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Summer 2003

Documentary Editing, Volume 25, Number 2, Summer 2003

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"Documentary Editing, Volume 25, Number 2, Summer 2003" (2003). *Documentary Editing: Journal of the Association for Documentary Editing (1979-2011)*. 357.

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DOCUMENTARY

EDITING

SUMMER 2003, VOL. 25, NO. 2

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THE ASSOCIATION FOR DOCUMENTARY EDITING



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Documentary Editing (ISSN 0196-7134) is published quarterly (in Spring, Summer, Fall, and Winter) by the Association for Documentary Editing (ADE) and is provided free to all members. **Membership categories** are: Annual \$25, Sustaining \$40, Patron \$70, Student \$15, and Retired \$15. **Institutional subscription rates** are: Annual \$25, 2 years \$48, and 3 years \$70. Single copies (including back issues, most of which are available) are \$3 for members and \$5 for nonmembers. A microfiche set covering volumes 1–18 (1979–1996) may be purchased from the ADE secretary for \$10 by members and \$25 by nonmembers. The ADE accepts no responsibility for statements of fact or opinion made by contributors. **Deadlines for submission of material for publication in *Documentary Editing*** are: 1 March for the Spring issue, 1 June for the Summer issue, 1 September for the Fall issue, and 1 December for the Winter issue. Periodicals postage paid at Indianapolis, Indiana. **POSTMASTER:** Send address changes to *Documentary Editing*, IUPUI School of Liberal Arts, Cavanaugh Hall 207, 425 University Boulevard, Indianapolis, IN 46202-5140. Cover design by Johanna E. Resler.

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Member of the Conference of Historical Journals

Printed on acid-free paper by Metagraphix, New Berlin, Wisconsin

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North Country Stories: Written and Oral Texts of a Family History

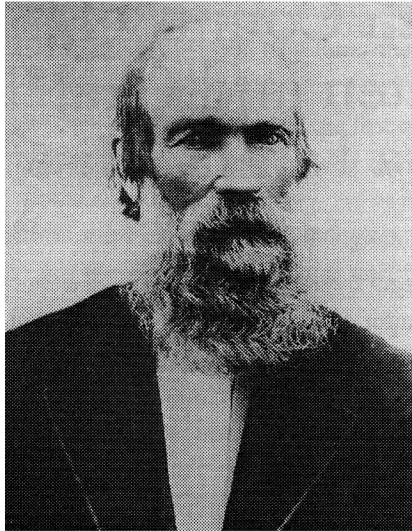
Susan E. Gray

I would like to begin by turning the clock back to June, 1995. It is a time of happy transition for me. My first book, *The Yankee West: Community Life on the Michigan Frontier*, has just gone to press, and I am about to attend the National Historical Publications and Records Commission (NHPRC) Institute for the Editing of Historical Documents as a way of launching my next major project.¹ I am not quite sure what to expect from the institute because, except for some freelance copyediting undertaken for survival purposes while a graduate student, I have never done any formal editing. Moreover, my project is not the usual sort that draws applicants to the institute. I do have documents—in my case diaries—that I plan to edit, but I am not planning a critical edition of them. Indeed, I intend only to reproduce a portion of the diaries, and these in the context of what I am calling a “biography of a marriage.”

I hark back to those halcyon days in Madison, Wisconsin, to give fair warning: mine has never been a conventional editing project, and it has become even less conventional as it has unfolded. Nevertheless, editing has always been central to my project, now more than ever. Perhaps the single most important lesson that I learned at Camp Edit was some appreciation for the politics of editorial work; “all transcriptions are translations” might have been our seminar’s mantra. In my case, applying this lesson has entailed learning how to write a history through texts voicing their own competing versions of the same story. In other words, my project is in no small part about a contest for authority among storytellers.

Because the diaries that brought me to Camp Edit were those of a husband and a wife, I understood from the beginning the essential multivocality of my project. But I had no idea that what I then envisioned as a dialogue for me to orchestrate between the Reverend George Nelson Smith and his wife, Arvilla Powers Smith, would become a lively, sometimes heated, multigenerational fam-

¹Susan E. Gray, *The Yankee West: Community Life on the Michigan Frontier* (Chapel Hill: University of North Carolina Press, 1996).



George Nelson Smith
Kept a diary of his work as a missionary for
thirty-nine years
Burton Historical Collection, Detroit Public Library



Arvilla Powers Smith
Kept a diary and wrote her memoirs after her
husband's death
Burton Historical Collection, Detroit Public Library

ily conversation where we are a privileged audience. Nor could I have known that the written texts of the nineteenth and early twentieth centuries would be joined by other records, including oral ones from the present. The story that I had originally intended to tell, which I had titled “Voices in a Marriage,” is now Part I of a saga about race, family identity, and memory that I am calling “Lines of Descent: Family Histories from the North Country.” Let me introduce some of the storytellers and the larger history of which they are a part. And let me begin with George and Arvilla Smith, since my “discovery” of their diaries constitutes the origins story for this project.

I stumbled over Arvilla Smith’s diary on a last research trip to the Bentley Historical Library at the University of Michigan as I was finishing *The Yankee West*. Arvilla and her husband were Vermonters who emigrated to Michigan in 1834, where George worked first as a laborer for the American Home Missionary Society, and then in 1838 began what proved a life-long affiliation with a band of Odawa Indians, first near present-day Holland, Michigan, and then on the Leelanau Peninsula, north and west of Traverse City.² Arvilla’s diary, which is prefaced by memoirs of her life in Vermont before her emigration to Michigan, spans the years 1834–45. It proved riveting reading, but it became irresistible when an archivist pointed out to me that it had not survived in isolation. Arvilla’s husband, George, was not only a diary keeper in his own right, but he produced two different kinds of personal narrative—a “spiritual closet,” like his wife’s, in the years 1842–45, and annual memoranda books that conform in style and intent to Thomas Mallon’s definition of a commonplace book in *A Book of One’s Own*. The memoranda books alone would make Smith worthy of attention because he kept them from 1840 until 1879, two years before his death.³

Whatever their singular charms, however, the real attraction of the Smith diaries for me was that both George and Arvilla had kept them. Besides the rarity of such parallel records, the Smith diaries from the outset seemed to me historically significant for two reasons. First, they opened a window unto the

²Odawa “more accurately reflects the traditional Indian pronunciation of their tribal name than does the modern Anglicized word Ottawa.” I have therefore used Odawa throughout the project except where tribal people today use Ottawa. See James M. McClurken, *Gah-Baeh-Jhagwah-Buk (The Way It Happened): A Visual Culture History of the Little Traverse Bands of Odawa* (East Lansing: Michigan State Museum, 1991), 3.

³Arvilla (Powers) Smith Diary, 1834–1845, and Reminiscence, 1808–34; George Nelson Smith, Diary, 1842–1845; and *Idem*, Memoranda Books, 1840–1846, 1848–1849 (Michigan Historical Collections, Bentley Historical Library, University of Michigan, Ann Arbor). The rest of the Memoranda Books, 1850–1879, are in the Library of Congress. On commonplace books, see Thomas Mallon, *A Book of One’s Own: People and Their Diaries* (St. Paul, Minn.: Hungry Mind Press, 1995), 120–31.



Payson Wolfe, the Smiths' Odawa son-in-law,
in uniform as a member of Company K of the
First Michigan Sharpshooters
Burton Historical Collection, Detroit Public Library

interior life of a marriage. In this regard, I have always seen my project as inspired by and taking an analytical step beyond Laurel Ulrich's *A Midwife's Tale*, an account of a post-Revolutionary Maine midwife, based on her diary. Ulrich organized her narrative around excerpts from this diary that she reproduced at the beginning of each chapter. Martha Ballard's husband left no personal account, however, which forced Ulrich to invent an Ephraim by substituting the diary of a contemporary male New Englander. In contrast, the Smith diaries could be merged into a single text from which excerpts could be selected to tell their story both topically and chronologically. (This, indeed, was the methodology that I was able to work out at the NHPRC Institute.) The diaries therefore offered, and this was my second notion of their historical significance, a way of pursuing an inquiry into gender and religious experience along lines developed by Amanda Porterfield and Susan Juster.⁴

All of these things are still true. What shifted my project from a biography to a family saga was my discovery that after George Smith's death, Arvilla and members of the second and third generations of the family—by current count, a son-in-law, a daughter-in-law, and at least one, and as many as three, granddaughters—engaged in a bitter, protracted memoir war, both privately and for publication.⁵ At issue was the marriage of the Smith's eldest daughter, Mary Jane, to Payson Wolfe, an Odawa Indian. The marriage produced twelve children who lived to adulthood, one of whom became a chief combatant in the family memoir war. This marriage, of course, was in its own way as unusual as the parallel diaries composed by the bride's parents. Both Indian and white families opposed it, primarily on racial grounds, although from the Smiths' perspective, the couple's extreme youth also cast the union in dubious light. Straining for respectability, George Smith wrote in his memoranda book on his daughter's

⁴Laurel Ulrich, *A Midwife's Tale: The Life of Martha Ballard, Based on Her Diary, 1785–1812* (New York: Knopf, 1990); Amanda Porterfield, *Female Piety in Puritan New England: The Emergence of Religious Humanism* (New York: Oxford University Press, 1992); and Susan Juster, *Disorderly Women: Sexual Politics and Evangelicalism in Revolutionary New England* (Ithaca: Cornell University Press, 1994).

⁵Arvilla Smith's memoirs were serially published in *The Grand Traverse Herald* (Traverse City, Mich.) in 1892, three years before her death. They have been republished verbatim by her great great granddaughter as *A Pioneer Woman* (Lansing, Mich.: Joanna B. Smith, 1981). The son-in-law was E. C. Tuttle, whose "George N. Smith" appeared in *The Traverse Region, Historical and Descriptive . . .* (Chicago: H. R. Page, 1884), 224–27. The daughter-in-law was Seddie Powers Smith, wife of George Nelson Smith, Jr., and coeditor with Elvin L. Sprague of *Sprague's History of Grand Traverse and Leelanau Counties, Michigan . . .* (B. F. Bowen: n.p., 1903). The chief memoirist among the third generation was Etta Smith Wilson, referred to later in this article.

wedding day that Mary Jane was “aged nearly 16” and Payson “nearly 19.”⁶

Despite his opposition to the marriage, however, George Smith presided at the ceremony uniting Payson and Mary Jane. We know from a letter that Arvilla wrote shortly after the wedding to family in Vermont that the Smiths feared that Mary Jane would force them to countenance her marriage by becoming pregnant.⁷ But in a larger sense, the Wolfe marriage was also the ultimate test of George Smith’s mission, and he was in no position to deny his daughter her heart’s desire. The name of the first-born Wolfe child tells volumes about his parents’ and Yankee grandfather’s expectations for the marriage and its inextricable connection to the mission. Since George Payson died young, his parents gave his name to their next son.⁸

A few words of context are in order: George Smith’s mission was part of a sustained and successful campaign on the part of the Odawa to evade forcible removal west of the Mississippi following the cession of their lands in Michigan to the federal government in 1836. Many Odawa bought land with their treaty annuity monies and sought to make a case for their state citizenship on grounds of their adherence to a program of “civilization,” as administered by missionaries like Smith. The whole premise of Smith’s mission, in the eyes of both its Indian and white supporters, was that Native people could adjust successfully to life in the midst of white settlement. Unsurprisingly, white settlers tested this proposition to the utmost. Under pressure from newly arrived Dutch immigrants, Smith’s mission, Old Wing, moved from its original site near present-day Holland. The pattern was repeated on the Leelanau Peninsula when whites began to appear there in large numbers in the mid-1850s.⁹

⁶GNS Memoranda Book (unpaginated), 31 July 1851. Payson and Mary Jane’s daughter, Etta Wilson, wrote two accounts of the wedding. See “Life and Work of the Late Rev. George N. Smith, A Pioneer Missionary,” *Michigan Pioneer and Historical Collections* 30 (1905): 208–209; and Wilson’s undated, unpublished memoir in her Odawa grandmother “Kin-ne-qua.” My copy of this memoir is a photocopy of a typescript in the Joint Archives of Holland, Hope College, Holland, Mich. The original is missing from the Burton Historical Collection of the Detroit Public Library.

