

In her foreword to this book, Margaret Walker describes its real essence. She states "this book recovers from history three great black American women, women who were fighters for freedom—freedom from slavery of the mind and spirit as well as freedom of the body from the despicable use of a human being as a piece of property or a thing. All three women—Ellen Craft, Ida B. Wells, and Mary Church Terrell—were born in the 19th Century. All three were women of great beauty, character, and ability. Although their circumstances were very different—Ellen Craft growing up as an unlettered slave, Ida Wells scrimping pennies for any education, Mary Church Terrell the daughter of the South's first millionaire, . . . Taken together, these three lives span one hundred and twenty-eight years—from 1826, the year of Ellen Craft's birth to 1954 the year of Mary Church Terrell's death."

Each woman's life is covered in a chronological manner from birth through death. The author is careful to include significant people and events when discussing the lives of these three important black women. She is also careful to point out the contributions these black women have made to the world in general and to blacks in particular.

The book includes photographs of these women, some of which must have been difficult to obtain, especially those of Ellen Craft. One of the greatest strengths of this book is the style in which it is written. It is well organized, interesting, informative, and easy to read.

In summary, this fascinating and informative book is an excellent example of an ethnic experience. This book should be read by anyone interested in black history in general and of black women in particular. This book should be in every library.

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Margaret Connell Szasz. *Indian Education in the American Colonies, 1607-1783*. (Albuquerque: University of New Mexico Press, 1988) x, 343 pp., \$37.50, \$16.95 paper.

In this ethnohistory of American Indian education, Margaret Szasz broadly interprets education to mean the transmission of culture over time. Within "the arena of contact," prominent Indians who helped mediate the relations between Euro- and Native Americans are identified. Szasz calls these individuals "cultural brokers," and her analysis of their roles in the history of colonial education is an important contribution to scholarship.

Szasz considers formal schooling "a single crucial dimension of the larger process of cultural interaction." While colonial schoolmasters saw education as a means of transforming and obliterating native cultural traditions, what resulted from the cultural exchange, Szasz tells us, "was a

different matter." Indian reactions to the schooling offered by colonists varied. Captivity and overt persuasion were two conditions influencing the decisions of Indian parents and their children. Shifting economies, devastating European diseases, and poverty caused by rapidly changing circumstances also shaped Native decisions about whether or not to accept instruction and the sometimes sorely needed room and board that was part of the educational package. Still others chose to attend colonial schools because "for these people, formal schooling offered a means by which they could move across cultures, often enabling them to serve their own people through a wider base of understanding." Some of the cultural brokers Szasz mentions are Joel Hiacoomes, Mary Musgrove, Tomochichi, Cockenoe, Samson Occom, and Hannah Garrett. These individuals, Szasz explains, lived in two worlds and acted as "cultural liaisons" between their people and American colonists.

Differences among the colonies, in addition to the culturally diverse Native peoples with whom they had relations, partially explain the difficulties of writing this kind of broadly conceived book. Nevertheless, Szasz is able to illustrate some features common to each attempt to bring formal schooling to Native Americans. Euro-American educators in the main hoped to Christianize and "civilize" the Indians, and for each educational experiment tried, one colonist usually "emerged as the catalyst for the schooling movement." In the final analysis, however, the success or failure of each attempt depended upon the support and advocacy of at least one Indian. A more focused emphasis on the lives of these Native "cultural brokers" might have eliminated the text's disjointedness and improved its readability.

The significance of a study of this kind is that it points to previously unexplored survival strategies among East Coast Indians. What we learn from Szasz is that while a number of Indian students may not have elected to adopt colonial dress, manners, or religion, they did, for example, learn to read. Native acquisition of knowledge about colonial society undoubtedly had serious consequences for future Indian-white relations; *Indian Education in the American Colonies* helps us better understand the historical context of these relationships. We should, therefore, applaud Szasz's efforts and hope that it stimulates the history of "cultural brokers" in other times and places.

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