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# North Carolina Books

Robert Anthony, Compiler

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James A. Crutchfield, ed. *The North Carolina Almanac and Book of Facts, 1989-1990*. Nashville, Tenn.: Rutledge Hill Press, 1988. 388 pp. \$10.95. ISBN 0-934395-90-X (paper).

This is the second edition of the *North Carolina Almanac*; the first was published in 1986. The preface to the current edition states that the publisher intends to update the work regularly. Unfortunately, a comparison between the 1986 and 1988 editions indicates that the current revision is haphazard and incomplete.

The book is divided into ninety-six sections which are arranged alphabetically, "Agriculture" through "Zip Codes." While this format facilitates use, it may be disconcerting to some since the sections run together, separated by very little white space. Page headers are inconsistent, sometimes indicating the first new section on a page, sometimes not. There is a fifty-page index at the front which is fairly detailed, if not always accurate. For example, turning to the pages cited for "Tourist Attractions" lands the reader in the middle of the section on museums.

The contents of the first and second editions are much the same, although some improvements have been made. Sections on individual sports (baseball, basketball, football, and golf, to be precise) have been consolidated under the heading "Sports" in the current edition. The section "County Government Expenditures" was entitled "State Expenditures" in the earlier edition.

Several sections, however, show no evidence of revision. For example, the numbers of churches and membership figures are given for four religious denominations headquartered in North Carolina. These 1982 figures are unchanged from the 1986 edition. Another section unaltered since the first edition is the state chronology, found in the "History" section. In both editions, the listing ends with 1986. Apparently, nothing noteworthy has occurred in the Tar Heel state since that year. Terry Sanford is the subject of yet another peculiar lapse in the *Almanac's* revision. While acknowledged as a U.S. Senator on page 336, his biography in the "Governors" section on page 173 ends with his appointment as president of Duke

University in 1969.

One of the strengths of the *North Carolina Almanac* is its lists. It is, for example, a quick and easy place to find a list of Miss North Carolinas (through 1988). Another useful list is of North Carolina "Firsts", despite the fact that there are a number of sources which disagree with the statement that Bath was the first community in America to open a public library. A notable omission to the "Festivals" listing is the National Balloon Rally, held in Statesville each year. One list which seems particularly odd is the roster of famous North Carolinians. Don't look for Thomas Wolfe. He's not listed, but Alexander Key is! Also conspicuously absent are sports figures such as Michael Jordan.

Because it is inexpensive, is easy to use, and will answer a variety of questions which pop up regularly on homework assignments, the *North Carolina Almanac and Book of Facts, 1989-1990*, is a safe purchase for most school and public libraries. However, librarians should not expect it to live up to its claim to be "the most valuable, all-around source of information about North Carolina available."

Anna Donnelly, Asheville-Buncombe Library System

Reynolds Price. *Clear Pictures: First Loves, First Guides*. New York: Atheneum, 1989. 304 pp. \$19.95. ISBN 0-689-12075-3.

All families have treasuries of personal tales which are a part of the ties that bind the tribe together. The Price clan is no exception and in *Clear Pictures: First Loves, First Guides*, Reynolds Price offers the reader an intimate account of his boyhood and emerging manhood during the years 1933-1954. Price, a native of North Carolina and currently a professor of English at Duke University, ushers the reader along on a photographic journey through his mind and memory, occasionally (and with some regret) veering off into social and cultural issues. The true power in the book, and its greatest poignancy, resides in Price's ability to recall the comfortable days he spent as a well-loved child in the small, safe North

Carolina towns of Macon, Asheboro, Roxboro, and Warrenton. These towns scroll across the screen, for by the time Reynolds was fourteen years old, his family had moved thirteen times.

This book, as the title indicates, is a collection of Price family photographs accompanied by telling captions that deftly place the images within the landscape of the author's mind as well as the historical moment. Price's reservoir of memory is deep, and as he suggests in the foreword, is made richer by his experiences with hypnosis as he sought treatment for physical pain caused by a congenital spinal tumor discovered at the age of fifty-one.

Price admits that his memoir is an expression of a happy childhood, not especially dashing or dramatic. The process of looking backward is cathartic, and in the first and last chapters of the book the most painful and powerful moments occur as the relationship between Reynolds and his parents, William and Elizabeth Price, is explored. The highlight of the book may well be the simplest of all memories—a car ride out for ice cream with his parents on a summer night. In this event Price recalls receiving a major life revelation at the age of three: that he was part of a family triangle and was "married" to his parents. This complex realization triggers Reynold's lifelong paradoxical perception that he, as a child, is obligated to be a caregiver for his fragile parents who inevitably will grow too old to dream.

