

to face and transact business with any and everybody is alone suited to the Northern women of brazen faces," wrote one Georgia wife. "But I say if it is necessary, our ladies ought to shopkeep and do everything else they can to aid in the great struggle for Liberty." Many became teachers, government workers, and nurses, but they had to face comments from their friends and relatives about not developing masculine attributes, such as muscular arms. Former southern belles also endured painful separations and worrying about their husbands' infidelities. Some dreaded pregnancy and spoke of unwanted mouths to feed; a few even established sexual liaisons outside marriage.

The burden of southern history, Faust argues, weighs just as heavily upon women and African Americans, but it is "constructed rather differently." While chronicling the clear power relations between men and women in the Old South, her work does not suggest that white women "identified" with the oppression experienced by their slaves. Nor does she believe, as Anne Firor Scott has argued, that southern women were empowered by their expanded war time roles. On the contrary, "the appeal, the character, and the extent of southern feminism has been shaped by women's sense of their own limitations." Civil War disappointments and desperation explain why southern suffragettes lacked the confidence of their northern sisters, she concludes.

Scholars teaching classes in the Old South, Women's History, and the Civil War will find that Faust's book complements other sources. Her discussion of Confederate politics and public policy decisions will help students realize that women had opinions on "serious" topics, even if their lives were mainly involved in maintaining a family and a plantation. The chapter called "We Little Knew: Husbands and Wives" would lend itself to a good discussion about how war inevitably means different things to men and women, when men go off to fight and women remain home to wonder what will happen next. Because of the ample quotes and selections from popular culture, even survey teachers will find this book useful for lecture material.

Brevard College

Margaret Lynn Brown

**William A. Link, ed. *The Rebuilding of Old Commonwealths and Other Documents of Social Reform in the Progressive Era South*. Boston & New York: Bedford Books of St. Martin's Press, 1996. Pp. x, 166. Cloth, \$35.00; ISBN 0-312-12251-9. Paper, \$9.99; ISBN 0-312-10590-8.**

The Progressive Era South is rich in its journals, novels, short stories, and articles expressing reform-minded concern. From the pens of native Southerners, as well as those who have visited from both abroad and other parts of the United States, came informative but often critical pieces that provided a basis for much of the early twentieth-century progressive legislation. The literature is not always easy to find, and thus it is most useful to have a publication that brings together some of the more salient commentaries on issues such as race, prohibition, child labor, African-American education, and southern women. William A. Link has read widely in this literature and selected well. The slim volume

begins with an interpretive essay on Southern progressivism that is one of the better short statements on the issues and the historical debate. Each section also has a solid introduction that provides good insight into the historical as well as interpretive issues. Those introductory pieces lead directly to the reproduced articles from individuals such as Walter Hines Page, W.E.B. DuBois, and Booker T. Washington, but also from lesser known individuals such as Irene Ashby, Mary Margaret Washington, and Leo Favrot. Notes to the introductions and a select bibliography serve as a guide to additional literature.

For the professor of American or Southern history or of literature, this should prove a valuable reference and useful teaching tool. The volume is short and is available in a paper edition; thus the material can be an easily managed supplement for either survey courses or for a more focused regional curriculum. For students, the introductory essays provide quick and accessible insight into the issues of the Progressive Era South, while the selections give a good overview of both the contributors and their contributions to the discussions that informed the era. If there is a negative associated with the book, it is that there is not an accompanying chronology. Southern Progressivism had a number of manifestations that varied from state to state; those expressions of Southern politics were also set in a larger national context including national progressivism, World War I, and the 1920s. It would have been useful to have included a chronology that makes those connections. This minor shortcoming aside, William Link and St. Martin's Press are to be congratulated for bringing out this volume. It should have considerable utility to readers of this journal.

Texas Wesleyan University

Thomas F. Armstrong

**Kevin K. Gaines.** *Uplifting the Race: Black Leadership, Politics, and Culture in the Twentieth Century.* Chapel Hill & London: University of North Carolina Press, 1996. Pp. xxvii, 312. Cloth, \$45.00; ISBN 0-8078-2239-6. Paper, \$17.95; ISBN 0-8078-4543-4.

Intellectual history, by its nature, tends to be filled with paradox. When intellectual history attempts to untangle ideology, paradox becomes layered with irony. When the ideology arises from the dilemma of race in American culture, particularly as expressed by those struggling against racial oppression, paradox and irony are confounded by conundrums. Nowhere is that more true than in the ideology of "uplift" as articulated by middle-class African American intellectuals from the late nineteenth-century into the 1950s.

Kevin K. Gaines had taken on the daunting task of teasing out contradictory and self-defeating ideas and programs that dominated elite black thought throughout the first half of the twentieth-century. Those ideas and programs rested on precisely the same hierarchical assumptions that dominated emerging notions of social class within American society, and that, ultimately, undergird notions of race in the first place. In other words,