

Falling neatly between these final chapters is Geoffrey Sherington's study of student life between 1918 and 1945. It is both a sociological and cultural chapter, rich in information, impressions, and recollections. It makes for a lively narrative of "the middle way" of collegiate experience and actual teacher preparation, but does not adequately treat of the informal and the legendary, and in particular the fornicators, the boozers, and the left-wing radicals also a part of the student body of these years. That said, one would have wished Sherington had been commissioned to write a similar chapter on the classes of the 1950s and 1960s, the years when relatively affluent student teachers explored and tested the new freedoms of the youth culture.

The book is amply supported by a splendid selection of photographs (marred only by an absence of names), the usual college portraits of its key figures, and a number of reproductions from the college's extensive art collection.

Despite the endemic shortcomings of a team history, *Sydney Teachers College: A History 1906-1981* offers valuable insights into the history of Australian teachers' colleges. Its emblem, the burning torch illuminating the book of learning, comes brightly through in many of its pages. Alexander Mackie would have taken some comfort from the enterprise and the product, but as always would have expected something better.

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James L. Leloudis, *Schooling the New South: Pedagogy, Self, and Society in North Carolina, 1880-1920*. Chapel Hill: University of North Carolina Press, 1996. Pp. xvii, 338.

A new generation of white men, coming of age in the aftermath of Reconstruction, many of them bound by ties of acquaintance forged at university and in political organizations, joined in North Carolina in a common project of educational reform. They shared an interest in the organization and wide provision of graded schools through a new state bureaucracy. In these institutions, white students would acquire the kinds of self appropriate to a bureaucratically organized capitalist institutional and political order. Teaching would become the occupation of trained professionals. The capacities of women for dedicated service would be enlisted, their energies set free and modestly recompensed in the subordinate levels of a school system. Schooled North Carolinians would become intelligent, temperate, diligent, clean, prosperous, and orderly citizens or citizens' companions: unless, of course, they

were of African-American origin, in which case schooling would make them happy, healthy, and obedient non-citizens.

Reformers pursued the reform project on a number of fronts. They attempted to train teachers in state normal schools. They did community outreach, conducting local teachers' institutes and agitating for local tax-supported schools and school houses. They encouraged normal school graduates to infiltrate county school boards. They attempted to use legislative power. They inspected and propagandized. They formed coalitions with philanthropic and voluntary associations, working more or less outside the state system.

As was the case in other jurisdictions where this kind of political project was pursued, its partisans clearly saw theirs as a civilizing mission, one through which their inferiors would become "efficient" and subordinate contributors to a changing social order. Part of what makes the North Carolinian case particularly interesting is that the contradictions involved in attempting to engineer willing subordination were played out here in a context where partisan political venality, populist revolt and philanthropic paternalism were articulated with doctrines of scientific racism and the entrenchment of a system of apartheid. The context was also shaped by a fundamental political-economic shift away from a subsistence-based agriculture to production for the market.

Drawing on prodigious original research into a wide variety of sources, and employing an engaging and fluid writing style, James Leloudis has produced an insightful and provocative account of the place of educational reform in North Carolina in the key period 1880–1920. He succeeds in bringing educational questions to the centre of historical enquiry. He shows educational debates to be inextricably bound up with struggles for cultural, moral, and economic authority and power.

Leloudis traces the tactics and strategies employed by partisans of schooling for the New South, documenting the formation and development of political alliances in changing conjunctures, underlining the establishment of political power bases and resources. His account is as alive to the ways educational projects were read differently by differently situated social groups and classes, as it is to the ways such projects could combine progressive and reactionary initiatives. For this non-specialist reader, his account of the triumph of segregation as an anti-populist initiative was particularly illuminating.

Leloudis attempts a great deal in this book, both theoretically and substantively, and accomplishes much of it. His reading of developments is clearly shaped by a sophisticated analysis of the imbrication of class, gender, race, biography, and political organization. He has chosen, for the most part, to embed his analysis in his narratives, a strategy that makes his account readable and accessible, but one that made me eager to read an explicit discussion of the implications of his approach for the broader historiographic field.

Consistent integration of the analytic elements in this work is a challenging task and Leloudis is occasionally less successful than he might have been. Race is strangely absent from his account of the biographical formation of educational reformers and of the reform of the university. For more than half of Leloudis' narrative, for instance, Charles McIver comes across primarily as a person with remarkably progressive views on gender questions. The reader learns only on page 136 that he supported disenfranchisement and that other graded schoolmen promoted segregation. How his paternalist racism was forged in his biographical circumstances and how it sat with his feminism is not explored.

We read repeatedly, as the narrative of the campaign for school reform unfolds, that there were separate institutions for blacks and whites, but Leloudis concentrates mainly on the latter for the bulk of the book and often, I thought, as history from above. His chapter "The Riddle of Race" goes some way toward redressing the balance on questions of race. In it he outlines many of the relevant interventions. He makes suggestive observations about the ways African-Americans could turn racist initiatives into demonstrations of collective self-affirmation. Yet, perhaps because of a paucity of sources, this account is less complete than his treatment of other subjects. More sustained analysis of the tensions provoked by a reforming project that tried at once to fashion Caucasian boys into autonomous workers and African-American boys into sharecroppers would improve the account.

Still, as a good book should, Leloudis's opens questions for further research. One such is how those subjected to "improving" initiatives took them up and transformed them. Read Leloudis's account of the contradictory sanitary projects of the Woman's Association for the Betterment of Public School Houses and then listen to the first stanzas of the African-American folk poet John Este's song "Clean Up at Home" (1938):

I wash my clothes, I hang 'em by the fire, When I get up in  
the morning they'll be thoroughly dry.

*(Chorus) You gotta clean up at home (twice)*

Clean up at home 'n' I declare you can't go wrong.

I go to the yards, tryin' to make some dimes, Man says, "Go  
'way boy, clean up 'n' come back some time."

*You gotta clean up at home (etc.)*

Five cent cap, ten cent suit, then y'all tell me I', tryin'  
ta act cute

*(sarcastically) Clean up at home (etc.)*

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