

Chapman Catt in relation to their work in the Sanitary Commission, the WCTU, and the suffrage campaigns. The bases for Scott's study are the constitutions, records, and minutes of the voluntary societies and the letters and biographies of women involved. In using a few individual organizations as case studies, Scott is able to provide deeper analysis of the dynamics of women's participation in voluntary associations. She consistently compares her own findings with the research of other historians, in the process introducing readers to the significant scholarship of Karen Blair, Ruth Bordin, Nancy Cott, Darlene Clark Hine, Suzanne Lebsack, Mary Ryan, Carroll Smith-Rosenberg, and many others. Finally, of critical importance in women's history, Scott identifies the work yet to be done in the "exciting data waiting for scholars who will go seeking" (183). Her own text provides an exceptionally good introduction to "organized womanhood."

*A Century of European Migrations, 1830-1930*, edited by Rudolph J. Vecoli and Suzanne M. Sinke. Urbana and Chicago: University of Illinois Press, 1991. 395 pp. Illustrations, maps, tables, graphs, notes. \$44.95 cloth.

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In November 1986 Minnesota's eminent migration historian, Rudolph J. Vecoli convened some forty-five scholars of immigration history to address the topic, "A Century of European Migrations, 1830-1930: Comparative Perspectives." This volume, edited by Vecoli and Suzanne Sinke, presents fifteen of the twenty-five papers given at that conference, omitting the others and about twenty formal comments, which, along with an index, are missed. A few of the papers are broad and ecumenical; most are case studies of migration processes; all rest on primary source research and are attentive to both the European and American settings.

First comes the landmark essay (and exhortation) originally delivered in Stockholm in 1960 by the English historian Frank Thistlethwaite. This is fitting, because the conference was in many ways a realization of Thistlethwaite's 1960 agenda, to tear down the "salt-water curtain" (20) separating European and American scholars. "We should think neither of emigrants nor immigrants, but of migrants," Thistlethwaite wrote, and "treat the process of migration as a complete sequence of experiences whereby the individual moves from one social identity to another" (22). Few disagree now.

Following the Thistlethwaite paper (which this book makes readily accessible) and an autobiographical postscript, two broadly conceived papers describe migration to the British colonies before the American Revolution (Russell Menard), and the transatlantic labor migration system of 1830–1930 (Dirk Hoerder). Several “microperspectives” follow, offering the findings from large data bases. Reino Kero traces “migration traditions” — the movement from specific Finnish locations to American ones by twenty-one thousand men and women. Robert P. Swierenga provides exceptional demographic and economic detail on sixty-two thousand documented Dutch migrants, 1835–1880, most of them “middling” in economic condition and ultra-Calvinist Seceders in religion. Jon Gjerde contrasts the chain migration of about 2,700 persons from two Norwegian communities — Luster (inland and farming) and Ørsta (coastal and fishing) — to specific places in the Midwest; some of the Lusterites went to eastern Winneshiek County, Iowa. Odd Lovoll describes migration from Voss, Norway, to Chicago, 1836–1860, an unusual rural-to-urban shift also involving class tensions. Jane Granatir Alexander presents a fine study of chain migration among Pittsburgh Slovaks from 1902 to 1910, showing that migration was a result neither of “America fever” (that is, psychological enthusiasm) nor of rational push-pull calculations, but (as Thistlethwaite argued) of social-cultural connections. Julianna Puskás interviewed three hundred migrants from Szamosszeg in eastern Hungary to West Virginia and New Jersey, and worked out their motives for leaving Hungary, staying in the United States, or returning home, marrying, and making other decisions.

Two papers discuss places that both sent and received migrants. Bruno Ramirez writes of Italians coming to Montreal and young Quebecois leaving for New England, 1870–1915, reflecting an ethnically segmented labor market. Franco Ramella shows in his essay on migration to and from northwest Italy, 1901–1914, that industrialization attracted southern and central Italians, but failed to hold nearby rural people for whom migration to France and Switzerland had long been a practice.

Return migration reveals “social embeddedness,” writes Ewa Morawska. She calls for more study of the impact of capital sent and brought home by emigrants, and how returnees’ “attitudinal and behavioral changes” affected their home places. Walter Kamphoefner certifies that repatriation rates were always low for Germans; deduces from fragmentary sources some conclusions on sex ratios, marital status, and regional distribution of returnees; and (like others here) denies that returning reflected failure.

The book concludes with three essays on migrant ideology. Harmut Keil evaluates "the scope of socialist immigration from Germany," why socialists came to the United States, what ideology they brought, and how they "Americanized." Kerby Miller explains how in Ireland, 1856–1921, the landed middle classes and the Catholic clergy—though often condemning emigration on nationalist and religious grounds—required it for their continued dominance; so they supported neither land redistribution nor any other measure to prevent emigration from continuing. Arnold Alanen describes "the role that paternalism and welfare capitalism played in the lives of immigrants" in the Lake Superior iron and copper mining districts in the early twentieth century.

In the volume's introduction, Vecoli sums up the contributions and theses of the fifteen authors. Migrants were rational, social beings "deeply embedded in a matrix of familial and village relationships," seeking not "freedom from traditional constraints" but rather "to fend off descent into the landless on the part of peasants or the loss of skills on the part of craftsmen" (10, 11). Returning to the "old country" thus was the original strategy and the "normal, expected behavior. What has to be explained is not the decision to return, but the decision to remain" (11). The migration decision was not just economically rational but culturally reassuring—making a soft landing in the new setting by following the migration chain. The transatlantic perspective is necessary, but Vecoli and others at the conference call for study of even more global views, including recent and ongoing migration from less developed to developed countries. (For the 1830–1930 period, more attention should go to Latin America; two conference papers, by Samuel Baily and Frederick Luebke, did so but are not included here.) Vecoli closes with a new agenda: "a global [history] of migrations"; attention to "capital, raw material, technology, and ideologies" and to "forced labor and refugees," the typical migrants of the middle and late twentieth century; and thus "a holistic vision of migration history" (13).

Since the conference, some of these projects have begun. That meeting was a benchmark, and this collection, too long delayed, will help spread the message of how far migration history has come and where it is likely to go.

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