

reveals citations to both primary and secondary sources only marginally related to the subject at hand (see, for one instance, n. 41, p. 302). Characterizations of previous work sometimes appear with no notes at all or in ways that twist the original meaning. Parmenter argues, for example, that large-scale adoption of war captives, “far from representing a ‘dilution’ of Iroquois ‘ethnic identity,’ . . . derived from the very assumptions constituting the core of Iroquois ethnic identity” (124). The implication is that the author of the quoted words, James W. Bradley, thinks otherwise, yet a reading context reveals the two to be in virtually complete agreement (*The Evolution of the Onondaga Iroquois: Accommodating Change, 1500–1655* [1987], 186–87). Meanwhile, Parmenter’s narrative of events explores few new sources (or manuscript versions of century-old printed editions) and contains few surprises for readers who have kept up with recent literature on Haudenosaunee history in the seventeenth century.

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DANIEL K. RICHTER

“The Good Education of Youth”: Worlds of Learning in the Age of Franklin.
 Edited by JOHN POLLACK. (New Castle, DE: Oak Knoll Press, 2009. 641 pp.
 Illustrations, drawings, maps. \$49.95.)

“The Good Education of Youth” is a remarkable collection that successfully combines scholarly articles, an exhibition catalogue, and a photographic essay within its covers. The book’s genesis came from the tercentenary celebration of Benjamin Franklin’s birth in 2006 and an exhibition created by the University of Pennsylvania Libraries in honor of Franklin’s contributions to education. According to editor John Pollack, “the essays and the exhibition offer . . . new insights into the educational history of the early middle Atlantic region and an incentive to researchers to explore it in further detail” (ix).

Pollack and the other contributors deliver on this claim by providing a rich array of essays that explore various facets of education from the 1680s through the 1820s. The starting point for many of these essays is Franklin’s famous 1749 publication, *Proposals Relating to the Education of Youth in Pensilvania*. Pollack’s introduction provides an excellent overview examining the implications of Franklin’s *Proposals* and the ways that his call for public support of education and the establishment of a new school in Philadelphia initiated a dialogue over learning that continues today. Pollack delves into historical debates over the significance of Franklin’s advancement of education: some scholars consider him to be a revolutionary figure, while others view him through more cynical lenses, claiming that he used education as a means to join the ranks of colonial elites.

The eight remaining essays discuss various aspects of learning in the age of Franklin, ranging from Michael Zukerman’s argument that Franklin was more

innovative in educational thought than Thomas Jefferson to George Boudreau's chapter outlining the accomplishments of Philadelphia's "forgotten William Smith" (169). While all the essays are commendable, several stand out for their unique contributions. John Van Horne, for example, explores African American education (for both slave and free) in Philadelphia. Thanks to the efforts of Anthony Benezet, Benjamin Franklin, and the Bray Associates (an Anglican organization that promoted black education in the colonies), several schools opened in Philadelphia to meet the needs of the African American population. Yet Van Horne emphasizes that it was not just whites who took responsibility for advancing black learning; by the end of the eighteenth century, African Americans like Richard Allen also contributed to the cause. Carla Mulford reminds us that Franklin's educational agenda included a place for women and girls. Although they would find learning in a traditional school setting difficult to come by, women's demand for education and place in society could not be denied. Patrick Erben's stellar chapter on German education in Pennsylvania emphasizes the importance of understanding colonial learning beyond an English context. He successfully corrects "Franklin's cultural and ethnic myopia" (123) by discussing the numerous contributions of German groups to education, including a vibrant print culture that enhanced the learning needs of Lutherans, Mennonites, Moravians, and other Pietist groups.

The exhibition catalog on education and the photographic essay on schoolhouses in the Delaware Valley comprise the last third of the book; both richly illustrate the worlds of learning that existed in early Pennsylvania. The images in the book reinforce the value of using material culture to understand the historical past, and they give life to the subjects discussed in the essays. Overall, this book is a "must have" for those interested in the educational, social, and cultural history of early America.

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KEITH PACHOLL

Transoceanic Radical, William Duane: National Identity and Empire, 1760–1835. By NIGEL LITTLE. (London: Pickering & Chatto, 2007. Illustrations, notes, works cited, index. \$99.)

William Duane, the longtime editor of the *Philadelphia Aurora*, was one of the most polarizing political figures in the early American republic, and his place in the historiography of that era is equally contentious. Duane's defenders celebrate his passionate advocacy of political democratization, economic equity, and a free press, while his detractors depict him as a petty, self-absorbed troublemaker who used high-minded principle to cloak his narcissistic rage against anyone who disagreed with him. Among the many merits of Nigel Little's new biography of