

MESSAMORE, Barbara J., ed. — *Canadian Migration Patterns: From Britain and North America*. Ottawa: University of Ottawa Press, 2004. Pp. viii, 294.

This book presents a selection of papers delivered at a focused conference in 1998 at the Centre of Canadian Studies of the University of Edinburgh. The topic is important. As the editor writes in her introduction, “[M]igration has been the single most powerful force in shaping the traditions and history of Canada. From the earliest contacts between aboriginal Canadians and newcomers to the emergence of a modern multicultural society, the history of Canada has been a history of migration” (p. 1). Yet migration has generally received less attention from social historians than forms of behaviour that can be studied more or less fruitfully while fixed in a particular space, such as family, work, and community. Place is important, of course, in thinking about migration. It makes more sense to conceive of mobility in relation to a particular place, whether as source, destination, or both, rather than to consider migration as a free-floating behaviour unrelated to place, since movement from or to is how the behaviour is defined, both conceptually and in the experience of migrants. A volume broadly directed at understanding migration to, from, and within Canada is therefore welcome.

The 17 papers break down topically as follows. The largest number, 12, deal with some aspect of the experience of immigration to Canada. One (by Ronald Stagg) focuses on emigration from Canada (to the United States). Two are concerned with internal migration within Canada (Joan Bryans and Christopher Armstrong). One, an econometric analysis by Gary Hunt and Richard Mueller, covers migration within and between Canada and the United States. Finally, an intriguing study by Kathleen Burke examines the relation between two forms of mobility: return migration from Canada to England and migration to Canada. Thus, of the three possible major forms of mobility, immigration to Canada seems to attract by far the greatest academic interest, with internal migration and emigration lagging far behind, at least judging by this volume. From what I know of migration scholarship on the United States, the tilt is much the same there. To be sure, both Canada and the United States are accurately described as nations of immigrants, but it is at least questionable whether the volume of immigration across either nation’s history is equalled in quantity by the extent of internal mobility. As for emigration from Canada and the United States, the number of emigrants in either case may well have been smaller than the number of immigrants or internal movers, but I suspect that national pride rather than numbers may explain the relative paucity of scholarly concern. Chronologically, the essays in the collection range across 200 years, from the 1790s to the 1990s. The number of migrants studied varies between two and thousands.

Taken together, these papers tell us that migration can be studied from many different angles. One can simply count how many moved, as Stagg does in attempting to refute claims of a mass exodus from Upper Canada following the failure of the 1837 rebellion. The sources of migrants can be identified, as Bruce Elliott does for nineteenth-century English immigrants, and their destinations mapped, as Elliott also accomplishes. We can delineate the form, quantity, and quality of the communications that informed potential migrants about their possible destinations, as Terry

McDonald carries out for English emigrants to Upper Canada in the 1830s, Burke does for two English families in the eighteenth and nineteenth centuries, Duff Crerar for several generations of his Scottish ancestors during the nineteenth century, and John Davis for eastern England in the early twentieth century. The interest in communications shown by historians of migration could profitably be emulated by students of other social behaviours. Wendy Cameron elucidates the means used to assist English immigrants to Upper Canada in the 1830s, and Burke asks the same question about her families. Peter Marshall, Richard Dennis, and Sebastián Escalante examine the reception of migrants at their Canadian destinations for American immigrants in Upper Canada in the late eighteenth century and early nineteenth century, new immigrants to Toronto around the turn of the twentieth century, and Mexican immigrants during the 1990s, respectively. How migrants responded to new conditions at their destination is explored in British Columbia by Bryans for two Nova Scotia women and by Donald Harris for a British family. Migrant motivations are analysed by Marjory Harper for British and Scottish immigrants, by Tracey Connolly for 1950s Irish immigrants, and by economists Hunt and Mueller. Finally, how migrants and others felt about migration is the subject of explorations of novels (by Armstrong) and folk songs (by Karen Clavelle).