The most significant and intense figure in Price's life was his father Will, a charming yet enigmatic man who privately fought the demons of drink long before Alcoholics Anonymous had an identity in the South. Will's alcoholism was a family secret of sorts, but a fact not kept from Reynolds. There are gripping descriptions of Reynold's difficult and dangerous birth and of seizures suffered as a youngster which frightened Will Price so deeply that he pledged never to drink again in hopes that Reynolds might be given permission to live. This bargain struck by Will affected Reynolds for years and made him silently fearful that his father's illness might surface again at any moment. Thus, Reynold's contented childhood was marked with a real sense of the ease and randomness with which tragedy may strike.

In the last chapter, Will's death comes and with it a moving farewell from Reynolds, who twenty-one and officially claiming manhood, begins to understand from his father the strength and courage required to die. This piercing lesson is a remarkable gift from a father to a son who only thirty years later will face his own mortality in the form of paraplegia and an ongoing battle

with cancer. As Price writes: "So every backward glance reminded me firmly that the first and ultimate property of time, in human life anyhow, is onward motion—however sidling, wandering or crawling belly-down." It is this inexorable motion that sweeps the reader along through Price's memoir, watching and waiting for the boy to become a man, the man to become a writer. In the midst of this journey of loyalty and graceful remembrance, a faint yet mournful cry is heard as the author continues to seek clarity in a world where the lightness of being is at times overshadowed by unbearable trials of pain.

Melissa Cain, University of North Carolina at Chapel Hill

Mary D. Beaty. *A History of Davidson College*. Davidson: Briarpatch Press (Box 148, 28036), 1988. 433 pp. \$35.00.

Stimulated by the publication of Bernard Bailyn's provocative essay, *Education in the Forming of American Society*, and increasingly influenced by social science techniques, historians in the last three decades have transformed the writing of the history of American higher education. Rejecting as their standard the narrative house history centered around presidential administrations, they have increasingly favored more avowedly theoretical approaches which place their subject matter in the context of the broader society. Nevertheless, traditional style chronicles continue to be written, and too many of them continue to frustrate readers who wish to understand fully the history of institutions so treated.

Such is the case with Mary D. Beaty's *A History of Davidson College*. The daughter of a long-time Davidson faculty member and the former head of the classics department at the University of Richmond, Beaty is now assistant director of the Davidson College Library. She is also the author of *Davidson: A History of the Town from 1835 until 1937* and thus would seem well prepared to write the first comprehensive history in sixty-five years of one of the South's leading liberal arts colleges.

Although Beaty begins promisingly by identifying 1835, the year of the college's organization by the Concord Presbytery, as "squarely in the midst of the great era of denominational college founding," she fails to maintain the promise of providing a contextual background in a consistent and meaningful manner. She does, of course, periodically describe the relationship between the college and its governing presbyteries, but her

almost complete silence on related educational developments in North Carolina is especially troubling. For example, she fails to mention that Baptists also were dissatisfied with the secular education provided by the state university at Chapel Hill and opened Wake Forest Institute in 1834. Both Davidson and Wake Forest operated initially on the manual labor scheme, and both faced opposition in the legislature to their being granted charters because of their denominational control. References to such similarities, and to differences when appropriate, would have required little additional commentary and would have helped the reader to discern to what extent Davidson's development was unique or typical at any particular time.

Beaty has, however, done a thorough job documenting the internal history of the college, and she has done so by skillfully blending the personal and the institutional. Possessing a lively writing style, she is at her best when describing the daily lives of students and faculty.

This book will have its greatest appeal to those associated in some way with Davidson College, but it should be acquired by most college, university, and public libraries in the state.

Robin Brabham, University of North Carolina at Charlotte

Kaye Gibbons. *A Virtuous Woman*. Chapel Hill: Algonquin Books of Chapel Hill, 1989. 158 pp. \$13.95. ISBN 0-945575-09-2.

"And after it all, after it's all said and done, I'll still have to say, Bless you, Ruby. You were a fine partner, and I will miss you." Thus Blinking Jack Ernest Stokes begins to tell the story of his marriage to Ruby Pitt Woodrow Stokes who has died of lung cancer only four months before. And in alternating chapters of Kaye Gibbons' second novel, *A Virtuous Woman*, Ruby does the same, describing the childhood and early adult years that led to this her second marriage.

