the unknown." But Carnegie was no stranger to or enemy of progress. The young people of today need not be told that his faith in education was his basic religion and still is the greatest tangible effect of his eighty years of life.

If he regarded himself as an entrepreneur, efficiency and effectiveness must have been implicit in Carnegie's vision of himself. The Historical Society of Western Pennsylvania has in its library a volume of the *Pittsburgh Gazette* containing the issue of November 2, 1849, where he was mentioned as a "venturer" or "hazarder" not yet fourteen as follows: "A Prize: A messenger boy of the name of Andrew Carnegie, employed by O'Reilly Telegraph Company, yesterday found a draft for the amount of 500 dollars. Like an honest little fellow, he promptly made known the fact and deposited the paper in good hands where it awaits identification."

*Historical Society of Western Pennsylvania*


Dr. Carl Bridenbaugh's latest book, *Vexed and Troubled Englishmen, 1590-1642*, which reflects his years of careful study of English-American inter-relationships in the sixteenth and seventeenth centuries, is not only one of his nine published books, but also the first of a new series. The lists of honors conferred upon Dr. Bridenbaugh, including editorial responsibilities, being organizer and first Director of the Institute of Early American History and Culture at Williamsburg, his being first professor of history at Brown University, his holding the Margaret Byrne Chair of American History at the University of California at Berkeley, command one's respect; but these alone do not account for the excellence of his latest book.

True, every sentence reflects long hours in English and American libraries; or what Dr. Bridenbaugh terms "visual research," reconstructing "visually and imaginatively something of the half century of life described in this volume," motoring "up and down the byways of every county of England," seeking out "the surviving small structures, observing the lay of the land, the tiny villages and
farms, as well as the towns and cities and the great cities.” But it is his insistence that “history is about chaps” that makes this book outstanding. Others might have had access to the same books and manuscripts, motored through the same villages, only to turn out just another book. In this story of English emigration, it is the “chaps” that make the difference.

We have fascinating glimpses of these people about to leave England in a “profound, frightening social ferment, insecure.” Why did they leave? The unemployed, many of them agricultural laborers displaced by inclosures, wandered the roads seeking non-existent employment. Orphans and abandoned children begged their way from place to place. The expanding population suffered from housing shortages, were lucky to have hovels little better than those of their Anglo-Saxon ancestors — perhaps not so well-heated because fuel was exorbitantly priced; tales of the warmth of the Caribbean and of the lush forests of Virginia where “wasting of woods is an ease and a benefit to the Planter,” would have its effect on cold people. Thousands suffered from malnutrition and disease, an easy prey to plagues. Harvests failed and people starved. Since landlords tended to hire men by the day rather than the year, wives and daughters hopelessly tried to eke out the wages of the men by carding and spinning wool. Moneyless apprentices who faced life as journeymen eyed the possibilities of emigration.

And depressed or flourishing, yeomen receive special attention from Dr. Bridenbaugh, first because they were the most dynamic group in rural England, and second because they would make a most valuable contribution to colonial America. Although some had no ambition higher than being called “Goodman,” the group as a whole was aware of the social and financial rise of many of their peers, and strove for security and possessions. “Now of late they have entered into the trade of usurye . . . Biyenge of clothes and purchasinge of merchandises clymminge up daylye to the degree of gentleman and do bringe up their children accordingly.” Yet they too faced ruin and plummeting down to the level of cottagers and day laborers. So yeomen also eyed colonial opportunities.

Add to the above reasons for emigrating unequal applications of the law, Stuart indifference to the problems of the poor, men’s fear of the pressgangs for Buckingham’s wars, and their wives’ fear of Buckingham’s waste of human life.

