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*Bumpkins 1,
Brahmins 0*

"The First Big Upset: American Culture and the Regatta of 1871" by Douglas K. Fidler, in *The New England Quarterly* (Mar. 1977), Hubbard Hall, Brunswick, Maine 04011.

When crews from Harvard, Brown, and the Massachusetts Agricultural College lined up for the first regatta of the Rowing Association of American Colleges in July 1871, nothing more seemed to be at stake than a trophy. But when the Massachusetts Aggies crossed the finish line 43 seconds ahead of Harvard, the victory sparked philosophical debate and changed the face of college sports.

The Aggie crew and their record time created a sensation far greater than a mere sporting event would ordinarily merit, writes Fidler. Widely discussed in the nation's press, the Aggies' victory seemed to refute the theories of Harvard professor Oliver Wendell Holmes, Sr. concerning the natural superiority of the "Brahmin caste of New England." Holmes had originally used the term to refer to an "untitled aristocracy . . . in which aptitude for learning . . . is congenital and hereditary," but it grew to mean the whole class of cultured city-dwellers, proud of their ancestry and disdainful of those with less socially prominent antecedents.

With American society changing from rural to urban, many in the 1870s resented cities and the values they represented and longed for the greater simplicity of country life. The triumph of the farm boys and their brawn over the city slickers and their brains seemed to prove the superiority of Jefferson and Franklin's aristocracy of talent over Holmes's aristocracy of genes.

A second Aggie win in 1872 and one by Amherst College in 1873 proved that small colleges could successfully challenge Harvard, until then dominant in the sport. So many schools began to put forward teams, both for the regatta and for track and field events accompanying it that the Intercollegiate Association of Amateur Athletics of America (better known as the IC4A) was established in 1876 to handle the arrangements.

*The Other Side
of the Tracks*

"Negro Urban Clusters in the Postbellum South" by John Kellogg, in *The Geographical Review* (July 1977), Broadway and 156th St., New York, N.Y. 10032.

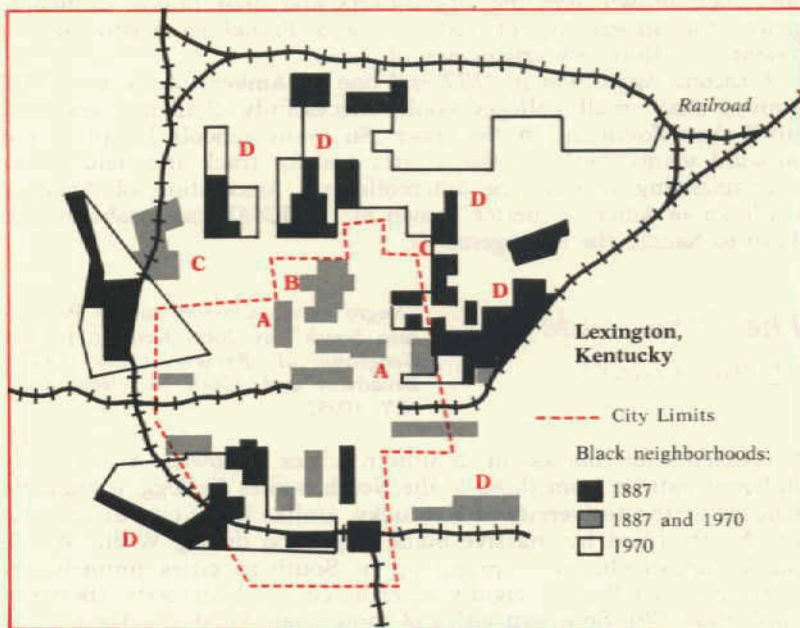
Settlements of blacks in Southern cities followed a distinctly different pattern from those in the North, writes Kellogg, a graduate student at the University of Kentucky. Unlike inner city districts in the North, filled by massive black migration during World War I, black "urban clusters" sprang up in Southern cities immediately after the Civil War in rigidly determined neighborhoods. (Between 1860 and 1870, Southern cities of more than 4,000 saw their black

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populations rise 80 percent vs. a 13 percent increase in the white population.)

There are, Kellogg writes, four kinds of black settlements in the Southern city: the back-alley settlement (A on map), where a prestigious avenue with many whites was backed by a parallel row of servants' quarters; (B) other areas near the homes of the wealthy, inhabited by servants; (C) areas populated by financially independent blacks; and (D), usually the largest type of settlement, shantytowns built by profit-minded white entrepreneurs near the city limits in the most undesirable locations (poorly drained bottomlands, for example, or lands adjacent to the city dump or to a cemetery or railroad tracks). White residents preferred to live close by the central business district, making such areas too expensive for newly arrived rural blacks.

Kellogg cites Lexington, Kentucky, a thriving antebellum city, as a classic example of the urban cluster pattern. To provide land for the freed slaves flowing into Lexington (the city's black population grew from 3,000 to more than 7,000 in the 1860s, whereas the white population increased from 6,000 to only 7,500), landowners sold lots bordering railroad tracks or in unhealthy valley bottoms near the periphery of the city. Kellogg documents similar patterns in Atlanta, Richmond, and Durham. "In terms of black residential location," he concludes, "many towns in the South may be thought of as anachronisms—with the calendar stopped at 1880."



Adapted, with permission, from The Geographical Review.