Born to a prosperous farming couple forty-five years before, Ruby confounds her loving family by running away to marry the first man who ever paid attention to her—mean, abusive, womanizing migrant worker John Woodrow—because "...I just didn't have enough sense to say no, plain and simple." Even though she realizes her mistake almost as soon as they drive out of her parent's driveway, she stoically endures her fate until the day Blinking Jack Stokes comes to tell her that Woodrow has been killed. Freely admitting that he wants to be the one to tell her the awful news, Blinking Jack is determined to be there, strong

and solid for her grief, because he has already decided that he will marry her in spite of their age differences. She is only twenty and he forty-five.

And marry they do, living the next twenty-five years in love and quiet happiness, Jack a tenant farmer on his friend Burr's land and Ruby his friend, lover, housekeeper, and cook. Together they bring peace and joy to each other's existence, Ruby tolerating Jack's drinking, Jack enduring Ruby's smoking, both with quiet good humor. Theirs is the calm acceptance of each other's foibles that only true love can manage. Their only sadness is that they can have no children, a fact that Ruby counteracts by loving and protecting Burr's and Tiny Fran's daughter June.

*A Virtuous Woman* is a quiet book, much like Jack and Ruby's marriage—quiet, but deep, peaceful, and surprising in its understated and occasional violence and pain. It is Gibbons' complete mastery of the southern cadence, her consummate storytelling, her ability to encapsulate an entire thought or experience into a single sentence that enables the reader to become a part of this marriage, grieve at its loss, and totally understand Ruby when she says, "The quiet kind of love is better than the other, lasted longer, been better to us." Much like their marriage, this quiet book will linger with the reader, offering a smile and the simple affirmation of what love and marriage can be.

Frances Bryant Bradburn, East Carolina University

Warren Moore. *Mountain Voices: A Legacy of the Blue Ridge and Great Smokies*. Chester, Conn.: Globe Pequot Press, 1988. 276 pp. \$29.95. ISBN 0-87106-671-8.

For six years, Warren Moore taped and photographed western North Carolinians to put together *Mountain Voices*, a book designed to be a "true picture of the area as they see it." Born in North Carolina, Moore spent her younger years as a "summer person" visiting in the mountains. She developed her book idea while living and teaching in New York City. With the zeal of a transplant reclaiming native soil, Moore used her camera and tape recorder "to put elements of Appalachian culture back into their proper perspective."

Setting the record straight is a familiar motive among amateur oral historians, who believe in the tape recorder's power to allow "real voices" of unheard people to speak. Like the camera, the recorder cannot lie. Yet, oral histories



are shaped on both sides of the microphone, and the resulting "truth" is the product of choices on each side.

To Moore's credit, her choice of voices is broader than most writers who attempt to describe mountain life. The people of these pages are farmers and town folk, rich, poor, influential, extroverts and homebodies, professors, politicians, hunters and truck drivers, attorneys, bankers and beekeepers, mill workers, homemakers and teachers. Moore sorts their reflections into thematic chapters and specific topics—mountain terrain, the people and their history, mountain living, the Cherokee, culture and society, progress and problems. The interview excerpts bring together different people's perspectives on similar subjects—rivers and floods, subsistence farming, politics, the Depression, school days, marriage, the country store, community entertainment, living with change, and lasting values.

Moore selected and arranged the voices, but she does not mediate this oral history in obvious ways (no fussy footnotes, no meticulously dated interviews, no deep background from research in written sources, no name index to all locations for a given person's comments). The book must also be weighed for what it leaves out, as well as what it includes. Where, in this southern book, is the subject of race relations? We have the Cherokee chapter (a kind of editorial reservation). Where are the voices of black Appalachians? We have Clifford and Annie Casey of McDowell County. But what of the many voices in Asheville, descendants of black farmers and railroad workers who moved to town, black entrepreneurs, members of the diverse black churches, descendants of laborers and domestic workers who helped build and run Biltmore for George Vanderbilt?

Moore does not skimp on other material. The crowded print threatens to run right off the bottom edge of many pages. Her photographs lighten the dense text, however, without moving the book into the coffee-table class. In black and white and in color, they parallel the text but are unidentified. Captions or a photo index would have been appropriate.

