

Finland. Their letters to Finland allowed them to negotiate transnational identities by being both here and there, and by connecting Finnish Canada with Finland.

As the title presumes, this collection has a particular accent on work in all forms, from the labor movement to the landmarks and imprints that titular hard work and all related aspects leave on the biophysical, cultural, and social landscape. Although the predominant focus of the collection on the first decades of the twentieth century can be viewed as a shortcoming, *Hard Work Conquers All* is a step forward in research into the experiences of Finns in North America. It is highly recommended for any scholar interested in Canadian history and the history of Nordic immigration to the New World. I hope that it will pave the way for further studies on Finnish Canadians as this topic definitely needs more attention.

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**Adam Hjorthén, *Cross-border Commemorations: Celebrating Swedish Settlement in America*. Amherst: University of Massachusetts Press, 2018. 296 pages. ISBN: 978-1-62534-385-7.**

This solidly-researched study focuses on historical commemorations as important elements in the process of social memory. The author posits that public reenactments of European colonial landings on the east coast have become the basis of Americans' ideas about the nations' founding. While seeing those celebrations as having important roles in creating a historical consciousness, he argues that they represent multi-national events. Rather than depicting the colonial landings as representing just scenes of arrival they also should be recognized as scenes of departure. Thus, the historical commemorations at Plymouth Rock, Jamestown, or St. Augustine all point to the need to consider those landings as international rather than just American history. This is a call for scholars to employ a methodology that leads them away from nationally focused contexts. To do that author Hjorthén uses an approach he calls "entangled history" (5). It fuses trans-cultural and transnational events, and depicts historical commemorations as combining multinational elements in their operations.

The book's goal is to examine the commemorations of Swedish colonialists' 1638 landing and settlement at The Rocks in Wilmington, Delaware,

and the late nineteenth century settlement in the Mid-West. The narrative opens with a brief discussion of the May 20-23, 2013 reenactment of the original landing of Swedish colonists. This time, instead of ship-worn colonists arriving, Swedish King Carl XVI Gustaf and Queen Silvia accompanied by the speaker of the Finnish parliament and the ambassadors of both nations to the U.S. stepped off the replica of the original *Kalmar Nyckel*. As earlier representatives of the local Indian communities met the new arrivals, and men from both the Nanticoke Lenni-Lenape Tribal Nation and the Lenape Indian Tribe of Delaware took part in the ceremony. Despite their brief roles in the festivities the native people got almost no notice in the media coverage celebrating the occurrence.

To demonstrate the complexities represented by the Swedish historical commemorations Hjorthén focuses his analysis on two reenactments. First the 1938 New Sweden Tercentenary representing the colonial landing at The Rocks and the subsequent founding of New Sweden which never grew to 400 people. Second the 1948 Swedish Pioneer Centennial to recognize the mass migration of 1.3 million Swedes to the U.S. that stretched from the 1840s until 1920. The author shows how publicity for the two commemorations used similar and overlapping terms to describe the people being memorialized. They applied the term colonist for the pre-1776 era, and also called them settlers because they had come to America to establish a society and its institutions. Most often they called the nineteenth century arrivals migrants. The analysis sees them as differing from the colonial era arrivals in that they had left their homeland and entered an established community rather than having to create a new society in the wilderness.

Clearly the two commemorations represented vastly different historical circumstances, yet the planners used similar tactics as they planned and staged their events. Planning each of the commemorations included a variety of individuals, organizations and governments, often in competition with each other. The 1938 Depression era New Sweden Tercentenary pitted the States of Delaware, New Jersey, and Pennsylvania against each other as all three claimed it as part of their early colonial settlement in efforts to attract scarce tourist dollars. Likewise, various historical societies vied for places in the celebration. National interest evolved through the acts of the U.S. Tercentenary Commission. Despite some debates over which commission, state or other organization would get the most attention, all agreed that the arrival of Swedes marked the beginning of history in Delaware. The analysis of the New Sweden celebration shows that it benefitted from

American interest in early twentieth century Swedish political and social developments and supports the author's thesis that the commemorations need analysis in a multi-national context.

The 1948 Swedish Pioneer Centennial had similar experiences in that many individuals, organizations, and locations vied to participate in the celebrations. It differed because of strained political relations between the U.S. and Sweden following World War II. During that conflict, while Swedish authorities had declared neutrality, they took actions that the allied powers considered pro-German. After the war the government established what came to be called the Swedish Institute (SI) to help smooth relations with the U.S. particularly when it chose to remain out of NATO. This situation seems to have had little direct impact on local plans developed as part of the Swedish Pioneer Centennial efforts, but local historical societies, religious groups, and clubs all joined to demonstrate the importance Swedish immigration and settlement to Mid-western development. Swedish representatives attended ceremonies in both Chicago and Minneapolis as others had ten years before at The Rocks in Delaware.

Throughout this analysis of the two ethnic celebrations of remembrance the author shows clearly how by being Protestant and from northern Europe gave Swedes a favored position within the American ethnic mosaic. Few others enjoyed such easy entry into the developing society and support when celebrating their experiences. This narrative leads the reader through the goals and actions of a welter of local, state, national, and international commissions, church and civic groups, historical societies, and concerned individuals to develop its central thread. The Swedish historical commemorations of 1938 and 1948 serve as persuasive examples of the many-faceted nature of such international events.

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**Miroslava Chávez-García, *Migrant Longing. Letter Writing Across the U.S. – Mexico Borderlands*. Chapel Hill: University of North Carolina Press, 2018. XI + 261 pages. ISBN: 978-1-4696-4103-4.**

In her recently published book, *Migrant Longing. Letter Writing Across the U.S. – Mexico Borderlands*, Miroslava Chávez-García, professor of history at the University of California, Santa Barbara, and daughter of Mexican im-