

ing interests ("the blackened stumps, the ulcerated hill"), at the time of its writing was perhaps only an environmentalist approach to what was to become a much deeper problem.

In this study, therefore, Kempf has given us only the early development—and this he has done well—of a writer who has consistently written common sense criticism, unfettered by the usual jabberwocky, always with communicability in mind, and always with kindness, a writer who for many years has served our literature well. It has been said—I believe it was by Anatole Broyard—of one obsessed with the written word, that "literature isn't everything." Cowley has always lived and worked as if it is. He deserves the thoughtful attention Kempf has given him. ■

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*Merchants and Jews: The Struggle for
British West Indian Commerce, 1660-1750.*

By Stephen A. Fortune.

(Gainesville: University Presses of Florida, 1984. Pp. xiii, 244.

Preface, illustrations, maps, notes, selected
bibliography, index. \$18.00.)

This book fills a great void in the study of the period of settlement of the British West Indies. It concentrates on the role of Jewish merchants in Barbados and Jamaica from 1660 to 1750. Fortune's comprehensive work is divided into three major parts and examines the numerous business and economic activities of Jews in relation to those of other groups in the West Indies at this time.

This book contains a lucid analysis of Jewish participation in the social and economic development of the British West Indies. The historical background, government policy, and migration are examined in the first part of the book. Fortune assesses the evolution and significance of plantation life in the Caribbean; he considers the plantation in terms of its economic functions and class structure, explains reasons for the agricultural transformation in Barbados and Jamaica, and ascribes Jewish involvement in these Caribbean estates to the rise of commercial capitalism and profiteering. Fortune shows convincingly that the immigration of Jews to these two islands expanded significantly until 1770 and that the British government gave support to their

activities. Numerous Sephardic families provided bullion and capital for the acquisition of plantations, were involved in the trading of sugar and staples, became shopkeepers, and thus emerged as vital links between Caribbean plantations and England. The second part of the study contains two detailed chapters about the production of sugar and staples. Fortune impressively demonstrates that Jews played a central role in the financing and trading of sugar, coffee, tea, cotton, and dyestuffs. Moreover, the author explains how Jewish merchants in Jamaica and Barbados suffered from civil disabilities and engaged in intensive competition with their Creole counterparts. In the final part of the book, Fortune devotes considerable attention to the study of Jewish smugglers and concludes with an incisive evaluation of the varying roles of Jews in fostering Caribbean business activities.

This book is a major contribution to Caribbean scholarship concerning the seventeenth and eighteenth centuries. The book is a pioneering study of Jews in this region and contains especially vivid sociological insights about Jewish bankers, factors, slave traders, wholesale and retail merchants. It, as well, bolsters major interpretations advanced in the works of Marcus, Liss, and Williams. Historians pursuing Caribbean studies will find this monograph to be valuable, for it contains demographic statistics and massive economic data. ■

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The Reformation of American Quakerism, 1748-1783.

By Jack D. Marietta.

(Philadelphia: University of Pennsylvania Press, 1984. Pp. xvii, 356. Preface, bibliography, notes, index. \$27.50.)

The Friends of Pennsylvania early in the eighteenth century presented Quaker reformers with a broad and tempting target. In its quest for affluence, Pennsylvania's founding generation had fallen into complacency, and Quaker discipline had all but lapsed into desuetude. Inspired by such figures as John Churchman and Samuel Fothergill, Quakers set about the task of putting their house in order, restoring a piety and probity more consistent with the Society's origins.

By the middle of the eighteenth century, according to *The Reforma-*