

Society is hailed as the apogee of American religious communism and given detailed discussion. By comparison, Amana was more "middle of the road" than Oneida. Nonetheless, the Inspirationists spawned more communities, existed much longer, and inspired other Socialisms such as the Union Colonists and Llano del Rio.

Perhaps the major omission and one recognized by the editor in his new preface is the lack of documents on and by women Socialists. However, Fried does provide the reader with a thorough list of titles that the interested student of American Socialism and women's studies may find useful.

Acknowledging this volume's usefulness as a foundation to the study of American Socialisms, it would be appropriate as a supplemental text in upper-level American history classes. Several of the documents would also be useful in political history and social change courses.

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David W. Blight, ed. *Narrative of the Life of Frederick Douglass, An American Slave, Written by Himself*. Boston & New York: Bedford Books of St. Martin's Press, 1993. Pp. x, 163. Cloth, \$35.00; paper, \$6.70.

The 1845 narrative of Frederick Douglass's life was, arguably, the most widely read and influential slave narrative prior to the Civil War. Certainly, it was the best written. His story is one that should be familiar to students of the "Middle period," and this short text can be used as a fine supplement in an introductory college survey class or courses dealing with slavery or the Civil War. For those teachers looking to extract a few interesting and first-hand details of what a slave's life was like, I can think of no better source than this. I would even recommend this narrative to American literature teachers due to the artistic quality of Douglass's prose and the vivid images of slavery that are conveyed to the reader. Bedford Books of St. Martin's Press is to be highly commended for its re-issue and David W. Blight, author of *Frederick Douglass' Civil War: Keeping Faith in Jubilee*, has written an outstanding introduction as well as provided extensive notes on the text.

Space limitations only allow for a cursory look at this magnificent piece of historical literature. Douglass has provided the reader with a very interesting look at the life of a slave, and to a lesser extent, the life of a free black, as well as personal portraits of slaveholders and overseers, the moral dilemmas posed by the institution, the rising influence of abolitionists, and the increasing sectional tension wrought by slavery. These categories are not new, nor are the experiences of Douglass vastly different from that of thousands like him. But what sets this narrative apart from the others is the literary quality. Talking of a new overseer and his brutal discipline, Douglass wrote, "I was broken in body, soul, and spirit. My natural elasticity was crushed, my intellect languished, the disposition to read departed, the cheerful spark that lingered about my eye died; the dark night of slavery closed in upon me; and behold a man transformed into a brute!"

Preceding the narrative is a highly informative introduction by Blight as well as William Lloyd Garrison's original preface. Following the narrative, several important supplements are included, such as contemporary reviews of the work and a few of Douglass's speeches and personal letters, including one to his former master. A detailed chronology of Douglass's life (the narrative ends as he embarks on his abolitionist speaking career in the early 1840s), several thought-provoking questions to consider for classroom discussion, and a selected bibliography are also included. To the modern-day reader, the narrative is occasionally short on details. But Blight's copious notes are a wealth of information to complement the text, providing answers to many of the personalities mentioned or questions raised in the work, such as Douglass's method

of escape to freedom since he disclosed few details as a precautionary measure. The only real fault I find with this re-issue, like so many other historical works being published today, is that the notes are placed at the end of the text as opposed to the bottom of the page, necessitating a great deal of page-flipping and irritation. But this is a wonderful little book and particularly useful for topics related to slavery and the coming of the Civil War.

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Corinne Azen Krause. *Grandmothers, Mothers, and Daughters: Oral Histories of Three Generations of Ethnic American Women.* Boston: Twayne Publishers, 1991. Pp. xiv, 231. Cloth, \$24.95.

This work is based on a study of 225 women conducted in the mid-1970s, entitled "Women, Ethnicity, and Mental Health." Follow-up interviews in the late 1980s with eighteen of the women updated their reactions. Italian, Jewish, and Slavic immigrants made up the principal ethnic groups in Pittsburgh in 1900 and are the focus of this survey. Changes in peasant economies and religious pogroms drove thousands of families from eastern and southeastern Europe to seek better opportunities in the United States. Initially, most of the men worked in the steel mills and later branched out to small businesses. Women might take in sewing or help in family stores, but they were rarely employed outside the home until the second and third generations. With mastery of English, girls got service jobs in laundries, restaurants, or as domestics. With education some of the third generation moved into the professions.

This study is concerned primarily with the culture the immigrants brought with them and the changes resulting from life in America. Each group had deep convictions about the roles of women as well as of men, the raising of children, and commitment to the extended family. Beyond family loyalties, immigrant women related most closely with their religious roots. Church and synagogue associations provided needed support, but they also restricted integration into the new society. Ethnic neighborhoods also contributed to the slow pace of melding into the broader community. Girls, who were expected to marry within their communities, were taught homemaking skills at home with emphasis on the care of children and the preparation of traditional foods. Except for Jewish immigrants, schooling was not considered important for girls. Each generation showed greater awareness of the value of education for both boys and girls and pride in their academic accomplishments. World War II provided broader job opportunities and expectations for the daughters. The women's movement expanded the horizons of the granddaughters. While most individuals remained in the religious tradition of the older generations of their families, they became less strict in their observance of rigid rules.

In the process of remembering and speaking to strangers, memories of tensions within families seem to have faded. With the stress of becoming Americanized, there must have been serious disagreements. The overriding emotions expressed by each interviewee were of shared love and an awareness of the price paid for immigration to a new country.

For teachers this book offers a reservoir of anecdotes for lectures. For students, it will afford a foundation for research. The bibliography covers major and less well known studies of immigration published over the last fifty years. A listing of the questions asked in the interviews, perhaps in an appendix, would have given a springboard for students' research on the immigrant experience. Even lacking such a listing, a careful reading of any of the sections will provide student researchers with the basic questions to which they may add their own. Aside from the ethnicity aspect, students interested in family history will find this book a helpful tool for exploring the changing ideas about gender roles, courtship and marriage patterns, family relationships, the impact of religion, and the increasing importance of education and community involvement in twentieth-century America.

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