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EDITORIAL

Your attention is called to the policy statement by the editor of the Journal of American Ethnic History on the last pages of this issue of the Newsletter. A subscription form, which could be photocopied rather than torn out, is on the last page.

Reminders were sent in September to those who had not sent in their 1980 dues. If you have not done so, please send in your dues. The 1981 dues are acceptable as well.

With this issue, the Immigration History Newsletter completes its twelfth year, its eighth year under the current editorship. Thanks to the hospitality and cooperation of the staff of the Minnesota Historical Society since 1973, the task of the editor has been made pleasant. The principal problem, as with all such editorships, is supply of information and essays. The occasional questionnaires have been helpful, but the editor wishes that the members would send in information more conscientiously. Please send in any and all items as soon as you get them so as not to forget.

Nominations to the Executive Board to fill the three vacancies that will occur in 1981 should be sent to John Bodnar, Chairman of the Nominations Committee, Pennsylvania Historical & Museum Commission, Box 1026, Third & North Streets, Harrisburg, PA 17120, preferably by January 1, 1981.

Suggestions or proposals as to program sessions at OAH or AHA conventions should be sent to the Program Chairman, Leonard Dinnerstein, Dept. of History, University of Arizona, Tucson, AZ 85721.


THE WRITING OF GERMAN-AMERICAN HISTORY

by Kathleen Neils Conzen
The University of Chicago

As early as 1880 it seemed clear that for anyone interested in the history of Germans in America, "one could almost say that problems are created more by the wealth of sources than by their lack." That statement remains true today. Several lengthy bibliographies bear ample testimony to the volume of material that charts the history of the roughly seven million German im-
migrants and their descendants. Emil Neyen's 1937 bibliography of Pennsylvania German history listed some 8,000 items on that subject alone, about three-quarters of them written in the preceding half-century; Henry A. Fochmann's more general bibliography on German culture in America published in 1940 included about 12,000 titles, while Don Heinrich Tolzmann's more recent bibliography, emphasizing works published between 1941 and 1973, contains a further 5,307 entries.

Much of this voluminous literature, of course, can be and usually is dismissed as philo-pietistic and of little interpretive value. Eduard N. Saveth characterized the typical philo-pietist historian as a jingoist victim of insecurity manifested in extreme forms of ancestor veneration and hostility toward other ethnic groups, an amateur writing for a limited audience of his fellow ethnics but with the hope of gaining from Anglo-Saxon Americans "just recognition" for group accomplishments, who emphasized the group's distinctive "national character" and its kinship with Anglo-Saxons while ignoring social processes (including assimilation) and everyday life. Certainly much German-American history writing was in this mold. But closer examination suggests a more complex historiographical tradition that has shifted its focus, its focus, and the professional orientation of its practitioners several times over the past 130 years in response both to the changing position of the group within American society and to changing standards of the historian's craft. A brief review of that tradition may serve not only to evaluate the current status of German-American historiography but can illustrate the changing role of historical writing in the evolution of ethnic group consciousness in America.

The pioneer historians of German-America were a mixed group of journalists, businessmen, and writers, some self-educated, others well-trained at leading German universities. Their products ranged from carefully structured and profusely footnoted formal monographs to meandering local histories and anecdotal memoirs. This was not disinterested history, but history that had its origins in the dilemmas faced by Germans during the nativist waves of the antebellum period. But the typical concern of the philo-pietist to defend the group against outside denigration took second place to issues that arose within the group itself. They wrote in German to a largely immigrant audience, turning to history in order to arouse internal ethnic self-consciousness and cohesiveness in the face of nativist attack, to work out the appropriate degree of separateness that the group could maintain consonant with the status of American citizenship, to find in shared tradition a means of perpetuating the group beyond the immigrant generation, or to assert the prestige of one segment of the ethnic community over another.

Such concerns are clearly evident in Franz Lohrer's discussion of the "history and present condition" of Germans in America, whose 1847 publication marked the beginning of the German American historiographical tradition. Written in reaction to the nativist contempt for German immigrants that Lohrer observed during a brief visit to the United States, the book painted a picture of a materialistic and intolerant America ennobled by German learning and humanity in order to demonstrate "in black and white to despotic Germans that they too are of some worth in this world." Chronological chapters on colonial settlement, westward migration, nineteenth century immigration, and German settlements in each state, along with surveys of German-American social life, religion, politics, and future prospects, traced the gradual integration of earlier immigrants and later efforts to establish an institutional basis for a permanent German culture, whose lack of success Lohrer attributed to the "slumbering German self-esteem" that he hoped to awaken. Despite a chauvinism deplored even by his contemporaries, Lohrer's work established a basic chronology, an organizational structure, and a standard of primary source research whose influence would be evident in German-American history writing for decades.

One of the last major works of the pioneer generation, Gustav Körner's study of the "German element" from 1818 to 1848, was equally concerned to document the position that Germans had attained in American society and to weigh the mutual influences of each upon the other in order to provide "a continuing basis for the conduct of Germans here today." But in contrast to Lohrer, he saw the proper German role not in separation from American society, but in active participation while retaining and donating to the evolving national culture the rich spiritual and intellectual heritage of the fatherland. Körner's sharply etched biographical sketches reflected his long career as an Illinois lawyer and politician, as well as research based on newspapers, personal interviews, and an extensive correspondence; he emphasizes political activity to create a conscious apologia for the generation of the 1830s in contrast to the better publicized achievements of the 40s.

Körner's interpretation of the German role was shared by the ablest of the pioneer historians, Friedrich Kapp, who in the judgment of a contemporary "did more to arouse German self-confidence" than any other man of his period. Kapp was one of the best-known 40s, a former student of law, philosophy, and history at Heidelberg and Berlin who arrived in New York in 1850 to become a noted lawyer, Republican politician, and author. Translation of American history into German first brought him into American historical circles and aroused his interest in unconsulted colonial sources. The result was his 1855 History of Germans in the State of New York to the beginning of the 19th century, quickly followed by able biog-
raphies of von Steuben (1868) and Kalb (1862) as well as a history of the German mercenary trade (1864) and of Frederick the Great's relations with the United States (1871). Kapp sought to meet the strictest standards of the historian with respect to research, documentation, and objective interpretation. At the same time, he found in history support for his conviction that he who emigrates gives up his fatherland and is lost to it. One can no more have two fatherlands than two fathers. Thus either German or American: the German-American is a transitional stage that disappears in the second generation. He who wishes to remain German should either remain in Germany or return to the homeland, for emigration is national death for those who choose it.

Kapp hoped that his writing would stimulate the ethnic self-confidence that would insure that the German impact upon America would be as deep and lasting as possible before its inevitable dissolution, but his chief reliance was upon a united Germany that would make further emigration and cultural suicide superfluous. As for himself, he took his own advice and after the founding of the Reich returned to Germany and a Reichstag seat.

The pioneers also produced a number of less ambitious but valuable local histories, some like Ohbel's vivid account of German Missouri motivated by the storyteller's desire to pass on to later generations the reality of pioneer life, others sharing with Emil Klaubrecht's more conscious concern to stimulate group consciousness through a realization of historical achievements. Resting upon a mixture of memory, correspondence, and newspapers, such works tend to be as valuable for their anecdotes, character sketches, and sense of contemporary perception as for their factual interpretation. Other more systematic historical efforts included Alexander Schen's remarkable 11-volume conversational lexicon of 1869-74, which drew upon some hundred contributors to create a reference work that met the special needs of German-Americans, not only for information on American circumstances unavailable in familiar German encyclopedias, but also for information on German-American history and conditions. As Schen pointed out, if German-America were an independent nation, it would have been as populous as Belgium or Sweden, and even without nationality it had its own literature, its own communities, its own heroes, which the lexicon documented. Various journals of the 48ers also opened their pages to German-American history.

