

Colin G. Calloway, ed. *The World Turned Upside Down: Indian Voices from Early America*. Boston & New York: Bedford Books of St. Martin's Press, 1994. Pp. xv, 208. Cloth, \$35.00; ISBN 0-312-10281-X. Paper, \$6.50; ISBN 0-312-08350-5.

Alden T. Vaughn. *Roots of American Racism: Essays on the Colonial Experience*. New York & Oxford: Oxford University Press, 1995. Pp. xv, 350. Cloth, \$55.00; ISBN 0-19-508686-4. Paper, \$19.95; ISBN 0-19-508687-2.

Everybody knows that cultural conflict shaped the history of early America, which the experiences of enslaved Africans and dispossessed natives underscore. Since not all historians approach the experiences of these groups with depth, balance, and perspective, classroom texts represent critical vehicles for a journey through the multi-dimensional narrative of the past. By exploring paths of ethnicity during America's formative years, Alden T. Vaughn and Colin G. Calloway illuminate valuable points of departure for teaching about America's racial history.

Appropriate as a supplemental text for an upper-division history course, Vaughn's revised collection of previously published essays demonstrates attitudes about race that developed from and in relation to the colonial experience. Instead of a synthesis, though, this work offers a somewhat fragmented narrative with careful analysis of, first, changing perceptions, second, race and culture in early Virginia, and finally, Puritans and Indians. The interaction between diverse groups of cultural outsiders denotes the general concern of this book, while the theme centers upon mental images that Euro-Americans fashioned to politically and socially organize their new world order.

Vaughn's work is nothing if not evenhanded when dealing with such encounters of a cultural kind—particularly in regard to Indian peoples. While he clarifies the relative power of various tribal groups in relation to the English colonizers, Vaughn also uncovers a complex range of experiences in these times. Anglo-American perceptions assumed fundamental similarities with the indigenous people based upon pigment, appearance, intelligence, and educability, or so a strict reading of Puritan texts suggests to Vaughn. In fact, much of the negative racial stereotype of natives developed much later, perhaps at the time of the American revolution. The violence and vitriol of the Pequot War of 1637 manifested not so much a consequence of racism but rather a misunderstanding of intentions. Although this conclusion remains debatable, Vaughn praises the assessment offered by historian Al Cave's recent scholarship about the sources of cultural conflict in New England.

On African-Americans, the chapter entitled, "The Origins Debate," offers a persuasive evaluation of a central historiographical paradox, that is, the mutual reinforcement of slavery and racism. The discussion summarizes the chicken-and-egg debate that Winthrop Jordan confronted in *White Man's Burden*, of course, which offers an introductory assessment of the power of racism that remains as engaging as ever. In reference to persons of African descent, Vaughn concludes that the idea of races—imprecisely defined and inconsistently applied—arrived with the first English settlers and, therefore, an ideology of racism "has blighted American society since its beginnings and continues to cloud its present and future."

Critiquing this ideology of racism as it persists today often requires exposure to distant primary source materials, and *The World Turned Upside Down* initiates a dialogue with various Indian voices who responded to the conquest of America by Europeans. According to Calloway, Indian speakers "employed rich images and powerful metaphors, but they also used humor, irony, sarcasm, anger, body language, and dramatic silences." Since the introductions to each of the document selections effectively synthesize recent scholarship of James Merrell, Richard White, and Daniel Richter, the readings authenticate not only the tenacity of oral cultures but also the strategies of Indian resistance.

Best of all, Calloway's method of interplay between narrative and text links the reader to the past by focusing upon the actual words—or at least the tenuous record of them—that remains. While inclusive of common themes, the selections reveal that Indian peoples responded in diverse, even active, ways to conquest. Consider the words of two Mohegan speakers, Henry Quaquaquid and Robert Ashpo, who participated in the creation of their own people's histories that echo still: "The times are exceedingly

altered, yea the times are turned upside down; or rather we have changed the good times, chiefly by the help of the white people." When European world views undermined indigenous cultural identities, the Indians constructed their own intricate narratives filled with a tragic sense of myth and loss.

The complex interactions between and among natives, Africans, and Europeans crystallize in these works by Vaughn and Calloway, but effective use of these texts through classroom inquiry and discussion demands that an instructor act as a courageous guide. While *The Roots of American Racism* represents a work most appropriate for upper-division courses, a bold teacher of history might consider its use in a survey course as a model for the state of the art on the history of racial misunderstandings. On the other hand, undergraduates exposed to *The World Turned Upside Down* should find the book not only of value for a required reading text but also a journey into the art of doing history. Although history teachers certainly know the significance of the kind of culture clash that marked early America, the chorus of Indian voices and the awareness of racial paradoxes without a doubt will enrich students who engage the attitudes of the present.

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**Lorett Treese. *Valley Forge: Making and Remaking a National Symbol*. University Park: Pennsylvania State University Press, 1995. Pp. xv, 269. Cloth, \$45.00; ISBN 0-271-01402-4. Paper, \$15.95; ISBN 0-271-01403-2.**

"But what can I *do* with a history major?" History teachers familiar with that student query have probably responded at some point by discussing the options of agency and museum work. Yet many attempts to draw an interested student into the topic are challenged by a dearth of good studies that explore the ongoing work of site and artifact interpretation.

Lorett Treese seeks to fill that gap with this entertaining study of the numerous private organizations and public agencies that have played a role in presenting the Valley Forge park in eastern Pennsylvania to the public in the last century. Not intended as a history of the six-month Continental army encampment in the winter of 1777-1778, the book instead relates a dozen critical episodes in the succession of groups and individuals who have sought to explain, affirm, interpret, exploit, or impose direction upon both the Valley Forge site and its potential meanings for contemporary Americans.

Treese's stories reveal a tangled network that included an Episcopal parish and its museum, several self-legitimizing antiquarian and patriotic societies, a free enterprise foundation, and three very different park commissions. Her best story is that of the Rev. W. Herbert Burk and his campaigns to place the Washington Memorial Chapel at the spiritual and conceptual center of the park after World War One, illustrating in the process the adaptive reuse of the image of Washington at prayer. Some other sections are less revealing, particularly those dealing with the Pennsylvania park commissioners who controlled much of the site before 1976, but who often fail to emerge as either distinct personalities or clear spokesmen for their planning solutions, land acquisition, building reconstruction, or monument placement.

Teachers can use this book in classes that explore the paths that led to modern interpretive methods and approaches in public history. It's a good introduction to antiquarian piety, amateur enthusiasm, Williamsburg high-style devotees, recreational land use advocates, and political showcasing. The tales of Boy Scout encampments and the assessments of Presidential addresses at (and about) Valley Forge are particularly telling. Again and again we encounter a lack of interest in either archaeological or documentary research by so many of the past participants, all too eager to make the past conform to their own norms and visions.

Yet Treese is careful to note the difficulties of obtaining reliable evidence from the records of a temporary encampment in a troubled Revolutionary winter. Her text and bibliography identify the studies undertaken since the National Park Service assumed responsibility in 1976, and offer the basis for student projects to review and assess current work. In short, the book is an open-ended volume that can introduce