

women who lack the attributes of wealth, talent or beauty. While taking care to explore the merits of this perspective, Spickard finally concludes that "this rule of hypogamy seems to confuse as much as it explains."

While the specifics of these sociological approaches differ, nevertheless, they contain a common emphasis—the influence of social structure on the shaping of individual social behavior. As explanations for some phenomenon, these theories have a great deal of merit. However, Spickard leads us in a different direction by simply pointing that while social structure is important, "culture also counts."

From this premise Spickard builds a thorough analysis of the way in which cultural, ethnic images have impacted on the experience of mixing among the three groups he has selected for treatment. Although this historian does not state so explicitly, sociologists will find it most interesting that Spickard is actually moving us away from more Marxian and Mertonian models of thinking about intermarriage to an approach that is consistent with a Weberian theoretical framework. As far as this reviewer is concerned, this contribution is a valuable service.

*Mixed Blood* is thoroughly researched and well written. Spickard narrates the historical and cultural experiences of the three groups while largely avoiding overwhelming the reader with a myriad of statistics on intermarriage rates. Some readers may be disappointed that some groups have been omitted and may find that segments of Parts I and III are a bit tedious. Nevertheless, most will find *Mixed Blood* a good addition to the body of literature on intermarriage.

— Terry E. Huffman  
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**Dorothy Sterling. *Black Foremothers: Three Lives*. (New York: The Feminist Press, 1988) 176 pp., \$9.95 paper.**

*Black Foremothers* is a much needed book written about the lives of three important black women: Ellen Craft, Ida B. Wells and Mary Church Terrell. The author, Dorothy Sterling, is to be commended for her ability to piece together the lives of these women and present them in such an interesting manner. In the foreword, Margaret Walker states that the author is highly qualified to write biographies of black women because of her intense study of American black people for at least twenty-five years.

This second edition of *Black Foremothers* includes an interesting six-page foreword by Margaret Walker, an equally interesting twenty-three page introduction by Barbara Christian, and two pages of a selected table of African American history. These three parts set the stage for the main text. The text is arranged in three units, with internal subdivisions, includes one page about the author, and ends with a fifteen-page bibliography and index.

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.

— Allene Jones  
Texas Christian University

**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