

fundamentally a pagan—a lover of life in the raw. He romanticizes and idealizes the primitive and jungle life. He would exterminate progress and throw ‘its whole blooming works out.’ The days of the tepee, the tomahawk, war paint and war bonnets belonged to the childhood of the Indian race. If they want to be ‘people too,’ they have got to play a different role in this mighty commonwealth” (p. 111). This opinion of Collier and his policies got Glenn fired.

Though sharply stated, Glenn’s views are hard to categorize. Unlike many Christian ministers, he did not criticize Seminole religious beliefs or social customs and he made no effort to force the people to conform to a rigid set of Anglo-American Protestant values. At the same time, as his remarks on Collier show, he firmly believed that the Seminoles should be educated to contemporary America and assimilated into its society. He had no patience with those whose romanticized notions kept alive the “noble savage” theme. If the Seminoles were not savage, there was also little in their life that was noble, he believed. A hardhead as well as a reformer, Glenn was something of a classic New Dealer, mixing short term economic and social relief with long term economic development. His goal, it seems, was to help the Seminoles survive and “mature” into a fully participating part of the Nation’s population.

Glenn’s memoir gives us a fascinating insider’s perspective on the New Deal Indian Bureau. It also provides an unromanticized view of Seminole life during the depression—a view greatly enhanced by the sixty photographs that accompany the text. Shot by Glenn, an amateur photographer, these pictures are the documentary backbone of the memoir. They, along with Glenn’s text and Kersey’s editorial introduction and notes, add up to a valuable and unique contribution to Seminole history.

— Michael D. Green
Dartmouth College

Elsa V. Goveia. *A Study on the Historiography of the British West Indies, to the End of the Nineteenth Century*. (Washington, D.C.: Howard University Press, 1956, 1980) 181 pp., \$8.95 paper.

This is an extremely learned work. Published originally by the Pan American Institute of History and Geography in 1956 and recently reprinted in paperback by Howard Press, *A Study on the Historio-*

graphy of the *British West Indies* discusses almost seventy-five, often multi-volume works published between 1530 and 1898. This material includes works published in English, French, Spanish and Dutch. As the author points out, many of these volumes were originally composed by gifted amateurs who wrote with polemical purposes. The historiography of the British West Indies is a minefield of controversies about fundamental human questions which are exemplified in a distinctive locale.

Elsa V. Goveia, a native of British Guiana, served as professor of history at the University College of the West Indies in Jamaica from 1950 until her death in 1980. Her other works included *Slave Society in the British Leeward Islands at the End of the Eighteenth Century*, a classic study for which this historiographical essay may be said to be a prologue. Much of the history of the West Indies has been the history of race relations and slavery. Many of the writers whose books Goveia analyzes here included slavery at the center of their concerns, even though their ostensible purpose was to write about the relation of the colonial economics to the imperial government or to examine the differences between Spanish and British approaches to the New World. Written in these volumes, as Goveia explains, is the story of intellectual battles between defenders of slavery, Enlightenment humanists, and the nineteenth century humanitarians whose agitation ultimately doomed British colonial slavery just a generation before the American Civil War.

What use does this work have for the scholar and lay reader? For the scholar, it is an unsurpassed survey and characterization of the historical literature, one which foreshadows and gives background to such recent studies as those of Richard S. Dunn, David Biron Davis, and Orlando Patterson. For the lay reader, this book is an interesting, perceptive case study of the influences of the times upon the writer. In her analysis, Goveia is always fair but rarely pulls punches. Her own allegiance is clear. As she remarks in one passage, "It cannot be without significance that those writers who have most nearly succeeded in their task are also those who have combined a consciousness of the relativity of human institutions and opinions with a conviction of the essential likeness of men" (p. 170). It is perhaps no accident that this volume was published in the same year as Kenneth M. Stampp's *The Peculiar Institution* argued the same point about North American slavery.

— Roland L. Guyotte
University of Minnesota, Morris