
BOOK REVIEWS

A History of Seafaring Based on Underwater Archaeology. Edited by George F. Bass.
(Walker and Company, New York, 1972. 320 p. 506
Illustrations. \$22.50.)

LAST JANUARY the Fourth International Conference on Underwater Archaeology was held in St. Paul concurrently with the annual conference for the Society for Historical Archaeology. A number of underwater archaeologists at the conference — among them George Bass, Ole Crumlin-Pedersen, Mendel L. Peterson, Peter Marsden, Robert C. Wheeler, and this reviewer — are represented along with others in this handsome volume. In it Mr. Bass has attempted, with remarkable success, the obviously impossible task of squeezing some 3,500 years of seafaring history between the covers of a single book.

The story begins with rivers of the Near East and the small craft that were fashioned from bundles of reeds by ancient Sumerians, Egyptians, and Babylonians and are known only from inscriptions, paintings, and models. The book ends, half way around the world, with Mr. Wheeler, associate director of the Minnesota Historical Society, following the rivers of the Voyageurs' Highway, the waterways that led brigades of fur traders across northern North America.

The earliest ship reported in the book is the famous Bronze Age wreck of about 1200 B.C. which Mr. Bass excavated off Cape Gelidonya, in Turkey. From there, the story of shipbuilding, trade, and naval warfare sweeps westward across the Mediterranean to England and northern Europe and, finally, to the New World, with each step described and illustrated by the leading expert in the field.

To take but one example, Michael Katzev's study of a Greek ship that he excavated off the coast of Cyprus is a masterpiece. The ship's presence was indicated initially by nothing more than a pile of amphoras in 100 feet of water, about a mile offshore near the town of Kyrenia. By careful excavation, constant mapping, and photography, Katzev amassed a list of clues and from them was able to determine the following: the approximate size of the ves-

sel, how it was built, the fact that its galley was aft and that its drinking water was stored in the bows. It was sailed by a crew of four people, including the captain, and was lost in a heavy sea that was raised by a north wind sweeping down from the Taurus Mountains. But the crew was apparently saved, because the location of some lead grommets shows that the crew had furled the vessel's sail and stowed it in the stem before abandoning ship. The ship was some eighty years old when it went down about 306 B.C.!

A History of Seafaring deals with a very young subject, and it is perhaps fitting that the book has all the vitality and exuberance of youth. It maintains this throughout, too, without any lowering of its technical or academic standards. The illustrations, both black and white and color, are so good that they tell a coherent story when supported only by the detailed explanation that accompanies each one.

Reviewed by WALTER A. KENYON, *associate curator, Office of the Chief Archaeologist of the Royal Ontario Museum in Toronto.*

A Religious History of the American People. By Sydney E. Ahlstrom.
(New Haven, Connecticut, Yale University Press, 1972. xvi, 1158 p. \$19.50.)

SYDNEY AHLSTROM is a native Minnesotan, and, although he has taught at Yale University since 1954, his ties to Minnesota evidently remain very much alive. In the preface he acknowledges debts reaching all the way back to his high school days in Cokato and his undergraduate education at Gustavus Adolphus College — where he now serves as a member of the board of trustees. His monumental history is in no sense a work of local history, but the complex of events and ideas which he traces so gracefully seems to touch some aspect of our region on nearly every page.

Minnesota's religious history began at the same time as the first written records of this region were penned by

the Jesuit and Franciscan fathers whose names are now embedded in the topography of the state. They came here to evangelize the Indians whose religions, it is pleasant to note, are not neglected in Ahlstrom's survey. Although Puritanism might seem a remote and far too early a religious movement to influence Minnesota history, one need only think of the published writings of Edward Duffield Neill (founder of Macalester College) to realize that Puritanism was very much alive in the early days of Minnesota.

This state reflects the patterns of immigration and subsequent denominational pluralism described by Ahlstrom as the result of religious freedom. The major cities of our state remain sufficiently unreconstructed so that we can detect the late nineteenth-century manifestations of the Protestant Empire — those neo-gothic statements of power as well as love. And standing over against them were the Roman Catholic cathedrals, representing the challenge to the Protestant Empire. The architectural confrontation, as on Hennepin Avenue in Minneapolis, is still taking place, but Ahlstrom describes the origins of the ecumenical movement which did a great deal to soften the nature of their competition. He also describes the origins of the Fundamentalist movement, reflected in the career of William Bell Riley who made the First Baptist Church of Minneapolis a national force in that movement.

