

Calhoun, who said, "Show me a negro who knows Greek syntax and I will believe that he is a human being and he should be treated like a man." "Avery produced such persons," ironically points out Dr. Drago.

Thus, it is unfortunate that Dr. Drago's book does not quite live up to its potential. He does catalogue the "facts" of history (some of which are themselves questionable); but in the manner of the value-free historian, he makes no distinction between the noble ideals of Avery's first principal, Francis L. Cardozo, who founded Avery with the classical curriculum of Wilhelm von Humboldt, and the later Pestalozzi- and John Dewey-oriented curriculum of the American Missionary Association.

'Knowledge is power'

Cardozo bluntly stated on the floor of the South Carolina Constitutional Convention following the Civil War, that for blacks, "knowledge is power." But the later American Missionary Association curriculum kept blacks "in their place," giving them mechanical or "vocational skills," but not the knowledge of Greek syntax, and the intellectual power that represented, and which Francis Cardozo himself had mastered.

Nor is any distinction made between those who fought for a classical music tradition (in 1942, Avery students performed "opera, grand and light," and Handel's "Hallelujah, Amen!" and Schubert's "Ave Maria,") and the fact that teachers invited students to their homes to play jazz.

Put simply, the story of this book is how Charleston's black community fought tooth and nail to make Avery Normal Institute a school which could do two things: First, during the Reconstruction years, Avery graduates became teachers in many outlying areas of South Carolina, under extremely difficult conditions. Over the decades, as Avery continued its tradition of providing teachers to the rural areas and the islands of South Carolina, a second goal was met: preparing Avery graduates for a college education.

This occurred despite the Jim Crow segregation laws, despite the desire of the American Missionary Association to downgrade the school into an "industrial school," and despite the racism of Southern society.

Core of modern civil rights movement

What makes this a powerful story is that the dream of Francis L. Cardozo was so strong it could not die, or be killed. Avery Normal Institute lives on today, in the form of the civil rights movement: Avery graduates and Avery teachers were part of the core group of the 1960s' civil rights movement.

The weakness in Dr. Drago's telling of the story is that he decided to proceed from the false historical premise that history is relative; that the education which was acceptable in one age, might not be in the next; and that Avery, because of its insistence on a standard of education which was *univer-*

sal in character, should be classified as an "elitist" institution. It was elitist, but only in the sense that it produced the elite that founded the civil rights movement.

Initiative, Paternalism, and Race Relations provided this reader with useful background on the fact that the fight for the idea that all men are created equal was continued from one generation to the next. For that reason, I recommend this book. But readers should read between the lines, and realize that the destruction of classical education in the United States was a conscious effort directed by many of those whom Dr. Drago implicates in his study; and that their efforts were directed against both black and white, as Francis Cardozo had warned they would be.

Books Received

General of the Army, George C. Marshall, Soldier and Statesman, by Ed Cray, W.W. Norton, New York, 1990, 847 pages, hardbound, \$35.

Saddam Hussein and the Crisis in the Gulf, by Judith Miller and Laurie Mylroie, Random House, New York, 1990, 268 pages, paperback, \$5.95.

Our Man in Panama: How General Noriega Fooled the United States and Made Millions in Drugs and Arms, by John Dinges, Random House, New York, 1990, 416 pages, \$21.95.

All the Best, Letters from a Feisty Mayor, by Edward I. Koch and Leland T. Jones, Simon and Schuster, New York, 1990, 286 pages, hardbound, \$19.95.

Hunger and Public Action, by Jean Dreze and Amartya Sen, Oxford University Press, New York, 1990, 373 pages, hardbound, \$25.

Stalin's Apologist, Walter Duranty—The New York Times Man in Moscow, by S.J. Taylor, Oxford University Press, New York, 1990, 416 pages, hardbound, \$24.95.

Blood, Class, and Nostalgia, Anglo-American Ironies, by Christopher Hitchens, Farrar, Straus, and Giroux, New York, 1990, 398 pages, hardbound, \$22.95.

The Gift of Healing, by Beatrice C. Engstrand, Wynwood Publishing, Old Tappan, N.J., 1990, 223 pages, hardbound, \$16.95.

Against the Grain: An Autobiography by Boris Yeltsin, trans. by Michael Glenny, Summit, New York, 1990, 263 pages, hardbound, \$19.95.