⁷Letter of Arvilla Powers Smith to her mother, Mrs. John Powers, 15 August 1852, in the possession of Arvilla’s great great granddaughter, Janet Brosius.

⁸This repetition of a family name in cases where the original owner has died is a Yankee naming pattern that by the mid-nineteenth century was falling into disuse. See Daniel Scott Smith, “Child-naming Practices, Kinship Ties, and Change in Family Attitudes in Hingham, Massachusetts, 1641–1880,” *Journal of Family History* 19 (1985): 541–66. The second George Payson also died prematurely in a train accident at the age of twenty-two.

⁹On the federal program of Indian removal in Michigan, see Susan E. Gray, “Limits and Possibilities: White-Indian Relations in Western Michigan in the Era of Removal,” *Michigan Historical Review* 20:2 (Fall 1994): 71–92; James A. McClurken, “Ottawa Adaptive Strategies to Indian Removal,” *Michigan Historical Review* 12 (Spring 1986): 29–55; Elizabeth A. Neumeyer, “Michigan Indians Battle Against Removal,” *Michigan History* 55

The story of the Wolfe marriage thus mirrors the trajectory of Indian-white relations in nineteenth-century northern Michigan, one of the few places east of the Mississippi River from which the federal government failed to remove Native peoples in the generation before the Civil War. It is a story, to adopt Jean M. O'Brien's characterization of American Indian history in eighteenth-century New England, of "dispossession by degrees." Payson and Mary Jane grew up together at Old Wing Mission, bilingual in Odawa and English. At the time of their marriage, they were both members of the Congregational Church that Smith had organized shortly after the mission's relocation on the Leelanau, a church which drew to it both Indians and whites for much of the 1850s.¹⁰ After their wedding, the couple moved to a modest Greek-Revival style home built by Payson on a lot in Wakazooville, a plat named for Payson's uncle, then head of the Odawa band associated with Smith's mission. Within a decade, most Indian property holders were pushed out of Wakazooville, and the plat itself was absorbed into the town of Northport. The story was no different elsewhere on the Leelanau. An allotment treaty in 1855, which finally removed the threat of removal, was intended to create a class of permanent Indian landholders in the six northern townships of the peninsula. In this situation, Native people became easy prey for unscrupulous and aggressive white settlers, and most of the reserves passed into white ownership even before the patents arrived from Washington.¹¹

(Winter 1971): 275–88; and Ronald N. Satz, "Indian Policy in the Jacksonian Era: The Old Northwest as a Test Case," *Michigan History* 60 (Spring 1976): 71–93. On other missionary activity, besides Smith's, in Michigan in the era of removal, see Virgil J. Vogel, "The Missionary as Acculturation Agent: Peter Dougherty and the Indians of Grand Traverse," *Michigan History* 51:3 (September 1967): 185–210.

¹⁰Jean M. O'Brien, *Dispossession by Degrees: Indian Land and Identity in Natick, Massachusetts, 1650–1790* (New York: Cambridge University Press, 1997). On Payson's and Mary Jane's bilingualism, see Wilson, "Kin-ne-qua," 9–10, and the account of an eyewitness, Anna C. Post, "Reminiscences Written in 1881, 1897, and 1891," in *Dutch Immigrant Memoirs and Related Writings*, Henry Stephen Lucas, ed. (Assen, Netherlands: Koninklykee Van Goram, N.V., 1955), 401. On the couple's membership in George Smith's church, see GNS Memoranda Books, 12, 19, 25 August 1849; and 2 February 1850.

¹¹On the 1855 Treaty of Detroit, see James A. McClurken, "We Wish to Be Civilized": Ottawa-American Political Contests on the Michigan Frontier" (Ph.D. diss., Michigan State University, 1987), 272–85, 321–23; Richard White, "Ethnohistorical Report on the Grand Traverse Ottawas, Prepared for the Grand Traverse Tribe of Ottawa and Chippewa Indians" (unpublished paper, n.d.); and Charles E. Cleland, *Rites of Conquest: The History and Culture of Michigan's Native Americans* (Ann Arbor: University of Michigan Press, 1992), 234–63. Also useful is *Leelanau Township Historical Writers Group, A History of Leelanau Township* (Northport, Mich.: Friends of the Leelanau Township Library, 1982), 9–59. On the dispossession of Indian landholders on the Leelanau Peninsula, see William James Gribb, "The Grand Traverse Bands' Land Base: A Cultural Historical Study of Land Transfer in Michigan" (Ph.D. diss., Michigan State University, 1982).

During the Civil War, Payson served with Company K of the First Michigan Sharpshooters, an all-Indian company in the Union Army. At least a third of the men were, like Payson, recruited by Garrett A. Gravaeret, a Métis from L'Arbre Croche on Little Traverse Bay, the center of Odawa settlement in northern Michigan. A historian of Company K has convincingly argued that the recruits, fewer than 10 percent of whom were paid substitutes for whites, enlisted to defend their country, "the Indian world of the Great Lakes." Alarmed by the loss of their land base in the wake of the 1855 Treaty of Detroit, and anxious to avoid charges of "Copperheadism," or being grouped with "hostile Indians" in nearby Minnesota, the men of Company K fought, and many of them died, under Union colors.¹² Payson survived, but at a terrible cost. He and others in his company were captured at Petersburg and incarcerated at Andersonville. Payson returned home permanently crippled in his left arm, and his marriage deteriorated. In 1879, Payson and Mary Jane were divorced, an event arranged by George Smith, seemingly with less reluctance and more regret than he had when he presided at their wedding twenty-seven years earlier.¹³

George Smith ceased writing in his memoranda books only a few months after his daughter's divorce became final. Two years later, in 1881, he died. Over the next half century, the Wolfe marriage became a touchstone of family identity and a test of the worthiness of George Smith's lifework. The chief defender of a mixed-race family identity as a result of the Smith mission was Payson and Mary Jane's daughter, Etta Wilson, who became a rather well known newspaper-woman in Michigan and amateur ornithologist. Wilson wrote three memoirs between 1905 and 1934 of her Yankee grandfather, George Smith, of her Odawa grandmother, Kin-ne-qua, and of her father, Payson Wolfe, who had tried so hard to live as an Indian amidst whites.¹⁴

¹²Laurence M. Hauptman, *Between Two Fires: American Indians and the Civil War* (New York: Free Press Paperbacks, 1996), 131-40. See also Raymond J. Herek, *These Men Have Seen Hard Service: The First Michigan Sharpshooters in the Civil War* (Detroit: Wayne State University Press, 1998), 58-59.

¹³On Payson's injuries, see U.S. National Archives, Civil War Pension Records, Payson Wolfe, Soldier's Certificate 78-903; on the Wolfe divorce, see GNS Memoranda Book, 20 February, 17 March, 9 April, 23 June, 17 July, and 12, 21 October 1879.

¹⁴Wilson, "Life and Work of the Late Rev. George Nelson Smith," and "Kin-ne-qua." Wilson's memoir of Payson Wolfe appears in "Personal Recollections of the Passenger Pigeon," *The Auk* 51 (April 1934): 157-68; and "Additional Notes on the Passenger Pigeon," 52 (October 1935): 412-13. On Wilson as an ornithologist, see her obituary in *The Auk* 53 (July-Aug. 1936): 373-74; on her career as a newspaper woman, see Michigan Women's Press Club, *Leaves from Our Lives: Columbian Souvenir* (Grand Rapids: Dean Printing and Publishing Co., 1894), 7-8; and Etta S. Wilson, "Unforgettable Weeks," in Arthur S. White, Collector and Publisher, *Reminiscences of Editors and Reporters* (Grand Rapids, Mich.: White Printing Co., 1921), 9-16.

So far, I have described a project with a beginning and (a sort of) end, but no middle. This, indeed, is where my study rested conceptually for some time. Once I finished my transcriptions, I worked on opening chapters organized around merged excerpts from George's and Arvilla's diaries that would carry the story from Vermont to the founding of the first Old Wing Mission near present-day Holland in 1840 to Wakazooville (later Northport) on the Leelanau Peninsula in 1849. Concluding chapters focused on family memory and the turn-of-the-century memoir war. I also began to contemplate some sort of epilogue that would take account of the descendants of the Smith/Wolfe families, whom I was beginning to meet. I confess that I did not then see what I was supposed to do about the descendants other than to convince them that they should be delighted that I was writing a history of their family, so delighted that they would reveal and allow me access to caches of family letters and photographs. In my limited, albeit not incorrect view, descendants were legal and moral owners of the Smith/Wolfe story from whom I was seeking use rights. To me, the benefits of these rights were clear; what the descendants stood to gain by granting them was not. Nor could they be expected to speak with one voice with regard to my interest in their family history. I was thus inclined to see descendants as a potential threat with which I had not been trained to deal in graduate school. It did not then occur to me either that the descendants were part of the story I was trying to tell, or that my research might be useful to them in their own reconstructions of family history.

Then, too, there was the great hole in the middle of my manuscript. What was I to do about the stuff of daily life on the Leelanau? I had been so captured by the project's possibilities of textual interpretation as family conversation that I had thought very little about how the peninsula as a place figured in the Smith/Wolfe story, except in the most straightforward way. That is, I was thinking solely about how to ascribe "larger significance" to the story, which is the peculiar burden of a case study. So, for example, I was at pains to locate Smith's lifework among the Odawa within the history of evangelical Protestant missionizing to American Indians; to see it as part of the failure of the federal policy of Indian removal in the Upper Midwest; and to view it as an episode in the evolution of racist thought and race relations in the nineteenth-century United States. Such issues were certainly worthy of attention, but they were not in and of themselves revealing of the relationship between the Smith/Wolfe family texts and the Leelanau as a place.

This intellectual impasse has fortunately not persisted. Repeatedly in the course of this project, new ideas and opportunities came together in ways that I

could never have foreseen back in Madison, Wisconsin, in June of 1995. These ideas and opportunities have not only allowed me to make practical sense of the middle chapters of my story, but have instilled a new appreciation of the importance of living descendants, and not just as potentially troublesome repositories of documents. First, thanks to a volume of essays on the history of the Midwest as a region, for which I served as co-editor, I have been able to think critically about the Leelanau as a place and to realize that the various Smith/Wolfe texts are narratives of both self and place.¹⁵ Let me explain what I mean by place by distinguishing it from a related term like region. Far more than region, place is where things happen in time and space. That is, one can be, as I am, a Midwesterner in general, but as Clifford Geertz writes in his "Afterword" to *Senses of Place*, a collection of essays by anthropologists edited by Steven Field and Keith Basso, "no one lives in the world in general."¹⁶

Thus, although regional identity is surely formed by living in a place or places, and is associated with particular landscapes and experiences, it makes universalizing claims for those landscapes and experiences that a sense of place does not. I would contend that place is to region as autobiography is to history. And there, in a nutshell, is ultimately what I am about in this project. For me to write a history of a place that (please note) I have abstracted and generalized by calling it "North Country," I must conjure with a place both as text and lived experience.

