

Professor George Shepperson, in an article published in 1954, reviewed the literature in Scottish-American history and admitted that while “the Scottish contribution to American development may seem, at first, a well-worn theme” there was a “lack of adequate writings on migration and Scotland to America.” In recent years with the birth of migration and ethnic studies as a legitimate field for the academic historian there has been a myriad of publications on the ethnic factor in American history. The Scots, however, by and large, have been neglected as a group worthy of serious inquiry and have instead been relegated to numerous antiquarian type studies.

Professors William C. Lehmann and William R. Brock, both now retired and with years of experience in the field of Scottish and American sociology and history, are to be congratulated for having to some extent redressed the balance, in weaving from various sources a tartan blanket in which scholars of Scottish-American history can wrap themselves for the next few years. As Lehmann admits in his Preface, Shapperson’s article inspired him to write the *Scottish and Scotch-Irish Contributions to Early American Life and Culture*.

Lehmann’s book is a compilation of information from secondary sources with very little sign of original thought or documentation. The synthesis, however, is done in a masterly way, as one would expect of a scholar with Lehmann’s credentials and experience in the field of eighteenth century Scottish intellectual history. He introduces the book by posing two major questions:

The first question to ask...was how far and in what manner American cultural values, societal institutions of various kinds, and the American way of life generally were influenced by the very considerable inflow of Scots, chiefly during the eighteenth century, by the cultural values and life patterns they brought with them, and by Scottish thought and cultural values brought over here through channels of communication other than of mass migration. The second question, viewing the same phenomenon from the standpoint of the contributors rather than from that of the recipients, was what was peculiar and distinctive about these Scottish cultural values and this life pattern, and how were they integrated--however modified in the process of transmission--into the larger American life pattern, at that time still very much in the shaping. Also, what peculiar leadership roles did men of this background play in the shaping of their social, economic, religious, educational, political, and in the broader sense “cultural” life of this growing country. And generally, how considerable was the Scottish contribution as a whole toward this end. (p. 4)

The first question he answers by looking at the influence of the great Scottish thinkers of the Enlightenment in two chapters on the “Contributions to Science, Philosophy, General Enlightenment and Letters”. The second question is more difficult to answer as it deals with all those who migrated, not just the literate elite, and without adequate local studies of cultural influence of the Scot on the “American life pattern”. This criticism is minor however as the author does admit to writing a “sweeping, overall view of this entire subject” and limiting his research to secondary works.
A much more serious defect in Lehmann's endeavour to write a general account was the decision made to telescope three groups into one. Lehmann recognises that the Scotch-Irish, Lowlanders, and Highlanders and Islanders are three distinct peoples with their own peculiar characteristics and histories yet, at the same time, he chooses to write of them as one. He is critical of some older studies because of their failure to distinguish between the different groups and more recent studies owing to the ways in which they have been limited to "particular sectors" or "particular areas of Scottish settlement" (p. 3). Unfortunately, the references to previous studies that Lehmann is critical of are neither footnoted or quoted in the text.

On a more positive note, Lehmann discusses the influence of Calvinism upon Scottish piety and religion and in turn its effect upon the shaping of eighteenth century America. Religious persecution was not seen as a major reason for Scots coming to North America but rather as Richard Hofstadter believes "the majority of white colonials may have come for very mundane reasons--not to reach the glories of the other world, but to relieve hardships of this (one)" (pp. 84-5). The Church in the New World did however come to be considered by those not even terribly pious as an essential element in the community. Scottish Calvinism, according to Lehmann, was a "social gospel", with deeds following the conviction of the heart and offering comfort "in an evil world and in a life of many sorrows" (p. 20). A belief, perfectly suited to equip a frontier church to minister on the cutting "edge of the wilderness".

He touches upon many other topics, and the chapter on the influence of Scottish medicine is especially worth reading. This was Professor Lehmann's final book and is, with the exception of a few small blemishes, a fitting testimony to him and the Scottish intellectual heritage of America in the eighteenth century.

A much more satisfying book is *Scotus Americanus*, one of the fruits of American scholars in Scotland celebration of the American Bicentennial. The subtitle elaborates upon a rather obscure title and provides an adequate definition of its purpose: *A Survey of the Sources for Links Between Scotland and America in the Eighteenth Century*. Professor Brock, however, does not merely provide the reader with a list of documents--a multiarchival inventory from Land's end to John o'Groats and throughout North America--but uses them to weave a plaid where the Old World intermingled with the New and the "Scotus" of North Britain became the "Scotus Americanus".

One of the highlights of the study is the contribution provided by William Brock's wife, Dr. C. Helen Brock. She has written a most useful chapter on the connection between Scotland and America in the field of medicine in which the Scottish contribution, loon been recognised but never adequately studied, is finally given a thorough autopsy.

There are limitations to the book. For instance, while the guide to sources contains a list of the holdings for the major East Coast archives in the United States no West Coast archives, like the Huntingdon, are mentioned. Brock does admit to merely providing the framework for future studies while "no subsequent discovery is likely to alter it in any substantial way" (p. 168), it's sources will hopefully be added to and the text be open for revision.

He rightly demonstrates the importance of the migrant's letter as a source of information for the relationship between Scotland and America (p. 163). He writes:

The awareness of Scotland as an alternative English-speaking culture was the most significant aspect of the Scottish influence upon America; it is also the hardest to document. The importance of Scottish enlightenment thought in America has been rediscovered in recent years, but what may be more important is the influence of hundreds of forgotten ministers, schoolmasters, tutors, and merchants. This can neither be measured nor ignored. (p. 171)
Lord Kames, Adam Smith, David Hume and William Robertson have by and large also been ignored in this book because their influence has been well documented in other works. It is however the hidden sources, still possibly in private hands, that can further our knowledge of the Scottish influence throughout the whole North American continent. If such sources ever appear perhaps there would be room for a Charlotte Erickson type study of migration in the eighteenth century. Until that time this book will no doubt remain a useful, although expensive, tool for both genealogist and historian of the Scottish-American connection.

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