Moore's introductions to the chapters display her genuine respect and affection for the people she interviewed. Her book suffers, however, from the enthusiasm and the diffidence that can be occupational hazards for oral historians. The power, beauty, and individuality of voices captured on tape tempt the interviewer to recede into the background, convinced the voices "speak for themselves." But there are no typefaces for intonation, cadence, accent, or the emotional

modulation between loud and soft speech. While the page forever echoes unique voices to the interviewer, we as readers are content-bound, occasionally moved by a felicitous phrase, which sounds in *our* ears in our *own* reading voices. As a result, this book can be boring when taken in long stretches. It's better when taken in brief, leisurely snatches.

Years of resentment against the negative stereotype of Appalachians as "poor national orphans who needed more help than other people" (Jan Davidson, p. 240) has fueled a publishing industry intent on defining "the true" Appalachian culture, character, and spirit. But the substitution of self-affirming, positive stereotypes for negative ones cannot yield a realistic picture of people's lives in the mountains. "Now I think we're in a new phase where we place our cultural life somewhat on a pedestal" (Jan Davidson, p. 241).

Moore's book, despite her array of voices, takes the pedestal approach, for seemingly noble reasons—her love for the people she met and interviewed. This is not a book, however, for those who are passionately devoted to *and* intellectually objective about the mountains, although it contains the voices of some who are both.

Della Coulter, Elbert Ivey Public Library, Hickory

Paxton Davis. *Being a Boy*. Winston-Salem: John F. Blair, Publisher, 1988. 253 pp. \$16.95. ISBN 0-89587-065-7.

"Boyhood is like an orgy, a lot to do and a lot of people to do it with...."

Winston-Salem native Paxton Davis's childhood memoir, *Being a Boy*, is a sentimental journey back to "a nice place, during nice times, with nice parents and nice friends." In this autobiography, Davis recounts the first fourteen years of his life growing up in the Buena Vista neighborhood of Winston-Salem during the 1920s and 1930s. Davis's parents moved to the Forsyth County seat during the 1920s, where his father served as a department head for Reynolds Tobacco Company.

After a stint with the U.S. Army during World War II, Davis served as a reporter with the *Winston-Salem Journal*, *Richmond Times Dispatch*, and the *Twin City Sentinel*, and later as a journalism professor and department chair at Washington and Lee University. Currently, Davis writes a weekly column for the *Roanoke Times and World-News*. In addition to his childhood memoir, he has written short stories, poetry, reviews, articles, and several other books.

*Being a Boy* grew out of a column Davis wrote about the Ravens, a neighborhood football team from his childhood. Their rivalry with the Carolina Cubs featured the likes of Sanford Martin, the Speas brothers, big Grady Southern, and the diminutive Willie Shore, "who could outrun anyone alive." So well received was the feature that it was reprinted in *The New York Times*. That reception, coupled with Davis's desire to provide his own children with a portrait of the grandparents they had never known, prompted him to write this memoir.

The book centers on the exploits of Davis and his neighborhood friends, "a group of squirrely boys." In the era before television, *Sports Illustrated*, and Pop Warner football, sports consisted of the neighborhood lot and an imaginative interpretation of the rules. Baseball bats were kept together by black electrical tape, a consequence of the times, while a football game could end abruptly when the ball's inner bladder exploded. As forthright, law-abiding citizens, Davis and his friends created the Mekechum Detective Agency to help the FBI apprehend John Dillinger.

Davis's recollections are not merely the recitations of the antics of childhood chums. With humor and candor, the author recalls the dances at the all-female Salem Academy, memorizing catechism in the Presbyterian Church, and his Boy Scout troop whose ideals centered more on good times than the acquisition of merit badges. Relived are Saturday matinees featuring cowboy heroes, the family gathered around the radio listening to Lowell Thomas and "Amos 'n Andy," and summers spent with grandparents and at camp.

This portrait, though filled with anecdotes and humor, is honest to the era. While the upper middle-class position of his family and neighborhood friends allowed them to live in relative comfort during the Depression, he recounts vividly the starkness of visits to friends with jobless fathers and homes bare of furniture. And as in any other southern community, segregation ruled in Winston-Salem.

The memoir ends in 1939 as Davis and his friends return from the New York World's Fair. During a stop in Washington, D.C., newspaper headlines heralded Hitler's invasion of Poland. With that, Davis recounts his group's inability to grasp the consequences of the news. "Nor could we guess the sweet, safe, innocent America of our birth and boyhood would vanish, forever."

This book is highly recommended for academic, public, and school libraries. Davis has written a book full of wit, charm, and humor. *Being a Boy* allows older generations the ability to relive

this time in their lives, while historians, sociologists, and other scholars can gain a new perspective on life in a southern city during the Depression.

