

of labor and family, two of the most significant institutions in southern colonial society, which have been the subject of much scholarly research. The weakness of formal political institutions in the colonial South left families and households to serve as the linchpin of the economy and society. Subsequent chapters outline the complex structures of meaning that informed people's day-to-day experiences. Everything, ranging from church architecture to furniture, served as physical reminders of the social hierarchies in southern societies. Reflecting current trends in the field, the book highlights the ways in which bodies—of Europeans, Indians, and Africans—were defined and redefined to serve colonial objectives: “European men gazed at Indian and African men and especially women to define colonial projects, measure their own worth, project sexual fantasies, construct new European identities, and, later, justify dispossessing Native Americans of land and Africans of freedom” (p. 246). Schlotterbeck also makes note of the ways that enslaved Africans used religion to challenge slavery and European constructions of race.

*Daily Life in the Colonial South* is a valuable contribution to the Greenwood Press Daily Life through History Series. It offers a well-organized and readable synthesis of contemporary scholarship as well as insightful interpretations of selected primary sources. It will be a useful resource for instructors of undergraduate classes in colonial America.

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*Empowering Words: Outsiders and Authorship in Early America.* By Karen A. Weyler. (Athens, Ga., and London: University of Georgia Press, 2013. Pp. [xvi], 311. Paper, \$24.95, ISBN 978-0-8203-4324-2; cloth, \$69.95, ISBN 978-0-8203-4323-5.)

Over the past two decades the canon of early American literature has expanded to include a number of individuals who were marginalized during their lifetimes, including Phillis Wheatley, an enslaved African American poet; Samson Occom, a Native American preacher; Deborah Sampson, a cross-dressing Continental soldier; and John Marrant, a free African American who experienced both religious conversion and captivity. Thanks to the work of literary scholars and historians, we now know a great deal more about these figures and their literary productions. In fact, given how frequently these authors appear in scholarly debates and on course syllabi today, it can almost be easy to forget just how marginal they were. In *Empowering Words: Outsiders and Authorship in Early America*, Karen A. Weyler works to recover the outsider status that these authors had to overcome to gain access to the public sphere. In so doing, she broadens the definition of authorship, considering it “not as a singular act, but as a process—a process that for outsiders was almost always collaborative, sponsored, and even collective” (p. 23).

*Empowering Words* is divided into six chapters, each framed around specific authors (or, in one case, corporate bodies) active between 1760 and 1815. Weyler offers brief biographical accounts of her subjects, arranged more or less chronologically, explaining how and within what genres they



published and how they used the access they were able to gain to project their voices into the public sphere. Each showed a fundamental desire to broadcast his or her own voice in public, but the particular circumstances that Weyler highlights reveal a diverse array of goals and objectives that appearing in print could meet. The selected authors examined in the first half of the book sought publication to document personal salvation. For several, including Occom, Marrant, and Briton Hammon, that salvation came in the form of evangelical religion (and for Marrant and Hammon was manifested physically as freedom from enslavement). In most cases, authors discussed their personal journeys, but they also commented on the spiritual worthiness of others. Wheatley first achieved fame, for instance, through her elegies of George Whitefield as well as local Boston figures, and Occom reached a broad audience in print for his execution sermons. For the authors discussed in the last three chapters of the book, however, entering print was an economic imperative. Deborah Sampson published a memoir of her time in the Continental army as part of a strategy to earn a pension from Congress. Clementina Rind took over her husband's printing office when he died, publishing the *Virginia Gazette* for thirteen months and holding a colonial government printing contract.

*Empowering Words* is an impressive book, amassing a range of sources and utilizing several methodological approaches from traditional close readings to the techniques of the history of the book. Readers of this journal may be disappointed to learn that *Empowering Words* says little on the southern colonies or United States. Yet it has more than most studies of early American print culture, which allow the weight of New England to overwhelm efforts to investigate more broadly. Weyler spends a chapter on Rind, who worked in Williamsburg, Virginia. Doing so is an excellent start to understanding the role of print in the South and should open avenues of research into other southern printers and authors (including several women).

In sum, *Empowering Words* is a solid study that forces us to reconsider not only our approach to liminal authors in early America but also the process of authorship more broadly.

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*The Ebony Column: Classics, Civilization, and the African American Reclamation of the West.* By Eric Ashley Hairston. *Classicism in American Culture.* (Knoxville: University of Tennessee Press, 2013. Pp. [xviii], 262. \$48.00, ISBN 978-1-57233-942-2.)

On June 2, 1838, the *Colored American* reprinted a short letter from "Long Island Scribe," imploring African Americans to create an "education society." Such an association, the writer hoped, would increase black people's access to primary schooling. But more important, he believed, such a group might expand black men's exposure to the classics. Ancient literature, philosophy, and history provided particular benefits to African Americans, he asserted. Not only would classical education expose black men to the ancients, but it would also controvert white assertions of African Americans' innate intellectual inferiority and suitability for slavery.