

Frisians to America, 1880–1914: With the Baggage of the Fatherland, by Annemieke Galema. Groningen, The Netherlands: Regio-Projekt Uitgevers, 1996; distributed in the U.S. by Wayne State University Press. 357 pp. Illustrations, maps, tables, charts, notes, appendixes, bibliography, index. \$29.95 paper.

REVIEWED BY BRIAN W. BELTMAN, UNIVERSITY OF SOUTH CAROLINA

This work is solidly within the canon of the “new immigration history” that examines the migratory process of discrete people from points of origin to places of settlement and incorporates analyses of demographic characteristics, geographic distribution, occupational profiles and change, and cultural transplanting and transformation. Galema’s study focuses on the migration of Frisians to the United States between 1880 and 1914. Her main quantitative primary sources are the Dutch Population Registers, which identify almost 9,500 persons, or 8 percent of all the Dutch-born emigrating to the United States for the period of study, and a data set compiled from the U.S. censuses for 1900 and 1910. With these two sources in hand, Galema prepared a linked file of emigrants and immigrants to reconstruct and analyze the transatlantic experience of the Frisian migrants. She found that U.S. ships’ passenger lists proved to have little added value, but she did make extensive use of other kinds of sources. Her endnotes bristle with references to immigrant letters, personal documents, diaries, newspaper accounts, church records, county histories, and oral tradition as well as a respectable body of secondary interpretive literature by historians, sociologists, and other scholars.

The author begins by sketching the geographic, socioeconomic, and religious conditions that provided incentive for emigration. In the last two decades of the nineteenth century, the agricultural depression “heavily affected” (42) the Frisian labor force, of which almost half were involved in agricultural production. Forty-five percent of Het Bildt’s population departed between 1881 and 1915, for example; some were internal migrants, but many went to the United States. Most emigrants fit the classic model of that era: they were largely part of a family unit, although after the turn of the century single male migrants were more frequent; they were mainly people in the middling ranks socially; their occupations were generally agricultural or semi-skilled handicrafts; and they relocated as part of networks through the process of chain migration. Above all, the migration was structured on kinship relations—networks of families and neighbors. Galema puts special emphasis (a bit too much, I think) on the importance of the ocean voyage as “formative” (113) to

the migratory experience. Unless that trip, usually lasting less than two weeks during this period, was deeply traumatic and devastating, which for most it was not, its eventfulness was probably small compared to the much greater consequence of the initial decision to emigrate and the final resettlement.

Galema examines Frisian resettlement in the clusters scattered from Massachusetts and New Jersey to the heartland areas of Michigan, Illinois, Iowa (Marion and Sioux Counties), Wisconsin, Minnesota, and South Dakota, and on to the western states of Montana and Washington. She classifies these into urban and rural enclaves, and for each she assesses family traits, economic activities, literacy, cultural expressions through church, school, and language, and occupational changes that served as measures of socioeconomic mobility. Some of the author's conclusions about immigrant life affirm that the traditional family of two parents with two, three, or more children was the norm; endogamy reigned; men generally worked in agriculture or performed manual labor in crafts or factories; women were primarily homemakers; literacy was almost universal; urban Frisians did not display much upward mobility once securely employed, but rural Frisians as self-employed farmers evidenced strong entrepreneurialism in attaining land ownership. The spatial drift of Frisians eventually to the West Coast reflected a pragmatic response to opportunities offered by access to land.

A special strength of Galema's work is her frequent allusion to and evaluation of other scholarly interpretations and theoretical "laws" (74-80) about mobility and the immigrant experience. For example, she employs conceptual frameworks of Dutch scholar Joed Elich about social and cultural reality and of Charles Tilly on interaction between old and new social networks and categories in order to provide structure for her own empirical research. Moreover, she tests and qualifies ideas of historian Frederick Jackson Turner and Dutch sociologist A. N. J. den Hollander about immigrant perceptions regarding the image and reality of America. When appropriate she also offers comparison between the Frisian-American situation and that of other Dutch as well as Danes, Germans, Swedish, Norwegians, and Italians. Additionally, Galema balances quantitatively based observations with numerous individual examples to give personality to trends and patterns. Her anecdotal evidence is instructive and sometimes poignant.

This work is a thorough, well-researched study that will last. It does require close reading at times (it is a translation of Galema's doctoral dissertation submitted to the University of Leiden), but the

meanings are always clear and reasoned. Numerous illustrations and excellent tables and charts amplify the work. This exacting study of the Frisian immigrants to the United States should take a place beside comparable works by Jon Gjerde, Robert Ostergren, Walter Kamp-hoefner, and other recent students of immigration history.

Holy Joe: Joseph W. Folk and the Missouri Idea, by Steven L. Piott. Columbia: University of Missouri Press, 1997. xi, 208 pp. Illustrations, notes, bibliography, index. \$34.95 cloth.

REVIEWED BY HERBERT F. MARGULIES, UNIVERSITY OF HAWAII, MANOA

In 1902 Lincoln Steffens, with the help of Charles Westmore, shocked the nation with an article in *McClure's* titled "Tweed Days in St. Louis." In the first of what would become a series of articles, Steffens described corruption in St. Louis and told of the spectacular prosecutions by circuit attorney Joseph W. Folk.

Steven J. Piott updates the story of Folk first told in 1953 by Louis G. Geiger. Born in 1869, Folk grew up in western Tennessee in a well-to-do Baptist family. He developed a strong moral sense and personal ambition. A lawyer, he settled in St. Louis. Typically, it harbored a "boss," Edward Butler, a Democrat who systematically corrupted elections and a majority in the municipal assembly.

In 1900 the Democrats, for tactical reasons, put forth a reformist platform and ticket. The reformers' candidate for circuit attorney was Folk, an amiable, honorable man known for representing striking streetcar workers. Initially quiet, in 1902 Folk launched a flurry of grand jury investigations and trials focusing chiefly on corruption in the granting of streetcar and streetlighting franchises in 1898 and 1899. He even secured indictments against Butler. "Bribery is treason," Folk said in a typically fervent plea to a jury, "and the givers and takers of bribes are traitors" (45-46). Many of the early convictions, including Butler's, were later set aside, but the boss's power was broken.

In 1904, campaigning for the "Missouri Idea," that public office is a public trust, Folk won the governorship. He accomplished conventional Progressive reforms, such as good roads, but his greatest zeal was for law enforcement, including enforcement of an 1855 Sunday closing law against saloons. People called him "Holy Joe."

Folk urged civic consciousness, direct democracy, less partisanship, and strong law enforcement. He made enemies of businessmen involved in corruption, of party leaders, and of Sunday drinkers. Thus he failed when he tried for the Senate in 1908 and 1918 and the

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