

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. ■

R. William Weisberger *Department of History*  
*Butler County Community College*  
*Butler, Pennsylvania*

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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-*

*tion of American Quakerism* by Jack Marietta, the engines of reform shifted into high gear. Personal breaches of morality came increasingly under the scrutiny of the Society; Quakers found 64.1 percent more violations of discipline in 1756, for example, than they had in 1755. The Quaker family enjoyed a renaissance as the nursery of piety and godly education. A simplicity in lifestyle that approached asceticism took hold in some quarters, and the abolitionist sentiment, which had floundered early in the eighteenth century, revived in the 1750s.

The reform movement within the Society of Friends, however, reverberated loudest in the political arena. From the earliest days of Pennsylvania, Friends had participated in colonial government, even though Quaker political interests had not consolidated until the 1740s. By the next decade—in the heat of the French and Indian War—many Friends began to feel a stirring of conscience about Quaker complicity in the war effort. These scruples, together with popular resentment of Quakers for abandoning the colony's defense and their tradition of sympathy for the Indians, prompted the historic decision by the Society in 1756 to forbid Friends from holding office.

Marietta contends that although several decades elapsed before this political leave-taking took full effect, the 1756 pronouncement represented the culmination of reform efforts within the Society and set American Quakerism resolutely on the course of sectarianism. Quaker reformers chose to decimate their ranks by attrition and the exercise of discipline, rather than compromise ethical and moral standards. This purging, prompted by the political vicissitudes of the eighteenth century, offers a counterpoint to the tendencies of most religious groups. Quakers, moreover, paid dearly for the peace of their consciences, facing not only opprobrium and petty acts of violence during the Revolution, but also the restraint of goods.

Unlike previous histories of the period, this fine study of American Quakerism views the changes convulsing Pennsylvania politics from *within* the Society of Friends. Drawing on both literary and statistical sources, Marietta offers convincing arguments that the restoration of spiritual zeal within the Society profoundly affected not only the private lives of individuals and the colony's political configuration, but also the course of Quaker history. Furthermore, this book lends credence to the author's stated premise that historians have failed to appreciate the importance of religious sectarianism in American history.

Marietta, however, might have raised his sights a little, if only

briefly. How did the Friends' response to the waning of spiritual ardor compare with the dreaded declension in New England half a century earlier? Whence came the Quaker impulse to turn inward? Did the presence of sundry Anabaptist groups in the colony influence Friends in the ways of sectarianism? Marietta's sources may not admit to answers, but the questions, nevertheless, merit the asking. ■

Randall H. Balmer *Department of Religion  
Columbia University  
New York, New York*

## EMANCIPATED SLAVES.

Brought from Louisiana by Col. Geo. H. Hanks. The Children are from the Schools established by order of Maj. Gen. Banks.



WILSON CHICK.

MARY JOHNSON.

ROBERT WHITEHEAD.

CHAR. TAYLOR. AUGUSTA BROCKLEY.

ISAAC WHITE.

REBECCA HUGER.

ROSINA DOWNER.

Entered according to Act of Congress, in the year 1868, by PHILIP RAGAN, in the Clerk's Office of the United States for the Southern District of New-York.

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*Publicity photograph for reconstruction schools (from the collections of the Historical Society of Western Pennsylvania)*