Although the word "planter" defies precise definition, a general statement regarding how many acres and how much wealth were required for a person to fit that category would have been useful. These are small quibbles.

A big part of the author's analysis concerns the economic warfare waged in the Black Belt between the entrenched planters and the newly arrived commission merchants. They fought for primary control over tenant farmers and who would have priority over the disposition of their crops. Professor Wynne argues that the landlords drove the merchants from the Black Belt, but he does not prove that this was an established pattern. Much more often than he concedes, time solved the conflict. As mortgages were foreclosed, the trend was for merchants to become planters and for planters to become merchants.

As for the metaphor known as the Prussian Road, it is questionable that Georgians marched lockstep down that avenue. What seems likely is that, with variations, the business-industrial interests made a flexible alliance with the old planters and the new planters for control. It was a political alliance formed to achieve pragmatic economic and social ends. The poor whites and blacks were left out in the cold, their only warmth being that offered briefly by the Farmers' Alliance and the Populists. Linking the radical agrarian groups with the builders of the Prussian Road seems strained. Yet the author explains well the several detours that had to be made.

Scholars more than general readers will enjoy this book, although the latter will also be rewarded. The author intends to raise questions, and he has the courage to offer answers. The book is handsomely designed, the type large, and the footnotes conveniently located at the bottom of the pages. Mercer University Press has done a good job, and the author has added to the sum of knowledge about Georgia and southern history.

Florida State University

WILLIAM WARREN ROGERS


Tunis Campbell was a black northerner who moved to St. Catherines Island during the Civil War and attempted to establish a self-supporting and apparently democratic community of free blacks under the aegis of the Freedmen's Bureau. He was something of an idealist and a visionary, for after being fired from the bureau in 1866 he used his own money in an attempt to build a similar community of black freeholders on the former BelleVille Plantation in McIntosh County. A charismatic leader, he built and led a political machine during radical Reconstruction and served in the state constitutional convention, in the state senate, and as a justice of the peace in McIntosh County. In the legislative positions he was a predictably vigorous proponent of equality; in the judgeship, a vigorous—perhaps unusually vigorous—defender of black workers from abuse at the hands of employers. His machine survived Redemption in 1870. Indeed, it survived his imprisonment in 1875 on charges that were the result of a Redeemer
conspiracy. Clearly, Campbell was an extraordinary person, well worth the attention of historians for what he wrought and for what he believed.

In writing a book about Tunis Campbell, Russell Duncan faced a serious challenge. Manuscript sources are thin or nonexistent on virtually every part of this man's life and thought except for his contested elections to the Georgia state legislature and his trials, convictions, appeals, and imprisonment at the hands of Redeemer authorities. Nevertheless, from the very little that is known or can be discovered about Campbell, Duncan extrapolates his actions and his beliefs and places those suppositions or conclusions within a broadly drawn portrait of political developments in McIntosh County and in the state of Georgia. The result is a sympathetic work that, of necessity, hovers on the edge between fiction and history.

Many who read this book may therefore resist Duncan's unsubstantiated attribution of motivation and ideology to Campbell. There is not much evidence about what Campbell did, let alone what he thought. For example, the enterprise at BelleVille may well have been rooted in black separatism, and Campbell may have favored "Separatism for Strength," as the title of the first chapter of the book suggests, but there is not much evidence about BelleVille, and there is no evidence in any known source that would establish whether Campbell understood or described his actions in that or in some other way.

Some historians might suggest that this book should not have been written. They would be mistaken. Freedom's Shore makes an interesting character as accessible as he is likely ever to be. It should be appreciated as a speculative portrait. It should also, however, be used as a source by others paying close attention to endnotes to distinguish between what can be established and what is supposed about Tunis Campbell.

Washington and Jefferson College

Charles L. Flynn, Jr.


In 1875 Bennett Puryear, a Baptist educator and latter-day Jeremiah, warned his fellow Virginians that public schools threatened the social order by violating the authority of God and undermining the natural relationship between parent and child. But within a single generation his fears seemed largely forgotten. By 1920 Virginia had built more than 8,000 new schoolhouses and had committed its children to the care of professional teachers and administrators. In A Hard Country and a Lonely Place William Link traces the origins and gauges the consequences of this educational revolution.

Link casts his narrative in the familiar terms of a transition from local to bureaucratic control, but his arguments are nonetheless compelling and insightful. Public schools came to Virginia during Reconstruction, brought by Yankee missionaries who saw in education the means of safeguarding