milady of yesteryear dipped her lace handkerchief in the perfumed fountain, take the reader down memory lane.

Photographs of the new Ober Park, the Allegheny Carnegie Library, the Allegheny Post Office, the new Lake Elizabeth, and familiar structures and scenes of today add to one’s nostalgic journey through old Allegheny.

The writers provide a brief history of the city from the days when it was the hunting and camp grounds of the Indians to its birth and rapid transition from wild terrain to village, canal town, industrial city, annexation by Pittsburgh, and decline. Sections like Troy Hill, Fineview, the East Street valley, Perry Hilltop, North Shore, Manchester, the Central City, Mexican War Community, and Allegheny West are mentioned briefly.

A good portion of the book is devoted to the architecture of old Allegheny that the writers describe as boxlike structures with doorways surrounded with decorations and a stately porch.

In the epilogue the writers say that while old Allegheny is still decayed, work is going on everywhere. Manchester, Central North Side, the Mexican War Streets, and Allegheny West all have major restoration programs under way. East North Side is now developing a plan for refurbishment, and the hilltop communities, Perry, Fineview, and Troy Hill, are each diligently retaining the splendid neighborhoods they have. The authors close the book with a portfolio of photographs that illustrate their theme — Allegheny was, is, and will be a splendid place.

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Michael P. Weber’s Social Change in an Industrial Town: Patterns of Progress in Warren, Pennsylvania, from Civil War to World War I, adds Warren to the pantheon of American towns and cities immortalized by modern historians of social mobility. Weber admits that his is not a pioneering work. Over ten years ago in Poverty and
Progress: Social Mobility in a Nineteenth Century City, Stephan Thernstrom amassed volumes of data to discern the success and failure over time of native and foreign-born laborers and their offspring in Newburyport, Massachusetts. Thernstrom discovered that if native and foreign-born unskilled workers persisted in Newburyport they experienced some modest upward mobility. Significantly, Poverty and Progress ushered in the "new urban history."

In Social Change in an Industrial Town, Weber traces the patterns of occupational and property mobility in Warren from 1870 to 1910. In 1870 Warren was a small lumbering community. The discovery of oil near the town in 1876 unleashed a spiral of economic activity which restructured the social spatial configurations of the town. Weber investigates the relationship between Warren's dynamic growth, its occupational structure, and the mobility experiences of its native and foreign-born population. Although Weber focuses on the relationship of economic growth to occupational and property mobility, in his final chapters he touches briefly on the role of religion and the place of social elites in the community. He also attempts to compare his data on mobility rates in Warren with, for example, Thernstrom's data on Newburyport and Clyde Griffen's data on Poughkeepsie.

Weber argues that the overall occupational structure of a community determines the amount of opportunity for upward social mobility. Therefore, contends Weber, Warren's extraordinary economic growth following the oil boom elevated large numbers of manual laborers into skilled and even nonmanual jobs. This "impressive" success of Warren's day laborers explains their persistence in the community as well as their tendency over time to acquire homes and achieve "modest" wealth. Weber agrees that as in antebellum cities the great wealth of late nineteenth-century Warren gravitated into the coffers of the already rich.

According to Weber, skilled English, German, and French immigrants, along with the native-born prospered in Warren. However, unlike the English, German, and French, the ordinarily unskilled or semiskilled Irish fared less well. Weber notes that "well over half the foreign-born semi-skilled workers between 1880-1900 remained in that classification or fell to unskilled . . . ."

Weber's findings that unskilled immigrant laborers — particularly the Irish — occupied an insecure niche in Warren society reinforces Thernstrom's conclusions in his The Other Bostonians: Poverty and Progress in the American Metropolis, 1880-1970. Thernstrom argues that in the nineteenth and early twentieth centuries the social profile of
American cities and towns looked quite similar; yet, in contrast to Weber, Thernstrom asserts that the "ethnic composition, city size, timing of growth rates, rates of growth, and the like have little effect upon the process of occupational mobility." Instead, he considers the key variables in determining mobility to be ethnic origin, religious preference, and race. Therefore, to follow Thernstrom, the size of the Irish population in Warren is the crucial consideration. Although Warren experienced a wave of foreign immigration in the late nineteenth century, boosting the percentage of Warren's immigrant population in 1890 to 42 percent, the largest percentage of the town's immigrants were from France, Germany, or England, peoples easily absorbed into the socio-economic mainstream. Warren never sustained a large influx of Irish, Italians, or Eastern Europeans. Therefore, Warren enjoyed a favorable ethnic mix which not only accounted for the high rates of social mobility, but also for what Weber describes as the harmony of Warren society. This was the concert of interest, which, Weber argues, permitted Warren's elite to dominate long after social cleavages had appeared in such comparably sized but ethnically more diverse communities such as Springfield, Massachusetts.

Weber's work represents considerable research in census, church, and tax records, as well as in city directories. Moreover, in addition to being the only exhaustive demographic analysis of a small Western Pennsylvania town, Weber's study also usefully focuses on the social mobility of a community undergoing dynamic economic change.

Still, when compared with Howard P. Chudakoff's *Mobile Americans*, Michael Frisch's *Town into City*, and other books of the new urban history genre, Weber's study lacks depth. Possibly trying to incorporate into one book Thernstrom's analysis of occupational and property mobility in Newburyport, Griffen's examination of class ethnicity and mobility in Poughkeepsie, and Frisch's study of town growth and social structure in Springfield overwhelmed Weber. Then, too, Thernstrom's Newburyport study ended with 1880, the very year, according to Weber, that Warren's economy took off. And, Thernstrom in *The Other Bostonians* confesses that he erred in treating Newburyport as typical. Similarly, Frisch's study of Springfield, another book Weber uses for comparative purposes, ends in 1880. Weber also gives little information on intergenerational mobility and fails to provide any data on the extent of in- as opposed to out-migration — a subject Thernstrom especially stresses in *The Other Bostonians*.

I found Weber's discussion of Warren fascinating, particularly
because Warren's history seems to contrast so sharply with the small bituminous coal towns I have studied in southwestern Pennsylvania. Yet, like other works of the new urban history, Weber's study leaves gnawing unanswered questions about the social life of Warren, 1870-1910. Recently, historians such as Edward Pessen have pointed out that dependence on aggregate data, while giving voice to the inarticulate, can produce rather arid history. While far from an arid study, Weber's description of Warren, 1870-1910, could bear some fleshing out.

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This well-written and thoroughly researched study of Polish and Lithuanian immigrants between 1860 and 1910 concentrates on the theme of rising ethnic consciousness. Not content merely to describe the process of growing ethnic identity among immigrants, Victor Greene offers an interesting explanation for the phenomenon. Greene's thesis is that ethnic awareness originated in the internecine turmoil of ethnic subcultures. Minimizing the importance of intergroup conflict and economic exploitation as generators of ethnic identity, he argues that the "heightened group awareness" experienced by Polish and Lithuanian newcomers emerged from conflicts within communities. Specifically, peasants, who had little sense of ethnic nationalism in Europe, acquired "national awareness" in America when elites within the ethnic communities sought to define their objectives. For Poles and Lithuanians the debate which stirred this awareness raged over God (religion) and country (nationalism).

Greene demonstrates his theme by studying the internal disputes of Poles and Lithuanians primarily in Chicago. The fundamental debate during the first half-century of Chicago Polonia involved the contention between the "religionists" and the "nationalists." The former defined Polishness as synonymous with Roman Catholicism and urged Poles to be loyal to the Catholic hierarchy in America. Nationalists, on the other