What kind of place was the Leelanau in the nineteenth century? Briefly, let me reiterate three points. First, it was a place from where, largely through their own efforts, Native Americans were never removed. Second, it was a place where Indian ownership of property (supposedly the sine qua non of Western "civilization") predated both the arrival of whites on the Leelanau and the allotments to Indian household heads and single men within designated reserves on the peninsula in accordance with the 1855 Treaty of Detroit. And finally, the Leelanau was a place that after 1855 rapidly became as ethnically diverse for

¹⁵See especially Susan E. Gray, "'Stories Written in the Blood': Race and Midwestern History," in Andrew R. L. Cayton and Susan E. Gray, eds., *The American Midwest: Essays on Regional History* (Bloomington: Indiana University Press, 2001), 123–39.

¹⁶Clifford Geertz, "Afterword," in Steven Field and Keith Basso, eds., *Senses of Place* (Santa Fe: School of American Research Press, 1996), 262. Other works on place and home places that I have found useful include Keith H. Basso, *Wisdom Sits in Places: Landscape and Language among the Western Apache* (Albuquerque: University of New Mexico Press, 1996); Karen I. Blu, *The Lumbee Problem: The Making of an American Indian People* (Lincoln: University of Nebraska Press, 2001); and Tuan, Yi-Fu, *Space and Place: The Perspectives of Experience* (Minneapolis: University of Minnesota Press, 1977).

whites as it was racially mixed, and where Indians came under inordinate pressure to yield their holdings. In other words, the nineteenth-century Leelanau was a place that cries out to be mapped in terms of Indian and white patterns of property ownership and perceptions of landscape as revealed in place names. Such maps will serve as the texts linking the diaries of the first generation of Smiths with the memoirs of the second and third generations. Such maps also bring the living descendants of the Smith/Wolfe families directly into the story, as protagonists and as narrators in their own right.

When I began looking for descendants, I expected to find at least some who were not only interested in, but knowledgeable about, who their forebears were and what they had done. I also harbored hopes of finding records still in private hands that, in light of the longstanding self-consciousness of the Smith family, as well as the current American rage for genealogy, I thought were not unreasonable. I found not only records scattered over several branches of the family—besides Mary Jane, George and Arvilla had three other children who survived to adulthood—but hard research into family history undertaken by several members of the family, for whom my laborious transcription of George Smith's memoranda books helped to prove my seriousness.

Most of my dealings with descendants have been free-flowing, running somewhere between the formal interviews or performances with which oral historians usually concern themselves and negotiations for the use of family documents. What has emerged in these conversations is why the descendants themselves value the documents, and this in turn suggests the multiple ways in which such records might be read. At issue here is not so much what the descendants actually remember or have been told by older members about three generations of the family beginning with George and Arvilla Smith. Only one descendant that I know of has these memories and everyone I have met confirms this. The issue is instead how the recapturing of family history largely through its written records reinvests a family story with meaning, so that it renews its potency as a source of family identity.

In distinguishing between family stories and family history, I am following family therapists, oral historians, and other scholars who view the former as tales repeated over generations so that they achieve the status of legend or myth. Changing facts may or may not occur in this process. More to the point, as John Byng-Hall has explained, is the way that “[f]amily stories can give a feeling of continuity, of how the past led to the present, of rootedness and family tradi-

tion[,] [b]ut their power,” he adds, “makes them dangerous too.”¹⁷ Among scholars, family stories have usually been treated as products of the spoken, rather than the written word. But as Annette Kuhn has argued, memory is “always textual . . . [and] can assume expression through a wide variety of media and contexts.” These “[m]emory texts share certain formal attributes”—a “distinctive organization of time” that is not “fully continuous or sequential” and events that “telescope or merge into one another in the telling.” “The memory text is typically a montage of vignettes, anecdotes, fragments, ‘snapshots,’ and flashes.”¹⁸ Under Kuhn’s criteria, George and Arvilla Smith’s diaries obviously qualify as memory texts, as do Arvilla’s memoir and the memoirs written by second- and third-generation members of the family. There is no single text characteristic of the fourth generation of the Smith/Wolfe family story, but this generation of descendants includes archivists par excellence, who have collected, collated, catalogued, and transcribed family papers and photographs. This archival endeavor has continued into the more recent generation, but with a difference: family members now use electronic media to create the fullest genealogies possible.

Viewing the Smith/Wolfe memory texts by generations suggests how the family story has evolved over time. First, the further a descendant is from the “origins” of the story, the greater the need to verify the facts for the family living through public and private written records. Second, although the family story has remained intact, emphases within it depend upon the descendant. All four of George and Arvilla’s ten children who survived to adulthood had children of their own, but I have thus far located only descendants of Mary Jane and her sister, Arvilla Voice, except for one who is the child of the marriage of cousins, Allen Burnside Wolfe, and Maude Smith, daughter of George Nelson Smith, Jr. As might be expected, the heart of the family story for the Voice descendants is the missionary work of George and Arvilla Smith. The marriage of Mary Jane and Payson Wolfe looms far less large for them than it does for the descendants of the Wolfe line. Finally, if George and Arvilla Smith mark the founding generation of this family story, they do not constitute the founding generation of the family history. Certainly, self-identified mixed-race and Indian descendants do

¹⁷John Byng-Hall, interviewed by Paul Thompson, “The Power of Family Myths,” in Raphael Samuel and Paul Thompson, *The Myths We Live By* (London: Routledge, 1990), 216. Also on family stories, see Daniel Bertaux and Paul Thompson, “Introduction,” in Daniel Bertaux and Paul Thompson, eds., *Between Generations: Family Models, Myths, and Memories, Vol. II*, International Yearbook of Oral History and Life Stories (Oxford: Oxford University Press, 1993), 1–12; and Elizabeth Stone, *Black Sheep and Kissing Cousins: How Our Family Stories Shape Us* (New York: Times Books, 1988).

¹⁸Annette Kuhn, *Family Secrets: Acts of Memory and Imagination*, 2nd ed. (London: Verso, 2002), 161–62.

not regard this couple as founders, and genealogy by definition seeks to trace the line to the most remote generation possible. And yet all of the descendants with whom I have spoken consider George and Arvilla Smith as founders in a larger historical sense, as part of a generation that first brought Indian and white people together in a particular place, the Leelanau Peninsula, where they remain to the present day.

As a result, I have never had to explain to descendants why I want to write a book about the family because they believe that such a work would be inherently interesting to outsiders by telling them about “how things were.” But I have met descendants who, at least initially, were not at all sure I was entitled to tell “their” story, even though my interest in them enhanced the story’s significance. Over time, however, I seem increasingly to be serving as a clearing house for the family researches of a number of members, and a consensus seems to be building that I am the most likely candidate to put this work together in a single package. I have been repeatedly told: “I would do what you are doing, but I do not have your energy;” or, “I do not have your skills; you will do this right.” And this is no small thing, for them or me, because I have so far met at least four mixed race and Indian descendants, whose family history had for various reasons been lost to them, and who see its recovery as a way of reclaiming their identity. Meeting such people is an occasion to learn, yet again, that the past is never dead.

In contrast, other family members seem always to have known who and where they are, and however glad they appear to be to talk about their family, they pull me sharply down to earth when I wax too grandiloquent about things like “multivocality” and “conflicted identities.” Clarence Wolfe, known as “Bud” is now in his eighties. He was born on the Leelanau, and after working for the auto industry and as a carpenter in Detroit as a young man, he returned there permanently. A great grandson of Payson and Mary Jane Wolfe, Bud is probably the only descendant with a living memory of “Aunt Etta.” She gave, he says, great parties at her Detroit home, and she was always writing something for publication, what Bud calls “Aunt Etta’s big stories.” In the interest of a big story, Aunt Etta wasn’t always careful about her facts, but Bud isn’t very interested in correcting her mistakes. Moreover, Bud says he doesn’t know any big stories himself, but he is full of the details of the place he has always called home.¹⁹

¹⁹Interview with Bud Wolfe, 28 September 2001.

From Note to Independent Research Project: The Case of Lauretta Hitchcock Jenney (1808–1833)

William M. Ferraro

*I*t is customary for faculty at academic institutions to characterize their work in terms teaching, research, and service. For scholarly editors, even on staff of projects that are fully integrated into the structures of the academy, this traditional division of responsibilities is often not specified or considered not applicable. Yet for some scholars in professional staff positions the goal to pursue independent research is strong, even crucial, as a way to renew the passion for discovery, authenticity, and understanding that drew many of them to this profession in the first place and that, as a consequence, help in sustaining the momentum of their work on the large-scale and long-term edition projects.

There are no patent solutions for the dilemma of balancing the demands that stem from the tight work schedules typical for most editorial projects and the very individual ways editors devise to counteract the demands for high productivity. Each situation is different. In my case, three ingredients have been critical for dealing with that difficult balancing act successfully. First, as an employee of the Ulysses S. Grant Association at Southern Illinois University Carbondale, I benefit from an institutional policy that provides staff with twenty-seven vacation days a year. With this policy in place, I can devote two or three weeks every year to pursue a fascinating and rejuvenating research agenda independent of my official editorial obligations without having to give up other opportunities for tackling chores, getting rest, and enjoying some relaxation. Second, my family has been wonderfully supportive of my research interests, which often cut into nights and weekends. Third, living only a short distance from the offices of the edition project saves many hours in the long run, hours that I can devote to my own research projects. My special interests are anchored in nineteenth-century United States history. My search for Lauretta Hitchcock is a good demonstration.

My quest after Lauretta Hitchcock and the family connections that shaped

her values and beliefs began in 1989, when I came across this young woman at the Salmon P. Chase Papers. John Niven, editor of the Chase Papers, took little notice of Laretta Hitchcock because the project focused on Salmon P. Chase's rise as an anti-slavery lawyer and political leader. Out of four letters between 1826 and 1827 from Chase to Laretta or members of her family and seventeen letters between 1826 and 1832 from Laretta or her relatives to Chase, Niven chose only one for publication in the select letter press edition.¹ That particular letter caught his eye because it detailed Chase's first impressions of Washington, D.C., and not because it revealed the relationship between Chase and the Hitchcocks.² This decision made perfect sense given Niven's editorial focus. The editorial methods of the Chase Papers determined that research concerning the Hitchcocks extend no further than manuscript correspondence in the project files and readily available print sources to supply simple identifications. My interest was peaked, however, and my goal became to discover as much as possible about Laretta Hitchcock. My curiosity expanded the research focus dramatically. Ironically, as it turns out, my efforts to uncover the life of Laretta Hitchcock brought to light that the Hitchcocks seem to bear significant responsibility for Chase's anti-slavery sentiments!

I first encountered Laretta Hitchcock when I was assigned to annotate selected letters about Chase's college years and young manhood. These letters mentioned individuals and events most easily identified by other manuscript correspondence. I became particularly curious about the exchanges between Chase and Laretta, who met while both were students at an academy in Royalton, Vermont. They were attracted to each other in part because they had much in common: their families lived in Keene, New Hampshire; they took their studies very seriously; and they yearned for spiritual fulfillment.