But most important, both in the material it printed and in the stimulus to historical collecting and research that it provided, was Der Deutsche Pionier, published monthly by Cincinnati's Deutsche Pionier Verein from 1869 to 1887. The often thick issues contained a rich mixture of poetry, German-American biography, histories of local communities, memoirs and anecdotes, opinion, and documents. While there was great variation in the quality and scholarly aspirations of individual articles, as well as a certain bias toward the pre-1848 period that reflected the ages of the Verein members, the Pionier attracted contributions from leading German-American writers and under the editorship of Heinrich Arndt Rattermann (1874-1885), Cincinnati businessman and passionate amateur historian and poet, attempted to set high standards for archival collecting and objective interpretation. Indeed, Rattermann's work formed the (often unacknowledged) basis for many of the more general interpretations of his own and subsequent generations of German-American history. In the end, however, Cincinnati Germans grew tired of subsidizing the expensive publication, nor did Rattermann's successor publication fare any better. "Nothing, he argued, "so animates and strengthens self-esteem and national consciousness as history," yet "for the present the history of the German element in this country, with a few small exceptions, is still a great void, proclaiming only too loudly the blameworthy indifference that reigns among the many millions of Germans... German achievements, he noted, found no place in American history books, but how could Germans ask others to build the temple of their history if they were themselves unwilling to carry the bricks?"

Rattermann's plaint signals the transition from pioneer to filiologist history. The pioneers used history to attempt in a nativist era to create of individual immigrants an ethnic group, and to sort out for themselves what role that group could and should play within American society. They located colonial sources and secured for later generations basic documentation for the history of their own day. But their most lasting heritage would be their definition of the public role of Germans as the central issue in group history, and their consequent emphasis on "contributions." By recording how well Germans adapted to American society, the pioneer historians also forecast the ultimate dissolution of German distinctiveness. The last of the large-scale state-by-state surveys of the pioneer period, for example -- Anton Eickhoff's 1884 memorial volume for the hundredth anniversary of the German Society of the State of New York -- was a confident celebration of German achievements written in popular style, that with its heavy emphasis on the pre-Civil War period tacitly acknowledged the rapid Americanization that followed. Within such a context, emphasis on German contributions to a composite national identity took at least some of the sting out of inevitable assimilation. As Kapp put it, it is and remains our duty to insure according to our best energies and abilities that the German element impresses its traces upon this land as deeply and broadly as possible, that the German race with the rich content of its intellectual and spiritual life becomes a coequal component of the evolving American nation-
ality.\textsuperscript{13}

But with Rattermann the emphasis begins to shift, and the historical record of German contributions becomes not a consolation prize but an argument for the duty of Germans to retain their cultural distinctiveness for the greater good of the nation as a whole. For the generation of folklophists historians who followed, therefore, one main function of history was to preserve and strengthen the group consciousness that the pioneer historians had helped to awaken. At the same time, the folklophists also began to look outward, addressing themselves in English to both the German-American second generation and to non-German stock Americans in the hope of redressing the incidental, "stepmotherly" treatment accorded Germans in American history and eliciting recognition for group achievements.\textsuperscript{14} Though neither function demanded even the level of critical scholarship shown by the pioneers, this folklophist era also gave sporadic support to the first group of professional scholars who attempted to base research careers on the history of German America.

While Schurz attributed much of the burst of interest in German-American history in the 1880s to the bicentennial of the founding of Germantown, it was probably also a response to the market for reminiscence created by the aging of the pioneer immigrants, and to the concurrent fad for local history among Americans more generally.\textsuperscript{15} The most significant expression of this interest was the founding of the Society for the History of Germans in Maryland in 1886 by a group of older Baltimoreans whose object was "to collect and publish in proper form the share which the German settlers of Maryland have borne in the development of the country." They had been influenced by the example of the Cincinnati Pionier-Verein, and in turn stimulated the 1891 founding of the Pennsylvania German Society and Chicago's 1900 German-American Historical Society of Illinois, all of whose publications for a time provided important outlets for reminiscence and research on group history, increasingly written in English.\textsuperscript{16}

Also making their appearance were German-American versions of the familiar late 19th century "mug book," local histories packaged by formula, for sale by companies formed for the purpose, for sale to subscribers whose biographies comprised the bulk of the book. From Skal's New York City mug book, significantly published in English, succinctly summarized their main message: "The value of so large and important a part of the American people as the Germans and their descendants can be fully understood only if it is shown how many of them have been successful, and how they have, by long and earnest travail, risen to unusual heights." Furthermore, biographies like the 150 drawn from all of German-American history by Reutelik were meant to inspire their readers to "seek to be fully...truly...self-confidently that which you are—a German-American."\textsuperscript{17} Local histories of the more traditional sort likewise undertook to memorialize German achievements, the best of these unquestionably the history of Wisconsin German-Americans initiated by the German Society of Milwaukee to commemorate the fiftieth anniversary of Wisconsin statehood and supported financially by a large group of business and professional men organized for the purpose as the Deutscher Historiker Verein von Wisconsin.\textsuperscript{18} Monographs celebrating more specialized contributions to America, whether military or otherwise, also found an audience.\textsuperscript{19}

But folklophism by itself was not the only source of late 19th century German-American history. The proliferation of professorships in Germanic languages and literature encouraged by the maturing American system of higher education supported a group of generally German-born and trained scholars almost inevitably drawn into the concerns of the German-speaking communities in their midst, whose research remains a fundamental basis for major areas of German-American history. The earliest of these was Oswald Seidensticker, who received a doctorate in philology and philosophy at Gottingen before following his political refugee father to America in 1846. When the new professorship of German speech and literature at the University of Pennsylvania opened in 1867, he abandoned a school teaching career, and then, under the influence of the Pionier and of his membership in the Pennsylvania Historical Society, began the research that led to a series of important works on Pennsylvania German colonial history that appeared between 1870 and 1893 in book form (and in the Pionier and the Pennsylvania Magazine of History and Biography) and served as major stimuli to the historical interest among German-Americans that marked the latter decades of the century.\textsuperscript{20}

His successor at the University of Pennsylvania, Marion Dexter Learmonth, a non-German-American trained in philology at Johns Hopkins, also inherited Seidensticker's concern for the colonial Pennsylvania Germans, publishing a study of their dialects (1889), a life of Pistorius (1908), ethnographical studies of Pennsylvania Germans, and an important 1912 guide to manuscript materials relating to American history in German state archives. Significant for 19th century German-American history as well, however, was his founding and editing of the quarterly Americana Germanica, "devoted to the comparative study of the historical, literary, linguistic, educational and commercial relations of Germany and America," in 1897 (which became the monthly German American Annals with a volume 5), and a series of monographs (35 by 1919) that made available much of the scholarly work in German-American history that he directed.\textsuperscript{21} Julius Goebel played a similar role in the Midwest. A product of Leipzig and Tubingen, Goebel taught at Johns Hopkins, Stan-
ford, and Harvard before heading the German Department at the University of Illinois in 1908. From 1912 until his death in 1931 he edited the Jahrbuch of the German-American Historical Society of Illinois (the successor volume to the D-AG) as a scholarly journal "to encourage new research and "avoid the charge of dilletantism." He himself, however, became increasingly visible as a spokesman for German filiopieticism. In the South, J. Hanno Deiter, a German-trained schoolteacher who became professor of German at Tulane in 1879, made his primary contribution through painstaking research on the history of Louisiana Germans.

The scholarly and filiopietistic streams combined by the turn of the century to support not only local historical societies, monographs, and journals, but the beginnings of archival collections, most notably at the New York Public Library. The formation of the National German-American Alliance in 1901 was accompanied by calls for founding local historical societies throughout the country and the formation of a national society, and the Alliance joined the German American Historical Society, the Deutsche Pionier Verein, and the Union of Old German Students in America in taking over the sponsorship of Learned's Annals. The movement culminated in 1904 when Catharine Selipp, the widow of a German brewer in Chicago, at the suggestion of the German consul general responded to a plea by Goebel for wealthy German-Americans to support research in group history and offered cash prizes for the three best monographs in German-American history, to be submitted by March 22, 1907, to the Germanic Department of the University of Chicago; the judges were Frederick Jackson Turner, Deiter, and Karl Detlev Jøsenn of Bryn Mawr.

The first prize was won by Albert Bernhardt Faust, the Baltimore-born son of a 19th-century who studied under Learned at Johns Hopkins, and in Germany under Heinrich Treitschke among others; a professor of German at Cornell from 1904 to 1938, he would dominate German-American history for a generation, just as his two-volume prize book became the dominant interpretation of German-American history. It broke no new organizational or interpretive ground, postulating the mixed chronological-geographical structure of the older surveys. Faust saw his work as relevant to a broader concern for problems posed by immigration, and attempted to follow scholarly research standards while writing in English, paying maximum attention to "contributions," and showing minimal concern for processes of cultural change, thus perfectly synthesizing both the achievements and the limitations of the two wings of German-American historiography of his generation.