At present Ahlstrom's book cannot reasonably be viewed as an option for the college textbook market, but Yale University Press can be expected to issue a paperback edition (probably in two volumes) quite soon — hopefully before autumn.

Reviewed by ERNEST SANDEEN, *professor of history at Macalester College, who has written widely on religious subjects.*

One Million Men: The Civil War Draft in the North.
By Eugene C. Murdock.

(Madison, State Historical Society of Wisconsin, 1971. xi, 366 p. Illustrations. \$10.00.)

MILITARY DRAFT acts rarely enchant the John Does at whom the acts are aimed, and a worse than average gush of whimpers, skulks, howls, riots, fires, and brave nighttime dashes to Canada followed the act of Congress of March 3, 1863; but the act outlived its challengers and shamed or shoved many a John Doe into the Union army. Professor Murdock's careful study is probably the first to show, in detail, with names, dates, and places, how this actually came about. Others have rewired the act's bones; this book brings the skeleton to life and tells with lively anecdotes how the men called by Father Abraham ran, dodged, or fell in line with the system.

Although the author does offer an interpretation — that the act was a major force in Union victory — the book is best as a narrative of day-by-day workings as this first general American conscription system affected the country and the war. The system is seen as it was, a shillelagh aimed at forcing enlistments to meet War Department quotas

(the draft did not apply in areas that met these enlistment quotas), and also, and by no means by accident, aimed at boosting local Republican congressmen by opening new jobs for their relatives and constituents and by creating for them new batches of uniformed Republican voters.

The system is also seen as it ran: a complex of enrollment (registration), public lotteries, medical examinations, and, now and then, squads marching off to war, run by human beings who showed favoritism and took money over and under the table, and who faced other human beings who ran, dodged, hid, paid \$300.00, paid substitute brokers, and showed wonderful skill in coming down with ailments until then unknown to medical science. The system is finally seen as it was staffed, by the kind of men upon whom the fair maid democracy showers her most intimate favors: hungry politicians and their hungry relatives, defeated candidates, some bleeding hearts, a few concerned citizens, and swarms of people frankly out for what they could get. It would appear that, as usual, the American public was diddled without benefit of intercourse. Not so, says Professor Murdock.

In spite of democracy, which pushed or pulled the draft as praise or criticism touched sensitive Washington antennae; in spite of the act itself, with its escape hatches for those who could pay \$300.00 or find substitutes; and in spite of open bribery or malingering, the thing managed to work, pressuring enough men to join the Army of the Potomac to carry out, finally, Horace Greeley's 1861 war cry, "On to Richmond!"

On the way came skillful tricks and artful cadging. For instance, many enrollees quickly set up tontine societies, each member kicking into a kitty to be split among the members actually drafted. Insurance companies later took over this business. As might be expected, the money from tontines or insurance policies usually went to pay for substitutes, and doubtless many a substitute broker doubled as a fast-talking insurance agent.

For another example, Dr. William Mayo of Rochester, an examiner for the draft, drew a reprimand when he tried to charge enrollees \$50.00 for a physical examination. His argument was that he did the work at home, and at night, but since the Draft Act did not allow charging an enrollee anything, one wonders what result the Mayo-examined enrollees wanted. Throughout the Civil War an army private drew \$11.00 a month, and other pay and fees were in scale. Hundreds of other lighted pinpoints like these ornament the narrative, and their sum effect is to back Professor Murdock's statement that while the actual drafting process was slow, sloppy, and probably crooked, the hovering background presence of the Draft Act was central in ending the great struggle of 1861-65.

There are some soft spots. For one, the author has the college teacher's failing of using secondary sources as authority (he does not even give the *Statutes at Large* citation for the Draft Act itself), and for another, the index is so bad that improvements could only make it abominable; but in spite of this, the substance of this informative re-creation is vivid and solid. The nagging

old question of how the Civil War draft really worked is answered.

Reviewed by WALTER N. TRENNERY, a St. Paul lawyer and a Civil War enthusiast.

Den nya världen och den gamla. Amerikabild och emigrationsuppfattning i Sverige 1820–1860. (The New World and the Old. The Image of America and the Concept of Emigration in Sweden 1820–1860.) By Nils Runeby.
(Uppsala, Svenska Bokförlaget, 1969. 501 p.)