The abrupt termination of the correspondence between Chase and Laretta in 1832 puzzled me. Little about the reason for the break-up could be learned

¹Salmon P. Chase to Adeline and Laretta Hitchcock, 19 December 1826, John Niven, ed., James P. McClure, senior associate ed., Leigh Johnsen, associate ed., Steve Leikin and William M. Ferraro, assistant eds., *The Salmon P. Chase Papers: VOLUME 2, Correspondence, 1823–1857* (Kent, Ohio: Kent State University Press, 1994), 10–15. Niven also excluded from the book edition eighteen letters from Chase, his relatives, or friends between 1824 and 1833 that mention Laretta Hitchcock. These letters are scattered among the Chase collections at the Historical Society of Pennsylvania, Philadelphia [HSP]; Library of Congress, Washington, D.C. [DLC]; and Ohio Historical Society, Columbus.

²Niven's casual regard for the Hitchcocks may explain his misidentification of Laretta's sister Adeline as Chase's youthful romantic interest. See Niven, *Salmon P. Chase: A Biography* (New York: Oxford University Press, 1995), 40.



Adeline Marietta Jenney
Niece of Laretta Hitchcock
Special Collections and Archives, Knox College Library,
Galesburg, Illinois



Mary Ann Laretta Jenney
Niece of Laretta Hitchcock
Special Collections and Archives, Knox College
Library, Galesburg, Illinois

from letters at hand. Laretta had moved to Edwardsville, Illinois, in the early 1830s to work as a missionary and evidently married in 1833. A later notation by Chase on one of the Hitchcock family letters indicated that one of Laretta's brothers, Lucius, had become a physician and died in Waverly, Illinois.³ Most provocatively, while visiting relatives in Royalton in 1866, Chase recorded in his journal wistful reminiscences about adventures with Laretta while they attended school.⁴ Intrigued to know more about this woman, who clearly had struck a deep chord in Chase, I scoured the printed sources on New Hampshire and Vermont in the Huntington Library. Research elsewhere had to wait until I could find my way to Illinois and New England in order to search court house records, local libraries, and cemeteries.

When I joined the Ulysses S. Grant Association at Southern Illinois University Carbondale in early 1992, I moved to a campus remote from many places of general interest but within easy driving of Edwardsville and Waverly—places of particular research interest to me. After getting settled, I checked, and found nothing, in the Edwardsville court house and library about Laretta Hitchcock. Visits to churches founded during the settlement period and the county historical society turned up information about the town during the 1830s but nothing pertaining to Laretta Hitchcock. I knew this search would not be easy because I did not know Laretta Hitchcock's married name, and it would be unlikely for nineteenth-century records to include Laretta's maiden name. Finding Laretta's husband became the focus of my search.

On another day, I drove from Carbondale to Morgan County to visit Waverly and nearby Jacksonville, site of Illinois College. I knew from one of Laretta's letters that she had heard one of the first presidential addresses at Illinois College, an institution founded by the "Yale Band," a group of seven Yale Divinity School graduates who committed themselves to religious work on the frontier.⁵ In the archives at Illinois College, I found letters from a missionary mentioning Laretta, and I felt sure that one would recount her marriage. Rising anticipation deflated after I read the last letter and realized that I had gained only further confirmation that Laretta was an impressive and engaging person.⁶ At

³Salmon P. Chase, Hanover, N. H., to Adeline M. Hitchcock et al., 13 July 1826, HSP.

⁴21 July 1866, John Niven, ed., James P. McClure, senior associate ed., Leigh Johnsen, associate ed., William M. Ferraro and Steve Leikin, assistant eds., *The Salmon P. Chase Papers: VOLUME 1, Journals, 1829–1872* (Kent, Ohio: Kent State University Press, 1993), 616–17.

⁵Laretta Hitchcock, Edwardsville, Ill., to Salmon P. Chase, 4 August (completed August 21), 1832, HSP.

⁶C. C. A. Messenger, Edwardsville, Ill., to Jane Brooks, Collinsville, Ill., 10 February, 8 March, 19 April, 1832, Illinois College, Jacksonville, Ill.

the court house in Jacksonville, I hoped to find property records or a will left by Lucius Hitchcock that would provide details about his extended family. I was disappointed again. At the public library, however, an index to the local paper contained the name “Lucius Hitchcock” in relation to a story on the reclamation of an old cemetery in Waverly.⁷ With the help of some elderly local residents, I reached the cemetery and was able to locate Lucius Hitchcock’s stone with relative ease. Next to this stone was another gravestone—the real prize. It read “Lauretta H. Jenney” and marked the burial site of an infant that died in 1838 before reaching the age of one. I presumed that this was Lauretta Hitchcock’s child and now had a definite surname to pursue in the records.

Accounts of the Yale Band and Illinois College in secondary sources yielded the name Elisha Jenney but nothing about his marriage.⁸ A break came during a stop at the Illinois Historical Survey at the University of Illinois. The archivist found a sketch indicating that Jenney had received an undergraduate degree from Dartmouth College in Hanover, New Hampshire, and died at Galesburg, Illinois. From a catalogue of Dartmouth College graduates published in 1925, I confirmed that Elisha Jenney had graduated in 1827—one year after Salmon P. Chase’s graduation from the same school—and found out his exact death date, November 11, 1882.⁹ I still knew nothing definite about Jenney’s wife or children but sensed that I was on the right trail.

My next destination was Galesburg in Knox County, Illinois, about six hours from Carbondale. I made it there in June 1996. In the local library, I found a newspaper obituary published the week after Elisha Jenney’s death that noted his grave site and identified Adeline M. Hitchcock—Lauretta Hitchcock’s sister—as the wife that survived him!¹⁰ I now surmised that the infant buried at Waverly was the child of Elisha and Adeline Jenney, named for her aunt, and lamented that I was again in the dark as far as ascertaining whom Lauretta Hitchcock had married in 1833.

I located the Jenney family grave site the next morning. Adeline’s death date on the stone was too worn to read. I then went to the court house and found her will and death record.¹¹ Knowing now that she had died on 23 February 1891, I

⁷*Jacksonville Courier*, 17 November 1977.

⁸See Charles Henry Rammelkamp, *Illinois College: A Centennial History, 1829–1929* (1928) and Charles E. Frank, *Pioneer’s Progress: Illinois College, 1829–1979* (Illinois College, 1979).

⁹*General Catalogue of Dartmouth College and the Associated Schools, 1769–1925* (Hanover, N.H., 1925), 140.

¹⁰*Galesburg Republican and Register*, 18 November 1882.

¹¹Will of Adeline M. H. Jenney, 4 January 1883, (filed April 27, 1891), Knox County Court House, Galesburg, Ill. The Jenney Family grave site is Lot 407, Hope Cemetery.



Adeline Hitchcock Jenney
Lauretta Hitchcock's sister in old age
Special Collections and Archives, Knox College Library, Galesburg, Illinois

returned to the public library and turned up an immensely revealing obituary. Adeline had been born on a plantation at St. Mary's, Georgia, and in 1811, her widowed mother had freed all the slaves and moved the family to Keene. Atheldred Hitchcock raised her children, and especially her daughters, to abhor slavery and strive for everything "that was good and great" in politics, literature, philanthropy, and religion. Elisha Jenney and Adeline married on 24 July 1835, and lived in Jacksonville, Waverly, and Godfrey, Illinois, before settling at Galesburg in 1860.¹² The Knox College archives held additional information about Elisha Jenney and family but, disappointingly, nothing about who had married Lauretta Hitchcock or what had become of her after the early 1830s.

At a dead end in Illinois, I needed to conduct research in New England. I combined this research trip with a visit to family and friends in the east later that summer of 1996. In one letter, Lauretta mentioned that she had attended Ipswich Female Seminary.¹³ This was a school on Cape Cod founded by Mary Lyon, a pioneer of higher education for women who later started Mount Holyoke Seminary at South Hadley, Massachusetts. I contacted the archivist at Mount Holyoke to see if the collections held correspondence between Mary Lyon and her students. A reply explained that finding aids included no items from Lauretta and that little correspondence survived between Mary Lyon and her students. Also enclosed were photocopies from Ipswich Female Seminary catalogues with notations indicating that Lauretta Hitchcock married Elisha Jenney and resided in Alton, Illinois.¹⁴ I determined to stop at Mount Holyoke and explore this solid lead.

I was richly rewarded: the Mount Holyoke archives contained a revealing letter dated Keene, 15 October 1833, from Mary M. Parker, a Hitchcock cousin, to Mary Lyon: "The principal object of my writing now is to communicate to you & to her other friends at Ipswich the sudden decease of one who was dear to us all (too dear I fear to many) Yes, our beloved Lauretta is no more; the grave hath won her, ... She was married June 6, died Sept 28 only 3 & 1/2 months after her marriage. After her arrival in Alton she with her husband boarded a short time in the upper village whilst there Mr. Jenney was seized with a fever as soon as he was able they removed & went to house keeping the exertion necessarily attendant was too much for her, she was suddenly seized with a fever which on the

¹²*Galesburg Republican and Register*, 28 February 1891.

¹³Lauretta Hitchcock, "near Alton," Ill., to Salmon P. Chase, 27 January 1832, HSP.

¹⁴*Catalogue of the Officers and Members of Ipswich Female Seminary* (Newburyport, Mass., [1830]), 4, and *Catalogue of the Officers and Members of Ipswich Female Seminary, For the Year Ending October 1831* (Salem, Mass., 1831), 5, Mount Holyoke College Archives and Special Collections, South Hadley, Mass.

10th day after the attack terminated in her death.” In the fall, I ventured to Alton and found Laretta Hitchcock Jenney’s grave in less than a day.¹⁵

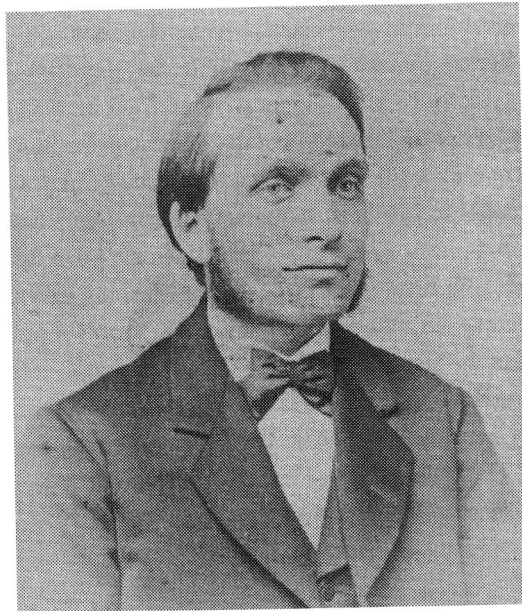
Since finding Laretta’s grave, I have visited Royalton, Vermont, to see where she first came to know Chase and to find out more about Joseph A. Denison, Jr., a cousin who served as Chase’s confidant in his developing romance.¹⁶ The Denison home still stands across the road from the site of the Royalton Academy. On this same trip to New England, I spent one day at the Dartmouth College archives, just long enough to discern that I must schedule several days to examine its holdings on Chase, Elisha Jenney, and their classmates.