The other prize winners presented similar syntheses, but in German and with fewer scholarly pretensions. Georg von Bonse was an Evangelical Lutheran pastor in Philadelphia who paired photographs of Theodore Roosevelt and Kaiser Wilhelm II on his frontispiece, gave special emphasis to religion within the standard format, and stressed his desire to awaken pride in a people overly reluctant to claim dual recognition for their role in American life. Rudolph Gronau, by contrast, was a popular writer and artist sent to America by his editors in 1880 to describe the natural wonders of the Far West, who published various illustrated travel books after his return to Germany before turning to a history of the discovery of America and to his German-American history. Although conventional in its arrangement and emphasis on German contributions to the American "Verschmelzungsprozess," the work also celebrated the unity theoretically achieved in the founding of the Alliance, and lauded history as a "shield of honor" against nativism and in aiding Germans to fulfill a duty to retain the best of their culture for transmission to Americans. But it was the Alliance itself that produced the crowning piece of filiopietism in 1909 to celebrate the 225th anniversary of the founding of Germantown. With interpretive chapters by Seidensticker, Learned, Faust, Gronau, Kaufmann, Deiter, von Bosse, and others, and numerous biographical sketches, it popularized history to present a picture of German "services to the country" (i.e., "an illustrious chapter in the golden book of the achievements of the German race.")

Despite the filiopietistic excesses, this generation greatly extended the pioneers' collection of source materials, carefully traced the basic processes of settlement and group organization, and collected enormous quantities of biographical information; Faust's work remains the most complete general survey available today. But for all the effort, the results were slim in many areas. Few communities effectively salvaged their newspaper files, let alone manuscripts or ephemera, and most of the historical publication series were in financial difficulty by the end of the first decade of the new century, kept alive only by the dedication of their editors and a few members. American historians had not proved eager to include German exploits in their chronicles, while frequent complaints that German-Americans were unwilling to support the writing of their history, and concomitant calls for further history writing to spark the lagging ethnic consciousness that this indicated, made it clear that too heavy a task was being imposed on history by Canutes attempting vainly to stem the tide of assimilation.

Such efforts ceased with the anti-German hysteria of World War I and the rapid disintegration of organized German-America, which not only destroyed the market for filiopietism but posed explanatory problems which could not be resolved within its framework. Various defensive works seeking to rehabilitate the German-American reputation appeared after the war (and indeed still continue to appear); the popularly-oriented German-American Review of the Carl
Schurz Foundation offered a haven for occasional German-American historical articles despite a primary emphasis on modern Germany; and by the late 1920s some of the older societies revived for a time and began to support more serious historical work. This included the continued output of Germanists, whose bibliographical projects particularly would provide an invaluable base for further scholarship. But now it also included a new group, the professional historians. 

As early as 1907, Ernest Bruncken had observed that epistemological castigation of American historians for their failures to give due consideration to German-Americans was unreasonable in the light of the general disinterest of the historical profession in anything other than political history and the relative obscurity of the German-American political role. By the interwar period, however, restrictive legislation had converted mass immigration from a current problem to a historical issue, and social history was beginning to shed its swaddling clothes, on top of which the wartime experience had made clear that German-American history indeed had a central meaning even on traditional political history. Bruncken himself—not a professional historian, but a Milwaukee lawyer, forester, and librarian—in a series of still important articles had argued for a German-American history that would focus on the ethnic community's "stages of development" and its relationship to local settlement histories, political and religious trends, and other areas of American life which could not be fully understood if German distinctiveness were not taken into account. 

The late 19th century work of Kate Levi, a Turner student, accurately forecast the concern for processes of ethnic community formation and assimilation that would inevitably result from the new social history orientation. Some of the best analyses of the German-American experience arose within the larger context of migration and settlement history, as in the case of Marcus Lee Hansen's magisterial study of the first waves of mass emigration, or Joseph Schiffer's path-breaking manuscript census-based Turnesian dissection of the early Wisconsin population. Hildegard Bider Johnson, a Berlin-trained geographer, produced an exceptionally valuable series of articles on midwestern German settlement patterns, politics, and leadership based on manuscript censuses as well as more conventional sources. As church historians moved beyond denominational chronicle to explore the social context of religious life, they too began to chart the mutual interaction of German culture and American circumstances as they affected the immigrant churches. Political historians turned their attention not only to the circumstances that dictated German-American attitudes during World War I, but also to the extent of German-American influence upon earlier crises like the Civil War. And careful biographies of leading German-Americans began to appear.

Even more significantly, by the late 1930s the central issue of the nature of German-American integration into American society again received direct attention. The Harvard-trained Ohio historian, Carl Wittke, never wrote a full-scale interpretation of German-American development and avoided systematic conceptualization of the processes of cultural change and assimilation, but in a series of topical studies and biographies beginning in 1936 he laid the groundwork for objective consideration of the German immigrants' encounter with America. He made particularly heavy use of the German-language press (whose history he wrote) to illuminate his central concern for the way in which immigrant leaders themselves perceived the group's situation in critical periods like the mid-19th century and World War I.

The overall interpretation which Wittke avoided was supplied with a vengeance by the British historian, John A. Hawgood, in a 1940 study of 19th century attempts to form a German state in America and subsequent efforts to preserve a distinctive German culture. The survey of colonizing schemes is the most valuable part of the book, but what dominated interpretations for the next quarter of a century was Hawgood's more poorly documented argument that mid-19th century nativism, provoked in part by the arrogance of the '48ers, was responsible for regarding the "normal course" of German assimilation and creating the hyphenated German-American who caused so much unnecessary "tragedy" during the first world war. Dieter Ounz, for example, loosely adopted this thesis in his work on Germans in Maryland, which had been supported in its dissertation stage by the Maryland society in fulfillment of a longcherished dream of permanently recording German achievements in the state. The result was not epistemology, but a model state survey that shed a good deal of light on factors encouraging immigrant community formation and subsequent assimilation.

The main alternative interpretation came from Germany. In the late 19th century, policy-oriented concerns had spurred significant studies of German emigration; in the 1930s, National Socialist racial ideology similarly encouraged work on cultural persistence within German communities abroad. A German geographer, for example, produced what is still the best analysis of German-American settlement patterns in the United States; another German scholar in an early exercise in record linkage matched German emigration permits and American censuses to track a group of emigrants from their Rifel home to Michigan. This interest culminated in Heinz Kloss' analysis of German-American attempts to unify group members under a common organizational umbrella. The failure of such efforts, Kloss argued, explained the impotence of German-Americans in American pub-
lic affairs (and by implication the futility of any German effort to mobilize them); organizational disunity was an inevitable consequence of the variety of Weltanschauungen contained within the ranks of the German Immigration. Thus to Kloss, the central theme of German-American history is to be found in the heterogeneous mix of the various religious and secular groupings within German America, the implications of which were ignored by most previous work.

Only in recent years would this theme become central to interpretations of German-American experience. Sparked by the issues of World War I, the initial generation of professional historians of immigration had returned historical full circle to the pioneers' initial concern for the problems posed by the tension between cultural heritage and new opportunity. They often either of German descent or recent immigrants, they generally continued to accept the reality of a rapid assimilation process that group historiography had long assumed if not carefully documented, but within that context could explain the group's vigorous wartime pro-Germanism only as "natural overreaction" exaggerated in turn by other Americans, or as deriving from a defensive tradition dating back to the mid-19th century. The remnants of filiopietism were still evident in the emphasis on leadership and institutions and the lack of concern for group diversity; there was little effort to systematically test the actual extent of group cohesion, the degree of individual or institutional assimilation, or the range of local variation. The celebratory volume of essays--a collaboration of social scientists, historians, and Germanists--that marked the centennial of the 1868 revolution in combining explicit if non-systematic concern for the process of individual immigrant integration with attempts at objective evaluation of influences upon American life, provides a good mid-century historiographical benchmark.

The Germanists' involvement with German-American history has continued, experiencing a renaissance of sorts in the 1970s after the 1968 founding of the Society for German-American Studies, the 1969 publication of its Journal (JGAS) "devoted to the literary, historical, and cultural achievements of the German-speaking element in the United States," its annual meetings, and the recent appearance of its Newsletter. Though much of their work continues to dissect minor literary figures, and filiopietistic overtones are not wholly absent, Germanists have also produced significant studies of language change, the best book-length survey of German-American history incorporating recent scholarship, and Arndt and Olson's magnificent union list of German-American serials and the locations of their extant files--an indispensable research tool.