IN SCANDINAVIA and Finland in the last decade, scholars have become increasingly interested in nineteenth and twentieth century population movements between those countries and North America. Much of the scholarly research has been done at the Historical Institute of Turku University in Finland and at Uppsala University in Sweden. The Emigration Research Project at Uppsala is noteworthy for its concern with a side spectrum of behavioral and societal interrelationships that characterize transatlantic migrations. Several dissertations have been completed and some published. These monographs are indispensable to students of human migration.

Nils Runeby's extensively documented monograph is primarily concerned with the evolution of the image of America in Sweden from 1820 to 1860 and with the types and range of domestic arguments that arose in Sweden in response to emigration.

The first part of the book describes the various channels of communication by which information about social, political, and economic conditions in the United States reached Sweden in the pre-emigration era. It is noteworthy that, in the decade following the Civil War and before mass emigration from Sweden began, practically all of the positive, as well as the major, points of contention about emigration had been formulated. America was not a *terra incognita*, at least not to the Swedes who followed the debates in the newspapers.

Most of the flow of information to Sweden was biased. Conservative and liberal biases are both apparent in the reports and the arguments derived from them. To the conservatives, America was a materialistic, synthetic country where historical individuality was lacking and where diverse ethnic minorities and democracy itself posed a potential threat to existing institutions. To liberals, America was an expression of humanitarianism where economic, religious, and political freedom had replaced inherited privileges, and the representative constitution supplanted the monarchy of Sweden. After the French revolution of 1830, these various points of view were presented and argued at length in Swedish constitutional debates. And there was agitation for a Swedish republic along the American model—an effort that conservatives criticized as an attempt to Americanize Sweden.

Until 1840 emigration from Sweden was sporadic. But emigration laws were liberalized in that year, and move-

ment to the United States was encouraged by the founding of an emigrant association in Stockholm, the interest of certain commercial houses in transporting people to America, the publication of emigrant guides, and the activities of emigrant recruiters. As emigration increased, there was greater firsthand information through letters from those who ventured to America, information which pertained to the experiences of the emigrants themselves and which provided grounds for different interpretations of America. A new concept of America as a rural country where land was available, where agrarian ways could be continued, and where religious differences were tolerated took shape.

As population movement to America gained momentum, Swedes debated its worth to their nation as a whole. To a large extent Mr. Runeby's presentation of the debates is based on information from twelve Swedish newspapers published between 1840 and 1860 and selected to represent the various ideologies and provinces where emigration was under way. Other sources include travelogues, Swedish consular and diplomatic reports, parliamentary debates, emigrant guides, published "America letters," diaries, reminiscences, and translated books and pamphlets. A point common to all the diverse material is that the arguments advanced represent the opinion of Swedish politicians, officials, journalists, travelers, and writers. Hence the volume is not concerned with the grass-roots approach but is a significant and welcome contribution to the intellectual history of emigration.

The debates reflected the varying points of view that abounded. Some saw emigration as a potential solution to the problem of supposed overpopulation, while others contended that emigration would check the growth of pauperism in Sweden. A Swedish representative in Washington, D.C., who generally opposed emigration acknowledged that America is "a fortunate country for the lower classes, for the uneducated and for the adventurer." To sectarian groups like the Methodists and Baptists, emigration meant an escape from religious intolerance at home. Others argued that it was a symptom of unbearable social conditions. On the other hand, the increasing cost of public assistance to the poor and the drain on the domestic labor force coupled with increasing labor cost were cited as being undesirable results of these movements of people. What was to be done? Social reforms were demanded and some were granted by the Swedish parliament. Some tried to create Swedish colonies (notably in Australia and New Zealand) so that emigration would not be a total loss in the Swedish economy.

During the 1850s the concept of America and the debates on emigration were subject to further elaboration. The growing political sectionalism and the financial crises in the United States raised serious questions among Swedish conservatives about the viability of the American system. Decadence was emphasized in this portrait of America. The French revolution of 1848 and the issues surrounding it enlivened the debates. Increasingly the concepts of patriotism, socialism, and communism came to be discussed in connection with emigration.

There were also some signs of disenchantment with

America among Swedish emigrants. One prominent Swede (Unonius) returned to his homeland in 1858 and became a staunch supporter of the anti-emigration movement. Indeed, by 1860 — on the eve of mass migration — the United States “was as much a disputed about country as ever, but the assortment of possibilities [of arguments] to choose from was richer than previously.”

One of Mr. Runeby's most important contributions is putting the Swedish debates on America in an international perspective. To a large extent the Swedish debates were related to the ongoing European debates; there was considerable ideological diffusion from country to country, generally from west to east.

