of Revolution*, distinguished historian T.H. Breen links the emergence of revolutionary politics between 1764 and 1774 with the unprecedented expansion of the consumer marketplace in late colonial America to explain how ordinary American colonists managed to overcome the profound differences, distances, and distrust that separated them. When Parliament began levying new taxes on the colonies in the 1760s, colonists responded by pledging to each other that they would boycott their coveted, imported British-made consumer goods. According to Breen, the communities from New Hampshire to Georgia that participated in the boycotts helped “bring forth an imagined national community” (p. xiii). Ultimately, the stories of shared sacrifice implicit in this “imagined national community” nurtured the trust needed to transform colonial resistance to Parliamentary taxation into a movement for independence.

The first half of the book focuses on the sudden, widespread availability of British-made consumer goods in colonial America. Beginning in the 1740s, an unprecedented flow of relatively inexpensive goods—that bolts of cloth of myriad designs, fabrics, and colors, china tea sets, pewter spoons, ivory combs, and decorated snuff boxes, in short, “the Baubles of Britain”—became readily available to ordinary men and women in the colonies. Hardly self-sufficient, yeoman farmers of the Jeffersonian ilk, by 1760 the American colonists were fervent consumers awash in a veritable flood of goods. Deep changes in material culture produced equally profound social, economic, and political changes by broadening the realm of choice and granting ordinary men and women greater freedom to fashion their own identities. The expansion of the consumer market to the colonies also inflated the importance of colonial consumers in the imperial economy. The colonies imported £ 4.5 million worth of British goods in 1770, accounting for roughly one-quarter of Britain’s exports. No longer rustic provincials on the margins of empire, the colonies were a dynamic part of an ever-expanding British economy.

Breen’s reconstruction of a colonial consumer economy and his analysis of how it transformed everyday life and the colonists’ understanding of their place in the British empire alone make for a fine book. Yet Breen extends his analysis further, linking these changes to the American Revolution itself. By
the 1760s colonial consumers had elevated “choice” to a right; when imperial policies threatened the colonies, they turned “choice” exercised in the consumer marketplace into a weapon of political resistance. Colonists readily understood that boycotts offered a powerful tool for resisting Parliament’s new taxes. After 1764, as the falling out between Parliament and the colonies moved from one crisis to another, ordinary men and women pledged to do without the “Baubles of Britain,” turning private acts of consumption into individual and communal statements of political resistance.

At the local and colony level, the boycotts, by inviting most members of the community to join, broadened the political community and created a new type of popular politics that stretched beyond officials and the electorate. The language of the boycott petitions also encouraged deeply provincial colonists to identify with the larger interests of “America in general.” Newspapers reprinted stories of the boycotts’ trials and tributes in towns throughout the colonies. The stories of shared sacrifice, whether from Philadelphia or some obscure farming village in Massachusetts, created a sense of trust that by 1774 had helped turn local protests into a sustained, colony-wide resistance movement.

Characteristic of Breen’s work, *Marketplace of Revolution* lays out the most pressing historiographical issues and is informed by a keen sense of everyday life in late colonial America. Breen also self-consciously explains his historical reasoning – his chapter explaining evidence for an expanded consumer culture after 1740 is particularly instructive. Finally, the book brims with images, illustrations, and photographs of everything from consumer goods, to late colonial prints illustrating the bustling commerce of colonial seaports, to non-importation agreements. Frequent, extensive quotations provide another window into eighteenth-century consumer culture. These features will make it a welcome addition in the classroom. In places, however, this is a dense, complex book, rendered more complicated by the absence of a straightforward narrative, with the exception of the first chapter which lays out a brief analytical summary.

Breen’s imaginative analysis of the importance of consumer culture in shaping colonial resistance is less convincing than his thesis for the first half of the book. Nonetheless, Breen offers a provocative reinterpretation of colonial resistance that will surely inspire further work on the emergence of a consumer society and the American Revolution.

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