German-American history has probably been less affected by the so-called "Roots" phenomenon than has been the case for other groups, but some influence is evident in brief textbooks, in the partial conversion of the JGAS to a genealogical outlet and the compilation of guides to genealogical resources that are useful to the historian as well, and in a new spate of publication of letters and memoirs.

But it is clear that German-American historical research no longer responds to currents within the group itself, nor even to the concern for the "problem" of German-America that animated the work of the previous generation. Rather, most recent work has been the product of the professional historian's interest in broader social processes of which the German-American experience constitutes but one example, and as such has tended also to reflect current fashions in the use of social science theory and quantitative, computerized data. Research in 19th century social mobility, for example, has begun to document the consequences of the heavy initial German concentration in artisanal and rural occupations which insured initial well-being but were increasingly peripheral to the expanding sectors of the American economy.

The behavioral revolution in political history has uncovered evidence for the diversity of German-American voting patterns, as well as for the critical role of ethnically salient issues--prohibition, Sabbatarianism, school language legislation--in determining party affiliations and election outcomes for much of the 19th and early 20th centuries. Historical geographers interested in the cultural imprint on space have shown the continuing influence of the German cultural heritage in parts of rural America within a context of rapid acceptance of basic patterns and methods of American farming, while Charles van Ravenswaay has initiated a long-overdue consideration of German folk culture with his superb documentation of the changing material culture of Missouri Germans. Where the previous generation of church historians was concerned with the influence of their immigrant status upon denominational doctrine and polity, the newer generation's concern for the role of the layman has illuminated the vital role of religion in the lives of many immigrants.

German-American history has also benefited from the upsurge in European social history, which has further clarified the causes and selectivity of emigration, a subject of increasing interest also in recent years to historians in Germany. Important work by Rolf Engelking, Günter Meltmann, Peter Marschall, and others has explored the mechanics of emigration--the laws that regulated it, the groups that promoted it, the evolution of emigrant ports and shipping firms--and its statistical trends. Meltmann has begun to expand upon Alfred Vagts' earlier subjective analysis of the difficult question of return migration, while Klaus Bade is unraveling the close linkages between internal German migration, emigration, and immigration into
Germany in the changing course of the 19th and earlier 20th century economy, and other work has focused upon patterns of emigration from particular German states. Kloss' detailed (if cartographically idiosyncratic) atlas of turn of the century patterns of German settlement, religion, and ethnic organizations also represents a major contribution.

German historians are also turning their attention to immigrant communities in America, but most such work thus far has been American. Whether derived from an interest in testing more general theories of assimilation and cultural persistence or from an attempt to analyze on the local level the factors that led first to assertion and then to the disintegration of German-American identity during World War I, these studies are uncovering the distinctive structure of the large urban German concentrations, with their extensive early residential segregation, internal social and cultural heterogeneity, dense institutional framework, and complex internal quarrels that made them for a time near microcosms of a full society. The dissolution of these communities has been explored through further research relating to the World War I crisis and after. Phyllis Keller has used psychobiography to probe patterns of individual reaction; Guido Dobbert, Audrey Louise Olson, and others have examined the role of local leadership in provoking or modulating the crisis, and Frederick C. Luebke has produced a definitive national study of its outbreak and manifestations that also includes the most satisfactory overall interpretation of the process of German integration to date. The subsequent relationship of Nazi Germany to German-Americans has also received careful attention.

The resulting evolution of the interpretation of the overall course of German-American history can be exemplified by comparing the tenor of Klaus Wust's 1963 history of Virginia Germans with the Cunz volume on which it was modeled. In a line of argument developed more thoroughly and sophisticatedly by Dobbert and particularly Luebke, Wust traces the rapid second generation assimilation that occurred almost because of rather than despite the complex organizational structure of Richmond's German community; in that context, the World War I crisis becomes understandable not as an expression of a vital and confident ethnicity, but rather as both a last effort by leaders to rally a disintegrating constituency and as an unexamined exercise in the expression of public opinion by persons considering themselves fully American. While this seems a far more satisfying resolution of the "German problem" than previous efforts, and effectively incorporates the heterogeneity that helped speed the assimilation, significant areas of German-American life remain relatively unexplored. For example, it is clear that German-Americans could rally despite their heterogeneity when certain fundamental interests, usually cultural rather than economic or social, were attacked; how was that sense of common interest created, how widely was it shared, and what relationship did it bear to the simultaneous unification of Germany itself? How much of the rich associational life of German-America was a direct transfer from Germany, and how much a response to new American circumstances? What role did Germans play in "schooling" later immigrants in the role of the ethnic group in America? What were the variations in patterns of community formation and integration from one settlement to another? The reliance on case studies thus far has made this a particularly problematic issue. Work has begun on the influence of emigrant selectivity on individual American communities, but the potential benefits from the large-scale linkage of German and American records remain largely unrealized. Almost no attention has been paid to the large numbers of Germans who settled in rural areas, yet today they constitute the major exception to the generally complete acculturation of group members. German-Americans once supported a massive system of bilingual education which remains largely unexplored, and the structure and character of German-American family life is still a virtual terra incognita, along with the influence of ethnicity upon the lives of German-American women. Most importantly, there is still no careful attempt, even in a local case study, to define a set of indicators of individual and institutional cultural change and structural assimilation and trace their operation over time in order to explain more precisely how assimilation rather than cultural maintenance became the dominant theme of the group's history, despite an ethnic institutional structure probably unmatched by any other American ethnic group. Such a shopping list could be extended indefinitely. Now that the distinctive experiences of individual immigrant groups like the German-Americans are recognized as affecting much of American history, it is clear that new facets of group experience will continue to come to the attention of historians and lead to further historiographical reorientations. But much of the validity of that work will continue to rest upon the adequacy of sources collected by early group historians who turned to history for reasons dictated by the needs of the group itself. While the ethnic group they served has largely vanished, their work for good or ill remains an indispensable part of a vital and undoubtedly on-going historiographical tradition and deserves continued critical attention.

FOOTNOTES

2 Heynen, Bibliography on German Settlements in Colonial North America, Especially on the Pennsylvania Germans and Their Descendants 1683-
1333 (Leipzig, 1937); Pocock, compiler, and Arthur R. Schultz, editors, Bibliography of German culture in America to 1930 (Madison, Wis., 1953); Tolzmann, German-Americans: A Bibliography (Nettuchen, N.J., 1975). Meynen, a German cultural geographer, prepared his 636-page work in conjunction with his own research on the Pennsylvania German cultural landscape. It is arranged by subject and alphabetically by author within subject headings, with an author index; subjects include emigration background, histories of German settlements in America, religious denominations, culture, agriculture, commerce and manufacturing, political life, the American revolution, local history and genealogy, as well as some 500 items dealing with the westward migration of Pennsylvania Germans. Pochmann's bibliography includes the post-colonial immigration and is more diffuse in subject matter; listings cover not only immigration history but topics like German-American diplomatic relations and the influence of German thought on American writers. It is somewhat awkward to consult, since items are arranged in a single alphabet by author's name, accessible through and at times idiosyncratic subject index. The Tolzmann bibliography is arranged by subject headings with an author index and good information on the location of major collections, ethnic organizations, newspapers, etc.; the listings relating to literature and culture are particularly strong. Much of this material was compiled in the "Bibliography Americana Germanica," published annually in the American-German Review (AGR) from 1942 to 1967, and in the German Quarterly (the organ of the American Association of Teachers of German) from 1968 to 1971; it had its origin in the Anglo-German Literary Relations Group of the Modern Languages Association chaired by Pochmann, and was initially published annually in the Journal of English and Germanic Philology from 1934 to 1941 (see German Quarterly 41, September 1968, 515-6), which thereafter retained only the purely literary references.


This highly selective discussion will focus on material relating to German-Americans in the 19th and 20th centuries, mentioning works concerning the separate earlier wave of German immigrants only where the historiography of the two groups coincides.

Loer, Geschichte und Zuwanderung der Deutschen in Amerika (Cincinnati, 1847); for later critiques, see Rörber, 17-18, and Ernest Bruncken, "German Political Refugees in the United States During the Period from 1815-1860," Deutsch-Amerikanisches Geschichtsblatter (DAG), 3 (July 1903), 39.

Loer, a Westphalian jurist, later became professor of history at Munich; see Der Deutsche Pionier, 3 (1871), 146-9, 169-72.