Randy Penninger, University of North Carolina at Charlotte

Theda Perdue. *The Cherokee*. New York: Chelsea House Publishers, 1989. 111 pp. \$16.95 ISBN 1-55546-695-8.

Change and adaptability are part of the Cherokee heritage. The author presents a history of these Native Americans and the social, cultural, and religious changes they have faced over the past several hundred years.

Western North Carolina was the heart of the Cherokee homeland. The arrival of the first Europeans in 1540 brought rapid and dramatic changes to all areas of Cherokee life. The Seven Years' War and the American Revolution brought political change for the Cherokees. They now needed to delegate political power to tribal spokesmen in order to gain security for themselves and their homeland.

After the American Revolution, the Cherokees suffered severe economic depression and had to relinquish large tracts of territory to the United States Government. For the first time, these Native Americans began to accumulate individual property. They also reorganized their method of governing, wrote down their laws, created a police force, and developed a central government. The United States wanted to "civilize" the Cherokee; the Cherokee hoped that by integrating into the American way of life they could peacefully live within the United States.

Since the United States' government did not recognize that Native Americans had a legitimate claim to their own land because the latter were not Christians, disputes arose over Cherokee land. Eventually, in order to expand its own territory, the government forced the tribe to migrate to western territories—now Oklahoma. The forced march became known as "The Trail of Tears" because of the suffering and hardships endured by the Cherokees along the way. Only forty-nine Cherokee families remained in North Carolina.

World War I and World War II broadened the world for some Cherokees. Many served in the armed forces and went on to receive a college education through the G.I. Bill; some moved to the city.

This book, written for young adults, outlines the relationships between the United States and

the Cherokee, and the ways in which the Cherokees, throughout their history, have answered the question, "Can we survive in modern society?" It is written by Theda Perdue, a professor of history at the University of Kentucky. She is the author of several books and articles on Native Americans, including *Native Carolinians: The Indians of North Carolina*.

*The Cherokee*, a title in the series "Indians of North America," is a very readable book. It includes a bibliography, glossary, index and illustrations. It is highly recommended for middle school, high school, and public libraries.

Sarah Stubbs, Laurel Hill Primary School

Charles Harry Whedbee. *Blackbeard's Cup and Stories of the Outer Banks*. Winston-Salem: John F. Blair, Publisher, 1989. 175 pp. \$9.95. ISBN 0-89587-070-3.

After publishing four earlier collections of Outer Banks tales and legends, Judge Charles Harry Whedbee has produced yet another volume of stories from the North Carolina islands. *Blackbeard's Cup and Stories of the Outer Banks* contains sixteen stories culled from the rich Banker oral tradition. A retired district court judge who still maintains a private Greenville, North Carolina, law practice, Whedbee has become an authority on coastal folklore. He has spent a lifetime of summers at his family's Nags Head cottage, collecting and preserving this oral tradition.

Among the most interesting stories in this volume is one which Whedbee recounts from personal experience. As a young law student in the 1930s, Whedbee participated in a secret ceremony on Ocracoke Island. He has waited fifty years before telling how he came to hold and drink from the skull of the pirate Blackbeard.

One clear August evening, Whedbee and a fellow student knocked at the door of a large white house known as Blackbeard's Castle, stammered the password "Death to Spotswood," and joined a group of men gathered around a large table. After swearing an oath of secrecy, the two young men participated in an endless round of ritual toasts. As Whedbee and his friend soon learned, the unusually shaped cup that passed from hand to hand was nothing less than the silver-plated skull of Edward Teach, the infamous pirate Blackbeard!

Throughout the long evening, the students were treated to many tales of the pirate, but never did they hear the surnames of any of those pres-

ent. Eventually, and long before the ceremony seemed likely to end, Whedbee and his companion made their escape. For fifty years, Judge Whedbee has tried to trace the cup from which he drank that night. To that end, he now offers a thousand-dollar reward to the owner of the cup in exchange for the opportunity to examine it for a few hours.

Judge Whedbee's tales also include a Chowan County doctor's lifelong hunt for buried treasure, complete with a secret map; a magic lute which revealed the murder of one sister by another, for the love of a suitor; and the origin of the Sea Angel, a legendary creature which Whedbee himself claims to have seen.

