

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.

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**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,

the fundamental ideological underpinning for racial oppression--hierarchy, class and individual advancement--was appropriated by black elites both to sanctify their own tenuous hold on status and authority, and to provide guidance to uplifting the whole race. But having appropriated an ideology that sanctioned hierarchical differentiations among people, claiming the prerogatives of class for themselves, those elites simultaneously embraced the social Darwinism of contemporary bourgeois thought, including its racial components. Race progress came to be defined as improvement through class stratification, with all that meant for class-based rights and citizenship. That ideology competed against an earlier, popular notion of uplift that stressed collective struggle and advancement.

Gaines's story is inevitably complex. He is not satisfied to merely sketch its outlines. Instead, he traces uplift ideology in its richness and its contradictions through the work of many African American intellectuals and political leaders, both the famous and the obscure. He is an apologist for none of them. All acted to one degree or another on ideas that, at heart, were themselves racist or led inevitably to racist and classist conclusions. Gaines manages to retain the sense of paradox, irony, and conundrum without letting the book become simply paradoxical or ironic. *Uplifting the Race* is masterful.

This is not an easy book, however. Its arguments are nuanced and carefully developed, and necessarily assume more familiarity with aspects of intellectual and social history than most. While it must be read by teachers working in most areas of modern United States history--its value transcends by far the specific field of African American history, illuminating broad issues of class, race, gender, ideology, and culture--I am hesitant to require it of my students, even in upper-division university classes. The book assumes more familiarity with aspects of intellectual and social history than many students possess. It will, however, provide teachers with a wealth of ideas, challenge many assumptions, and introduce some historical actors who are generally neglected.

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#### ERRATUM

The article by David S. Trask (XXI, No. 2, Fall 1996) had an error in its title. The word "a-historical" had been inadvertently changed to "historical." The correct title is  
TEACHING HISTORY IN A-HISTORICAL TIMES: A SIDE STAGE APPROACH.