

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?

Central Connecticut State University

Francis P. Lynch

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

and ethnologist's tools and to return to the sources and find the Indian as he defined himself and his world." In an effort to continue this fundamental discussion, Martin invited eighteen scholars (including six Native Americans) to submit the essays that now comprise the book. The end product is a thoughtful but somewhat repetitious anthology that leaves us no nearer a resolution of this insoluble dilemma.

The best essays in this collection are also the most straightforward and least contentious. Standing Rock Sioux Vine Deloria, Jr., points out that the problem is not only ethnocentrism, but also a tendency to overgeneralize and create myths on both sides of the argument. The vocal Indian community is often as wrong in invoking historical examples as is the predominantly white historical community. On a more personal level, Robin Ridington, Peter Iverson, Peter Nabokov, Scott Momaday, and Henrietta Whiteman describe how their closeness to Native American traditional culture has allowed them to gain a perspective for which no amount of book learning or graduate education can properly compensate. But even for them, the elusive concept of "Indian world view" is admittedly something not fully comprehensible.

More argumentative are the articles by Richard Drinnon, Christopher Vecsey, and Haunani-Kay Trask. Drinnon lambasts historians and anthropologists alike for their arrogance and unwillingness to consider the innermost meaning of native cultures, but we are left only with his simplistic solution that "We shall have to stop our negations, become children of nature and lift ourselves to the Sioux truth: 'We are all related.'" Vecsey's discussion of the "double vision" concept reflects some of the same viewpoints, but it offers more concrete examples of the historical use of oral testimony and mythical tales. Trask, a native Hawaiian, finds similar value in the use of linguistic studies and the oral, or ancient stories.

None of the essayists in this book argue against a closer association of scholars and Native Americans to gain an "insider's" vantage point, but several warn about going too far by neglecting traditional white sources of information. The most strident expression of opposition to Calvin Martin's pronouncement is that of Wilcomb Washburn who provides specific examples of how the desire to achieve the "Indian point-of-view" has often been reduced to praise for anything that is pro-Indian and anti-white.

Precisely because of the variety of opinions raised in this collection, it deserves use in certain college classroom settings. It fits well into any undergraduate lecture course or graduate seminar on American Indians and could also be profitably utilized in an historical research class, but the students probably need more background in American Indian history and cultures to fully comprehend all its contentions. Because of a lack of this type of background among lower-level undergraduate students, it has limited value for survey courses in history or anthropology. Although the debate is not resolved by this collection of articles, it should generate more discussion inside and outside the classroom. That in itself was a worthy goal for Calvin Martin and his contributors.

University of Nebraska at Omaha

Michael L. Tate

Paul K. Longmore, *The Invention of George Washington*. Berkeley: University of California Press, 1988. Pp. x, 337. Cloth, \$25.00.

Recent bicentennial celebrations and studies have often focused their attention upon George Washington. His services as commander of the Continental Army, as chair of the Constitutional Convention, and as first President have produced a rich flow of television programs, magazine articles, and celebratory activities that shape public perceptions of both the man and the monument. Teachers interested in utilizing current student interests