

of her marriage, of motherhood, of her workplace and, finally, of widowhood. She is encouraged in this regard when the old man of Grenada—Lebert Joseph—entices her to go with him on the yearly excursion that many of the main islanders take to a remote place. The islanders celebrate their ancestral ties and sense of national pride with dance, the drums and with dignity.

Marshall's use of ritual, music and mood brings together the strands of a theme about culture that link Africa, the West Indies and the United States together in convincing ways. This is especially so for one who is familiar with the territory she covers. The author calls upon myth, geography, history and psychology to give penetrating reports of movement that a black woman experiences within her environments.

Marshall presents ideas and feelings that convey many levels of meanings. These are specific for some and more universal for others. A sense of family is felt as the writer weaves stories of kinship ties in ways that challenge the traditional approaches that social scientists take to identify the social ills of black family life. Upward social and economic mobility patterns, for example, are presented in case situations that also place such struggles within the context of community-building needs. To be financially secure, but emotionally alienated from one's cultural ties is to somehow be unfulfilled and less than free. Out of the wilderness for some time now, black women's voices have centered on the woes of woman's oppression. Paule Marshall has provided a pitch and tone that celebrate the human heritage by transcending the barriers of color, time and place. The range of the sound embraces the silenced voices of many black men.

—Delo Washington
California State University, Stanislaus

Waldo E. Martin, Jr. *The Mind of Frederick Douglass*. (Chapel Hill: University of North Carolina Press, 1984) xii, 333 pp., \$27.50.

He was one of the foremost orators and abolitionists of the 19th century. He was also a feminist who actively worked for woman's suffrage. He was a Christian who opposed the use of the King James Bible in public schools as a violation of the separation of church and

state. He was a former slave and designated spokesman for black people whose second marriage was to a white woman. Frederick Douglass was highly praised and soundly criticized by blacks and whites alike, but through it all he maintained a consistent and powerful moral voice calling upon this nation to measure up to the ideals on which it claimed to be founded, calling upon Christians to live their faith with acts of justice and compassion, calling upon all individuals to recognize the bond of humanity which does not stop at a sign saying "Whites only."

Waldo Martin, a history professor at the University of Virginia, carefully documents the evolution of Douglass's thought from the passive resistance theology of the Garrisonian abolitionists to political activism as editor of his own abolitionist newspaper to his effort to maintain loyalty to a Republican party which turned its back on blacks during the Reconstruction. What emerges is the portrait of a man who took chances and made mistakes, but ultimately a man of courage and determination who would not be fettered in his thoughts and actions any more than he was willing to tolerate the physical shackles of slavery.

A defect in the book is that the format allows for repetition of information; for example, incidents from the autobiographical section which begins the book reappear as influences on Douglass's ideas in the section on "Social Reform." The notes and bibliography attest to the depth of scholarship, and the book is indexed to make the important events and ideas more accessible. A minor criticism concerns the existence of the epilogue, which adds nothing that has not already been implied or explicitly stated. The last chapter is an excellent summation and the final sentence a satisfying point of departure.

The strength of this book is that Martin presents Douglass in a way that transcends the issues Douglass was addressing. His explanations of Douglass's beliefs often give them a contemporary quality applicable to some issues currently being debated, and yet Martin also includes those perspectives which clearly reveal Douglass to be a product of his era. By the end of the book, a complex but coherent image of Frederick Douglass has evolved which gives the reader a sense of having come to know the man, and that it has been a gratifying experience.

— Kent L. Koppelman
University of Wisconsin, La Crosse