

“we have saved Franklin from the historians.” *The Life of Benjamin Franklin*, volume 3, restores Franklin to the historians and leaves a fuller Franklin for students of literature as well.

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*Following the Drum: Women at the Valley Forge Encampment.* By NANCY K. LOANE. (Washington, DC: Potomac Books, Inc., 2009. 224 pp. Illustrations, appendix, notes, bibliography, index. \$29.95.)

During her time as a seasonal ranger and interpreter at Valley Forge National Historical Park, Nancy Loane answered countless questions and righted numerous misconceptions. *Following the Drum* is intended for those who wish to learn more about Valley Forge, the Continental army, and, of course, the women with that army. Her dedication to research helps reveal what women, in particular Martha Washington, experienced at what was temporarily “one of the largest cities on the continent” (2). While the book is primarily a narrative that deftly synthesizes stories about women—not only at Valley Forge but also other encampments—Loane adds interesting, pertinent analysis of inaccuracies and fictions about these camp followers.

In the first chapter, Loane presents some of Valley Forge’s civilian families. She does well to remind readers how the army marched into this farming community and thus brought the war to the local women. The next two chapters focus on Martha Washington, while the following two concern other officers’ ladies. There is little “following the drum” in the true meaning of the phrase until chapter 6, when the women who served in Washington’s household are discussed; Loane then looks at the followers at Valley Forge in chapter 7 and camp women in general in chapter 8. Furthermore, as chapter 3, “Martha Washington at the Other Encampments,” and chapter 8, “Camp Women with the Continental Army,” show, this book encompasses more than Valley Forge. The wider lens, on the one hand, may indicate a paucity of material about women at Valley Forge alone, but, on the other hand, it allows for the Valley Forge experience to be put into a larger context of other encampments. As Loane explores the other sites, she tends to refer to Valley Forge and thus maintains that locale as the linchpin of her account.

The other linchpin is George Washington. That is due in part to Loane’s intensive use of the various collections of Washington’s writings, including those available through the Library of Congress’s American Memory Web site. Another reason is that General Washington set policy for the presence and activities of women in the camps. The other Washington to set some precedents was Martha, and Loane delves deep into *Worthy Partner: The Papers of Martha*

*Washington* (1994), as compiled by Joseph E. Fields, to reveal Lady Washington's story. Loane did substantial research in secondary sources, but she commendably built her history chiefly upon primary sources.

Of particular interest are Loane's reviews and rebuttals of certain fanciful anecdotes (see pages 14, 57, and, in particular, the appendix) that became part of the public's memory through nineteenth-century interpretations. The author educates her readers about how and why some of the stories came to be and how available evidence does not substantiate them. She also, over the course of the book, but especially when adding the rest of the story to the accounts of officers' wives, provides a counterpoint to upbeat, glorified tales by noting how many of these women faced hardships not only at Valley Forge but throughout the war and afterwards. These are valuable lessons in what is a nice, easy-to-read introduction to women with the Continental army.

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*Architecture and Artifacts of the Pennsylvania Germans: Constructing Identity in Early America.* By CYNTHIA G. FALK. (University Park: Pennsylvania State University Press, 2008. 256 pp. Illustrations, appendices, notes, index. \$45.)

This book begins by clarifying its particular take on how to think about the materiality of eighteenth-century Pennsylvania Germans. Like "us today," Falk argues, earlier Americans "invested material goods with meaning," and once invested, "objects served as symbols of otherwise intangible ideas" (1). The intangibles we meet in this study have much to do with ethnicity and the innovative ways that people can play with discretionary membership by gliding across and through material forms and, in so doing, manage to pursue interests while neglecting such infelicities as "acculturation." Falk tells us, "I consider material culture as a physical manifestation of personal identity, that is, as a means of designing self" (5). To be sure, she is not the first scholar to use the "defining self" argument, but Falk's analysis pushes the reader to see new social relations and new buildings as her late eighteenth-century Pennsylvania Germans came to define themselves in new ways.

Specialists who approach this work will not be disappointed. Falk's unique contribution is to remind us that so-called Georgian-German houses—structures that have a symmetrical arrangement of windows and doors and a center (or slightly off-center) passage—are as typical of German citizens as they are of their British counterparts. While vernacular-architecture enthusiasts usually choose a three-room, center-chimney *flürkuchenhaus* to represent a quintessential Pennsylvania Germanness in their slide lectures, Falk argues that what qualifies