Over the past decade, I have traveled thousands of miles to visit sites far off the track typical for conducting research for succinct annotation in the publication of scholarly editions. As a result of my travels I successfully unearthed the main features of Laretta Hitchcock Jenney’s eventful life. In the course of this journey a different research goal crystallized for me. I shifted from my initial interest in tracing the life of one woman to a multi-generational study such as Lynn A. Bonfield and Mary C. Morrison, *Roxana’s Children*, that deeply mines nineteenth-century family manuscripts to explore issues and events central to communities, regions, and the nation as a whole.¹⁷ In pursuit of this project I must learn much more about Laretta Hitchcock’s kin and descendants. Beginning with Elisha Jenney, husband of Laretta and also father of her nephew and nieces, I already know that he served most of his ministerial career as a supervising agent for the American Home Missionary Society (AHMS) in Illinois. His manuscript reports were microfilmed as part of the massive AHMS collection and are held by a select few libraries and archives reluctant to send reels through interlibrary loan. As a result, a comprehensive review of Jenney’s reports requires a visit to one of those repositories. I also need to find out more about his son, E. Winthrop Jenney, who served as a soldier in the 77th Illinois Infantry, graduated from Knox College, and married Kate Thrall (a classmate at Knox). The younger Jenney and his wife worked as missionaries in Macedonia. Tracking him in Civil War sources should be routine, but following his trail overseas means new research tactics in unfamiliar repositories.

¹⁵Lot 6, Block 282, Section 202, Upper Alton Cemetery, Alton, Ill. For brief notices on Elisha Jenney’s two marriages and Laretta Hitchcock Jenney’s death, see *New-Hampshire Sentinel* (Keene), 13 June, 17 October 1833, 30 June 1835.

¹⁶Joseph A. Denison, Jr., Hanover, N.H., to Salmon P. Chase, October 9, 1825, HSP; and Chase, Washington, D.C., to Denison, Jr., 14 November 1828, DLC.

¹⁷Lynn A. Bonfield and Mary C. Morrison, *Roxana’s Children: The Biography of a Nineteenth-Century Family* (Amherst: University of Massachusetts Press, 1995).



E. Winthrop Jenney
Nephew of Laretta Hitchcock
Special Collections and Archives, Knox College Library,
Galesburg, Illinois

I will also have to spend more time in Keene, where I already have found the grave sites of Chase's father, Ithamar, and other relatives; as well as the impressive cemetery plot of Lauretta's oldest sister, Julia Ann, who married a prominent local merchant named Aaron Hall, Jr. Hall acted as legal guardian to the Hitchcock children upon their return from Georgia to New Hampshire. Court records, manuscripts in the county historical society, and files of Keene's daily newspaper require systematic study because they are likely to yield more information about the Chases and Hitchcocks.

With the advent and expansion of the World Wide Web much of the basic research for which I needed much time and had to travel many miles has become considerably easier and time-efficient. For example, the facts that Lauretta Hitchcock married Elisha Jenney and died in 1833 can now be gleaned from vital records online. Yet many of the other sources that helped me flesh out the story of Lauretta's life are not readily or systematically available on the Internet. Obituaries in local newspapers, comprehensive finding aids in order to access private and public archival holdings, historic town images, detailed cemetery and burial stone listings are critical in developing new research leads, especially about people largely forgotten by now. More importantly, the Internet does not obviate the need to make the necessary intellectual connections without which research cannot progress, like the reasoning that connected the dots represented by Lauretta Hitchcock, the Ipswich Female Seminary, Mary Lyon, and the Mount Holyoke archives. The Internet cannot make the contextual linkages on which scholarship depends.

Clearly, my pursuit of Lauretta Hitchcock's fascinating life story has been a labor of love. It has also helped me in my regular pursuits as documentary editor because it served to broaden and renew my interests in the time period covered by the large editorial project and also to sharpen and focus my research skills. What I need now, is time to concentrate on putting the book together. If I were a regular faculty member, I would apply for sabbatical leave for this stage in my research project. Most scholarly editors do not have this option. Therefore, let me close with a plea to the professional organization to review all scholarly editions for practices that allow staff members to pursue their own research interests. After such a census of practices across a large variety of edition projects it would then be possible to articulate guidelines for a "sabbatical system," or some more general and comprehensive release and leave policy for research, as a regular benefit option for all scholarly editors.

There are precedents and examples. In the early 1990s, for instance, the Salmon P. Chase Papers had such a policy allowing one-half day per week for

independent research, and the National Historical Publications and Records Commission (NHPRC) endorsed this release time practice as long as satisfactory progress on the edition was not compromised. An obvious advantage of a well designed release time policy is the possibility of better long-term planning—for project directors responsible for devising work plans and maintaining often ambitious publication schedules as well as for those editors who want to take advantage of particular grant opportunities in pursuit of their own research projects.¹⁸ I firmly believe that the time has come for discussing release time policies and encouraging all scholarly edition projects to offer them to their professional staff as a benefit option. I sincerely hope that the community of scholarly editors works hard to make a system of research release time options a reality in the very near future.

¹⁸For professional staff realistic opportunity for seeking outside funds in support of research-focused release time will have the added advantage of supplementing professional salaries which most often are anything but generous as a fairly recent survey of documentary editors showed. Martha J. King, Cathy Moran Hajo, et al., "Report on the ADE Survey," *Documentary Editing*, 18, 4 (December 1996): 87–90, especially 90.



Photograph courtesy of
William M. Ferraro

Recent Editions

Compiled by Suzanne S. Bellamy

This quarterly bibliography of current documentary editions published on subjects in the fields of American and British history, literature, and culture is generally restricted to scholarly first editions of English language works. To have publications included in future lists, please send press materials or full bibliographic citations to Johanna Resler, Managing Editor, *Documentary Editing*, IUPUI, Cavanaugh Hall 207, 425 University Boulevard, Indianapolis, Indiana 46202-5140. Or email: jeresler@iupui.edu.

ADAMS, JOHN. *Papers of John Adams: Vol. 11, January-September 1781.* Edited by Gregg L. Lint, Richard Alan Ryerson, Anne Decker Cecere, Jennifer Shea, C. James Taylor, and Celeste Walker. Cambridge: Harvard University Press, 2003. 568 pp. \$85. ISBN 0674011368. Adams, as minister to the Netherlands, was disappointed by the lack of interest shown by Dutch investors in his efforts to raise a loan for the United States. He changed his tactics, and in a memorial made a forthright appeal to the States General of the Netherlands for immediate recognition of the United States. Published in Dutch, English, and French, it offered all of Europe a radical vision of the ordinary citizen's role in determining political events. In this volume, for the first time, the circumstances and reasoning behind Adams's bold moves in the spring of 1781 are presented in full.

http://www.masshist.org/adams_editorial

AFRICAN-AMERICAN CULTURE. *Yo' Mama! New Raps, Toasts, Dozens, Jokes, and Children's Rhymes from Urban Black America.* Edited by Onwuchekwa Jemie. Philadelphia: Temple University Press, 2003. 280 pp. \$69.50. ISBN 1592130283. These raps and other forms of spoken word were collected primarily in metropolitan New York and Philadelphia during the classic era of black "street poetry" (late 1960s and early 1970s). Ranges from the simple rhymes that accompany children's games to verbally inventive insults and the epic exploits of traditional characters like Shine and Stagger Lee.

<http://www.temple.edu/tempress>



AUDEN, WYSTAN HUGH. *The Sea and the Mirror: A Commentary on Shakespeare's "The Tempest."* Edited by Arthur Kirsch. Princeton: Princeton University Press, 2003. 148 pp. \$24.95. ISBN 0691113718. Written in the midst of World War II after Auden emigrated to America, "The Sea and the Mirror" is not a great poem but ranks as one of the most profound interpretations in the twentieth century of Shakespeare's final play. This is the first critical edition and Kirsch's introduction and notes make the poem newly accessible to readers of Auden and Shakespeare.

<http://www.pupress.princeton.edu>

BENJAMIN, WALTER. *Walter Benjamin: Selected Writings. Vol. 4, 1938-1940.* Edited by Howard Eiland and Michael W. Jennings. Cambridge: Harvard University Press, 2003. 496 pp. \$39.95. ISBN 0674010760. Contains some of the most remarkable twentieth-century

analyses of the emergence of modern society, ranging from studies of Baudelaire, Brecht, and the historian Carl Jochmann to appraisals of photography, film, and poetry. At their core is the question of how art can survive and thrive in a tumultuous time. <http://www.hup.harvard.edu>

BIERCE, AMBROSE. *A Much Misunderstood Man: Selected Letters of Ambrose Bierce.* Edited by S. T. Joshi and David Schultz. Columbus: Ohio State University Press, 2003. 328 pp. \$74.95. ISBN 081420919X. The first collection of Bierce's letters published since 1922. The letters reveal many sides of Bierce that he deliberately concealed in his literary work: the caring father who keenly felt the deaths of his two sons and took constant interest in the welfare of his only daughter; the literary giant of San Francisco who gathered around him a substantial cadre of disciples whose work he encouraged and meticulously criticized; the vigorous castigator of chicanery, hypocrisy, and injustice whenever he saw it; and the author of coyly flirtatious letters to a number of female correspondents. A well-rounded picture of Bierce the man and writer emerges in his own words. <http://www.ohiostatepress.org>

BOURKE, JOHN GREGORY. *The Diaries of John Gregory Bourke, Vol. 1: November 20, 1872, to July 28, 1876.* Edited by Charles M. Robinson III. Denton: University of North Texas Press, 2003. 592 pp. \$49.95. ISBN 1574411616. Bourke kept a monumental set of diaries beginning as a young cavalry lieutenant in Arizona in 1872, and ending the evening before his death in 1896. As aide-de-camp to Brigadier General George Crook, he had an insider's view of the early Apache campaigns, the Great Sioux War, the Cheyenne Outbreak, and the Geronimo War. Bourke's writings reveal much about military life on the western frontier, but he also was a noted ethnologist, writing extensive descriptions of American Indian civilization and illustrating his diaries with sketches and photographs. <http://www.unt.edu/untpress>



BOYCE, NEITH. *The Modern World of Neith Boyce: Autobiography and Diaries.* Edited by Carol DeBoer-Langworthy. Albuquerque: University of New Mexico Press, 2003. 416 pp. 44 halftones. \$34.95. ISBN 0-8263-3147-5. Contains this modernist American woman writer's autobiography that concludes with her marriage in 1899 to social reformer and writer Hutchins Hapgood (1869–1944), and diaries from two sojourns in Italy, 1903 and 1914. The volume reveals childhood and young adult experiences that influenced Boyce's plays, novels, short stories and creative nonfiction. <http://www.unmpress.com>

BRODSKY, JOSEPH. *Joseph Brodsky: Conversations.* Edited by Cynthia L. Haven. Jackson: University Press of Mississippi, 2003. 200 pp. \$46. ISBN 1578065275. Covers interviews from 1972, after Brodsky's expulsion from the Soviet Union, to 1995. The last interview dates from just ten weeks before his death. In talks, he calibrates the process of his remarkable reinvention from a brilliant, brash, but decidedly provincial Leningrad poet to an international man of letters and an erudite Nobel Prize laureate. <http://www.upress.state.ms.us>

BURKE, KENNETH. *SEE WILLIAMS, WILLIAM CARLOS*

CALHOUN, JOHN C. *The Papers of John C. Calhoun, Vol. 28: A Disquisition on Government and A Discourse on the Constitution and Government of the United States*. Edited by Clyde N. Wilson and Shirley B. Cook. Columbia: University of South Carolina Press, 2003. 320 pp. \$59.95. ISBN 1570035024. The final volume of the edition features Calhoun's only formal, scholarly writings on political science and political philosophy. The Disquisition is an examination of the first principles of political science, including concepts of sovereignty and personal liberty and the relationships between states and nations. The Discourse is a focused study of American political thought and constitutional history since the ratification of the Constitution. Calhoun intended the two essays to be a single, unified work of political theory and a critical examination of America's remarkable experiment in republican government.

