

criticized prohibitions on interracial marriage for allowing white men to abuse black women without the risk of marriage. Lubin also shows how the demands of World War II veterans that they be allowed to marry their nonblack foreign lovers forced the military to confront the meaning of interracial relationships. Black G.I.'s faced significant difficulties in bringing their foreign brides to the United States. The black press and civil rights activists protested the military's policies, but their coverage too contained the political significance of interracial relationships. Black G.I.'s who sought to legitimate their relationships with white European women received support, while black G.I.'s who formed relationships with Asian women did not. Interracial intimacy as a political issue gained force only when it involved the binary of black and white and only when it conferred new rights on black men.

This reviewer found Lubin's analysis of popular culture, in the form of films, comic books, and postwar novels, less successful. These chapters were littered with jargon that obscured his meaning, and one wonders how representative Lubin's particular choices were. While it is clear that anxieties about interracial relationships played out in these cultural forms, his larger point—about the conflict of marriage as private act or public institution—comes into better focus in the other chapters.

Lisa Lindquist Dorr
University of Alabama
Tuscaloosa, Alabama

Singing in a Strange Land: C. L. Franklin, the Black Church, and the Transformation of America. By Nick Salvatore. (New York: Little, Brown, 2005. xii, 419 pp. \$27.95, ISBN 0-316-16037-7.)

In the mid-twentieth century, the Reverend C. L. Franklin built his reputation by sermonizing on the gospel circuit with famous singers such as Clara Ward before building and rebuilding the huge New Bethel Baptist Church in Detroit. Father of the pop diva Aretha Franklin, he recorded dozens of albums that sold briskly across the nation, and he became the most widely recognized African American preacher before the ascendancy of Martin Luther King

Jr. Refusing to advocate an otherworldly salvation that ignored everyday suffering and racism, Franklin strongly supported King and the civil rights movement, helping stage a gargantuan protest rally in Detroit, where King rehearsed his "I have a dream" speech.

Despite Jeff Todd Tilton's able editing of *Give Me This Mountain* (1989), a collection of Franklin's sermons, Franklin has received almost no scholarly attention. Until now. With the capable and dedicated assistance of Franklin's daughter, Erma Franklin, and older members of the New Bethel congregation, the labor historian Nick Salvatore has produced a thoroughly researched and splendidly written biography.

Salvatore traces Franklin's origins in the violent and economically impoverished Mississippi Delta, his decision to preach, and his continual habit of study despite a lack of much formal education. When he gained a congregation in Memphis, Franklin began to attract large crowds. He also honed his ability to perform call-and-response sermons in which he eventually shifted into a powerfully rhythmic and emotive delivery that almost amounted to singing. For decades, his highly poetic, chanting climaxes evoked an almost delirious response not only from the denizens of the Amen Corner, but from many other churchgoers as well. Yet his sermons also evinced well-informed biblical exegesis and a kind of theological sophistication that overturns all manner of stereotypes about evangelical sermons.

Although not trained in rhetorical theory and criticism, Salvatore provides capable analysis of such key Franklin homilies as "The Eagle Stirs Her Nest," and "Dry Bones in the Valley"—folk sermons that originated during slavery and were preached during each subsequent generation. Salvatore further explains how Franklin served as a model for many African American preachers, including a young Jesse Jackson. Salvatore also skillfully examines Franklin's ability to navigate the complex and sometimes bruising politics of the National Baptist Convention. The biographer carefully assesses Franklin's civic leadership in Detroit as Franklin balanced the needs of his family and congregation while confronting the apathy of the United Auto Workers (UAW) and the frequent, sometimes debilitating squabbles

among ministers, city officials, civil rights activists, and black nationalists.

The author's appreciation of Franklin's unique strengths does not lead him into hagiography. Salvatore notes that Franklin relished his celebrity status, donned sartorial suits, enjoyed after-hours parties with jazz and popular musicians, and bedded attractive women.

During a tumultuous period in Detroit and the nation, C. L. Franklin contributed mightily to the morale and solidarity of a beleaguered African American community. Nick Salvatore's biography illuminates his important life.

Keith D. Miller
Arizona State University
Tempe, Arizona

A Black Physician's Struggle for Civil Rights: Edward C. Mazique, M.D. By Florence Ridlon. (Albuquerque: University of New Mexico Press, 2005. xxiv, 391 pp. \$29.95, ISBN 0-8263-3339-7.)

The sociologist Florence Ridlon has chronicled the life of a remarkable individual, the African American physician Edward C. Mazique. Ridlon states openly in the introduction that "much of the book is in Eddie's own words. I think his words convey better than I ever could what Edward Craig Mazique was really like" (p. xii). A great deal of this book does indeed consist of lengthy excerpts from interviews with Mazique and from Mazique's writings, with not enough work on the part of Ridlon to engage critically with this evidence or other sources.

The course of Mazique's life takes Ridlon from Mazique's birthplace of Natchez, Mississippi, to Atlanta, where he attended Morehouse College, and to Washington, D.C., where he received his medical degree from Howard University in 1941, established his medical practice, and served as president of the National Medical Association in 1959–1960. While Ridlon gives portraits of each of these southern cities, she does not draw on a wealth of recent scholarship to explicate some key themes. For example, Ridlon gives attention to Mazique's family background, especially to male members of the family who became landowners, carried handguns, or individually stood their ground

against hostile whites. Ridlon emphasizes that Mazique hailed from a unique, "exceptional" black family, but she does not connect his early life to recent works that have highlighted family, economic self-sufficiency, and traditions of self-defense as significant elements of twentieth-century black activism. Later in the book, Ridlon recounts Mazique's travels to study the health care systems of Eastern Europe and the Soviet Union and his arguments for medical assistance to African nations during the 1960s. But she does not relate these actions to the work of scholars who have identified a transnational perspective as a crucial component of the civil rights movement.

A majority of the book focuses on Edward Mazique's efforts to make modern medicine and hospital care more accessible to black physicians and to elderly and lower-class patients. Here again, it is puzzling that Ridlon does not draw on any of the scholarship by Edward Beardsley, Vanessa Gamble, and Todd Savitt on the history of African American physicians and hospitals in the twentieth century. Ridlon does give a valuable, detailed account of Mazique's role in pushing for federal health legislation that was eventually passed as the Medicare and Medicaid programs in the mid-1960s.

Mazique's political activism stemmed from both ideological and practical positions. He strongly believed that preventative and comprehensive medical care should be available to all Americans. In his medical practice, moreover, he frequently treated elderly and lower-class patients, who were the targets of medical legislation in the 1960s. Mazique's activism also included efforts to desegregate local organizations and to provide medical care to residents of Resurrection City, an encampment set up in Washington, D.C., in 1968 to publicize the Poor People's Campaign. Mazique's constant struggle for civil rights for African Americans and the poor and for better health care coverage for all Americans deserves recognition for its historical significance. Readers will find, however, that much of this account of his life is more autobiographical and commemorative than broadly historical.

Lynn Marie Pohl
Warren Wilson College
Asheville, North Carolina