Mr. Runeby's volume also suggests several related research topics. For example, although the author does not attempt to establish a nexus between the two parallel themes he examines, a treatise on the reciprocal relationships between the image of America and the debates on emigration, and the resultant impact on the volume of emigration, would be welcome.

Reviewed by MATTI KAUPS, *associate professor of geography at the University of Minnesota, Duluth.*

Folklore and Folklife: An Introduction. Edited by Richard M. Dorson.
(University of Chicago Press, 1972. 151 p. \$12.95.)

FOLKLORE as a field of study has been in existence since the early nineteenth century when the German brothers published Grimm's folk tales and the English became interested in “antiquities” of the lower classes and coined the word “folk-lore” in 1846. Though European folk beliefs came to America with the immigrants, it is only in recent times that folklore has become a field of study. The first doctoral program in folklore was established in 1963 by Richard Dorson, the editor of this volume and a Ph.D. in American studies. Since then the offering of courses in this emerging discipline has grown fast. Dorson says that he is frequently asked “What is folklore?” and “How do you study it?” The purpose of this volume is to answer these questions.

In his fifty-page introduction, Dorson defines the four fields of folklore and folklife: oral literature, material culture, social folk custom, and the performing folk arts. Then he describes in some detail the skills needed and the methods used in the study of these fields — field work to collect information, use of archives, contribution of the folk museum, and others. His description of the numerous theories of folklore are not always clear to the reviewer. His own theory which he calls “hemispheric” helps explain the contributions of the Old World to the New World and the effect of American historical experience upon the immigrants who came here.

The greater part of the volume is devoted to the fields of lore — narrative, poetry, proverbs, sayings, and other types — and each one is discussed by a specialist who lists a bibliography at the end of the essay. The last sec-

tion is composed of essays on the methods of the folklorist — collecting oral literature, archiving, folk atlas mapping, and four others. These essays suggest the ways in which folklore research relates to such disciplines as geography and anthropology.

This book is not written for the general reader who might ask “What is folklore?” It is not written for the person who likes to listen to the storyteller or visit a museum exhibiting pioneer handicrafts. However, it will serve well those scholar-teachers who like to relate their discipline to folk culture in some way. If the effort to make folklore a scientific field of study continues along this path, it may well end where several other disciplines have — with a theory and a body of knowledge but with the only customers being student captives. The rest of the folk will be reading Vance Randolph's *Who Blowed Up the Churchhouse?*² and the late J. Frank Dobie's *The Coyote*.

Reviewed by WALKER D. WYMAN, *professor of history at Wisconsin State University at River Falls and a frequent reviewer of folklore history for this magazine.*

Invisible Immigrants: The Adaptation of English and Scottish Immigrants in Nineteenth-Century America. By Charlotte Erickson.
(Coral Gables, Florida, University of Miami Press, 1972. 531 p. \$17.50.)

THE AUTHOR, now a senior lecturer in economic history at the London School of Economics, is a graduate of Augustana College, Rock Island, Illinois, and has her doctorate from Cornell University. Her earlier book, *American Industry and the European Immigrant, 1860-1885* (Cambridge, Harvard, 1957), is an able study of immigrant recruitment. In the present volume, Dr. Erickson presents the results of a search for “America letters” in England and Scotland. She has eschewed published letters as being suspect of promotion. Her harvest of letters is admittedly limited and perhaps untypical, but they are the ones she could find at this late date. The majority are dated before the American Civil War, and all are before 1890.

Only one immigrant mentioned spent any time in Minnesota where he worked in a lumber camp. With the exception — a truly notable one — of a slave-owning immigrant in Georgia, most of the newcomers settled in the Northeast and the Old Northwest. Most were agricultural workers, a lesser number were industrial workers, and a few were active in professional, commercial, and clerical fields. For each of the three groupings the author provides a scholarly analysis and commentary, and for both commentary and the letters there is detailed documentation. There are four groups of illustrations, and there is a good index.