<http://www.sc.edu/uscpres>

CAPITALISM. *Commerce, Culture, and Liberty: Readings on Capitalism Before Adam Smith*. Edited by Henry C. Clark. Indianapolis: Liberty Fund, 2003. 690 pp. \$25. ISBN 0865973784. This collection of thirty-seven readings (from thirty-three writers) brings together some of the most significant pre-Adam Smith writings on the political and cultural dimensions of capitalism. The selections come from now-unfamiliar authors who were influential in their own time, as well as from such well-known writers as Rousseau, Defoe, Fielding, Montesquieu, and Voltaire. These essays were selected to provide a sense of the range of opinion that prevailed on the broader significance of the market economy before it became a pervasive feature of modern life.

<http://www.libertyfund.org>

CARLYLE, THOMAS AND JANE WELSH CARLYLE. *The Collected Letters of Thomas and Jane Welsh Carlyle: Vol. 30*. Edited by Mark Peterson. Durham: Duke University Press, 2003. 306 pp. \$30. ISBN 0822365634. This series focuses on the lives of two of the Victorian world's most accomplished, perceptive, and unusual inhabitants. Scottish writer and historian Thomas Carlyle and his wife Jane Welsh Carlyle attracted a circle of foreign exiles, radicals, feminists, revolutionaries, and major and minor writers from across Europe and the United States. Volume 30 illuminates Jane's inner life with the help of two previously unpublished documents: her complete journals from the years 1845-1852 and 1855-1856 and an interview conducted by her friend Ellen Twiselton that chronicles a painful period in the Carlyle marriage.

<http://www.dukeupress.edu>



CARSON, CAROLINE. *The Roman Years of a South Carolina Artist: Caroline Carson's Letters Home, 1872-1892*. Edited by William H. Pease and Jane H. Pease. Columbia: University of South Carolina Press, 2003. 272 pp. \$39.95. ISBN 1570035008. Carson, a staunch Unionist, left her native South Carolina at the onset of the Civil War, settling first in New York and then, a decade later, in Rome among the prestigious social circles for which her background and bearing fitted her. In both locales she created for herself the life of an artist and southern expatriate. From Italy she wrote hundreds of dis-

cursive letters to her younger son in America that portray both the life she observed and the life she led in Rome. <http://www.sc.edu/uscpres>

CIVIL WAR. *North Carolina Troops, 1861–1865: A Roster, Vol. 15 (62nd, 64th, 66th, 67th, and 68th Regiments)*. Edited by Weymouth T. Jordan Jr. Raleigh: North Carolina Office of Archives and History, 2003. 637 pp. \$40. ISBN 086526306X. Contains carefully researched histories of the 62nd, 64th, 66th, 67th, and 68th Regiments, North Carolina Infantry, and the more than 7,000 Confederate soldiers who served in those units. Service records for individual soldiers contain information about each man's prewar background as well as his military career. The information provided includes country of origin; age and occupation at time of enlistment; place and date of enlistment; promotion record; place, date, and nature of wounds received; place and date captured; prisoner of war record; place, date, and reason discharged; and place, date, and cause of death.

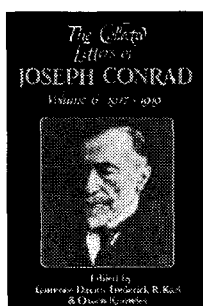
<http://www.ah.dcr.state.nc.us>

CIVIL WAR. *The Union Generals Speak: The Meade Hearings on the Battle of Gettysburg*. Edited by Bill Hyde. Baton Rouge: Louisiana State University Press, 2003. 360 pp. \$39.95. ISBN 0807125814. The first annotated edition of the 1864 congressional investigation into Major General George Gordon Meade's conduct during the Gettysburg campaign. Contains transcripts, which present eyewitness accounts from sixteen participant officers at Gettysburg, and contextual comments and background material.

<http://www.lsu.edu/lsupress>

CIVIL WAR. *Voices from Company D: Diaries by the Greensboro Guards, Fifth Alabama Infantry Regiment, Army of Northern Virginia*. Edited by G. Ward Hubbs. Athens: University of Georgia Press, 2003. 480 pp. \$39.95. ISBN 0820325147. Includes writings from the diaries of eight members of the Greensboro Guards. Woven into a single chronological narrative, these writings provide a unique perspective not only on many of the war's battles and campaigns but also on aspects of life and culture in the nineteenth-century South, including friendship and kinship, duty and honor, and commitment and sacrifice.

<http://www.ugapress.org>



CONRAD, JOSEPH. *The Collected Letters of Joseph Conrad: Vol. 6, 1917–1919*. Edited by Laurence Davies, Frederick R. Karl, and Owen Knowles. New York: Cambridge University Press, 2003. 628 pp. \$110. ISBN 0521561957. Presents all known Conrad letters from the years 1917–1919 (many of them published for the first time) in a framework highlighting their literary, historical, cultural, and biographical significance. This correspondence reveals Conrad's state of mind as he and his family dealt with the anxieties of World War I, and the return to a fragile peace.

<http://www.cup.org>

DAVIDSON, DONALD. SEE WADE, JOHN DONALD

DUTTON, ANNE. *The Influential Spiritual Writings of Anne Dutton: Eighteenth-Century British Baptist Woman Writer. Letters, Vol. 1*. Edited by Joann Ford Watson. Macon: Mercer University Press, 2003. 352 pp.

\$50. ISBN 0865547947. After her husband's death, Dutton became known on both sides of the Atlantic primarily through her extensive writings, including tracts, treatises, poems, hymns, and letters. Her writings impacted evangelical revival in England and America. She wrestled with the question of whether it was "biblical" for a woman to be a writer on theological matters.
<http://www.mupress.org>

EDWARDS, JONATHAN. *The Works of Jonathan Edwards. Vol. 22: Sermons and Discourses, 1739-1742.* Edited by Harry S. Stout and Nathan O. Hatch. New Haven: Yale University Press, 2003. 608 pp. \$95. ISBN 0300095724. Includes the sermons and discourses that chart the rise and decline of the Great Awakening in Edwards's parish in Northampton, Massachusetts, and beyond. A leading figure of the revival period, Edwards delivered potent and wide-ranging sermons during the years 1739-1742.
<http://www.yale.edu/weje/index.html>

FASHION. *Fashion Foundations: Early Writings on Fashion and Dress.* Edited by Kim K. P. Johnson, Susan J. Torntore, and Joanne B. Eicher. New York: New York University Press, 2003. 256 pp. \$75. ISBN 1859736149. Contains a collection of pioneering fashion statements, tracing fashion writing from the sixteenth to the twentieth century, by such authors as Thorstein Veblen, Adam Smith, Herbert Spencer, and Michel de Montaigne. Why do we wear clothes? What do they say about our self-awareness and body image? How can we "fashion" new identities through what we wear? These and other questions are answered, revealing the true origins of our contemporary approach to fashion.
<http://www.nyupress.org>

FRYE, NORTHROP. *Northrop Frye on Canada.* Edited by Jean O'Grady and David Staines. Toronto: University of Toronto Press, 2003. 736 pp. \$125. ISBN 0802037100. Brings together all of the writings of Frye, both published and heretofore unpublished, on the subject of Canadian literature and culture. Frye is conceivably Canada's most celebrated literary theorist, but his role in the country's cultural evolution has perhaps been overlooked by later Canadian scholars in favor of his better-known literary criticism. Includes essays, articles, reviews, and speeches.
<http://www.utppublishing.com>

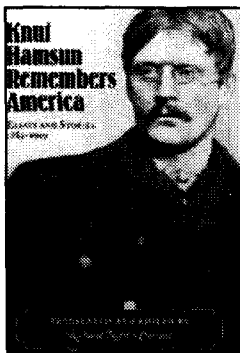
FRYE, NORTHROP. *Northrop Frye on Modern Culture.* Edited by Jan Gorak. Toronto: University of Toronto Press, 2003. 448 pp. \$85. ISBN 0802036961. Gathers together all of Frye's writings on politics, culture, the arts, history, literature, mass media, and music. Written between 1934 and 1986, these collected works illustrate the extent of Frye's engagement with the unfolding events of twentieth-century political life, from the Great Depression to the Reagan/Thatcher/Mulroney era. The centerpiece of the volume, Frye's learned and wide-ranging contribution to the Canadian confederation celebrations, *The Modern Century* (1967), is accompanied by pieces that reflect Frye's observations on such diverse political events as the Oxford "King and Country" debate and the Vietnam war, revealing Frye the literary theorist as Frye the political entity.
<http://www.utppublishing.com>

FRYE, NORTHROP. *Northrop Frye's Notebooks and Lectures on the Bible and Other Religious Texts.* Edited by Robert D. Denham. Toronto: University of Toronto Press, 2003. 768 pp. \$125. ISBN 0802037666. Frye's expansive and influential lectures on the literary symbolism of the Bible given during 1981–82 are arguably among his best and most accessible works. This volume gathers together these lectures and Frye's notebooks on the Bible, Dante, and Eastern religion. The eleven holograph notebooks and the twenty-four lectures transcribed here present new insights into Frye's personality, methods, and thought. The notebook material comes mostly from the 1970s, when Frye was at work on the first of his books on the Bible, *The Great Code*, but also includes one notebook from the 1940s, another from the 1960s, devoted to Frye's reading of Dante's *Purgatorio* and the first ten cantos of the *Paradiso*, and another from the 1980s, when Frye was at work on his second book on the Bible, *Words with Power*.

<http://www.utppublishing.com>

GRIMKÉ, ANGELINA. *Walking by Faith: The Dairy of Angelina Grimké, 1828–1835.* Edited by Charles Wilbanks. Columbia: University of South Carolina Press, 2003. 336 pp. \$39.95. ISBN 1570035113. A native of Charleston and an heir to a family enterprise dependent on slave labor, Grimké was an unlikely supporter of emancipation. When she began this diary in January 1828, uncertainty about her place in the world and her life's work occupied her thoughts. For the next seven years, she recorded her most intimate concerns. Her diary entries follow her shift in religious affiliation from Episcopalian to Presbyterian to Quaker; her changing views on abolition; her conclusion that living as a Quaker in Charleston would be impossible; and her decision to establish an existence independent of her family. An excellent example of the confessional diary, Grimké's writings offer a psychological and spiritual self-portrait that prefigures the image later seen by the world.

<http://www.sc.edu/uscpress>



HAMSUN, KNUT. *Knut Hamsun Remembers America: Essays and Stories, 1885–1949.* Edited by Richard Nelson Current. Columbia: University of Missouri Press, 2003. 168 pp. \$29.95. ISBN 0826214568. Collection of thirteen essays and stories based largely on Hamsun's experiences during the four years he spent in the United States when he was a young man. Hamsun, a Norwegian who won the Nobel Prize in 1920 and later betrayed his country by supporting the Nazis during World War II, had complex feelings about America, more negative than positive, which found expression in many of his writings—directly in his reminiscences and indirectly in his fiction. Although the pieces in this collection are not all anti-American, most of them emphasize the strangeness and unpleasantness, as the author saw it, of life in what he called Yankeeland.