8Gabel, Länger als ein menschenleben in Missouri (St. Louis, 1877), a breezy and perceptive anecdotal history by the son of an early "Latin farmer" who matured in the Missouri backwoods and later served in the state legislature; Klaubert, Deutsche Chronik in der Geschichte des Ohio-Styles (Cincinnati, 1864)—Klaubert arrived in the U.S. in 1832 and pursued a stormy journalistic career in Cincinnati; other examples include Rudolf Koss, Milwaukee (Milwaukee, 1871), a literate and well-organized account of the city's German community through 1834 by a German-born doctor, merchant, and journalist; I. Stierlin, Der Staat Kentucky and die Stadt Louisville (Louisville, 1873); Daniel Hartle, Die Deutschen in Nord-Amerika und der Freiheitskampf in Missouri (Chicago, 1865).

9Schem, Deutsch-amerikanisches Literaturlexikon mit spezieller Rücksicht auf das Bedürfnis der in Amerika lebenden Deutschen (New York, 1869-74). Schen, himself, a student of theology and philology and a journalist before emigrating in 1851, taught languages before devoting himself after 1859 to editorial work. The New York Tribunen and for a series of English-language encyclopedias and almanacs; from 1874 to his death in 1881 he was superintendent of German instruction for the New York City schools. See German Julius Rettenk, Berühmte Deutsche Vorkämpfer für Fortschritt, Freiheit und Friede in Nord-Amerika, von 1826 bis 1886 (Cleveland, 1893), 444-5.

10Vgl. Paris (x), Fünfte Auflage, 8 vols., 1853-7; Die Deutsch-Amerikanischen Monatsschriften, Chicago, 1864-7.

11Rattermann, Introduction to vol. 1, Deutsch-Amerikanisches Magazin (Cincinnati, 1887), 11-15; A. E. Zucker, "Heinrich Armin Rattermann—Deutsch-American Poet and Historian," AGR, 6 (1939), 13-15; Donna Christine Sell and Dennis Francis Walle, Guide to the Heinrich A. Rattermann Collection of German-American Manuscripts, Robert B. Downs Publication Fund, No. 4, University of Illinois Library and the Graduate School of Library Science, Urbana-Champaign, 1979, 1-18. Among Rattermann's most useful historical works are the 125-odd biographical sketches of prominent German-Americans collected in vols. X-XII of his Gesammelte
in Ohio, F.V. Deuster (a Milwaukee journalist and amateur historian) on Wisconsin, and Seidensticker on Pennsylvania (see below); the work throughout relies heavily on the *Pionier*, with its most useful original contribution the lengthy appendix on the history of the German Society of the State of New York.

Kapp, Deutschen in New York, xii.

The term is Carl Schurz's, in the editor's introduction to *Geschichtsblätter: Bilder und Mitteilungen aus dem Leben der Deutschen in Amerika*, vol. 1 (New York, 1884), ii. This volume, which reprinted Kapp's *New York history*, was the first in a series of volumes that Schurz hoped would stimulate new research and publication on German-American history; it was followed by a second volume containing essays on Pennsylvania German history by Oswald Seidensticker. (Tbid.; see also Kathleen Neils Conzen, "Community Studies, Urban History, and American Local History," in Michael Kammen, ed., *The Past Before Us* (Ithaca, 1980), 271.)


Geo. von Skal, *History of German Immigration in the United States and Successful German-Americans and Their Descendants* (New York, 1908); Rutenik, *Berichte Deutsche Yearbook für Fortschritt, Freiheit und Friede in Nord-Amerika, von 1626 bis 1888* (Cleveland, 1893), 500, and books include Joseph Eiboeck, *Die Deutschen von Iowa und deren Errungenschaften* (Iowa, 1900), distinguished by its perceptive discussions of trends in German public life in various Iowa settlements; Emil Dietzch, Chicago's German Journalist (Chicago, 1885); Julius Dietrich, Bloomington's Deutsche in Wort und Bild (Bloomington, Ill., 1993); Jakob R. Mueller, Kansas City and sein Deutsch (Cleveland, 1900); Chicago and sein Deutsch (1901); Theodor Lemke, Geschichte des Deutschums von New York von 1848 bis auf die Gegenwart (New York, 1891). The thousands of German-American biographies in regular local mugbooks should also be noted.


Rutenik, 208-9; *D-AG*, 1 (January 1910), 25-9, and 1 (July 1911), 129-63.

C.D. Giddings Benjamin, *The Germans in Texas: A Study in Immigration* (1910), a well-researched, non-interpretive Yale dissertation based heavily on newspaper files; and William Frederick Kammen,
Socialism in German American Literature (1917).

24A-GR, 6 (June 1940), 15; D-AG, 11 (1912); Julius Goebel, *Das Deutschtum in den Vereinigten Staaten von Nord-Amerika* (München, 1904), which contains a useful bibliographical essay for that period; note that Goebel's filiopolitism acknowledged the ultimate disappearance of German culture, arguing only that its influence should be as lasting as possible and recognized by non-Germans. But see his later *Der Kampf um deutsche Kultur in Amerika* (Leipzig, 1914).

25G-AA, 11 (1909), 277-9; see particularly his *The Settlement of the German Coast of Louisiana and the Creoles of German Descent* (Philadelphia, 1909) and Geschichte der New Orleans Deutschen Presse (New Orleans, 1901).


28Faust, *German Element*, I, viii; A-GR, 6 (April 1940), 3-6. Faust's work was later published in German, and also in a new edition by the Steuben Society in 1927. It contains an extensive bibliography. Also useful is his "German-American Literature" in Cambridge History of American Literature (New York, 1921), IV, 572-90.

29Von Basse, *Das deutsche Element*, 1v, 478.


32By 1909, for example, the once thick monthly G-AA had become a slim bi-monthly, and only eight members attended the Maryland Society's 1911 annual meeting.


34For the bibliographic projects, see footnote 2; Pochmann long taught American literature at the University of Wisconsin and in 1957 published a massive study of German Culture in America: Philosophical and Literary Influences 1600-1900 (Madison), concerned largely with direct German rather than German-American influences. Adolf E. Zucker, Pennsylvania-trained Germanist at the University of Maryland, also played a major role in stimulating German-American historical work. Examples of other work by Germanists in this period that remain useful to historians include Erwin G. Cudde, *German Pioneers in Early California* (Dubuque, New Jersey, 1927), a pamphlet that points to some of his research interests; Ralph Wood (a Faust student), *Geschichte des Deutschen Theaters von Cincinnati," JD-AG, 1932; Helmut Trepte, "Deutschistica in Ohio bis zur Jahre 1820," *Ibid.* Dieter Cunz, "Twenty Years of German-American Studies," *Report*, Society for the History of Germans in Maryland, 30 (1959), 9-28, ably summarizes the considerable work of this generation of historians of German-America.


39 Hawgood, The Tragedy of German-America (New York, 1940), which the author notes was supervised in its early stages by Ralph Gabriel at Yale.


42 Arthur L. Smith, The Deutsch of Nazi Germany and the United States (The Hague, 1965); this is not to imply that all of the work noted here was ideologically motivated, but only that the climate of the time encouraged scholarly concern for persons of German descent overseas.

43 Max Hennemann, "Das Deutsch in den Vereinigten Staaten: Seine Verbreitung und Entwicklung seit der Mitte des 19. Jahrhunderts," Petersens Mitteilungen (1936), Ergänzungssheet Nr. 224; also Emil Meynen, "Das pennsylvaniaische deutsche Bauernland," Deutsches Archiv für Landes- und Volkskunde, 3 (1939), 253-82; Joseph Scheben, Untersuchungen zur Methode und Technik der deutschen amerikanischen Wanderungsforschung (Bonn, 1939); the product of research on migration from the Eifel undertaken jointly with the State Historical Society of Wisconsin under Schafer. More directly illustrative of concerns for cultural persistence is Irmgard Erhorn, Die


52E.g. Dean R. Earlinger, Immigrants and the City (Port Washington, N.Y., 1975); Clyde and Sally Grifflen, Natives and Newcomers: The Ordering of Opportunity in Mid-Nineteenth-Century Poughkeepsie (Cambridge, Mass., 1978); Theodore Hesburgh, et al., "Occupation and Ethnicity in Five Nineteenth-Century Cities: A Collaborative Inquiry," Historical Methods Newsletter, 7 (1974), 174-216; Bruce Laurie, Theodore Hesburgh, and George Alter, "Immigrants and Industry: The Pittsburgh Experience, 1850-1880," in Richard L. Byrd, ed., Immigrants in Industrial America, 1850-1920 (Charlottesville, Va., 1977), 123-50; Gerd Kornel, Industrialization, Immigrants, and Americanization: The View from Milwaukee (Madison, 1967). It must be reemphasized that these and following citations are only representative of the ever-increasing body of new work (much of it still in the form of dissertations or suggestive articles) relevant to German-American history.