Charles Harry Whedbee's earlier volumes are *Legends of the Outer Banks* (1966), *The Flaming Ship of Ocracoke* (1971), *Outer Banks Mysteries* (1978), and *Outer Banks Tales to Remember* (1985). His fifth collection, *Blackbeard's Cup and Stories of the Outer Banks*, certainly should be included in any library or special collection of North Caroliniana. Academic, public and school librarians will find this book to be popular with their readers as well.

Kathryn L. Bridges,

Charles A. Cannon Memorial Library, Concord

## Other Publications of Interest

In *Biographical Dictionary of Famous Tar Heels*, editor Richard Cooper provides brief information on slightly more than two hundred North Carolinians, some living but most deceased. Sketches are short, many no more than a couple of lines, although several pages are allowed for some of the better-known personalities. Intended for schoolchildren and general readers seeking basic identifications, the sketches cover Tar Heels of accomplishment in a wide variety of occupations and activities, such as art and music, business, writing and journalism, medicine, entertainment, and government. The book may be ordered from Creative Productions, Box 30515, Raleigh, N.C. 27612; ISBN 0-89136-088-3; \$16.95; hardcover, 128 pp.

First published in 1968, John Bivins, Jr.'s, comprehensive study of gunsmithing in the eighteenth and early nineteenth centuries, *Longrifles of North Carolina*, has been out of print for a number of years, a status now remedied with the release of a revised second edition. Bivins adds twenty-four new pages of rifle illustrations to his study of American longrifle production in the Tar Heel piedmont and mountains. He argues that



there were several distinct schools of gunsmithing in the state and provides biographical information on more than four hundred gunsmiths. Numerous illustrations of silver and brass inlays and stock carvings support Bivins's contention that the longrifle was not only an instrument of practical use but also an important folk art form. Copies of the second edition may be ordered from George Shumway, Publisher, R.D. 7, Box 388-B, York, Pa. 17402; ISBN 0-87387-097-2; \$45.00; hardcover; 223 pp.

Initially operated as a prosperous plantation, the large Caledonia tract along the Roanoke River in Halifax County is today best known as the site of a state prison farm of approximately 5,500 cultivated acres. In *Caledonia: From Antebellum Plantation, 1713-1892, to State Prison and Farm, 1892-1988*, retired Caledonia employee W. Alfred Cooke presents an informal history of this rich agricultural area. He relates how the land was first leased to the state for a prison farm, then bought for that purpose, later abandoned and sold to private farmers, and finally redeveloped as a prison farm that today produces huge quantities of foodstuffs for the state prison system and for sale. Cooke, often quoting extensively from prison records and newspapers, tells how the farm was planned and operated, of prisoner escapes and strikes, and, in a lengthy section, of Caledonia's most famous inmate, David Marshall "Carbine" Williams, the noted gun designer. The book may be ordered from the author at P.O. Box 96, Tillery, N.C. 27887; \$20.00; paper; 329 pp.

*Tar Heel Tradition: 100 Years of Sports at Carolina* is sure to delight fans of collegiate athletics and especially those who follow the fortunes of the featured institution, the University of North Carolina at Chapel Hill. In this coffee-table-style album, editor Philip L. Ben presents approximately two hundred photographs, black-and-white and color, of the students of Chapel Hill in competition during the past century. Football and basketball are emphasized, but the non-revenue sports are also included. Text is limited to picture captions and a few short essays, but the well-chosen views of contests and contestants sufficiently portray the joys of athletic struggle for the men and women of Carolina blue and white. The book is available from Lightworks, 5700 Chapel Hill Road, Raleigh, N.C. 27607; ISBN 0-942399-05-6; \$39.95; cloth; 160 pp.

Compilers Loyal Jones and Billy Edd Wheeler have gathered in *Curing the Cross-Eyed Mule: Appalachian Mountain Humor* over 450 jokes and stories collected from the people of Appalachia. Many touch in some way the daily life of the

southern mountaineer, and most were contributed by natives of the region. Divided into broad categories, the jokes and stories deal with a variety of topics, such as love and marriage, moonshine, old age, politicians and lawyers, and medicine. Some of the funniest contributions concern the relationships of Appalachian residents and condescending or rude tourists, such as the lost traveler who snapped to the old man along the roadside, "How do you get to Boone?" He received the calm reply: "Well, sometimes I walk, and sometimes my son-in-law takes me in his pickup truck." The book may be ordered from August House, Inc., P.O. Box 3223, Little Rock, Ark. 72203; ISBN 0-87483-083-4; \$8.95; paper; 211 pp.

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