<http://www.system.missouri.edu/upress>

HARWOOD, HIRAM. *A Tale of New England: The Diaries of Hiram Harwood, Vermont Farmer, 1810–1837.* By Robert E. Shalhope. Baltimore: Johns Hopkins University Press, 2003. 320 pp. \$45. ISBN 0801871271. The extraordinary diary of Vermont farmer Harwood—a four-

teen-volume record of personal, family, and community events from 1810 to 1837—provides the material for this microhistory. Harwood's struggle to reach full manhood and assume his position as head of the family, his misgivings about challenging—much less misplacing—his father, the changes American life brought to this traditional rite of passage, his relationships with wife and children, seasonal events, and all the day-to-day experiences of this finally tragic figure make for a fascinating story and provide a highly unusual window into antebellum American life. Harwood's story reveals the personal price exacted of him by one family's unyielding belief in patriarchy. <http://www.press.jhu.edu>

HENDERSON, CAROLINE. *Letters from the Dust Bowl.* Edited by Alvin O. Turner. Norman: University of Oklahoma Press, 2003. 296 pp. \$14.95. ISBN 0806135409. Henderson's articles on the Oklahoma Dust Bowl began appearing in *Atlantic Monthly* in 1931, bringing national attention to the troubles of American farmers. Turner has collected and edited Henderson's published materials and personal correspondence dating from 1908 to 1966. Henderson moved to Oklahoma's panhandle to homestead and teach in 1907. Her writing mirrored her love of the land and of the literature that sustained her as she struggled for survival during the Great Depression of the 1930s. <http://www.oupres.com>

HUGHES, LANGSTON. *The Collected Works of Langston Hughes, Vol. 6: Gospel Plays, Operas, and Later Dramatic Works.* Edited by Leslie Catherine Sanders. Columbia: University of Missouri Press, 2003. 672 pp. \$49.95. ISBN 0826214770. Focuses on Hughes's plays after 1942, along with all of his other work written for performance, including operas, musicals, radio plays, ballet libretti, and song lyrics, all of which demonstrate his strong determination to inject an African-American presence into a range of cultural forms. <http://system.missouri.edu/upress>

JAMES, WILLIAM. *The Correspondence of William James: Vol. 11, April 1905–March 1908.* Edited by Ignas K. Skrupskelis and Elizabeth M. Berkeley. Charlottesville: University Press of Virginia, 2003. 800 pp. \$95. ISBN 081392149X. Consists of some 500 letters, with an additional 650 letters calendared, and gives a complete account of James's known correspondence from April 1905 through March 1908. Several major professional events in his career occur during this period, including a semester of teaching at Stanford University in the spring of 1906 that was interrupted by the San Francisco earthquake. <http://www.acls.org/pro-jame.htm>

MIDDLE AGES. *The Mirroure of the Worlde: A Middle English Translation of the Miroir de Monde.* Edited by Robert R. Raymo and Elaine E. Whitaker. Toronto: University of Toronto Press, 2003. 664 pp. \$85. ISBN 0802036139. The allegories of the virtues and vices were a common teaching tool in the Middle Ages for both religious and lay audiences to learn the basic tenets of the Christian faith. This volume makes available for the first time the unique text of the fifteenth-century British manuscript (MS. Bodley 283), which is among the last and largest works in the tradition of lay religious instruction mandated by the Fourth Lateran Council. It widens the understanding of medieval moral instruction, religion, reading practices, and education. <http://www.utppublishing.com>

MORMON. *The Book of Mormon: A Reader's Edition.* Edited by Grant Hardy. Champaign: University of Illinois Press, 2003. 696 pp. \$39.95. ISBN 0252027973. The Book of Mormon—first published in 1830—is one of the most significant documents in American religious history. This new reader-friendly version reformats the complete, unchanged 1920 text in the manner of modern translations of the Bible, with paragraphs, quotation marks, poetic forms, topical headings, multichapter headings, indentation of quoted documents, italicized reworkings of biblical prophecies, and minimized verse numbers.
<http://www.press.uillinois.edu>

PERKINS, MAX. *As Ever Yours: The Letters of Max Perkins and Elizabeth Lemmon.* Edited by Rodger L. Tarr. University Park: Penn State University Press, 2003. 288 pp. \$29.95. ISBN 027102254X. Perkins, famed editor of literary luminaries, was a man whose personal and professional lives often intersected. Nowhere is this more evident than in his correspondence with Lemmon, the Virginia socialite who became his long-distance confidante. Despite the platonic nature of their relationship, others realized the intensity of their connection. The letters, published here for the first time, reveal an epistolary love story and provide fresh insights into Perkins the man and the editor.
<http://www.psupress.org>

QUINTARD, CHARLES TODD. *Doctor Quintard, Chaplain C.S.A. and Second Bishop of Tennessee: The Memoir and Civil War Diary of Charles Todd Quintard.* Edited by Sam Davis Elliott. Baton Rouge: Louisiana State University Press, 2003. 328 pp. \$39.95. ISBN 0807128465. Trained as a physician and ordained as an Episcopal priest, Quintard was born, raised, and educated in the North before migrating to the South. He served the Confederate army as a chaplain and kept a diary of his experiences. He later penned a memoir, which was published posthumously in 1905. This volume combines a previously unpublished portion of the diary with the memoir and sheds new light on the little-known western theater's military, civilian, and religious fronts.
<http://www.lsu.edu/lsupress>

ROSSETTI, DANTE GABRIEL. *Collected Poetry and Prose: Dante Gabriel Rossetti.* Edited by Jerome McGann. New Haven: Yale University Press, 2003. 528 pp. \$45. ISBN 030009801. A major poet, writer, and painter, Rossetti was seen as the dominating cultural presence in the second half of the nineteenth century. He founded the Pre-Raphaelite movement, revised and reimagined Blake's project of marrying images and texts, and was a shaping influence on Modernist aesthetic ideas and practices. Includes a generous selection of Rossetti's poetry, prose, and original translations, some unavailable in any edition of Rossetti ever printed.
<http://www.yale.edu/yup>

SLAVERY. *Bearing Witness: Memories of Arkansas Slavery: Narratives from the 1930s WPA Collections.* Edited by George E. Lankford. Fayetteville: University of Arkansas Press, 2003. 350 pp. \$34.95. ISBN 1557287473. Brings together for the first time all 176 of the Arkansas slave narratives created by the Works Progress Administration's Federal Writers' Project in the 1930s. These oral histories transformed America's understanding of slavery and offered crucial evidence on a variety of other topics as well: the Civil War, Reconstruction, agricultural practices, everyday life, and oral history itself.
<http://www.uapress.com>



STANTON, ELIZABETH CADY AND SUSAN B. ANTHONY. *The Selected Papers of Elizabeth Cady Stanton and Susan B. Anthony, Vol. 3: National Protection for National Citizens, 1873 to 1880.* Edited by Ann D. Gordon. Piscataway: Rutgers University Press, 2003. 704 pp. \$70. ISBN 0813523192. The third of six planned volumes of Stanton's and Anthony's papers opens while women suffragists await the decision of the United States Supreme Court in cases testing whether the Constitution recognized women as voters within the terms of the Fourteenth and Fifteenth Amendments. At its close they are pursuing their own amendment to the Constitution and pressing the presidential candidates of 1880 to speak in its favor. Through their letters, speeches, articles, and diaries, the volume recounts the national careers of Stanton and Anthony as popular lecturers, their work with members of Congress to expand women's rights, their protests during the Centennial Year of 1876, and the launch that same year of their campaign for a Sixteenth Amendment.

<http://rutgerspress.rutgers.edu>

TAFT, ROBERT A. *The Papers of Robert A. Taft: Vol. 3, 1945-1948.* Edited by Clarence E. Wunderlin Jr. Kent: Kent State University Press, 2003. 584 pp. \$65. ISBN 0873387643. Documents Taft's experience through World War II and his early postwar years. After winning a tough reelection battle as senator from Ohio in 1944, Taft moved steadily upward in the leadership ranks of his party and assumed a preeminent position among the bipartisan group of conservatives that increasingly dominated Congress. Contributes to the study of United States political and diplomatic history, Ohio history, and conservative political theory.

<http://www.bookmaster.com/ksu-press>

TAFT, WILLIAM HOWARD. *The Collected Works of William Howard Taft, Vol. 6: The President and His Powers & The United States and Peace.* Edited by W. Carey McWilliams and Frank X. Gerrity. Athens: Ohio University Press, 2003. 208 pp. \$44.95. ISBN 082141500X. *The President and His Powers*, first published in 1916, is based on a series of lectures delivered at Columbia University which draw on Taft's experience of the presidency and the executive branch. It speaks particularly to the nature of executive power and its place in the American system and is rooted in Taft's disagreement with Theodore Roosevelt regarding presidential power. *The United States and Peace* reflects Taft's interest in foreign policy, which was intensified by his years as governor of the Philippines and as secretary of war, as well as by his presidency. Originally four lectures delivered in 1914, it discusses the Monroe Doctrine, the threat to peace presented by incidents of violence to foreigners in the United States, the maintenance of peace through international arbitration, and the trend toward federation in international affairs.

<http://www.ohio.edu/oupres>

TAYLOR, MARIA BAKER. *Baptist Faith in Action: The Private Writings of Maria Baker Taylor, 1813-1895.* Edited by Kathryn Carlisle Schwartz. Columbia: University of South Carolina Press, 2003. 384 pp. \$39.95. ISBN 1570034974. A strong-minded plantation mistress who spent her life in South Carolina and Florida, Taylor was a well-educated and sophisticated member of South Carolina's second-tier planter class and a fervent Baptist.

This collection of letters, diary entries, essays, and poems affords an unmatched view into the life of a woman living on the South's interior frontier during the nineteenth century. <http://www.sc.edu/uscpres>

THURBER, JAMES. *The Thurber Letters: The Wit, Wisdom, and Surprising Life of James Thurber.* Edited by Harrison Kinney with Rosemary A. Thurbert. New York: Simon & Schuster, 2003. 816 pp. \$40. ISBN 0743223438. Contains Thurber's correspondence to friends, family, lovers, fellow writers, and *New Yorker* colleagues. A maturing portrait emerges, from the young State Department code clerk during World War I to the man behind Walter Mitty. Includes the free and uncensored jokes and drawings and the occasional glimpses, behind Thurber's authorial mask, of a disappointed lover, discontented spirit, Civil War buff, and Henry James devotee. <http://www.simonsays.com>

U. S. CONGRESS. *Documentary History of the First Federal Congress, Correspondence: First Session. Vol. 15: March–May 1789. Vol. 16: June–August 1789. Vol. 17: September–November 1789.* Edited by Charlene Bangs Bickford, Kenneth R. Bowling, William Charles diGiacomantonio, and Helen E. Veit. Baltimore: Johns Hopkins University Press, 2003. Vol. 15: 768 pp. \$85. ISBN 0801871603. Vol. 16: 880 pp. \$85. ISBN 0801871611. Vol. 17: 512 pp. \$85. ISBN 080187162X. The three volumes present letters written by and to members of the First Federal Congress and communications from other informed individuals at the seat of government in New York City by 1789. The letters bring the official record to life by providing details about the political process through which Congress began to accomplish its daunting agenda by establishing the first federal revenue system, fleshing out the executive and judicial branches outlined in the Constitution, drafting the Bill of Rights, and beginning to tackle the divisive issue of locating the permanent federal capital. <http://www.gwu.edu/~ffcp>

U. S. CONSTITUTION. *The Documentary History of the Ratification of the Constitution, Vol. 19: Ratification of the Constitution by the States, New York, Vol. 1.* Edited by John P. Kaminski, Gaspare J. Saladino, and Charles H. Schoenleber. Madison: State Historical Society of Wisconsin, 2003. 640 pp. \$75. ISBN 0870203428. The first of five planned volumes documenting New York State's public and private debates about the Constitution, featuring more than 170 newspaper items and letters, New York ratification chronologies, lists of New York officeholders, biographies of more than twenty-five major figures, many other important documents, and editors' notes. <http://www.wisconsinhistory.org>

U. S. DEPARTMENT OF STATE. *Foreign Relations, 1964–1968: Vietnam, January–August 1968, Vol. 6.* Edited by Kent Sieg. Washington, D. C.: United States Government Printing Office, 2003. \$69.50. ISBN 0160511518. Presents documentation that explains and illuminates the major foreign policy decisions on Vietnam by President Lyndon Johnson, as counseled by his key foreign policy advisers. The documents include memoranda and records of discussions that set forth policy issues and options and show decisions or actions taken. The emphasis is on the development of United States's policy and on major aspects and repercussions of its execution rather than on the details of policy execution. The locus of the volume is

Washington, but it also covers events and developments in South Vietnam as they affected the policy process. <http://www.state.gov/r/pa/ho/frus>



VICTORIAN AMERICA. *The Romantic Friendship Reader: Love Stories between Men in Victorian America.* Edited by Axel Nissen. Boston: Northeastern University Press, 2003. 312 pp. \$55. ISBN 1555535917.