Apart from the topic, not much unites the collection. The tired but probably unavoidable push-pull distinction appears here and there, but it has clearly lost whatever unifying effect it ever exerted on migration studies. Nor is much in the way of alternative theory evident. As a general rule, the best research designs incorporate origin, destination, and the experience in between, but examples can be found of insightful analyses of only one part of this triad. Marshall's dissection of official Upper-Canadian attitudes toward post-revolutionary American immigrants, for example, deals only with conditions at the destination, but his exposure of the contradictions inherent in such attitudes represents a model of how to parse images of newcomers against a particular historical background. In contrast, the most quantitatively sophisticated essay, the Hunt-Mueller analysis of origins and destinations, features an unexplained melding of two independent variables, skill and returns to skill, into one; an unexplained skill index; an unsupported assumption of skill portability; and conclusions based upon correlations of questionable statistical significance. Some other essays tell interesting stories, but fail to engage usefully with migration historiography.

This volume clearly conveys a message that migration matters. It matters to a society that sends, receives, or encompasses migrants, because the sum total of their movements at any time plays a powerful role in determining whether that society will grow, shrink, or change internally. Migration matters as well to migrants, because it embodies opportunities for, and often the reality of, significant change in their lives. Every migrant has a story, yet only those stories that are part of a collective story of mobility will also articulate with a society's migration history. To find a way to integrate the history of migration with the history of a society, while remaining faithful to individual migrants' stories, constitutes the basic challenge of migration historiography. This volume demonstrates that scholars of migration have made

a beginning on our journey, but also that we face a long road ahead before reaching our destination.

Jack S. Blocker Jr.  
*Huron University College, University of Western Ontario*

PALETSCHEK, Sylvia, and Bianka PIETROW-ENNKER — *Women's Emancipation Movements in the 19<sup>th</sup> Century: A European Perspective*. Stanford: Stanford University Press, 2004. Pp. xiv, 238.

This collection of essays presented at an international conference treats the emergence of the women's movements in 12 European countries, including northern, southern, and eastern European countries like Norway, Czechoslovakia, and Spain. Although one essay compares and contrasts the British and American movements, there is no essay on Canada or any of the Commonwealth countries. The guiding principles laid down by the organizers of the conference were to use the nation-state as "a spatial frame" (p. 4), to present a synopsis of current research, and to consider women's emancipation rather than feminist movements, both because emancipation "includes the preparatory, organizational, and peak phases of the movement" (p. 5) and because the term feminist was not used, or very hesitantly used, in central, eastern, and northern Europe. Twelve essays describe the state of research on women's movements in each country, cite key works to consult in their endnotes, and identify areas needing more research. All of these essays provide a chronological and thematic overview. As such, the essays will be useful to teachers who want to prepare lectures, and undergraduate students who want to do papers, on women's movements in countries other than the familiar western European ones.

The individual essays are not as helpful in making comparisons between the national movements. One example will suffice: Ida Blom's essay on Norway describes an 1889 match-workers' strike supported by feminists, without a word about the match-workers' strike supported by Annie Besant in London about the same time. However, the editors' concluding chapter points out several transnational themes. These are the importance to nineteenth-century feminists of creating a women's tradition, the widespread experience of charitable and social work, and the struggles for educational and employment opportunities and (in Protestant countries) for moral purity. Another commonality is the pivotal role played by urban, middle-class, educated women and men, particularly those belonging to a religious or ethnic minority (especially Jews in central Europe) and with ties to social reform and oppositional movements. If class and religious issues are handled well, however, race and imperial issues are rarely acknowledged. Jane Rendall's brief remarks on British imperialist feminism and Florence Rochefort's briefer reference to Hubertine Auclert's interventions on behalf of Algerian women do not reflect the sum total of research into the disturbing interaction between feminism and imperialism.

Throughout the essays, the authors address and usually deny the now-dated