

were efforts to reinstitute slavery in all but name. I had said that without ever actually reading a black code. Now I can say it with more confidence, and give an example.

I must be brief on my third and final example, "The Revival of Feminism." The essay is from William Chafe's highly-respected 1972 work, *The American Woman: Her Changing Social, Economic and Political Role, 1920-1970*. The documents are the Equal Rights Amendment itself, Gloria Steinem's 1971 testimony in support of it before a Senate committee, an anti-ERA speech by Senator Sam Ervin of North Carolina, and, to bring the issue even more up to date, a 1982 statement on "Women and Poverty" from the U.S. Commission on Civil Rights.

But enough. Obviously, I like this reader. It is thorough, thought-provoking, interesting--to me, and I think potentially to students. Binder and Reimers are to be commended for these volumes, for their thoughtful introductions to each chapter helping students focus on important issues, and for their generally judicious selection of both essays and documents. (Is one morally obligated to make at least one negative comment in a review? I don't really think the introductions to the four parts are very good.) Probably the most common way to use a set like this is as supplementary material to a standard textbook. But it occurs to me that this is so good, such important stuff, that it might just be used as the textbook, with the professor providing any other necessary framework in lectures. Is anybody out there already doing it that way, and I'm just out of touch? I'm thinking about it.

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**Leonard Dinnerstein and Kenneth T. Jackson, eds. *American Vistas*. New York and Oxford: Oxford University Press, 1987. Fifth edition. Volume I: 1607-1877. Pp. 319. Paper \$10.95; Volume II: 1877 to the Present. Pp. 354. Paper, \$10.95.**

History teachers are forever seeking appropriate student readings beyond the text. Dinnerstein and Jackson originally compiled a two-volume set of such readings in 1971. This fifth edition contains new readings, and continues to be a useful set of expanded readings for college and even advanced high school students.

The authors made efforts to modernize their work with new sections, producing a diversity of articles certain to please disparate interests among contending historical groups. Each entry offers a point of view that can easily be tied into text readings to flesh out the work in progress. One strength of these volumes is that they represent a wide ranging span of points of view, time of writing, and styles from the 1940s into the 1980s.

In Volume I, selections deal with the views of Benjamin Franklin's sister, upheavals of the Confederation period, educational implications of the *Dartmouth College* case, expansion into Oregon Territory, Abe Lincoln on equality, and experiences of blacks after the Civil War. While the editors' selections in this volume reflect newer views of historical happenings, they also include Edmund Morgan's views on "Puritans and Sex," regarded as a bit of a shocker in its own time (1942). The only unhappy choice in Volume I deals with the underground railroad, drawn from Charles Blockson's piece in *National Geographic* (July 1984), that simply adds to and expands glorification of the guilt ridden mythology of the noble whites helping slaves to escape, a modern day extension of abolitionist propaganda.

Other selections in Volume I are useful for instructors, as they allow non-history majors to do some small postholing for themselves. Each offers possibilities for in-class discussion, and certainly for student understanding.



Volume II of *American Vistas* includes selections on bad guys of the American West, the Brooklyn Bridge, Teddy Roosevelt versus Woodrow Wilson, a nicely controversial piece on the expected roles for women as the boys came home from World War II, the firing of MacArthur, segregation in America, and the Cold War. The last appears rather dated for the nineties.

Presentists among students (are there others?) will be startled by the technological problems facing bridgebuilders in the post-Civil War period, conquered by the Roeblings in completing the Brooklyn Bridge. The article on the Scopes Trial reenforces the notion that we are not too far away from such things today, with many people still on both sides of the issue.

Perhaps fastest reaction among students--especially females--will come to Susan Hartmann's "Returning Heroes: The Obligations of Women to Veterans in 1945." It is this reviewer's memory, as a discharged veteran of that period, that Hartmann hits the attitude of postwar women very well--and that howls of liberated females will echo through the land. It serves as an important reminder to young women (and men, too) of the sources of attitudes among their mothers and grandmothers, and how very close we stand to rigid roles imposed by society, broken only at peril. It might add a bit to their tolerance.

Dinnerstein and Jackson each contributed an article of their own, Dinnerstein on "The East European Jewish Migration," Jackson on "Race, Ethnicity and Real Estate Appraisals." Each is a strong contribution to the volume.

Historians who have made use of previous editions of *American Vistas* will find this as useful or even more so. A caveat. Volume II covers an expanding range of complex history. Are historians dealing with survey courses harshly bound to the rigid two-semester offering? Interdependence was thrust upon the world by World War II. Have we finally been driven by historical realities to see modern history--since 1945--as an America and the Rest problem? I hope so. That being the case, may there not be a third volume to deal thoroughly with our own lifetimes?

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**Calvin Martin, ed. *The American Indian and the Problem of History*. New York and Oxford: Oxford University Press, 1987. Pp. xiv, 232. Cloth, \$24.95; paper, \$9.95.**

Until twenty years ago, most historians wrote American Indian tribal histories by relying almost exclusively upon white-generated sources found in the National Archives and published sources. Reports from agents, missionaries, soldiers, reformers, and pioneers formed the cornerstone of documentation that scholars so uncritically utilized. It is true that good researchers easily recognized and discarded patently racist observations, but they fell victim to a more pervasive and subtle problem--ethnocentrism. Despite their stated intentions to write "Indian history," these otherwise competent scholars never bridged the wide gap that separated the two cultures. The product of their meticulous work revealed more about white attitudes and activities than about Native Americans, as the latter were relegated to mere "objects" of these actions. Even more misleading were the historians' attempts to assign white values to explain Indian behavior, rather than their trying to view events from within the tribal cultural context.

Although he was not the first to challenge this myopic view, Calvin Martin published an article entitled "The Metaphysics of Writing Indian-White History" in a 1979 issue of *Ethnohistory*. This brief essay decried the lack of progress in creating a viable methodology for studying the Indian past, but offered few insights other than to adapt the "linguist's