

of an earlier local academy is gracious but firm in its skeptical judgment. The sections on race relations remind us how slowly institutions of higher education opened their doors to African Americans in the past century.

The authors show that the University of Louisville has a surprisingly complicated history. It did not begin as a liberal arts, a land grant, or a teachers' college; it did not receive meaningful state support until the 1970s. Instead, it traces itself to several earlier academies and professional schools; it has absorbed other financially troubled schools; it has occupied multiple campuses in different parts of the city; and at times in this century it has "often tried to be all things to all people" (p. 206). The authors faced the daunting task of reviewing, on average, a year of institutional history for each page. They did so by concentrating on the changing mission statements, administrations, and community ties of the university. We learn much of multiple local needs, including both a desire to provide professional training, especially in medicine, and municipal concerns heavily steeped in boosterism. We also learn much of the strong sense of autonomy that has long permeated the university's diverse constituent parts. If there are faults here, they are primarily those of selection. The law school, with poor records, is documented less well than the medical school. Student life, especially among the large commuter populations, is sparsely treated. The changing curriculum invites more inquiry. A full page devoted to modern cheerleaders and mascots seems excessive. But on balance the authors have succeeded in capturing the excitement and diversity of an important regional university.

GEORGE W. GEIB, professor of history, Butler University, Indianapolis, enjoys urban studies. He is currently at work on a study of elections and political campaigns during the Unigov era in Indianapolis.

Slavery, Secession, and Southern History. Edited by Robert Louis Paquette and Louis A. Ferleger. (Charlottesville: University Press of Virginia, 2000. Pp. xvi, 229. Notes, appendices, index. Clothbound, \$49.50; paperbound, \$18.50.)

This volume honors historian Eugene D. Genovese with nine essays (eight previously unpublished) written by colleagues and students. Genovese, of course, has been one of the leading historians of the American South and slavery for three decades, and for many of us who developed an interest in southern history in the 1970s his was the most consistently innovative, informed, and provocative voice in the field.

These essays explore areas of scholarship in which Genovese worked long and fruitfully, as well as areas where he spent less time. Most well known among his books is *Roll, Jordan, Roll: The World The Slaves Made* (1974) and several of the essays take their cue from

this work. David Brion Davis leads off with a typically incisive look at the way masters in different times and places have seen slaves both as beasts of burden and fellow human beings; Davis thus explores links between slavery and humanitarian thought. Robert L. Paquette takes up a figure of enduring interest to Genovese—the African American slave “driver” or foreman—and suggestively explores the way in which students of southern literature and history have tended to use the driver to represent the complexities of bondage. An intriguing look at the “task” system of slave labor is undertaken by Peter A. Coclanis, who applies insights from microeconomic theory of “agency” to posit reasons why economically rational planters would adopt a form of slave labor organization based on “self-regulation and free time.” Among other things, Coclanis finds that many masters learned farming techniques from their slaves through the task system. Rounding out these essays are two on Old South intellectuals. Clyde N. Wilson explores the economic thought of John C. Calhoun in order to examine its “republican” features. Douglas Ambrose’s essay is an illuminating discussion of the robust statist thought of intellectuals Henry Hughes and the Reverend James Henley Thornwell, undercutting the facile notion that a strong central state had no place in the thinking of defenders of slavery.

Other essays in the collection take on subjects less examined in Genovese’s work, including women and gender, which he has nodded to but never much explored. Thavolia Glymph gives a scathing reading of planter-class diarist Mary Chesnut, revealing how Chesnut’s view of African American women grew much more racist in her postwar retrospections, and Drew Gilpin Faust gives a sensitive and critical reading of another planter-class woman, Catherine Edmondston, to show what “unreconstructed” means, as we watch how a woman’s experience of the Civil War’s social disruption hardened after the war into a self-serving social logic. Two final works explore ties between fiction and southern society, also not an area well-worked by Genovese, who, nonetheless, has always relished a good quotation from authors of fiction. Mark G. Malvasi offers a dark but persuasive reading of Allen Tate’s 1938 novel *The Fathers*, and Louis A. Ferleger and Richard H. Steckel discover that William Faulkner was not correct in portraying southerners as stunted physically.

The volume concludes with a brief, friendly interview of Eugene Genovese by the editors—actually what seems to be fragments from several conversations “from July 1995 to December 1998.” There also is a useful bibliography of Genovese’s “principal writings,” ranging from works that in themselves are a canon of historiography to obscure book reviews written in the 1950s under the pseudonym Vittorio della Chiesa, who, though otherwise unacknowledged in this volume, probably has interesting stories to tell.

STEVEN STOWE, associate professor of history at Indiana University, Bloomington, wrote *Intimacy and Power in the Old South: Ritual in the Lives of the Planters* (1987).