

intriguing, but I wondered why she did not address Clenora Hudson-Weems African Womanism, as many find this to be significantly different from Alice Walker's womanism. While I appreciated the inter-disciplinarity of *Fighting Words*, I wanted greater explanation of her decision to focus Part II on sociology, postmodernism, and Afrocentrism. Considering her many references to African American literature and the importance of avoiding ahistorical analyses, I hoped she would provide similarly detailed critiques of literary theory and history's roles in creating social theory.

Of course, I realize that one book cannot address everything, and ultimately, I find the text quite satisfying and thought-provoking.

Although Collins' primary focus is African American women, her work also contributes to thinking about other historically oppressed groups and the pursuit of social justice. *Fighting Words* should be considered for Women's Studies and African American Studies courses. The index, detailed notes, and well referenced bibliography makes it a very useful text.

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James P. Danky and Wayne A. Wiegand, eds. *Print Culture in a Diverse America. The History of Communication Series.* (Urbana: U of Illinois Press, 1998). 291 pp., \$49.95 cloth, \$27.95 paper.

This volume functions both in illuminating minority perspectives in print culture and describing and furthering the field of "print culture studies." The introduction then both discusses the structure and purpose of the field and argues that the book's contents challenge it in a variety of ways. Three thematic sections follow which cover, respectively, "lost" serials, the publishing industry, and written reconstructions of historical events.

The introduction provides a very complex and interesting view of this emerging field and its position in the academy. The editors suggest that scholarship in this area should focus on lit-

eracy, reader-response theory, reading and readership, and “print culture history.” They then discuss the major works in the field, the development and reliance on common theoretical frameworks, and even the historical similarities and distinctions of studies by European and American scholars including Wolfgang Iser, Hans Robert Jauss, Stanley Fish, Lucien Febvre and Henri-Jean Martin. Finally they introduce the current status of this work by describing recent endowments awarded, projects completed, and university degrees developed that further this area.

They ground the creation of this book in this context. However, the questions that arise from this survey, the latter which also frames the book’s implied focus, is how can the field be so European and American centered and how do diverse views affect its representations and conclusions.

Though the introduction does nicely outline these topics, unfortunately it does not address the deeper issues that are necessary to answer the questions it begs. It does not provide a coherent analysis of how the various works in the collection illuminate a kind of minority discourse or construction of the medium by which to undermine the ideology and conclusions of the hegemony of the field. To meaningfully provide a corrective to previously limited studies of American print culture (those dominated by early Americans of the North East), I suggest it needs to do more than “address [the] gap” and include African Americans, Asian Americans and some gender and class issues. While I do think the editors could have interestingly challenged the field of Ethnic Studies by analyzing and articulating the import of their collection of “diverse” subjects, this question is left untouched. Therefore, while I do think that the volume might potentially encourage others to make the “diversity” here more meaningful rather than statistical, the volume succeeds more to highlight the problem than to provide any substantive framework.

However, individual essays do provide these necessary frameworks and points of departure. Both Yumei Sun’s “San Francisco’s Chung *Sai Uat Po* and the Transformation of Chinese Consciousness, 1900-1920” and Elizabeth McHenry’s “Forgotten Readers: African-American Literary Societies and the American Scene” stand out within this volume as essays

that both provide a historical context to specific communities and publications, and also more importantly, analyze specifically how and why these readers and writers affected American print culture and their own minority cultures through their behaviors. For those interested in studying ethnicity these essays provide a context by which to explore minority discourse, self construction and identity formation, power and representation, minority histories, access to alternative sites of resistance, and media and ethnicity, to name a few.

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David Delaney. *Race, Place, & the Law.* (Austin: University of Texas Press, 1998). 229 pp., \$17.95 paper.

David Delaney's work is informative and contributes to an understanding of race relations and the legal system. The central finding is that race relations exist in different spatial contexts at the same time. The author begins with the case *Commonwealth v. Aves*, 18 Pick. 193 (1836) which focuses on a young slave girl, "Med" and her freedom. The cause of action involved the movement of the servant girl to Massachusetts by her Louisiana master. The master was visiting relatives. Under Louisiana law Med was a slave, but Massachusetts law did not permit slavery.

Delaney takes the reader through each counsel's arguments before the Massachusetts Supreme Court and discusses the Court's unanimous decision to free Med. This is the approach used through much of the book.

Early in the book Delaney explains the plantation system and its relationship to control: control of master over slave, control by planters as a group, and control of whites over blacks following the Civil War. Moreover, the author also includes an interesting discussion of African-American mobility from rural areas to urban centers during the Reconstruction period and the subsequent development of Jim Crow laws.

Delaney does a superb job discussing *Buchanan v.*