54Terry G. Jordan, German Seed in Texas Soil (Austin, 1966); Russell L. Cerlach, Immigrants in the Ozarks (Columbia, Missouri, 1977); also see the earlier works of Hallack F. Raup, "The German Colonization of Anaheim, California," University of California Publications in Geography 6 (1932), 123-46, and Arthur E. Cohn, "Conservation in German Settlements of the Missouri Ozarks," Geographical Review, 33 (1943), 286-98; less landscape-oriented but equally geographical is Judith W. Meyer, "Ethnicity, Theology, and Immigrant Church Expansion," Geographical Review, 64 (1975), 180-97. Van Ravenswaay's study is The Arts and Architecture of German Settlements in Missouri: A Survey of a Vanishing Culture (Columbia, Mo., 1977); also suggestive of rising interest in this area is the recently announced compilation by Margaret M. Coxe, Museums, Sites, and Collections of German Culture in North America: A Annotated Directory of German Immigrant Culture in the United States and Canada (Westport, Conn., 1980).


57Engelsing, Bremen als Auswandererhafen 1683-1880 (Bremen, 1961); Wolfram, ed., Deutsche

53. Volkmann's work is part of a large-scale project, "Deutsch-amerikanische Wanderungsbewegung des 19. und 20. Jahrhunderts im Kontext der Sozialgeschichte beider Länder," and that he is currently directing at the University of Hamburg with the support of the Stiftung Volkswagenwerk, which encompasses research and publication on various aspects of the emigration and assimilation processes: a seven-volume series, to be published by the Franz Steiner Verlag of Wiesbaden, is planned. Vogt, "Deutsch-amerikanische Siedlungsbewegung (Heidelberg, 1962); Bade, "Massenwanderung und Arbeitsmarkt im deutschen Nordosten von 1880 bis zum Ersten Weltkrieg: Übersichtliche Darstellung, interne Abwanderung und kontinentele Zuwanderung," Archiv für Sozialgeschichte, 20 (1980). For reports on current emigration research from German states, see Willi Paul Adams, ed., Die deutsche Auswanderung nach Nordamerika im 19. und 20. Jahrhundert (Berlin, forthcoming); one such example published in English is Lieselotte Clemens, Old Lutheran Emigration from Pennsylvania to the U.S.A. History and Motivation, 1839–1843 (Hamburg, 1970).


55. In addition to work on New York Germans, German Societies in various American cities, and immigrant songs being done by the Hamburg project, German workers in Chicago are the subjects of extensive research presently underway at the University of Illinois and the Free University of Berlin in a second project funded by the Stiftung Volkswagenwerk, "Sozialgeschichte der deutschen Arbeiter in Chicago 1850–1910," directed by Hartmut Reil, Heinz Eckstadt, and John Hentz. See also Reinhard R. Dörries, "Church and Faith on the Great Plains Frontier: Acculturation Problems of German-Americans," Amerikastudien/ American Studies, 26 (1980), 273–87.


THE BALCH INSTITUTE FOR ETHNIC STUDIES  
Mark Stolarik  
The Balch Institute was chartered in 1971 to help preserve the history of our forefathers. It is an outgrowth of the renewed interest in ethnic studies that swept the country in the 1960s. Partially supported by trusts established by Emily Swift Balch and her two sons, Thomas Willing Balch and Edwin Swift Balch, the Institute seeks to discover, collect, record, preserve and make available for study, exhibit and public programs library, archival and museum materials that reflect America's multicultural heritage.

While it is a national institution concerned with the cultures of all ethnic groups in the United States, its main focus is on the Middle-Atlantic region and on those groups whose contributions to our society have been relatively neglected by sister institutions in the past. In efforts to achieve this goal, it is guided by a Board of Directors, by a Board of Academic Advisors, by contacts with similar research centers in the country, and by leaders of ethnic groups and organizations.

The Balch Institute Library and Archives house one of the largest collections of ethnic materials in North America. These include 50,000 books, extensive runs of almanacs and newspapers in dozens of languages, hundreds of parish and lodge jubilee and a wide variety of brochures. Most of the newspapers have been, or are being, microfilmed. The archival holdings consist of hundreds of linear feet of the papers of individuals, lodges, churches, and organizations. There is also a growing collection of ethnic phonograph records, music and oral history tapes, placards, posters, photographs, films and slides, which illustrate America's cultural diversity. Scholars from the United States, Canada, Europe and the Orient have worked in the collections.

The ethnographic museum, which complements the library and archives, makes the Balch Institute a truly unique institution. By collecting, recording, preserving and displaying cultural artifacts, a visual and tactile dimension is added to ethnic studies. By upgrading and expanding present exhibits, two kinds of displays in the museum will be added in the near future.

The Permanent Gallery will illustrate the immigrant experience, starting with a scene of a peasant village in the Old World. The exhibit will then show an ocean crossing in steerage; an inspection at Ellis Island; life in a boarding house; work in a coal mine, steel mill, or textile factory, and changes in dress, work, home, food and other ways of life that occurred as the immigrants and their descendants acculturated to life in America over several generations.

The Balch Institute has an impressive record of publications. So far it has produced special reading lists, compiled by distinguished scholars, on twenty-three of America's ethnic groups, and has published scholarly monographs, curriculum guides and exhibition brochures. In the future it is planning to compile lists of archival holdings, publish a regular Newsletter, and update and publish an Ethnic Directory of Philadelphia, and other scholarly reference works as the need arises.

The Balch Institute for Ethnic Studies has received a grant from the National Endowment for the Humanities for a two year project to process eleven of the Institute's manuscript and archive collections. These personal papers and business and organization records deal with nine ethnic groups. In addition to providing significant documentation on ethnicity, they also lend themselves to research in such fields as educational theory, urban labor history, European political and diplomatic history, and mass communications.

ORGANIZATIONS

Sessions on immigration and ethnic history have been scheduled for both the American Historical Association convention in December and the Organization of American Historians meetings in April 1981, the former in Washington, and the latter in Detroit. For the AHA convention one of the sessions will be on "Literary Insights into Ethnicity and Immigration History in the United States" while for the OAH meetings a session on "Immigrant Women Activists and Critics" has been arranged. These sessions were processed by Maxine Selton. The new program chairman is Leonard Dinnenstein, University of Arizona, Tucson, AZ 85721.

At the April 1981 annual meeting of the IHS/OAH, the IhS will sponsor a cash bar and dinner at an ethnic restaurant in Detroit on April 3, following the OAH business meeting. Arrangements are being made by Professor Otto Feinstein, Wayne State University. The OAH will publicize the dinner.

The following are new institutional memberships in the IHS: The Center for the Study of American Catholicism, University of Notre Dame; The National Center for Urban Ethnic Affairs; the Department of History, Johns Hopkins University; the Multicultural History Society of Ontario, Toronto; the Southwest State University, Marshall, Minnesota; San Francisco State University.

Robert Harney, University of Toronto, has been appointed to the Executive Committee to fill out the term of Jean Scarpati who resigned.

A conference on ethnic and immigration studies in North America was held May 28-31, 1980 at the University of Toronto, sponsored by the Multicultural History Society of Ontario. Scholars from various North American and European institutions spent three days discussing "The State of the Art" of ethnic studies, including history,
sociology, folklore, anthropology, government, and organizations. Information as to papers and taped discussions should be directed to the Multicultural History Society of Ontario, 43 Queen's Park Crescent East, Toronto, Ont. M5S 2C3, Canada.

The Multicultural History Society of Ontario sponsored a conference on "Poles in North America" October 23-25, 1980. For information write the Society at the address given above.

The Immigration History Research Center, University of Minnesota, announces an opening in the position of Curator. Applicants should have an advanced degree in history, American studies, or language and area studies, have a minimum of three years experience in archival work, and competence in one or more languages of eastern, southern, and central Europe. Deadline for applications is January 15, 1981. Address inquiries to Charlene K. Mason, Director of Administrative Services, University of Minnesota Libraries, 499 Wilson Library, 309-19th Avenue South, Minneapolis, MN 55455.