Change was in the air. “To that loftie place at Plimmouth called the Hoe,” the finest maritime prospect in the entire land, Devon men,
women, and children flocked in 1583 to view the departure of Sir Humphrey Gilbert for Newfoundland, in 1584 of Sir Richard Grenville for Raleigh’s Roanoke, in 1609 of Sir George Somers for Virginia, and in 1620 of the Pilgrim fathers on the ship Mayflower for Virginia.” Emigration began in a small way in 1607, increased after 1620, and after 1629, became a “mighty flood.” Between 1620 and 1642, 80,000 or two per cent of all Englishmen left Britain, many with their families, in tiny, crowded ships, to the Chesapeake, to Virginia, to the West Indies, to the European mainland, and to New England. On the way a few were imprisoned in Spain or taken by a “Sallee-man” and sold for slaves in the Mediterranean, many died of contagious diseases on board ship, but the majority somehow reached their destination.

Apparently it was easier to send excess population overseas than to resolve the problem at home.

Dr. Bridenbaugh has a special section on the Puritans. Their emigration, he believes, must be examined against the prevailing background of doubt and change in the land, or as the final phase of the entire Great Migration of the English which in 1629 had been going on for ten years. “Massive religious concern to abandon England to save their souls; only secondarily did economic or social considerations figure in their decisions . . . . There was a ‘sence of the present evill tymes.’” Those who went out to Massachusetts had organization and money, distinguished leaders with university connections, and a literate following of Bible readers. The Puritans represented a more vertical sampling of the English people, excluding the very highest and the very lowest, than those who went to the Chesapeake and Bermuda. There were no field hands and few servants among the Puritans, no indentured men or women. Best of all was the transfer of whole Puritan families; many of the men were responsible men of middle age; and the group contained both children and the aged. Religion was a big factor, the “tie that binds.” They transplanted their folk wisdom, their agricultural know-how, English architecture even to barn designs, excellent housewifery, their books, their love of music (they did not sing through their noses or drag their psalm tunes). The Puritans were tired of Laudian interference with their ministers and churches, and had a conviction that they had been called upon to carry out a fateful mission. The proportion of constant readers among the Puritans who crossed to New England would be high for any age. Finally King Charles tried to stem the tide of emigration by forbidding all except soldiers, mariners, and merchants to leave the realm, because the only
"end of the Puritans was to live as much as they can without the reach of authority." Pressure, however, soon made him rescind the law, and emigration did not slow down until the calling of the Long Parliament, which made leaving England unnecessary. In his journal for July 28, 1642, Governor Winthrop recorded the arrival of two ships, only five or six passengers "and very few goods."

Dr. Bridenbaugh believes it to be "bad history to brand puritanism as an aberration in English life, for from the days of Wyclif to the end of the nineteenth century a large proportion of the people showed themselves deeply preoccupied with the ethical element in human existence." Puritanism was strongest in urban centers, where native merchants endowed lectureships, these to serve as models for smaller towns. Sermons called lectures were introduced on one or more weekdays, especially on people-thronged market days. "John Cotton filled the largest parish church in England to overflowing for something like eight or nine hours every Sunday and again for his mid-week lecture." These lectures, given in many towns to transform the Church of England from within by filling vacancies with a "preaching ministry" of puritan vicars, curates, lecturers, and schoolmasters, met with the opposition of the King, Laud, and the Church of England in general. Ultimately, many puritan ministers were deprived of their pulpits.

Puritans needed only the encouragement of their ministers to emigrate. Other Englishmen responded to ballads, to handbills distributed at public houses or waterfronts, to information by word of mouth for the illiterate. All over England, people received letters from enthusiastic emigrants. Since there was a great need for farm labor in the colonies, agents distributing cloth and other goods developed a recruiting sideline. Often men were tricked into emigrating by "spirits" who plied them with drink. Weekly markets and fairs heard pack-horse men and wagon carriers. The young and adventurous, the restless, the unemployed, those running away from family responsibilities were signed up in great numbers, many as indentured servants. Orphans and abandoned children were often sent overseas. And a big factor in the encouragement of emigration was the profits of ship-owners in the passenger trade.

Individual chaps have been deliberately omitted from this review. Let the reader find them for himself; they are delightful. The reviewer wonders when the second volume in the new series will appear.

Pittsburgh

Florence C. McLaughlin