While the Victorian period is often considered one of the most repressive and homophobic in American history, a literature of love between men actually flourished in the middle to late nineteenth century. Published by some of the most famous and respected writers of the day and popular with a wide variety of contemporary readers, many of these largely forgotten texts are now rediscovered in this provocative anthology of male romantic friendship fiction. Comprising fifteen short stories, sketches, travel narratives, and novel extracts by such authors as Bayard Taylor, Bret Harte, Henry James, William Dean Howells, and Augusta Jane Evans Wilson, the volume casts new light on Victorian understandings of love, friendship, and eroticism.

<http://www.nupress.neu.edu>

WADE, JOHN DONALD AND DONALD DAVIDSON. *Agrarian Letters: The Correspondence of John Donald Wade and Donald Davidson, 1930-1939.* Edited by Gerald J. Smith. Macon: Mercer University Press, 2003. 256 pp. \$35. ISBN 0865548080. These letters represent the correspondence of the two friends during the heyday of the Agrarians in the 1930s. They were lifelong friends and colleagues, dedicated to a common, passionate goal—to further the beauty and ideals of their beloved South. The letters discuss the inner workings of the Agrarian circle, articles they were writing, and symposiums.

<http://www.mupress.org>

WILLIAMS, CHARLES. *To Michal from Serge: Letters of Charles Williams to His Wife Florence, 1939-1945.* Edited by Roma A. King Jr. Kent: Kent State University Press, 2002. 464 pp. \$65. ISBN 0873387120. When Great Britain declared war with Germany in 1939, the Oxford University Press moved its offices from London to Oxford, and poet, author, and Oxford University Press editor Williams was forced to go along. His wife, however, elected to stay in their flat in London. This collection contains the nearly seven hundred letters Charles wrote to Florence during the years they were separated. More than just love letters, they are significant for what they tell us about the man, for the light they throw on his work, and for the way they show Williams in the context of his literary contemporaries

<http://bookmasters.com/ksu-press>

WILLIAMS, WILLIAM CARLOS AND KENNETH BURKE. *The Humane Particulars: The Collected Letters of William Carlos Williams and Kenneth Burke.* Edited by James H. East. Columbia: University of South Carolina, 2003. 296 pp. \$34.95. ISBN 1570035075. Collects the letters between Williams and Burke, two key figures from the modernist period. Written during forty-two years of close friendship and literary debate, these nearly 250 letters span two long lives, two complicated personalities, and two brilliantly productive careers. The animated exchange between a canonical poet and the leading American rhetorical critic of the twentieth

century offers a more complete vision of their outlooks and their contributions to the shape and tenor of the modernist scene.

<http://www.sc.edu/uscpres>

YEATS, WILLIAM BUTLER. *Collaborative One-Act Plays, 1901–1903: Manuscript Materials.* Edited by James Pethica. Ithaca: Cornell University Press, 2003. 224 pp. \$55. ISBN 0801441722. The four short works collected here were among the earliest plays to be authored collaboratively by Yeats and Lady Gregory. Written in the pivotal years during which the “Irish Literary Theatre” experiment of 1899–1901 began to evolve into what would become the Abbey Theatre, they show both writers engaging with questions central to the early Irish dramatic movement: How should “Irishness” be represented on the stage? To what extent should artists engage directly with Nationalist policies? and What role might literature play in the creation of a new Ireland?

<http://www.cornellpress.cornell.edu>

YEATS, WILLIAM BUTLER. “*The Dreaming of the Bones*” and “*Calvary*.” *Manuscript Materials.* Edited by Wayne K. Chapman. Ithaca: Cornell University Press, 2003. 312 pp. \$59.95. ISBN 0801441730. The second and last of a series of four adaptations from the Japanese Noh theater, these plays were paired off in their first printing together in *Four Plays for Dancers*. In writing these one-act plays, Yeats worked through for himself the psychology of betrayal and its consequences for humanity.

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YEATS, WILLIAM BUTLER. “*Parnell’s Funeral and Other Poems*” from “*A Full Moon in March*.” *Manuscript Materials.* Edited by David R. Clark. Ithaca: Cornell University Press, 2003. 312 pp. \$59.95. ISBN 0801441838. Written from spring 1933 through December 1934, these poems, which illuminate such facets of Yeats’s life as the poet’s flirtations with fascism and Hinduism and his concern, at age sixty-eight, that his poetic powers were waning, are presented in the order in which they appeared in “A Full Moon in March.”

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YEATS, WILLIAM BUTLER. *Responsibilities: Manuscript Materials.* Edited by William H. O’Donnell. Ithaca: Cornell University Press, 2003. 424 pp. \$85. ISBN 0801441072. Features the only surviving example of Ezra Pound and the author collaboratively revising a poem by Yeats. Also includes a group of poems written about the highly public controversy over the attempts to build a Dublin Modern Art Gallery. Yeats wrote a long, detailed note in 1914 to explain the political background of the poems in this volume. The drafts of the note’s sometimes caustic phrasing have survived and are included.

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LISTING

Articles in the First 25 Volumes of *Documentary Editing*

Editorial Staff

If *Documentary Editing* were a grown child celebrating its 25 birthday, its parents, concerned with their offspring's professional welfare and future, would remember fondly earlier times and might well ask questions about plans for life after graduate school. Clearly, the journal of the Association for Documentary Editing is different from a child, although, over the years, many people have left their imprint on *Documentary Editing* and much has changed since the publication's beginning in 1979. Unlike an adult on the verge of complete emersion into professional life, however, *Documentary Editing* cannot look back and reflect on the course of the past quarter of a century. Only its readers can do that. As one way for the journal's audience to retrace past developments and celebrate earlier achievements evident in the pages of the first 25 volumes of *Documentary Editing* the editors of the journal invite members of ADE to nominate five of their favorite articles for reprinting in the anniversary issue (Fall 2003).

Following is a complete listing of contributions to *Documentary Editing*. The article listing includes a variety of entries, articles in the strict sense of the professional journal genre and also addresses and talks; it excludes reviews, however, an important regular feature of *Documentary Editing*. For the readers' convenience all entries are numbered consecutively (in the left-hand column) in chronological order of publication; the publication date is also in the left-hand column; the names of the author and the titles of the articles make up the center column; and there is room for comments in the right-hand column.

Please send up to five nominations of articles for reprinting in the fall issue to the editor of *Documentary Editing* by **10 October 2003**. Comments concerning your favorite articles are welcome. You can send your choices and comments via e-mail (mwoeck@iupui.edu); use the reverse side of the address sheet of the Summer 2003 issue as a mailer; mail a note to Marianne S. Wokeck, Institute for American Thought, IUPUI, 425 University Blvd., Indianapolis, IN 46202-5140; or fax them (317.274.1162).

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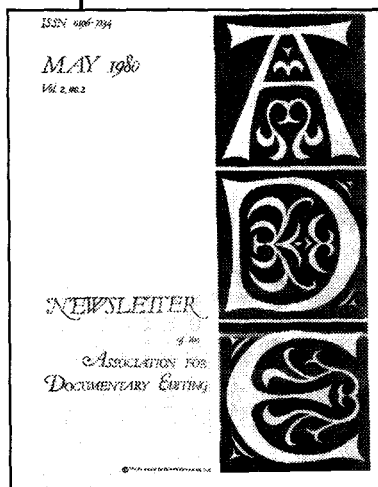
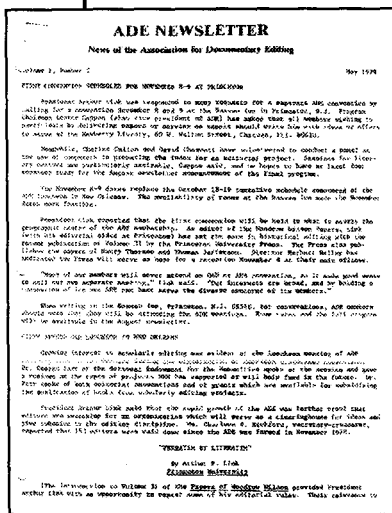
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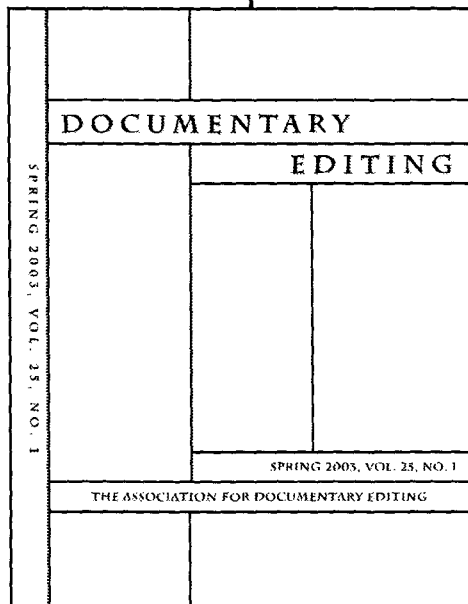
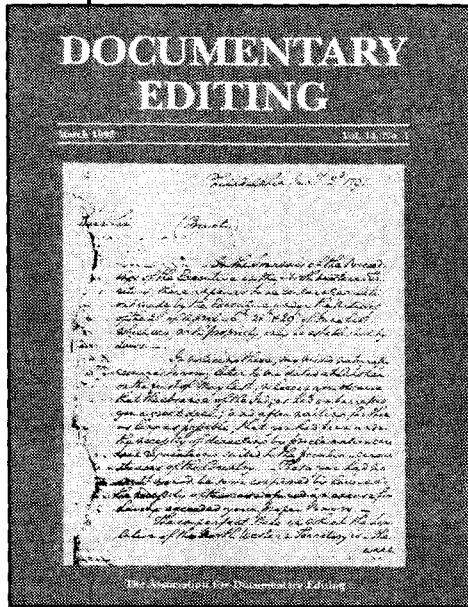
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