The Immigration History Research Center, University of Minnesota, invites subscriptions to its SPECTRUM and THRC Newsletter. Address inquiries to 826 Berry Street, St. Paul, MN 55114.

"Migration in Western Europe" is the title of a conference held at Lille, France, October 16-17, 1980. Topics included new methods of studying migratory flow, providing space for rotating and permanent migration, and foreign migration and economic crisis. Address inquiries to P.J. Thuerolle, BP 36 Batiment 2, 59650, Villeneuve d'Ascq, France.

In the field of Basque studies, two organizations are active in addition to the Basque Studies Program of the University of Nevada, Reno. They are the Anglo-American Basque Studies Society, University of Nevada Library, Reno 89557, and the Society of Basque Studies, Sutton Hall 407, Indiana University of PA, Indiana, PA 15705.

The Slovak Studies Association publishes a newsletter, edited by Mark Stolarik, 700 Pennfield Avenue, Havertown, PA 19083.

Matias W. Garcia, San Antonio, Texas, has been nominated by President Carter to be Commissioner of the Immigration and Naturalization Service, subject to Senate confirmation.

The California chapter of the American Studies Association held a conference on September 4-7, 1980 on "Ethnic Diversity and National Identity in the Pacific." For information write Pershing Wartanian, History Department, San Diego State University, CA 92182.

The Center for the Study of American Catholicism, University of Notre Dame, will offer travel grants for research in the coming academic year. Address the Center, 1199 Memorial Library, University of Notre Dame, IN 46556.

The Swedish Pioneer Historical Society has received an NEH grant to prepare a guide to Swedish-American archival and manuscript sources in the United States. The Society's address is 5125 N. Spaulding Ave., Chicago, IL 60625.

Victor Greene, University of Wisconsin-Milwaukee, has been given a senior Fulbright award to the universities of Bremen and Bochum for the academic year, 1980-81. He will be giving courses on ethnic history, and doing research.

A conference on Women, Ethnicity and Family Life was held at the Balch Institute, Philadelphia, March 18, 1980. For information write Rachel Rossoni Munafo, 637 Drexel Ave., Drexel Hill, PA 19026. The conference focused on three generations of women from three ethnic groups: Italians, Poles, and Jews.

At the Western History Association meetings in Kansas City, October 15-18, 1980, a session on "Mexicans on the Great Plains" featured papers by Donald Zelma (Tarleton State U.) on "Depression San Antonio", by Robert Oppenheimer (Univ. Kansas) on "Mexicans in Kansas, 1900-1930", and by Michael M. Smith (Oklahoma State U.) on "Mexican Labor on the Great Plains, 1900-1930".

At the annual meeting of the Association of German Historians in Würzburg, March 29, 1980, chaired by Guenter Mollmann, a session on "The Socialization of Immigrants in the United States" had papers by Agnes Bretting (Hamburg) on "The Confrontation of German Immigrants with American Reality in New York City, 19th and early 20th centuries", by Reinard R. Doerriss (Hamburg) on "Social Acculturation of Irish and Germans in the United States: A Comparison", and by Willi Paul Adams (Berlin) on "The Melting Pot: Metaphor, Concept, and Wistful Thinking."

Qualified American citizens with well-developed projects in the fields of political institutions and public administration, interest organizations, working life, human environment, mass media, and education are invited to apply for travel grants from the Swedish Bicentennial Fund. Grants of approximately $2,500 will be made to support three to six weeks study visits to Sweden, beginning in late summer 1981. There is also opportunity to apply for a three to six month research grant for a project to be carried out in Sweden at a research institution or university. Application deadline is February 13, 1981. Apply to Swedish Information Service, Bicentennial Fund, 825 Third Avenue, New York, NY 10022.

Mark Stolarik, The Balch Institute, represented the Immigration History Society at hearings before the House Subcommittee on Census and Popula-
tion regarding HX4951 on September 4, 1980. The bill proposes establishment of a "Citizens Commission for the Commemoration of the Federal Government Bicentenary Era for the purpose of encouraging and providing activities to commemorate the development of the Federal Government during the period 1776-1800." He recommends that at least one member of the commission should be an expert in immigration and ethnic studies.

April 1, 1981 is the deadline for applications for an NEH Summer Seminar for College Teachers. The program is offered for two-year, four-year, and five-year college and university teachers to provide advanced study and research opportunities in the teachers' own fields. Each seminar accommodates 12 teachers. Stipend is $2,500 for travel, research, and living expenses. For information write Camille Cramble, Summer Seminar Program, National Endowment for the Humanities, Washington, DC 20006, or the chairman of your department.

The University of Toronto Ethnic and Immigration Studies Program has limited funds available for those conducting research. The deadlines for applications are October 15 and March 15. For information as to forms write Anne McCarthy, University of Toronto Ethnic and Immigration Studies Program, 43 Queen's Park Crescent East, Room 202, Toronto, Ont., M5G 1L1, Canada.

Gladys E. Alesi has become Executive Director and Austin T. Fragnomen Jr., President, of the American Immigration and Citizenship Conference, 20 West 40th Street, New York, NY 10018. To be placed in the mailing list of the AICC write the Executive Director at the address given.

"Hyphenated Americanism" was the theme of the First Sapporo Seminar in American Studies, which met at Hokkaido University, Sapporo, Japan, from August 22 to August 27, 1980. Modelled in part on the long established Kyoto Seminar, which brings three well known American scholars to Japan every summer, the Sapporo Seminar featured papers by Norman H. Holland, State University of New York at Buffalo, Martin Bronfenbrenner, Duke University, and John Higham, The Johns Hopkins University. Holland dealt with "The Hyphenating of American Literature," Bronfenbrenner with "Hyphenated Americans: The Economic Aspects," and Higham with "The Problem of Assimilation in the Nineteenth Century." In each section of the seminar there were also addresses by two senior Japanese scholars. In the History Section Professor Makoto Saito, University of Tokyo, spoke on the concept of an American civil religion. Professor Hitoshi Abe, University of Tsukuba, discussed the role of ethnicity in American politics. The Seminar was supported in part by a grant from the Japan United States Friendship Commission.

The Society of German-American Studies will hold its annual symposium at Fort Hays State University, Hays, Kansas 67601, April 17-18, 1982. Inquiries and proposals for papers should be sent to Helmut J. Schneller at the University. December 1 is the deadline for submission of papers.

The Minnesota Immigration Research Center announces appointment of Andris Straumans to inventory and organize the Latvian newspaper and document collection at the Center.

The National Coordinating Committee for the Promotion of History, 400 A Street S.E., Washington, DC 20003 has available without charge the Project Director's Report containing information as to meetings, publications, opportunities. The project director is Page Miller.

RESEARCH IN PROGRESS

Guenther E. Holtmann (Univ. of Hamburg) is directing a research project on "German-American migrations during the 19th and 20th centuries", and is preparing studies on American-German return migration, and on German emigrant songs.

Under the direction of Dirk Hoerder (Univ. of Bremen) the "Labor Newspaper Preservation Project" is progressing, with cooperation from scholars in several European countries. Inquiries should be addressed to him at University of Bremen, Postfach 33 04 40, D-2800 Bremen 33, West Germany.

Erik Helmer Pedersen (Univ. of Copenhagen) is engaged in a study of the agricultural history of Danish immigrants in Iowa, Nebraska, Wisconsin and other states.

Hans Lehner (Graz) reports that Walter Dujmovits has been engaged on a study of emigration of Burgenlanders (Austria) for the past 24 years, including five years tracing them in the United States.

German Rueda Hernandez (Univ. of Valladolid, Spain) is making a study of emigration of Spaniards to the United States in the 19th and 20th centuries. He expects to be in the United States in January 1981.

June Alexander reports completion of her dissertation (Univ. of Minnesota) on "The Immigrant Church and Community: The Formation of Pittsburgh's Slovak Religious Institutions, 1880-1914." It focuses on Slovak Catholic and Protestant churches.

Don H. Tolzman (Univ. of Cincinnati) is editing an encyclopedia of German-American voluntary organizations, for publication by the Greenwood Press. He would like contributions from members of the IHS. Write him at 3418 Boudinot Ave., Cincinnati, OH 45211.
Pamela S. Nadell (OSU) is doing a dissertation on "The Journey to America by Steam: The Jews of Eastern Europe in Transition." Her focus is on physical conditions enroute to America, both from point of origin to the port of embarkation and on the steamships.

