

The authors of *God and General Longstreet* ferret out some nuggets of southern personality differences. They no doubt are historically correct when they discuss the role of folkways and traditions in shaping the regional personality, but in the 1980s these are as perishable as a Morgan City oyster in the face of the leveling impact of American commercialism.

In all the vast accumulation of things written about the nature of the South and its distinct personal and intellectual characteristics cast in the straitjacket of the lost cause mentality, there seems to this reviewer a central fact which gets dropped through the cracks of the literary floor. The South has ever been caught up in the nitty-gritty harsh realities of its geography and resources. The region's basic material resources contain the germ of change capable of submersion or even obliterating reverential casts of mind and folk mores.

As provocative as *I'll Take My Stand* and its authors were in the early 1930s, they were in fact singing an elegant requiem for an age and a region which was already sinking fast beneath the onslaught of new forces and new times. The Connelly and Bellows book is a clever and provocative analysis of changing regional memories, mentality, and even folklore. Perhaps the "South" of regional literature has surrendered to that of tourist leaflet authors, *Southern Living*, and the seductive craft of the graphic arts.

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Region, Race, and Reconstruction: Essays in Honor of C. Vann Woodward. Edited by J. Morgan Kousser and James M. McPherson. (New York: Oxford University Press, 1982. Pp. xxxvii, 463. Notes, tables, figures. \$25.00.)

On occasion, editors and publishers of *festschriften* fail to allocate adequate resources or devote requisite care to volumes honoring distinguished senior scholars. No such complaint can be made about this substantial collection of essays paying tribute to the author of *The Strange Career of Jim Crow*, *Reunion and Reaction*, and *Origins of the New South*.

Recognizing that the chief pitfall of many *festschriften* has been the disparate nature of the contributions, the editors of *Region, Race, and Reconstruction* have organized their material in a manner that provides a necessary focal cohesion and, in addition, serves to highlight the three major thematic concerns of C. Vann Woodward's work. Since, as Kousser and McPherson note, it is hard to think of an important book or article written on the post-Reconstruction South or on modern American race relations

“which does not repeat, take issue with, flesh out, test on other data, or carry out the implications of some idea . . . first fully enunciated by Woodward” (p. xvi), it is apparent that the mentor’s unseen hand also has played a role in ordering and unifying his students’ collective endeavor.

Woodward’s influence is evident in all fifteen essays. Historical surveys by Robert Dean Pope and Vincent P. DeSantis reveal his formative role in the writing of southern political biography and in shaping current understandings of the Compromise of 1877. Charles B. Dew’s painstaking reconstruction of the life of slave forgerman Sam Williams and William S. McFeely’s study of maverick Reconstruction-era Attorney General Amos T. Akerman not only reflect Woodward’s interest in biography but also speak of a shared concern for rescuing the experiences of the obscure and inarticulate from historical oblivion.

Woodward’s mastery of the ironic technique has been conveyed to former students Bertram Wyatt-Brown, Steven Hahn, and Thomas C. Holt and is evidenced in their accounts of Mississippi lawyer Henry Hughes’s attempt to “modernize” proslavery thought; of upcountry Georgians’ hostility to the elimination of common grazing rights during the 1880s; and of “the problem of freedom” in former slave societies. In like manner, Lawrence N. Powell’s fresh look at the carpetbaggers, J. Mills Thornton’s reconsideration of Radical Republican tax policy as a source of agrarian discontent, and Barbara J. Fields’s critique of the concept of race as a “central theme” for interpreting southern history partake of Woodward’s healthy respect for well-considered revisionism. Still other essays mirror the Yale historian’s interest in tracing changes in ideology and belief over time. Daniel T. Rodgers’s study of Howard W. Odum’s conceptions of regionalism and folk sociology; Tilden G. Edelstein’s review of the ever-shifting portrayal of Shakespeare’s Othello; Louis R. Harlan’s description of the developing relationship between Booker T. Washington and Jewish Americans; and Robert Engs’s evaluation of the institutional and ideological forces shaping Native American education at Hampton Institute show that Woodward’s students have become capable practitioners of this aspect of the historian’s craft.

Valuable studies in themselves, these essays, along with Louis P. Masur’s thirteen-page bibliography of Woodward’s published writings, highlight the significant influence that a skillful interpreter can have on the conceptualization and understanding of American history. Even Willie Lee Rose’s popular culture study, “Race and Region in American Historical Fiction,” forges a connecting link between Woodward’s characterization of Tom Watson

and similar tendencies in the life of Watson's Georgian contemporary, novelist Thomas Dixon. *Region, Race, and Reconstruction* is a well-executed tribute to a major figure in modern southern historiography.

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Mill and Town in South Carolina, 1880-1920. By David L. Carlton. (Baton Rouge: Louisiana State University Press, 1982. Pp. xii, 313. End maps, notes, tables, map, appendix, essay on sources, index. Clothbound, \$32.50; paperbound, \$14.95.)

This study centers on the social attitudes that accompanied cotton mill industrialization in South Carolina. The mill towns of twenty-one upland counties provide the locale. The author explores the origins of the industrial impulse, its progress, and some of its social and political results. From industrialization emerged two new social classes: the "town people," who expected to control and benefit from the new source of wealth, and the "mill people," those who provided the labor. The conflicts between them generate the story's drama.

The interpretive axis revolves around an understanding of progressivism. Although the "town people" helped to call the mills into existence, they came to fear the "mill people" as a source of "anarchy" and a threat to their dominance of local society. Their "progressivism" consisted of an attempt to impose acceptable, effective methods of social control on the unruly operatives. The two devices that harmonized the principles of the "town people" and their desire for power were the abolition of child labor and the imposition of compulsory education. In other words, they launched an attack on the mill family designed to break the connections between generations and transform the young into the virtuous and obedient labor force of their dreams. The mill people, struggling to avoid a fate as victims of a dehumanizing paternalism, raised an iconoclastic howl in support of a scourge of the respectable, Governor Cole L. Blease. Ultimately the forces of progressive modernity won a partial victory. Children were taken out of the mills and placed in schools. Blease came to terms with the establishment. The New Deal and midcentury affluence nibbled away at the cohesion and the resentments of the mill people, but, never reconciled to modernity, they subsided into "apathy and a passive dislike of a social order over which they have little control . . . acquiescent but not quite willing participants in a world not of their making" (p. 272).