Reviewed by CARLTON C. QUALEY, *retired history professor at Carleton College and now research fellow at the Minnesota Historical Society. His writings on immigration are well known.*

news & notes

IN AN AMUSING and beautifully written article, "The Road Agent and the Doctor," in the Winter issue of *Montana the Magazine of Western History*, Charles M. Guthrie contrasts two men named Henry Plummer. One was a Montana sheriff who doubled as a bandit and got his comeuppance in 1864 when vigilantes strung him up. The other was a combination of skilled medic and imaginative architect who designed two Mayo Clinic buildings (one named for him) and his own mansion in Rochester, Minnesota. Dr. Plummer was something of an eccentric and "stories of his absentmindedness . . . are part of Rochester lore," but his widow says he was merely "a captive of his interests." Regardless, the scoundrel has upstaged the other, says the author, and "more people think of Henry Plummer as a bandit than as a doctor." "Both Henry Plummers had good minds," Mr. Guthrie points out, "but one was the sharp, acquisitive mind of a jackal, the other the mind of a man concerned with the human condition."

Mr. Guthrie, a native of Chouteau, Montana, retired in 1969 from the *Minneapolis Tribune*, where he was an editorial-page staff member and columnist.

WOMEN HISTORIANS of the Midwest (WHOM), a group of people interested in history and the role of women in history and the historical profession, was formally organized in St. Paul in March. An affiliate of the Co-ordinating Committee on Women in the Historical Profession, WHOM developed from a series of 1972 meetings of historians, writers, archivists,

librarians, teachers, professors, and students who saw a need for communication among workers in these areas of the history field.

The constitution states: "The purposes of this organization shall be to promote and extend sisterly relationships between and among women historians; to advance the study of history and to advance the interests of women in the field of history; to publish and diffuse information of interest to women historians; to rescue from oblivion the memory of significant women and their exploits, perils, and adventures; to cultivate among the citizens of the Midwest a knowledge of the past and present contributions of women to the useful and liberal arts, science, and literature; and to undertake such steps as may promote these and similar purposes."

Membership (\$5.00 dues annually) is open to all persons in Minnesota, Wisconsin, Iowa, North Dakota, and South Dakota. For further information or a copy of the newsletter, contact Sue Holbert, Minnesota Historical Society, 690 Cedar Street, St. Paul, Minnesota 55101.

Officers for 1973 are: Gretchen Kreuter, president; Sister Karen Kennelly, vice-president; Sue Holbert, recorder; Kathy Kennedy, treasurer; Dallas Chrislock, membership coordinator, and Patricia Harpole and Dorothy Kidder, newsletter editors.

IGNATIUS DONNELLY'S dreams and various roles are touched upon along with other aspects of the Hastings area's past in an article in the volume 3, number 1, 1973, issue of *Minnesota Earth Journal*, publication

of the Minnesota Geographic Society. G. Rolf Svendsen's article, "Come Home, Hastings," treats briefly Donnelly's ideas and occupations, including that of developer of the utopian city of Nininger, a short distance up the Mississippi River from Hastings. Editor Michael Patrick O'Neill, in a subsidiary article, notes that while Donnelly's utopia never came to be, "Perhaps it is time to think again of Nininger" in light of what Svendsen calls "ominous indications of classic American megalopolitan sprawl," which he says afflicts Hastings.

Josephine Lutz Rollins' water color of Donnelly's home is reproduced on the cover of the *Journal* as well as inside. The article ends with a two-page reproduction of Edward V. Brewer's lithograph of the famous spiral bridge torn down in 1951.

HUSBAND AND WIFE team Jean and John Ervin have collaborated on a book, *The Twin Cities Explored: A Guide to Restaurants, Shops, Theaters, Museums, and Other Features*. It is somewhat subjective and personal, generally entertaining, and often "anti-establishment" in the sense that the authors have included some out-of-the-way and obscure places and deliberately excluded well-known (but in their opinion dull or inferior) places. "Other features" include selected historic sites (with occasional criticism), architecture, "green places," and various events under the title, "annuals, perennials, and occasionals." The book is available from Adams Press, c/o North Central Publishing Company, for \$2.95 in paperback and \$8.95 in cloth covers.

Since 1849, when it was chartered by the first territorial legislature, the Minnesota Historical Society has been preserving a record of the state's history. Its outstanding library and its vast collection of manuscripts, newspapers, pictures, and museum objects reflect this activity. The society also interprets Minnesota's past, telling the story of the state and region through publications, museum displays, tours, institutes, and restoration of historic sites. The work of the society is supported in part by the state and in part by private contributions, grants, and membership dues. It is a chartered public institution governed by an executive council of interested citizens and belonging to all who support it through membership and participation in its programs. You are cordially invited to use its resources and to join in its efforts to make Minnesota a community with a sense of strength from the past and purpose for the future.

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