Richard Jensen (Brigham Young University) is engaged in research on European Latter-day Saint emigrants at the Joseph Fielding Smith Institute of Church History.

Larry A. McFarlane (Northern Arizona Univ.) is making a study of British emigration to rural America in the 19th century.

J. Donald Wilson (Univ. of British Columbia) is doing a study of the relations of ethnic history and educational history.

Dena Shenk (St. Cloud State Univ.) is doing a history of Lebanese immigration to the United States.

Ilona Kovacs (National Széchenyi Library, Hungary) is doing an annotated bibliography of Hungarian Americans, cultural opportunities in America, and library services for them.

Bela C. Maday (American Univ.) is coordinating the tapeing of autobiographies of representative Hungarians in America.

Renald Mayor (Georgia Inst. Tech.) is completing an anthology entitled "Neighborhoods in Urban America," including essays on ethnic groups and neighborhoods.

Rachel Bossoni Munafo (637 Drexel Hill Ave., Drexel Hill, PA 19026) is making a study of "Italian-Americans in the Legal Profession."

Yisrael Elman (Kibbutz Yasur, Israel) is working on a book in Hebrew, dealing with the contemporary ethnic framework in the USA and the place of Jews within that setting. The major focus will be on the relations between Jews and other ethnic and religious groups.

John J. Bukowczyk (Wayne State University) has completed his doctoral dissertation (Harvard) on "Steeples and Smokestacks: Class, Religion, and Ideology in the Polish Immigrant Settlements in Oceana and Williamsburg, Brooklyn, 1820-1929."

Gary Morrow (Univ. South Florida, Tampa) has been awarded a Fulbright-Hays teaching fellowship at the University of Rome for 1980-1981.

Randall M. Miller, Saint Joseph's University, Philadelphia, has received an ACIS grant to complete a book on immigrants in the South.

A. William Hoglund (U.C.T. Storrs) reports three major projects: (1) Virtual completion of the bibliography of dissertations on immigration history, to be published by the Salt Institute; (2) Serving as chairman of a committee including Keijo Virtanen (U. Turku) and Edward W. Laine (National Ethnic Archives, Canada) to direct the preparation of a guide to manuscripts dealing with Paws in the United States and Canada, sponsored by the Immigration History Research Center, University of Minnesota, the Multicultural History Society of Ontario, and the Migration Institute, Turku, Finland; (3) Supervision of the microfilm project, The Immigrant in America, for Research Publications, Woodbridge, CT. The project includes publications, lesser known ethnic newspapers, books, pamphlets, government documents, and serial publications.

PUBLICATIONS

Stephan Thernstrom, Ann Orlov, Oscar Handlin, eds., Harvard Encyclopedia of American Ethnic Groups. Cambridge, MA, Belknap Press of Harvard University Press, 1980. 1076 pages, $49.50 until December 31, 1980; thereafter $60.00. The Harvard Encyclopedia of American Ethnic Groups is an impressive achievement and its editors deserve congratulations. Few libraries will wish to be without it. How many scholars can afford it remains to be seen. For specialists in any one group or aspect, the volume will not be as useful, for the essays are limited and are not documented except for a selected bibliography at the end of each essay. The thematic essays should prove helpful to graduate students and scholars previously unfamiliar with the ethnic field. By nature, each thematic essay partakes of the opinions of its author. The 102 essays on ethnic groups vary both in length and quality, but the editors have managed to maintain a commendable minimum of quality. Many of them are excellent. Some are on groups not previously written up. There is no index. The maps are useful. Except for a possible revision some time in the future, it seems unlikely that this project will soon be repeated.


Carlton C. Qualey, "Immigration to the United States Since 1815" in Les Migrations Interna-


Kaleidoscope Canada. Bi-monthly. P.O. Box 826, Station B, Ottawa, Ont. K1P 5Y9, Canada. Contains information as to current trends of immigration and ethnic groups in Canada.

Marrietta Lyn Baba, Mexicans in Detroit. Detroit, Wayne State University Center for Ethnic Studies, 1979.


"Immigration as a Health Event", one of a series of slide sets. Write James Terry, Center for Photographic Imagery, Dept. of Community Medicine, School of Medicine, SUNY-Stony Brook, NY 11794.


Clearing House on Migration Issues, 133 Church Street, Richmond VIC, Australia 3121. "everything you need in immigration & ethnic affair documentation", on Australia.


NEWSLETTER of the Center for Historical Popula- tion Studies, University of Utah, 316 Carlson Hall, Salt Lake City, Utah 84112. Information as to genealogical studies.


Also "Unerseelische Siedlungen und weit politische Spekulationen: Friedrich Gerstäcker die Frankfurter Zentralgewalt, 1849" in Alexander Fischer, ed.,

Nicht Weglyn's Years of Infamy: The Untold Story of America's Concentration Camps is offered free to college and university libraries which do not have a copy. Please write to Mrs. Bradley E. Stafford, P.O. Box 107, West Chatham, MA 02669.


Kathleen Donovan, "Good Old Pat: An Irish-American Stereotype in Decline" in Eire-Ireland 15: 6-14 (Fall 1980).


TOLEDOT. The Journal of Jewish Genealogy. New York, NY, 155 East 93 Street, Suite 3C, zip 10028. Subscriptions $8, two years $14. Vol. 3, Numbers 2-3, Fall 1979-Winter 1980, special issue at $5.00. This special issue edited by Zachary M. Baker (YIVO Institute for Jewish Research) is devoted to Jewish memorial books, and includes a bibliography of eastern European memorial books. TOLEDOT has been published since 1977. Back issues are available at $2.50 each.

David L. Boye, Wisconsin Voting Patterns in the Twentieth Century, 1900-1950. NY, Garland Publishing Co., 1979. The main emphasis is on ethnic voting behavior, based on township, village and ward data.


International Migration Review, Fall 1980 (Vol. 14, No. 3) contains articles as follows: "Immigrant Earnings: Cuban and Mexican Immigrants in the United States" by Alejandro Portes & Robert L. Bach; "A Wild Motley Throng: Immigrant Expenditures and the American Standard of Living" by R. J. Morrison; "Jordanian Emigration: An Analysis of Migration Data" by Ahmad A. Hamouda; "Pamphlet and Structural Assimilation of Mexican Immigrants in the United States" by Marita Tienda." There is also an essay on "Home Language Teaching for Immigrant Pupils in Sweden" by Lars Henrik Ekstram, and there are the usual reviews.


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A Statement on the Journal of
American Ethnic History
Ronald Bayor, Editor

The Journal of American Ethnic History will
focus on the immigrant and ethnic history of the
North American people and will be specifically
directed at immigration and ethnic historians,
and other interested scholars with a historical
orientation. No present journal of ethnicity
takes as its special field the ethnic complexity
of North America or concentrates on history.
The Journal of American Ethnic History will do
both with the purpose of serving as an outlet
for scholarly articles, setting intellectual
standards and offering needed direction and
encouragement to teaching and research in the
field. The Journal will also provide a forum
for scholarly discussion and interaction between
specialists of various ethnic groups, methodologies and disciplines.

Scholars are invited to submit interpretive
or analytical manuscripts on the process of mi-
gration (including the old world experience as
it relates to migration and group life, the
push-pull factors - Canadian, West Indian and
Mexican movement into the United States are con-
sidered part of the migration saga), adjustment
and assimilation, group relations (both intra
and inter), mobility, politics, culture, group
identity or other topics which illuminate the
North American and ethnic experience.
Comparative research concentrating on a single
group in different times and places or on a
number of groups within a particular setting,
would be very suitable. Articles that are only
descriptive will be considered if they offer new
information. Ethnocentric pieces that provide
neither analysis nor new information will not be
acceptable.

I have no preference regarding methodology
and would be willing to consider both quantitative
and narrative articles. Essays that develop new
research techniques for understanding our immi-
grant and ethnic past or that use "non-tradition-
al" sources such as photographs or oral history
as historical tools would be welcomed. Papers
that are interdisciplinary but historical, and
utilize social science theory, folklore, literature
or other elements from various disciplines
(sociology, anthropology, geography, linguistics)
are also desirable. But articles that are solely
theoretical, making no use of historical inter-
pretation, will be excluded. Also omitted will
be studies that only deal with contemporary
events, and make no effort to analyze histori-
cally.

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