

rivers, this reviewer found the Havighurst treatment among the very best and most illuminating. This is not to say, of course, that the reviewer would not have done it rather differently—for the Prologue could have been spared, the chronology tightened up, the parade of meaningless steamboat names and histories shortened, and more of the glorious old “chromos” of river scenes substituted for the selection of rather tepid and monotonous photographs.

But these things said, the narrative is remarkably strong and the interest well sustained. The outline is simple: the period of exploration and of flatboats and keelboats; the steamboat age; the Civil War; a catch-all section including the post-Civil War packets, the Missouri trade, loggers’ rafts, and showboats; and finally the nine-foot channel and the diesel towboats with their convoys of barges.

Inevitably, the author had to rely quite largely on contemporary travelers’ accounts, but these were judiciously combed and brightly paraphrased. The vignettes that emerge wonderfully illustrate American history—the days of flatboats and keelboats, the Civilized Nations on the way to Oklahoma, Lafayette waiting on the deck of a sinking steamboat while an aide ran for his snuffbox with its enameled portrait of Washington, Irish and German immigrants on the rivers, the Red River raft, steamboat races and disasters, Union gunboats running the gauntlet of Confederate forts, acres of floating logs, and finally the trim new diesel towboats.

These were the stuff of which American history was made in the great valley, and the inquiring reader can have no more absorbing introduction. Indiana, perhaps, receives a little less than its fair share of treatment in connection with river traffic, but its shipbuilding and steamboat building are described. The book, after all, is mainly about the Mississippi River.

There are only a few errors to note. It is not likely that anyone ever tried to row, or pole, or cordelle a *flatboat* from New Orleans to Louisville (p. 34). The Confederate dead at Shiloh were probably less than 2,000 rather than 13,000 (p. 175). The Decatur cited on page 105 is in Alabama.

University of California, Santa Barbara

Leland D. Baldwin

Voices in the Valley: Mythmaking and Folk Belief in the Shaping of the Middle West. By Frank R. Kramer. (Madison: University of Wisconsin Press, 1964. Pp. xvii, 300. Illustrations, notes, bibliography, index. \$5.00.)

Written in the tradition of Herodotus, who, Professor Kramer says, “knew better than most of us how curiously the themes of lore make up the symphony of history, how inevitably the oboes and strings of legend supplement brass facts” (p. 27), *Voices in the Valley* is a study of the traditional attitudes of several of the ethnic groups that have lived in the Middle West. Its contention is that folk belief is

the same everywhere and always, that each group embodies its explanation of power and its view of reality in myth. For Kramer myth does not mean a narrative about the gods, but a simplified formula like "dialectical materialism," "the homestead," or "the American way of life." These formulations are created through the processes of folk logic, which include "analogy, contrast, reciprocal exchange of qualities, the narrowing of everything to a single factor and the making of that factor an absolute" (p. xxi). Though these processes go on everywhere, the Middle West is an especially interesting laboratory in which to view their configurations, for the rapid changes there from wilderness to farm to factory enable us to see how one myth fused with another, and especially how much of the mentality summed up in the myth of the agricultural homestead has survived in the industrial era.

Kramer divides his book into three parts. The first, "Frenchman and Huron," is an account of the animistic beliefs of the Huron Indians in Canada and how the French were able to succeed in the Great Lakes area largely because of their understanding of Indian mentality. The second, "The Great Interior," shows how the "rational myth" of the inventive, individualistic, atomistic Yankee conflicted with the more traditional outlook of both the Pennsylvania Germans and the Southerners. These conflicts brought sharply into focus the myth of the garden in which the farmer was glorified as the chief producer and railroads and factories were thought of as merely extensions of "the homestead." When the country became industrialized, the homestead was transformed into something new called "the American way of life." Nevertheless, as Kramer says, in the new myth many of the attitudes of the homestead survived. As an example he points to Henry Ford, who had been born on a Michigan farm and who tried to establish at Flat Rock "a homestead," where workers could have farms as well as jobs.

The discussion of bits of lore such as labor songs of protest, the ritual of the Patrons of Husbandry, the ballads of Bohemian immigrants, the Huron Feast of the Dead, and the proverbial sayings of the Pennsylvania Germans is so interesting that one is sorry to move on to the concluding section of the book, six theoretical chapters on the relation of myth to history. Though they teem with big words, these final chapters are not really informative. For instance, though the idea that human nature doesn't change fundamentally can scarcely be news to his readers, Professor Kramer finds he must remind them of it at least twice. The first time he refreshes their memories by quoting from another authority to the effect that the germ of the barbarian lies just under the epiderm of the civilized man (p. 182). A little later, he writes "the conclusion is difficult to avoid that the manner in which people today account for their role in the universe and in society is essentially the same as it has been for millennia" (p. 207). Even in the earlier sections of the book his love for notable phrases occasionally betrays him, as in his account of the thoughts of a newspaper reporter at a country fair in 1854. The reporter, after wondering earnestly if the farmers who had just listened to an address on

scientific agriculture were "travelling from dusty bondage into luminous air," finally decides that but few of them could have caught "the vision of light anatomized" (p. 127). No reporter in 1854 would have phrased his thoughts in just that way, since the poem—a rather bad one—from which these quotations come was not written until several generations later.

But these flaws do not invalidate Kramer's thesis. *Voices in the Valley* clearly shows that historians should take into account the traditional patterns of thought of the common people. It describes vividly and informatively how these patterns are present in events like county fairs, elections, camp meetings, grange meetings, and the conventions of labor organizations. When Kramer is not trying to write like a rhetorician or a social scientist, he is lively and interesting. The extensive bibliography on which *Voices in the Valley* is based will be useful, especially to anyone wishing to study the effect of mythopoetic thinking upon behavior.

Western Reserve University

George Kummer

An Episode in Anti-Catholicism: The American Protective Association.
By Donald L. Kinzer. (Seattle: University of Washington Press,
1964. Pp. ix, 342. Notes, bibliography, index. \$6.50.)

Professor Kinzer has closely documented this presentation of facts and figures relating to the origins, growth, and decline of the American Protective Association. In so doing he has provided a substantial reference work on this largely anti-Catholic, sometimes nativist, society. Moreover, he has clarified the role played by the APA in American politics during the last decade of the nineteenth century.

When riding its crest, 1894-1895, the APA was a federated group of independent "patriotic," "nativist" societies which obscured their separate identities. The APA, existing concurrently as an independent anti-Catholic society spanning the years 1887-1908, was organized and controlled by Henry F. Bowers. It gave its name for a time to the nationally prominent association of anti-Catholic societies. It expired, abandoned by its opportunistic supporters, as it had begun—the personal property of Bowers.

The APA was organized by Bowers and a group of friends who perceived a Catholic menace in the politics of Clinton, Iowa. As the new organization branched into community after community its cardinal program became the protection of public schools from the Catholic threat. This objective was usually promoted through political activity, even though the group regularly claimed a nonpartisan status. While the dangers of entangling political alliances were recognized, the APA's nativistic tone was antagonistic to Democratic party programs, and it became the inevitable (unwilling and unwanted) captive of the Republican party. The latter used the APA when useful, disassociated itself when expedient, and disregarded the APA's imperious demands for legislation. The Republican party took this posture even as the