

velopment professionals at ISU, as well as President Gregory Geoffrey. Readers will appreciate the many historical photos illustrating chapters on the history of the university and of Morrill Hall in particular. On the whole, the book is a fine attempt to bring to a general audience the meaning of the Morrill Act within the context of Iowa State University. Those who seek information on the Morrill Act and how it pertains to Iowa State University will find what they seek in this volume.

Norwegians and Swedes in the United States: Friends and Neighbors, edited by Philip J. Anderson and Dag Blanck. St. Paul: Minnesota Historical Society, 2012. xv, 328 pp. Illustrations, graphs, tables, maps, notes, index. \$24.95 paper.

Reviewer Marvin G. Slind is professor of history at Luther College. His research and writing have focused on Norwegian and Swedish immigration and ethnicity.

Although they share the Scandinavian Peninsula and have experienced many similar historical developments, Norway and Sweden are not identical. Even after Norway became part of the Swedish kingdom in 1814, they remained different in many ways. When thousands of Norwegians and Swedes emigrated to America in the late nineteenth century, they brought many of those differences with them. They did not create a single Scandinavian American culture, but instead developed rather separate Swedish American and Norwegian American societies. Those overlapped in many areas, thus representing a degree of Scandinavianism, yet they were not identical. *Norwegians and Swedes in the United States: Friends and Neighbors*, edited by Philip J. Anderson and Dag Blanck, examines many of their similarities and differences.

In 2007 the Swenson Swedish Immigration Research Center at Augustana College, Rock Island, Illinois, hosted a conference titled "Friends and Neighbors? Swedes and Norwegians in the United States." That conference served as the basis for this collection of essays. As the titles suggest, the conference examined whether or not relations between Norwegian and Swedish immigrants were indeed friendly; the removal of the question mark in the book's title indicates that the answer to that question was generally positive.

Anderson and Blanck have collected 17 essays that cover a broad range of Norwegian and Swedish American society. There are also a few references to Danes, Finns, and Icelanders, but the focus is overwhelmingly on Swedes and Norwegians. The book is organized into four broad categories: Context, Culture, Conflict, and Community.

Blanck himself offers the first essay, in which he examines broad patterns of interaction between Swedes and Norwegians; that essay

thus serves as an introduction to those that follow. The other essay in the "Context" section offers a general comparison of the two groups in America; in many ways, their characteristics represent the societies the immigrants left behind. Following these two broader overviews, the essays in the "Culture" section examine more specific topics, including cultural organizations, language, literature, historical studies, and humor.

The tensions surrounding Norway's break from Swedish rule in 1905 are the most obvious evidence of "Conflict," but religion (especially the synodical divisions within Norwegian and Swedish Lutheranism) was also a major cause of disagreement. Two of the essays in that section examine aspects of the 1905 crisis. The third guides the reader through the extremely complicated maze of Norwegian and Swedish Lutheran synods and church reorganizations, and the fourth discusses Norwegian American Lutheran responses to a controversy surrounding the teaching of evolution in Minnesota public schools.

The six essays in the "Community" section focus on even more specific subjects. These include the character of immigration among Swedish and Norwegian engineers and architects and the experiences of Swedish American students at a Norwegian American college. Settlements on Lake Superior's North Shore and a Minnesota town that was home to significant numbers of both Swedes and Norwegians are the focus of two individual studies. The final two essays examine Scandinavian American political activities in the Twin Cities and "Scandinavianism" in Montana and Utah, the latter being primarily related to Latter-Day Saint (Mormon) emigration.

Taken individually, some of these essays are undoubtedly too narrowly focused for readers who are not specialists in Scandinavian immigration history. However, as organized in this work, they form a coherent survey of a number of important developments in Scandinavian America. There are a few studies of specific locales in Minnesota, but most of the essays deal with broader topics and thus serve as case studies that are representative of developments around the nation, and particularly in the upper Midwest.

The list of authors includes scholars from both sides of the Atlantic, representing both Norwegian and Swedish perspectives (as well as one author from Denmark). In addition to well-established academics, there are also younger specialists who bring new perspectives and emphases. This bodes well for the future of Scandinavian studies, as the work of these younger scholars should continue to deepen our understanding of Scandinavian American history.