meticulous research into federal sources at the National Archives, private manuscript collections, and secondary sources. That he manages to document this formative period of the National Guard's history in a mere 184 pages of text makes this book all the more remarkable. Future scholars will need to consult this work in order to fully understand the historical context of the National Guard's role in the United States military.

Faces along the Bar: Lore and Order in the Workingman's Saloon, 1870–1920, by Madelon Powers. Chicago: University of Chicago Press, 1998. xii, 323 pp. Illustrations, notes, index. $25.00 cloth.

REVIEWED BY ELAINE FRANTZ PARSONS, THE JOHNS HOPKINS UNIVERSITY

Saloon historians face a daunting task. To begin with, saloon-goers did not tend to record their experiences. Those rare contemporary accounts of saloon life that do exist are scattered through sources such as unindexed newspapers, personal memoirs, and legal records. As a result, saloon historians have found it difficult to include saloon-goers' voices in their accounts. Madelon Powers's compelling book uses nontraditional means to tackle this problem, looking at the saloon through saloon-goers' eyes.

Powers begins by asking who saloon-goers were. She explores their backgrounds and status, and discusses how individuals were accepted into the inner circles of specific saloons, becoming "regulars." This group of "regulars," she shows, behaved not merely as a collection of individual customers, but as something resembling an organization or society. For instance, some regulars would form groups to buy their alcohol collectively, either by "treating"—the custom so infamous to temperance reformers—or by collecting money to buy larger, often cheaper, volumes of liquor. These saloon-goers also shared rich lore and customs, including stories, songs, and norms for behavior and group membership.

The saloon, in Powers's account, was a unique blend of capitalism and camaraderie. Though a saloon was a business, with a proprietor and customers, saloon-goers also formed close personal bonds with one another. This is significant, as Powers argues, because many political and social organizations arose out of saloons. She suggests that saloon customs and traditions helped shape those organizations.

Powers's book invites two criticisms. The first involves her use of sources and the originality of her arguments. Those who know the scholarship on saloon history will find much that is familiar in *Faces*

along the Bar. Its analysis is inspired by Perry Duis and Roy Rosenzweig, among others. Powers also relies heavily on a few valuable sources such as Jack London's *John Barleycorn* and George Ade's 1931 *The Old Time Saloon* (which she uses as a contemporary account), and mines other historical scholarship for references to primary sources. Though some may be troubled by this, I believe that such an objection misses the point. Powers did not aim to write a conventional work of scholarship. In attempting to recover the texture of saloon-goers' lives, she took on a task for which orthodox historical techniques have failed. Though her unusual method of collecting sources—particularly her heavy reliance on London and Ade—makes her work vulnerable to certain imbalances, it enables her to give the richest vision of saloon life that we have seen.

The second area in which Powers's book is open to criticism may be more serious to readers of the *Annals of Iowa.* While the title suggests a history of the saloon in general, and while the jacket promises coverage of urban and rural saloons across the country, the book focuses heavily on urban saloons, and largely neglects the Midwest outside of Chicago. Some of what Powers says about eastern and urban saloons does apply to rural and midwestern saloons. However, when she concludes her first chapter by saying, "The saloon was not alternative culture. It was urban culture"(25), it becomes apparent where her interests, and her analysis, lie. Besides, much of the detail that makes her book so fascinating is regional or urban in nature. None of her colorful list of drinkers' synonyms for intoxication, for instance, including words such as *fuzzled, balmy, squiffy,* and *tangle-legged* (139), were common in midwestern saloons. Iowan saloon-goers preferred terms such as *full, tight, shot, happy, well-along, sprung, set-up, chuck,* and *three sheets to the wind.*

The book's greatest strengths are Powers's obvious sympathy for her saloon-going subjects and her excellent eye for detail. Herself a bar-goer, she describes saloon life with real affection. Nineteenth-century drinkers—so often neglected, maligned, or apologized for—have finally gained an academic champion who can refer, apparently without irony, to a "glorious drunk"(93). Her contagious delight with saloon culture manifests itself in accounts of and speculations about details of saloon life. Her recovery of saloon traditions is fascinating. She is the first saloon historian, to my knowledge, to have discovered that some saloons had "urination troughs" along their bars for customer convenience (30)! Her book abounds in these wonderful details.

Though some might regret the regionalism of the book or criticize its use of sources, it is certainly well worth reading. The saloon was, by

all accounts, an immensely important institution, central to the lives of a large portion of Americans. Powers's book reveals its rich texture and helps us to begin, finally, to appreciate the experiences of the men behind the "faces along the bar."

The Fruits of Their Labor: Atlantic Coast Farmworkers and the Making of Migrant Poverty, 1870–1945, by Cindy Hahamovitch. Chapel Hill: University of North Carolina Press, 1997. xiii, 287 pp. Illustrations, notes, bibliography, index. $45.00 cloth, $17.95 paper.

REVIEWED BY STEPHANIE ANN CARPENTER, MURRAY STATE UNIVERSITY

Long ignored by mainstream agricultural and labor historians, the study of farmworkers has achieved recognition in recent years. That recognition, however, has been limited. Thus, *The Fruits of Their Labor* is a valuable text in the developing field of American farm labor history. With this work, Cindy Hahamovitch has written an exhaustive institutional study of Atlantic coast migrant labor prior to World War II. She studied the records of the federal government, growers, local governments, and unions to analyze the labor situation that developed along the Atlantic Coast. Combining federal and local government testimonies, reports, and hearings with contemporary accounts from scholars, newspapers, and individuals, the author successfully demonstrates the roles of the state, unions, and growers within the agricultural labor market, while describing the working, living, and economic conditions present for migrant workers.

The Fruits of Their Labor traces the development of migrant agricultural labor along the Atlantic Coast. The use of 1870 as a starting point is not accidental; Hahamovitch explains the significance of this period and its importance to the study of farm labor as dependent on agricultural changes in the western United States. The presence of large-scale corporate grain operations in the West hastened the development of truck farming in the East. Realizing that they could not compete with large operations in the West and recognizing the need for local supplies of fresh fruits and vegetables, farmers in New Jersey, Florida, and points between began commercial truck farming. This specialization required a different type of farm worker, one who would travel for each harvest. Growers needed laborers to work on a crop-by-crop or harvest-by-harvest basis rather than year-round. In New Jersey that meant Italians and African Americans; in Florida and other southeastern locales it meant African Americans and imported workers.