

Appalachia or Usonia among others, and so we limp along.

Some names were jokes, some were mistakes in spelling. There were scandals, too, in the names, and vociferous debate that shook the country, before Arkansas gained recognition of its nonalignment of spelling and pronunciation and Tacoma settled down to accepting Mt. Rainier.

Stewart disavows encyclopedic purpose for *Names on the Land*, but by process of selection he succeeds in suggesting the wide scope and diversity of geographical naming throughout American history. He gives attention not only to the great names but to the little homely names on the land of rivers, creeks, mines, and streets that make up the American concept of home. He writes with subtle humor and an easy style that more scholarly writers in American history might well attend.

Pearl Robertson

The Free Produce Movement, A Quaker Protest Against Slavery. By Ruth Ketring Nuernberger, in Trinity College Historical Society, *Historical Papers*, XV. (Duke University Press, Durham, North Carolina, 1942, pp. ix, 147. \$1.00.)

While engaged in the research from which came her biography of Charles Osborn, the author learned about the free produce movement. After much additional investigation she was able to produce this second small volume, which traces this phase of Quaker activity as far as available sources permit. It is an account of the effort, largely by Friends, to secure goods not made by slave labor and to boycott the productions of the slave system.

To the uninitiated, the most interesting point which the study illustrates is the sharp division among the Quakers in regard to the agitation against slavery. Although hostile to the institution, the conservative majority of the Friends were opposed to co-operation with others and to the "excitements" involved in the controversy. The free produce movement offered to some of the Friends an opportunity to work against slavery without engaging in the more extreme forms of the antislavery agitation. It was not supported by the conservative majority nor by the more extreme antislavery Quakers, the latter regarding it as too mild and ineffective.

Its failure was due primarily to this lack of support, although there were other contributing factors of importance. It was very difficult to secure supplies of cotton, sugar, and rice which had not been produced by the labor of slaves and such supplies as were obtained generally cost more than the market price. Because of the nature of the business, it was necessary to conduct it on a cash basis and the men engaged in it lacked the resources to buy on a large enough scale to compete with regular agencies.

The author has related the story in a scholarly and interesting manner, without exaggerating the importance of her subject. The final chapter includes a brief account of the anti-slavery press of the Friends. The volume will be of interest to persons in Indiana and Ohio, because Quakers of those states took some part in the movement. Particularly involved were Benjamin Lundy, Charles Osburn, and Levi Coffin. The main center of the movement, however, was Philadelphia, where George W. Taylor was active.

John D. Barnhart

Angel in the Forest: A Fairy Tale of Two Utopias. By Marguerite Young. (Reynal & Hitchcock, New York, 1945, pp. 313. \$3.00.)

The author attempts to write a history of New Harmony, Indiana, which during the nineteenth century was the scene of two utopias—Johann Georg Rapp's Harmonie which was negative and dictatorial, and Robert Owen's New Harmony which was positive and democratic.

This book does not represent a true picture of New Harmony today. Errors lurch up repeatedly and lead one to doubt the use of documents and other sources with respect to this village. Evansville is only twenty-five miles from New Harmony and is best known for its baby foods by Mead Johnson and refrigerators by Servel and is not a pottery center. Mt. Vernon is fourteen miles south of New Harmony and on the Ohio River and not "twenty miles up the river [Wabash]," as the author stated. Woods' English Prairie was about thirty miles from Harmonie, as the latter was known during the days of Rapp, and was not on the Wabash, but the author stated it was "twenty miles up the Wabash on the Illinois side." Morris Birkbeck's name is misspelled